

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

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POETRY.

The Ascension.

'Twas morn upon Judea's hills,
That calm and peaceful hour,
When trembling dew-drops shone like gems
On pendent leaf and flower.

As radiant in the eastern skies
The king of day appears,
And smiles away the frowns of night,
And kisses up her tears,

A thousand domes and minarets
Are tinged with rosy light
The temple's golden pinnacles
Were dazzling to the sight.

A silvery haze still softly slept
On Olivet's fair brow,
As through her dark green olive groves
A group are wending now.

They follow, with a wondering look,
The footsteps of their Lord;
With hearts that throbb'd with hope and fear
They spake no idle word.

Yet oft his sweet and gentle tones
Their mournful thoughts would cheer;
"Behold, I'm with you evermore;
Why should you doubt or fear?"

And oft he paused, as if to trace
Each well-remembered scene,
Where on his pilgrimage of love
His weary steps had been.

On yonder height, Jerusalem,
The glorious City, slept,
For whose dark fate in future years
Such bitter tears he'd wept.

Here nearth the mountain's shadow stood
The little cot so blest,
Where Lazarus and his sisters dwelt,
And here, a welcome guest,

Soft he rested from the scorn
That had soiled his steps by day.
Oh! how dear and dear it seemed,
As he lay.

He gaz'd on Gethsemane's silvery wave,
Gethsemane's garden fair,
And he recalled that dreadful night
Of agony and prayer.

He marked the cross on Calvary's hill,
Then from that scene of blood
He turned, and soon with those beloved
On Olivet he stood.

His dark eye scan'd each anxious face;
He smiled with holy love:
All power is given to me, he cried,
In earth and heaven above.

I send you forth my chosen few;
Spread the glad tidings wide,
That to redeem men from their sins
The Son of God hath died.

And as he spoke, a crimson cloud
Floats through the azure skies;
Its silvery lining softly blends
With sunset's golden dyes.

It hovered o'er the Savior's head,
It beamed with dazzling light,
And as he smiling blessed them all,
Received him from their sight;

And folded its bright vesture round
The form they loved so dear,
Then upward soared; yet still they gazed
With wonder, love and fear.

While thus absorbed, they heeded not
Two beautiful strangers nigh,
Whose snowy wings and shining robes
Were glittering to the eye.

They speak! like low, sweet music fall
Their voice upon the ear:
Ye men of Galilee, why thus
Do ye stand gazing here?

This Jesus, whom ye've seen ascend,
More glorious yet shall come,
With shining hosts, amid the clouds,
To bear his ransomed home.

They stood alone: yet from that morn
Was heard no doubting word—
'Twas there the loved disciples first
Praised their ascended Lord.

COMMUNICATIONS.

For the Signs of the Times

Southampton Pa., Dec. 3, 1851.

"And my people shall dwell in a peaceable habitation, and in safe dwellings, and in quiet resting places."

For the better understanding of the expression *my people*, we should enquire of the scriptures, why God has been pleased to apply the term to any of the fallen race Adam.—From thence we learn that the Jews were called the people of God, in covenant relation. But the covenant under which they were as a nation; was a faulty one. The blessings contained in it were both temporal and conditional, and were not secured to them in a mediation. In it they were promised prosperity, if they would hearken unto the Lord God, who brought them out of the land of Egypt, and the house of great bondage. If they would keep the Sabbath, and reverence the Sanctuary, and walk in his statutes, and keep his commandments, then he promised them that he would walk among them, and be their God, and they should be his people. But if they would not obey his voice, then he would punish them for their sins, and show them no mercy in their transgressions and unrighteousness, for that covenant had no mediator to answer for or remove their iniquities, it was made with national Israel, the promises of it were made to them in Abraham as their national head, and renewed to them in Moses, and they enjoyed the blessing of it, by virtue of their being the national seed of Abraham. With them it was established, with them it lived, with them it died, and with them also it certainly admitted the term *my people*, (nationally) the term could not reach beyond that nation.—But it is said that that covenant was an everlasting one, and to the Jews it was, for it was in force as long as they as a nation existed. But when they as a nation became extinct the covenant must of course become null and void. It was but a shadow of good things to come, and it prefigured the spiritual people, the holy nation, the seed of Christ, which is accounted to the Lord for a generation, and the covenant made with them in Christ their head, which covenant is spiritual, and contains spiritual grants and blessings, for a specific and spiritual seed, all of which are secured to the children of it in Christ its mediator. In *this covenant*, God says, *I will be their God, and they shall be my people, and I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more*. It embraces the election of grace, the family of God, or all the seed of Christ. For if they be Christ's then are they Abraham's seed and heirs according to the promise. They are found among all nations under heaven, hence the expression, (*my people, spiritually considered*) does not belong exclusively to the Jews, but to all the seed of Christ, among both Jews and Gentiles, for it is the church of Christ

under the new covenant dispensation that the prophet speaks of in the text. Said our Lord in speaking of manifested grace, and unsealed developments to the Gentile church and I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy and I will say to them which were not my people; thou art my people, and they shall say thou art my God. Here the seed of Christ among the Gentile nations who were not embraced in the first covenant and consequently could not be called the people of God under it, are embraced in the covenant made with Christ, and were sown to him in the earth, in which there is a perfect harmony with what is written in the eighth chapter of Proverbs. Christ in speaking under the title of Wisdom says, "Rejoicing in the habitable parts of this earth, and my delights were with the sons of men.— This rejoicing was before the dust of the highest mountain was formed, and was referred to by the apostle in his epistle to the Hebrews, where he says, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame &c. and this rejoicing was from everlasting, of old or ever the earth was. And although the delights, (or seed) of Christ then had had their spiritual existence in him, they were not yet made manifest as being sown to him in the earth, but at the same time they are spoken of as the delights of the high and lofty One, and whether they are found among Jews or Gentiles, they are called by God in the prophecy of Hosea *my people*. This expression embraces more than can exist in the mere formation of man from the dust of the earth. The Jews held preeminence by their descent from Abraham. They were the children of the covenant and promise because they were the seed of him to whom the promise was made. But all this was natural, and typical. But in Christ the thing is spiritual. All the people of God had their spirituality with Christ in God ere the world began, or dust was fashioned into man. And the people of God in the covenant of life and salvation are simply the seed of Christ, as is prefigured in the natural seed of Abraham in being the people of God in relation to the promise relating to the land of Canaan.— The term *my people*, or children, and both terms frequently occur in the Scriptures to convey the same thing, imply the very nature and existence of Christ, for he is the Son of God, the first born among many brethren, the elder brother of all the family of God. And how conclusive on this point was his language to Mary, when he said to her touch me not, for I have not yet ascended to my Father, but go tell my brethren and say unto them, I ascend unto my Father and to your Father, to my God, and your God.— The children of God receive their natural life through Adam, but their spiritual life they receive through Christ, from God, and it is this spiritual life which constitutes them the people, or children of God in the mean-

ing of the text, and of whom it is said thy children shall all be taught of the Lord and great shall be the peace of thy children.— This peace is spoken of in the context, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever. This kindred is again spoken of by Isaiah in language at once bold and conclusive, as it relates to its being found among all nations. While the Jews had much advantage over the Gentiles, their national privileges, the prophet clearly shows that in relation to that infinitely more glorious kindred which is spiritual and eternal, that they had no pre-eminence whatever over the Gentiles. Said he under the teaching of the spirit, and in speaking the language of the gentile church, in her communion with her Father and her God. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O, Lord art our Father, our Redeemer, thy name is from everlasting. When Christians can take the language of the new covenant, in which God has said, *I will be their God, and they shall be my people, and enjoy the cheering and confirming evidence within that they are the children of it, they can say to the fleshly Israelite, though you have Abraham for your father, and will not acknowledge us in your covenant, the Lord our Redeemer, is our Father, and in him we live, and move and have our being. But this no fleshly Israelite can understand, neither will he admit the truth of it. Salvation by grace is that glorious theme, which none but regenerate persons can understand. The children of the new covenant have all things done for and in them. Their Redeemer has redeemed them, and he sends the Holy Ghost who takes of the things that are his, and he shows them unto them. They have a mediator, and the covenant stands fast in him. They have a Prophet, a Priest and a King, and he reigns in, and rules over them, and says *my people* shall dwell in a peaceable habitation. This people constitutes the bride the Lamb's wife, whom he hath betrothed unto himself, and was sown to him in the earth, and for whom he hath provided a peaceable habitation. The Jews as a nation were a journeying and moving people. They found no peaceable habitation, nor quiet resting place, until they entered and enjoyed the land of rest, which was the land of Canaan. And to enjoy this they were led through deversified and afflicting scenes. Bondage, and deliverance therefrom, a hasty flight from their enemies, desponding times and seasons, heart faintings at the Red Sea, a painful and dreary march through the wilderness, was their lot before they enjoyed, the promised rest.— They wandered in a solitary way, they found no city to dwell in, Hungry and thirsty their soul fainted within them. Then they cried unto the Lord in their trouble, and he delivered them out of all their distresses. And he led them by a right way to a city of habitation. But it may be asked why did they cry unto the Lord, why did he hear them,*

and lead them by the right way to a city of habitation. They cried unto the Lord because they were in trouble, and he alone could deliver them therefrom. An arm of flesh could do them no good. He heard them and delivered them out of all their distress and led them by the right way to their city of rest, for they were his covenant people, (and he had not forgotten his covenant) and he had appointed them this goodly land which flowed with milk and honey, for a peaceable habitation, where they should rest from their enemies. This land is described by David as a City of habitation. Another inspired penman described it with God's appointment relating thereto as follows.— Moreover I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more, neither shall the children of wickedness afflict them any more as before times.— And notwithstanding the Canaanite dwelt in the land, he was subject to Israel, and then did Israel rest from his enemies. The blessing of the Lord on Israel touching this land was declared to them by Moses, just before his death, in the following eloquent address. The eternal God is thy refuge, and underneath are the everlasting arms, and he shall thrust out the enemy from before them, 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. What national Israel enjoyed in the land of Canaan, was typical of what Christians enjoy in the gospel. In Canaan the Israelites feasted on the fruits of the goodly land, for the manna had ceased, and God had provided that which was far better. And Christians in the gospel instead of feasting on the manna, of which their fathers did eat in the wilderness, and are dead, feed on Christ the bread that cometh down from heaven, which if a man eat thereof, he shall live for ever and not die. The Christian lives by faith on Christ, said Paul, the life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me.— National Israel dwelt in the land of Canaan. Spiritual Israel dwells in Zion, a peaceable habitation, sure dwellings, and quiet resting places. The reason why their dwelling place is peaceable, quiet and sure, is, God himself dwells there. As he hath said of it, "For the Lord hath chosen Zion, for he hath desired it for his habitation. This is my rest forever, here will I dwell for I have desired it, I will abundantly bless her provision, I will satisfy her poor with bread.— This promise certainly refers to the gospel where God dwells in a more glorious manifestation than he did with national Israel. In the gospel the spiritual blessings are confirmed in, and made manifest through Christ, and that which is perfect is fully come, as the apostle hath said in reference to the manifestation of the more full beams of the divine glory to the children of the new covenant, in contradistinction from the glory of the former. In referring to those under the first he says. All these having received a good report through faith received not the promise, God having provided some better thing for us, that they without us should not be made perfect. The Gentiles must be brought in and the figures completed. By nature the children of God are in a strange and foreign land, and are in bondage to their enemy.— And those of them among the Gentiles 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 in Christ Jesus, they who were sometimes afar off, are made nigh by the blood of Christ. They are not only made nigh by his blood, in being redeemed from the curse of the law, but they are brought by him into an experimental enjoyment of the blessings of the covenant, and of their relationship to him, as his seed, for the children of God. But in being put into the enjoyed, possession of these blessings they must pass through the wilderness and endure the trials and strippings thereof. When they are quickened or made alive from the dead, by a communication of divine life to them, they begin to see their alienation from God as sinners, and to feel their wretched and lost condition, through and by sin. And in all their subsequent exercises, gloom and despondency, hopes and fears, which they are led to experience until they are brought into the liberty of the gospel, it is but God's leading them in the right way, that they may go to a city of habitation. The language of David in the one hundred and seventh Psalm, which has already been referred to in a literal sense as pertaining to national Israel, will apply spiritually, to some extent at least, to all the children of God in their experience. And where is the Christian to be found, who cannot find some things appropriate to his experience in the following language: O give thanks unto the Lord for his goodness, for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy. And gathered them out of the lands from the east, and from the west, and from the north, and from the south. They wandered in the wilderness in a solitary way, they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their distresses, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Methinks the children of God who have been slain by the law, and made alive by Jesus Christ, and have been brought into the peaceable habitation and sure dwellings or into the rest of the gospel, have not forgotten all their wanderings, troubles and cryings unto the Lord, while he was leading them in the wilderness by the right way.— And O how gloomy were their wanderings, and how solitary was the way, for in spite of all their efforts and powers they wandered on, not in flowery fields of delight, and by the rippling rills of peace, but in the waste howling wilderness, and under an awful sense of their pollution, while clouds were darkening, troubles increasing, hunger and thirst pinching, and the holy law condemning, everything perhaps appeared to wear the gloomy visage of death, while the heart sank and the soul fainted. No earthly object could afford relief. Like the dove from Noah's ark, before the staying and return of the waters, they find no resting place on earth, no refuge but in the ark. When God by his Spirit brings his children to himself, he brings them in a way which they knew not, and while that way is a solitary one, and one in which they hunger and thirst, and wherein they can find no city to dwell in, (for there is no resting place short of Christ) it is the right way, the one which infinite wisdom and eternal love has ordained, and in which divine faithfulness leads, until they find rest to their souls. Hungry and thirsty, their soul fainteth in them. How weak and entirely helpless they are in this condition. They are filled with trouble, and all they can do is to cry unto the Lord in their distress. They cry unto him against

whom they have sinned, and who is able to save, and who alone can speak peace to their souls, and turn their mourning into joy. David said, Weeping may endure for a night, but joy cometh in the morning. The child can cry before it can articulate a single sentence, and through it he tells in a silent, though melting oratory all the sorrows within. Doubtless some have more powerful exercises of mind than others, but all who are led by the Spirit of God, are taught the insufficiency of their own righteousness and their need of Christ; also, something of the loveliness of his character, and the suitability of his salvation. God does not lead his children into this wilderness of feelings to leave them there to perish, but through them to a city of habitation, to quiet resting places, and sure dwellings, where they enter that rest which God has provided for them, where they find full redemption through Christ, and they sit down under his shadow with great delight, and they find that their enemies are all conquered, for he hath conquered death, and him that had the power thereof, which is the devil. Here they sit down to the feast of fat things which Christ has provided for all nations, and where God has said, And my people shall eat in plenty, and shall never be ashamed. Thus they are led to Zion with songs of everlasting joy upon their heads, here they obtain joy and gladness, and sorrow and sighing flee away. Here they shall dwell, and not be driven therefrom; it is a peaceable habitation, sure dwellings, and quiet resting places. Said Jesus, In my Father's house are many mansions. The church rests upon, and dwells securely and peaceably in Christ. It is built upon himself, and the gates of hell, (or any or all of those avenues through which false doctrine, false ordinances, institutions and devices of men and devils find their way into the professed church) shall not prevail against it. Look upon Zion the city of our solemnities, thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall be removed, neither shall any of the cords thereof be broken. It is a peaceable habitation, and Christ is the peace of it for he is our peace, and God has commanded his peace within the borders of Jerusalem, and in the gospel we have peace with God through our Lord Jesus Christ. He is the end of the law for righteousness to every one that believeth, and God will keep the feet of his saints, while the wicked are silent in darkness, for by strength shall no man prevail. It is in this habitation, and in the enjoyment of it, that this song is sung in the laud of Judah. We have a strong city, salvation will God appoint for walls and bulwarks. Open ye the gates, and let the righteous nation which keepeth the truth enter in. It is within these walls, and in this habitation that the Master appears and says, Eat ye, my friends, yea, eat and drink abundantly, and be ye satisfied. This is my rest forever, here will I dwell, for I have desired it. Where Christ dwells, the church shall rest in safety. In the gospel, the great day of rest, there is a day of feasting, and of sending portions one to another, and gifts to the poor. Here Zion rests, and feasts on the hidden manna which Christ gives unto them. Although clouds sometimes arise, and the mountain-tempest appears to beat upon Zion, still it is a peaceable habitation, and within her borders are sure dwellings, and quiet resting places, and she is not moved, neither are her children driven from the embrace of her almighty enclosure. When the hail shall come down, sweeping away the refuge of lies, (the

doctrine, order, and systems, under which the enemies of truth have rallied and taken shelter) then shall Zion, as at all other times, dwell in peace and safety.

When the waters shall overflow the hiding places of all false systems and institutions, with the advocates thereof, and their covenant with death, and their agreement with hell, (which they profess to have made through their will-worship) shall have been destroyed, and sunken in everlasting shame and contempt, even then shall the people of God triumph and rejoice that they were brought to dwell in a peaceable habitation, in safe dwellings and quiet resting places. For as long as time last it will have been said, beautiful for situation is Mount Zion, the joy of the whole earth, on the sides of the North the city of the great king, God was known in her palaces as a place of refuge. We have the assurance then that the church of God is safe and protected in time, and that she shall rejoice everlastingly in glory.

Dear brethren, look at your prospects.— Let the world conspire, and all hell vent her fury, our God is over his people, as their fore front, and rear ward, and the church of God, which has the commandments of Christ and his testimony, is safe and triumphant and the dragon's wrath can never harm her and may God give us grace to continue in the truth as it is in Christ Jesus our Lord.

Yours in love,

WILLIAM SHARP.

For the Signs of the Times.

"According to the eternal purpose which He purposed in Jesus Christ our Lord."—Eph. iii. 11.

As it regards the eternal purposes of God the Father in and through his Son Jesus Christ our Lord, without the assistance of divine revelation we should have been involved in impenetrable darkness. But by the revelation we are enabled to discover some at least of his eternal purposes. We farther learn from revelation that some things belong unto the Lord our God, which shall never be revealed unto us and our children forever. And if He, God, had, on his eternal purpose in one thing, he in like manner, and has an eternal purpose in all things. In Matthew's gospel, xxviii. 18, "All power is given unto me," saith the Son of God, "in heaven and in earth." Heb. i. 3. 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; ii. 14; 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 life time subject to bondage. 2 Thes. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Col. i. 11. Strengthened with all might, according to his glorious power, Who hath delivered us from the power of darkness, and hath translated us us (his church) into the kingdom of his dear Son; 16. For by him were all things created, that are in heaven—that are in the earth, visible and invisible, whether they be thrones or dominions, or principalities or powers. All things were created by him and for him. John i. 1—3. In the beginning was the Word, and the word was with God, and the word was God. All things were made by him, and without him was not any thing made that was made. Thus we see there was nothing left out. Col. ii. 10. And ye (the church) are complete in him, which is the Head of all principality and power.—

Rom. xiii. 1. For there is no power but of God. The powers that be are ordained of God. Eph. i. 1-23; Psalms lxxii. 11.—God hath spoke once, twice have I heard this, that power belongeth unto God. Matth. xi. 27. All things are delivered unto me of my Father. Jer. x. 16. For he is the former of all things. Rev. x. 6. And I swear by him that liveth forever and ever, who created the heavens, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. Isa. xlv. 7. I form the light and create darkness, I make peace, and create evil, I the Lord do all these things. 2 Thess. ii. 7. For the mystery of iniquity doth already work, only he who now letteth, will let until he be taken out of the way. And for this cause he, God, shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. Eph. i. 5. Having predestinated us according to the good pleasure of his will. Being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Isa. xiv. 26. This is the purpose that is purposed upon the whole earth. Jer. li. 20. For every purpose of the Lord shall be performed. Rom. viii. 28. To them who are called according to his purpose. 1 John iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. 1 Tim. i. 9. Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and race, which was given us (the believers in the Lord Jesus Christ, whoever they are) before the world began. Hence we find his eternal purposes are all eternal, and from everlasting to everlasting, world without end. Col. i. 18. 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. Rev. i. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. iii. 4. These things saith the Amen, the faithful and true Witness, the beginning of the creation of God. Rev. xii. 7. And there was war in heaven (not in the church, but 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. Jude i. 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains unto the judgment of the great day. Luke x. 18. And he, Jesus, said unto them, his disciples, I beheld satan as lightning fall from heaven, 2 Cor. xi. 14; and no marvel, for satan himself is transformed into an angel of light. And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of satan to buffet me. 2 Cor. xii. 7. Set thou a wicked man over him, and let satan stand at his right hand. 1 Chron. xxi. 1. And satan stood up against Israel, and provoked David to number Israel. Isaiah speaks thus: In that day the Lord with his sore, and great, and strong sword shall punish Leviathan, the piercing serpent, even Leviathan that crooked serpent, and he shall slay the dragon that is in the sea, (to wit, the devil.) Isa. xxvii. 1. And

again, 14th chapter, 12th verse, How art thou fallen from heaven, O Lucifer, Son of the morning. Again, There was a day when the sons of God came to present themselves before God, and satan came also among them to present himself before the Lord; and the Lord said unto satan, From whence comest thou? And satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it. Having these passages, or portions of God's word before us, and many more that could be produced, we are somewhat astonished that so many believe and contend the Devil to have been self created, self-existent, eternal yea, existing from all eternity. Admit the hypothesis, and what would be the result? Two distinct, self-existent, eternal and unchangeable beings, existing from all eternity—two beings of such opposite principles.—The one a God, the other a Devil,—the one Holy, Just, and good, and righteous altogether, the other unrighteous, selfish and devilish. How can two such opposite principles exist? If this be a miracle, we must suppose that from all eternity, and through all eternity there has been, and will continue to be war in heaven. But not so; for as before quoted, at some period, whether time or eternity, we know not. 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 into the earth, and his angels were cast out with him. Rev. x. 11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. In the 11th chapter of Luke, 21st and 22d verses, reads thus, "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him his armor wherein he trusted, and divideth his spoils. Yes, and glory to God, had not his eternal purposes which he purposed in Jesus Christ our Lord thus ran, this strong man, to wit, the Devil who, in the scriptures of divine truth, and as before quoted, is represented as a roaring lion, going to and fro through the earth, or walking up and down in it, seeking whom he may devour. Had he not been conquered by the stronger man, to wit, the man Christ Jesus, the Almighty, and thrust him down from heaven, (for so it reads) into the bottomless pit, and who gave him his bounds, saying, So far shall thou go, and no farther, he would have plunged the whole of the Adamic race—(and I don't know that he would have stopped there, had he been self created, I am of the opinion he would have made an effort to dethrone Deity himself,) and cast his saints into the vortex of excruciating pain and everlasting torments, where the worm dieth not, and the fire is not quenched. But thanks be unto God who giveth us the victory through our Lord Jesus Christ, for I hold him as mighty, but not as an almighty, self-created, and self-existent, and eternal Devil; for we find, in the history of Job, he acted only by permission; yea, I believe every act he has, or may perform, is by the permission of Him who holds all power. Notwithstanding, according to his eternal purpose which he, God purposed in his Son Jesus Christ our Lord, I believe, and that from scripture authority too, that he, God, created him, and according to the same eternal purpose, he, God, had a pur-

pose in his creation, as well as all other parts of his creation. For I believe the All-Wise and Almighty God created nothing in vain; and in accordance with the language of God by the apostle Paul, as before quoted: For there is no power but of God: the powers that be are ordained of God. So what power the Devil and wicked men have had, or may have, it must be given them by God, for how can he, or they, act but by permission of Him who holds all power—by permission of that same Almighty Being who spoke all beings into existence, both animate and inanimate matter, yea, both men and devils, and they act by permission of that same wise being, who at the commencement said, Let there be light, and there was light—who spoke and it was done, who commanded, and it stood fast. For as before quoted, 2 Thess. ii. 7, "For the mystery of iniquity, (to wit, the devil) doth already work, only he who now letteth, will let until he be taken out of the way." From which passage of divine truth we clearly see that he, the devil, not only works, but that he also works too by permission; yea, we learn also from the same truth, that he commenced his work at a very early period, to wit, in the garden of paradise. Gen. iii. 1. Now the serpent, (or devil) was more subtle than any beast of the field, which the Lord God had made, and he said unto the woman, Yea, hath God said ye shall not eat of every tree of the garden; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Thus we see he acts by the permission of God, for it was according to his eternal purpose, which he purposed in his Son Jesus Christ our Lord—by permission of him who declares himself to be, I am that I am—By permission of him who hath said, "I am he that liveth and was dead, and behold I am alive for ever more, amen, and have the keys of death and hell." By the permission of Him that stood in the midst of the seven golden candlesticks, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hands were white as wool, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters, and he had in his right hand seven stars, and out of his mouth went forth a sharp two edged sword, and his countenance was as the Sun shineth in his strength. And inasmuch as we are informed by or through revelation, and as before hinted, that the Devil was thrust out of heaven, and his angels were cast out with him, neither was their place found any more in heaven, so it is with the believer in the Lord Jesus Christ; for I believe when once the devil is cast out by the finger and power of God, there is no more place found in the believer's heart for the devil to dwell. No, he is cast out never to return, for the Stronger Man, to wit, the man Christ Jesus takes possession of the palace, (the heart of the believer,) Matth. xxi. 12. "And Jesus went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves. In like manner does he act with the heart of the believer. He turns out every thing that is offensive to him before he takes possession, and says, "My house shall be called the house of prayer." Thus we see the heart of the believer has become a house of prayer, and no longer a dwelling place for the devil and his angels. And it is in accordance with his eternal purpose, which he purposed in his Son Jesus

Christ our Lord, that they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. For ye (the believer in Christ) are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Because I live, ye shall live also. Hence we find it said in holy writ, If any man (whether Jew or Gentile, bond or free, rich or poor, male or female,) be in Christ Jesus, he is a new creature. Old things are passed away, behold all things are become new. In Eph. ii. 3, 4, it reads thus: Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were the children of wrath by nature even as others. 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 ages to come he might shew the exceeding riches of his grace in his kindness towards us, through Jesus Christ. And thus we find his eternal purposes, which he purposed in Jesus Christ our Lord, will be accomplished in opposition to men or devils. For we do understand from his word that he worketh all things after the counsel of his own will, and who can, or dare say, by way of opposition, Jehovah, why, or what doest thou? His eternal purposes were accomplished in the creation. In the formation of Adam out of the dust of the earth, and of Eve out of one of the ribs of Adam, his eternal purposes were accomplished in the deluge, in the calling of Abraham, Isaac and Jacob, Moses and Aaron, his eternal purposes were accomplished in the destruction of the Egyptians in the Red Sea, in the calling and sending forth the kings, judges and the prophets, David and Solomon, Eli, Sampson and Jephthah, king Saul and Jonathan. His eternal and everlasting purposes were accomplished in the destruction of Sennacherib's army—in Nebuchadnezzar, the king of Babylon, when he was driven from among men—in Daniel the prophet, when cast into the lion's den, and he shut the lion's mouth. Dan. vi. 22. My God hath sent his angel and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O King, have I done no hurt. In the Hebrew children, Shadrach, Meshach and Abednego, who were cast into fiery furnace, for we hear the heathen king saying, "Did we not cast three men bound into the midst of the fire. They answered unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and the form of the fourth is like unto the Son of God.—Here we discover his eternal purposes were accomplished, which he purposed in his Son, Jesus Christ our Lord, and in the prophets, to wit, Jeremiah while in the dungeon, and Jonah while in the whale's belly. Yea, time would fail to recapitulate all and every instance wherein he worketh all things after the counsel of his own will,—it would require volumes. His eternal purpose, which he purposed in Jesus Christ our Lord, was accomplished when the Son of the everlasting Father made his advent into the world, made of a woman, made under the law, to redeem them that were under the law. That he, the Son of God, should live, and die the shameful, the painful and ignominious death of the cross, that he might redeem his church and people from all iniquity. Titus ii. 14. Who gave himself for us, (his church) that he might

* In what heaven, if not the church? Ed.

redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. And his eternal purpose, which he purposed in Jesus Christ our Lord, was no less accomplished in his death, his resurrection and ascension. Acts ii. 23. Him (Christ Jesus the Lord) 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—because thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption. Acts ii. 27. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God. Eph. i. 11. In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things, not some, but all things after the counsel of his own will. Not of the will of man, nor of the will of the flesh, nor of the will of the devil, but of my will, saith God. But of his own will begat he us, to wit, the believer in the Lord Jesus Christ. John v. 38. Because I seek not my own will, but the will of the Father that sent me. Jno. vi. 38. I came down from heaven, not to do mine own will, but the will of him that sent me. James i. 18. Of his own will begat he us, (the church of the living God) with the word of truth, that we should be a kind of first fruits of his creatures. And thus we discover that in all things He, (God) carries on all his undisturbed affairs and purposes undisturbed, and according to the eternal purpose which he purposed in Jesus Christ our Lord; and as before quoted, Secret things belong unto the Lord our God, but revealed things unto us and our children forever. It is not for us finite creatures to scan, or find out infinity, for it would be in vain; for we learn, As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, saith the Almighty. So neither can, nor need we endeavor to find out the eternal purposes of the eternal and all wise God, while in this tenement of clay; but, in humble submission say, The will of the Lord be done in all things. Acts i. 7. And he said unto them, his disciples, It is not for you to know the times or the seasons which the Father hath put in his own power. John xiii. 7. Jesus answered, and said unto Peter, What I do thou knowest not now, but thou shalt know hereafter. 1 Cor. viii. 12. 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. Heb. ix. 28. So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without sin unto salvation. 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But we know that when he shall appear, we shall be like him, for we shall see him as he is. Yes, my brethren and sisters, 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?" But thanks be unto God who giveth us the victory through our Lord Jesus Christ. Yes, and thank God, O my soul, the battle is fought, and the victory won by him who declared himself to be the bright and morning star—by him who hath said, He that hath an ear, let him hear what the Spirit saith unto the

churches.—He hath risen a mighty conqueror over death, hell, and the grave. And although we cannot comprehend nor understand all his eternal purposes which he purposed in Jesus Christ our Lord in time, we believe we shall in eternity, if we are his by purchase—if we be of that number who have washed their robes and made them white in the blood of the Lamb—if we be of that number, having his Father's name written in their forehead—if we are of that number who keep the commandments of God, and the faith of Jesus; for he has said, "Because I live, ye shall live also."

I remain,

Your brother in tribulation,

JOHN MITCHEL.

P. S. Brother Beebe, if you think the above communication worthy of a place in your useful paper, after correcting the same, you may give it publicity; if not, lay it aside. By so doing, you will oblige,

Your brother in tribulation,

J. M.

Pike Co., Ala., Nov. 20, 1851.

For the Signs of the Times.

Williamston, N. C., Dec. 13, 1851.

BROTHER BEEBE:—I esteem it a privilege to be favored with one more opportunity of addressing one whom I so highly esteem in the Lord as yourself. Religious intercourse is one of the dearest privileges that Christians can enjoy on earth; and if in the providence of God they are so widely separated as not to meet in social intercourse, and converse face to face, there is one rich blessing yet in their possession, they can interchange thoughts and feelings by writing. By the improvement of this privilege, the children of God can become acquainted, in a measure, with each others joys and sorrows, the difficulties and dangers which attend their path to the heavenly Canaan.

The *Signs of the Times* is the grand medium, through which we, for the present, can hear from our Old School Baptist brethren and sisters, as they are scattered over this widely extended country. How many pilgrims have been made glad by the coming of this little messenger to their dwellings; and as they have unfolded its pages, and read of the joys and sorrows, the temptations and afflictions of their brethren, their joy has increased, and their hope has been strengthened, so that they have felt to press forward on their journey with renewed vigor. May your little messenger, the *Signs*, be kept pure from those things which are calculated to annoy the peace and harmony of the dear saints. O may the grace of God be more abundantly manifested in the experience and life of those who bear the Christian name, so that they may be enabled to bear their testimony with childlike simplicity in behalf of the power and grace of God; then will love and fellowship more fully abound in the household of faith.

The fellowship of the saints is peculiar, and it will be carefully cherished and sought after by all those who know its value. The relation which they sustain to each other is peculiar, and the tie which binds them and makes them one in Christ is stronger than death. "For through him we both have access by one Spirit unto the Father. Now, therefore, ye 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 the building fitly framed together, groweth into a holy temple in the

Lord, in whom ye also are builded together for a habitation of God through the Spirit." What union can be stronger than this? One of the strongest evidences we can have that we love the Savior, is that we love the brethren; and the more ardent our love is for him, the stronger will be our attachment for his children, and greater will be our desire to be with them, which will enable us to adopt the words of Ruth to Naomi, "Whither thou goest, I will go; thy people shall be my people, and thy God my God." The love which the people of God have for each other differs very widely in its nature, character, and design, from the natural affections which we have for our relations and friends. We know that all our earthly relations will be dissolved by death, however dear; but that spiritual union which exists between the dear saints, will be revived and bloom with immortal vigor, & in the climes of unsullied day, their perfect love will reign. Union in the truth is more precious than the gold of Ophir. There can be no real gospel fellowship realized only by this union. We know there is much pretended love and fellowship in the world, but let it be once crossed, and it vanishes like the spider's web. Many times it is the case, those who appear to be our warmest friends, turn to be our bitterest enemies.

We live, my brethren, in a day which is calculated to try the faith and patience of those who desire to follow the Savior, and have no fellowship with the unfruitful works of darkness. If we are truly made willing to follow Christ, it must be through evil as well as through good report; our life, our property, our reputation are all at stake, and if we love these more than him, we are not worthy of him. It is true that our life is precious unto us, and our reputation is as dear, but the world and what we have and are we should be willing to resign for the sake of our blessed Lord and Master, who gave his life a ransom for his dear people. Great indeed is the fight of affliction which they have to endure, but their glorious Captain has promised that his grace shall be sufficient for them. And to them it is a source of abiding consolation, that all their trials and afflictions are under the special control of their heavenly Father; and he has promised that all things shall work together for their good; not isolated and alone, but together. The sea may be boisterous, and the billows may rave and beat upon the poor helpless pilgrims, yet they have nothing to fear, for they will all safely be brought home to the haven of eternal rest. Let us therefore take courage and press forward towards the prize of our high calling; and when our trials and afflictions press us hard, let us remember Calvary, and think of the sufferings of our dying Lord; also, those of our brethren, who have gone before—those who were destitute and afflicted, of whom the world was not worthy. Let us also meditate on the precious promises of our covenant-keeping God. What are all our trials and afflictions here? What of all the scoffs and reproaches of this unfriendly world? What of the tongue of slander and malice, which may be found to spring from the bitter root of envy and jealousy? I say what of all these things, when compared with that eternal weight of glory which is in reserve for the righteous? A few more days of toil, pain and affliction, and all will be over; and if we are Christ's we shall continue in that perfect rest which remains for the people of God, and in it spend an eternal day with all the blood bought and blood washed throng, where all will be peace and perfect love. For this heavenly rest and pure society my fainting

spirit sighs. Can such a poor sinner as I am ever expect to enjoy this glorious rest? I feel deeply sensible of my own emptiness and poverty; and if indeed I am a child of grace, I am less than the least of all, unworthy of a name or place in the household of faith. I often think that my brethren and sisters look upon me in the same light that I look upon myself; if they do, they behold a poor helpless sinner indeed. But I am truly conscious that they do not view my deformity as I view it. But there is one who can see plainer than man, and who scrutinizes the inward recesses of our hearts, he knows the motives which prompts all our actions. I rejoice that it is even so. He can properly judge us, let others think of us as they may. Every day I live I grow less in my own esteem. I have nothing in which I can boast, save the righteousness of my Redeemer; but my emptiness only exalts his fulness, my poverty his riches, my weakness his strength, my foolishness his wisdom, my unrighteousness his righteousness, and my deformity his beauty. I therefore desire to take shelter under his pavilion, and glory alone in his perfection, pleading his blood and righteousness.

Brother Beebe, I think you will rejoice to learn that the Lord is yet gracious to his dear people in these parts—He has given them some refreshings from his presence. He has made some rich displays of his grace in bringing poor sinners to bow at his feet as humble suppliants for mercy, and they have been made to rejoice in the unspeakable love of God. Our monthly meetings and baptismal scenes have been very affecting and interesting. There has been four added to our church at Skewarkey by baptism since May. My daughter, Sophia N. Jewett, who came forward, you know, my brother, how to rejoice with me, and may we give God the glory. Spring Green church has received 15; Smithwick's Creek 8 or 10; Baegress 6; Pivot 2.

Young and old, high and low, rich and poor, bond and free, have been made to rejoice together in the free grace and abounding love of God.

Is it not heaven below our Jesus to know?

Our union meetings which we have in these parts are very interesting; brethren flock together from quite a distance, they are very much like the Old School meetings at the North. If you should visit the churches in North Carolina, you would find solid brethren and sisters, who are rooted and grounded in the truth of God's elect. The Lord has some precious jewels here. O may I be found among that happy number. But the Old Baptists here are evil entreated; here, as elsewhere, they are persecuted and despised by the professed world. "If the Lord be for us, who can be against us?"

The labors of my dear companion are much called for in the ministerial field, and he devotes much of his time to his ministerial duties. He is hard pressed with the cares and perplexities of this life—he has to walk through many trials and afflictions—the shafts of the enemy fall thick and fast around him, but as yet they fall harmless at his feet, and his faith & confidence in God is strong. As his companion, I am not an idle spectator of these things, but have to participate a little in the trials and afflictions by the way. My faith is weak, yet I desire humbly to bear all the trials and ills of this life with meekness and patience, in humble resignation to the will of my heavenly Father.

May great grace abound to you and yours, my brother, which will enable you to endure hardness as a good soldier of Jesus Christ.

You will please excuse my long imperfect letter, and receive it as a token of my regard for you, and the household of faith.

Your affectionate, although unworthy sister in Christ,

MARTHA MARIA HASSELL.

For the Signs of the Times.

Blanchester, O., Dec. 4, 1851.

BROTHER BEEBE:—Having formerly given some of my exercises of mind, through the *Signs*, in relation to my being, as I trust, called from nature to grace, and as I have frequently been requested to give a relation of my exercises in regard to my call to the ministry, I will do so through the same medium.

The subject of the ministry, from the time I was a lad, had frequently interested me very much, not thinking at that time that it would ever be my lot to take part in that work. But Zion looked to me beautiful, complete and glorious, and all her subjects holy, and more especially beautiful did her ministers appear to my mind. As the dark clouds of unbelief and despair were driven away by the Sun of Righteousness, and the sons of consolation, and the sons of thunder were enabled to speak with power from on high, my young mind was filled with glory and with awe, to a degree, no doubt bordering on superstition and idolatry. I had a high esteem for the ministers of the gospel, and regarded them as a superior order of beings. Feeling at the same time the burden of indwelling sin, what must have been my mortification, when at the first prayer meeting after I became a member of the church, instead of going forward in prayer as others did, I found myself standing before my brethren and neighbors, trying to tell of the love of Jesus! Then, considering what I had been doing, I felt shame and guilt resting on my mind, to such a degree that I frequently excused myself from going to meeting. Sometimes on hearing remarks on the subject of the ministry, I have had such involuntary sensations as would make me tremble almost as much as the writing on the wall did old Belshazzar. My mind was continually pondering on the scriptures, and ever and anon such passages as the following would be presented with great force: "Thou art the man." Time passed on rapidly, and I found myself at the head of a family, but still no better satisfied. These impressions continued to harass me more and more, as I tried to drive them away; and thoughts like these would torture my mind, "You must preach." Even my slumbers were disturbed by fancying myself before an audience endeavoring to preach Jesus. My mind became gloomy and depressed, and my cry was, "Lord, I cannot speak, for I am but a child." In fact, to this day it appears that I was and am the last of all God's creation to make a gospel preacher of. The natural impediments under which I labor, but few know any thing about; being ignorant, and awkward, and bashful, lisping and stammering, and being the vilest of the vile, for me to take to myself the honor of a minister of the gospel seemed presumptuous. I cannot! I will not! was my conclusion, and in it I tried to rest; but who can rest under a "Wo is me if I preach not the gospel of Christ"? Who can be at ease when the word of the Lord is like fire shut up in his bones? Dead men may boast of freedom while in bondage, but the living child feels the chastening rod.

A settled gloom pervaded my mind continually, while month after month rolled a way; and at this period I seldom went to

meeting, I had no taste for religious exercises, temptations the most shocking beset me continually, especially to deny the validity of the scriptures. In vain did I attempt to reason or call to my mind my former exercises, darkness that might be felt covered me. I felt alarmed at myself; my constitution began to give way, and keen despair fell upon me. The state of my mind indicated insanity, as I consider, and I believe some of my friends were of the same opinion. My health was so much impaired that if I slept soundly I would lose my breath, and with difficulty could be restored. One evening, after a severe conflict, in which I was sorely pressed by the tempter to deny the bible, I fell asleep, and after some time awoke, suffering from symptoms of suffocation; after considerable struggling for breath, I came too; but the horrors of that night cannot be described. I thought there was but one step between me and death, and that death, the death of an unbeliever? I thought that none but unbelievers could be tempted to deny the bible. But now, for the comfort of others I will say that none but believers can be tempted to deny the bible; for all others deny it without being tempted. If the pains of hell ever got hold of a man on earth, I certainly felt them on that night. But I hope, brethren, that you will bear with me; for whether asleep or awake, whether in the body or out of the body I know not. This exercise brought my mind to the conclusion that I would once more ask the Lord to remove this grievous temptation before I died. I attempted to pray, and O, the glory that broke forth upon my enraptured vision! The shouts of the redeemed, as they thronged the streets of glory; my fettered mind seemed ready to depart and be with them. But awaking from this sweet revery, I found my mind calm, well established, and rejoicing in the authenticity of the scriptures; feeling humbled indeed, that notwithstanding all my attempts at infidelity, one ray of the Redeemer's love could kindle darkness into day. The impression left on my mind from that day, was, "Go and preach my gospel," which, from that period until now, I have been trying, in my poor stammering way, to do.

Farewell.

J. C. BEEMAN.

For the Signs of the Times.

Warren Co., O., Dec. 12, 1851.

BROTHER BEEBE:—I lately made a tour of near five weeks time among the churches of the Sciota and Muskingum Associations. I visited eighteen churches, tried to preach forty-five times, and saw eighteen Old Baptist preachers. I found the churches enjoying peace among themselves. The preachers that I saw, appear to have correct views of the plan of salvation, and are preaching to sinners of Adam's race, "Ye must be born again." Two Seedism has no advocates among the Baptists in those regions, and I am glad of it, for I do not believe that the devil ever invented any thing better calculated to bewilder, confuse and entangle the minds of christians.

I have been denounced and published as an Arminian, by the advocates of that ism, because I preach that God's elect by nature, or before regeneration, differ nothing in themselves from other men, though in God's will, "All things are theirs."

I have no ill feelings toward one of the human race. If I am what I profess to be, God will preserve me; if I am not, I ought to fall. For the information, and by the request of a great number of the brethren and

sisters whom I saw in my late tour, I here state that I arrived at home on the 27th day of November, in better health, both of body and mind, than when I left home. I found my family all well, and they were well during my absence. Bless the Lord, O my soul, for his great goodness to sinful me.

Dear brethren and sisters in the Lord, strive to live in peace among yourselves. Daily be found at the throne of grace, to seek wisdom to guide you, power to strengthen you, and grace to keep you in this trying day. Wait on the Lord, for "They that wait upon the Lord shall renew their strength." It is not enough that we profess to believe the doctrine of truth; we are called upon by the voice of inspiration, "to be doers of the word, and not hearers only." A man, with a sound creed in his head, without the love of God in his heart, to influence his acts toward God, and toward his fellow man, is about in as bad a condition as any body can be this side of the regions of eternal night—"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Surely, we live in a trying day, when it is difficult to discern between him who serveth God, and him who serveth Him not. Some men appear to be great sticklers for *sound doctrine*, but manifest a spirit of revenge and deadly hate against every man who cannot come up to their notions. While on the other hand, some men appear to manifest a spirit of love for every body, but are ignorant of the righteousness of God our Savior, and are going about to establish their own righteousness, not submitting themselves to the righteousness of God. Well, brethren and sisters, let us see that we are resting alone on the work that Jesus said was finished, (when on Calvary his groans shook creation) for acceptance with God—and let us see that we manifest our faith in that finished work, by observing ALL things whatsoever he has commanded, by doing them. Jesus said, "Ye are my friends, if ye do whatsoever I command you." Again, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Which think ye, my brethren, is of most importance, that we believe the things that God has revealed, or do the things that he has commanded? I, for one, believe that our doing the things that God has commanded, is an evidence that we do believe the things that he has revealed.

James, the apostle, speaks of two wisdoms, the one is "earthly, sensual, and devilish." Its fruit is "bitter, envying, and strife." The other is "from above." Its fruit is "pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Now, my brethren, which of these two are we governed by? Their fruits are so plainly stated, that he that runs may read. "If any man have not the spirit of Christ, he is none of His." Jesus taught his disciples, saying, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Which think ye is of the most importance, that we do these things, or contend with a great deal of zeal for doctrinal points, and leave these things undone? How can a man, with bitter envying and strife in his heart against his fellow man, pray, "Forgive us our debts, as we forgive our debtors"? Oh! brethren, it is of the utmost importance that we contend earnestly (not as brawlers) for the faith once delivered to the saints.—

But, the faith once delivered to the saints, led

them not only to speak sound doctrine, but to contend for, and to practice the things which became sound doctrine. One of the saints, when contending for the faith a long time ago, said, "Put on, therefore, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." Another one said, "Finally, be ye of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."—Another of the same family said, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." And the same one said, "He that saith he is in the light, and hateth his brother, is in darkness even until now." Has Christ said, "I am the Way, the Truth, and the Life, no man cometh to the Father but by me"? And has he pointed out the character and the conduct of those who are coming to the Father by Him? Then, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Who shall harm us, if we be followers of that which is good? Jesus our Captain has gone before us, and bids us follow him. He lives, and says to his children, "Because I live, ye shall live also." Let us not be slothful in the service of the Lord, but followers of them who through faith and patience inherit the promises.

From your unworthy brother, and fellow traveler to the eternal world,

SAMUEL WILLIAMS.

For the Signs of the Times.

Ramapo, N. Y. Dec 22, 1851.

DEAR BROTHER:—About the time I left Maine some of the brethren and sisters requested me to write for the *Signs*, and I have a mind so to do, in as much as I shall not be with them this winter as formerly. I have been satisfied for a number of years 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. It appears to me that I am more fearful and trembling than I used to be, and have more of a sense of my poverty and wretchedness. I frequently ask myself the question, can it be possible I am a christian, and that I am called to the work of the ministry? Sometimes I am almost overcome with the thought. If it was not that I at times have a sense of the goodness and mercy of God toward me, I should be overwhelmed with a sense of my sinfulness and wretchedness. For this reason I still feel to hope in God, through Christ Jesus our Lord. When I remember the great and terrible wilderness through which the saints of God have to pass, I reflect with some satisfaction on the dealings of the Lord with me.—It has caused me to take a retrospective view of late of my former experience, when I was called out of darkness into the kingdom of God's dear Son. From the time I was five until I was seventeen years of age, I had many fearful apprehensions of death, judgment and eternity. But it was not until the summer of 1837 that I was specially led to reflect upon my situation before God. I cannot refer to any particular time when I received my first impression, but I well recollect that there was an alteration in my feelings which occasioned deep thought and reflection. I read the Bible, tried to pray, and attended meetings with a firm resolution to get religion, as it is called. But my prayers were very poor, and at last I got discouraged, and resolved to give it up. While under that resolve I took up a book which providentially came in

my way, and the first words I read were a quotation from the Bible, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, yet know thou that for all these things God will bring thee into judgment." This left an impression on my mind that I never could remove. I again resorted to my own works, for it was the way of my own heart, and seemed right in the sight of my own eyes, but instead of growing better, I constantly grew worse in my own view, until the following scriptures were applied to my mind: "All our righteousnesses are as filthy rags," "After we have done all we are unprofitable," "If we offend in one point we are guilty of all." It was a death blow to all my hopes and expectations, for sin revived and I died. I knew not what to make of it, for I could neither repent, weep, nor feel sorrowful for my sins. My prayers appeared useless and sinful, and my thoughts and ways were altogether vile. I was lost and undone, and justly condemned, but had not that sense of it that I supposed persons under a work of grace must have. I wished I could say, "God be merciful to me a sinner," from the heart, but I could not as I desired. One day I left the work-shop to go to the house with an unusual sense of my burdened and lost condition, and on my arrival at the house I was astonished at the peace of mind I felt. My burden was gone, and I knew not what to think of it. I finally concluded I had lost all of my convictions, and that I was in a worse state than before. I concluded that I was deceived, and settled down under that impression, with a resolve never to say any thing about it. In March, 1838, a certain minister was at the house of my father one day who closely questioned me on my religious exercises. I evaded an answer until my father told me to tell him (the minister) my thoughts; for, said he, it will not do you any hurt. I proceeded to tell him, and soon the minister left the house. After he was gone, it came fresh to my mind that I had deceived him, and he would tell others that I had experienced religion, when it was all a mistake. I told my father the trouble I was in, and he advised me to go to an evening meeting which was to be held that night, and tell them I was deceived. I accordingly went and spoke in meeting the first time in my life, but instead of saying what I intended, I told the people that I had passed from death unto life. My mind was relieved and I was set at liberty. The next day some thing said to me, "You have done it now, you went to meeting intending to remove a wrong impression, but instead of that you confirmed it, and your situation is now hopeless." I was in dreadful anguish of soul for a few minutes, and then it passed off and left me in a sort of a calm. A few days past away, and without any particular sense of duty, I went to the conference of a Baptist church in the neighborhood, and related my experience. After that they received me as a candidate for baptism very unexpected to myself, for it was difficult for me to believe that I had told a gospel experience. The next day I was baptized, which was the first Sunday in April, 1838. I went into the water rather in a trembling, fearful state of mind, but came out of the water in a calm serene frame of mind. But after this I had many serious fears that all I had experienced I had borrowed, or learned from others. I soon began to take an active part in social meetings, and by degrees I gained some strength. But I must stop my wandering lest I occupy too

much space for one communication. I was a member of a New School Baptist church, though at that time I knew nothing of any division among the Baptists, but supposed they were all alike. I was baptized by a man who was considered by brethren at that time as a gospel preacher. He died about one year after I was baptized. I passed through some severe trials while in connection with the New School Baptists, but finally in July, 1841, I left the church, and united with the Old School Baptist church at Bowdoinham, Maine, where I am still a member.

I have given a general outline of my first experience, without entering too much into particulars. I cannot say that I am fully satisfied with what I have written but it is the best I can do. I trust the experience of the children of God are essentially alike though they may vary in many circumstances. There can be no boasting among them, for God resisteth the proud but giveth grace unto the humble. There is a growth in grace, and in the knowledge of our Lord and Savior Jesus Christ, but it is altogether different from what human reason can teach or have any knowledge of. The Lord leads his children through scenes of various kinds which at the time they cannot comprehend but are made to see it afterwards, and to behold the purpose of God therein. Or at least if they cannot comprehend it fully as they desire they have to acknowledge the hand of God and confess that his way is just.

JOSEPH L. PURINGTON.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1852.

Volume Twentieth.

With the congratulations and good wishes of the season, we present our readers with the first number of our twentieth volume; and we sincerely desire that the new year and new volume of the *Signs of the Times* thus simultaneously presented may be attended with every enjoyment that our All-wise and gracious God, in his wisdom and goodness shall adjudge to be for our good and his glory. Every year, and every day's experience confirms the testimony, that uninterrupted pleasure, and unmingled prosperity are not calculated to promote the best interests of the saints of God while they sojourn in this vale of sorrow and tears. It is not from necessity on the part of God, that the children of his love should spend any portion of their time in heaviness or distress; for he could, if he saw that it were best, afford us such constant manifestations of himself as would secure to us unmingled bliss; for in his presence there is fullness of joy, and at his right hand, there are pleasures for ever more. But he has chosen us, if we be truly his saints, in a furnace of affliction; and this choice is made in infinite wisdom and goodness, and with an eye to our best interests, which he has graciously connected with his declarative glory. He has not trusted the management of this furnace of our afflictions to an enemy, nor shall its heat or intensity be tempered by circumstances or chance. He seats himself at the crucible, 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. iii. 3. And, by the mouth of an inspired messenger, he has assured us that when the fiery ordeal is over we shall come forth in immaculate purity, even like the gold that is seven times tried in

the fire. These light afflictions which are for a moment, work for us a far more exceeding and eternal weight of glory, while we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

A retrospective view of all the way in which the Lord our God has brought the Old School Baptists, for the last twenty years, may well lead them in astonishment to exclaim, "What hath God wrought?" When in the year 1832, the enemy came in upon our denomination like a flood, bringing in with them "damnable heresies and doctrines of devils,"—when, with their feigned words, they made merchandise of the simple, the Spirit of the Lord, as we trust, lifted up a standard for the saints to rally around, and from that day to the present, deliverance has been found in Mount Zion. After laboring to reclaim those who had departed from the faith and order of the gospel, until we despaired of ever being able to reclaim them from their errors, the Baptist church excluded from her fellowship the party which was then and from that time have been known as "New School Baptists." At the time of the separation the party excluded branded those who remained on the old platform, as "Old School" Baptists, because they said we were behind the spirit of the age. For the sake of discrimination the old party consented to be so called, having it distinctly understood that the term, school, in its application to us, referred to the school of Christ, and to no system of scholastic religion taught by men. It was, in those days, frequently predicted that we would soon become extinct; but having received favor of God, we continue to the present time.

Since our separation from that bloated mass of corruption which was formerly attached to us, and which still claims to be called by our name, we have had to pass through many new scenes of trial; for before that separation was called for, the Baptists, as a denomination, had to encounter the oppositions of all the anti-Baptist sects of our country; but since the division, our bitterest opposition has been from those who call themselves by our name.

For the greater portion of the last twenty years, the church has enjoyed a good degree of harmony and peace within her own borders; but that peace has not been altogether uninterrupted. A commendable jealousy for the truth and honor of God, and for a close observance of all the ancient landmarks of the church of God, has, perhaps, in some cases, led brethren to regard, with too much suspicion, every point of doctrine and order advocated by others, which they could not fully comprehend, and to raise the note of alarm prematurely, while on the other hand, brethren, the correctness of whose views have been questioned, have, from a consciousness of the correctness of their position, manifested too little patience with those who have questioned their views. To enjoy gospel peace and christian fellowship, we must observe the rule laid down in the New Testament, and be long suffering one towards another, forgiving one another, even as God, for Christ's sake has forgiven us all. Let the strong bear the infirmities of the weak, and in meekness instruct those who oppose themselves, and follow after the things which make for peace, and things whereby one may edify another, and we need not fear all the foes without our camp.

"Our souls shall sit secure and sing
Defiance to the gates of hell."

In commencing this volume, we desire

humbly to rely upon that strong and almighty arm that has hitherto sustained us, and looking to him with prayer and supplication that his grace may be sufficient for us—that his Spirit may guide, and his wisdom direct us in all that we may be called to do or suffer, and that the publication of this volume may be abundantly blessed to the edification, comfort and establishment of all the saints who read it. We also acknowledge with gratitude the kindness of our friends and brethren who have aided us in the preceding volumes of this publication, while we earnestly entreat them to continue their friendly aid, both in furnishing communications, and in extending our circulation.

There are now in the United States about Fifty thousand Old School Baptists, as nearly as we can judge, from such statistics as we have been able to procure, including all particular Baptists who refuse to patronize the Missionary and other popular institutions of the day. Of this number there are probably some who are not fully identified with us in faith and practice; but out of so great a number, and to which we may safely add almost as many more, who have a relish for the sentiments advocated in the *Signs*, with a reasonable degree of activity on the part of the friends of the paper, our subscription might be easily doubled, or tripled; and with our Power Press we can supply any amount of copies, when once our type are on the press, with comparatively small additional expense.

Finally, in presenting this number we renew our pledge, to make the volume interesting and profitable to our readers as God may afford us ability. We shall contend earnestly for the faith once delivered to the saints, and for the practice of all things among the saints, whatsoever Zion's King has commanded, and expose and oppose error and delusion to the utmost of our power.

We shall continue to guard against the discussion of such exciting topics, as are, in our judgment, only calculated to gender strife; and encourage the temperate discussion of such subjects as are calculated to promote the peace and welfare of the commonwealth of Israel.

Two-Seedism.

Brother William's unqualified denunciation of this "ism," may possibly be construed differently from what he intends. We regret that he was not more definite. If he referred to the "Two-Seed" doctrine as set forth by Elder Daniel Parker, we agree with him; but if with those who deny the vital relationship subsisting between Christ and his church, he denies that Christ is the spiritual Head and progenitor of the spiritual life of all the heirs of glory, we differ widely. The scriptures teach that Christ has a "seed," and that "a seed shall serve him, and it shall be accounted to him for a generation." That when his soul was made an offering for sin, he should see his seed, &c. The vitality of our union with him consists in this seminal relationship, in its absence, we can no more conceive of his death and sufferings being made available, in removing our sins, or canceling the demands of the law, than the punishment of an innocent person could avail to satisfy the demands of law against transgressors. Christ is set forth by Isaiah, as the "Mighty God," and as "The everlasting Father," and an apostle in the epistle to the Hebrews, speaks of his children, which were partakers of flesh and blood. That flesh and blood of which Christ's children became partakers, was derived from Adam their natural or hu-

man head, and was not that which constitutes them the children of God. The flesh and blood of which they became partakers differs nothing from the flesh and blood, or human nature of all the rest of mankind. The children of God were as truly and vitally the seed of Christ before the world began, as the tribes of Israel were truly and vitally the seed of Abraham, when God made covenant with Abraham embracing them all, before any of them were born, and thousands of years before some of them were born. As Levi received the blessing of Malchisedec, when he, and all the priesthood that he represented were yet in the loins of Levi's great-grandfather Abraham, so all the blessings of the New Covenant were given to the heirs of glory, in Christ Jesus before the world began, and they were blessed with all spiritual blessings by God the Father, in Christ Jesus, according as he, (the Father) hath chosen us in him, (Christ Jesus) before the foundation of the world.

The scriptural doctrine of two-seeds teaches that there is a natural seed, and a spiritual seed; a seed of Adam, and a seed of Christ. Hence that which constitutes us the children of Adam, was given us by our Creator in Adam, and that which constitutes us the children of God, if indeed we stand in that relation, was given us in Christ; and that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. We see no cause for the smallest dissention among the saints on this subject. The plain and simple language of the scriptures, is more clear and definite than any terms we can command from any other source.

We fully agree with our brother, that those who profess the truth should walk in the truth: but we are not certain that we have ever yet met with a person who possessed a sound knowledge of the truth, even in the head, who had not at the same time sound views of godliness in practice. Many indeed are great sticklers for what they call sound doctrine, while their conduct and deportment in life and conversation gives fearful testimony that their faith is unsound, rotten at the core, and dead, being alone, for no faith can be truly sound but living faith, and all living faith will be made manifest by living works.

To the fervent admonitions of our brother, to those of the household of faith, to be at peace among themselves, and to study those things which make for peace, we heartily respond, and desire to take our full share of the admonition to ourself.

MISSION AND ANTI-MISSION BAPTISTS—The Broad River Baptist Association, comprising about thirty churches in North and South Carolina, unites the two parties in one body. At the late meeting, a very able discourse from Rev. Dr. Curtis, brought out a subscription of \$20; the ordinary contributions of all the churches not amounting to \$50 a year. A motion that the next Annual Circular should be on the subject of foreign missions was lost. Whereupon, says the *Southern Baptist*:

"The venerable Dr. Curtis rose, with tears in his eyes, and shaking his hoary looks, in a deep, subdued, and solemn tone, exclaimed: 'I am sorry that that resolution is lost; that act is recorded in heaven, and I am not sure but that the blood of souls rest upon the skirts of those who opposed it.'"

Such a union was seen in the vision recorded by Daniel the prophet, composed of iron and clay, but in such the old adage must fail, for in it there cannot be much strength. Nor can it be truly said of such heterogeneous elements, United we stand! Divided we fall! for in this case the union makes the fall inevitable.

The extent and nature of the union of *Mission and Anti-Mission Baptists*, is indicated by the collision of votes in regard to the proposed Circular—the lamentation and tears of the pathetic Dr. Curtis, and the 20 pieces of silver collected from churches, while mesmerised by the flowing eloquence of "a very able missionary" sniveler. Twenty Dollars—Think of that! Just two thirds as many pieces of silver as were given by a more efficient Missionary establishment, for a similar object almost two thousand years ago. A "river" of sufficient capacity to admit such opposite currents, must be "Broad," as the road that leads to death, and very different in character from that, in which shall pass no gallant ships nor galley with oars.

Of all such unions the Lord has said, "Associate yourselves together, and ye shall be broken!" "Say ye not a confederacy to all to whom this people say a confederacy, neither (let the children of God) fear their fear, nor be afraid."

Miscellany.

Suspicion having rested upon young Hixon, who was in company with the boy Bush; when the latter was shot a few weeks since, in the town of Warwarsing he has been arrested and confined at Kingston to await the action of the Grand Jury, on a charge of murder.

To relate all the ill that is true of the best man in the world would probably render him the object of suspicion and distrust and if this practice were universal, mutual confidence and esteem, the comforts of society, and the endearments of friendship would be at an end.—*Advertiser*.

The editor of the Cincinnati Enquirer recently saw a man who had a pocket knife upwards of eighty years old the blade was about four inches long and an inch wide rounding at the point. It was manufactured by an Indian in the Mackinaw country. The blade had formed part of a sword taken from a Frenchman in the celebrated French and Indian war the bone on one side of the handle was from the thigh of an Indian and that on the other from the thigh bone of an English soldier, killed on the Heights of Abraham in Canada where Gen. Wolfe lost his life.

LAKE SUPERIOR—GREAT SUFFERING AND FAMINE—We learn that owing to the wreck of vessels on Lake Superior laden with supplies for the miners, a famine has occurred in that region so that some thirty men, women and children started from the iron mines through the woods for Badenoque, a distance of sixty miles. With a foot of snow on the ground, they were out three days and suffered terribly. One poor woman it is said clung to a folio Bible in her possession until she was obliged to drop it from sheer exhaustion. The children were nearly frozen.

Milwaukee, Nov. 22.
Dr. Johnson once speaking of a quarrelsome fellow said if he had two ideas in his head they would fall out with each other.

Stopping Papers.—The editor of the Buffalo Christian Advocate says: "A person has a right to stop his paper when he pleases, with one exception. If he is in debt one, six, or a dozen weeks more or less, he has no right to discontinue it until all arrearages are paid. A man who will stop his paper when he owes for it, is thievish, because he steals the march of the editor."

A meeting of the elders of a certain kirk had assembled for the purpose of determining about the position of a stove, which was to be erected for the purpose of warming the building on Sundays. After considerable discussion an old man who had hitherto said but little, was asked for his opinion. "In my humble opinion," he said, "the stove should be placed in the pulpit, for it is by far the coldest place in all the house."

Of all the means of curing colds, says an exchange, fasting is the most effectual. Let whoever has a cold eat nothing whatever for two days, and his cold will be gone, provided he is not confined to his bed, because by taking carbon into the system by food, but consuming that surplus which caused that disease by breath, he soon carries off his disease by removing the cause. This will be found more effectual if he adds copious water drinking to protracted fasting. By the time a person has fasted one day and night, he will experience a freedom from pain and a clearness of mind in delightful contrast with mental stupor and physical pain caused by colds. And how infinitely better is this method of breaking up colds than medicines.

CHEAP PAPERS.—The Methodist Society it is well known has within the last few years been experimenting somewhat on cheap papers. Their "Advocate and Journal" is now published for \$1 25 per annum, strictly in advance. The publishers however have recently announced to the Church, that it cannot be sustained at that price with their present list of thirty thousand subscribers.

AMERICAN CHARACTER.—An American writer says:—"We are born in a hurry; we are educated with speed, make a fortune with the wave of a wand, and lose it in like manner, to re-make and re lose it in the twinkling of an eye. Our body is a locomotive, travelling at ten leagues an hour; our spirit is a high-pressure engine; our life resembles a shooting star; and death surprises us like an electric stroke."

DOMESTIC HAPPINESS.—Six things, says Hamilton, are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.

The leading Staples of the United States. The census of 1840 gives the amount of Indian corn raised in this country at 22,651,912,500 pounds, valued at \$125,843,000; of hay, 20,596,216,000 pounds, valued at \$102,481,000; of wheat, 6,989,396,200 pounds, valued at \$67,858,861; of cotton, 700,479,275 pounds, valued at \$62,238,462.

Trade with England.—Great Britain and the United States interchange in a year produce worth about \$200,000,000. The exports from Great Britain to this country are nearly one fifth the value of British exports to all parts of the world.

EUROPE CONTENTED?—Kossuth, in his speech at Manchester, England, thus condenses into a burning paragraph the wrongs of Europe:

"Europe contented? With what? With oppression and servitude? France contented, with its constitution subverted? Germany contented with being but a fold of sheep pent up to be shorn by some thirty petty tyrants, Switzerland contented with the threatening ambition of encroaching despots? Italy contented with the King of Naples, or with the priestly government of Rome, the worst of human inventions? Austria, Rome, Prussia, Russia, Dalmatia contented with having been driven to butchery, and after having been deceived, plundered, oppressed, and laughed at as fools? Poland contented with being murdered? Hungary, my poor Hungary, contented with being more than murdered?—buried alive!—FOR IT IS ALIVE. Vienna contented? Lombardy, Pesth, Milan, Venice, Prague contented with having been ignominiously branded, burned, plundered, sacked, and its population butchered? Half the European continent contented with the scaffold, with the hangman, with the prison, with having no political rights at all, but having to pay innumerable millions for the highly beneficial purpose of being kept in a state of serfdom? That is the condition of the continent of Europe, and is it not ridiculous and absurd in men to prate about individuals disturbing the peace and tranquillity of Europe?"

Jenny Lind not to Sing.—Miss Lind has received intelligence of her mother's death in Sweden, Oct. last, in consequence of which mournful news, she will close her concerts in the United States at once.

MARRIED.

At Warwick, on Wednesday evening, the 24th ult., by Elder P. Hartwell. Mr. JOSEPH B. VAN DUZER, to Miss ANN M. SLY, all of Warwick.

OBITUARY.

DIED, At Otisville, in this county, on Saturday the 27th ult., at half past 8 o'clock, A. M., MR. OTIS CARMICHAEL, aged 21 years, 1 month, and 5 days.

Mr. Carmichael was a son of the late lamented Daniel Carmichael, of this vicinity, who was well known throughout the United States as an energetic and successful contractor for the construction of most of our public Railroads and Canals in this country, and in some of the British Provinces; his death occurred in Philadelphia some two or three years ago.

The subject of this obituary was left motherless when an infant, by the decease of sister Carmichael, who was a very worthy member of the New Vernon Baptist church. At an early age he was placed at a classical Institution in the State of Ohio. His proficiency in the College, and the development of his native talent enabled him at and from the age of seventeen years, to become a popular literary writer, and a contributor to some of the periodicals of the highest literary reputation in our country.

He was married to our daughter, in September 1849, since which time his health, which was delicate before, has been gradually declining.

For the last few months his mind has been exercised on the subject of religion, especially at times, and during the last three weeks of his confinement to his room, we have had several opportunities of conversing with him on the state of his mind, in regard to his departure hence, from all of which we entertain a confident hope that he had passed from death unto life, although he told us in our last conversation that at times his mind was not so clear as he could wish; but he afterward, in conversing with his wife, expressed, in regard to his approaching dissolution, "It is all right." When dying, he took leave of his wife and infant son, and kissed them both, and smiling breathed his last. He has left a widow, and a son of but three months old, with numerous relatives and friends to mourn his early departure.

His funeral was attended on Monday, the 29th ult., and a sermon on the occasion preached by Elder P. Hartwell, at the Meeting House at New Vernon, from John xiv. 1-3.

Wetumpka, Ala., Dec. 15, 1851.

BROTHER BEEBE.—You will please insert, in the Signs of the Times, the following obituary notice of the death of a much beloved sister in Christ, viz: MARTHA McQUEEN, wife of John McQueen, of Lowndes county, Alabama, who departed this life on the 4th day of October last, aged 39 years, 11 months, and 25 days. She leaves an agreeable husband, and an interesting family of children, together with a large circle of friends and acquaintances to mourn their loss. Sister McQueen was the daughter of Eld. James McLeMore, who died a number of years ago in Montgomery county, Ala., and who was extensively known as a Baptist minister, and whose name is to this day cherished with much veneration.

I was present with sister McQueen a short time before her death, and we sung a favorite hymn with her, and prayed at her bed side; and in conversation with her, she expressed an entire willingness to depart and be with her Savior, and all that appeared to attach her to this world was a desire still to fill up those kind offices to her family which ever afforded her so much pleasure.

She was a kind and affectionate wife, a tender mother, and a devoted christian, very hospitable and obliging, ever ready to sympathize with the afflicted, and to administer to the wants of the distressed. The house of brother McQueen has been

the home of the brethren who called on him—None can more fully attest the truth of this statement than myself; and none can more fully sympathize with brother McQueen, knowing as I do the great loss he has sustained in the death of so worthy a companion. But she has gone, we trust to the bosom of her Redeemer, where sorrow and sighing shall flee away, and God's own soft hand shall wipe away the tears of all his saints, and they shall be at rest for ever.

May our Heavenly Father protect and sustain our dear brother McQueen, and those dear children, until the storm of life shall have blown over, and guide them to that haven of eternal repose that awaits all the dear children of God.

I am, dear brother,
Yours in the gospel of Christ.

BENJAMIN LLOYD.

N. B. The Southern Baptist Messenger, and the Primitive Baptist, will please copy.

B. L.

North Berwick, Me. Dec. 20, 1851.

BROTHER BEEBE:—By request of sister Anna Twombly I set me down to write an obituary of her husband, MR. REUBEN TWOMBLY, of North Berwick, who departed this life on Saturday, the 13th inst. aged 73 years, 11 months, and 21 days. His disease was erysipelas. He was sick about 11 days. His sufferings in body were great during the most part of his sickness, but he was well reconciled to his fate, and said he was willing to go, for there was not any thing here worth living for. When he breathed his last, it was without a struggle or a groan. He was not a member of any church for a great many years before his death, but was a constant attendant at the Old School Baptist meeting, and contended earnestly for the same faith that they did. We believe our loss is his gain. He has left no children, but has left a wife and nine brothers and sisters, whose heads are blossomed for the grave, to mourn. I preached on the funeral occasion, from that portion of scripture recorded in Ep. ii. 8.

WILLIAM QUINT, JR.

Warren Co., Va. Dec. 11, 1851.

DEAR BROTHER:—I have not seen that any notice has been taken in any paper of the death of DEACON MANDLY TAYLOR, a most estimable and consistent Old School Baptist, and a member of the Zion church, Frederick Co., Va., who died suddenly, on the night of the 23d of April last, in the 79th year of his age.

Also, DEACON RICHARD RIDGWAY, a worthy and much esteemed Old School Baptist, and a member of the Waterlick church, Warren Co., Va., who died the 3d of September, 1851, in the 69th year of his age.

Also, Sister RUHAMAH BUCK, a member of the Happy Creek church, resident of Fount Royal, Warren Co., Va., who composedly fell asleep in Jesus on the night of the 29th day of November, 1851, in the 77th year of her age.

May the grace of our Lord Jesus Christ be with you.

From your old and useless brother, whose hope for eternal life is resting alone on Jesus Christ our Lord.

Farewell.

THOMAS BUCK.

DIED, in Minisink, on Saturday evening, the 27th ult., MR. ALSOP, VAIL, formerly of Mt. Hope, aged about 65 years. Mr. Vail has been greatly afflicted, and rendered helpless for some few years past by repeated paralytic shocks, from which he has suffered much, he has left, a bereaved and disconsolate widow, with a large family of children all grown up, with extensive connections and friends to mourn their loss. May God enable them to bear their affliction with due resignation to his divine will.

DIED, At Denville, Morris Co., N. J., October 27th, of scarlet fever, Miss ABIGAIL KETCHUM, aged 50 years.

NOTICE.

To Agents, New Subscribers, &c.

New Subscribers who wish to secure all the numbers of this Volume, should lose no time in forwarding their orders as we shall print but a limited number of extra copies.

Agents and subscribers who write to us on business should observe the following rules and thereby not only save us from great vexation and labor but also secure for themselves the direct object of their writing, viz.

- All communications to us should come post paid, as prepaid letters are subject to but little over half the amount that is charged on unpaid letters. Those who observe this rule, may be sure that we shall take their letters from the Post Office. Our authorized agents will also prepay their letters, and change the amount to us and deduct the same from the remittances.
- In sending new subscribers write their names and post office, County and State, in a bold and plain hand so that it can be read without difficulty.
- In sending pay from old subscribers state the amount to be credited to each, and never fail to mention the post office to which their papers are sent.
- In ordering the address of any subscriber to be changed be particular to mention the name of the post office where they have been receiving as well as that to which they wish to have the paper addressed.
- In ordering a paper stopped mention the name of the person and also the name of the post office to which the paper has been sent.

Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, *post paid*, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y., G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

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SEVENTH EDITION.
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BROTHER BEEBE:—Please do me the favor to insert the following notice in the Signs of the Times. I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with their orders for the Books.

Any person wishing to obtain a single Book, or any number of them, all they will have to do will be to write me a letter, and enclose the money, as they would for a news paper, and send it to me, and signify the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail; and if the books do not come to hand, I will send others, or return the money. So if they do not get the books, they shall have their money back again. By this means I take all the expense and risk of sending my Hymn Books to any Post Office on myself. It is my object to furnish my Hymn Books to any person who may want them, at any post office where they may direct.

By this method any person who may not find it convenient to purchase from any of the brethren agents, can send direct to me, and obtain any number they may want.

Also, I will keep in the hands of agents supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so.

With unabating love for all the saints, I remain their brother and servant in the gospel, &c.

BENJAMIN LLOYD.
Wetumpka, Ala., Dec. 15, 1851.

N. B. Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage.

Address letters to Benjamin Lloyd, Wetumpka, Alabama.
B. L.

OLD SCHOOL MEETINGS.

The church at Hardyston, Sussex county, N. J. have appointed an Old School Meeting to be held at their meeting-house, on Wednesday and Thursday, the 28th and 29th days of January, 1852, to commence on each day at 10 o'clock, A. M. Ministers and brethren and sisters of our faith and order generally are affectionately invited to attend.

By order of the church,
B. PITCHER, Pastor.

BROTHER BEEBE:—Please give notice through the Signs of the Times, that an Old School Meeting is appointed to be held with the Baptist church of Olive and Hurly, in Ulster county, N. Y., on Wednesday, January 21st, at the Beaverkill Meeting House, and on Thursday, the 22d, at the Old Meeting House, on the South side of the Esopus Creek,

To commence on each day at 10 o'clock, A. M.—Old School Baptist ministers and brethren and sisters in general are affectionately invited to attend.
By order of the church,
JACOB WINCHEL, JR., Church Clerk.
Olive, November 29, 1851.

BROTHER BEEBE:—Please publish, through the Signs, that the Old School Baptist church at Westmoreland, Oneida County, N. Y., have appointed a general or Old School Baptist Meeting, to be held for the worship of God, at their Meeting House, on the last Friday in January, inst., and two succeeding days, at which time and place they will be happy to greet their brethren from abroad, and talk together of all the way in which the Lord has brought them.

Brethren and sisters, together with Zion's Watchmen, of the same faith and order with us, are cordially invited to attend with us.

Brother Beebe, we greatly desire that you should attend with us.

By order of the church.
SCHUYLER WADE.

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To whom all communications must be addressed post paid.
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All moneys remitted to the editor by mail, will be at our risk.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., JANUARY 15, 1852.

NO. 2.

POETRY.

THE TIME-PIECE.

Who is *He* so swiftly flying,
His career no eye can see?
Who are *They*, so early dying,
From their birth they cease to be?
Time.—behold his pictured face!
Moments:—can you count their race?
Though, with aspect deep-dissembling,
Here he feigns unconscious sleep,
Round and round this circle trembling,
Day and night his symbols creep,
While unseen, through earth and sky,
His unwearying pinions fly.
Hark! what petty pulses, beating,
Spring new moments into light;
Every pulse, its stroke repeating,
Sends its moment back to night;
Yet not one of all the train
Comes uncall'd, or flits in vain.
In the highest realms of glory,
Spirits trace, before the throne,
On eternal scrolls, the story
Of each little moment flown;
Every deed, and word, and thought,
Through the whole creation wrought.
Were the volume of a minute
Thus to mortal sight unroll'd,
More of sin and sorrow in it,
More of man, might we behold,
Than on History's broadest page,
In the relics of an age.
Who could bear the revelation?
Who abide the sudden test?
—With instinctive consternation,
Hands would cover every breast,
Loudest tongues at once be hush'd
Pride in all its writhings crush'd.
Who, with leer malign exploring,
On his neighbour's shame durst look?
Would not each, intensely poring
On that record in the book,
Which his inmost soul reveal'd,
Wish its leaves for ever seal'd?
Seal'd they are for years, and ages,
Till—the earth's last circuit run,
Empire chang'd though all its stages,
Risen and set the latest sun,—
On the sea and on the land
Shall a midnight angel stand:—
Stand;—and, while th' abysses tremble,
Swear that Time shall be no more:
Quick and Dead shall then assemble,
Men and Demons range before
That tremendous judgment-seat,
Where both worlds at issue meet.
Time himself, with all his legions,
Days, months, years, since Nature's birth,
Shall revive,—and from all regions,
Singing out the sons of earth,
With their glory or disgrace,
Charge their spenders face to face.
Every moment of my being
Then shall pass before mine eyes:
—God, all-searching! God, all-seeing!
Oh! appease them, ere they rise:
Warn'd I fly, I fly to thee;
God, be merciful to me!

MONTGOMERY.

Dependance on Christ alone.

I PETER, I. 3—5.

If ever it could come to pass,
That sheep of Christ might fall away,
My fickle, feeble soul, alas!
Would fall a thousand times a day:
Were not thy love as firm as free,
Thou soon wouldst take it, Lord, from me.
I on thy promises depend;
At least I to depend desire;
That thou wilt love me to the end;
Be with me in temptation's fire;
Wilt for me work, and in me too,
And guide me right, and bring me through.
No other stay have I beside;
If these can alter, I must fall;
I look to thee to be supplied
With life, with will, with power, with all.
Rich souls may glory in their store,
But Jesus will relieve the poor.

HART

COMMUNICATIONS.

For the Signs of the Times.

Monroe Co., Ohio, Dec. 26, 1851.

BROTHER BEEBE:—I have been a reader of the *Signs of the Times* since June last, and during that time it has often been on my mind to drop you a few lines; but in the course of my travels, I heard some remarks to the effect that all publications of a periodical nature are dangerous things, and have produced very bad effects—have been the means of spreading errors of the most abominable character, &c., &c. In deference to the opinion of persons whom I esteem highly in love for the truth's sake, I was led to hesitate a little and examine the matter for myself; and after the most mature deliberation of which I am capable, I am convinced of the necessity and propriety of having some public medium of communication, like the *Signs*, through which brethren living some thousands of miles distance from each other, can, as it were, hold conversation in a way so cheap and so convenient. But I do not wish to ground my views of the matter in expediency, if there be any wrong principle involved. I assure you I am no friend to expediency, in any case as regards christian duty and privilege. If there is a wrong principle in the matter, then God is chargeable with it, in commanding his servants to write the law in a book, and to write the things which they had seen and heard. He could as easily have handed the truth down to us by *infallible tradition*, as by having his mind and will written in a book. The Apostles wrote a great deal—the fact is, they were tract-writers. Now, although we cannot pretend to write as they did, yet if the principle of committing our thoughts on religious subjects to paper, for the benefit of our brethren in Christ be wrong, because many falsehoods are written on religious subjects, I cannot but think they were wrong as well as we, for many false things were written in their day. Again; if it be wrong to write on religious subjects because a great many errors are written, on the same principle it will be wrong to preach the truth because a great many false things are preached. But I hold that the abuse of a thing can never be a just reason against the lawful use of that thing. But my chief object in writing at present is to lay before your readers some of the things which I believe the scriptures teach respecting the church of the Lord Jesus Christ, and in order to do so, I suppose it better to begin at the beginning; and be it always remembered that I know of no authority in matters of religious faith or practice, but the unerring word of divine truth.

I cannot be bound by the decrees of any college, or council, tribunal, or confession, or covenant. I hold, with the Apostle Paul, 2 Tim. iii. 16, 17; "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, thoroughly furnished unto

all good works." Those who adopt any other rule, must undoubtedly think the word of God deficient, either with regard to the amount of information it contains, the order in which its doctrines are delivered, or the simplicity, clearness and precision with which it states every thing that is necessary to regulate the faith and practice of christians. So far as we are satisfied with the scriptures in all these respects, so far we must deny the propriety of all human standards, unless we maintain that it is *needful to add something to that which is already perfect*. But to begin at the beginning, permit me to make a few remarks concerning the term, *church*, as it is used in the scriptures.

The word, *church*, (*ekklesia*) according to its derivation, (from *ek*, out of, and *kalso*, to call) literally means an *assembly called out from others*, for some specific purpose. This is the sense in which it was constantly used among the Greeks themselves. The Athenians always applied it to their popular assemblies, summoned by their chief magistrate. In this literal and civil sense it sometimes occurs in the New Testament. In Acts xix. 32, 39, 41, it occurs three times, and is translated *assembly*. Some, therefore, cried one thing, and some another, for the *assembly* was confused, and the more part knew not wherefore they were called together. But if ye enquire any thing concerning other matters, it shall be determined in a lawful *assembly*. And when he had thus spoken, he dismissed the *assembly*. In the New Testament, however, the word has what is called an appropriated meaning, (as the words, apostle, bishop, deacon, &c.) and signifies a *single congregation of christians*, assembling in some stated place to enjoy and observe the ordinances of the gospel. This is its meaning in every instance where it is applied to any of the assemblies of Christ's disciples on earth. Every such congregation in the New Testament is called a church, and when two or more are spoken of, they are called churches. Hence we read of the "church at Jerusalem," "the church at Antioch," "the church of the Thessalonians," "the church in such a house or city." These were individual congregations; but when more are referred to, the plural form is invariably used. Hence we read of "the churches of Judea," "the churches of Galatia," "the churches of Asia." Now, these churches as being situated in the same province, or country, would have been called, according to the popish and prevalent ideas of a church, not the *churches* of Judea, but the *church* of Judea, &c., &c., just as we hear of the church of Rome, the church of England, the church of Scotland, &c., but no such ideas of a church are any where to be found in the scriptures. The word is also sometimes applied to the *whole body of the redeemed in heaven and on earth*, who, like a single congregation, have been called out of the world by the distinguishing grace of God and the power of the Holy Ghost, and are met in Christ, and are one in him. Thus we

read of "the general assembly and church of the first born, which are written in heaven." "The church which he purchased with his own blood." In every instance in the scriptures in which the word church occurs in its appropriated sense, viz., as applicable to christians, it invariably means either a single congregation of believers meeting together in some stated place to observe the ordinances of Christ, or the whole body of the Lord's people in heaven and on earth met in Christ as branches of the same vine, members of the same mystical body, stones in the same building.

Let any one who wishes to test this, go over all the places in the New Testament, where the word is found, and I confidently affirm that he will not find a single text that he cannot fairly explain on the grounds I have submitted. According to these scriptures, then, the word *church* never means, and never should be applied to the house in which a congregation meet to worship, as is commonly done by many who ought to know better. When I see spires, and steeples, and horns, and bells, and windows shaped like the bishop's mitre, &c., I begin immediately to think about 7 heads and 10 horns, and I ask, Are these not some signs of the harlots of whom Rome is said to be the mother? What! stones, brick, mortar, timber, &c., of a building an assembly called out of the world! Nor does the word ever mean the pastors or rulers of a church apart from its members. The Pope is called the church—the cardinals are called the church—the bishops are called the church, the councils are called the church, the general assembly is called the church, the synods and presbyteries are called the church, &c. Not one of all these have the least foundation in the word of God. Is it not extraordinary when we examine the scriptures and find how many things have got the name and sanction of religion, among all classes, that are not to be found in the scriptures. Would to God that the Lord's people were determined to root out and pull down every vestige of the doctrines and commandments of men. The New Testament knows nothing of National, Provincial or Parochial churches. But if the scriptural idea of a christian church be lost sight of, it matters little to what the word may be applied.

I will now note a few things concerning the members of christian churches. None were received as members of the primitive churches, but those who gave creditable evidence of a change of heart, and were baptized on a profession of faith in Christ. It is plain from the scriptures that the Lord Jesus Christ designed that the churches of the saints, *his spiritual body*, should be composed only of living spiritual members. It is only such as have been renewed by the Holy Spirit that Christ judges worthy of a place in his spiritual temple; and when those of a different character are introduced into it, confusion and every evil work is the consequence. When the door is opened so wide that the

world, with all their baggage are admitted, then indeed the laws which Christ has instituted for the direction and government of his children are not found sufficient guards of discipline, and formularies, and expedients of all kinds have to be resorted to, to answer the exigencies of such cases; we must then be very liberal and charitable towards each other, and forbearance must be exercised to such an extent, that many *little things, non-essentials*, must be dropped altogether, lest we give offence and become disturbers of the peace. O what a peace! It reminds me of the peace of the dead sea, or the treacherous calm that often precedes a violent hurricane. All such, in the day of trial, prove to be wood, hay, and stubble, and only tend to weaken and destroy the glorious edifice. Of the members of the first christian church formed on earth, it is said, "Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls." And it is written, shortly after, "The Lord added to the church daily such as should be saved." "And of the rest durst no man join himself to them." None but baptized believers were members of the first churches. They had all "one Lord, one faith, one baptism." With regard to all the members, of the church at Rome are called "Saints beloved of God;" the church at Corinth, "Them that are sanctified in Christ Jesus;" the church at Ephesus, "The faithful in Christ Jesus;" the church at Philippi, "The saints in Christ Jesus;" the church at Calosse, "Saints and faithful brethren in Christ," and all other churches are either addressed in similar language, or are assumed to have had the same character. In those churches there was no wilful intermixture of pious and profane, penitent and impenitent; those members were all "faithful brethren," members of Christ's mystical body. There was a necessity that such purity of fellowship should exist; without it many duties that are enjoined on church members indiscriminately could not be performed, mutual exhortation and edification, tender reproof, bearing one another's burdens, weeping with those who weep, and rejoicing with those who rejoice; acting, feeling and conversing as members of the same family, and fellow-heirs of the same blessed immortality, are duties frequently enjoined on all in a church's communion. But how can these duties be performed by those who have not believed the gospel, and been converted to God? How can any one feel, act, and speak as a child of God without being a new creature? Impossible.

The nature of Christ's kingdom demands that christian fellowship be pure. Who are its subjects? Believers. John xv. 16—19. To whom are the ordinances of Christ to be administered? Believers. Acts viii. 36—39; 1 Cor. xi. 28, 29. Over whom does Christ rule as the Head of the church? Believers. Eph. iv. 15, 16. Who enter the kingdom of God and are subjects of Immanuel? Believers. John iii. 3—5. Believers then, and believers only are fit subjects for membership in a christian church. Impurity of communion, viz. the practice of admitting persons to the ordinances of the gospel, and fellowship of christian churches, without credible evidence of their having experienced a change of heart, was little known during the first two or three centuries of the christian era. What shall we say then concerning the practice which obtains, in many places of the old christian world, (falsely so called) of kings and queens, and many of their principal officers, when they are being put into their office,

taking the sacrament (as they term it) as one of the qualifications for office. And what shall we say of those who call themselves protestants, and ministers of Christ, carrying the bread and wine in their pockets, and administering that ordinance to common prostitutes on their death bed (as I have known it done) in order to qualify them for entering heaven at death. If this be not giving the children's bread to dogs, I don't know what is. *How horrible!!* What a mercy to be delivered from such. The two principal sources from whence these great evils arose undoubtedly were the state establishment of religion and infant sprinkling. And I see that even our republican Congress of America is on the straight road to the same thing. We have now got chaplains in every direction—in the Congress, Legislatures, Army, Navy, &c., and we who conscientiously differ from their doctrines and practices, as being in direct opposition to the word of God, are compelled to pay for their support, and persons are severely punished by law for not attending upon their ministrations. If this be either liberty, republicanism or scriptural, the words must have changed their meaning.—The church and the world became united in the reign of Constantine, the Roman emperor. In the beginning of the fourth century he made a profession of religion respectable in the eyes of the world, and the high road to preferment in the state. And infant sprinkling originated a little before this time in the African churches. Thus the gates of Zion were opened wide as the world, and more than invited all to enter in. Believers' baptism was at first the border line of the church, but infant sprinkling destroyed this distinction, and amalgamated the church and the world. But there certainly is a time set to favor Zion. The Lord will yet arise as in the days of old, and as darkness is scattered by light, so will all idolry, and superstition, and will-worship, and all the doctrines and commandments of men be scattered and fall to the ground. May the Lord hasten it in his time.

WILLIAM DODD.

[To be Continued.]

For the Signs of the Times.

Adams Co., Ill., Dec. 15, 1851.

BROTHER BEEBE:—Owing to indisposition and the coldness of the weather, I have been confined to the house for several days, and having read most of the papers and some of my Books until I began to be anxious to see, hear from, or converse with some of our Father's family, and none stepping in, I went to my book case and commenced overhauling some volumes of the Signs, which afforded me much comfort; and in looking over the 10th Vol., my eyes met one of J. W. Clark's communications written upon the utility and great good of a well conducted periodical, as a medium of correspondence; and some of his remarks on religious intelligence so forcibly filled my mind that I was made to think that it might possibly be my duty to throw in a word, although it has been a long time since I communed with you or dropped you a line. When I wrote, first I thought then I would soon write again and give our Father's children an account of the manner in which I was made willing, and how I had gone on in calling in my Master's sheep and feeding his tender lambs, and of the many conflicts and sore temptations through which I have been brought; but nine years ago last spring I for the first time visited the brethren of Two River, Old School Baptists, in Missouri; met with many precious brethren, was introduced to old Br. Chrisman, one of your correspondents,

heard many christians converse, though myself too much of a talker in general, I then tried to listen, and found that the brethren, and even the sisters, talked much about their preachers and the writers in the "Signs" and I, but a babe, if at all of the family of Zion, was spoken of in high terms, even in connection with Brother Chrisman, as a contributor to the "Signs" which at first made me to feel, what I never had done I hope before, rather exalted or self opiated, but on Monday, it being my turn, according to the request of the Association to occupy the stand, and having had time to reflect and compare my poor performances with those of my brethren around me, viewing their christian deportment and godly conversation, and contrasting this with the pride and deep depravity of my sinful heart, I was brought to conclude I ought never to try to preach or write again; and yet before the next sun had gone down I found myself trying to preach, but I determined in mind at least not to lay myself under such temptation again by being a public writer in any public journal, for to refrain from preaching I found impossible; and now I feel constrained, polluted as I am, to speak once more to the scattered Flock, by the use of your column. What I have to say is to try to comfort those who are in any trouble, with the same comfort wherewith I myself have been comforted of God; then without going back to give an intire relation of the reason of my hope of an interest in the blood of that covenant ordered in all things and sure; suffice it to say, in a very short time after being delivered from the weight of condemnation, by a view of Jesus as the way, the truth and the life—yes, truly of all his people, I was brought to question my interest in this blessed life, although the brethren tried to comfort me by telling me that if they knew any thing of grace I also was converted. Then I concluded that by some inappropriate expression, I had deceived them, or they had drawn wrong conclusions from my deportment; for I could not answer their questions and tell them of my deceitful and desperately wicked heart; so after leaving meeting almost on the verge of despair, I went on asking myself, how is it possible that some so vile can be converted, or a christian? I thought christians were clear of sin, in thought as well as in word, and deed; but I found that in me, that is, in my flesh, dwelt no good thing; for, though to will was present with me, how to perform that which is good, I found not. So I went on and with great fervor asked myself again, how it could be possible? When an expression of the Master to Nichodemus came to my mind as though it had been uttered in an audible voice, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whether it goeth; so is every one that is born of the spirit." O the joy afforded my disponding soul on the application of this heaven born declaration of our blessed Jesus, old things appeared to pass away: all things appeared new; love and thanksgivings, even adoration of the Lamb, filled my heart and flowed from my tongue; though no mortal eye did see, or human ear could hear me; for I was far from any abode of man, and the moon, near the full, had now passed the meridian, and my mind being turned to a declaration of the prophet, where he said "Moreover the light of the moon shall exceed the light of the Sun, and the light of the Sun shall be seven fold, as the light of seven days, in the day that I bind up the breach of my people, and heal the stroke of their wounds." 'Twas then, for the first time,

I beheld the types or shadows in the old dispensation, (the moon) pointing to a coming Messiah, whilst the fulness of the atonement made by the blessed Jesus, was so honouring to the divine Majesty, so safe for poor hell deserving sinners, I thought if I had ten thousand souls, I could safely leave, or trust them to him. Bear with me, my brethren, while in the language of the poet I go on,

"Persue, my soul, this pleasing theme,
'Twas not a fancy nor a dream—
'Twas love descending from on high
Which still is marvelous to my eye.

Long had my soul for mercy sought,
Long had I mourned like one forgot;
Jesus was witness to my tears,
And Jesus sweetly calm'd my fears.

He cleansed my soul; he changed my dress,
And clothed me in his righteousness,
He spake, at once, my sins forgiven,
And I rejoiced as if in heaven!

These are the wonders I'll record,
The loving kindness of the Lord;
O, for a tongue to sing his praise;
And speak the triumphs of his grace."

For several weeks I had comparatively little to molest my peace, I taught school near Lexington, during the week, and on Saturdays and Sundays, I was privileged to go to meeting and there often enabled to drink of that "River" the streams whereof make glad the City of our God." Ah! little did I dream of the sore conflicts that awaited me; for one morning in May 1827, whilst going to meeting, this declaration of the Lord, by the mouth of his prophet, arrested me. "Wo! unto those who are at ease in Zion." My answer was, It is I! when I began to take a review of the eleven long months, I had groaned under that burthen of condemnation that I then thought must sink me lower than the grave, and of the way and time of my deliverance, the consolations I then found in the preached and written word, but, now they were all gone, and O that I could have had my first trouble back, then I would watch it, and if it ever went from me, I would have an abiding evidence that I was truly a christian. So I commenced seeking after the body of Moses, not having yet learned (experimentally) "That the place of his sepulcher, no man knoweth." Although I feared to sin against God, and even abhorred it in thought or deed, for it was always with me, yet I could not bring to bear upon my mind the fear of hell, as before my deliverance, which often made me to tremble, for still it was in my mind, "Wo! to those who are at ease in Zion" and my mind was so bewildered I could not find it with its connection in the bible, but I knew it was scripture, neither spake I of it to my brethren. So I was again brought to a stand, to go back I could not, and forward, it was impossible, for I concluded I had never received chastisements, at least since my adoption; and I remembered it was said, "If ye be without chastisements, whereof all are partakers, then are ye bastards, and not sons." So I was brought to feel, Wo is me, I'm undone! to pray, to look, and long for some chastisement at the hand of the Lord, as an evidence of my heirship, till I could scarcely eat, or sleep; so intolerable was my distress, life had almost become a burden; for in the morning I would say, O! that it were evening, that I might be shut out of all human view, yet my prayer was,

"Yet save a trembling sinner Lord,
Whose hope, still hovering round thy wor!
Would light on some sweet promise there,
Some sure support against despair."

This being the state of my feelings at a late hour, my strength beginning to give way for want of repose I laid down, scarcely daring to hope to meet another morning's Sun, in consequence of the indescribable horror that rested upon me; when, whether waking or

sleeping, the Lord knoweth, the word of the Lord by Isa., was applied to me as it were in a sweet small voice, "The chastisement of our peace was upon Him." A sweet serenity of soul took possession of me, and I sunk into a sweet repose, but I awoke by the time the Sun had sent his first rays through my window. So, as soon as it was light enough without waiting to dress, I seized the bible, that lay at my bed side, and opened it to the liii. chapter of Isa., when my eyes fell upon the 5th verse and I read, "But he was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." My heart again was filled with thankfulness and my lips with praise, to Him, "who was delivered for my offences and raised again for my justification." And I hope I felt something like one of old when he said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul, He hath taken me up out of an horrible pit, and out of the miry clay, and hath put a new song in my mouth, even praises unto our God." This with many other precious seasons with which the good Shepherd, as I hope, has seen fit to favor poor me, some will call delusion, or wild enthusiasm at best, but still I reflect upon such expressions of scripture as these, "Look unto the rock from whence YE WERE HEWN, and the hole of the pit from whence YE WERE DIGGED." Yes, my dear brother, I was brought to see and feel that if I was really delivered, or if this was christian conflict, or christian consolation, this comfort came not from any works of righteousness which I had done, or possibly could do; but according to His mercy, even as an Apostle has it, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." And now, O my dear brother, whilst I sat with, as I hope, a thankful heart and enraptured mind, the king of day, but little more than above the horizon, an impression was fastened or laid hold of my mind, that chilled my very soul with horror, and filled my mind with fear and my body with trembling; and that was, that I should go forth and proclaim these glad tidings to the way worn, the hungering and thirsting children of the kingdom, and try to hunt up my Master's sheep and lambs, and feed them; and the impression was, "Comfort ye, Comfort ye, my people saith your God," and although these things transpired near 25 year ago, they so indelibly impressed my mind that it appears as though it were but yesterday. But O my soul, instead of yielding to these impressions, and as I have been since compelled to acknowledge an irresistible call to the work of the gospel ministry. No, I said it was impossible, I plead before the Lord my insufficiency; I was of a poor and effeminate constitution imperfect in mind and heart, and of a stammering tongue, and above all things, fearing my self-sufficiency and proud heart; fearing these thoughts had taken possession of my mind, from motives of vain glory, or some other selfish view; therefore I was made to cry, Lord send by whom thou wilt send; for it appeared to me that there was not a brother, or even a being in all my knowledge who would not be more honoring to his cause than I; far from the consolations I had received from the preaching of the word. I was made to believe, that the next greatest blessing to regenerating or quickening grace, a sound and God fearing ministry, was the greatest favor ever bestowed upon the Zion of

our God, in her militant state. While upon the other hand, a selfish manpleasing preacher would be one of the most intolerable scourges, ever suffered as a visitation of God's displeasure upon his spiritual Israel. And thus, surrounded as I was with self, so much levity; or natural vanity, with the flesh warring against the spirit, so that I found, when I would do good, evil was present with me, I determined never to open my mouth upon the subject to any body. But in a few days, I was challenged by a brother on that subject, who told me that he, and even other members of the church, had been, from the day I related my experience in the church, of the impression that some day I should have to preach; not that I had said any thing that showed an impression of the kind was on my mind; for indeed it was not then; of course I had to acknowledge that it acted upon my mind some. But I told him, I believed it originated from my vanity, or some other, no better source, for with me I told him it seemed an impossibility that God should make use of any one so illy qualified to perform so glorious an object, as to feed the church of God, which he had purchased with his own blood." And on going to meeting in a few days after, a number of the members spake to me on the same subject, I tried to put them off; but no, they said they looked upon me as a young gift in the church, and they thought it my duty to exercise my gift publicly in the church, leaving them to judge as to my duty; but O the unreconciliation of my mind; but still the subject was brought before, and acted upon by the church; so I tried to open, or conclude meetings by singing, trying to pray, and exhortation; but in the place of easing my troubled and almost disponding mind, I only became more beclouded, and shut up from every gospel comfort; and, Jonah like, I determined to leave the place of my, (excepting this trouble,) happy abode, but some how or other, I could not get ready to start; but after this, in listening to some two or three preachers, whom I esteemed, and in a special manner looked upon as heralds of the cross, my mind in a degree became a little pacified, for each told one thing, as the prompting or in a degree the moving cause that made them willing to go forth to the work, an impression being upon them, of the worth or weight of immortal souls; that they might possibly be made the happy instrument, in the hand of God, in quickening and bringing to a knowledge of the truth some that were around, and even near and dear to them, as well as feeding the sheep and guarding the fold against wolves in sheep's clothing.

This part of their call I had not experienced and supposing that must be the main thing; (not then knowing the doctrine of INSTRUMENTALITY had just been handed down from the traditions of the old MOTHER.) therefore I rested for a time; had married and had a family, but again the impression, if it were possible, returned with a threefold power, "Go preach the preaching I bid you!" but O, rebellious me! should, disgrace the cause of God and truth; and by this, wound my blessed Lord in the house of his friends;—wicked as it may seem to you—my desire or prayer was that I might even be cut off, and be no more, yes, I thought I could leave my wife a widow, and my tender babes, orphans, on the cold charities of this world, knowing they were in the Lord's hands. I became so hardened that I could look upon death, which heretofore, had been a king of terrors to me, and even all the gloom, and horrors of the grave; with com-

placency, compared with the arduous and important work that appeared to lay before me; not from my natural timidity, or in my view, a want of natural or acquired knowledge, but the work was so important and I so unholy, while the word was in mine ears, "Ye that bear the vessels of the Lord, be ye clean." By this time 1833 had rolled on, I had opened my mind fully to my companion, and we concluded to take our letters from the church and go to Illinois, she and I had talked it over, where we hoped we might possibly find a place of rest; so letters to us were granted, and we took our leave of our brethren, relatives, and friends, and I had not been one week in the country before an opportunity was afforded, and I had a desire to go to meeting, so I went; it was Baptist preaching, though not just like we were in the habit of feeding upon. After meeting we got into conversation upon the subject of religion. After the talk was over, an old Baptist who had been a listener all the time, knowing I was a new comer in the state, addressed me; enquired if I was not a Baptist, I told him I bore that name; yes, said he, and a preacher too; I told him not, but he said you have to preach and we need such doctrine here as you appear to love. I tried to turn the subject, but he was hard; to be evaded we dropped conversation, I returned home, the impression had not been left behind, "preach the preaching I bid you" I lived out of the church until Sept. 1834, then we joined with the old man that first quized me so closely, I had been at their church meetings before; but no sooner than I was a member with them, than the old brother moved that I be licensed to preach, and the pastor among the rest, notwithstanding my pleading against it, nothing else would do; I was also appointed with other brethren to go, the next week, to their association, to which I went, heard the letters read from the churches, and from corresponding associations, conversed freely with some old fathers in the ministry, they told me their conflicts, also their triumphs, and my own difficulties, and as the meeting was over, I was made perfectly willing, though I still saw my own inability, yet I felt to say, our sufficiency is of God, and we (the ministry) have this treasure in earthen vessels, that the excellency of the power, may be of God and not of us, though with fear and trembling I was made to go forward, and the Lord hath hitherto helped or upheld me.

During that winter we, the New Providence Church were called to bear a great bereavement in the death of Brother Henry Davis, our Pastor, and although I had, I thought, waded through much conflict, and been made submissive to be any thing, or nothing, for the sake of Christ, yet when he was called away I felt as though I was left alone, and when the church instead of calling to the pastoral care, some other minister as I thought they ought, I being so inexperienced and possessing so little qualities requisite in an Elder, and as Elder John Harvey moved into the neighborhood and put in his letter with us, I felt satisfied that they would be still, and let me exercise my gift, if I had any, as I was; but they pressed for my Ordination: I submitted and on the 3rd Sunday in June, 1835, I came under the imposition of the hands of a presbytery of Elders: Elder Harvy remained with us but a short time, the brethren and sisters appeared to be satisfied with my poor imperfect labors, the Lord still added some occasionally by letter, and some few by experience, which I took great pleasure in leading down into the liquid grave, and many coming into the neighborhood

from the modern baptists, would have been glad, they said, to come in amongst us on their letters, and by giving a reason of their hope; but we having publicly declared a nonfellowship for the Baptist Board of Foreign Missions in all its various branches, would not take them on their Baptism, so but few joined, of these means, or effort folks, nor have ever gotten in amongst us, and though we are a small and even despised sect, surrounded by the children of the bond women, we have enjoyed great union of sentiment, and the churches amongst which I have labored during the last 16 years are united in faith, acknowledging one Lord, one faith, and one baptism; and though peace abounds yet we have gotten into a barren or almost lifeless state; we seldom meet except at our regular monthly conference. O that the Lord would stir up his children to a lively diligence in the things that concern their peace. Brethren, pray for us, I have now written enough to try the patience of even an editor, and were he not to exercise much patience, I think that even he might fail to read it through; but imperfect and as far short as it comes of expressing my feelings, or being fit to comfort or edify any of our Father's family, I will make no further apologies, but leave it with you, knowing you and I, with all we do, are but as water spilled on the ground, that cannot be gathered, or used to advantage unless our Master take us into his hand, and then, O! how sweetly all things move on to the comforting and upbuilding of Zion, for you long since have learned, that, "Except the Lord build the house, they labor in vain that build it."

From a poor sinner,
J. G. WILLIAMS.

For the Signs of the Times.
Rampco, N. Y., Jan. 5. 1852.

DEAR BROTHER BROTHER:—In view of the gracious dealings of our God with his church and people, and in consideration of his loving kindness and tender mercy extended toward a worm of the dust, I feel to continue a relation of my experience, hoping it may not be wholly unprofitable to the church of God. In my last letter I mentioned that after I had become a member of a Baptist church, I began to take an active part in social meetings. Sometimes I had liberty to speak and pray, and then again my mind would be closed up so that I could not express myself. Within three or four months after I joined the church, I had some interesting and comforting views on the plan of Salvation, in a crucified and risen Savior, which caused a strong desire to arise in my mind to go forth and preach the gospel of the grace of God. The successive doubts and fears, which I previously had, at times were removed; I felt to rejoice in the Lord, and to joy in the God of my salvation. My confidence in the Lord was increased, and I was led on with rapidity in the christian course. But I did not express any of my thoughts about preaching, for I concluded that it was common for young christians, to have such exercises, and still be deceived in them. I continued to pursue rather an active course in religious meetings, for several months, until new and unexpected difficulties arose which brought me under the rod of correction and severe chastisement.—My strength to speak in defence of the truth was taken away from me, and I was suffered to experience the fiery darts of the wicked. It will be remembered that I was a member of a N. S. Baptist church, and that I was led in a different manner from what the church appeared to be, which occasioned some deep

trials of mind. I was led to behold the spirit of opposition to God and truth, among the N. S. Baptists, in common with all other branches of modern anti-christ, and I was a partaker of their sins. In August 1839, this scripture came to my mind, with an impression I never felt before, "Satan hath desired to have you, that he may sift you as wheat." Luke xxii. 31. I was confident that I was about to pass through something that would try me to the utmost extent. About the same time another passage of scripture was impressed on my mind, "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." 1 Peter, i. 13. I felt that I should be sustained through it, and that the exhortation of the apostle was applicable to me, a few days after this a thick cloud of darkness came over me, in a very unexpected manner, which deprived me of all sense of the preciousness of Jesus Christ to my soul.

I must pass over a succession of trials and temptations, for about one, and a half years during which time there was not a promise applied to me, that I ever should again experience any deliverance. I do not conclude there was any temptation happened to me more than what is common to man. Sometimes I felt to weep and mourn, that I should question the truth of the Bible, and the existence of Christ, and of God, or that I should arraign infinite wisdom at the bar of human reason, and charge him with injustice and partiality. But such seasons of sorrow and contrition, were very short, and seldom experienced. I attended Sunday meetings very regularly, the whole time, but it was of no profit to me, for I heard no preaching that reached my case, or that afforded any comfort to my distressed soul. Some of the sorrowful expressions of the Old Testament saints, at times were a support, and encouragement to hope that deliverance would come at the appointed time. At last I refused to be comforted, for the heavens appeared like brass over my head, and the earth like iron under my feet, for every thing I said and did, appeared to be turned to my disadvantage. At the appointed time when all hope was taken away, and I was in indescribable anguish of soul, deliverance came through the application of the following scriptures, "If the foundations be destroyed what can the righteous do?" Psa. xi. 3. I was rescued from the jaws of a devouring death, from the pit of misery and wo. I was in a state of perfect peace, and felt that underneath me were the everlasting arms, to sustain and support me. My mind was very weak and helpless, but I received assurance that I was not overlooked in the unchangeable love and mercy of God to his church and people. It was very plain that I should have to leave the church of which I was a member, though I trembled at the thought, I had felt at times a hard unforgiving spirit towards them, a disposition to mangle, cut, and destroy them if it had been in my power. But blessed be God, I trust it was removed from me through an application of the following scriptures "Father forgive them for they know not what they do." Luke xxiii. 34. "Lord lay not this sin to their charge." Acts. vii. I felt to forgive them with all my heart, and also to leave them in the hand of God, who has declared "Vengeance is mine I will repay, saith the Lord." Rev. xii. 20.—The words of Hosea rested with weight on my mind, in those days, "Ephraim is joined to his idols; let him alone." Hosea iv. 17. I went to the church conference, and gave a

brief relation of my experience, views of doctrine, and of the church, and denomination and that I should leave them, and where I intended to go. I probably talked about twentyfive minutes. For the first time for a long season was I sensible of a perfect deliverance from oppression and captivity.—This scripture was applicable to me at that time. "He giveth power to the faint, and to them that have no might he increaseth strength." Isa. xl. 29. I felt that the Lord had sustained me, and that I could run through a troop, and leap over a wall. This scripture had formerly been much on my mind, "And judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departs from evil, maketh himself a prey. Isa. lix. 14—15,

Having experienced a relief from the toils, and din of war, I vainly supposed that I should enjoy rest and quietness, as I had become a member of an O. S. Baptist church but in a short time my exercises in regard to preaching, revived and I soon began to be in trouble. Being a tanner and currier by trade I tried to have my attention occupied in my business, and dismiss all thoughts of the work of the ministry. I traveled some among O. S. Baptists, and tried to satisfy myself with taking an active part in meetings, without attempting to preach. But it was of no avail, for the more I shifted from side to side, the more my trouble increased. I thought if I was only qualified I should be willing to preach, for I was very selfish and desired to have my own way. I desired death and longed for it, as for a hidden treasure.—But on a certain time very unexpectedly, a question was asked me by some invisible power in the following manner, "Will you preach, or shall I take my Holy Spirit from you?" I was stopped in my reasoning in a moment. I trembled for fear of the consequences resulting from such obstinacy, and wilfulness on my part. The thought of banishment from the presence of God, or that he should take his Holy Spirit from me, was dreadful to reflect upon I had rather preach or suffer any thing imaginable, than that such should be the case. After I became satisfied that I should have to make the attempt, I continued to postpone the time to some future period, until I was brought to a complete stand, *you must preach now or die*, I was away from home at the time: and I was led in my feelings to return home, and go to the church of which I am a member, and tell them my exercises in regard to preaching. I proceeded to do so, the way was made clear before me, and I made my first attempt, by taking a text of scripture on the second Sunday in November 1841. I looked for nothing but death at the first onset, and I can truly say if the Lord had not been my help, I should have perished in my affliction. I am far from being satisfied with myself, for the long or I live, and the experience I have, the more I am constrained to exclaim, "O, wretched man that I am! Who shall deliver me from the body of this death?" Rev. vii. 24.—It is a matter of encouragement that it was said to Paul, "My grace is sufficient for thee for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. xii. 9.—Paul said, "I die daily." He also said as it is written for thy sake are we killed all day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors through him that loved us." Rom. viii. 36—37. It is also said

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. i. 15. The church of God is led to believe and to rejoice in this the truth.

For five years after I began to preach I had occasionally feelings of deep unreconciliation to my course in the ministry. But since that time I have been more at rest on that subject. After I left the N. S. Baptists, for a long time I had a vivid sense of the wounds I received while among them but it is now passed over, and a sense of those trying scenes are measurably forgotten. All I have experienced thus far has been calculated to establish me more and more in the great truth of the gospel. But I am deeply sensible that I am a man unfit, and unworthy to be recognized among the saints of the Most High God. I am at times almost overcome with such reflections. I hope my apparent egotism will be overlooked, and that brethren and sisters will bear with my infirmities. Bear one another's burdens, said Paul, and so fulfil the law of Christ.

I am now at Ramapo Rockland Co. N. Y., I shall not forget the brethren and sisters in Maine, though mountains, hills, and rivers, with more than four hundred miles in distance now separate me from them. The churches at Bowdoinham Jay, and Whittfield, in a particular manner bear upon my mind, with feelings of solicitude. May the blessing of God abide upon them and upon all the elect of God, throughout the length and breadth of this wide extended republic.

The churches here are in union among themselves in the fellowship of the gospel of Christ. Some of our meetings have been interesting through the presence of our God and King.

JOSEPH L. PURINGTON.

For the Signs of the Times.

Near Keene Jessemine Co. Ky. Dec. 23.

BROTHER G. BEEBE:—Having again changed our habitation for a time, you will please send our Signs to the above named place, I make this remark that our friends may know our Post Office address, and because we would be highly gratified to hear from them occasionally, especially from Elders John Case D. Shirk, B. Parks, and many others, of Indiana. Owing to our situation in this transient and uncertain life, as to getting a support we think we see occasion for changing our locality, sometimes more frequently than at others. All of which we believe is under the controlling providence of God, who disposes of all things as seemeth him good. "We know that all things worketh together for good to them that love God; to them who are called according to his purpose. O Blessed hope! embraced in this assurance.

Notwithstanding the many whirlwinds that have come under our observation, we have discovered no reason for our taking a position radically different from that which we have tried to occupy, for the last twentyfive years, as to our views of the fundamental principles of truth, taught in the holy scriptures, doctrinally, experimentally, or practically. We are in ourselves considered, mutable in our plans; but God is immutable, and when we as the heirs of promise are enabled to rest upon the immutability of his counsel, confirmed it by his oath, "For he sware by himself," and, "By two immutable things, in which it is impossible for God to lie," it is then we have a strong consolation, connected with the hope which is set before us, and which is as an anchor of the

soul, both sure and steadfast, and entereth into that within the veil, whither the forerunner has entered; even Jesus who is made a High Priest forever, after the order of Melchisedec. Under a feeling sense of these important truths, we are prepared to appreciate the words of the apostle. "Wherefore we receive a kingdom that cannot be moved let us have grace whereby we may serve God, acceptably, with reverence and godly fear; for our God is a consuming fire." And now as to carry out and fully express the truth and excellency of the promise, made to the heirs of promise, in the covenant which is ordered in all things and sure; it is added "Let brotherly love continue." Corroborating the exhortation given by Christ,— "Let your light so shine before men, that others seeing your good works, may glorify, your Father who is in heaven." Again glorify God in your body and in your spirits which are God's. In this connection, with its concurrence, is brought to our understanding the heavenly parentage of all the kindred in Christ, who are his brethren, and he the First Born among them, and altogether constituting his body and fullness. As also the visible church under the gospel dispensation, and in her spiritual relationship to Christ, is called a spiritual house, a royal priesthood; the great city, the holy Jerusalem, descending from God out of heaven: a chosen generation, a holy and righteous nation. Sought out, a city not forsaken, a peculiar people called out of darkness into Christ's marvelous light. A kingdom of heavenly origin, whose king is the king of Zion; Zion's judge and law giver. Their safe guard and their rear ward. He has promised that he will save them. Hence when the old servant of God was drawing the contrast between denunciations and curses of the law, and the fullness of the blessings of the gospel of Christ, the church with all her institutions and privileges, declares to his brethren, "But ye are come unto Mount Zion; unto the city of the living God; to the heavenly Jerusalem, &c. She is the perfection of beauty, the joy of the whole earth, strengthened and fortified by the power of God, and immovable. To come thereto is to become a member thereof; a partaker of the ordinances, belonging thereunto, and thereby acknowledging her to be the city of the living God, built upon Christ as her foundation; the believer's habitation, pleasantly situated by the river of God's love, by the still waters of gospel ordinances, governed by the law of Christ, under proper officers of his appointing well guarded by the watchmen set upon her walls, blessed with many privileges, and endowed with a right to the heavenly inheritance; for he dwells therein, for her protection and defence. She is called Jerusalem, which signifies a vision of peace. Her king is the Prince of Peace, and her inhabitants are called the sons of peace; they enjoy peace now, and the promise of peace everlasting. Her citizens can immediately with Paul say, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." By whom we have access, by faith into this grace wherein we stand, and rejoice in hope of the glory of God; thus manifestly showing forth the union of principle existing among them. They being connected and knit together, receive nourishment, which is ministered, and increasing with the increase of God. She is well fortified, having Salvation for walls and bulwarks. She is called heavenly, because of her origin, her citizens and saints, are of the household of God, they are from heaven having been born from heaven above. And from the fact that their spiritual Father, God, and

their spiritual mother Jerusalem, which is free, are above, is proved the nativity of the family which now has its conversation in heaven, and which is destined to reign there, having received from thence the doctrine of the gospel, with all its ordinances.

Now since the kingdom of God is righteousness, and peace, and joy in the Holy Ghost this chosen generation, and peculiar people, should follow after the things which make for peace, and things whereby one may edify another. Striving together for the faith and hope of the gospel. It is so called because of God's preparing, giving, calling to, and putting in the possession thereof, and which is only attained unto by the imputation of the righteousness of God, by faith in Jesus Christ. Received by faith, through peace which was made by the blood of the everlasting covenant. Rejoicing in Christ, having no confidence in the flesh; all of which is the fruit and grace of the Spirit in regeneration. The kingdom of grace, or the governing principle thereof, in this purified and peculiar people, who are zealous of good works, is of God's implanting and is in righteousness and true holiness in which the new man is created, in truth and uprightness in the inward parts where God has written his law, and in the peace of conscience arising from the blood and righteousness of Christ, and in that spiritual joy, and consolation, produced by the Holy Spirit, enlightening the eyes of their understanding, that they may know what is the hope of their calling, and what the riches of the glory of his inheritance in the saints, and leading to a sight of their interest in him and his atonement.

The gospel in giving an account both of the kingdom of grace and glory, reveals the righteousness of Christ, and teaches men and women, who are born of the spirit, to live soberly, righteously and godly in this present world—to love mercy—deal justly, and walk humbly. It is a publication of peace, by the blood of Christ, calling them thereto, for the cultivation thereof among one another, and for the seeking of those things which make for peace. And when attended by the Spirit's power, in keeping the commandments of Jesus Christ, his joy is in them, and their joy is full, with the increase of God. And when the principles of this, as a matter of truth, are genuine, they dispose the possessor thereof to a continuance of brotherly love, christian forbearance in regard to things differently understood, and is manifested in bearing burdens, and in making every possible allowance for common infirmities; forbearing, forgiving, and admonishing one another in love, in building each other up, in their most holy faith; not neglectful of any known christian duty. Without this grace of love, combined with peace of Zion, a profession of religion is vain; their existence is an evidence of regeneration, the bond of perfectness, and it is that which makes communion sweet. It is the New Commandment of Christ, and shows the relation that brethren should continue to stand in to each other, without which churches could not long exist. The apostle means not the internal principle, or grace itself; for that is never lost, but the exercise, increase, and abounding in it more and more.

May God bless you, my dear brother—Do as you please with the above scribble.

As ever, your brother in trials and tribulation.

JOHN W. THOMAS.

For the Signs of the Times.

Clackamas Co., Oregon Territory,
November 16, 1851.

BROTHER BEEBE:—I have been afflicted for about six weeks past with a pain in my back, which has compelled me to fail in attending several preaching appointments which I had some distance up the Willamette Valley, but I feel to be reconciled, for the will of my heavenly Master to be done. I have spent many lonesome hours in Oregon, and am at times made to mourn on account of my separation from my brethren west of the Rocky Mountains; their company and conversation was delightful to me, but those golden days have passed away. I am, however, oftentimes made to rejoice, that notwithstanding we are separated far from each other, yet we can address the same throne, and the same superintending power watches over us and upholds and sustains us. I think I have some testimony to believe that (notwithstanding I am a poor, weak, and imperfect creature,) yet the Lord had a purpose in sending me here, and that my labors in this far remote region of the earth have not been in vain. I rejoice that the gospel standard has been raised on the shores of the Pacific. We are surrounded by error and delusion, and are truly made to witness "Spiritual wickedness in high places;" but there are a few veterans of the cross who have not been led off by the Popular Institutions of the day, who appear to stand fast on the walls of Zion, and cry aloud and spare not. The doctrine of salvation entirely by free and sovereign grace, has always been a pleasing theme for me, ever since I have had a hope in Christ. I believe I understand the plan of salvation, though I often doubt my being interested in it. In my youthful days I thought I understood God's system of saving sinners; I thought that God was angry with the wicked unregenerate sinner, and would remain so until the sinner did something to appease his anger, which I was sure he could do by breaking off from his sins, and praying to God. But when I hope it pleased the Lord to break up the great deep of my heart, I viewed the matter very differently. I believe that when I was quickened by the Holy Spirit, God presented his holiness to my view, which unfolded the great contrast between a pure and holy God, that could not behold sin with the smallest degree of allowance, and a poor hell-deserving sinner, whose heart was deceitful above all things, and filled with every abomination and hateful and unclean thing. I was made to cry, in agony of soul, Who is me, for I am undone: I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes. The silent groves were the places of my resort, my desire of soul was poured out in prayer to God, "Lord, be merciful to me, a sinner"; but my prayers appeared sinful, and were like water poured on the ground, and of no avail. I could see no way possible whereby the throne of God could remain untarnished and mercy be extended to me; but when the last gleam of hope for obtaining mercy from any thing I could do myself was gone, I hope the Lord opened the plan of salvation to my view, I was filled with joy and made to rejoice in hope of the glory of God; but my mind was soon enveloped in darkness. I thought it would not do to take this for religion; I thought the devil had tried to deceive me and get me to settle down on a false hope, and I sought again for my burden, but it was gone; yet my mind was sorely distressed. I some times enjoyed relief for a short space of time, and then again

my mind would be enveloped in darkness and sorrow. I passed through dark seasons in this way for about three years, when it pleased the Lord to prostrate me upon a languishing bed of affliction; my petitions were offered up to a throne of grace from day to day, that the Lord would show me on what ground I stood; but my prayers for several days remained unanswered, until I began to give up all for lost, then I trust the Lord, by his spirit, visited me, and seemed to say to my spiritual understanding, "My grace is sufficient for thee." My soul was filled with joy which I cannot express; I was made to say, Surely, the Lord was in this place, and I knew it not. I thought, of all poor creatures in the world, I had the greatest reason to praise God and adore him for his mercy. My sincere desire was that my days might be spent in the service of my Lord and Master. I was weak in body, and my mind appeared to have left the world, in contemplation of the love, mercy, and goodness of my glorious Redeemer. For three weeks I seldom if ever doubted my acceptance with the Beloved. I have since that time passed through many scenes of darkness and sore trials, but the Lord has brought me through them all, and I am yet spared, a monument of his mercy. When I was first delivered from under the power and dominion of sin, I sang the song of free and saving grace, and it is still my theme; I hope to sing it while I live.

"And when I raise to heaven my home,
I'll sing free grace, free grace alone."

I gave the reason of my hope in Christ, to an Old School Baptist church in Illinois, and was baptized. I have ever since, (which has been about fifteen years,) been identified with the Old Fashioned Predestinarian Baptists, and for the last several years I have been endeavoring, in my weakness, to preach the gospel of my Redeemer, the last four years of which I have spent in Oregon. The brethren here appear to be united, and I have had many refreshing seasons with them; but I am pained on hearing of schisms and divisions amongst our brethren in the Atlantic States. I fear that the strong, in many cases, are not sufficiently willing to bear the infirmities of the weak, and I would say to my brethren who are standing on the walls of Zion. Let us act the part of fathers, as well as teachers, and instruct the babes in Christ, as they are able to understand, and to bear it. Let us search for the old paths, and avoid new things. Let us beware of meddling with things beyond our comprehension, and be careful to advance only what is sustained by the word of God. Let us exhort our brethren to faithfulness in receiving members into the churches—let us be careful not to build up churches of unsound materials, that will abuse the doctrine of a definite atonement, and of distinguishing grace, election, &c.

May God, in his mercy, guide us into all truth, and give us a knowledge of every duty and obligation enjoined on us, and give us a disposition to perform the same, is the prayer of,

Your unworthy brother, in gospel bonds,
ISOM CRANFILL.

New Rochell, N. Y., Dec. 26, 1851.

DEAR BROTHER BEEBE:—Through the blessing of God, I am yet alive, and considering my age, I may say that I am well, as I hope this may find you, not in body only, but also in mind, that the blessings which are included in, and which follow eternal election, which are so well exhibited in the Signs, may be richly felt in your own soul, and in the souls of all the dear brethren and sisters who

give their views through the Signs, together with all the readers of your excellent paper. I think I do not feel afraid, although a poor sinful creature to give you my views of God's eternal election or choice of his people in Christ. I will in a few words notice the grace of it; and secondly, the justice of it.

First, the grace of election. In this dark day of rebuke and blasphemy, there is a remnant of true believers, according to the election of grace; and if by the great act of election, great things have been done for a multitude which no man can number, then it is a doctrine of vital importance. In the great act of election, God has taken a number of the human race into the relationship of children, and he is their God; and they are his people. Hence, while they are in a state of nature they are called children, "All thy children shall be taught of the Lord;" Notice, they are called the Lord's children before they are taught of the Lord. Therefore, "Because they are sons, (in eternal election,) God has sent forth of his Son into their hearts, crying, Abba Father." Again, while they are in a state of nature, they are called, the Lord's people. "Thy people shall be willing" to be saved in the Lord's own way, is a happy consequence of their being his people. They are also called sheep, while wandering from God, "Other sheep I have which are not of this fold; them also I must bring." And who are these other sheep, but the elect of God among the gentiles?

In consequence of their election, although they are by nature, children of wrath, (deservedly) even as others, but God who is rich in mercy, for his great love, wherewith he loved them, even when they were dead in sins, hath quickened them together with Christ. By grace they are saved. As election secures this relationship to God, so this eternal union and relationship secures to their account the Savior's atonement; a blessing of infinite value and eternal duration, delivering them from the lowest hell, and turning sinners into saints, taking away their guilt and disease, and giving them innocence and health. Short of this atonement there is no hope, and without election we could have no interest in the atonement. Election then must be of grace, unmerited favor. The Lord's people were freely, fully, and eternally chosen in Christ. Be it then repeated, that election to eternal life, salvation and glory, is according to the riches of his grace, and according to the good pleasure of him who worketh all things according to the counsel of his own will.

Second, I will notice the justice of the great act of God in eternal election. The justice of election is founded in the sovereignty of God. The Lord maintains the justice of his course, by his indisputable right to do what he pleases with the creatures of his power. He suffered the fall of angels and men, because he would, and he has preserved and saved a portion of them because he would. "Even so Father, because it seemed good in thy sight." This is enough to answer every enquiry as to why these things are so. The Lord will assign no other reason; than that it is according to his own will, to save some and leave others to perish in their sins. He loved Jacob because he would, and he hated Esau because he would. Neither the saints or angels in heaven will ever desire any other reason why they are thus honored, than that it is the sovereign will of God. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

May the Lord keep us; nothing can be so disgraceful as sin. The devil knows this, and therefore he tried to make men ashamed of

Christ, by instigating men to denounce him as a wine bibber, a friend of publicans and sinners, a blasphemer, and even a devil. And it is even so now; the precious doctrine of election and the perseverance of the saints is charged with having a tendency to encourage every evil; and such charges are made by thousands who profess to be followers of Christ. O, ye cold blooded enemies of eternal election, divine predestination, and complete salvation; ye compromising, world pleasing hypocritical liberalists, walk in the light of your fire, and of the sparks that ye have kindled; but remember thus saith the high and lofty One that inhabiteth eternity, "This shall ye have at my hand, ye shall lie down in sorrow."—Not wishing to be tedious, I will close.

Yours in the kingdom and patience of Jesus Christ.

JAMES FLANDRAW.

For the Signs of the Times.

Gilboa, Dec. 24. 1851.

DEAR BROTHER:—Having been a reader for some time and at length a subscriber of the Signs of the Times, I send you a few of my feelings concerning my experience and the dealings of kind Providence within me. I was born a sinner and remain one by practice still, but through the tender mercy of God, and his marvelous goings forth, in the early part of my life I was made to see myself on undone creature without God and without hope in the world and notwithstanding my reformations and resolutions I remained like the Ethiopian who cannot change his skin, and the Leopard who cannot change his spots, until a still small voice came to me, quieting all my fears stilling the tumults of the raging mind saying. Be of good cheer thy sins are forgiven thee, I felt that I was reconciled to Jesus Christ and at peace with God and all mankind, I viewed such fullness in Christ and felt such joys as I think the world can neither give nor take away I vowed to be for God and none else, I then thought that all my foes were slain and buried in oblivion. I fancied that a life of undisturbed pleasure would be my happy portion on earth and a few fleeting years would end my mortal career on earth and I then should enjoy all that I hoped for even blessedness at God's right hand where we are informed are pleasures forever more; While God has been a God of mercy to me I to my sorrow have been a poor rebellious mortal all my days; yet his mercy has followed me all my days and still is my hope for days to come, and I feel, and have ever reason to ascribe my salvation and deliverance as well as the eternal salvation of Mount Zion to Him that hath saved us and washed us from our sin in his own blood and hath made us kings and priests unto God and the Lamb forever.

DAVID W. PARSONS.

For the Signs of the Times.

Oswego, N. Y., Dec. 29. 1851.

BROTHER BEEBE:—Allow me to address a few words to the dear brethren and sisters scattered abroad through the United States.

Dear Brethren, as I have often been comforted by reading your letters published in the "Signs of the Times," and "Southern Baptist Messenger," I have taken courage to hope that you have related my own experience, much better than I could do myself, I earnestly request you to write often and experimentally, as God shall grant you the true light of the blessed gospel of peace. O, brethren, remember a poor old grey headed sinner, when it is well with you at the throne

of grace I have taken the Signs, and I do esteem them highly for the truth's sake.

The present year is nearly closed, and 1852, is near at hand which brings me to the age of seventy three years. That kind hand which has hitherto sustained me, is still sufficient to carry me through the coming year may our God grant us all true submission to his righteous will, for Jesu's sake.

Yours, as ever,

ZENAS GOODRICH.

For the Signs of the Times

Roulett, Pa. Dec. 1851.

BROTHER BEEBE:—I send the money for the forth coming volume, and I pray God to enable you to endure all your labors, trials, and difficulties, and to sustain you by his grace, and hold you up, and give you wisdom to wield "The sword of the Lord and of Gideon." The Signs of the Times are a welcome messenger to me. It does my heart good, while here in my lonely condition, to hear from so many of my warm hearted brothers and sisters who write for the Signs and I hope they will continue to do so. I am here in Roulett, almost entirely alone; yet there are a few left in this vicinity who do not go after all the fashionable religions of the day; but we are somewhat scattered and at distance from each other; but when we do see any of the brethren from a distance who seem to speak the right kind of language, we are glad.

I was very glad to see old brother Hezekiah West's letter to brother and sister Harding, which was published in 23'd number of the 19th Volume—It sounded so familiar to me—so much as I have often heard him talk, it seemed to me that *Although he is dead yet he speaketh*. Many times when hearing that old brother preach I have been filled with the precious crumbs from the Master's table—But alas! He is gone, to mingle with the ransomed of the Lord, where sin and sorrow, pain and afflictions can never come.

Please pardon me for intruding so much on your attention.

BERWELL LYMAN.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY, 15, 1852.

The Path of the Just

But the path of the just is as the shining light that shineth more unto the perfect day." Prov. iv. 18.

At the request of brother Jas. Shether, we present our readers with some general remarks on the above named text. The wise and divinely inspired writer of our text, in this connection presents the contrast between the just and the wicked; the path of the former is as stated in our text, and the way of the latter is darkness—they know not at what they stumble. A path necessarily implies a narrow passage, a beaten track, designed for foot travelers, and not for chariots and horses, and such is the way of life and salvation—it is strait and narrow, but it leadeth unto life: while a way may be wide and broad, like the road that leads to death, in which great numbers of the human family are walking. If there had been no liability of professors of christianity walking in the broad way we conclude that our Savior would not have given his disciples the solemn charge which we find recorded Math. vii. 13. The path of life is sufficiently wide to admit all the redeemed of the Lord, when stripped of their own filthy rags—when stripped for the race, and harnessed for the battle, but the professor

of religion who wishes to carry the world along with him, or the doctrines, commandments and traditions of men—the religious inventions of men—and the plans and means—institutions and associations for saving the world such professors will find the way of life quite too strait for them; they must leave their stuff behind them or take the broad and darksome way wherein they shall not know at what they stumble; and although that way seems right unto them, we are assured that the end thereof are the ways of death. The house of the "strange women," anti-christ, is the way to hell, going down to the chambers of death" Prov. vii. 27.

Before we attempt a definition of the path of the just, it may be proper to define the character of the just, unto whom the path is devoted. By nature, we are children of wrath but God, who is rich in mercy, for the great love where with he hath loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together with Christ Jesus, and thus, By grace ye are saved. Eph. ii. 4—6 By the deeds of the law none can be justified in the sight of God, for by it is the knowledge of sin, and its office is to stop the mouth and present the whole world guilty before God. The only reason we can give why any human being hopes for justification by the law on account of their own works, is because the way in which they travel is so intensely dark, that they cannot see the absurdity of their delusion. Their chains of darkness blind their minds, lest they should come to the knowledge of the truth. They are shut up in darkness, because it has seemed good in the sight of God to hide these things from them, which he reveals unto babes. The just who are spoken of in our text are those who are freely justified by the blood and righteousness of Christ, and through the redemption that is in Christ Jesus, "Who was delivered for their offences, and raised again for their justification." Rom. iv. 25. Washed in the Redeemer's blood, and clothed in the garments of his salvation, and in the robe of his righteousness, God beholds no iniquity in Jacob, nor transgression in Israel. The faith of God's Elect, in the experience of heaven born souls, apprehends this justification unto life. Rom., v. 1. as they receive the atonement. Rom. v. 11.

For God's children thus freely justified, and unto whom "There is therefore now no condemnation," Rom. viii. 1. there is a path provided, which no fowl knoweth; the vulture's eye has not seen it, nor the lion's whelp polluted it. No lion shall be there nor any ravenous beast shall go up thereon; it shall not be found there; but it shall be for the ransomed of the Lord" Isa. xxxv. 9.

A path is a thoroughfare or passage leading from one place to another, and the term may be applied to the way in which God's children are brought from darkness to light; from death to life, from guilt and condemnation to holiness and justification, but in all these respects Christ is himself the Way and the only way; for No man cometh unto God but by him.

The particular sense in which the term path is used in the text under consideration to us appears to mean the way in which the saints are led doctrinally, experimentally, and practically to walk. It is the King's High Way of holiness marked by the foot prints of that divine Leader, whose words of command to all his children are, "Follow me." In doctrine they are to preach, hear, receive, believe and contend earnestly for the doctrine of the gospel as laid down by him,

personally, or through his apostles. Experimentally they follow him in the regeneration, in trials, temptations—submission to the will of the Father, in reproaches, sufferings, and deliverances. And as he, for the joy that was set before him, endured the cross, despising the shame, so they are, in anticipation of the glory that shall be revealed in them, to travel in the same blood stained path way, expecting only to be fully satisfied when they shall awake with his likeness.

In practice. As he learned obedience—and faithfully performed the work which was given him to do; and as it was his meat and his drink to do the will of him that sent him, and to finish his work. So has he enjoined on his disciples, to observe all things whatsoever he has commanded them. They are to follow him from Galilee to Jordan—into the liquid grave—in christian Baptism, and thence (if need be) into the wilderness, to fast, and to be tempted concerning their sonship, and heirship, as he was, by the devil. They are to follow him in his holy walk, in his blameless deportment—in rendering to Ceaser the things that are Ceaser's, and to God, the things that belong to God—in connecting with our fellow-members of his mystical body—in bearing one another's burdens, and so, fulfilling his law. In being kindly affectionate one towards another, even as God, for Christ's sake has forgiven them. They are to follow him in discountenancing every religious practice for which he has left no precept or example in the New Testament, as an innovation upon the order of his kingdom—in contending earnestly for the faith once delivered to the saints, and in going unto him with out the camp and bearing his reproach. Christians should always remember that it is as wide a departure from the path of the just to do (religiously) what Christ has not required of them, as to leave undone what he has commanded; in either case we disown Jesus, as our only king and divine Legislator. When national Israel had no king, they did, every man that which was good in his own eyes; but the loyal subject of a king must obey his commands.

But we are to consider the comparison used in our text, in regard to the path of the just. It is as the shining light, shineth more and more unto the perfect day. There is a two-fold sense in which this figure will hold good; first in regard to the justified family of God, in the several dispensations—under which they have performed their pilgrimage, and secondly, in regard to the individual travel of every christian under the gospel dispensation, until he shall reach the unclouded regions of eternal glory.

First, We have, as we conceive, shown that the justification which is by and through the redemption that is in Christ Jesus, applied to the elect of God in all ages of the world, including, of course all the Old Testament saints from Abel to the advent of Christ, as well as those of the present dispensation. Truly the beaten path of the old patriarchs and prophets was as a shining light, and as a light shining in a dark place; for their path was pointed out by the immediate revelation of God. When by the offence of man, sin entered the world, the heavens gathered blackness, and the prospects of happiness and divine favor were concealed from human scrutiny; death, hell and hopeless misery spread like a misty cloud over all the sons of Adam; but the path of the just, or the manner in which God designed to justify the ungodly—began to shine, in strong contrast with the sable shades of surrounding darkness, in the intimation of a

covering for God's people, signified by the clothing of skins, provided; the typical character of Adam as the figurative image of him that was to come, even Christ; by the Tree of Life in the east of Eden, by the offering of Abel, the translation of Enoch—the election, unto salvation from the deluge, of Noah and his family; the covenant made with him, and its sign in the clouds, &c. These figures, comparatively dim at first, gathered lustre as they commingled with other figures—the calling of Abraham—the covenant made with him, confirmed in Isaac and Jacob; the blessing of the tribes; the national organization of Israel, as a peculiar people of God, the law with all its types, the prophets with all their predictions of good things to come; the Levitical priesthood and sacrifices the temple and its ordinances, all combined their rays *shining more* and more until the refulgent light of life and immortality broke forth in the resurrection of our Lord Jesus from the dead, ushering in the radiant light and meridian brightness of the gospel dispensation. Then did the Sun of Righteousness arise with healing in his wings, in all the brightness of his Father's glory, and as the express image of his person, Mal. iv. 2, and Heb. i. 3. Then did the people who sat in darkness behold a *great light*. When they beheld the Mediatorial glory of Christ; the glory, as of the only begotten Son of God, full of grace and truth. In him was light, and the light was the life of men. This was, in the application of the figure in our text, the consummation of the perfect day. In this perfect light the church was seen in her heavenly state, clothed in the Sun, and having the Moon under her feet, and "God, who commanded the light to shine out of darkness, shined in the heart of his spiritual kingdom, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Then was the great trumpet blown in Zion, and the heart cheering, long looked for proclamation was made, Arise, shine, for thy light is come, and the glory of the Lord, even the brightness of the Father's glory was risen upon the church of God, and the way opened, in which the gentiles should come to her light—and kings to the brightness of her rising. Well might the inspired prophet sing, "This is the day which the Lord has made; we will rejoice and be glad in it." This is the Lord's doings and it is marvelous in our eyes. Every heaven born soul is translated, out of darkness into God's marvelous light, they are all children of the light—and they are commanded to let their light so shine, that others seeing their good works, may glorify their Father in heaven.

Secondly. In applying the figure to the individual experience of the children of God, every saint may be his own commentator.—The christian traveler has only to review his own experience, to discover that what was applicable in this figure to the Israel of God collectively, is equally applicable to him individually. The Lord found Israel in a waste howling wilderness, and he led him about, and instructed him—and he kept him as the apple of his eye. &c. Deut. xxxii. 10. Each member of Christ, has wandered far from God, but the Lord has found every one of them in the desert land, of sin, under condemnation, dead in trespasses and sins, and translated them into his marvelous light.—The very life which in the eternal counsel, was hid for them with Christ in God, before the world began, is light. For in him was light, and the light was the life of men."—John i. 4. The quickening of this dead sinner, is an instantaneous work of God; for

their can be no space of time when the subject of this work is neither dead nor alive; although much time may elapse from the moment of his being quickened before he is enabled to rejoice in God as his Savior.—When the life which God gave him in Christ before the world began, is communicated by regeneration, to an heir of glory, he is made to feel something of his lost and sinful state and condition, before the just and holy God. The new conceptions which he has of God the justice, purity and holiness of his character, and of his law, are such as he never had before; and they are such as prove that he is just commencing his spiritual pilgrimage in the path of the just. We admit he feels himself as being upon the verge of Eternal darkness, all is dark as midnight to his understanding. But this very feeling is an evidence that God has entered him upon the path that is as a shining light, for that which maketh manifest is light and God is manifested to him, and the law, so that he has a view of the divine perfections, which dazzle and confound him, and the light which reveals to him the majesty of God makes him afraid, he feels as Manoah, and as Isaiah did when they saw the indescribable glory of the Lord, and in their language, He cries out, "We shall surely die, because we have seen God," "Who is me, for I am undone because I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." Judges, xiii. 22. Isa. vi. 5. That shining light which reveals to us the holiness of God, also discovers to us the pollution of our nature, and the result is that we discover such infinite disparity between God and ourselves, that we confess we are not fit to live, and as yet we can see no way in which God's purity can be maintained only by consigning us to death and hell; but this shining light is to shine more and more, and in its shining the glorious Savior is to be revealed, as our Savior in all his suitableness, and loveliness. In this light the regenerated are made to see how God can be just, and the justifier of him that believeth in Christ, and in this light such manifestation are made of Christ, as cannot be resisted.—When Christ is revealed, light in greater radiance breaks in upon the mind, and the revelation of the glory of God, in the salvation of poor, lost, and helpless sinners, enraptures the delivered captive. But should this light no longer shine, after the redeemed are brought once to rejoice in Christ, how gloomy would be the pathway of the children of God! But they find that it shineth more and more. In this first manifestation of peace and salvation through Christ all is bright and clear (or it is in many instances so) and we conclude that the corruptions of our nature are all subdued, and that they will never rise again—we shall never sin any more—for we have no relish for sin—all light and joy and peace. But presently alas! the corruptions of our nature begin again to be seen and felt; and these disclosures we miscall darkness—but in reality, is the same light and shining more and more, disclosing what our former experience had not convinced us of. We are however greatly alarmed, and begin to question the reality of our passage from death unto life, and fear that what we had taken for light will no more shine. But it shines more and more, shewing us, that these trials are common to all the family of God; new manifestations are made, our doubts, for the moment are subdued, and again we rejoice with joy unspeakable and full of glory. In the beginning of our christian experience this light shines on us, as babes in Christ, present-

ly it shines on us *more*, as little children, admonishing us to keep ourselves from idols; as young men, it shines on us pointing out our course, in following the Lamb, and as old men, elders and fathers, in the family, it shines, and enables us to discover the many wrong impressions we have entertained, manifesting one tradition after another, and one error after another which we have held as truth. Among these disclosures made by the shining light on aged saints, perhaps none is more common than that by which they are convinced of their mistake when young, in supposing that when old they should be more circumspect, more spiritual, more Christ-like, more understanding and clear in the knowledge of divine things; but the light now convinces them, that they have nothing cheering to expect from the flesh, and that they shall not, cannot be completely satisfied until they shall awake with the likeness of Christ.

From the moment of their heavenly birth until they shall be presented in the fullness of immortal glory, they shall be the recipients of new discoveries of the boundless glory of God, the indescribable beauties of Christ; the amazing riches of the grace of God in their salvation, and new lessons also of the depravity of their old Adamic nature, the deceitfulness of the heart, and the constant necessity of being sustained by the everlasting arm of Him who rideth upon the heavens in the help of Israel, and in his excellency on the sky. But when all the trials and conflicts of this pilgrimage are over, that which is *only in part* with them shall be passed away, then shall they see even as they are seen, and know even as they are known—They shall then have arrived at the fountainhead and fulness of that immortal light in which the "Only and Blessed Potentate, the King of kings, and the Lord of lords dwells; whom no man hath seen, nor can see; whom no man can approach unto to whom be glory and honor forever more.

In closing, permit us to say, this *path* is a way of pleasantness, and a path of peace; for "Great peace have they who love thy law" (the law of Christ's Kingdom) "and nothing shall offend them.

All other ways in a religious sense are ways of darkness, and they who walk in them, know not at what they stumble, for stumble they shall, but they know not at what.

Finally, let all who fear the Lord, stand in the way and diligently inquire for the *old paths*, and walk in them. Be not deceived or misled into any cross tracks, or nearer cuts, smoother roads, or more popular passages, they are darkness, and their end is death.

NOTICE.

To Agents, New Subscribers, &c.

New Subscribers who wish to secure all the numbers of this Volume, should loose no time in forwarding their orders, as we shall print but a limited number of extra copies.

Agents and subscribers who write to us on business should observe the following rules and thereby not only save us from great vexation and labor but also secure for themselves the direct object of their writing, viz.

1. All communications to us should come post paid as prepaid letters are subject to but little over half the amount that is charged on unpaid letters. Those who observe this rule, may be sure that we shall take their letters from the Post Office. Our authorized agents will also prepay their letters, and charge the amount to us and deduct the same from the remittances.

2. In sending new subscribers write their names and post office, County and State, in a bold and plain hand so that it can be read without difficulty.

3. In sending pay from old subscribers state the amount to be credited to each, and never fail to mention the post office to which their papers are sent.

4. In ordering the address of any subscriber to be changed be particular to mention the name of the post office where they have been receiving as well as that to which they wish to have the paper addressed.

In ordering a paper stopped mention the name of the person and also the name of the post office to which the paper has been sent

Wanted, at this office—(if application be made immediately,) an honest, active and intelligent boy,—about fifteen years of age, as and apprentice to the Printing trade.

Miscellany.

FAIR WARNING.—Here are two or three hints for juvenile tobacco smokers and chewers, which we extract from the Boston Olive Branch:

"Tobacco has spoiled and utterly ruined thousands of boys, inducing a dangerous precocity, developing the passions, softening and weakening the bones, and greatly injuring the spinal marrow, the brain, and the whole nervous fluid. A boy who early and freely smokes, or otherwise largely uses tobacco, never is known to make a man of much energy of character, and generally lacks physical and muscular, as well as mental energy. To people older, who are naturally nervous, and particularly to the phlegmatic, tobacco may be comparatively harmless, but even to these it is worse than useless. We would particularly warn boys who want to be any body in the world, to shun tobacco as a deadly poison."

—English papers record two murders which were committed by mere boys. One was at Ormskirk, where a boy twelve years old was killed with a blow of a stick given by one of his youthful companions. The other was at Sheffield, where a child four years old was killed by a school-fellow little more than five. They had quarrelled about an apple, and the elder struck the other with his fist once or twice in the pit of the stomach, and caused his death.

—John Duke, the hind of Conishead Priory, was lately attacked by an ox in a most savage and desperate manner, and in all probability would have been gored to death, had not a young horse come to his rescue. The generous animal, hearing the cries of the man, fell gallantly to work with his teeth, biting the ox wherever he could get a hold. The fury of the ox being thus diverted from Duke, who lay on the ground, gave him time to escape. We need scarcely add that the young horse received no injury, being too fleet for the savage beast.

—A good story is related of an old Highland woman, who came trudging an immense distance over the hills, having heard that Lord John Russell was to be at the kirk on Sunday last. What thinks our reader was her errand? She had heard that Lord John was the prime "meenister" of all England, and she "expeck it to hear him hold forth in a shoobline discourse."—*Inverness Courier.*

—There is said to be an extraordinary cave in Calaveras county, about six miles from San Antonio, which has been entered and partially explored to a distance of over 1400 feet. It is described by those who have seen it as being divided into countless chambers and apartments, all of easy access, and adorned with curiously shaped figures of stone, making them resemble well furnished rooms.

From the ceilings, hanging pendant in huge masses, bright crystals, flashing in the light of torches, give the appearance of gorgeous chandeliers suspended from a richly furnished dome, to shed their lustre upon the magnificence that lies scattered around; while in some of the apartments, floor, walls and ceilings reflect back such a flood of light from innumerable stalactites, as to be almost blinding. There is a gentle and regular descent to the cave of about 35 degrees.

—Intolerance gives way by degrees: Jews and Christians are now allowed to intermarry in Hamburg, a thing, the bare proposal of which would have shocked all Europe two centuries, nay, half a century ago.

A lie will run a hundred miles or more, Before the truth has gone outside the door.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., FEBRUARY 1, 1852.

NO. 3.

POETRY.

"Post tenebras spero lucern."

Device of Catholic Geneva.

BY ELLEN ALICE MORIARTY.

"After darkness cometh light,"
Morning dawneth after night;
Clouds above us melt away,
Yielding down the light of day;
And the earth, that cold hath lain,
Teems, in time with fruitful grain;
And the stream that ice hath chilled,
From its bondage is distilled.

In the dark depths of the sea
Gems are sparkling gorgeously—
Earth's sweet warbles disappear
But to glad the coming year;
And the thunders loud that roar,
Echoing back from shore to shore,
Come a holy calm before,

Then may not this dreadful gloom,
Shrouding joys in misery's tomb,
Be but veiling from my sight
Future gladness robed in light?
Sorrows brood my pathway o'er;
Troubles spring my steps before,
Trials ever darker seem,
Hopes glad light beyond doth gleam.

Then my heart rebellion crush,
And despairing murmurs hush;
God in wisdom sends the night,
But to make the dawn more bright.

FLAG OF OUR UNION.

CLING NOT TO EARTH!

BY MRS. M. A. PADDOCK.

"Cling not to earth!" for its pleasures give pain,
And its happiest moments are fleeting and vain;
Its dearest enjoyments but last for an hour,
Then wither, and die, like a delicate flower.

O cling not to earth! though its scenes are so
bright,
They but glow for a moment, to dazzle the sight,
Bewilder the senses then fade and decay,
Like the light of life's taper, while passing away.

O cling not to earth! for its friends are but few,
That will love thee in wealth, and adversity too;
They may smile, they may flatter, while fortune
is thine,
But when sorrow o'ertakes thee, their love will
decline.

O cling not to earth! though its visions when seen
Are so bright; for, too soon will dark clouds in-
tervene,
To shadow thy fond heart with anguish and
grief,—
Then turn not to earth, but to God for relief.

What is life?

BY G. H. GRAY

Some poets say that life is as a stream,
The bursting bubble, or the dancing spray;
Others set down mortality a dream,
That fits a moment, and then fades away;
And many name it as the passing hour,
The shadow, vapor or the breaking wave;
While others see it as the morning flower,
That with the setting sun must find a grave.

Whate'er they paint it, whether joy or grief,—
In this they all agree—that life is brief.

Knickerbocker Magazine.

RELIGIOUS RADIANCE.

Religion's ray no clouds obscure,
But o'er the Christian's soul
It sends its radiance calm and pure,
Though tempests round it roll;
His heart may break with sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
Religion's light is still.

COMMUNICATIONS.

For the Signs of the Times.

Christian experience and Ministerial call of Eld. Wm. Crutcher.

[Formerly published in the "Old Baptist Banner."]

Madison County, Ala. Dec. 17, 1838.

DEAR BROTHER:—I was born in old Adam's nature, in the State of Virginia, in 1787, and was brought up under the influence of the Methodist society, as all my family as far back on both sides as my knowledge extends, were Methodists, either by profession or inclination. I received a fixed prejudice in favor of that people, and consequently against the poor old Baptists. Old brother John Atkinson of Tennessee, who died a few years ago, was the first man I ever knew to preach the doctrine of Election in Virginia, and if I had been clothed with authority, I would freely have given him "five times forty stripes" and not save one: for I was blind, as to a knowledge of God, or of divine things, but I will tell you how my eyes were first opened &c.

I must speak in the highest terms of my parents; for I hope they both were children of God, and although they could not learn me how to pray, (though they learned me to say prayers,) they tried to learn me the principles of virtue, honesty and uprightness; and they were disposed to give me all the education they could, which however was quite limited. From the age of twenty years up to forty, my studies were principally between the plough handles; you need not therefore expect from me refined complements nor flattering titles.

When about eleven years of age, as nearly as I can remember, it was a rule with my father that each child that was large enough should fill his shoe with seed cotton, and pick it at night. My feet being large, gave rise to some murmurings, and in my conversation, while thus engaged, I told my sister that I had three masters, that God was my master, the devil was my master, and that my father was my master. My father hearing me, reproved me at some length; and told me the consequence of the devil's being my master. This gave me awful fears of hell, and of the devil. I wished many times that I could recall those words; I thought if I had them back again, I would not utter them again for the whole world. But the devil still challenged me, that I had made the acknowledgement and could not now help myself. In this situation I was so distressed for a time, I did not know what to do. Here I entered into covenant and partnership with *old Mr. Self*, and *old Mr. Legality*, and became acquainted with *Mr. Rite and Ceremony*, and rode the *do better* poney eight years; and had the religion of the flesh for eight years, without one particle of grace. Paul calls it "our religion." It is

sometimes better, and some times not so good; sometimes falling from grace, and sometimes getting grace again. Thus I got over my troubles and fears of hell, in a great measure and became *smart* and *wise*, a pharisee of the straightest sort; in my own eyes. And my own words were these, "If I do not get to heaven, I do not know what will become of the rest of the world." But all this time I loved sin, and was only religious from a fear of death, and its consequences. I was very fond of fiddling and dancing, which I thought were small sins; but I was very careful not to swear nor get drunk, &c. I do not know that I used profane language but once in eight years, and on that ground I felt very much justified; and thought, if I did many things that were wrong, I did more which were good: and thus kept my account against the Almighty, and thought he was in my debt, and under obligation to save me. But all this was nothing but the work of the flesh.

I was now in my nineteenth year, at which time, it seems to me, I felt less restraint, and was more wicked in practice than I had ever been before; and on Esther Sunday and Monday of 1807, I could drink sin as an ox drinketh water; but as I was riding homeward on Monday evening, by myself, in my reflections and meditations, an awful thought rolled on my mind, that I was a sinner in heart, against God! I felt charged with the consequence of sin, and my mind sank into an uneasiness, such as I had never before felt; and from that time I never saw any more peace any where; and when I cried "Lord what wilt thou have me to do?" Surveying my whole life, I was astonished to find myself a thousand talents in debt, and that I had paid nothing; for, "When the commandment came, sin revived and I died."

I felt so miserable, that I resolved to do better; and then I should feel better; for it seemed to me that the Lord was angry with me, for my sins, and that if I would leave off frolicking and dancing, he would love me, and I would feel better; but I was astonished to find that my best efforts did no good; it truly seemed to me that I felt worse. Still I thought I must do better, or I should go to hell; for I thought I had power to keep from going to hell, if I would only exert it. So I resolved to double my exertions; I thought I must look more closely—look up all my sins, and then do something good, that God might forgive me. One day while I was ploughing, and much distressed about my case, and trying to get some relief, my attention was turned to the leather gloves I had on, in order to keep the sun from burning my skin. I seemed to be asked why I wore them, and after thinking on the subject for some time, I was compelled to acknowledge that it was pride; yet, unwilling to give up my gloves, I tried to satisfy myself that it was only a commendable decency; but still I felt so wrought upon, and so charged with pride of heart, which was the first time I ever

thought about such a sin as pride in my heart, and being so clearly convinced of this sin, when I arrived at the end of my row, I threw the gloves in the corner of the fence, where they remained to rot; and I resolved never to put another pair on, upon the same principle. At this time I felt as though my soul was at stake, and I had rather do anything in the world than to loose it. But after I had made the sacrifice instead of finding relief, I only felt worse; for I found that pride was in my heart, and that I could not get it out. Still I concluded that there was yet help, although I grew worse, and everything else had failed—my prayers, if right could not fail to give me peace. I determined to retire to some secret place in the woods, and get down upon my knees, which although I had tried to pray, I had never before done; for somehow this was, before a great cross; but now as every thing else had failed, and my case had become so hard—I had at the first thought that I could be saved by *doing* without *begging*; but now my only hope was in my prayers. I concluded that when I had humbled myself so on my knees, and prayed sincerely, I should no doubt be saved. The Lord knows, my brother, that I tried to find a secret place, where no eye on earth could see me. I fell down on my knees, and with all the preparation of heart, that I could make, I tried to pray to the Lord to save me; but to my great astonishment, instead of salvation, the Lord opened my mind to see the depravity of human nature, and of my own heart; and then my brother, I died. I saw clearly that my prayers or anything else that I could do, could not change my nature, nor commend me to God, and that I was justly condemned by God's holy law, as a sinner; and of all the poor distressed creatures that ever lived on earth, I felt the most miserable. I left the place with these thoughts it is not worth while for me to try to pray again; for there is no hope for me. I have lost my day of grace, and must go to hell.—I could see no way in which I could be saved and I thought myself worse off than any body else. I went on mourning, lamenting and crying, Lord have mercy upon me, a poor sinner. I felt that my load of guilt, and burden of sin would surely kill me, and that I could live but a little while longer, and that then I should go down to hell; for I believed that God was holy, and could not change, and therefore there could be no hope for me. But to relate all my troubles, is more than I can do. I felt unworthy to eat a piece of bread, and when my mother would tell me that I must eat, I would sit down to the table and eat a few mouthfulls and then feel so guilty and mean, that I would have to get up and go away; for I only complained to her that I was not well; I never let any one on earth know my situation, only as they could judge; for it was a very cold time in regard to religion. I became so poor that my father thought that I required a doctor, and in fact did send for one to call and see me; although I was still at my plough,

for this seemed to be my only relief, although in truth I was hardly able to follow after it.

On Thursday morning, July 16, 1807, I started to my plough, about one mile distant and, in feelings I seemed to say, Farewell! As I went on I stopped and tried to pray, but nothing but death seemed to be my lot, death temporal—and death eternal. I hitched my horse to the plough, and after ploughing a while, with as much exercise of mind as ever I had in my life, about my deplorable situation; for I thought every body in the world was better off than I was. I felt as though I would grieve to death, to think how I had sinned against God, and now could not help nor mend it. While meditating thus and crying with almost every breath, Lord, have mercy on me, it pleased God, as I hope, to reveal to me his method of salvation, which is in Christ Jesus; and it did seem to me to be perfect, satisfactory and complete, in the Lord Jesus, but I had no interest in it, nor ever could have, for I was the vilest sinner on earth. My day of grace gone and there was no mercy for me; and this display seemed only to show me what I had lost. And then, my brother it did seem to me that my very soul would die in sorrow. But in a short time, probably half an hour, all at once, as I was ploughing, it seemed to me that I was in a light, and the light in me; I saw the Lord Jesus by faith, as the Mediator, and with a smile, he spake these words, "Thou art converted." And the Lord knows, my brother, I felt it, and believed the Lord Jesus had done it, and that moment my burden of guilt and condemnation was removed, and the love of God broke into my soul. I thought that I was the happiest creature that ever lived. I stood praising God, and wondering why every body did not love the Lord Jesus, for I viewed him as altogether lovely, and I thought I should never see any more trouble in this world. Every thing in nature seemed changed and lovely, and I felt as clear of sin as though I had never committed a sin my life, and never should again. I did believe the Lord had converted my soul, and that I should remain happy as long as I lived—for such was my ignorance.

How my horse come to stop I know not; the first I thought of my horse, I was about a hundred yards from him, entirely alone; for there was no other creature on the plantation, (it being on an old plantation, where my father had formerly lived,) except an old negro woman who had been a Baptist before I was born, and I had started to go and tell her of my joy, when a thought turned in my mind, that probably I had better not, as I might be deceived, I then turned and thought of my horse, which was standing to the plough. I concluded to finish what little I had to do where I was at work, and then go and tell my old grandmother, who, I thought would be glad to hear me; and indeed I thought I could convince and persuade my neighbors. I finished my work, and went on to see my grandmother, rejoicing and singing these words,

"Alas and did my Savior bleed,"

which did seem to me the sweetest song I ever sung, in my life; but before I reached my grandmother's, I felt afraid to tell her. And the Lord knows, my brother, that before night I felt afraid that I was altogether deceived, and worse of than ever. And I wanted my burden back; for I thought, surely if it had been a divine work, I should not have lost my joyful feelings; for I felt that I had lost my joy, and lost my burden, and was surely worse off than ever. In this situation

I ran off to the woods to pray the Lord, if I were deceived, that he would forgive me, for I did not want to be deceived; and if I was not deceived, that he would shew me that I was not. And it was the Lord's pleasure, as I hope, again to reveal himself to my poor soul, by his spirit and his grace, so that I felt satisfied that I was not deceived; and then I thought that I should never doubt again.—But my light was soon obscured again by a cloud, and I did not tell my situation to any one for three days, I then told my father and one of my neighbors, and they tried to encourage me that I had a hope. But I told them that I was afraid I was deceived.—Thus I had my ups, and downs, doubts and fears, for more than four years, before I could have confidence enough to join the church.

Now my brother, what I have stated in the foregoing, of what I have experienced, is what has killed me to arminianism; for I was once as great an arminian as ever lived, a self righteous pharisee; and indeed I have many times since desired to go back to the fleshpots of Egypt. But when led to examine the scriptures, they seem to testify what I have experienced. In fact these principles are the best judgement I have of the word of God; and hence what consciousness of unworthiness—what loathing of ourselves as poor dead dogs, the price of which at best, could never be offered unto the Lord on Jewish altars, the latchet of whose shoes I am not worthy to stoop down and unloose.—But the Savior is exalted in this poor heart, higher than the heavens.

WM. CRUTCHER.

[To be Continued.]

For the Signs of the Times.

Ray, Mich., Dec. 14, 1851.

BROTHER BEEBE:—I have read, with much pleasure, the Signs of the Times, the past year, and can say in truth, that the instruction I have received from the editorials, and the enjoyment of reading the experiences of others who have written, has been a manifold compensation for expense of obtaining them. And as I have an increasing desire for their continuance, I herein, cheerfully inclose the amount for another year's subscription, as God has blessed me therewith; not only for my own benefit, but also for the encouragement and strengthening of the hands of those who toil in the Vineyard of our Lord, and are enquiring for the old paths, and with unshaken faith in the promises of God, are walking therein. While reading the experiences of others, I have thought that it might possibly be my duty to relate to them, in return, what I have experienced of the Lord's dealings with me; and should, my narrative be half as satisfactory to them as theirs have been to me, it will not be in vain. Although it is a day of clouds and thick darkness with many of the children of God, yet his grace supplied, enables them to enjoy the rays of light, although they may be, at times but faint and glimmering. Yet they live; for the promise is, "Because I live, ye shall live also." The church, represented by the figure of a Building in which all the materials are fitted and placed so as to form and strengthen, has led me to conclude, in view of my small understanding of divine things, and of my own imperfections, that if I compose any part thereof—it is the least of all, and I should rather be found asking for instruction, than feeling capable of imparting it to others. But we are directed to be ready to give the reason of the hope within us, with meekness and fear. It is not mine to give as

clear a relation of the work of grace in my soul, as many have, and for that reason I often fear that I am deceived. But God's ways, we learn, are in the great deep, and past being found out by the researches of man. Why he brings forth one from darkness to light in a way they can place their finger on the time when, and place where the change took place, while others are beclouded and appear to linger, at least for a time, between hope and fear, must remain in the hidden wisdom of him who worketh all things after the counsel of his own will. In reading and hearing the experience of others, I have many times thought that if I had as bright an evidence that God, for Christ's sake had forgiven my sins, as they have, I should not have so many fears of being a deceived creature. Then it would occur to me, I have all the evidence that God is pleased to give, and therefore ought to be content. And in many instances, I can say, it is enough and much more than I deserve. But as the poet says, "Sometimes my hope's so little, I think I'll throw it by, Sometimes it is sufficient if I were call'd to die."

I will now try to tell you how I think I came in possession of it. Although I had received many lessons of instruction from my parents at an early day, they being members of the Baptist church at Lexington, N. Y., yet notwithstanding their instruction and advice, as years advanced, I seemed to grow in sin and vanity, with but little thought on the subjects of death, judgment and eternity, or that there was a God who would e'er long call me to an account for my sins. And as I thought myself no worse than others, nothing very seriously affected my mind more than what is common, as a rational conviction, from what I read or heard from others, that all men in a state of nature were sinners against God. From my earliest recollection until I became ten years of age, I frequently attended meetings with my parents; but sometimes I would stay at home until they were gone, and then divert myself in rambling in the woods, or in some other sinful way, until I thought it time for them to return; I would then endeavor to be at home, and appear steady minded; but I had a conscience full of remorse, for having done what I knew was not according to my father's command. At about this time I was thrown from a horse, and deprived of my senses, and taken up for dead; (by the aid of a skillful physician—and the blessing of God, I was again restored to the enjoyment of health, and of my reasoning faculties. Again I was permitted to attend meeting, but with little or no more concern for the eternal welfare of my soul, or heart of true gratitude to God for preserving my life, than before. But as my days increased, so did the pride and haughtiness of my mind. At intervals however, when hearing the people of God declare the certainty of death, and of an eternal death to such as knew not God, &c., I have felt that all was not right with me; but such feelings soon passed off again and were forgotten: I thought that I would attend to these things at some future period of my life. Being frequently admonished to obey my parents, which, as a general thing I felt a willingness to do, and took pleasure in doing so, thinking myself very good. In this way three years more of my life passed away; when, in the providence of God, my body was badly bruised by the falling of a tree; yet retaining my senses, a solemn meditation prevailed my mind, in view of there being, as then appeared, but a step between me and death, and the gloomy cavern of the grave seemed to

open for my confinement; and the sting of death, which the apostle says is sin, rushed with weight upon my mind, and feeling that I was not prepared to die, I lay in silent meditation, with anxious desire to live and to enjoy life and health, I formed a resolution in my mind, that if the Lord would restore me again, it should be my first employment to attend to preparing for death and eternity; for a death bed, did not seem to be the place for such a work. From the appearance of the family and friends, I had no encouragement to hope that I should recover: their attention and aid were unremitting—and by the blessing of God, I was again restored. I cannot recall to mind this scene, without a vivid recollection of the marked sympathy of friends, and especially of my parents, whose anxiety for me had been so great. For some time, as my health improved, the promise, or determination which I had made, was kept in view; but daily diminishing as my eye caught the pleasures of the world; but from that time, a conviction that I was a sinner in the sight of God, frequently impressed my mind; and more especially on funeral occasions. But still I would try to banish the subject from my mind; feeling inclined to defer the consideration of it a little longer. Thus passed about three years more, during which I attended the Presbyterian meetings more than those of the Baptists, and I had become quite attached to the Presbyterian meetings, the preaching, I knew nothing about any particular difference, except that the latter was more popular and pleasing to nature.—Through the winter and summer of 1827, I became more thoughtless, on the subject of religion, and took pleasure in frolicking and dancing with my young companions, in which I became so much allured that I thought of little else, and the admonitions of christians were less and less heeded. One inticement after another was presented, until at length I commenced playing at cards. Of this my parents being informed, with great anxiety warned me of the danger of my course; and I promised to desist. But no sooner than the temptation was again presented, I was again captivated by it; but a recollection of my promise, and a consciousness that the eye of God was upon me, keenly stung my conscience. In the fall, there was a revival among the Presbyterians, and my mind was again aroused to thoughtfulness, and I had a desire to attend the meetings. The solemn scenes of my past life were brought to my mind, and how I had, for a series of years abused the mercies of God, whose providential care had surrounded me. The revival seemed to increase; and some were rejoicing in hope; but alas, for me there appeared to be no mercy, I had sinned against heaven and in the sight of God. His word, which I read, declared, "The soul that sinneth, it shall die." The burden of my soul still increased. I continued to attend the meetings with some hope that I might hear something that would give me relief; but in vain, for my hard and flinty heart remained unsubdued. The heavens appeared to me to be in commotion by the power of God, and I expected his judgments were about to fall on my guilty soul. With fear and trembling, I began to read the bible, but found nothing there to comfort me. The denunciations against the wicked met my eye, "These shall go away into everlasting punishment," &c. Sometimes I tried to pray; but found no relief; the door of mercy seemed closed upon me, and for many days I thus deplored my lost condition. As I attended the meeting, one evening, sorely depressed,

I tried to pay attention to the preaching; but I found no relief; the text itself seemed to fasten like an arrow in my heart. "For what shall it profit a man, if he should gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" I returned home with my heart more deeply stung than before. I retired to rest, but could not sleep; the sense of guilt, and the justice of God, in my condemnation, caused sleep to depart from me; and absorbed in grief. I lay in silent meditation, sometimes trying to repeat the prayer of the publican, God be merciful to me, a sinner; sometimes desiring to go to my father and ask him to pray for me; not wishing to disturb him, or let him know my feelings, and fearing that he could do me no good I hesitated. Thus in a hopeless and despairing condition I lay, not knowing where to go, or what to do. Sometimes thinking of what I had heard, that Jesus was ready and willing to save all who come unto God by him, until wearied in my meditation, I fell asleep. As I arose in the morning, I felt a solemn calmness, while thinking of my exercises on the past night, and feeling a desire to read the text, I took down the bible, when my father enquired of me about the meeting; I told him, and then read the text—when I could not refrain from bursting in a flood of tears, until I had given vent to my feelings. But little was said, only to advise me to read the scriptures. For several days I continued in this frame, desiring to become a christian; my distress had subsided, and, as I supposed, as it had at other times. When I read the blessings promised to the children of God, I felt pleased; but dared not apply them to myself. As in my trouble, I had no application, of the promises, I still looked for a return of my distress; for I had no evidence that I was a christian. I had felt better when giving vent to my feelings, than at this time. About this time, I was called on to take a school in which I had formerly been engaged; but it was with fearful apprehensions, that my mind might be drawn off by it. But I felt to guard against it, and to hold myself open to conviction. Several weeks passed away, and my mind still engaged in meditation. The revival was still spreading, and had got into the Baptist church, and some were there telling what the Lord had done for them, and several were baptized. But I remained involved in fears that I should be left; still my desire to become a christian continued, and I tried to pray that God would make me one. As I read the scriptures, sometimes a ray of light and hope would appear for me. Such as the following, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whether it goeth," &c. I felt a desire to be in christian company, and to hear them talk, and I hated the things which I had once loved. Being at home one evening, my father enquired of me concerning my feelings, and I told him that I did not know as I had any reason to hope; but I had a desire to become a christian; after some conversation, he requested me to pray, to which, I with some reluctance complied, for I had never prayed before any person until then; but I felt it my duty to try. And as the Lord gave me strength, which seemed to increase, at length I felt it to be my duty to unite with the church. In meditating whether to offer myself to the Presbyterian, or the Baptist church, it appeared as though something pointed me to the Baptists, which I then believed, and still do, was the direction of the Lord. And as I read that the Savior

was Baptized, I felt it my duty and privilege to follow his example. I accordingly related my exercises to the church, in which I was somewhat embarrassed; for those who had related their experiences before me, had clear evidences of their adoption; but I had fears that I might be deceived. The church however received me, and I was baptized, and went on my way rejoicing in the Lord; and received strength and confidence, in meeting with the people of God, in reading, singing, praying, and in hearing the gospel preached; all seemed to be the delight of my soul. The several parts of the doctrine of Christ appeared to open to my mind with beauty and glory; I knew little or nothing of the doubts and conflicts that awaited me; but years of experience have taught me, at least, some of them. But amidst them all, God's word and spirit have preserved me. One of the many enjoyments I have received, I wish here to notice, as it is still fresh in my mind. In the summer after I united with the church, one day, feeling an unusual impression on my mind, I went to my chamber; the tears began to flow, but I could not tell why, I tried to restrain them, but they continued to flow, until I seemed bathed in an ocean of love. Love to God, my Maker, and preserver; love to Christ, my Redeemer and Savior; love to my fellow creatures; and there seemed to be nothing that I felt any hatred to, from the beast down to the smallest insects. And I exclaimed, O, my soul, can I not remain here? I felt as though I did not wish to look upon the world again; but the Lord has ordered it otherwise, either to fill up my cup, and fit me for destruction, or, to praise and glorify his name.

Brethren, pray for me; pray for one another, and for the peace of Jerusalem. The promise is, "They shall prosper that love thee." Whatever becomes of me, I wish Mount Zion well; and I feel to sing in the language of Watts,

"My soul shall pray for Zion still,
While life and breath remains;
There my best friend, my kindred dwell,
There God, my Savior, reigns."

In the little heaven that I enjoyed, if I had felt any sense of guilt—or any burden of sin that had been resting upon me—from which I was then delivered; I should have taken this exercise as the moment of regeneration; but there was nothing of the kind, all was borne into the land of forgetfulness.

The days of declension and of sifting came on to the church, and many whose experiences, seemed to have been marked with indications of usefulness in the church, left their places in the church and turned back to Egypt, while I, with only a glimmering hope, have been graciously preserved from any desire to return. I have felt myself at home with the people of God, and with Ruth, I can say, "Entreat me not to leave thee;" where they live, I want to live, and where they die, let me die, and there let me be buried. Through the mercy of God, I still have a hope, that this mortal shall put on immortality and this corruptible shall put on incorruption, and that I shall awake with the likeness of my Redeemer, and then shall I be satisfied. But, my brethren, there is one thing on which you may depend, if I, a sinful, polluted worm of the dust, ever am permitted to enter the regions of glory; it will be by the grace of God, and alone through the merits and righteousness of my Redeemer; for I have none of my own. I must close, having given but a faint description of the goodness and mercy of God to me, both before and after I united with the church, I hope the brethren and sisters will continue to give us, through the

Signs, an account of their deliverance from bondage, their journeying through the wilderness, and progress toward the blessed city of habitation; also of the food on which they live by the way. The Lord, by the prophet Malachi, says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now therewith; saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be found room enough to receive it." There is probably a spiritual meaning to this text, that may be of service to us. Paul exhorts the brethren, to call to remembrance the former days, in which, after they were illuminated, they endured a great fight of afflictions, &c. Let us receive the exhortation; and let us not cast away our confidence, which hath great recompense of reward. And while we look back to the Rock whence we were hewn, and to the pit whence we were digged, may we behold the wisdom, goodness, and glory of God. I find many things, which had become obliterated from my mind, by the cares, and perplexities of the world, which by attempting to rehearse the dealings of God with me, are brought a fresh to mind, and some that appear more brilliant than in the day on which I united with the church.

Brethren, let us press forward, and earnestly contend for the faith which was once delivered to the saints; let us pursue those things which make for peace, and things whereby one may edify another; and be careful to maintain the order of the house of God, and set forth the glory of his name.

Yours in love,
RUEL WHITECOMB.

For the Signs of the Times.

Kingwood N. J., Jan. 10, 1852.

BROTHER BEEBE:—The Lord Jesus, previous to his departure from this world, uttered the following sentence, or prediction, viz: "And because iniquity shall abound, the love of many shall wax cold." I suppose this had an immediate allusion to a time which was near at hand, in which would be fulfilled the predictions recorded in connection with this saying, viz: the overthrow of the Mosaic economy—the dispersion of the Jews, and destruction of their city and temple; and in which I suppose the verity of the prediction was fully realized. But as like effects follow like causes, it will not be unreasonable for us to expect that even down to the nineteenth century the same "because" will be followed by no less deleterious consequences.

And now, am I right brother Beebe in supposing that the iniquity designed by our Savior was spiritual wickedness, or such as existed and was perpetrated under the name and character of religion? For I do sincerely believe not only that such iniquity did abound, but that by Christ and his apostles wickedness of this character was primarily aimed at in their admonitions and denunciations.

That wickedness and presumption of an unprecedented character prevail under the mask of religion in this vicinity will hardly be denied by people of the world, even those who advocate the same erroneous doctrine, and have fallen to some extent under their corrupting influence. It is a saying among us, (as current as it is true,) that such a time had never before been known since their church had been built. And it is my candid opinion that that saying will be uttered in future with as much truth as it is now.

And while men professing godliness became reckless and presumptuous, a strange infatuation seems to have seized upon the

people! A proneness to be deceived, and to become the dupes of unblushing arrogance and priestcraft appears to have kept even pace with the "Waxing worse and worse of deceivers." Time has been when the good sense of the people of this community would have scouted from the land such outrages upon their understanding, (not to say heaven-daring blasphemies,) as have been perpetrated in this county with impunity within the last six months. But we have lived to witness the children of Godfearing parents follow up these excitements for a time, at first merely to gratify an idle curiosity, but gradually, step by step, as upon the borders of a whirlpool, the spell come upon them, till suddenly we are shocked by the views that they are engulfed in the vortex.

With feigned words, and all manner of deceivableness, are the souls of men made merchandize of; and the consequence is that the way of truth is evil spoken of. Yea even from those who had been friendly, so soon as they are made captives, not only does the doctrine of Christ suffer reproach at their hands, but even the religious character of individuals, (not excepting near relatives,) is shamelessly traduced.

The meetings here referred to are held "in the evening, in the twilight, in the black and dark night;" and they are protracted not unfrequently till after the hour of midnight. From such a scene of confusion and excitement the morals of our youth have suffered much—a fact which might reasonably be expected, and which I think none *disinterested* will deny. Although the fruits of this unprecedented tumult are more than one hundred proselytes, yet the moral tendency thereof is a burlesque upon the very name of religion. What think you, brethren, of the idea of one of these professed teachers, insisting upon it in conversation with one of his hearers, "under conviction," that he or she has got religion, while the other stoutly contends that he knows better,—that he has not? Without expressing any opinion on this, I will touch upon another point. For professed ministers or any others, to give out the idea that they have more influence at a throne of grace than their fellow men—that they can pray better or more successfully, or that it is their prerogative thus to make intercession for sinners, and go about through a congregation thus offering their services: Can we conceive of any thing more presumptuous? What a development of the depravity and deception of the human heart! How abominable must it be in the sight of him who has declared such pretensions a stench in his nostrils!

I understand that the leaders in this work have confessed that they do not expect near all of their converts to hold out their six months probation. Perfectly consistent the advocates of this religion are with themselves. Unlike the religion of Christ which is from above, and is *life eternal*, their religion (like merchandize) can be got and lost again, and got and lost indefinitely.

Without going further into detail, at this time, but to return; as I said in the first place iniquity abounds. Spiritual wickedness increases. The waxing worse and worse is on both hands, both *deceiving* and *being deceived*. While this waxing worse and worse is going on without, it is to be feared that there is and has been a *waxing* no better among those who adhere to the truth. I had thought that such a state of things would tend to increase the zeal, and awaken the first love of saints that had been almost asleep. I was slow to believe that so general a prevalence of wicked

ness under high pretensions, would cause the saints to grow cold and indifferent,—to absent themselves from the appointments of the church and in short to be neglectful of church privileges generally. I supposed that quite a contrary effect would have been produced. But I have had to lament the state of things among us for some time past. An unusually cold and barren time. A very trying, and discouraging time to those who labor in the ministry. I may be mistaken; and I would gladly think otherwise. But when I remembered our Lord's words (cited above,) I felt confirmed and assured that it was even so. If I am not mistaken in this opinion, I am certainly justifiable in assigning the same *because* for it that Christ has done.

I will now leave the subject hoping that brethren will consider whether these things are so. "And let us consider one another to provoke unto love, and to 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."

E. RITTENHOUSE.

For the Signs of the Times.

Barrington N. Y. Jan. 7, 1852.

BROTHER BEEBE:—Another year has rolled around and I find that in order that I may receive the Signs, I must make you another remittance, which I do cheerfully; for I hail the coming of the little messenger with joy, anxious to peruse its contents.

The Signs for the past year have been very interesting to me, there has been many precious letters from brethren and sisters whom I never expect to see in the flesh; but if I am not deceived I have a small hope of meeting them around the throne of God; there to sing the song of Moses and the Lamb to all eternity.

My mind has been somewhat exercised on the subject of writing for publication; I have thought if I could write as such or such an one has done, how gladly would I improve every opportunity.

Not long since, I saw a letter from a sister in Oregon that very much delighted me, thought I, could I write equal to that sister, I would not hesitate a moment to address my brethren and sisters, through the means of quill and paper; but perhaps pride overrules many times; for how often a few words that comes directly from the heart accompanied by the Holy Spirit has had more than eloquence; so then the main point in writing is to pour forth the inner workings of the Holy Spirit making it manifest to those around that we have been with Jesus.

Brother Beebe, the subject of christian experience is one that I delight to dwell upon. I have been edified and comforted in reading the religious exercises of brethren and sisters, and had I not given mine for publication some years ago in the Advocate and Monitor I might possibly attempt it now; suffice it to say that my mind was wrought upon by serious impressions at an early age; and here let me remark, that the idea of children being sprinkled in their infancy and taught a form of prayer to be repeated every evening is in my mind a horn of Popery; also that children brought up in this way are more likely to become subjects of divine grace than those who are not is to me fallacious; not that I would have children left to their own way, far be it; but a suitable government, with a knowledge, that there is a divine ruler of all things, and that mankind are in a fallen state, and that such must be saved exclusively by grace together with a strict moral bearing;

is to my mind sufficient. An instance I will mention, which is this: My mother a native of one of the Eastern States, was reared under the strict Puritanical system; her grandparent, a good old Presbyterian who lived in the family, was a strict observer of family prayer, as I have often heard her remark; he would arrange the children all of which were able to talk, in a class, and then tell them to fold their arms, and close their eyes, and repeat the Lord's prayer and another on retiring to rest: under this teaching she grew up, to the age of seventeen; and I have often heard her say that a thought that she was a sinner never entered her mind; she knew nothing of the guilt and condemnation that mankind had fallen under, had not the least idea but that she should be numbered with the saints at the final retribution of all things.

At the age of seventeen she began to feel some awakenings of conscience, consequently was brought to a saving knowledge of divine grace and notwithstanding her former teachings, as her good old grand sire expressed it, "would go under the water," and became a Baptist of the Old Stamp, and remained so until her death.

I remarked that my mind was wrought upon at an early age, and indeed it was, as far back almost as I can recollect: and here is a contrast between bringing up children to pray or praying children. Having never been taught a form of prayer I knew none except that which an awakened conscience teaches. My mother being left a widow when I was at the age of four years, and I being the eldest of four children consequently the whole care devolved upon her; I never shall forget the kind maternal affection she always manifested for her offspring, teaching them to ensure to themselves a strict morality in all their intercourse with society through life; and setting before them the great necessity of the new birth, and the depravity of the human heart; but never do I recollect of hearing her tell her children that it was their duty to use a form of prayer; but notwithstanding this my mind was led to go in secret and there pour out my soul to God in attitude of prayer. I recollect at one time when a child after having unusual exercises on the subject of being a sinner, that I dreamed that a being arose before me while I was supplicating divine mercy having three heads, and arms spread out on each side ready to receive those who should come unto him, but I was powerless, unable to move, it appeared to me that he was inviting sinners to fly for refuge to his arms, this made a deep and lasting impression on my mind.

Time passed on, and after many serious impressions, and a long and tedious trial of anxious beaches, which I found to avail nothing, my mind was brought into the saving knowledge of our Lord and Savior Jesus Christ. And now notwithstanding the sneers and taunts of many of the professing world, (as I heard a gentleman say not long since, that there was a class of professors in the world that could tell nothing about religion except some peculiar exercises they had had long ago expecting that they were going to save them) I often look back to that time when I trust and hope that God for Christ's sake forgave me my sins, it was a time never to be forgotten by me, although I did not experience such wonderful manifestations of divine grace, yet there was a calm composure of mind a serene delight in reading God's word, a full reliance upon him for every thing both temporal and spiritual, and a full confidence that he would do all things for his declarative glory.

And now, dear brethren and sisters; I have to lament that I have proved such an unfit servant. I have been upon the barren mountains of unbelief. I have a cold and hard heart, and I am made to cry out, O, my leanness my leanness. The waters have almost overflowed my soul; and I have been made to say with David, "I sink in deep mire where there is no standing;" but a few days ago, I was in a desponding state of mind; I was not far from the valley and shadow of despair. I had neglected known duties and thought, can such an one as I, be a subject of grace? Surely God cannot recognize such a vile mortal as I am to be one of his covenant people; when on opening the Testament the first words that my eyes caught were these. "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God." I thought then, that I never could distrust him again; I could say "Blessed be God which hath not turned away my prayer nor his mercy from me;" and again, "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations."

It appears to me to be an all important point for the children of God, to seek those things which are above and be careful that our affections are not too deeply set on worldly matters. I know for one, I have need of keeping my eye constantly on the watchman; for the old man is fully determined to trample the law under foot; and consequently there is kept up a continual warfare; and therefore we need the shield of faith, and the armor of His almighty grace to sustain us.

And may God of his Infinite mercy grant that we may be enabled to gird on the Breastplate of Righteousness, and have our loins girt about with truth, so that the wiles of the wicked one cannot harm us.

Yours in hope of eternal life,

MARY M. MATHER.

For the Signs of the Times.

Kingwood N. J., Jan. 4, 1852.

BROTHER BEEBE:—As all the members of Christ's body have not the privilege of seeing each other in the flesh, and I sometimes hope that I am one of them, but if so, the smallest of them all, suffer me to address a few lines, through the Signs, to some of the other members of the same body. It has pleased God that there shall be no schism in this body, but that whatever one member suffers, all the members suffer with it. O, that this were more fully impressed on our minds, This is what makes christians love one another, and this is what manifests the union of the body of Christ. Men may try every method to produce a union, but all in vain if based on any other ground. If a friend has helped me out of a difficulty and ministered to my necessities either in temporal or spiritual things, he has won my love, and manifested his, and this exhibits union. If I have loved the blessed Savior, it was, and is, because he hath done great things for me, whereof I am glad, and these things he has done because he first loved me. And when I say he has loved me, I cannot tell why; for I can see nothing in myself but sin and death. I come so far short of finding in me, that is in my flesh, any good thing, that I often feel ashamed to be among christians; not that I do not love to be in their company; but I feel as though I was of no use to them. I cannot walk straight as they walk, but I go staggering, and stumbling

along, two steps backwards, and it does not seem that I gain one forward, and when I get fast, I have to stand still and see the salvation of God. I know he did deliver me once, and I think he does deliver me often. I do not expect to write as some of the learned ones do, Peter and John, and some others wrote some short epistles, and they spake very plainly, and used very plain and common language. I have often admired Peter's manner: after there had been much disputing about circumcision, Peter stood up and said, "Men and brethren, ye know how that a good while ago," &c. Acts. xv. 7. And as in Acts. iv. 13. When the great men saw the boldness of Peter and John, and perceived that they were unlearned men, they marvelled, and took knowledge of them, that they had been with Jesus. O, that it were the case with all the followers of Christ, that by their plainness and meekness, tenderheartedness, patience, and charity that puffeth not up, which endureth all things, that others might take knowledge of us, that we have been with Jesus.

Dear little ones, or as John calls you in his epistle, "Little children." Let us not love in word only; but in deed and in truth. "Little children, I write unto you, because your sins are forgiven you, for his name sake." Little children, this is the reason I, a poor ignorant one, would write to you, because your sins are forgiven you for Jesus' sake. To you, who feel that you are neither children nor men, to you, who walk in darkness and have no light—to you, who count all things but dross, for the excellency of the knowledge of Christ Jesus our Lord—to you, who believe to the saving of your souls, and are kept by the power of God, through faith, unto salvation—to you, who feel like every thing else, more than like good folks—to you I write and call you my brethren too. When Christ first revealed to me his gracious name, and changed my mournful state, I thought that I should soon be somebody, but it did not work as I wished to have it but to the contrary. I think I have been taught, in a measure, that I am nothing, and that Christ is all. Dear lambs, remember, I write to encourage you to write. I think it is said, Ps. viii, 2. "Out of the mouth of babes and sucklings hast thou ordained strength," I hope the sisters will continue to write, as well as the brethren. I have been greatly edified in reading their writings, especially those on their exercises and trials in this world of tribulation and sorrow. I must close, with assurance of my love to the strangers scattered abroad over the earth, who are made fellow citizens with the saints, and of the household of God.

CORNELIUS MIRES.

For the Signs of the Times.

Hard things.

Wallkill, N. Y., January, 1852.

BROTHER BEEBE:—My mind has been led to contemplate some of the *hard* things which the children of God experience while sojourning in this world of sin, sorrow, and disappointments. In the case of Job; he says he is made to possess months of vanity, and wearisome nights are appointed unto him. "My days," says he, "are swifter than a weaver's shuttle, and are spent without hope. When I say, my bed shall comfort me, my couch shall ease my complaints, thou scarest me with dreams, and terrifiest me with visions. It was *hard* in the case of David, when he enquired of the Lord, why he had forsaken him, and why he had removed so far from his roaring, and when he said, "O, my God, I cry unto thee in the day time, but thou hearest not.

I am poured out like water, and all my bones are out of joint, My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death." Isaiah said, "Wo is me, for I am undone; for I am a man of unclean lips; for my eyes have seen the King, the Lord of Hosts." Jeremiah was a man who had seen affliction by the rod of God's wrath, and he says "He hath hedged me about that I cannot get out; he hath made my chain heavy; I was a derision to all my people, and their song all the day. And thou hast removed my soul far off from peace; I forget prosperity; and I said, My strength and my hope are perished from the Lord." And even in the case of our Lord, in the days of his incarnation, He groaned in spirit, and said, If it be possible let this cup pass. He was a man of sorrow, and acquainted with grief. Mary thought it was hard when the Lord was gone, and Paul found it was hard for him "to kick against the pricks," and when he remained three days without sight, neither did eat nor drink—And after he was sent forth in the name of Jesus, as an apostle to the gentiles, he had a hard and thorny road to travel, in which he experienced the truth of the word, that he should suffer great things for Jesus' sake. And it is so with every child of God. In the world they shall have tribulation; and it is even so at this present time; if they do not find foes without they have them within; for they know the passions of their own hearts, the temptations of the devil, the corruptions of their flesh, and the alluring vanities of the world. The flesh warring against the spirit, and the spirit against the flesh, and they are made to enquire,

"Is this dear Lord, the thorny road,
That leads us to the Mount of God?"

"Tis hard when we are sick and poor,
And they who loved us love no more—
When riches, health, and friends are gone,
To say, O Lord, thy will be done;
Yet Lord, I would to thee resign,
And say, My Father's will be mine.

'Tis hard, when in our soul's distress,
All, all around is wilderness,
When herbs, & quenching streams, there's none,
To say, O Lord, thy will be done,
Yet, Lord, I would to thee resign,
And say, My Father's will be mine.

And yet, how light our sorrows be,
To his, in dark Gethsemane,
Who drank the cup, with stifled groan,
And said, My Father's will be done.
Dear Lord, may I to thee resign,
And say, My Father's will be mine."

"The sting of death is sin, and the strength of sin is the law; but thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

Yours in hope of eternal life.

HIRAM HORTON.

For the Signs of the Times.

Richmond, Jan. 4. 1851.

ELD. BEEBE:—Dear Sir, When time and space will allow, please give (through the Signs) your views on 1 John ii. 10; "He that believeth on the Son of God hath the witness in himself." And oblige one who hears at present no gospel preaching, but what the Signs contain, and who lives among a people who say it is the privilege of christians to live so that they may have the evidence at all times that they are born of God. I am so dark at times that I know not what I am, where I am, or what will become of me, but there are some things I do know (or think I do) I know salvation is of free grace alone, but I do not know that I am a participant of that grace; I know I am a great sinner, but do not know Christ to be my saviour. I have received much consolation in reading the Signs especially the christian experiences therein published. My poor unbelieving heart has been

made to rejoice in hope, while reading my thoughts and feelings written by the children of God, and I have felt my heart drawn out in love to them.

We know that we have passed from death unto life because we love the brethren. This sometimes makes me hope that I am one for whom Christ died. The same apostle says By this we know that we love the children of God, when we love God, and keep his commandments. When I look into myself I find my love so faint and cold, I am led to exclaim can I be a child of God; but when I get a view of the great and glorious plan of salvation, and see how a sinner is saved through rich and reigning grace, I am led to rejoice and my doubts for a time vanish, but ere I am aware my doubts return anew. It is a consolation to know the foundation standeth sure, and the Lord knows them that are his, and not one of of them can be lost.

For the Signs of the Times.

Stewart Co., Ten. Dec. 21, 1851.

BROTHER BEEBE:—In all probability this is the last time I shall ever write to you I am now past my three score and eleven years, and my health and constitution are much impaired, and if the Lord has any use for me in this world, it is out of my sight.

On Friday before the third Sunday in September, 1803, I told my small experience to the church at Cove Creek Meeting House, Craven Co, N. C., and was received and baptized on the Sunday following; and for a few years afterwards, I had my ups and downs. Some times I would conclude that the Lord had made a christian of me, and could hope that I was redeemed from under the law, and then again, I would fear that it was all a delusion, that I never had known what a real christian was; for a christian could never have such a heart as I had. But now, for more than forty eight years, instead of my last days being my most pleasing and best days, it appears to be as uncertain as ever. Not the first good thought or act—a life poorly spent indeed, yet if I could know that what I thought once I experienced, was life from the dead, or being born again, I could bear all my imperfections with out a murmur, for I receive ten thousand times twice told, more than I ever deserved. I have no other hope of being saved, but free, sovereign, and unmerited grace—I must stop—As the Lord has hitherto sustained you, may he enable you to hold out faithful unto death.

EDWARD MOORELAND

For the Signs of the Times

Fayetteville, Fayette Co., Ia. Dec. 21, 1851.

ELD. G. BEEBE:—I have been well pleased with the Signs, this present year, and hope it will continue to be such for the coming one. There seems to be less strife, and more of a christian spirit manifested by the different correspondents. It seems that they are beginning to know, that they only know in part. And are willing to acknowledge the fact. May we all strive to bear with one another, as brethren should, all traveling to the same city. It sometimes seems to me a little like the road is narrow, and there was a disposition in some of the brethren to occupy the whole road, and if any one was to come near them, or even to touch their garments, they would endeavor to throw them off the track, or road, let the consequence be what it might, which seems to me should not be so, when we only know in part. If in a natural sense we were to see our brother fall, or about to fall into a perilous situation, or off from a gangway leading across a danger-

ous place, how quick we would be to reach forth our hand to assist him, instead of giving him a push, and should we not be more so, in a spiritual point of view, or more willing than we are at times to take our brother by the hand, and lead him along that high-way to the city of God, where we all hope to meet, to praise God and the Lamb, for ever and ever?

Yours in hope of eternal life by Jesus Christ.

WM. CONNER.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY, 1, 1852.

The Sin, not unto death.

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it." 1. John. v. 16.

We feel some hesitancy in offering our views on the above named text, not only because brethren whom we esteem wiser and better qualified to expound the scriptures, have declined to give their views upon it, but more especially from a conviction of our inability to do justice to the subject. In submitting however, what we shall write upon the subject to the consideration of the person who has asked for our views, and to the better judgment of our brethren—we feel inclined to hope that some light may be afforded—that will be profitable and edifying to the saints.

John was an apostle, and by divine appointment, sits on one of the twelve thrones, judging the twelve tribes of the spiritual Israel of God. These thrones are in the Kingdom of Christ, and wherever Christ is found presiding on the throne of his glory, there will his apostles be recognized, as sitting on the thrones of judgment—to judge; define, and settle every question, and establish every order, and ordinance, in doctrine, and practice, for the church of God, until the Kingdom, in all its fullness and glory shall be delivered up to the Father, and the Son himself shall be subject unto him that put all things under him 1 Cor. xv, 24 & 28. From these considerations we regard the passage under investigation, however obscure its meaning to our minds, as of vital importance, and its true and proper sense should be prayerfully sought after by the subjects of the Kingdom of Immanuel.—But to the text.

If any man see his brother—The relationship and fraternity of brethren, in Christ Jesus, is not only recognized, settled and confirmed officially, by this apostle, but is also defined by him in this epistle, as perdicated on a common parentage and heavenly birth—None can stand vitally and manifestly in this relationship and fraternity with the church of God but those of whom he testifies who are begotten and born of God—Although this is most certainly the case, yet there have been, and it is feared, there still are many who have a name to live, and are dead—who have a name, and standing, nominally at least, with the saints, who have no saving knowledge of God.

Secondly, We would notice, what seems implied in the text of relative duties, mutual watch care, and reciprocal faithfulness—If any man see his brother sin. Christians are bound to watch over each other, and to admonish, exhort, instruct, and be helpers of each other. No church can thrive, where the members become indifferent to the conduct of each other, As to their soundness, one is to speak (at a time) and the rest of the brotherhood,

to judge of what he advances, whether it be according to the scriptures, and the experience of the saints. In practice, christians should not only watch over their own individual walk but they are also to watch over each other in love—and not suffer sin to rest upon a brother, without laboring with him according to the rule laid down in the New Testament. In the discharge of this fraternal duty, the christian will not only see his own short coming—and lament it; but he will discover enough in the frailties of his fellow members, to convince him, that they, like himself, are men of like passions with himself; and that there has no temptation happened him that is not common to all saints. But, if in the faithful discharge of this christian duty—he sees his brother sin a sin that is not unto death, he shall ask, &c.

Here are two points presented for consideration—viz.

First, The sin which is not unto death—and

Second, The limitation of prayer—

Sin, in the common acceptation of the word, is in the scripture defined to mean a transgression of the law. See chap. iii. 4, and the nature, and penalty of the sin, is to be determined by the nature, and provisions of the law that has been transgressed. Every law has specially to do with them that are under it. The laws of the United States, have no control over the subjects of other nations.—The time has been, when a man convicted of stealing—in England, would be subjected to the penalty of death, by the laws of that government; but the same crime, punished by the law of our states, would involve a milder punishment. As the creatures of God, we were created in Adam, under a law to our creator, which connects sin and death together. In the day thou eatest thereof, thou shalt surely die." Gen. ii. 17. This law in its nature, and in its penalties—was more fully set forth in the precepts given from Mount Sinai—still retaining all its severity, "The soul that sinneth, it shall die." There being no commutation of the penalty, every transgression, however small it might appear, was a capital offence—and subjected the offender to death. Hence this law is by the apostle denominated "the law of sin and death," Rom. viii. Not that there is sin or death in the law; for the law in itself is holy, just, and good; but because that law connects sin with its penalty. Indeed that law has no power to separate the one from the other. When sin, by imputation, was found on the spotless Lamb of God, it was impossible for the cup, or penalty to be passed by or remitted. Now whatsoever the law says, it says to them that are under the law. It says that all men have sinned; it stops every mouth, and presents the whole world guilty before God. Death hath passed upon all men because all have sinned—and as that law makes no provision for mercy, by the deeds—or by obedience to its precepts, no flesh shall be justified. By it is the knowledge of sin, the wages of which is death. The sting of death is sin, and the strength of sin is the law; for where there is no law, there is no transgression—and; as we have shown, sin is a transgression of the law. Hence the conclusion is unavoidable, that every soul of Adam's race, that is not redeemed from under that law, has sinned the sin that is unto death; and all the sins committed by them that are under that law are sins unto death—for which there is no remission, either in this world, or that which is to come. As many as are of the works of that law are under its curse—and their is no obligation imposed by the apostle—on christians to pray for such as

are under that law. But, Glory to God, in the highest; the same infallible testimony assures us, that there is a sin not unto death. But the law of sin and death, or the law under which the human family was created in Adam—knows of no such sin. The Sinai law knows of no sin which is not unto death. That law never released a sinner, it never will; it never can. Even the Elect of God, who fell under the condemnation of that law, could not be released until its utmost penalty was endured by their legal representative and surety, Jesus Christ, who drank the cup, suffered the extreme penalty—and exhausted the vials of its wrath—on their account. He was delivered up for their offences, and raised again for their justification. Rom. iv. 25. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh," (in which they are born as the children of Adam, and subject to the death penalty,) "but after the spirit," in which they are born of God, "For that which is born of the flesh is flesh, and that which is born of the spirit is spirit." "For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death. 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. viii. 1—4.

Here, let us notice the emphatic declaration of John, "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." 1 John iii. 9. "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. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us 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." 1 John v. 18—21.

Now then, seeing, as we have proved that all the sins committed under the law, which is called the ministration of condemnation, and death, are unto death and not to be prayed for; and that it is impossible for those who are begotten and born of God, to transgress that law which consigns the offender to death, it remains for us to show how, or in what sense a christian can or does *sin a sin* that is not unto death. The reason is simply this, because they are not under that law that administers death as a penalty—They were under it in their Adamic nature, as we have shown, fell under its penalty; but the penalty of that law has been executed on them in the person of their surety, and he has redeemed them from under the law; from under the dominion as well as the curse; and hence they are not under the law, but under grace, as the scriptures affirm. For a clear illustration of this, read the testimony of Paul. "Know ye not brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman that hath a husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adul-

ress, though she be married to another man. 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." Rom. vii. 1—4. And in this connection he goes on, in the language before quoted, to declare that there is now no condemnation to them that are in Christ Jesus—that they are made free from the law of sin and death, &c. The entire epistle to the Galatians, is devoted to this subject, demonstrating most unquestionably the complete emancipation of all the children of God, from the dominion of the law, by the redemption that is in Christ Jesus.

But we have found it written that sin is the transgression of law, and also that where there is no law there is no transgression &c. Although the members of Christ are not under the law that consigns to death, yet they are not without law. They are delivered truly from the law of sin and death; but they are held under the law of the spirit of life in Christ Jesus. This law is found in the New Covenant, and is written not on tables of stone, but on the fleshly tables of their hearts. God has written it in their hearts and in their inward parts, and the hand-writing of it can never be obliterated. But how different are its nature and penalties, from that under which they were formerly held. "He that transgressed Moses' law, died without mercy." But under the New Covenant law, "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." In the one death and damnation is the mildest penalty, in the other, the most severe is written in these words. "If thy children forsake my law, and walk not in my judgements; if they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes; nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." &c. Psa. lxxxix. 30—36. The saints are therefore under law to Christ, and from painful experience they know that they do sometimes transgress his law, and *sin the sin which is not unto death*. For they shall never perish, because he has given them eternal life; and our apostle says this life is in his Son; that is in Christ. It is hid with Christ in God, and when he who is their life shall appear, then shall they appear with him in glory. It is a gracious provision of the new covenant, that the sins and transgressions of God's people, in their gospel relationship to Christ as their king are not unto death and 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 them from the love of God, which is in Christ Jesus.

This view of the subject matter of our text, seems to obviate many apparent difficulties, in the epistle of this servant of God. At one time we find him saying, that "If any man sin we have an Advocate with the Father, Jesus Christ, the righteous." And again, "Whosoever is born of God, sinneth not, and again, "If we say we have no sin, we deceive ourselves, and the truth is not in us.—And, "Whosoever is born of God, sinneth not." It is certainly true that christians being redeemed from under the law, dead to

the law, and married to Christ, can no more be convicted of sin by that law, as a standard, because they are no more under that law than the woman whose first husband is dead when is married to another, is bound by the authority of her dead husband. To such, God does not impute sin, in a legal sense of the word, they cannot violate the law under which they do not exist. They are married unto him who is raised from the dead. Christ came under the law which held his children in lawful captivity, and was made of a woman, and under the law, to redeem them, and in effecting their redemption, he suffered the penalty of all their sins in his own body on the tree. Under the law, he as their Surety suffered, and died, but he arose as the first begotten from the dead, was recognized by the Father, in his resurrection, in all the glory of his Sonship. "Thou art my Son, this day have I begotten thee." Hence blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again, to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptable, undefiled, and that cannot fade away. Although in his incarnation and death, Christ, learned obedience, obeyed the law, honored and fulfilled all its jots and tittles, yet in his resurrection the law had no dominion over him. And now the church, having buried her old husband, is by marriage, become one flesh with him that is risen from the dead,—and in her knowledge of him and of the power of his resurrection, is made to stand fast in the liberty wherewith Christ has made her free.

But before we dismiss this subject let us dwell upon the subject of our allegiance to our new, risen, and exalted Husband—and remember that we are under law to him; that we are bound to obey his precepts, follow his footsteps, imitate his examples, and glorify him in our body, and in our spirit which are his. For, if under the old law, 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. As the penalty of that law was death, so they that transgressed died without mercy. And as the New Covenant provides a rod and stripes, every transgression and disobedience of the saints under the gospel, shall be visited with such chastisement as the New Covenant has provided.

There is still another view which we wish to present of the text.—The ceremonial law—which was the shadow of good things to come—made a wide difference between the transgressions which were committed by the Israelites under it—for some offences, slight reparations were exacted—but for other offences, nothing short of the death of the offender would satisfy the law. Now as Israel was a figure of the gospel church, that law—may in many respects typify the discipline of the gospel church—and in this sense, there is a difference to be observed between the common infirmities of God's children, and some other things which are especially marked by the laws of the kingdom of Christ as requiring the immediate action of the church. As for the crimes of murder, Sabbath-breaking—Adultery &c., no offering was to be made, but the offenders were to be put to death, and the punishment to be inflicted by all the children of Israel, so there are some offences, which may occur, among those who stand connected as members of the gospel church, which demands the prompt action of the church in exercising the discipline thereof without delay.

For instance, in case of heresy, idolatry

drunkenness, adultery, and some other things mentioned in the word, so far as the action of the church is concerned, they are like those sins in the type which are unto death, to be regarded by the church, as calling for the immediate application of the rule, which requires that they shall be put away—No apology can be in order—If a man be an heretic, reject him from the fellowship of the church, after the first and second admonition—If he deny the resurrection, or affirm that it is past already—deliver him over to Satan. If he be convicted of murder, adultery, fornication or drunkenness put him away, and have no company with him, not even to eat with him, as the apostle directs in the name of the Lord Jesus.

But, "If a man see a brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." It is not only the duty of the saints to watch over one another, but also to pray for one another, and especially when they discover any departure from the rule of the gospel, they shall ask of God, who only has the gift of life to bestow, and he, God, will reclaim the erring brother from the error of his way, and preserve his standing and usefulness in the house of God.

We submit what we have written, to the consideration of the enquirer, and to our brethren, and to our readers in general, as the best exposition of the subject we are able to give them; it is their privilege to try it by the word, and if it be not in harmony therewith reject it.

BROTHER BEEBE:—Do you believe that the believer in Jesus can, or does, worship the Father, at all times, in spirit and in truth?
CORNELIUS MIREs.

Reply to brother Mires. Our Lord said to the woman of Samaria, "The hour is coming and now is, when the true worshippers shall worship the Father in spirit and in truth." John iv. 23.

A line is here drawn between the ceremonial and gospel worshippers, and between the worship of the former, which was mechanically performed, both at Jerusalem and on the mountain of Samaria, by the use of rites and ceremonies embraced in the law of carnal commandments, adapted to the carnal or fleshly character of the children of Israel, to whom that law was given, and those worshippers under the gospel dispensation who being born of the spirit, are divinely qualified to worship the Father, not in carnal ordinances such as going up to Jerusalem or to Samaria with offerings, &c.; but in obedience to the law of the New Covenant which God has written in their hearts. The worship of the Israelites, under the old covenant, was only figurative of the true worship in the gospel kingdom, of which the former was typical—hence the latter, being the anti-typical and real, is called *true* in distinction from that which was ceremonial and figurative. As the law and the prophets were until John, and the sceptre and lawgiver with Judah until Shiloh come—by their own limitation they expired when Christ came—and the hour had come, and was to be still more clearly demonstrated after the resurrection of Christ from the dead in which the true worshippers, namely regenerated persons, should worship the Father in spirit and in truth. The Jewish worship and that of the Samaritans was fleshly—and not spiritual; for it required no being born again, to qualify the Jew or Samaritan to perform it, but, at the abrogation of all ceremonial rites, the church of God, who are entered, with Christ, within the veil now approach un-

to the Father, in their worship, "By a new and living way, consecrated through the veil; that is to say, his flesh. Hence it is the privilege of all gospel saints, to come boldly unto the throne, to ask for mercy, and obtain grace to help in time of need.

But, in the sense in which we presume brother Mires designs to be understood. We can only say, that the preparations of the heart, and the answer of the tongue, are both of the Lord, and all christians have found in their experience, that they cannot sing the songs of Zion when in a strange land; and that the sweet and heavenly unctions of the Holy Spirit are not at our command, when enjoyed, they fall on the saints as the dew of Hermon descended and fell upon the mountains of Zion. The Lord of life and glory pours out upon his true worshippers the spirit of grace and of supplication, and his spirit helps their infirmities. In the absence of this, they may ask and receive not—for they know not how to pray as they ought.

It is a solemn truth, "God is a Spirit, and seeketh such to worship him as worship, in spirit and in truth;" not in the oldness of the letter, but in the newness of the spirit. But alas! How much of the professed worship of the present age, is as destitute of spirit as it is of truth—vainly worshipping, by teaching for doctrine the commandments of men.—Pretending to worship the Father with fiddles, flutes—organs—and by solemn sounds from graceless hearts and thoughtless tongues, by reading prayers, and sermons, and offering strange fire upon the altar which they have professed to consecrate unto the Most High God. And even in perverting his truth, profaning his ordinances, and reproaching his true worshippers. How much of the professed worship of the age, is as destitute of spiritual vitality—as the abrogated rites of Judaism or the foolish mummeries of paganism.

Brother Sharp, informs us that an encouraging state of things exists in the Southampton church, of which he is pastor, some have been recently added by baptism, we regret however to learn that his own health has been very imperfect this winter. We copy from his letter the following expression of sympathy for us in our affliction.

DEAR BROTHER & SISTER BEEBE:—we deeply sympathise with you in your recent affliction, and when I read the obituary of your departed son-in-law, I was reminded of the lines of Leland.

"Tis often seen and known to be a truth,
That death first preys upon the fairest youth,
The flowers that bloom first, first fade away,
The fruit that first gets ripe, will first decay."

Your daughter who has been thus early bereft of that friend to whom she had been united in the most solemn and endearing of all earthly ties, feels, beyond a doubt, that the dearest of her earthly joys have been crushed by a heavy hand. May it be the pleasure of Him from whose bow the arrow came, to soothe into a calm submission, the convulsive emotions of her sorrowing and bleeding heart. May she be made to rejoice in the immutable truth, that the God, who hath palsied in death, that arm on which she had leaned, and for a time had cast her earthly destinies, is the One who tempers the wind to the shorn lamb, and though he causes grief, his tender mercy extends over all his works. May she have a abundant grace to enable her to say, The will of the Lord be done. Our love to you all.

Yours in the bonds of the gospel.
WM. SHARP.

UNION OF CHURCHES.

The two churches in Ulster County, in this state, formerly known as the Olive, and the Olive and Hurley churches, have united and become one church, to be known hereafter as the Olive and Hurley Old School Baptist church. Brother Levi Terwileger is their clerk. Bro. Jacob Winchel Jr., a licentiate of that church is now laboring among them. The two meetinghouses situated about three or four miles apart will be occupied alternately by the church.

Removal:—Eld. Wm. M. Mitchell, having changed his residence from Sharon, Chambers county Ala., to Opelika, Russell county, Ala., desires his correspondents to address him at the latter place.

Miscellany.

A FREAK OF FORTUNE.—Thousands of returned Californians will probably recollect the firm of Priest, Lee and Co., at Sacramento. They established one of the first trading houses at that place, before the town was laid out. They commenced with a small capital, and in eighteen months were the possessors of immense wealth. Two years ago, the firm became embarrassed in consequence of heavy losses. At that time, Barton Lee, Esq., one of the senior partners, in the house, was the wealthiest man in Sacramento, his property being estimated, and probably not much over-estimated, at a million and a half of dollars, but he lost all in the reverses which involved himself and partners. We are informed by a late number of the Sacramento Transcript, that Mr. Lee is now at the Sandwich Islands, engaged in his former occupation as a house carpenter.

SINKING OF A TENNESSEE MOUNTAIN.—It is stated that, a few days ago, a portion of Walden's Ridge sunk, with a noise resembling deep-toned thunder, leaving a huge gap in the timber that fringes the sides of the ridge, extending about two miles in a parallel direction with the top. The gap in the dense timber appeared to be about sixty or a hundred feet in width, and the fissure in the earth reached to an unknown depth, in which trees of the largest size were torn up, and enormous rocks, which had probably lain concealed for ages, were rent from their primitive beddings and laid bare. The foundation on which the mountain rests is supposed to have given way.

SNOW WITHOUT A CLOUD.—The London Athenæum of the 22d November, contains an interesting description of a curious fall of snow from a clear sky, which happened in London on the 18th of that month. This occurrence took place at half-past nine in the morning, the sun shining brilliantly at the time. A keen wind from the N. or N. N. W. was blowing, and small masses of that particular variety of cumulus known as *scud*, were drifting with considerable rapidity across the otherwise clear blue sky.

—The celebrated clock on the Cathedral of Strasburg is admitted to be the most wonderful mechanism in the world. Among its other wonders, it records with accuracy many astronomical phenomena of difficult calculation. On the 28th of July, 1851, the day of the eclipse of the sun, a little moon upon one of its dials was seen to approach the disc of the sun on the same dial, at the very second predicted by the astronomer. It passed over it, and reached the opposite limb in perfect coincidence with the phases of the real eclipse.

—Mr. J. H. Chester, of the city of Cincinnati, has taken measures to secure a patent for a very ingenious "rat trap." It is so constructed that, when Mr. Rat enters and reaches forth to snatch the bait, his weight acts upon a spring trap-door, which suddenly opens and precipitates him into a dark chamber, in which he can see only one speck of light; for that he rushes into another chamber, and, by doing so, sets the spring of the trap-door by touching a lever; and in

this manner the trap is re-set and kept set for any length of time by the animals themselves, so that, without any trouble but to the rats, a whole box-full may be caught.

THE SAVIOUR.—There is but one Saviour of the soul, but one Mediator between God and man—Jesus Christ. We cannot look elsewhere and find deliverance from our low and fallen state. Our souls are diseased, and he is our physician. Our feet have wandered, and he is the shepherd to bring us back to the fold of safety.—The full solution of the dread mystery of man and the world can be expected only from Christ?—For why? He alone understands it. He has passed up every step of the ladder, from the manger to the throne. Herod became grave in his presence, Pilate washed his hands from the shadow of his blood, Peter wept at his look, and Judas died at his recollection. Angels ministered to him, or sung his praise; the grave was ashamed of hiding his dust; and heaven sent forth all its guards and opened all its gates to receive him into its bosom.

FANATICISM.—A man named Goble died at Knightstown, Ind., some time since, under peculiar circumstances. The Volunteer says he was a believer in the Rappers, and had not taken any nourishment for two weeks, and had burned his hands by holding them against the fire, for the purpose of taking the electricity out, as he said, while under extraordinary excitement. Exhaustion and excitement were the probable causes of his death.

—In France, recently, while a train was passing on the St. Florentin and Tonnerre line, a wolf suddenly sprang upon the tender, and attacked the stoker, who had the presence of mind, however, to repel his aggressor with the shovel. The wolf fell upon the rails, and was crushed in an instant.

CURE FOR TOOTHACHE.—Two parts of brown sugar, two parts of tar, and one part of finely ground black pepper: mix them cold, and apply a portion to the affected part. Repeat this occasionally, for a day or two, and a perfect cure will be effected. I have tried it twice with entire success on my own teeth. My neighbors have found it equally efficacious.—*Scientific American.*

There might be written on the gate of heaven,
"A free gift, through Immanuel given;"
While on the gates of hell we trace—
"Deserved by all the human race."

A leading medical practitioner, at Brighton, has lately given a list of sixteen cases of paralysis, produced by smoking, which came under his knowledge within the last six months.

"MATERIAL AND OPERATIVE AID."—Mr. William Smead, of Cincinnati, who sent the first thousand dollars to the Kossuth fund, has done a nobler deed. On Christmas day he made the magnificent donation of five thousand dollars to the widows and orphans of Cincinnati, as a Christmas offering. This is "material aid" of the right sort, and sent in the right direction, exactly at the right time.

MARRIED.

At Middletown, on Monday evening, the 26th ult., by Eld. Gilbert Beebe, MR. GABRIEL HORTON, of Walkill, to MISS MARY ANN, daughter of Nathan Slawson, of Waverly.

OBITUARY.

Williamson county Ten. Dec. 14, 1851.
BROTHER BEEBE:—The Lord has been pleased to sorely afflict me, of late, but still his goodness is clearly manifested.

My son, Doct. G. M. Cox, departed this life, on the 2d day of November last, aged 30 years, lacking 2 months. He had been a practicing physician six years; but he had a pulmonary disease during the last two years; so that he quit his practice and returned home, after which, he lived only two weeks. He was as calm and resigned as any person I ever saw, and bore his severe affliction without complaining in the least. He professed a hope in Christ, when at the age of fifteen years; but nev-

er united with the church; for he thought his hope was not sufficiently clear. His moral deportment was uncommonly good, and his love for the truth and judgment of sound doctrine, could hardly be surpassed. Though he said but little during his last illness about his death, lest we might be distressed. A few moments before he died, his mother said to him, "It is hard to die, Gardner," "No, mother," he replied, "I think it would be very easy, for I have prayed a thousand times to die." (As I had frequently heard him.) He was at the time feeling of his pulse; he then turned over in bed, and sat for a moment on the side—"but," said he, "this will not do, I shall be cold," and lay down again. His mother then said to him, "Do you love God?" "Yes, and every body," he replied, and breathed his last in half a minute, without a struggle. Still I am not so well satisfied as though he had said more. But God does all things right.

My Daughter, MARY ELIZABETH COX, departed this life on the 17th day of November, being 23 years of age. Five of my family had the Measles, and Mary had also the Bronchic, these combined caused inflammation to rise very high. She had never made any profession of religion, that we know of. On about the ninth day of her sickness, she said to me, "I am not satisfied to die, and I want you to pray for me." I told her I had been praying for her a long time; but, said she, "I want you to pray now, so that I can hear you." So I made the attempt; but wept so freely, that I could hardly say any thing. But I could distinctly hear her, after talking with her for sometime as she lay composed. All of a sudden, she roused up, and said, "Come here! Come quick! and let me tell you, I heard the sweetest singing that I ever heard! O, father, it was so beautiful! it was

"Lord I believe thou hast prepared,
(Unworthy though I be)
For me, a blood-bought, free reward,
A golden harp, for me.

"Tis strung and tun'd for endless years,
And form'd by powers divine;
To sound in God, the Father's ears
No other name, but thine?"

Her countenance was, at the same time, beaming with love and joy divine. She continued to talk, and to exhort all around her without intermission, for twenty-four hours, although her disease had been so severe that she had not slept a moment for six days and nights, I knew that she had been greatly concerned. She now admitted to me that she had previously entertained some little hopes; and, if she could have collected them all together, that it seemed as though they would do. The tempter was occasionally suffered to try her faith; but she would immediately enquire of me, if I believed that to be religion? I repeating to her the promises, she would become confirmed again; and she was, for the most of the time rejoicing in, and praising God. But, on the night previous to her death, the tempter made his last powerful effort.—She had been lying quietly for some moments, when she turned suddenly towards me, (as I sat by her nearly all of the time,) with horror, and despair depicted in her countenance, and said, Father, is it possible that the Lord will suffer the devil to drag me down to perdition, at last?" No Mary, said I, Where God hath begun a good work, he will perform it, until the day of Jesus Christ; and you know that he has conquered the devil, and has bound him, and cast him out, and will not suffer him to return, because he is stronger than Satan. Her countenance changed from the expression of deepest despair, to that of ecstasy of joy, as visible as when the sun bursts forth in all its brilliancy from behind a dark cloud. No, said she, "He will not! Blessed Jesus! Sweet Jesus! I asked her, "Do you see him, Mary? Yes, pointing her finger up, O, how I do love him, he is so glorious; and the love of God surpasses all understanding; it is higher than the heavens, and it seems to me that I can feel the love of God, ascending from my breast up to the throne of God."

But I must close—lest I make this too lengthy. She continued to talk for four days and nights, the most of what she said I have written, for my own satisfaction; but it is too lengthy to publish in the Signs. I never heard any thing to equal it, from young or old. I desire to be resigned to him who worketh all things after the counsel of his own will. In my feelings is the deepest sorrow and grief, with the greatest joy and consolation strangely commingled—sorrow for their absence, and joy in the lively hope of their future happiness. And I would say, "Though he slay me, yet will I put my trust in him."

JESSE COX.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., FEBRUARY 15, 1852.

NO. 4.

POETRY.

Hail to the Lord's anointed!
Great David's greater Son:
Hail, in the time appointed,
His time on earth begun!
He comes to break oppression,
To let the captive free;
To take away transgression,
And rule in equity.

He comes with succour speedy,
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemn'd and dying,
Were precious in his sight.

By such shall he be feared
While sun and moon endure,
Beloved, obeyed, revered;
For he shall judge the poor,
Through changing generations,
With justice, mercy, truth,
While stars maintain their stations,
Or moons renew their youth.

He shall come down, like showers
Upon the fruitful earth,
And love, joy, hope, like flowers,
Spring in his path to birth,
Before him on the mountains,
Shall peace, the herald go,
And righteousness in fountains
From hill to valley flow.

Arabia's desert-rainger,
To him shall bow the knee;
The Ethiopian stranger
His glory come to see;
With offerings of devotion,
Ships from the isles shall meet
To pour the wealth of oceans
In tribute at his feet.

Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all people sing;
For he shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion
Or dove's light wing can soar.

For him shall prayer unceasing,
And daily vows ascend;
His kingdom still increasing,
A kingdom without end;
The mountain dews shall nourish
A seed in weakness sown,
Whose fruit shall spread and flourish
And shake like Lebanon.

O'er every foe victorious,
He on his throne shall rest,
From age to age more glorious,
All blessing and all blest
The tide of time shall never
His covenant remove;
His name shall stand forever;
That name to us is—Love.

MONTGOMERY.

What is a year.

What is a year? 'Tis but a wave
On life's dark rolling stream,
Which is so quickly gone that we
Account it but a dream.

'Tis but a single earnest throb
Of time's old iron heart,
Which tierless now and strong as when
It first with life did start.

What is a year? 'Tis but a turn
Of Time's old brazen wheel,
Or but a page upon the book
Which death must shortly seal.

'Tis but a step upon the road
Which we must travel o'er;
A few more steps and we shall walk
Life's weary road no more.

What is a year? 'Tis but a breath
From time's old nostrils blown,
As rushing onward o'er the earth,
We hear his weary moan.

What is a year? 'Tis but a type
Of life's oft-changing scene;

Youth's happy morn comes gaily on
With hills and valleys green.

Next summer's prime, succeeds the spring
Then Autumn with a tear;
Then comes old Winter, Death, and all
Must find their level there.

COMMUNICATIONS.

For the Signs of the Times.

Near Lexington, Ky. Feb. 27, 1851.

DEAR BROTHER:—Some months past, a brother in an adjoining state, whom I had never then seen, requested of me a short biography of myself, a relation of the ground of my hope for salvation. I complied with his request, but do not know whether he entertains fellowship for me as a member of the redeemed family, nor indeed, can I blame him, if I have failed to secure his christian fellowship. I hold that it is involuntary; hence when sufficient evidence is afforded, fellowship for the experience, is irresistible.—In its absence it is impossible. I have had many doubts within the last thirty years, whether indeed I was in possession of that religion, which is pure and undefiled before God and the Father, or whether it embraces one so unworthy as I. Be that as it may I have felt no unwillingness, that the brethren shall have those evidences on which I base my hope, that when done with this vain world, I shall "enter into that rest that remaineth for the people of God."

My father became a member of the Regular Baptist church, during the war of the Revolution; and pretty soon embarked in the gospel ministry. In the spring of 1786, he removed with his family, (having then seven children) to Kentucky, where he continued his ministerial labors, until the 27th Jan. 1825, when he was removed from the church militant, to join as we humbly trust, the "general assembly of the church of the first born in heaven." He left a family of fourteen children. Eleven sons and three daughters; all of whom had married. My mother, who had also been an Old School Baptist, for many years; bid adieu to earth, on the 7th day of November 1824, being 71 years old. My father followed her in his 73d. year, just two months and twenty days afterwards. They lived to see eight of their children, members of the particular baptist church at Bryans; two miles north of where I now reside. Three more of their children, and a number of their grand-children, have become members of the particular baptist church since their death.

According to my father's Register, I was born on the 31st day of May, 1792, a little over one mile from where I now reside. I was reared and schooled in this neighborhood, until I was sixteen years of age, shortly after which I removed to Frankfort (the seat of government of this state) and engaged in the mercantile business. I was occasionally rendered very unhappy when reflecting upon death, judgement and eternity.—On one occasion, particularly when I was from

ten to twelve years old; whilst listening to preaching, my mind became very much exercised; I thought I beheld a beauty in religion and desired to possess it. I engaged in attempts at prayer, that I might be made the subject of it; but in a short time those impressions wore off and I became as careless as formerly.

Soon after my removal to Frankfort, I found myself surrounded by young men, almost all of whom were addicted to dissipation, several of them to gambling. I was however gratified to become acquainted with two or three, who like myself could not embark in such a course. Often have I been urged to go with others into those vices which were so common there; and as often subjected myself to their jeers; "You are afraid to trust yourself." "You are afraid to go." &c. I bore it all rather than embark with them; and I do not recollect, or believe, that I was ever induced to go on one occasion, to any of those gambling houses. I think I have since seen the kind providence of God, which was over me, and prevented my participating with them. I sought genteel female society; because I felt myself safer with them, than with young men, who were urging me to dissipation.

I embarked in what was termed the more innocent amusement of fiddling and dancing, but had to confess that I did not feel quite as easy in indulging in this as I could desire. I had never indulged therein, while I was with my father, and was satisfied that he would not approbate it, still I wanted society, and concluded there was less danger in this than the society of intemperate young men.

When war was declared in 1812, I felt a great desire to participate in it; and went to my father, to obtain his permission to go. He and my mother both objected on account of my health being delicate. My mother remarked, "It is said that W—, a friend of the family, intends raising a company to go on horse back; if he should do so, you may go with him, as I feel confident he will take care of you." A short time subsequently, a Regiment of Cavalry, rendezvoused in Frankfort; upon the promotion of the Captain of a Troop, to a majority; the friend to whom my mother referred, was elected Captain of the Troop; he urged me to go with him.—Fearing a denial if I again applied for leave to go, to my father or mother, I determined to equip myself, and join the company.—I set out the second morning after the troops left Frankfort, overtook, and joined the company on the Ohio River, opposite to Cincinnati.

I frequently felt that the only embarrassment I had, was, I had not obtained my father's permission to go, and I had been accustomed to obtain his permission, before I ever embarked in any important matter.

I had many reflections on the subject of religion, and frequently asked direction of the Lord, (as I thought) in my feeble way-

When the detachment was sent to French Town, on the river Raisin, I determined to go, and asked leave (through a friend) of the commanding General. He refused me leave, notwithstanding which I went with the detachment, was in the battle on the 18th of January, 1813, and made my escape unhurt.

The goodness of God in taking care of me during the battle; subsequently made considerable impression on my mind; and as I thought called forth emotions, of gratitude. The battle of the 22d of January 1813, came on, during which I was severely wounded.—I had many serious reflections during that day and also during the following night, being in too much pain to sleep much, I thought it not improbable that I might die from the wound, or be massacred by the Indians.—On the twenty third, early in the morning, the Indians returned and began to massacre the prisoners, who had been left upon the battle ground, at the surrender, on the previous day. Whilst looking on at the work of death, which was in progress, the thought occurred, "well I am as well prepared to go now, as I shall be, the Lord will not punish me for the few little sins which I have committed—I have little prospect of getting home, and if the Indians would only shoot me down, and put me out of my misery, they would do me a great favor." When many of the wounded had been tomahawked and scalped, an Indian came to me (being I think the fifth. Four others having approached me, and discovering the severity of my wound declined taking me prisoner) made signs indicating that the ball had struck and passed on; to which I nodded assent, which was true, in regard to a slight wound I had received, the other ball being buried deep in my shoulder; he immediately took me, threw a blanket coat around me, and gave me an apple, which I received as a token of friendship. From thence we set out for Detroit, and after traveling about five miles, through snow some eighteen inches deep, we arrived at the ground, where the combined forces of the British and Indians, had encamped the night before the battle of the 23d. Here they massacred several of their prisoners, that night we arrived at Brown's Town, a small village some eighteen miles from Detroit, where we had more thunder and lightning than I ever recollect to have witnessed at that time of the year, I could but remark the awe the Indians seemed to feel, when in the height of their rejoicings at their success we had a clap of thunder, or a flash of lightning; they were silent in an instant. The next morning, they held a council to determine (as I was informed) who of the prisoners they should kill. I discovered considerable anxiety in the countenances of the young warrior who had taken me prisoner; as well as that of his father, who was an old chief, they set out with me about day light, and after traveling several miles over the snow and ice, they stopped and painted me again; (as soon as we came up with the old

chief, the preceding day, they had painted me,) and we immediately set out and arrived at Detroit in the evening. I remained with the Indians that night, and on the following evening I was released from Indian captivity, a British officer paying a ransom for me.—Suffering as I was, with my wound; yet my marvelous escape, filled me with wonder, and I was constrained to acknowledge the hand of God, in my deliverance. It seemed that I met friends, not only among the white inhabitants at Detroit, but also among the savages. The question would frequently arise why have you been spared, and so many slaughtered, who were not half so severely wounded as you? I could only answer, the Lord has done it.

After being in Detroit a few days, I was conducted across the Detroit River, to Sandwich, where I met several of our officers, to their astonishment, they having supposed I was massacred. On the following morning when the prisoners were about to leave for Fort George, there was a proposition made, that I should remain under medical treatment as I could not travel on foot, and their was no conveyance for me. My spirits seemed to sink at the thought of being left; a few moments after my friends left the room, a British or Canadian Lieutenant came to me and remarked, "I have a good carryall (sleigh) and a pair of good horses, and you are welcome to a seat with me to Fort George. This, as you may suppose, raised my spirits, considerably although I thought it improbable that I should ever reach home.—I found the most astonishing kindness, both from the lieutenant, and from the people, as I passed through Upper Canada, to Newark at the mouth of the Niagara River. Reaching the heights above Newark, my eye caught sight of the American flag floating over the Fort Niagara, my feelings were totally indelible. I had now travelled about three hundred miles, badly wounded, through ice, snow and intense cold; met with much kindness from strangers, and arrived in sight of American soil; saw the much loved flag of our Union, floating on the breeze—really it seemed to me like a dream—the hand of the Lord seemed visible. Here I was paroled, and put across the Niagara River, where I met a warm hearted American Officer, who proposed to take care of me; and accompany me to Pittsburg, some three hundred miles. He proved a friend, indeed, and did not leave me until we arrived there, after remaining in Pittsburg about a week; a gentleman from an adjoining State approached me and observed, "I have a good boat, and should be gratified to have you accompany me to Maysville, Kentucky." I arrived home in the month of March, and could but look back with amazement, on what had befallen me; and above all, the reflection that I had been taken care of through all those trying scenes, made the deepest impression on my mind. Numberless times I had serious impressions about my future state; but they would soon wear off. In the month of June 1814, I think I was exchanged; and the war continuing, I determined to carry into execution a threat I had made in Canada, before I was paroled, viz. I will have revenge. In the fall of that year, I joined the detachment sent from this state to New Orleans; was in the battle of the 8th January 1815, escaped unhurt; came home at the close of the war, and again engaged in my former business. I recollect writing to my father, after the battle of the 8th and making this remark. "The Lord has blessed us with one among the most signal victories ever

achieved." I felt constrained to say the Lord had done it.

My mind became more exercised on the subject of my future state. In the early part of the year 1818, I frequently retired, to ask the Lord to have mercy upon me.—This state of things continued until the fall of that year, when I met with a domestic affliction which seemed like overwhelming me. All my prospects for earthly happiness seemed gone, indeed I felt little desire to live, and I was very sure that I was not prepared to die.

Sitting in my room alone one night, and reflecting upon the heavy bereavement I had met; I found myself complaining that the Lord had dealt hardly with me, and that I did not deserve the severe affliction I was then experiencing. In a moment the thought occurred to me, what am I at? Who has preserved me from my youth up? Who has protected me from the danger through which I have passed? I was astonished and alarmed at my presumption; the scenes which I have heretofore recorded, rushed into my mind, the goodness and sparing mercies of the Lord overpowered me, and I felt constrained to fall, on my knees, to ask forgiveness of my many sins—all I could say was, Lord be merciful to me a sinner. Immediately after raising from my knees, the thought occurred to me, this is not prayer; it is only repeating what you have learned.

I confess, brother Beebe, the same thought frequently occurs to me now. It did appear to me, that I had the most cause to be thankful to God, of all creatures, that I was out of hell; and yet I believed there was none less thankful. I felt as though my ingratitude was such that the Lord would not much longer bear with me. My leisure moments I spent in reading the scriptures, and when any opportunity occurred, in attending preaching. It seemed that my situation was peculiar—that I deserved the lowest, hottest hell. I think I loathed sin, although I was continually sinning, and most ardently desired holiness of heart, and life. I now embraced almost every opportunity of hearing preaching, and as long as the preacher was engaged in portraying the awful condition in which sin has involved its subjects; and the awful doom to which it had exposed them; I thought I understood them, and felt that I was the man that an awful destiny awaited me. I could not feel my convictions as deep and pungent as I desired; nor could I feel that my exercises were such as those who are under the teachings of the Holy Spirit. When the ministers would describe the exercises of my mind, and then say, "such are the effects of the new birth, and those who are thus exercised, may be assured that the Lord is at work with them," I have been many times led to say in my heart, that the preacher was deceived, for such are my feelings and I know that I am no christian.

I knew, nor thought of no other way to escape the judgement of God, but by getting better; this alas I found I could not realize. The Poet's language suited me then, and I think it suits me yet.

"Worse and worse, myself I see,
Yet the Lord remembers me."

I recollect a certain night about 11 o'clock on my bed; the thought occurred to me, "Hell," I was pleased, not because there was such a place as hell; but I thought that I had now got hold of something that would make me live more uprightly. I immediately began to draw in my mind, a picture of hell; and the torments of the damned; and could I now make you sensible of that pic-

ture, you would think it an awful one indeed, I had not progressed far with my picture, until I began to find as I progressed it lost its terrors; whence I was constrained to conclude there is no mercy for me; the Lord has given me over to hardness of heart, and reprobation of mind. Hell with all its terrors seemed to have no impression on me. Had I been asked, what do you want? I think I should have replied instantly, *holiness of heart and of life*, and yet I seemed farther from obtaining my desire, than any other living being.

The thought not unfrequently occurred, if you really desired to be holy in heart and life, would you not be more so than you are? I answered, yes. Insincerity then, as now, or want of devotion to God, greatly distressed me. I felt that my prayers were too weak, too much mixed with sin, to reach the ear of him to whom the christian makes supplication. I labored on in this way for about nine months, when, on a certain night, whilst lamenting my awful condition, concluding there is no mercy for me; I justly deserve the wrath of God; if he saves all the rest of Adam's family and consigns me to endless wo, it is just; the awful thought intruded itself into my heart, that I should have to *preach the gospel!* This presumptions thought, alarmed me greatly; and I endeavoured to cast it from me as quickly as possible; but in vain. It occasionally intruded itself, until it was painfully realized. Shortly after this occurrence, I went to hear a methodist preacher, who I learned, preached a great deal about hell and damnation—fire and brimstone—I concluded he was the sort of preacher that I ought to hear. I went—he talked much about the terrors of hell, and torments of the damned, but my heart was unmoved. I left the house at the conclusion of his discourse, and I will recollect, that on my way home, the thought occurred—well, you have proof now that the Lord has given you over—you must be hardened indeed—when hell, with all its horrors, cannot move you. You may now surrender all hope that the Lord will extend mercy to you. A few days after this, an old fashioned baptist preacher, visited the town where I resided. I concluded to hear him. He dwelt much on the goodness, mercy, and love of God, to poor sinners, notwithstanding all their ingratitude. I found the tears stealing down my cheeks—my heart seemed to be softened. I felt to confess my ingratitude. In this situation I left meeting. I reflected much on the preaching; one thing I could not then explain, which, I trust, I now understand something of. When the Methodist preacher, had, a few days previously, described what I felt I was destined to experience; it made no impression—but when the old baptist preacher tells of blessings in which you can never participate—your heart is softened, and the tears run freely? Often did I conclude with the poet,

"Surely the mercy I have sought,
Is not for such as I."

And that it were worse than useless for me to hope the Lord ever would extend his mercy to me—still I could not help begging for mercy, if it could be extended to the worst of sinners. It would occasionally occur, you have not been engaged in cursing and swearing, lying—gambling, and other sins, why, then, conclude there is no mercy for you? Immediately, the response would be, "My heart is deceitful and desperately wicked"—others have shown what they were. I have concealed from man, what sort of a heart I have; and I felt, if my friends could look

into my breast, how would they gaze with strange surprise—my distress resulted mainly, from what I felt within. I felt that I would willingly exchange situations with the dumb brutes that had no soul—when they died, there was no more of them; but I had a soul, susceptible of everlasting punishment. I felt I deserved it, and could see no way of escape. If sentenced to destruction, I had one request to make, viz. "That I might not sin against God, or hear his name blasphemed"—about this time, while meditating on my wretched situation and trying to conceal from others, what I felt—the thought occurred suppose you could change the word of God, so as to admit you into heaven, would you do it? I immediately replied, aloud, No—a second question occurred—why would you not change the word of God, so as to admit you into heaven? The answer to this question immediately was at hand. Heaven, is a place of holiness. The inhabitants of heaven are holy. The employment of heaven, is holy, and, could I go there as I am, it could be no heaven to me. And I yet believe, brother Beebe, if we are not prepared for that blessed abode, it can be no heaven to us. My prospects of escape seemed to be becoming more gloomy, until I felt, I dare not bow on my knees, to ask mercy of the Lord. I was too polluted—too unworthy—God was too holy, to listen to the cries of one so unworthy—still I found my cry, internally, was, Lord save—Lord deliver.

On the 3rd Saturday evening in February 1820. I went to my fathers, where there was preaching, in the evening—I concealed myself, feeling as though despair was about to seize hold upon me—the preacher described my situation infinitely better than I could have done, and then said, these are the exercises of such as the Lord is at work with. I could not believe him. I felt it was impossible for God to save me without his changing, and this, I was assured he could not do. I spent a most restless, awful night. The following morning, when I awoke, it seemed surprising that the Lord had spared me. I suppose that more than one hundred times during the morning, before going to preaching—on my way there; and after reaching the meeting house, the following petition, in substance, was raised, O Lord, *as I am to be lost at last*, let me hear something to day, that may afford some comfort whilst I live. The minister proceeded, and after singing and prayer; read for his text. Isaiah xxviii. 16. "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 on him shall not make haste." On hearing the text read, I was led (as I trust) to a view of the Lord Jesus Christ, as that tried and precious corner stone—and that it was alone, through his merits, that God could be just and save poor sinners. My heart seemed softened indeed, and tears of joy flowed, copiously for a time. I raised my head, when the congregation seemed to be changed—they seemed the most lovely assemblage I ever witnessed—my feelings were again over powered—when I was enabled again to raise my head, the language of Doctor Watts, occurred, when with difficulty I refrained from crying aloud,

"All over glorious is my Lord,
Must be beloved, and yet adored;
His worth if all the nations knew,
Sure the whole world would love him to."

I thought, indeed, if all could see themselves as I saw myself; and then view the Savior as I viewed him, they would be constrained to love him—nor am I yet convinced that I

was wrong in that conclusion. I retained no special recollection of the sermon, the text with its import, as it opened up to my mind, was enough for me. I think I then felt what the poet expressed—

“Here Lord, I'd give myself away,
'Tis all that I can do.”

At the conclusion of the discourse, (delivered by brother Trott) my father rose and made a few remarks, when he said; Sinner, suppose you were called to the judgment bar of God to-morrow, how would you feel? I found myself just about to speak out, and say, I am perfectly willing, if he sinks me to hell—I feel that I deserve it; and if he saves me, free and sovereign grace alone shall have the praise. To this day, although it has been well nigh thirty one years, I have never found any other resting place. I say, with the poet,

“None but Jesus, none but Jesus,
Can do helpless sinners good.”

On the 3d Saturday in March 1820. I related to the particular baptist church at Bryans—the reason of my hope, was received for baptism, and on the following day, was baptized by my father, Elder Ambrose Dudley; and up to this day, unworthy as I am of a name and a place among God's children, retain my membership with that church.

Brother Beebe, there may possibly be some difference between other brethren and myself, with regard to my exercise of mind, after becoming a member of society. I saw so much of my imperfections that if a brother asked me aside, my heart began to palpitate, I concluded he saw these imperfections, and was about to deal with me. The intruder: (I mean the thought, which had occurred some six months previously to my entertaining hope, that I should, at some day, have to try to preach) made his visits more frequently, to my great distress; but I determined to conceal my exercises on that subject, from mortal ears.

In the course of a few months, I learned, that some of the brethren had expressed the opinion that I ought to preach—at this I was greatly distressed—although I could not avoid the painful thought, I had hoped it had not entered the mind of any of the brethren; and thus, I could without risking the displeasure of the Lord (if indeed, the impressions I had were from that source; which I often doubted; believing if the Lord had called me to the work; he would prepare me for it; my youth, as a professor of religion; want of experience, and with all, very limited knowledge of the scriptures, led me many times, to exclaim within myself, “I had rather die than attempt it;” as it seemed to me, the attempt would but bring reproach on the cause of Christ) and bringing his chastising rod upon me, refrain—

The subject was very soon brought before the church, and resulted in a unanimous request, that I should exercise *my gift*, as they called it. In vain did I remonstrate. In vain did I tell them I had all the liberty I wanted. In a short time, it was proposed to give me written licence to preach wherever the Lord might cast my lot—I opposed this move, but in vain.

Not many months elapsed until I had to undergo another, and severer trial. My ordination was called for, when all my pleas against it were found unavailing.

It is now nearly thirty years, that I have been trying to preach “the unsearchable riches of Christ”—about twenty six of which years, I have attended four churches stately. Have many times concluded the churches must have had great forbearance, or they

would not have continued my labours for them, so long.

I have utterly failed; and have found an utter failure in my ministering brethren, to describe *the sinner, as poor and helpless; or the Savior as rich and all powerful, in the salvation of his chosen people, as I believe him to be.*

Rather an extraordinary providence was witnessed on the occasion of my ordination. The Presbytery, who ordained my father, some fifty years before, in Virginia; were present and assisted at my ordination.

In my earlier ministry, I had hoped as I grew older, I should find fewer difficulties in the way, of trying to preach “Christ Crucified,” as the only refuge for the weary and distressed penitent; but I have to acknowledge, that thirty years experience, has not relieved my difficulties; or satisfied my mind, that the Lord requires of me to “preach good tidings to the meek—to proclaim liberty to the captives; and the opening of the prison door to them that are bound”—I have despaired becoming entirely satisfied, whilst in this vale of tears.

I have waded through deep water—passed through many fiery trials—and many times felt that my way was hedged up; but hitherto have found a sustaining hand, though unseen by outward sense—and hope I feel to say, hitherto the Lord has sustained me.

Most truly and affectionately your brother in tribulation,

THOMAS P. DUDLEY.

P. S. Do with this letter as your judgment may dictate.

T. P. D.

For the Signs of the Times.

DEAR BROTHER BEEBE:—Through the merciful dealings of my Heavenly Father I am yet in the land of the living, and sometimes enjoy the privilege of meeting with his covenant people in the sanctuary, or places where prayer is wont to be made. And can truly say that it is good to be there. My soul was stirred within me and my spirit in a measure revived when I read the welcome news from sister Stipp in Oregon, describing a feast which they had enjoyed in the house of God. And I can sincerely say that I longed to see the same tokens of the divine favor and presence in this region, and also to witness such a refreshing and comfortable season in the assemblies of the saints. But it did not then appear evident to me that I should realize the like very soon. I have been happily disappointed in this opinion for I have lately attended a meeting in Westerlo, heard two relate their experience who were received into the church on their relation as candidates for baptism, and heard Elder Slater preach from this text, “But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.” Acts viii. 12. This was truly a blessed time to me for the order of the house of God and the ordinances thereof were set forth in such a clear manner, that I was led to wonder and admire, and adore the riches of that grace and love, which made me a partaker of the gospel feast, for if the Lord had not plucked me from the ruins of the fall, I had yet refused to taste and perished in my sins, and carnal security. But blessed be God, as saith Paul, 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. This is the Lord's doings and it is marvelous

in our eyes, O glorious truth! that the Lord had thoughts of mercy towards his people and provided a way of salvation in the gift of his Son, in eternity, long before I had a breathing in his air and a place on his footstool, and they shall all be saved and reign with him in glory. Am I one of that happy number, who shall stand on the sea of glass, having the harps of God, and shall sing the everlasting song of triumph? is the solemn, but interesting inquiry that comes home to each one of us, especially to sinful and unworthy me. Well dear brethren, I will tell you briefly, what enables me to hope in the mercy of God. It is a consciousness that my desires and prayers, I trust, are for the welfare of Zion, and at times there is such heavenly music in the language of the saints when declaring what the Lord hath done for their souls, that I cannot help rejoicing in the God and Rock of my salvation, for the Spirit witnesses with my spirit that I am an heir of grace, which enables me to mount up with wings, as eagles, to run and not be weary, and walk and not faint. This assurance is that which exalts us above the things of time and sense, which are vanity of vanities, as saith the preacher, all is vanity, and encourages us to look forward with increasing earnestness and fervor to a city of habitation whose maker and builder is God.

But to return to my story. After the morning services closed, we retired to the water and saw the two converts follow the Savior in the ordinance of baptism, and thereby put on Christ publicly before the world, thus acknowledging him as their Lord and master. My mind was deeply impressed at this time, with the solemnity of the ordinance and its important signification. Not a cleansing from sin, but the answer of a good conscience toward God. The waymarks in this ordinance are so plain, that an inquiring mind need not err therein. I was well pleased with the whole service of the day, but when evening came a few of us assembled with the Elder, for a prayer and conference meeting. And if allowed to speak to the saints through the press, I can say in truth, that in this meeting I was reminded of the feast which our sister mentioned, that they enjoyed in the far West, for the old soldiers were refreshed in again seeing the Lord's goings forth in the sanctuary, by reviving the languid graces of his people and making their hearts glad by adding to their number such as we trust shall be saved. And they could not but speak to one another in psalms and hymns, and spiritual songs, making melody in their hearts to the Lord, so that it did seem that we had the best wine at the last of the feast. Our pastor also, was encouraged and rejoiced with us, saying he was pleased in hearing his brethren preach, and tell the dealings of the Lord with them.—May this be but a few mercy drops before a more gracious out-pouring of the spirit of the living God, who is known in the palaces of Zion for a refuge. And may the Lord shine out of Zion; the perfection of beauty and joy of the whole earth, riding in the chariot of his salvation, in the greatness of his strength, causing his enemies to submit themselves unto him, and to entreat for mercy at the foot of the cross, and how in humble submission before the mild sceptre of King Jesus, is my earnest desire and prayer to Almighty God, if I pray at all. And although there is a great lack of brotherly love, lively feelings and animating desires, manifested by the people of God, yet my trust and confidence is in Zion's King for he has said, as the mountains are round about Jerusalem, so the Lord is round about his people, from

henceforth, even forever. And he will visit their iniquities with stripes, and their transgressions with a rod, but his loving-kindness he will not utterly take from him, neither shall his mercies fail, for he has said that in the day we seek him with all the heart, he will be found of us, for he is nigh unto all who call upon him in truth. But he that cometh to him must believe that he is, and that he is a rewarder of them who diligently seek him. Therefore without faith it is impossible to please God, and if our hearts are not right our best performances are vain and sinful. I am sensible that we cannot always have a spirit of devotion, but when the Lord touches our hearts with a live coal from the altar, then we are enabled to draw near to him in humble prayer confessing our sins, and asking for the blessings we need. And can say with the Apostle, for we have this confidence in him, that if we ask anything according to his will, we know he heareth us. We are exhorted to be diligent in business, fervent in spirit serving the Lord. And also to give all diligence to add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity. If these be in you and abound, you are not unfruitful. Therefore let us consider the admonition and stir up each other's pure mind by way of remembrance, provoking one another unto love and good works. God told his ancient covenant people to bring all their tithes and offerings into the store-house and prove me therewith, and see, if I will not open the windows of heaven and pour you out a blessing. I do not believe the Lord uses the various machinery that men have invented (such as protracted meetings, anxious seats, and hiring priests,) to convert souls. But I do believe that he confirms the word of his servant and performs the counsel of his messengers, and speaks through earthen vessels as it seemeth him good. And the word which goes out of his mouth shall not return unto him void, but it shall accomplish his pleasure, and prosper in that whereunto he sends it. The prophets are his mouth to the people and must warn them from him, declaring unto the house of Jacob their transgressions, whether they will hear or forbear. And I also believe that God moves in a mysterious way his wonders to perform, and when it is his good pleasure to make bare his arm for salvation, and gather sinners into the fold of Christ, I expect to here of his goings forth in the sanctuary, causing his children to humble themselves in the dust before him, confessing their sins, forsaking their evil ways, and turning unto the Lord with full purpose of heart. Yea, they will come with tithes and offerings, for Christ sits as a refiner and purifier of silver, purifying the sons of Levi, that they may offer unto the Lord an offering in righteousness. One said the time to favor Zion, yea, the set time is come, for thy servants take pleasure in the stones of the sanctuary and favor the dust thereof.—Oh! that the salvation of God were come out of Zion, when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel be glad.—I will close my letter by observing that I have had similar exercises in regard to prayer, to those, which the brother has related, who wrote from Philadelphia Co., Dec. 2. And although I am ignorant of his name, and the place he fills in Zion. I take the liberty to say to him. You have related my experience quite fully throughout your entire letter. I have learned that it is good to go to God in secret places and pour out my soul in prayer, confessing my sins and ingratitude, and plead for the

sake of Christ a forgiveness, and that the Lord would cleanse me from all unrighteousness, and enable me to grow in grace and the further knowledge of my Lord and Savior, and have often found that the Lord has rewarded me openly.

Dear brother, it is truly a solemn place.—And I have thought it is the most exalted station on earth, for we thereby hold conversation with the High and Lofty One, who inhabits eternity, whose name is Holy. There is a joy and peace flows into the soul at such seasons, that none but he that experiences them knows. When first led to engage in prayer, mine truly was a stammering tongue, and is so still, yet “Long as they live, should christians pray; for only while they pray, they live,” in the lively enjoyment of religion. And may we ever realize that without Christ we can do nothing. David prayed, “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.”

ALONZO G. POTTER.

Athens N. Y., Jan. 24, 1852.

P. S. I wrote the above lines before I received the second number of the present volume, and since I received it, and perused its pages, which are so full of instruction, and afford so much comfort and encouragement to the christian traveler in his pathway through this waste howling wilderness, that I am constrained to say to the brethren, you have refreshed my weary soul in your epistles of love to the redeemed family of God, whose names are written in heaven, and I do esteem you highly for your work's sake, and may the great Shepherd of the sheep enable you to continue to manifest your attachment to his cause and kingdom by speaking often to each other through such an interesting paper or medium as the Signs, or Messenger, for without these papers, I should not enjoy the privilege of hearing the glorious gospel but very seldom in its simplicity and excellency, for I cannot call that gospel which men have learned in seminaries, take all the week to write out, and then read off in a cold hearted manner, with enticing words of man's wisdom on the Lord's day; thereby leading the simple astray, I think I desire to walk in the *old paths* and not give heed to seducing spirits and doctrines of devils, but to acknowledge the Lord in all my ways, that he may direct my paths.

A. G. P.

For the Signs of the Times.

REVIEW

Statistics of the State of Georgia: Including an Account of its Natural, Civil, and Ecclesiastical History; together with a particular Description of each County. Notices of the Manners and Customs of its aboriginal Tribes, and a correct Map of the State. By George White, Savannah: W. Thorne Williams. 1849. pp. 701.

We find upon our table a volume with the above title, containing a very full and extensive statement of the statistics of Georgia, natural, civil, and ecclesiastical. Within its pages are embraced, perhaps, the only items of the history of this rapidly growing commonwealth, which have yet been compiled and issued from the press for public use. That the author has expended much time and industry in his researches for material for this large volume is very evident. How well or how happily he has succeeded in his laborious efforts, a candid public will judge. A true and correct history is generally considered a fair and impartial statement of

facts connected with the rise and progress of the state, nation, or country of which an account is given.—Our author we believe is what is popularly styled an Episcopalian clergyman, and is personally and officially connected with that denomination of popular religionists who exclude from their pulpit all other popular ministers, who have not received ordination at their own hands; or, in other words, he is a component part of what may be called the “English church” of America, or the religious aristocracy of the United States.

With a mind imbued with a predilection for his own exclusive denomination, with all its ostensible bigotry and uncharitableness, and as rigidly cherishing a prejudice against that sect who are every where spoken against, he seems to have addressed himself to the task of compiling the work now before us. In the examination of this work, we have been particularly struck with the manner in which he has disposed of the old school Baptists in contrast with other denominations, in their numerical, civil, and ecclesiastical aspect. He will not even allow them their general name Baptists, but universally and without a single exception, so far as we have seen, he persists in styling them “Anti Missionary,” while the new school are called in the pleasing and popular style of “Missionary Baptists;” but when it has better suited his purpose he has very kindly appropriated to the new order the exclusive name of “Baptists,” even without the slightest exception or distinction whatever. And still further, in the few pages devoted to the history and statistics of “Religious Denominations,” we find the new school recognised as the Baptist denomination in Georgia, and the old school Baptists are represented as a sort of subdivided or dependent part of the body, yet owing their identity, if not their very being and existence, to the new school or “Missionary Baptists!” He copies into his book from the annual minutes of the new school Convention all their senseless talk about “Gain of Convention, Associations,” and “Gain to Conventions,” and not less prominent in this statistical array is stated with equal care and explicitness, the annual “Loss of Anti Mission Associations.” In not a single instance has our author availed himself of the “means” of which he might possibly have possessed himself, of obtaining a true and accurate account of the old school Baptists in Georgia. He nevertheless seeks information concerning the old school Baptists, of the popular order, for his popular work; and he obtains it, all in their own way, and from their own Minutes, and according to their own stereotyped policy. There would certainly have been as much propriety in seeking information of the Methodist denomination respecting our author's own exclusive Episcopalian order, as to apply to new school Baptists for facts concerning the old school Baptist denomination. But the compiler of this work, not content with his unfairness in thus invariably placing the old school Baptists in a false position before the public, perseveringly persists in calling them, not old school or primitive Baptists as they profess to be, but they are “Anti Mission” and “Anti Missionary,” and are thus *Antied* off throughout the entire book. It really seems that he would represent them as a sort of Ishmaelites, with their hands against every man, and every man's hand against them. But they are *Anties*, as our enemies have it, and must be known as opposed to every thing that is good in this world, including the missionary, tract, and temperance societies, *et omne genus*, which are so boastingly patronized by the popular re-

ligionists of the times. For example we will relate but one instance which, it is hoped, may suffice. In speaking of Bullock county of the “Religious Sects” there he says: “the most numerous are the Anti Missionary Baptists. There are a few Missionary Baptists and Methodists.” But, we are constrained to add, alas for that people or community where “Anti Missionary Baptists are the most numerous!” and especially is it so in the unfavorable account which is given of them by their enemies, for they must be every where spoken against. The scriptures would not be fulfilled if it were not so—But let us read our author a few lines further: In his statistics of “Education” in this county, he continues: “Education is much neglected. The school fund was once sufficient to educate many poor children, but owing to bad management, it has become exhausted. Few newspapers are taken, and few books read.” And now may we not exclaim, “O tempora! O mores!” for in all the ninety three counties named in this work, against not one other in Georgia is such a lamentable story told! But yet further, if our readers will still credit this work, the author remarks: “that as far as temperance is concerned, they are behind the times. Whisky has its votaries. The temperance effort is opposed. Those who have attempted to show the people the folly and ill consequences of intemperance, have been insulted and threatened. Even ministers of our holy religion have publicly denounced the motives and efforts of those who have endeavored to form temperance societies.”—Now if this account be true in respect to the citizens of Bullock county, as our author has related it, then it will pass for what it is worth and nothing more. But we have learnt by our own experience that we must be slow to believe all we hear respecting places or communities where “Anti-Missionary Baptists are most numerous,” especially where those accounts emanate from their opposers, and the devotees of the popular, moral, and religious institutions of the day. Although we have traveled that way, we never stopped in the county, and are therefore unprepared to say from personal observation that the account is true—But it is not our purpose to go into a defense of the charge thus so flippantly alledged against the citizens of Bullock county. We do not however believe they are sinners above all others. If they have become disgusted with the efforts of those who have “endeavored to form temperance societies,” and have already detected the arrant hypocrisy and transparent humbuggery which are so frequently found identified with those who are first and foremost in the crusade, it is certainly no marvel. They ought not in justice to be libelled for that. There are other counties, without doubt, where “Missionary Baptist” are most numerous, and also where education is as much neglected,” and “few newspapers are taken, and few books read,” and where too, it may be found “Whisky has its votaries.” But our author does not state this fact; not he. It would not perhaps suit his purpose quite so well to deal thus fairly and impartially, or even

“In nothing to extenuate,
Nor set down ought in malice.”

If however it would not be like trespassing upon forbidden ground, we might in this connection remind him, if necessary so to do, of places not a few where even his own beloved Episcopalianism has its devotees, and the extensive prevalence of other forms of popular religious professions have extended the full strength of their influence in forming temperance societies; still, notwithstanding all

these combined, and having their free course, and being fully up with the times, yet, despite all this we repeat “Whisky” nevertheless, “has its votaries.”—And we might go still further, if lawful so to do, and inquire of our author, if in his own city, and near his own residence where there is hardly an “Anti Missionary Baptist” who has a local residence or a name, as he almost daily treads its public streets and thoroughfares, he has not had ocular demonstration that there, too, “whisky has its votaries?” But not so with his own county. The people generally of this county, he says “are orderly and temperate.” And all this is true—strictly and justly true—and from our own personal knowledge we can attest the fact. But why not deal fairly and honorably with all? why single out Bullock and place it in unhappy contrast with all other counties; for, in doing this, is there no fear, after all, that it has been more sinned against than sinning? If we mistake not, where ever the popular religious professions of the day prevails, and within the precincts of the swarm of falsely called religious, benevolent, and moral institutions which are now so rampant, it might possibly be found that education is much neglected and but few newspapers are taken, and few books read, and that there, too, whiskey has its votaries. But we forbear.

We took up our pen merely for the purpose of noticing a work which has been, and for ought we know, still is urged upon the patronage of Old School Baptists, especially in Georgia. It is evidently unworthy their money or countenance. The author might have availed himself of facilities afforded for a correct statement of statistics of old school Baptists in this state, but he seems to have purposely avoided it. We understand that another and similar volume of “Historical Sketches” from the same author, in connection with the above, is now in course of preparation and will soon follow. That that work will be characterized with similar uncharitableness and unfairness, not to say downright misrepresentation, designed and purposefully made against the denomination of old school Baptists in the state of Georgia, we have too much reason to fear from the author's well known and cherished hatred of those sentiments and principles which our brethren as a denomination hold dear and sacred as the truths of God's Holy Word.

R. W. E. B.

Marietta, Georgia, Jan. 24, 1852.

For the Signs of the Times.

Mt. Vernon, July 7, 1851.

DEAR BROTHER BEEBE:—At the close of my last letter. I proposed giving an account of my uniting with the church &c. After the meeting referred to, I went to an association in hopes something would be said by some of the preachers that would reach my case; but all the preaching I heard was dark and confused to me, I heard some of the ablest ministers that were among the baptists yet all was chaos to me—the association closed and my mind was deeply troubled, I was in hopes I would get under conviction, but every thing went wrong with me. I however kept trying to get better by doing better, yet, it now appears to me and did then; that there never was as feeble efforts made as I made and as poor works performed—every body else could do something but me. The fourth Sunday in Jan. 1838, I heard a man preach from these words, “*shall the pray be taken from the mighty and the lawful captive be delivered?*” The text, the discourse and all, was so

adapted to my case that I could hardly keep from claiming the promises of the gospel when he began to apply them, but unbelief still kept possession of my heart. The next morning going from home very early still struggling in the dark, all of a sudden light broke into my mind and I was directed to an evening in 1829, nearly 9 years before, where the Lord had manifested his pardoning love. And what astonished me, was, that I did not then take hold of it as a hope in Jesus. But it taught me one lasting lesson, that I could as easily make a world as believe what or when I pleased. The testimony was bright now, and I could no more help believing, than I could believe at will before. I not only believed in Jesus as a Savior, but I believed him to be my Savior, one every way suited to my needs. It was four weeks before the next regular meeting and I felt like it was a long time to wait: for I wanted to tell the church my feelings; but, in a few hours I was glad it was so long, for I got to believe it was all a delusion—yet I felt determined to try again, and start right; perhaps the next time I could do better. Soon after this a young baptist (who is now an able minister of the new Testament) came to my house and my wife told him she believed from the change in my countenance, I had a hope—this she told me, as soon as I got home he commenced talking to me and I unhesitatingly told him my feelings and remarked that I was sure I did not possess a hope for I had never got humble enough; to this he replied, do you know how humble a person has to get to be a christian? I frankly confessed I did not. Before he left me he professed to be satisfied that I ought to go to the church, but I thought I would try myself before I went. Sometimes I would try one experiment and then another to find out if it was right to offer to the church, I did not want to deceive them or myself: but all my conjuring did no good, when the meeting came round I was as unsettled what to do as ever, but some how I went to the church and told them what I had to tell, and they received me—the next day being the 25th day of Feb. 1838, I was baptized by Elder Thomas Young, the pastor of the church. Here I must return a little to make some observations about the state of my mind; for 9 years I never attended a meeting when the door was opened to receive members but what I felt a drawing towards the church, and felt if I only had any thing to tell them, I would go forward; but was anxious for some one to go who had an experience. Again the doctrine of the union was the theme of all the preachers about this time, and I heard them all but could not understand any thing about it. I could plainly discover that the Baptists proved their points by the scriptures which no other people attempted to do; yet I could not fathom the mystery.

After I was baptized I felt as if all my trouble was forever gone. I could not compare my mind to any thing else than a person in a storm for a long time and suddenly getting to port. I felt calm and serene, the scriptures opened to my view with a beauty I never thought of before, and one weeks enjoyment of life was worth all my nine years wandering in the dark. But at the end of one week I got into trouble; I felt all at once as if I had deceived the church, and that every one that saw me was acquainted with the state of my mind—this however did not last me but three days at the end of which time light broke into my mind. So I have continued ever since, up and down, but most of the time down.

I have perhaps been more prolix than necessary, but I have been led to the conclusion that the Lord had a special purpose in my long wanderings; for I have often found poor tempest tossed lambs in the very same condition that I was in, and after telling them my travels they have been enabled to lay hold of their hope.

The hope that this may be of some advantage to some dear soul, has led me to this prolixity.

Yours as ever,

B. B. PIPER.

For the Signs of the Times.

New Canaan, Ct., Jan., 26, 1852.

DEAR BROTHER BEEBE:—I have been much pleased and entertained during the last year in perusing your valuable paper, and here' with make remittance for the next volume, and as your paper is the *Signs of the Times*, I would enquire of you as an attentive watchman, is there not something in the present signs of the times worthy of particular attention? A very bright star from the eastern hemisphere seems to be shining with great brilliancy in our western land, and leading multitudes in his train, of the great, the good, and the wise; not shining with light borrowed from the gaudy ensign of Royalty and Despotism, but with the true radiance of civil and religious liberty, is not the united voice of our great country proclaiming that which will be of weight in the scale of human events? are not the thrones of despotism tottering for their final fall? and do we not hear that power which is "Mystery Babylon" implicitly saying "I sit a queen and am no widow?" and have we not seen, or been assured of that principle of hatred of which we read, Rev. xvii 16, almost universally exists among the people under her dominion, and is ready to burst upon her for her final overthrow? But perhaps I am anticipating to much and to fast, Moses had to wait forty years after he began in his own rough way to deliver Israel, and yet they were brought out from their bondage on "the self same day" in which the time according to prophecy, was fulfilled. I feel assured that "God is not slack concerning his promise" but in His time will fulfill all the good things which he has promised to favor Zion, and that the "stone cut out of the mountain without hands, will become great and fill the whole earth"—

I was much rejoiced to see in the last number of the *Signs* a communication from Eld. James Flandraw, that he yet lives, and that the truth lives in him; and I pray that it may abound in him yet more and more. until the coming of our Lord Jesus Christ—

With sentiments of love and affection to all in the Lord, I remain yours,

WATTS COMSTOCK.

For the Signs of the Times.

Williamston, N. C., Jan. 27, 1852.

DEAR BROTHER BEEBE:—We have received the first No. of Vol. 20, "*Signs of the Times*." I can but rejoice that you are spared as a bold defender of the gospel of God our Savior. May great grace rest upon you which will enable you to contend earnestly for the faith once delivered to the Saints.—Trials and tribulations are a part of the legacy of God's people, and it seems that you have to participate in them some what largely. Many are the afflictions of the righteous but the Lord delivereth him out of them all

Dear brother, will you be so kind as to rectify a mistake or two, which is to be found in my letter, which you published in your first No. of this month, it is to be found on the 4th

page, and 4th column. In speaking of the additions to the churches. It should read, There has been *fourteen* added to our church at Skewarkey by baptism, since May. My daughter Sophia N. Jewett, was the first one who came forward. You know, my brother, how to rejoice with me, and may we give God the glory. The name of the church last mentioned should be Picot, and not Pivot.

You will please correct the mistake as you think proper, you will see that it does not read properly as it stands. I wrote my letter in great haste. You will please excuse my troubling you.

I feel deeply to sympathize with you and yours in your affliction. O may the Lord kindly uphold you by his rich grace.

I remain your unworthy sister in Christ.

MARTHA MARIA HASSELL.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY, 15, 1852.

BEWARE OF DOGS!

A correspondent has requested our views on Psalms lix. 14 & 15.

"And at evening let them return, and let them make a noise like a dog, and go round about the city; let them wander up and down for meat, and grudge if they be not satisfied."

The Psalm from which our text is taken was written by David when under trying circumstances; at a time, it is supposed, when the messengers of Saul were watching for opportunity to slay him. We doubt not that David, in all the important events of his life was a type of Christ; and his trying circumstances on this occasion may prefigure what Christ personally endured in the days of his incarnation, and also what he still endures in the members of his mystical body, the church. The few remarks which we design now to offer will be principally in reference to this last application of the figure.

Dogs are used figuratively to represent the enemies of Christ and his people. God's Darling—prays to be saved from the *dogs*; and dogs are frequently mentioned in the old and new testaments in this figurative sense. David often calls his enemies, and those of the Lord and his church, dogs. Paul warns his brethren and the christian churches to "Beware of dogs," and he speaks of them in connection with the *conscion, evil workers* &c. Christ charged his disciples to give not unto dogs; and God, by the prophet Isaiah compares ungodly watchmen or hypocritical ministers to dogs. "Dumb dogs that cannot bark, sleepy dogs, lying down, loving slumber," and he says, "Yea, they are all greedy dogs that can never have enough." Peter compares certain apostates to dogs, whose filthy habit is to return to their own vomit.—We must be dull indeed, if from all these scriptures, we cannot derive some useful instruction and wholesome admonition. But in order that we may be profited by the scriptural use of the figure, it may be proper to consider some of the more prominent propensities and peculiar traits of the animal. Of all the various species in the animal creation, we know of none more diversified in form, size disposition and general appearance, than the dog, yet they all have some traits of character alike. They are all unclean animals—all enemies to sheep—and all fond of blood—especially of sheeps' blood. Foxes and wolves are classified by some naturalists, as belonging to the dog family; and all are used in the scriptures as enemies to the church of God.

Without spending time or occupying more space in examining the figure, we will look

for its adaptation to represent false prophets under the old, and anti-christian preachers under the new dispensation. There were false prophets among the people—Israel, even as there shall be, and are false teachers among you—the churches of Christ—under the gospel dispensation; and these are as diversified in appearance, talents, and doctrines, as the animal to which they are likened. Some appear very docile—and loving—ready to make the acquaintance of any body and every body—and like the dog, it is hard to kick them out of the corner. They will hang round the church; profess great devotedness to the cause and peculiar love to all the members, but they who lie down with them, will be apt to *rise up with fleas*. Some anti-christian teachers are of a morose, irritable character, and like the dog, ready to pick a quarrel with any body or any thing—you must not come near their parish bounds—or look at a bone they may have—or you will encounter their rage. Some false teachers, like dogs are very noisy—and disturb the quietude of the neighborhood with their incessant barking and howling—so that the people never know when to prepare for battle—as their watch barks as fiercely at the moon, as when the enemy is in reality approaching.

The friendship of almost any false teacher can be bought up for flattery or filthy lucre—just as the partiality of a dog may be secured by petting or feeding him. Dogs, though exceedingly jealous of other dogs, will often congregate together, and go in company, secretly by night into a flock of sheep, and kill and mangle the whole flock, and then clean the blood off from them, and return to their respective homes before day light, and appear as innocent, as though they had done no mischief at all. Many such convocations—crusades and massacres have been perpetrated on the the flock of Christ by the ministers of Satan. But time would fail to carry out the similitude in all its bearings.

All dogs are remarkable for keen appetites, and the prophet of the Lord says, "they can never have enough," and it would be a curiosity, worthy of Barnum's Museum, to find a minister of Satan, satisfied with his unrighteous gains, or who did not covet his neighbor's property—"Like the two daughters of the horse leech, they cease not to cry, Give! Give!!

"*And at evening let them return.*" The inspired writer represents these dogs as making their periodical visits to the environs of the city. When exposed to the broad glare of day they retire; but at evening, in the twilight, in the dark and black night, they return. When the unsuspecting victims which they have marked, are reposing in slumber—and when not easily seen at a distance—they return. Dogs frequently pay their nightly visits to cities and public places, for a variety of objects—sometimes to bite and devour, sometimes to pilfer, and sometimes to carry off nuisances—which perhaps they would be ashamed or afraid to carry off in open day light. All this may denote the sly insidious, covert workings of ungodly ministers.

"*And let them make a noise like a dog.*" The psalmist had described his enemies by the same figure in the sixth verse of this psalm, and in the eleventh verse, he says, "Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our Shield." Annoying as the messengers of Satan are to the children of God, the annoyance is overruled for their good. They need this and every other affliction to which they are exposed, to remind them of their constant dependence on God, for pro-

tection—and for all things they need. David also speaks in the context, of the *sin of their mouth, and the words of their lips—their pride, their cursing and their lying which they speak.* Nevertheless, for the benefit the saints shall derive by it, he would have them return at evening—and *make a noise like a dog.* No dog can imitate the bleating of sheep, and it is a mercy that ungodly ministers cannot very accurately counterfeit the experience of christians. Yet we have known some simple hearted christians, appear to exult when they have heard anti-christian preachers advance some things which were true. But David preferred to have them preach their own doctrine; he did not wish them to make a noise like a sheep; lest they might thereby beguile—decoy—and betray the flock. The noise which a dog makes always puts the sheep on their guard—their heads are together at the sound, and they are watchful—hence, “Let them go round about the city,” or the church which is called a city; but don’t let them in—“For without are dogs, and sorcerers, and whoremongers, and murderers, and whosoever loveth and maketh a lie.” Rev. xxii. 15. Without—is their place, and let them go round about the city; let them wander up and down for meat. As they have no guide—professing to be *free agents*, they wander—they have no certain course—they may pursue the creed of papists—or protestants—embracing old theories or new, and sometimes they may wander up, and sometimes down—yet in all their wanderings, they are in pursuit of meat—something to consume upon their greedy carnal appetites—for their god is their belly, and they believe that gain is godliness—their objects are invariably selfish, and they can never have enough. “*And grudge if they be not satisfied.*” To grudge is to envy and feel bad to see others possessing what they do not possess. This rankling, envious, bitter spirit is so obviously characteristic of the false teachers—anti-christian preachers, and hypocritical professors that the most unpracticed eye of God’s children—can hardly fail to discover it.

In compliance with the request of our correspondent we have written the above illustration of the text—proposed for consideration, and although our view does not place the emissaries of Satan in any flattering light, we have no apology to offer; for we believe the picture drawn, as far as it goes, is true to the life.

Lebanon, Warren Co., O., Jan. 27, 1852.

BROTHER BEEBE:—If I know what I believe, I do most assuredly believe, that Christ the spiritual Life and Head of the church always existed. But, I think I do not know what you mean by *vital union.* Do you mean, that God’s elect previous to regeneration, are parts and parcels of Jesus Christ, as the Jews are parts and parcels of Abraham? If so, I think you and I do differ widely: for, I do not believe, that there is any more of the nature of Christ in the elect before regeneration, than there is in other men. But in regeneration, they are born of God, and partake of that spiritual life which was given them in Christ before the world began, when as yet there was none of them in actual existence.

SAMUEL WILLIAMS.

Reply to Brother Williams:—

By the words *VITAL UNION*, as used by us, in setting forth our views of the relationship subsisting between Christ and his church, we mean precisely what the words signify—by *vital* we mean life, and by *union*—relationship, connection, harmony, and identity.—That the church has no other spiritual life than that which was given her in Christ Jes-

us, before the foundation of the world: that this life was and is hidden with Christ in God, from everlasting.

We neither mean that the elect of God are *parts or parcels* of Christ, in their unregenerated persons, nor that the Jews are parts or parcels of Abraham. We have never so understood the subject, nor have we ever so intended to express it. The whole family of Israel after the flesh, were once embodied in the single person of Abraham—and by natural generation descended from him. His name, his person, and the covenant made with him embraced them all—not as *parts and parcels*, but as a unit. So also the church of God, in her spiritual existence—had her origin with Christ in God. “In him was life,” and He is their life; and He only hath immortality—so that without Christ in us, we are destitute of eternal life—or immortality. We think the terms, *parts and parcels* inapplicable, and unappropriate; for Christ is not divided—his church is one whole, complete and perfect body. “There is one body, and one spirit, even as ye are all called in one hope of your calling.” True this body has many members; but all are one with Christ; even as Christ is one with the Father.

We are astonished that brother Williams or any other brother should have thought it possible that our arguments in defense of an eternal vital union of the church in and with Christ, were designed to prove that the human or Adamic nature of God’s people independent of regeneration, was eternally vitally united with Christ. How then could they ever have been, in any sense, *dead* in trespasses and sins?

Brother Williams, virtually admits what we call *vital union*, namely, that Christ is the Life and Head of his church; and as such has always existed, and that the church has no other spiritual life than that which was given her in Christ, and which was hidden with Christ in God, before the world began: for he fully denies that they possessed in their Adamic nature any principle of spiritual union with Christ, as we do. “That which is born of the flesh is flesh, and that which is born of the spirit is spirit,” and, “That was not spiritual which was first, but natural, and afterwards that which was spiritual.” Our human nature was given us in common with all the the rest of the human family—in Adam. In him we existed, in him we sinned, in him we fell, and in him we all die. Our spiritual life, if indeed we have any, was given us in Christ Jesus—and we have it in him in common with all the heirs of glory. And although our natural persons—as the children of the first Adam, were marked and embraced by the choice of God in election—to be in due time quickened with a new, spiritual and heavenly life—which was secured for us in Christ, before the world began—yet, until the time appointed of the Father, in our election, we were without God, and without Christ *in the world*, consequently we being without Christ—were without spiritual life. “For this is the true God, and eternal Life.” We know of none, among the Old School Baptists—who believe that there is any of the nature of Christ in the unregenerated children of men—whether elect or reprobate. But we all believe, that in regeneration the saints of God are born of God, and partake of that spiritual life which was given them in Christ Jesus, before the world began; anterior to their creation in Adam.

It is far from our design to reflect on brother Williams, or any other brother, for

having failed to comprehend our views on this important subject; we acknowledge the imperfection of our manner of expressing our views: and we certainly have felt our inability to comprehend the precise views of some of our brethren—this however we do not charge to any lack of clearness in their language—but rather to our own dullness. And we have now to confess frankly, that we discover no essential difference, between the views here expressed by brother Williams, and those advanced by brother T. P. Dudley, and others, in which they contend that all our natural life is Adamic, and all our spiritual life is Christ; and that in consequence of these two natures existing in the regenerated—while in this house of their pilgrimage, originates and is perpetuated the christian warfare. If brother Dudley means more, or brother Williams means less—the fault is ours—being too dull to comprehend the difference. We may differ widely—or at least appear to differ widely in modes of expressing our views—but we need patience, forbearance, and brotherly kindness—to be exercised one towards another. May God grant to increase in us the exercise of these graces—for Jesus sake.

Mammon.

The Holy Ghost discarded, and the god of this world inaugurated by Puritans and New School Baptists.

We find an article in the last number of the New York Recorder, (a New School Baptist paper) copied from the Puritan Recorder, commended, and urged as worthy to be imitated by Baptists, in which the endowment of Andover Theological Seminary, some fifty years ago is stated as the procuring cause of the existence of Professor Stewart, with all the new discoveries he is represented to have made in the *science* of divinity, and the multitude of students instructed by him at that school, with all the wonders performed by him and them.

A few thousand dollars invested, according to the opinion of the writer, has produced all the wonderful commentaries of that learned man, also some fifteen hundred graduates who have learned the *art or science* of interpreting the scriptures; more than one thousand preachers, and two hundred missionaries have resulted from this investment of filthy lucre. The Unitarian heresy has been arrested, and the divinity of Christ established by money, and the good already accomplished by this trifling investment, is said to be but a small part of what it is yet to accomplish. We have not room to copy the whole article, but we will copy the concluding paragraph, verbatim.

“Now let it be considered that not one of these things could have been done so well, if done at all, had not that institution been well endowed. All this good therefore may be said to result, under God, from a liberal investment of money for Christ’s sake. All this would never have been done but for the subjugation and consecration of Mammon. It never would have been done, had not some few rich and noble been called. Verily the god of this world is worth something—in his place.”

Now it becomes a question of great practical importance and interest, to those who have wealth, whether similar good may not again be done by similar investments.”

The Holy Ghost is not mentioned or alluded to in the whole article, as having any thing to do in the matter, unless we are to infer an allusion, where the writer says that “Not one of these things” (including the expounding of the scriptures, the making of over 1000 ministers, and 200 missionaries; arresting heresy, and defense of the divinity of

Christ.) “could have been done so well, if done at all, had not that institution been endowed.” If the Holy Ghost is here alluded to by the writer, as the promised Comfortor who should abide with God’s children forever, and open to them the scriptures, call men in to and qualify them for the ministry, &c., then the allusion is most shockingly blasphemous for the article assumes that even the Holy Ghost, could not have done these things so well, if he could have done them at all, as they are done by the appropriation of money.—The writer has used the words “*under God*” but in what sense? Can he mean that the money was raised and the school endowed under the authority of God, by his command, and in obedience to his word? if so, why does he not point us to the record of that command? This they have never attempted to do, this they cannot do. For God has never given such command, hence in saying *under God*, they evidently make void his authority by their own tradition, and teach for doctrines the commandments of men.

What can be more insulting to the Divine Majesty, than for men to assume the attributes of the Holy Ghost, in opening the scriptures, calling, qualifying, and taking the charge, government, protection, &c., of the ministry, and pretending to improve a policy which God has pronounced perfect?

“All this would never have been done but for the subjugation of Mammon!” Mammon, the writer correctly defines to be the god of his world, an idol! And the very idol too, whom Paul says has blinded the eyes of those who do not believe. But the Puritans have *subjugated* this heathen deity, “consecrated” and set him up, in what they call the church. They have seated him in the Temple of God, and in place of God himself, and ascribe to him the revelation of eternal things, the calling and qualification of the gospel ministry, and finally they say to the people, as Aaron said to Israel, “These be thy gods, which brought thee up out of Egypt,” &c. If as the writer avers, “the God of this world is worth something,” it must be “*in his place.*” And where is his place? In the world. Don’t bring him into the church of God; for if any man defile the Temple of God, him will God destroy.

We are not surprised that the Puritans, who in their palmy days, slaughtered the saints and all others who would not conform to their church and state establishments, should thus openly expose their idolatry; but to find the conductors of the N. Y. Recorder, the mouth piece of the new school Baptist of this state treading so closely in their steps and recommending the consecration of an acknowledged idol among professed Baptists, is somewhat startling.

Postage:—We are informed by brother James Ballard, that some of our subscribers in his vicinity are discontinuing their subscription to our paper because the post master charges them at the rate of 80 cents per year for the 24 numbers which constitute our volume. To prevent further imposition, we republish the rates of postage on Semi-monthly papers, of the size, weight, and character, of the “Signs of the Times” established by the Congress of the United States. viz.

For all distances less than 50 miles, 2 and a half cents per qr.

For all distances over 50 miles, and not over 300 miles, 5 cts. per qr.

For all distances over 300, and not over 1000 miles, 7 and a half cts. per qr.

For all distances over 1000, and not over 2000 miles, 10 cts. per qr.

For all distances over 2000, and not over 4000 miles, 12 and a half cts. per qr.

All over 4000 miles, 15 cts. per qr.

Two thousand miles from our office of publication will cover all parts of Alabama. Hence, the legal postage on the Signs of Equality, Coosa Co. Ala. is 10 cts per quarter, or 40 cts. per year, and any postmaster charging more, is liable to a prosecution. Those who have paid 80 cents per year can recover the excess back again if they will prosecute. We request all our subscribers from whom illegal rates of postage are exacted to inform us, and we will call on the Post Master General for redress, or take such other measures as the case may require.

The above rates are an exact copy from the official instruction, given by the Post Master General of the United States to the Post Master at the Post office in this place.

A Supper for the benefit of a grave yard. The Shepherd of the Valley, a Catholic paper published in St. Louis, and one of the most bigoted and intolerant papers to be found in the United States, lately contained the following queer notice, which we give as a curiosity.

"A supper will be held at the Tobacco warehouse on the evening of Tuesday, the 13th inst., for the benefit of the graveyard at New Bremen, belonging to the Holy Catholic church, of which the Rev. Father Anselm is the pastor."

The Western Watchman says that a short time previously, there was a dance in behalf of Grace church, of the same city.

Advent Herald.

We have also had several Fairs, for the benefit of what is called "Grace Church" in this place. Indeed the *subjugation and consecration*, of Fairs, Oyster suppers, Dollabies, pin-cushions, mock post offices, and wheels of fortune, as well as "Mammon" to the use of popular religious establishments are as common in our country among protestants as the like trickery is among catholics in Spain or Rome.

Washington's birthday.—A correspondent of the New York Observer, suggests that, as this anniversary occurs on Sunday, the 22d inst., it should be employed by clergymen as a suitable occasion for enforcing the religious sentiments of the "Father of his country."

REMARKS. What were the religious sentiments of Gen Washington? Dr. Ely ranked him with infidels, when he proposed "A christian party in politics" and declared that up to the date of his Oration, (which was, we think, about 1825,) we had not had a religious President. Gen. Washington was not even a professor of religion. When at home, at Mt. Vernon, he usually attended an Episcopalian meeting, but his religious sentiments, if he had any, were directly in opposition to enforcing any body's religious sentiments. As a statesman, and as a friend to his country, and as a friend to mankind, his whole influence was directed in defense of the liberty of all mankind to worship God according to the dictates of their own conscience. But since his disease the sacred repose of his tomb, is invaded by all sorts of religious hyenas, and his ashes tortured into some seeming countenance of religious oppression, against which his whole life was devoted.

The same class of clergy, who in his lifetime denounced him as an irreligious man, now that he is dead, talk of enforcing his religious sentiments. His name is now placed at the head of some of the popular religious institutions of the day, with which he never stood connected in life, and whose fundamental principals he opposed both in theory and in practice.

We know not why Sunday should be a more suitable day for the desecration of his name, than any other, unless it be that as the clergy have consecrated the day to the service of the Most High God, they intend both to mock the Divine Majesty, and insult the illustrious dead, and clandestinely appropriate to their iniquitous cause the importance of his great name, and thereby mislead the ignorant, and induce them to believe that Washington held the puritanical and fanatical doctrines which are advocated by the New York Observer.

Miscellany.

—Missouri iron is famous. Equally remarkable is the Pilot Knob in Madison county of that State. Pilot Knob is 700 feet to the summit is a *naked body of ore*, free of earth and stone, singularly traversed and intersected by cracks or veins, as if in a freak of nature to facilitate the quarrying and removing the treasure. The property is owned and worked by a joint-stock company, whose possessions extend to 15,000 acres of land.

WHAT WILL OUR GRANDMOTHERS SAY?—There is said to be a knitting machine in operation in Philadelphia, which knits three hundred and eighty stitches at each turn of a small crank, which crank, may be easily turned by hand from one hundred to one hundred and fifty revolutions per minute or at the rate of about three million per hour.

A MODEL HUSBAND.—Governor Morris, if we may judge by the testimony afforded by his treatment of his wife in his will, must have truly been the "model husband." In his will, made a short time before his death, after settling upon his wife a liberal allowance, he says: "And, in case my wife should marry, I give her six hundred dollars more per annum, to defray the increased expenditure which may attend the connection."

A lady seventeen years of age, in Newburyport, has lately become the mother of a family of children, the youngest twenty-five years of age, the eldest thirty-three. She married their papa—aged sixty-five.

A Persian poet says, the heavens are a point from the pen of God's perfection; the world is a bud from the bower of his beauty; the sun is a spark from the light of his wisdom; and the sky is a bubble on the sea of his power.

Female teachers in the Boston public schools receive, for the first years service, two hundred and fifty dollars; for the second, three hundred; for subsequent years, three hundred and fifty.

—There is no coal in Nashville, and it is thought the gas company will have to suspend operations. Coal cannot be had at any price.

MARRIED.

At Middletown, Delaware county, N. Y., January 15th, by Eld. Isaac Hewitt, Mr. CORNELIUS D. SANFORD, to Miss SARAH M. FULNEE, both of Middletown.

At Wells, Maine, on Thursday evening, January 1, 1852, by Elder Wm. Quint Jr., Mr. J. NELSON HART and Miss JANE GETCHELL, daughter of Robert Getchell; all of Wells.

OBITUARY.

Sidney Jan. 16, 1852.

BROTHER BEEBE:—By the request of an esteemed, but an afflicted brother, Dea. Otis Atwood of South Richland Oswego Co. I send you the following brief obituary notice for publication, the subject

of which is his beloved companion, who is no more. DIED, in South Richland Oswego county, in August last. Mrs. SALLY ATWOOD, wife of Dea. Otis Atwood in the 63rd year of his age. Sister Atwood cherished the hope of pardoning mercy through the blood of the great Redeemer, while she was a resident of the Town of Westmoreland in Oneida county. She was baptized by Elder Phileo in 1818, when she commenced her christian travel in the Zion of God. She was subsequently a member of the baptist church in Whitesboro, and afterwards removed her relation to the church in Trenton, where she held her membership until the time of her departure, to the "better country, that is an heavenly." During some number of years of her membership with the church in Trenton, it was my lot to be the humble servant of that people. And mine was the happiness too, to witness that promptness and punctuality in her attendance, in the sanctuary, at the water side, and at the table of our Lord, that "declared plainly" that these were the places that she chose to frequent; and where her heart delighted to dwell. Some few years since Deacon Atwood purchased a farm in the Town of Richland where the family were comfortably settled. And, although they contemplated that, as their last earthly home, yet, how striking, how trying and disappointing to their hopes and expectations was that providence, that told them that, affectionate and tender Mother—that endearing and confiding companion could stay with them no longer. The suddenness of her illness and death, rendered the case the more peculiarly trying. She was seized with a violent pain in the stomach about eleven o'clock at night—and though medical aid was soon obtained, yet so rapid was its progress as to baffle human skill, and in the short space of about nine hours it loosed the last cord of life, and sister Atwood was at rest.

My present companion being the younger sister of the deceased, the news soon reached us, but not until recently could we comply with the request, to visit our afflicted brother. Often had we done so, and as often received, the welcome greetings of the warmest paternal affection; from a recollection of which, the thought for a moment, would fit o'er the mind, that so, would it be again. But alas! not so—for the next thought would cause us to say—while on our journey.

How lonely the path that we tread,
What gloom is spread over the way;
Although her glad spirit had fled,
So swift, to the regions of day.

And as we the dwelling approached,
As once, her, kind greetings to share;
The language of Providence spoke,
"Your sister—your friend is not there."

The sighs of a grief stricken companion; the tears of the bereaved sons and daughters, told us their loss, while, the vacant seat in the domestic circle, and that silence which is like the stillness of death confirmed the sad truth. But, though death had been there and left its blank—never again to be filled, yet we could not murmur—nor could we sorrow "even as others which have no hope" for, we remembered her faith, and her unshaken confidence, in that Savior, whose love was her theme—whose grace was her dependence, and whose promise she believed. That newly made mound of earth in yonder group of the dead, told us where they laid her. There we stood. But faith bid us look beyond the veil. Bid us leave, all that is mortal in the hand of him who hath abolished death and brought life, and immortality to light through the gospel.

I would say further that a son of the deceased, Mr. Tho. Atwood of Marcy; Oneida Co., had been called in providence a few months previous—to part with his second companion, each of whom had left him two small children, the latter in their infancy. But while thus afflicted, it was a consoling thought that he had a mother whose tenderness to them, was the same as to those of her own. But that consolation, was of short duration. The hand, upon whose care they were cast, was soon withdrawn. The four little ones are now left with two weeping daughters, and their afflicted father.

Unknown are his footsteps, and deep are his ways,
Yet all will redown to his glory, and praise;
May the hand of his mercy, whence blessings distil,
Constrain us to bow, to his counsel and will.

O may we rejoice in the plan of that grace,
By which are secured the great blessings of peace!
While all earthly comforts, must fade and decay,
One gift of his hand, he cannot take away.
One gift, and though but one, yet greater than all,

Than ALL that have reached a lost world since the fall;
But GREAT as it is, yet the wonder is done,
And that precious gift—was the gift of his Son.

Yours in the bonds of truth,

N. WATTLES.

Delaware County, N. Y., January 1852.

BROTHER BEEBE:—I send you for publication, a notice of the death of our beloved brother NATHANIEL ROBINSON, who departed this life January 6th 1852, in the 76 year of his age. Brother Robinson united with the first baptist church in Roxbury about the year 1814, and continued a worthy member of the old fashioned order of baptists until his death; and earnestly contended for the faith once delivered to the saints. His walk and conversation manifested that he had been with Jesus. He would frequently say he had no greater joy than when the children of God were walking in the truth. Myself and wife visited him a short time before his death, he conversed freely on the subject of his departure and of his hope in the Lord Jesus Christ—"For we know if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." He requested us to sing,

"O land of rest!" &c.

While we were singing he raised his hand out of the bed, and beat the time regularly until we had sung the verses, and then exclaimed; That was heavenly music. He retained his senses until the last moment. We trust he fell asleep in the arms of Jesus.

By his request his funeral discourse was preached by Eld. James Mead, from Rev. xiv. 13. "Blessed are the dead, which die in the Lord."

"O, land of rest, for thee I sigh,
When will the moment come,
When I shall lay my armor by
And dwell with Christ, at home?"

No tranquil joys on earth I know,
No peaceful sheltering dome—
This world's a wilderness of wo,
This world is not my home.

To Jesus Christ I sought for rest—
He bade me cease to roam,
And fly for succor to his breast,
And he'd conduct me home.

I should at once have quit the field,
Where foes and fury roam,
But, ah! my passport was not seal'd,
I could not yet go home.

When by affliction sharply tried,
I view'd the gaping tomb,
Although I dread death's chilling tide,
Yet, still I sigh for home.

Weary of wan'ling round and round,
This vale of sin and gloom,
I long to leave the unhallowed ground,
And dwell with Christ, at home.

Yours &c.

ISAAC HEWETT.

Wetumpka Ala., Dec. 27, 1851.

DEAR BROTHER BEEBE:—You will please insert in the Signs of the Times the following obituary notice of the death of a much beloved brother in Christ viz, THOMAS W. TURNER, who departed this life at his residence near Lowndesboro, Lowndes County Ala., on the seventeenth day of August last, after an illness of about three weeks aged forty years eleven months and twenty six days. Brother Turner was baptised and united with the Lowndesboro Church in the year 1844, he was orderly in his deportment a firm advocate for the faith of the gospel and an humble christion. He was blessed with much of the good things of this world, but did not trust in uncertain riches, he was industrious and vigilant in the pursuits of life, but it was a great pleasure to him for his house to be the home of the brethren who called on him. He was benevolent and kind and liberal to the Ministers of Christ. He was an agreeable Husband, and affectionate Father, and looked well to the comfort of all about him. I was not present during his last illness but I have learned he was entirely resigned to his death and that the Lord blessed him with the triumphs of faith and gave him a view of a clear passport to a better world. He leaves an affectionate wife, and a family of children, and a large circle of friends and acquaintances to mourn their loss. We deeply sympathize with the bereaved family, the church of which he was a member feel sensibly the loss of brother Turner. But we sorrow not as those who have no hope for we are confident that our loss is his eternal gain, for we trust he has gone to the bosom of his Redeemer to enjoy those mansions which

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., MARCH 1, 1852.

NO. 5.

POETRY.

RELIGION.

Through shades and solitudes profound
The fainting traveler winds his way;
Bewildering meteors glare around,
And tempt his wandering feet astray.

Welcome, thrice welcome, to his eye
The sudden moon's inspiring light,
When forth she sallies through the sky,
The guardian angel of the night.

Thus mortals, blind and weak, below
Pursue the phantom bliss, in vain;
The world's a pilgrimage of woe,
And life a pilgrimage of pain.

Till mild Religion, from above,
Descends, a sweet engaging form—
The messenger of heavenly love,
The bow of promise in a storm.

Then guilty passions wing their flight,
Sorrow, remorse, affliction cease;
Religion's yoke is soft and light,
And all her paths are paths of peace.

Ambition, pride, revenge depart,
And folly flies her chastening rod;
She makes the humble contrite heart
A temple of the living God.

Beyond the narrow vale of time,
Where bright celestial ages roll,
To scenes eternal, scenes sublime,
She points the way, and leads the soul.

At her approach the Grave appears
The Gate of Paradise restored;
Her voice the watching Cherub hears,
And drops his double-flaming sword.

Baptized with her renewing fire,
May we the crown of glory gain;
Rise when the Host of Heaven expire,
And reign with God, for ever reign!

MONTGOMERY.

From the Western Recorder.

LINES.

On all, oh God, thy power hath made,
That dwells in wide creation's space,
In glowing colors, bright displayed,
The imprint of thy hand I trace.

Each bud and leaf in nature's bower,
That deck the glade or robe the tree;
Each waving branch or tinted flower,
All whisper to my heart of Thee.

When eve has veiled her dreamy face,
And seeks her couch 'mid stars and dew,
Each trembler in yon boundless space,
Thy impress shows in sheen and blue.

The wave that leaps from fairy shells,
And lightly dances o'er the sea,
Breaks in soft murmurs, as it swells,
Lifting its head and hymn to Thee.

The tempest, too, that wildly sweep,
While lightnings flash and thunders roll,
Proclaim thy power from deep to deep,
In anthems rung from pole to pole.

Where e'er the foot of man hath trod,
The mind can reach, the eye can trace;
We see the foot prints of a God,
On every thing throughout all space.

Jan. 16, '52.

MORRIS.

Psalm Cxxvi.

When God from sin's captivity
Sets his afflicted people free,
Lost in a maze, their mercies seem
The transient raptures of a dream.
But soon their ransom'd souls rejoice,
And mirth and music swell their voice,
Till foes confess, nor dare condemn,
"The Lord hath done great things for them."
They catch the strain and answer thus,
"The Lord hath done great things for us;
Whence gladness fills our hearts, and songs,
Sweet and spontaneous, wake our tongues."
Turn our captivity, O Lord!
As southern rivers, at thy word,
Bound from their channels, and restore
Plenty, where all was waste before.
Who sow in tears shall reap in joy;
Naught shall the precious seed destroy,
Nor long the weeping exiles roam,
But bring their sheaves rejoicing home.

COMMUNICATIONS.

For the Signs of the Times.

Southampton Pa., Feb. 13, 1852.

DEAR BROTHER BEEBE:—In reading the book of Ruth, a short time since, I became much interested in its contents. It was not so much on account of the painfully touching incidents which attended the family of Elimelech during their sojourn in the land of Moab, in their literal application to them, that I felt a pleasing interest in perusing it, as it was in the contemplation of the revelation of the purpose of God and His grace, which are therein exhibited. The reason assigned by the inspired writer, why this family left the land of Canaan was, that there was a famine in the land. And as God has a purpose in all that He does, or suffers to be done, and governs and rules in providence and grace for the accomplishment of His will, we may safely conclude that he had a purpose in, and governed the steps of this family. Perhaps it would not be going too far to say, that in the record under consideration is seen the unfolding of God's purpose, love and grace in the salvation of His elect among all the nations of the earth. Hence, it is with interest and delight that we peruse what is therein declared, for it bears the impress of Sovereign and divine ruling to that end. Ruth, to whom much of the book refers (and who said to Naomi, Entreat me not to leave thee or to return from following after thee, for whither thou goest I will go, and where thou lodgest, I will lodge, and thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried, the Lord do so to me, and more also, if ought but death part thee and me) was a Moabitish woman, and the widow of one of the sons of Elimelech. God had ordained that the Moabites should not enter into the congregation of His people, even unto the tenth generation. It was of the daughters of this people, that the sons of Elimelech took to themselves wives, and it was after the death of Elimelech and his two sons, that the more immediate circumstances occurred which led Ruth to address Naomi in the language to which I have referred. After the death of her husband and two sons feeling her wretched condition, in a strange and idolatrous land, as is evident from her language to her friends on her return to Beth-lehem-judah, Naomi took her journey and returned to that land from whence she came. Her daughters-in-law, manifested a desire to go with her, but she entreated them to return to their mother and their gods. Orpha did return, but Ruth clung to Naomi. It appears quite evident to me, that Ruth had some knowledge of the God of Israel, and hence her willingness to turn away from the gods of the Moabites, which she was not only willing to do, and to leave her native land and kindred behind, but she earnestly pressed her pathetic entreaty to Naomi, to suffer her to go with her to the land of Canaan, and

there with the house of Jacob worship the God of Israel. Their God, said she, shall be my God, and with His people I desire to live, and with them let me die. But it was otherwise with Orpha. At the suggestion of Naomi, she could easily part from her with whom she had resolved to go, and return to her mother's house and her idol gods. We sometimes see people who profess to have much love for the saints, and they appear to run well for a season, but when that which appears to them to be of a discouraging nature comes before them, (which perhaps God has placed before them for the very purpose of separating them from the people and worship, to whom and which they were united in pretence only) and then the lamentable truth is made manifest that their pretended zeal, love and fellowship, were without any foundation in the heart. Of all such, the Apostle hath said, If any man draw back, my soul shall have no pleasure in him. But in the case of Ruth, it is very evident that her desires were deeply rooted in the heart, and that they had been written therein with the finger of God. Her mind and affections soared above the pestiferous atmosphere of idolatry; and that worship had lost its charms to her. It appears evident that the God of Israel had revealed to her something of his character, the joys of His salvation and the sublime glories of His worship, and in the enjoyment of them she desired above all other things to live and die. But as has been already said, there is something more in this subject, than is found literally in the mere act of Ruth, in leaving Moab, to dwell in Beth-lehem. There was an inheritance in Canaan, and as the thing was over-ruled by the governing hand of God, through it, Ruth became the bride of Boaz, and was thus identified with the chosen people of God. Boaz was a near ancestor of king David, and it was through this lineage that Jesus Christ, (who was the Son of David according to the flesh) was made manifest. And so far from the circumstances attending Elimelech and his family in connexion with this Moabitish woman being unattended with interest and instruction to us, they are pregnant with interest and instruction in setting forth the infinite wisdom, Almighty power, the sovereign will of God, and the certain accomplishment of the eternal purpose which He purposed in Christ Jesus our Lord. And in all the dealings of God with his people, all that occurs with them, what they witness and experience from day to day, and in a word all that occurs in heaven and earth, are but developments and parts, (if the term parts be proper) of the consummation of the will of Him who doeth according to His will in the armies of heaven and amongst the inhabitants of the earth, and whose hand none can stay, or say unto him, what doest thou? even the will of Him who hath declared the end from the beginning, and from ancient times the things which are not yet done, saying My counsel shall stand and I will do all my pleasure. For the manifestation of His will or counsel in its revealed

glory, all things are ordered and governed by Him whom the wrath of man shall praise, and who is from everlasting, the same unchangable being, and who is before all things, and by whom all things consist. And all the circumstances (as we call them speaking after the manner of men) which attended Elimelech and his family, as well as those surrounding Ruth, were ordered or over-ruled by the Eternal God, for His glory. But I will pass to take some notice of the lonely widows, viz., Naomi, and Ruth on their arrival in Beth-lehem-judah. But before coming directly to this point, it may not be improper to make some passing remarks relative to the departure of Elimelech from that land. It appears that he left it with a view to relieve himself and family of a providence with which God was then chastening His chosen people, who were then dwelling in the land of Canaan. The scriptures inform us that there was then a famine in the land, and this is assigned as the reason why Elimelech left it, and settled in Moab. It appears to me, to be a reasonable inference at least, that this family, had an eye more to worldly ease, than to submission to the righteous will of God. If this were the case, they were reprehensible for it, and it was certainly the case, that during their sojourn in Moab, they were visited with still deeper afflictions than those which were resting upon Canaan. And notwithstanding God had a special purpose in it, as is seen in the event, and made manifest through Ruth, yet all this was hidden from them at the time, and they acted with a view to worldly comforts and interests, and their conduct savored more of selfishness, than of submission to the providence of God, and an acknowledgement of the righteous dispensation of His providence. It is probable that the removal of Elimelech to the land of Moab, was during the time when the Midianites oppressed the Jews, and we would conclude that it was his duty to have remained, and with the Jews faced the enemy, and to have endured the afflictions with the people of God, hence, he was as reprehensible, as if God had not had a special purpose in it, for it is evident I think, that he acted from selfish purposes, and not with a view to glorify God, in this removal. But to return to Naomi and Ruth. After the death of her husband, and sons, bereft of her dearest earthly joys. Naomi, beyond a doubt felt, and deeply felt her lonely and distressing condition, as a widow and a stranger in a strange land, and could perhaps adopt the language of those who sat down by the rivers in Babylon, and wept when they remembered Zion. Great as the undertaking may have been, in the language of the prodigal, she said, I will arise and go to Beth-lehem-judah, and tell my brethren of my sorrows of heart, and bitterness of soul. And with her went Ruth the Moabite. And when they came to Beth-lehem, it came to pass that all the city was moved about them, and they said Is this Naomi? And she said call me not Naomi, call me Mara, for the Almighty hath dealt very bitterly with me. I went

out full, and the Lord hath brought me home again empty, why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me. She had gone out full, but had now returned emptied and had dwelt in a land of idolatry, although we have no account that she ever joined herself to idol worship, but she had been brought to realize that the Lord had testified against her, and she returned emptied, stripped, humbled and submissive, and she openly acknowledged the righteous and chastening hand of Israel's God. Whenever the covenant people of God become so far unreconciled to the righteous providences of God unto them, that they attempt to direct the order of His providence, by some shifting or turning scheme of theirs, they do, I believe, invariably pierce themselves through with many sorrows. How precious then, is that grace which makes them submissive to the will of the Father of mercies, and the God of all grace. And what can be more wisely adapted to the teaching submission to the will of God, than the application by the Holy Spirit to the heart of the tempest tossed believer, than the ever shining truth, that all things work together for good, to them that love God, to them who are called according to His purpose? But to return to Naomi. She had rights in Canaan which her sojourn in the land of Moab had not entirely destroyed. The inheritance of Elimelech remained, but it must be redeemed, and that redemption must be effected by a kinsman, which was done by Boaz, who married Ruth the Moabite who had said to Naomi, Entreat me not to leave thee, nor to return from following after thee, thy people shall be my people, and thy God my God. But we are not to conclude that God began to work and control events with Ruth after her arrival in the land of Canaan, and circumstances had brought about a state of things which would favor His design, and enable Him to consummate the fulfilment of His purpose in relation to the union of Boaz and herself, but we are to conclude that He ruled and governed the whole, and His holy and almighty arm is seen in it, and like the star of Beth-lehem, it will lead us from Boaz and Ruth, to Obed, and from him to Jesse, and from Jesse to David, and it will in all its heavenly lustre point onward until it rests over the Manger in which he that was born king of the Jews was laid, and of whom it was said by the wise men of the east, We have seen his star, and are come that we may worship him. And plain as was the teaching which led the wise men to him, Herod with all his worldly wisdom and power could not find him, and he has never been found by any, nor ever will be, but by those to whom God by a special revelation from heaven reveals him, and all such, when he is revealed to them as their Savior fall down and worship Him. It strikes me, that there is something in the going-out of Ruth, from her native land and kindred, very similar to the faith of Abraham, which at the command of God led him out from among his kindred, not knowing whether he went. The bride of Isaac also followed the servant of Abraham to the land of her husband. And to turn for a moment from these facts we find it to be the case that when God communicates spiritual life to a sinner, He leads and instructs him, and makes him willing in the day of His power, and He gives them light which is in Himself, and reveals a loveliness which is beyond description, and such ones are never satisfied until they have some evidence of an interest in His love. And Ruth gave evidence while in the land of Moab, of that gracious work in her heart, which led her to cry out after the living God, Her language to Naomi, was, thy God shall be my God, &c. This in connexion with other facts in the case, appears to me to exhibit some of the rising emotions of David when he said, Whom have I in heaven but thee, and there is none upon earth that I desire besides thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion forever. In this frame of mind, and through the abounding of that grace which produced it, this sorrow stricken widow reaches the land of Canaan, the rest of Israel, there to dwell, but not as a stranger and foreigner, and a lonely and sorrowing widow, but as the bride of Boaz, and a member of the common-wealth of Israel. But before she is put into the enjoyed possession of this gracious privilege she is left to glean for a time in the field of Boaz who commanded the reapers to drop some handsfull especially for her. This did not fill her heart with pride and vain resolutions, although she received it as a distinguishing favour, and it, like the grace of God in the heart, diffused its gentle dew, and melted her heart into meekness, humility and pleasing wonder, and with her face in the dust, she exclaimed, why have I found grace in thine eye that thou shouldst take knowledge of me, seeing that I am a stranger. She being a stranger and a Moabite too, she might easily comprehend in the favour thus unexpectedly bestowed upon her an act of grace, and it was admirably calculated to awaken, or rather create within her heart-felt-thanks, profound wonder, and true gratitude to the giver of these mercies. In the final event, we see her no more the mourning widow gleaning from day to day in the field of a stranger, but we see her dwelling with the family of Israel, and the rejoicing bride of Boaz and enjoying with him the blessings of that inheritance in which she has an interest by virtue of her union to him. The gospel message to believing Gentiles is, Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. As has been observed, Ruth was a stranger, and a Moabite and it is no wonder that she should call that an act of grace which had so greatly and happily changed her circumstances, from the poor and gleaning widow to the rejoicing bride of this mighty man of wealth in Beth-lehem. But even this grace when limited to worldly wealth, enjoyments and honour, is but a faint and feeble illustration of the grace of God in the salvation of His elect. And to whatever end the book of Ruth may have been designed, whether it was merely to present the literal history of what is therein recorded, or whether it abounds with illustrations of saving grace, one thing is certain, and that is, it contains many things which are calculated to awaken in the mind of the christian some of the most profound feelings of the soul. When they consider their wretched condition in sin, their alienation from God, and their just condemnation under His holy law, and their deliverance therefrom by the great Redeemer, they can adopt no other language than that of wonder mingled with joy, that the Lord should take knowledge of them, and manifest his grace unto them, and they acknowledge themselves not only strangers, but sinners and rebels against the throne of high heaven. And let us travel back for a moment to the fallen and alienated state of the children of God by nature, and may the Lord enable us to adore the wisdom, power and love which have delivered, and with an unerring hand,

hath led them therefrom, and then we shall find a subject full of food for devout and sublime contemplation. All the family of God, are by nature, the children of wrath even as others, and while in their unregenerate state they are ignorant of the fact that they know neither God nor their own hearts. And though they may have heard of Jesus (with the hearing of the natural ear) yet they knew nothing of Him in His Mediatorial character, nor of God in his divine perfection, nor in the holiness of his law. But the communication of spiritual life unto them teaches them the holiness and justice of the law of God, and it teaches them to feel and to deeply feel, and in time they are made to know that all their righteousness is as filthy rags. They do not neither can they have a knowledge of their interest in Christ, and in His Mediatorial work, until the spirit of adoption is sent into their hearts, by which they are enabled to cry Abba Father. And when brought into the liberty of the gospel, they cease to glean in the law, and feast upon the sweets of that inheritance to which they are heirs of God, and joint heirs with Jesus Christ, and upon which they will enter in a much greater and more glorious fulness when they shall have passed from their time, to their immortal state. When such ones receive a satisfactory or comfortable evidence that they have passed from death unto life, they very naturally desire to dwell among the living in Jerusalem, who are walking in gospel truth and order. The church of God, the doctrine and ordinances of the gospel, christian intercourse, gospel fellowship and communion, unfold to them endearing and attracting charms, unworthy as they feel themselves to be, they desire a place among the saints, and perhaps their desires can be no more happily expressed than was done by Ruth, when she said to Naomi, Entreat me not to leave thee or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God. Thus they feel, that the God of Jacob is the only one in whom they can trust, and in him they see all fulness and perfection most gloriously displayed. In Him and shining through Christ they see awful majesty, justice and power, blended with love, mercy and pardon to the vilest of the vile. Here they see that mercy and truth are met together, righteousness and peace have kissed each other. The God who hath compassion on the weak, the tempted, the ignorant and those that are out of the way, is the God after whom their souls pant, as the hart panteth for the water-brook. To Him they look, in Him they trust and they have no where else to go, for He alone has the words of Eternal life. This God is He who was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory. His ways are ways of truth and righteousness, and they sit down under His shadow with great delight, and His fruit is sweet to their taste. There are considerations which to some extent, or in some way or other occupy at times, the minds of those who are brought from the kingdom of Satan, to the kingdom of Christ. They behold a heavenly beauty in gospel doctrine and ordinances, they see a striking beauty in the association of the people of God who are walking in the ordinances of His house blameless, for there they see an imitation of Jesus their glorious King, who rules in, and reigns over them, and with them they desire to live, and with them to die, and with them sing the conquerors song in the realm of everlasting

glory. These bands or ties, and affections, overlook, and far out-stretch all others. For the righteous have bands in their death, while the wicked have none. They are indelibly wrought with the hand of God, and nothing can break them, for it is the work of God, and it bears the impress of His immutability, and in all their ups and downs, in their time-state, and in all their doubts and fears, and changeable feelings, the work of God's grace remains unchangeable and sure, and all who are exercised by it in time, shall surely adore and praise God, for it, forever and ever in the bright mansions of everlasting, and immortal glory.

Yours in hope of eternal life,

WM. SHARP.

For the Signs of the Times.

Bedford county, Penn., Feb. 1852.

BROTHER BEEBE:—Having been very deeply interested in the perusal of the various communications with which your valuable paper teems, and having frequently found sentiments and feelings there expressed which were so perfectly in unison with my own, I am induced to pen you a few lines in which I will, with the help of God, state the manner in which I believe God called me from darkness to the marvellous light of his gospel. I was born in the city of Richmond Virginia, where my early life was spent up to the age of nineteen years, when I left my parental roof and sought a home among strangers; during which time I frequently felt that I was a sinner and condemned by the law of God; but these impressions wore off and I had really no deep impressions in regard to my exceedingly sinful state until the year 1846.

In 1845, I was connected with the Navy of the U. States, in an official capacity. We sailed from Norfolk, Va., for California touched at Rio, and other intermediate ports, and finally reached Callao in Peru in the latter part of April, 1846., from which we sailed for the Sandwich Islands in May. It was during this passage the spirit of God visited me under the following circumstances. One of the sailors who had heretofore been a profane and exceedingly wicked man became suddenly changed in his outward deportment; he was no longer observed to mix with his wild companions; profanity no longer emanated from his lips; vice and its votaries had lost their charms for him; he was observed to retire to an unfrequented part of the ship and was found earnestly engaged in prayer. He was ridiculed by his companions; but he was soon joined by another equally hardened as himself, and the feeling, as it then appeared to me to be contagious, spread throughout the ship, and before we arrived at the Sandwich Islands, there were some sixty odd praying men in the ship. I had during the whole of this time kept aloof, denouncing it as antinomianism, and whenever an opportunity offered of inflicting either pain or mortification on these men, I was not slow to execute it. This work was brought about, by no means such as are current in the present day. It is true we had one of those fixtures, denominated a "chaplain," but it was a work in which he appeared to feel no vital interest. It was during this time that I was led to believe that this work could be nothing short of God's; for those men bore all manner of abuse which was heaped upon them with patience and humility. I was then as I believe powerfully exercised; I felt that certainly there never was one of God's creatures who had so outraged his holy laws. I felt that I deserved all the pangs of hell, and if it had

been possible I would have endeavoured to have ran away from myself; but no, my sins were held up to my view in all their enormity: the life of dissipation and folly I had led, was fearfully arrayed before me. I cried to God for help, and tried to pray; but after I had finished, I felt no better; all the agonies of hell appeared to be writhing within my bosom. I felt that I had sinned too much for a just God ever to have mercy on such a hell deserving wretch as I was. This state of feeling continued for sometime. I would make resolutions to reform my life, but this gave me no relief, at times I would feel comparatively easy, but the feelings I have referred to would return with redoubled force. In the meantime I became seriously afflicted, and I then felt that I was about to die without a hope in Christ; but God spared my unprofitable life, and when exposed to a thousand dangers seen and unseen in California, and Mexico. I returned to the U. States in January 1849., with a constitution undermined and almost physically prostrated. I then removed to Clark county, Va., where I married and settled, I had determined in my own mind that I would never visit a meeting-house again; for I felt that there was no hope for me. I had prayed and I had made resolutions to lead a better life; but I could not keep them, and I felt that I was an alien to the commonwealth of Israel, and a stranger to the covenants of promise, and without God and without hope in the world. The summer following I visited a camp meeting in Frederick county, and went up to be prayed for; but all to no purpose: I left the *anxious bench* almost in despair. I went to the carriage that I had rode in and gave vent to my feelings in tears. I then cried to my God to have mercy on me. I continued for sometime when I felt a calm and serene feeling which I had never experienced before. I felt a love for everything and every body. I felt I could praise God now in a way I had never before. I went home rejoicing. I then connected myself with the Methodist church, having insisted on being immersed by them, as I had ever believed that to be the only mode; there being but one Lord, one faith, and one Baptism. I continued in my connection with that Society until last August when I heard Elder Joseph Furr preach in Cumberland at the house of a sister in Israel; while sitting under his preaching, I was continually asking myself the question. Is it possible that God's eternal truth teaches such a doctrine as unconditional salvation? I returned home that night, and lay awake all night, revolving in my mind what I had heard. Early next morning I sought my Bible and commenced a rigid examination to see if these things were so, or not. I found on reading language written that appeared to me to be entirely new; it appeared to me that I saw it then for the first time, I read and prayed to God to enlighten my mind; but the more I read the more I became convinced that I had been wandering in the dark; that I had silently endorsed the sentiments of others without enquiring for myself whether they were in accordance with the eternal truth of God's holy writ. My eyes were now fully opened and for the first time, I comprehended as far as finite wisdom can comprehend the great love which Christ bore his church; that he being without sin was made sin for us; that we might be made the righteousness of God in him. I then could comprehend in some measure; that great and glorious plan of redemption, that the church of God was bought with a price, was ransomed by the blood which Jesus Christ pour-

ed out in copious streams, on Calvary, that he might present them to the Father, unblamable and without spot or wrinkle. I heard Brother Furr preach again, and conversed with him freely. I then stated to him my wish to unite myself with what I believed was the Zion of the Lord. I accordingly visited the Juniatta Association which met at Springfield, in Huntingdon County Penn., where I presented myself as a candidate for baptism, the brethren listened to my poor recital of what I believed the Lord had done for me; I was accepted by them. In the meantime my mind became very much exercised in regard to preaching; I endeavored to shake off the feeling, trying to assure myself that I was unfit to fill the place of a teacher in Zion, the Apostle had solemnly enjoined that none should attempt the work with unclean hands. I felt I was too wicked, that possibly it was but a delusion which would wear off in a short time; but not so; the more I attempted to crush the feeling, it would return with redoubled force, whether asleep or awake; the language of the Apostle Paul would haunt me like a spectre, "For necessity is laid upon me, Wo is me if I preach not the gospel." I could not get rid of it. With fear and trembling I told my exercise to one of the brethren; He earnestly advised me to commence the work; yet I feared. I then resolved with the help of God I would make the effort, I did. I endeavored to preach a finished salvation; a justifying grace. I could say but a few words. I took my seat completely overwhelmed with my complete nothingness. I have since made several efforts to preach, and I never attempt to declare Jesus Christ and him crucified but I find my knees smiting one against the other, fearful that I may be mistaken; and I never say any thing but what I feel in the conclusion the most abased creature of God's creation; to think that I, a poor worm of the dust, conceived in sin, and born in iniquity, should dare attempt to proclaim the oracles of God: but my cry is, "Oh God, thou but hold me up, and I am safe." Thou hast opened a fountain to the house of David, for sin and uncleanness; thou art a rock, a fortress, an high tower, into which the righteous can flee and be safe. On the 8th of February I was immersed by Elder Joseph Furr, and admitted into all the privileges of Christ's church on earth. If you see any thing in this communication worth publishing after a perusal you can do so, if on the other hand you believe it to be objectionable, consume it. Your unworthy brother in Christ, R. S. ROBINSON. For the Signs of the Times. *Burdett, N. Y. Dec. 23, 1851.* BROTHER BEEBE:—Being with others, requested by some of your correspondents, to give a relation of my experience in passing from a state of nature to grace, and we being required by the injunction of the apostle to "Sanctify the Lord God in our hearts, and to be ready to give to every one that asketh, a reason of the hope that is in us, with meekness and fear," I should have written on the subject before but feared that I should write somewhat lengthily, and that my writing might not be interesting to many of the readers of the Signs, I have forborn until now. I was born in the town of Danbury, Ct. April 16th 1787. My parents were not professors of religion at that time, but they had been brought up in, and supported the Presbyterian Society; and trained up their

children in that way. They were very strict in regard to their morals, and the Presbyterian catechism was taught in our family once a week. For myself I have no recollection of any very serious impressions on the subject of religion until I was about eight years of age, when from instructions received from my mother, my mind became considerably exercised in regard to my situation as a sinner, and of my future state, so that for many weeks my feelings were very tender; but by degrees my exercises wore away. We all attended the Presbyterian meeting stately until 1797, when my father sold his farm in Connecticut, and moved to, and settled in the town of Kortright, Delaware Co N. Y. In this place the Presbyterian meetings being more remote, and the Baptist and Methodist meetings being near, and the manners and customs of the people quite different from those of the people where we had lived the catechism was no longer taught in our family, and we were like Israel when they had no king, and every one did that which was right in his own eyes, at least, so far as the meetings were concerned which we attended. I had another very serious turn again in my mind when in my sixteenth year which also wore off as before. We were required by our parents to read the bible more or less weekly, and to attend some religious meeting on Sundays. In the fall of 1803. I commenced an apprenticeship at the carpenters' trade, and my master was an Episcopalian, here I was required to, and attended "church" stately, for about nine months. when on account of sickness in father's family I returned home. My father and two of my brothers died of the typhus fever in August, 1804, Seven of the family were under the doctor's care at the same time. I expected to have the fever and die; but I remained healthy. My mind was much exercised at this time, in regard to my future state, and to that degree that I occasionally tried to pray when alone; but as health was restored to the family, I became careless and rude as ever. In the fall of 1805, I went to visit a sister in the town of Galway, in Saratoga county, and remained in that part of the country for two years, and wrought at the carpenters' trade. In April 1807, I hired to a Mr. Gilbert, of Galway, for the season, but made my home with a Mr. Smith, with whom I boarded Sundays; he had formerly been a universalist, and was naturally of a rude turn; but a reformation having already commenced in the neighborhood, I found that he, as well as some others had become quite sober, and read the bible, and attended meetings every Sunday, and insisted on my going with him, which I did not object to for a while; but sometime in May I obtained a historical book, which I was anxious to read and I resolved to stay at home on Sundays, and read it; and supposing that Mr. Smith would insist on my going to meeting, I left his house immediately after breakfast, and did not return until he was gone. To be prepared with an apology to him on his return, I read a few chapters in the bible also. It so happened that when he returned from meeting, I was going out and met him at the door. He gave me a very solemn look, which I have never forgotten. I spoke first, and said, you must not find fault with me to day as I have been reading the bible; and I informed him how many chapters I had read. He made a short reply, and said no more to me until after tea. He then took the bible and said, "Come go and read with me." We were seated in another room, and he commenced reading, about the twelfth

chapter of John, and frequently he would stop, and ask me what I thought of that.— But my mind was not on the subject at all, I did not know what he had read, and he would have to read it again; the opportunity was not at all agreeable to me, and I wanted to be away; but I thought I must wait until he saw fit to close. After reading a few chapters he gave me the book to read and often stopped me to inquire what I thought of particular passages that I had read, and I would have to read them over again, I finally told him that he must do the reading, and I would try to hear. While reading of the arrest of the Savior, and of his crucifixion, my feelings were changed. I saw and understood things as I never had before; and I wondered at my ignorance. I had had no idea that the Savior was such a being as I then understood him to be. His errand into the world, his suffering, death, and resurrection, all seemed as new to me as though I had never heard of them before. I then saw that I was a great sinner against God; and I wanted to be released, and to be away; but from a different reason from that I had before. I endeavored to conceal my feelings, and I think I did until he read the book of John through. I then took my hat and went into the field; but what to do with myself I did not know. I thought that I was the greatest sinner that ever lived, and it appeared to me that I was in God's presence, that he was all around me; and I well recollect that I thought he was rich in mercy, because he had not sent me to hell before; for I saw that I justly deserved it. There was some cattle in the field, and they seemed to look at me in a very different manner from what was common; and even the birds that lit near seemed to notice me, as though they saw my wretchedness. I then thought if I could creep into the earth, where no eye could see me, it would be a privilege. If ever I was ashamed of myself in my life it was then. I saw that I had loved sin, and hated holiness, and that I had rebelled against God, and deserved eternal banishment from the glory of his presence. I thought of trying to pray, but dared not; I was so corrupt that I feared that God would slay me at once, if I attempted it. I would frequently say, before I was aware, Lord have mercy on me. As I did not wish to be seen, I remained out until dark, and the lights were all extinguished in the house, and then went in and retired, and slept. On Monday morning I went to my work, Mr. Gilbert and his apprentice, had gone to Johnstown, Montgomery county, to commence building a house, and left a journeyman with me, to finish a job in Galway, so that I had only one in company with me that week; during which time I was frequently asked what ailed me; but I evaded the question and tried to be as cheerful as I could consistently with my feelings until Saturday afternoon; I got tired of living so, and was discouraged; I saw no prospect of ever being any better, and I concluded that I would shake off my convictions and be as before.— I therefore commenced a course of rudeness, used vain language, and I think, some that was profane; though I had never been much in the habit of swearing. Thus I spent several hours in a very rude manner; at night we parted, each to his quarters. As soon as I was alone I began to reflect on what I had done, and my load of guilt seemed greater than at any time before. I had not yet tried to pray in a formal manner; but I have since thought that perhaps my pride was as much the cause of my not praying as

fear. The next day I went to meeting, and every thing seemed to be against me; and, on Monday, we left for Johstown where our employer and his apprentice were, at about twenty miles distance. We went on foot, and on the way I ventured to commence a conversation with my fellow journeyman on the subject of religion, and told him of some of my feelings; he received it very kindly, and acknowledged that he had passed thro' similar trials of mind a year before, which continued with him some six months, we continued our conversation on the subject as we walked on, until we both wept, and we agreed that we would no longer live as we had done. I was quite encouraged to think that I should have company; but, immediately on reaching our destined place, and being in company with the other two, he became as rude as ever, and rather joined with them, and in a small degree, against me. So I said no more to any one on the subject of religion but kept all my trials to myself, and my burden increased to that degree that when I had been there about five days, I thought I could live so no longer, and I resolved one day, that if I lived until night I would try to pray, and if the Lord should slay me, I could but die. Accordingly at night I went about two hundred yards, to a piece of woods, and fell on my knees, and prayed as well as I could; but I had not confidence to look to-wards heaven; nor had I much hope of being heard. I found no relief, but returned more distressed than when I went. It has always seemed to me, that I was not so much troubled with the fears of hell, as some have been whom I have heard talk, although I saw that hell was my just due; but rather that I had sinned against God, the best of beings. On the next evening I again retired to the same place, and again tried to pray. How many evenings I went there for that purpose before I found relief I do not recollect; but I think about four or five. One evening, after I had been trying to pray, and had arisen from my knees, and had turned to go from the place, I discovered that I was in a very happy frame of mind, and felt very light, as though I had been relieved from a burden. I did not make much noise, but I shouted some. As soon as I saw what I was doing, I checked myself; for I felt as though I was too great a sinner to feel as I did; and I tried to get my burden back again, and to mourn as I had mourned before, but I could not. It was entirely gone from me, and I was then troubled because I was not troubled. I had formed an idea in my mind, how it would be with me, if the Lord would graciously hear my prayer, and pardon my sins. But it was not as I had planned it; and I knew not what to do. I dared not think I was a christian. I went to the house and retired, and slept, and when I arose in the morning at about sunrise, the sky was clear, and a beautiful morning it was to me; such a morning as I had never before seen. The sun appeared so glorious, and every thing my eye beheld, seemed to wear a new aspect. I enquired, in my mind, What can this mean?—Where am I? There being no one that I dared to speak to on the subject, I kept all to myself, and went to my work; in the evening I went to my bower and tried to pray again, when I found that I could look upwards, and it appeared to me that God heard; I felt an assurance that Christ had died for me. My cup was full, I had all that I could ask for. But to think that I was saved, that I was a child of God, was something too great, too good for me. I continued to visit this place for prayer every

evening that I remained at that place, and on most of these occasions I enjoyed the seasons well. But I must close for the present.

Your's in hope of eternal and everlasting life.

REED BURRITT.

[To be Continued.]

For the Signs of the Times.

Home in the Far West, Feb. 2, 1852.

DEAR BROTHER BEEBE:—With a feeling sense of my own weakness and imperfections, and a just conception of the deep depravity of my own sinful and wicked heart; I take my pen to address a man who is a stranger to me in the flesh, but having every reason to believe that he has been brought in that way in which the lion's whelp never has trodden, nor the eagle's eye ever beheld, and long since has been safely moored in that haven of rest where no gallant ship nor galley with oars ever has come, therefore I am emboldened to write to you. But I speak thus from the fact that I have long been a reader of the Times and have seen so many precious editorials that I am confirmed in the belief that the heart that indited them has been taught by the unerring spirit of Almighty God. Like the bee that has been sipping in the sweet honey dew from the flower, I for a number of years have been drinking in the precious truths that have teemed from your pen. And also many other truths that have been written by other saints that appear to be scattered through this world of sin and sorrow. All of whom seem to have heard that sweet still voice, which has turned them from the love of sin to the love of holiness. But I, Oh! how unlike the bee, (who ever produces in its turn double for all it receives) when I turn my eyes within and search for fruits I find that I have never produced any in all my life, but have ever been feeding on the productions of others. I have sometimes thought that surely I was not a cipher in the body for if a member of the body at all I have been placed there by the God of heaven, and that too for a purpose (best known to himself) it may be to honor and glorify his name, and it may be that He has raised me up to shew forth his power in me by letting me go to disgrace myself my family connections and all that lies near and dear to my heart, and, above all, to be a stain on that precious cause which I have espoused, which is of much more interest to me than all the world calls good or great. But I sometimes feel that I am upheld by the power and wisdom of God, and am made to rejoice in the liberty wherewith (I trust) I have been made free.

Therefore notwithstanding my inability to write I have concluded to say something to the saints that are scattered abroad of the wonder workings of Almighty God (as I trust) with one of the least and most unworthy of all those who profess to be a follower of the meek and lowly Jesus. And when I come seriously and feelingly to reflect on the great and marvelous works of Almighty God in the salvation of his people I am often struck with wonder and astonishment. But the greatest wonder and the most astonishing of all His marvelous works is, why one so sinful as I,

"Should ever be made to hear his voice,
And enter while there is room;
Whilst thousands make a wretched choice,
And rather starve than come."

Or why was it that one whose whole natural life and being appeared to be so opposed to God and his grace, who was running that broad and frequented road that leads to fire and pain, was checked in his wild career, and

turned about and made acquainted with, and a partaker of that everlasting inheritance held in reserve for the people of God, it will remain to be a mystery to all eternity.

In searching round for a cause why any of the fallen sons or daughters of Adam ever were saved. I find that He loved his people with an everlasting love, Therefore with loving kindness hath He drawn them. They being sons He hath sent forth the spirit of his Son into their hearts crying Abba Father. And me thinks,

"Before the foundation of Heaven was laid,
God owned his affection for this comely maid;
He owned her, and blessed her, to be his own wife,
And to save her he freely laid down his own life."

Then it is owing to the eternal union that exists between Christ and his people that he has the right to redeem, He being their life, the law in justice could lay hold on him and demand the life of his people of him who was their life. Notwithstanding many there are in our day and age who are able writers, and eloquent preachers, who affirm that there is no difference between those that are denominated heirs of God, and joint heirs with Jesus Christ, and others, until born of the Spirit. Thereby denying in essence the eternal union that exists between Christ and his people, and cutting off the right of God to redeem them, which doctrine, (if I understand it right) and it be true, roots up the foundation of my little hope, and leaves me to grope in the dark, a stranger to God and his grace, and knowing nothing in reality of the plan of life and salvation that is brought to bear through the righteous and atoneing blood of a crucified Redeemer who suffered and died more than eighteen Hundred years ago for his people. And when He bowed his head and gave up the ghost and said it was finished, methinks the salvation of his whole body was completed so that wicked men, devils, or the world combined, cannot change the purpose of his eternal mind. Therefore the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. I know that we have not this mark of distinction by which to know the heirs of glory; but I rejoice that God has, so that not one of them can be left out, but when he comes to make up his jewels, he will know them by this seal, or mark of distinction. The revealed things are for the children, but the hidden things are with God. I leave this subject for abler pens, and deeper minds than mine to fathom. And if the reader will forgive me for my long digression I will return and fulfil my promise which was to tell the saints that are scattered abroad something of the wonder workings of the Spirit of Almighty God with a trembling sinner, for it is by the grace of God I am what I am. When quite a child I had many serious reflections on the subject of religion being very weakly and according to every human appearance my life in this world would be like a flower nipped in the bud, for often have I seen the Sun sinking beneath the Western horizon in the gloom (as I thought) of an eternal night to me, for I thought that its radiant beams would never lighten up my countenance on earth again for, racked by the pains of disease, I thought the lamp of my life was about to be extinguished. And, Oh my God! had the brittle thread of life been broken then where would I have been this night? for I was without God and without hope in the world, for I had been relying all the time on my self righteousness, being as I thought a very moral boy having never been heard to take the name of God in vain or known to engage in any of the vices or immoralities that most boys of my age

were engaged in. I thought it would be impossible for a just God to send me down to an awful and a yawning hell where the wicked go. But Oh! my soul, little did I think I was conceived in sin and brought forth in iniquity, and had no thought that I had within this narrow cell the most deceitful and wicked heart in the whole earth and even now I cannot keep my hand from my side to check its wild and irregular beating when I think of the peril I was in, and cannot refrain from dropping a tear of gratitude while I write of the love of that God that snatched me as a brand from the eternal burnings. I well remember the first ray of Divine light that shone into my understanding, and taught me that I was a sinner by nature. It was when I was about fourteen years old, a man of God was preaching with power from on high, and showing the fallen and ruined state of man by reason of sin. And the necessity in order to attain heaven of being born again, it was the first sermon that I ever heard preached, although I had sat under the sound of preaching all my life; something spoke to me then in tones I never can forget, you must be born again. And a light shone into my understanding that enabled me to see the dark recesses of my nature, notwithstanding I knew I had a deceitful and wicked heart I could not refrain from trying to deliver myself from the awful condition I was in, for I saw then that I had been putting my trust in an arm of flesh that could not reach my case. And if I were called to die, that all would not be so well with me as I had thought, but still thought I would do something to help myself consequently I went to work under the law with all my power, I read and prayed intensely but I saw the scriptures condemned me. And when I prayed my prayers and thoughts were all filled with guile and corruption, the thunders of mount Sinai poured its anathemas down on my devoted head, then it was I thought truly I was lost. I thought that I had sinned away my day of grace, and it would be impossible for God to have mercy on such a vile deceitful wretch as I viewed myself to be, I then thought there was a better chance for the most wicked man on earth than me, for he had let all his wickedness out. But I had kept mine enclosed within this throbbing breast. And it was full of deceit and wickedness to condemn me. I went mourning days, weeks and months in this way, and the midnight air and secret groves were witnesses to my wailings, mournings and prayers while others were sleeping I often was trying to pray to God if there was mercy in store for so vile a wretch as me, Lord let it sweetly and swiftly flow to my relief, then it was that I would have changed condition with the meanest brute of God's creation or any thing that had no soul or, oh, that the earth would open its mouth and swallow me up, and hide me forever from the face of him that sitteth upon the throne, for oh! how could I bear to hear that dread sentence depart from me ye cursed into everlasting fire prepared for the devil and his angels. I have sometimes thought that this is as near as a child of God ever can get to hell, for if I had been left in that condition with the keen rackings of mind I long since must have sunk in despair, and left the world a raving maniac. But it pleased God in the darkest hour of my trial when I was looking for nothing but the fiery indignation of him that devoureth the adversary, and I viewed the justice of God so complete in my condemnation that I was ready to say amen to it, for while working in the field alone I thought that my time was at an end. And I soon must stand before

the bar of God, and be banished forever from his face. When it appeared to me that the earth was about to swallow me up, I dropped on my knees and thought my last utterance should be, God have mercy on me a sinner, when suddenly I beheld Jesus as hanging on the tree groaning bleeding and dying for just such a sinner as me. I then, by an eye of faith, could see the justice of God in inflicting punishment on him as my life and my head; the plan of salvation appeared so beautiful I wondered I never had seen it before, or why had not some preacher of the gospel told it to me. I thought then it was so plain and simple I could tell it so any body could understand it. But oh! how mistaken. And since that time to think of the rackings and torturings of my mind, my heart sinks and almost dies within me, and my pen refuses to tell.—From

A WANDERING PILGRIM.

For the Signs of the Times.

Putnamville Ia. Jan. 6, 1852.

BROTHER BEEBE:—I am to day so as to sit up part of the time, but have lately been confined to my room and mostly to my bed. Being under imperative duty to write you on business, and send you some more subscribers, I will, if I can sit up long enough, and am favored with sufficient composure of mind, try to give my brethren and sisters who read the Signs, a short detail of my conflicts during my sickness.

My old frame which weighed 208 pounds, is now reduced to 130, and I believe my mind is equally depreciated. Being on my bed, trying to pray, the temptation was suggested to my mind, "Who are you praying to?" The answer was, to Almighty God.—But, is there any God? Yes, the book of nature testifies that there is a God. This earthly ball, suspended in open air; the sun, moon and stars, the seasons of the year, the construction of the human frame, so curiously and so wonderfully made, all testify that there is a God. Go devils.—"The fool hath said in his heart that there is no God." Is God a God of justice? Yes. If so can you be saved? Yes. How? Through the atonement and merits of Jesus Christ. How do you know that there ever was such a character on earth? I have the testimony of the New Testament. How do you know that that testimony is true?—Brother Beebe, of all poor souls I had ever read of, I thought myself in the most lonesome and destitute state of mind. My room has been visited almost daily; sometimes three or four of my friends were presented at the same time, to enquire how I was getting along. A first and second methodist minister who instructed me to pray, and that I could mount up as on eagles' wings and be restored to a stronger faith &c. But let me tell you, my bretheren and sisters, and if you unfellowship me, I cannot help it, I could as easily rise up and fly, as I could do a thing to ease my deplorable case. A new school Presbyterian minister came also with whom I am well acquainted, he is much of a gentleman, and after much conversation he told me that he could prove that Christ was God only by the Bible. He left me like Job's comforters, and the old school Presbyterian paid me a visit, and he also left me in a like situation. I had Baptist preaching at my house, the preaching I believed to be the truth, and received it, but not with the love of it, or any feeling sense or special advantage.—Subsequently I read the fortieth Psalm, and saw that David was, in the seventh and eighth verses personating Christ. "Lo, I come, in the volume of the book it is written of me; I de-

light to do thy will, O God." The bible had for some months seemed as a sealed book to me, but I took a start to read the volume of the book written of him. In Genesis, I read that the seed of the woman should bruise the serpent's head, also where Moses said, "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me &c." Isaiah also described, A child born, a Son given, and the government should be upon his shoulder; and also, that a virgin should have a son, and told the place where he should be born, and described the manner of his death, between two thieves, and he should be numbered among the transgressors—All this and much more he could and did tell more than 700 years before these things transpired. Thus, in all the volume of the book that was written of him, from Moses to Samuel, and from Samuel to Malachi, all the prophets are in unison on this grand matter. The angel of God came and told his mother that she should have a son, and that he should save his people from their sins. The testimony of the evangelists and apostles, all are embraced in the volume of this book which is written of him. Paul shows that he was seen of him, as of one born out of due time. He was seen to ascend into heaven by more than five hundred witnesses, the greater part of whom Paul said were alive at that day. I found that I had more substantial evidence to prove what was witnessed of him in the volume of the book than I had to prove that Julius Cæsar, Bonaparte, Victoria, or Gen. Washington ever existed; and I am now claiming a victory. But, my brother, why did I have to lie in this loathsome dungeon so long? If I am indeed a child, why was the old enemy allowed thus to buffet me? I have prayed If thou art my Father and I am thy child why am I thus?

"I hop'd that in some favored hour,
At once he'd answer my request,
And, by his love's constraining power,
Subdue my sins and give me rest.

Instead of this he made me feel,
The hidden evils of my heart,
And let the angry powers of hell,
Assault my soul in every part."

Why am I thus? I trembling cried,
"Wilt thou persue thy worm to death?"
Tis in this way, the Lord replied,
I answer prayer for grace and faith."

If we receive no chastisement, then are we bastards and not sons. I have now been afflicted sixteen months; my old family physician has given me up, I wish to be familiar with my change, on good terms with death; and at peace with all men. I am not scared, though I believe that the time of my departure is near. If I am what I sometimes hope I am, O what a glorious change awaits me. Soon to mingle with the patriarchal throng, Abraham, Isaac and Jacob, and the hundred and forty and four thousand, and the innumerable multitude that no man can number, redeemed out of every nation, kindred and tongue under heaven—

My sheet is full—from your poor afflicted brother.

BENJAMIN PARKS.

For the Signs of the Times.

Louisville Ky. Jan. 14th, 1852.

DEAR BROTHER BEEBE:—The closing year has reminded me of the end of my subscription to your "Signs of the Times."

Bear with me a few moments, dear brother, that I may tender you my christian salutation, and grateful acknowledgements for the comfort and pleasure I have enjoyed in reading your editorials, and also the correspon-

dence of other brethren and sisters, whose faces I have not seen, yet they appear near and dear unto me. Although I live in a city and surrounded by all sorts of preaching, yet none suits me like your excellent paper. I have been a devoted reader since the first volume commenced, being separated so far from my much loved pastor, Brother T. P. Dudley, it is seldom I meet with him more than once a year, although I was favored last November, I met him at Frankfort and heard him preach. I feel now that it was a refreshing season, ever to be remembered by me.—I think I never heard him deeper in the doctrine of God's everlasting love to the church, or more comforting to the poor, weary, starving pilgrims. The text he took in one of his discourses reads thus. "No weapon that is formed against thee shall prosper, and every tongue that shall raise against thee in judgment thou shalt condemn, this is the heritage of the servants of God, and their righteousness is of me, saith the Lord." Though I was then in deep affliction, I was made to rejoice in the Lord Jesus Christ as my only hope for life and salvation. My sincere prayer is that Brother D. may be spared to comfort the dear children of God with the same comfort that he himself is comforted, for he is persecuted but not forsaken, cast down but not destroyed. May the Grace of our Lord Jesus Christ rest, rule, and abide with you forever.

Your sister, in the bonds of the gospel,

JANE KENNEDY.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1852.

A great Wonder in Heaven.

Our old friend and brother, Dea. James B. Shackleford of Virginia, has requested our views on Rev. xii. 1.

"And there appeared a great wonder in heaven; a woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve stars."

In attempting to comply with the wishes of our brother, we have honestly to confess our inability to comprehend to our own satisfaction, many things which we find written in the book of Revelation. Many however of the sublime and beautiful figures, present to our mind delightful illustrations of divine realities which are taught in other portions of the scriptures, which are to us more clear and plain. We have found it difficult to fix with any degree of certainty upon the precise dates in the history of the church of God, to which the various figures refer, and to keep in our mind an unbroken connection of the figures, with circumstances and events corresponding.

The text proposed for our consideration presents to our mind, a pleasing revelation of the church of God, in her gospel standing and elevation. The heaven in which this, with a succession of wonders appeared, cannot refer to the heaven of ultimate glory of the saints, for there will be no sorrow or sighing, pain, or travelling, tumults, nor wars in that divine abode. The term is here used in a figurative sense, in which the natural heaven or firmament, embracing, sun, moon, and stars, is used to set forth spiritual things. Whether this figure was intended to apply to the close of the Jewish and opening of the gospel dispensation, or related to some other period and events, we shall not attempt to determine; but in supposing its adaptation to that time, we will consider the Sun, as in nature, provided to rule the day, and the moon to rule the night, and the stars for

signs and wonders, times and seasons, &c.—By their simultaneous appearance, we will infer the time when according to predictions going before, the ploughmen overtook the reapers, or the early dawning of the gospel dispensation; including the lapse of time from the announcement of the conception of John the Baptist to the resurrection of Jesus Christ from the dead, and extending perhaps to the day of pentecost, and throughout the apostolic age.

The prophecy of Zacharias at the circumcision of John, announced that the "Day spring from on high had come to give light to them that sat in darkness," &c. Thus, as the gospel day was breaking, the morning star had arisen; the harbinger of Christ the Sun of Righteousness had come. Light was now breaking in—and as the light increased with the progress of the morning, objects which the darkness of the legal dispensation had long concealed from the eyes of kings and prophets, which had desired to see them—were now made visible the people whose eyes God had blessed with light—(for whatsoever maketh manifest is light.) The first, and most glorious object made visible by the growing light—was, a woman, clothed with the Sun. The Psalmist says, "The Lord is my Sun, and my shield," and Malachi testified, "Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings." And Isaiah has said, "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 jewels." And the apostle assures us that Christ is, of God, made unto us Wisdom, Righteousness, Sanctification, and Redemption. From these, with a multitude of other passages of scripture it is evident that the woman clothed in the Sun—represents the church of God in her vital union with Jesus Christ, her Mediatorial Head and spiritual life. And now by the light of the gospel, revealed, as she had before existed—the Righteousness of God in him. The law had no power to thus distinguish the church of God—but the gospel brings her to light, "looking forth as the morning; fair as the Moon, clear as the Sun, and terrible as an army with banners." Thus the church is truly clothed with the Sun—with Christ—and her life is hid with him in God, and he has been her dwelling place in all generations, even from everlasting to everlasting—She dwells in the Secret place of the Most High—which secret place we understand to be Christ, and she abides under the shadow of the Almighty—and Christ is her hiding place from the wind, and covert from the storm. He is her Refuge, her High Tower and her Defense. Thus was she chosen in him before the foundation of the world—but the great wonder of her existence, Election, calling and salvation in him was hidden from ages past—but now made manifest by the appearing of the Great God and our Savior Jesus Christ, who hath abolished death and brought life and immortality to light.

Let us briefly consider her elevation. In her fallen, depraved human nature—she was seen under the law—a captive sold under sin: children of wrath even as others—Strangers and foreigners—ignorant of God—enemies by wicked works, and living without hope and without God in the world. But now is she redeemed with the precious blood of Christ, washed, and cleansed by the washing of regeneration and renewing of the Holy Ghost. When One died for all (that is, all

his members) then were they all dead—the law was executed on them all in the person of their legal representative—and in his resurrection—together with his dead body, did they all arise, and being risen with him, they seek those things which are above where Christ sitteth. Thus, God, for the great love wherewith he hath loved us, even when we were dead in sins, *hath quickened us together with Christ*, 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 towards us, through Christ Jesus. "For by grace are ye saved." In the ages or generations which were to succeed the raising up from the dead, the body of our Lord Jesus, and in that body the life of all the heirs of immortality, unnumbered millions of his redeemed should be born of the flesh, and born again by his spirit, quickened with that life which God in the exceeding riches of his grace, gave and secured to them, in Christ Jesus before the world began. In the ages to come, all that were redeemed from under the law and raised up, in the resurrection of Christ, shall be regenerated and raised up experimentally—and made to rejoice in the liberty of the sons of God.

If we are at liberty to consider the embodiment of all the ceremonies—types and figures through which Christ was preached to the children of God under the old dispensation as their medium through which they were favored with borrowed rays from the Sun which was to rise, as represented by the moon, we then see clearly how she is raised above the moon, and the moon is under her feet; for her feet stand upon Mount Zion—and she is that Jerusalem which is above, which is free, and which is the mother of us all.

The crown is not placed upon the body, only as the body is connected with the Head. If in time or eternity it were possible to destroy this union of life with Christ, then could the bands which unite us to God be broken asunder; but no such catastrophe can ever befall the church of God. She is one with Christ, as Christ is one with the Father; God has given him to be the Head over all things to the Church, which is his body and the fullness of him that filleth all in all. And the church is complete in him. Hence the royal diadem is placed on the Head of the church, and He is proclaimed God's anointed King, and seated on his holy hill of Zion. Zion as his throne and Zion, is pronounced a throne which is for ever and ever, an everlasting Kingdom, and a dominion that shall never end.

The crown of Christ's spiritual dominion as the King of saints, who should reign in righteousness, is bestud with twelve stars. By which we understand the gospel as preached, and established, in all its doctrine, ordinances, provisions, and excellences, under the authority and command of Jesus Christ, by the apostles who sat upon twelve thrones, judging the twelve tribes of Israel. All this goes to place the crown on Jesus as the divine Mediator, and exalted Head of the church of God.

So far as brother Shackleford and all who read, may find these views sustained by the word and spirit of our God, we pray they may be blessed to their edification, and the declarative glory of God, for Jesus Christ's sake.

"The Temperance Festival.

The great demonstration in favor of temperance principles and the "Maine Law," came off at Metropolitan Hall, on Wednesday, the 18th inst. and was in every respect successful and enthusiastic. The audience was

large and intelligent, and seemed to sympathize warmly with the general object of the meeting. While Gen. Sam. Houston, and Hon. Neal Dow, Mayor of Portland, and the originator of the "Maine Law," were the "lions" of the occasion, many excellent and effective speeches were made by those who were selected to take part in the exercises.—Gen. Houston, in behalf of the National Temperance Society, presented a massive gold medal to Mr. Dow, who responded in a modest and appropriate expression of his appreciation of the high honor thus conferred upon him. The exercises were enlivened by music from an excellent band; and by many beautiful and popular temperance songs by the Alleghamians. The impression made upon the minds of those present in favor of stringent and immediate action in the cause of temperance was deep and strong. Something must soon be done. A public opinion is ripening which demands action in tones not to be misunderstood."

Remarks: Hitherto we have said nothing, in our columns on the subject of what is called the "Maine Liquor Law," or the powerful efforts now being made in this and in other states to procure the enactment of the same law in every state of our union.—The above puff, is but one of the thousand expressions of the religious press, to fan the embers of reckless fanaticism to a fiercer flame. The eloquent eulogiums of the pulpit, the labored logic of the suborned press, aided by golden medals from a purse proud aristocracy, are lavished profusely on all the Neal Dows, and Sam. Houstans of our age who may prove the most daring in their recklessness of the inalienable rights of the people of our states. While the deepest obloquy and proscription is lavished on those who may question the policy or righteousness of those who, from honest ignorance or selfish policy, have banded together in this crusade against the rights of conscience, and of property solemnly guaranteed to every citizen by our constitution.

The evils of intemperance in the use of alcoholic drinks are sufficiently appalling—without exaggeration, or extravagant coloring. The poverty, disgrace, disease and wretchedness produced by the intemperate indulgence in intoxicating liquors, no sane person has or will deny. For all good citizens to set their faces against this evil, by their example and advice, and by all lawful and righteous influence which they possess, is not only their right but duty. But while we say this, we wish it distinctly understood, that we dispute, the right of even a majority, however large, to invade the rights of property, or coerce the consciences of their fellow men. Christians are bound by stronger obligations than men can enact, to take the scriptures of truth as the man of their counsel, the standard of their faith, and the rule of their practice, and by that divine rule they are forbidden to let any man judge them in meats or in drinks or in regard to new moons or sabbaths.

They cannot without disloyalty to their spiritual Sovereign, lay aside their bibles as their perfect and infallible rule. And while that sacred Book of God, by its precepts and examples, allows them the use of wines, even as a beverage; it also warns them of the evils of using this privilege improperly. The wisdom of man will labor in vain to improve a rule which God has pronounced perfect.—It is insulting to the majesty of the Supreme Author of our holy religion, for any who profess to worship him, to presume to amend, abridge, enlarge or improve his laws. The best of men in all ages of the world since the flood, including patriarchs, prophets and apostles, and Jesus Christ himself, have used those drinks, temperately, which when used to excess, would produce intoxication, therefore the

modern theory that it is sinful to make, vend, or drink them to any extent, is not only anti-scriptural, but denunciatory of the best and holiest men who have ever lived on the earth. And those who would carry into effect their ultra doctrines by the strong arm of state legislation, and by the adoption of the Maine Liquor Law, authorize the inquisitorial search of our houses, and destruction of goods, would compel every God fearing man to violate the divine rule which God has given him by which to regulate his conduct.

With the political bearing of this subject, we would wish to have as little to do as possible, that bearing of the subject should be exposed by the secular press. Yet viewing the connection of this measure with the general numerous modern hobbies instituted for the supervision of the consciences of the people, by the combination of an ambitious clergy and aspiring statesmen, to prostrate the free institutions of our country, trample on the equal rights of others, and usurp a tyrannical and vassalating despotism over our land, we can but utter a decidedly warning note.

If the present excise laws of our state cannot be enforced, in regulating the sale of liquors, how shall the more stringent laws of Maine, be enforced? If the people will not bear to be scourged with whips, how will they submit to be scourged with scorpions? Certainly the enactment of inoperative laws have a tendency to produce anarchy, while the enactment of oppressive, unjust and tyrannical laws, must result either in despotism, or revolution and bloodshed.

Southern Baptist Messenger.

Having received repeated enquiries from distant correspondents; in regard to the continuance of the Southern Baptist Messenger, we take pleasure in announcing to all who feel interested, that the Second Volume has already commenced. The first number was issued on the first of February—and the third number has been received at this office. The publication of the first volume was attended with many unforeseen difficulties and hindrances—calculated greatly to discourage the publisher and the patrons. The failure of crops in Georgia, the death of some of the warm friends of the paper—and the treachery of others who were solemnly pledged to sustain the publication; the disappointment in procuring workmen &c., seemed to oppose obstacles almost insuperable, to its continued publication; and many no doubt who would cheerfully patronize it, have entertained apprehensions that it would be discontinued, and for that reason have withheld their subscription until they could be assured that it would go on. The publisher has now been able to make such arrangements as we doubt not will secure the regular issue of the numbers of this second Volume promptly at their dates. And in a style of workmanship far superior to that of the first Volume. We make the following extract—from the editorial announcement.

From the Southern Baptist Messenger.

Having now made a permanent arrangement with an excellent workman, we feel confident that our new volume will be issued promptly, and in such superior style as shall prevent the recurrence of those unpleasant circumstances which have rendered our first year a continued scene of disappointment and vexation.

Relying on the continued exertion of our friends in general, as well as our appointed agents, we have incurred considerable addi-

tional expense in order to be prepared to issue this volume in a manner which cannot fail to be satisfactory to all our patrons. For these, with other improvements which we still design to make in the *Messenger* we must be remunerated in order to be able to continue the paper, and make it, as far as practicable, a satisfactory messenger of pleasure to all who love the truth as it is in Jesus. We dare not even hope to be able to arrive at perfection in the conducting of our publication; but we trust, by the blessing of our Heavenly Father, to be able to so perform our part as to satisfy our brethren and patrons generally of our most sincere desire and energetic and unremitting efforts to give the *Messenger* the character which it should sustain, of a faithful expositor of the doctrine and discipline of the Redeemer's kingdom, and a convenient medium of correspondence and information between brethren of the household of faith who might otherwise remain strangers to each other throughout their whole pilgrimage below the skies.

The doctrine which was laid down as a synopsis of what we hold to be gospel truth in our first number, we have found no cause to forsake or change. The truth of God is the same yesterday, to-day, and forever, and however much the thoughts and customs of men may vary in the different stages of the unceasing march of Time, the laws and requisitions of the Almighty in all ages are the same. Our future conduct shall be regulated, as nearly as our limited knowledge, assisted by the advise of substantial and more experienced brethren will enable us to do so, by the rule of Divine truth; and this shall be our only recognized standard in receiving or rejecting any doctrine which may be forwarded to us for publication.

We desire that all who write for publication should bear in mind that the proper object to be kept in view in our communications, one with another is not by establishing by cunning craftiness our own opinions, to exalt ourselves, but by a careful scrutiny to ascertain whether our conclusions are sustained by the written word of God, according to the understanding of them, which is most generally received by those who give the evidence of having been taught of God. Those who write under this influence will never entertain any hard feelings toward those who are opposed to them in sentiment, but on the contrary, they will be pleased to hear the thoughts of the brethren, in whose judgment all who are exercised by the Spirit of Christ have more confidence than they have in their own. And when any article, in the judgment of those brethren who are located sufficiently near to us to allow us the opportunity to consult them, is not calculated to be promotive of good to the cause of Christ, we confidently trust that no brother will take offence at our omitting to publish it.

In short, to sum up all the duty of those who read, let each for himself consult the infallible Guide, and endeavor to act in accordance with the direction of that Spirit of his Son, which because ye are sons God hath sent forth into your hearts, and we doubt not that in the close of this volume every reader and writer will unite in acknowledging that they have derived more benefit from the paper than enough to satisfy them for what it has cost them.

We trust that our brethren will not fail to continue to supply us with their communications one to another; and with whatever else they may deem suitable matter for the benefit of the children of the kingdom generally: and whenever any brother or sister shall see anything in our paper which they think inconsistent with the character of the paper, or unbecoming to a christian's character we hope they will, in christian candor and calmness reprove us; and we will endeavor to receive it in the same spirit in which it is given.

That our Father and our God may overrule all things past, present, and to come, to our good and his glory, is our prayer, while we shall endeavor, with the ability that he shall give, to defend the doctrine and ordinances of his house from the attacks of foes without, and false professors within the church.

Banner of Liberty.

A new Volume of this paper is commenced with the month of February—and for the information of such as are not aware of its character and objects—we make the following extract from the editorial address in the first number for the current year. It will be seen by an advertisement in each of those papers that the three papers, Signs of the Times, Southern Baptist Messenger, and Banner of Liberty—will be furnished to those who take the three, and pay strictly in advance—for \$2 per year—or any two of them for \$1,50—orders sent to any one of the three publishers with the money enclosed, will be communicated without delay to the other two—and the papers forwarded forth with.

From the Banner of Liberty.

“Having learned, through our own experience, the hopelessness of relying on the local, partisan or sectarian press of our country, for an amelioration of the evils of priestly domination and plunder that had been so rapidly gaining ground for the few years preceding, we became fully convinced that the only means of sounding the alarm was through an independent press devoted to that object.—The clergy already held virtual control of almost every political newspaper, for editors of this class choose quietly to pander to their plans, rather than arouse their ire by opposition, and incur a consequent diminution of patronage. Most of the sectarian papers are also either in the hands of the clergy themselves or conducted by some of their fellow craftsmen in religious speculation, and connected with some of the money making priestly organizations of the day. It is true that there are a few of our public newspapers and religious periodicals whose publishers throw their influence in favor of civil and religious liberty, and frequently with fearlessness expose the rascally schemes of priestcraft, but the circulation of such papers is either local or limited to the denominations whose doctrines they advocate. They have other objects as the paramount and prominent ones to occupy their columns, and absorb the attention of their editors and readers. Our object, therefore, in commencing the *Banner*, was to furnish a medium for the full exposure of all the various schemes that tend to subvert our liberties, and also a medium of mutual counsel and co-operation among all friends of civil and religious freedom throughout the Union, who feel desirous of uniting their influence and energy in their defence.

In pursuance of the object in view in the establishment of our paper, we have opposed as dangerous to and destructive of our rights of conscience, and as oppressive features of the rising image of American priestcraft.

1st. *The Chaplaincy System*,—by which several hundred national and state clergymen are already saddled upon us, in the army and navy, at military and naval posts, stations and schools, as well at our national and state capitals, prisons and other public institutions.—We have maintained that this system differs in no essential particular from the Church and State establishments of Europe, unless it be in extent, or the number of priests thus maintained by law and paid round salaries from the public funds; and even this difference in degree is fast diminishing through the rapid increase of the evil—the number of such priests or chaplains that we are taxed to support, having been doubled within the past fifteen years. As the most effectual means of arresting the further progress of this scheme of priestly tyranny and plunder, we have issued forms of memorials or remonstrances to Congress, which have been numerously signed in almost every state, over 20,000 names having been appended to those sent to the last Congress. Their presentation elicited considerable attention and discussion in that body, and a Report from the Judiciary Committee of the House, which was republished and reviewed in a former volume of our paper. Some thousands of names attached to similar memorials have already been sent in to the present Congress, and we have some thousands on hand, to which we are daily receiving addition.

These we shall present in a body, at such time as we shall think most favorable, during the present session. Chaplains have already been elected to the two Houses for the present term; but that fact will not preclude action upon the memorials, as those two chaplaincies are but the hundredth part of those against which we memorialize.

2d. *The Exemption of property held by religious and other professedly benevolent corporations from their just share of taxation*, we deem a dangerous and growing evil, as well as an act of absolute outrage upon the rights of all others, who are taxed additionally to make up the deficiency.

3d. *The appropriation of millions of dollars that has been made by our State legislatures, from time to time, to Colleges, Academies and other sectarian institutions*, we regard as the most flagrant oppression and robbery of the people for supporting in affluence and luxury whole droves of dandy priests at the head of those concerns.

4th. Knowing the scheme of State School systems to be a cunning device of the ambitious clergy to take the control of the Common Schools from the people, and place it in the hands of legislatures, whom they have learned by their successful experience here before they can easily wheedle and work upon, we regard the system of State Schools equally as objectionable as State Churches, by law established. Instead of promoting the cause of education such a system converts our Common Schools into mere proselyting engines of the power-loving priesthood.—That such is their object is proved not only by their own writings, promulgated through their acknowledged organs, but also by averals through a paper published by authority of the legislature of New York and sent to every school district, at an annual expense of four or five thousand dollars to the people viz: “The District School Journal.” A writer in this state organ in urging the utility of religious instruction in the common schools, says: “Thousands of children may be reached through the public schools who are never to be found within the walls of our churches.”

5th. *State Normal Schools*, upon which hundreds of thousands of dollars have been expended by the legislatures of several states, are designed and eminently calculated to converge the means of controlling the character of our schools within the hands of the clergy, who are at the head of them, in every state where they have been adopted; and a large portion of the exercises of these institutions, the avowed object of which is “to teach teachers how to teach,” is of a sectarian character: chapel exercises are daily performed in them, consisting of preaching (or bible reading and expounding) praying and sectarian song singing. As the object of such normal schools, sustained by State funds, is to furnish teachers for all our schools, it behooves us to consider what will be the character of the schools when they are all monopolized by teachers thus drilled. It is also important to observe that these state normal schools and state school system, are based upon the monarchical doctrine of the superiority of our legislators over the people, in benevolence and intelligence, upon which ground alone can any argument be based in favor of taking the control of schools from the citizens of districts whose children are to attend them. In point economy the odds is fearfully against the state systems; for although they are misnamed “free schools,” the expense is nearly or quite doubled by the expense of collecting taxes to raise funds and the employment of agents to disburse them in the maintenance of schools by taxes instead of the old rate bill or voluntary and really free system.

6th. *Ecclesiastical and other professedly Benevolent Corporations*, possessed of chartered privileges not allowed to all citizens in common, for acquiring, holding and perpetuating property in the hands of the priests who control them, we regard as a dangerous violation of our equal rights, which is calculated to absorb the wealth of the community, as in the Catholic countries of the dark ages, and more recently in England, until it was found necessary to prohibit them by the statutes of mortmain, &c.

7th. *The enactment of laws for the observance of Sunday, and the appointment of Thanksgiving days by Governors*, are abridgements of the right of conscience and assumption of the right of government to compel us to observe such religious ceremonies as those “clad in a little brief authority” may choose to dictate and impose. For violation of our Sunday laws citizens have been fined and imprisoned repeatedly in several states of the Union. This persecution for a difference of opinion, authorized by law and enforced whenever bigoted vil-

lians base enough for the purpose can be found, is only equaled in our country, in their similarity to the barbarous institutions of the dark ages, by the maritime and military regulations of our national service, under which soldiers and marines are compelled to attend the vile burlesque upon religious worship, perpetrated by the national chaplains, and punished by fines, torture and imprisonment for neglecting to do so. While cases of this kind are constantly occurring, millions of our countrymen are rejoicing in the strange hallucination that entire civil and religious liberty is secured by our institutions.

8th. *The exclusion of witnesses from our courts for heresy in religious opinion*, not only virtually outlaws and shuts them out from all redress for the most grievous wrongs, unless they have witnesses of a religious belief sufficiently orthodox to entitle them to admission as evidence, but it also disfranchises them from holding office, by disqualifying them from taking the requisite oath, unless they belie their opinion and avow a more popular belief than they honestly hold.

We have thus enumerated some of the most prominent evils and abuses by which civil and religion freedom in the United States, is invaded and still farther endangered by their progress. In some states they do not all prevail, as yet, but are being rapidly introduced. To arrest their progress by calling public attention to their gradual innovations; and if possible, ultimately to exterminate them from our country, becomes, therefore, an object of deep solicitude on the part of every enlightened citizen, who loves liberty and his country. Memorializing is the most direct and frequently effectual remedy for the removal of legislative abuses. In the matter of the chaplaincy and some other abuses, this has already been employed with some degree of success, and it is our purpose hereafter to issue memorials suited for circulation in the various states, and embracing the various evils prevailing in each respectively. For this purpose we desire our correspondents from various portions of the Union, in writing to us to state as clearly as they may be able the leading evils against which they would wish to address their legislature. In New York and Tennessee (and perhaps some other states) the chaplaincy was removed in former years, by such means, although it has since been restored in both of these states in consequence of public apathy and priestly assiduity. In New York and several other states many abuses of this character have also been obviated by the same means. Let none be discouraged! Perseverance overcomes the greatest obstacles; and our country may yet be disenthralled of the slimy folds of priestcraft, with much less expense of toil, treasure and bloodshed than our independence was acquired.

Our patronage, although not so flatteringly extensive as that of many journals floating with the tide of unenlightened public opinion, is such as to assure us that, with the increased attention which we shall be able to devote to the editorial department, and the entire regularity of our issue that we are determined to secure hereafter, we shall doubtless be amply sustained. Our circulation already spreads into every state, and we have enough warm friends to secure its extension into every vicinity of our country. A little of the leaven of truth is sufficient to leaven a whole community; and when one person in a neighborhood gets his eyes fairly opened, he may easily spread the intelligence. To inform of facts so palpable as those which the *Banner* is devoted to disseminating, is to inevitably convince the mind of every intelligent man. Relying upon this belief, which is daily demonstrated more fully to our view, we cannot for a moment doubt the ultimate success of the principles we advocate; and so long as our paper shall be deemed useful in accomplishing this result, it will undoubtedly be sustained by the friends of its principles. The more extensively it is circulated the wider must be its circle of influence; and the more liberally patronized, the greater the amount of labor and expense may be afforded to enrich its columns.

Miscellany.

I see a light—I am almost home.

The following is related of a young girl whose journey of life was near the end. About her chamber glided gently the loved forms of her parents, and only sister. She silently noted their movements with a mild expression of her dying eye, turning it from side to side. Arrested by her peculiar look, so ex-

pressive of affliction and patient suffering, they paused to look upon her, whom they only now saw but dimly through their tears, and soon should see no more.

A feeble effort to speak a quivering voiceless movement of the lips drew closely around her the loving hearts of that sorrowing circle, Mother, father, sister, all come closer to her side. A playful smile lit up her countenance. She laid her little pulseless hand within her mother's palm, and then she closed her eyelids to the light of earth and sunk away. The cold damp of death's shadowy valley seemed circling over her. Slowly sinking down, she glided towards that river's shore, which, like a narrow stream, divides the spirit land from ours! But see; the quivering lips essay to speak! “Mother!” How each heart throbbled now, and then each pulse stood still. They listen. “Mother!” the dying girl breathes forth—“I see—a light—I'm almost home!”

Blessed thought! Light is sown for man, even amid the gloom and darkness of the grave.

OBITUARY.

Nineveh Johnson Co., Ia., Jan. 31, 1852.

BROTHER BEEBE—By the request of a number of the friends and relatives of the deceased I send you the following Obituary notice for publication in the Signs.

DIED, at his residence in Jasper Co., Ill., on the 6th day of Dec. 1851, Elder JOHN P. BARTLEY, aged about 63 years. Brother Bartley was born in Fayette Co., Penn., but in early life moved to Adams Co., O., where he settled and continued many years. It was here that he trusted God was pleased to call him by his grace and reveal his Son in him; here he united with the Baptists and commenced his Ministerial labors, but in the year 1828 he sold and bought in Shelby Co., this state, (Ia.) and moved on the next year, since that time the writer of this notice has been intimately acquainted with him, and can truly say, as David said concerning Jonathan “very precious has thou been unto me,” for many years he served Conn's-Creek Association as Moderator, which he discharged with caution and fidelity—he was decidedly an O. S. Baptist; the doctrine of sovereign grace embracing God's immutable love manifested in unconditional and personal Election, the complete redemption of all the heirs of promise through the blood and righteousness of the Lord Jesus, and the effectual operation of the Holy Spirit to lead and guide into all truth, were subjects on which he seemed to delight to dwell—and although he stood aloof from all the inventions and Institutions of men falsely called, a benevolent, yet he was kind and hospitable to the needy and distressed, and was esteemed as a neighbor and citizen, even by those who were at antipodes with him on religious subjects—in the year 1850, (having settled some of his children in Ill.) he sold and went there, but the time of his departure was at hand—having been afflicted for several years with and affection of the lungs, it terminated in consumption; and according to a letter written by his son (Br. Mordecai Bartly) he suffered much one or two of the last days of his pilgrimage from a violent cough but his mental powers were strong, he arranged matters for the settlement of his estate, expressed a perfect resignation, (as he had oft-times before) to the will of God, and in his last moments wiped off the cold sweat of dying distress with his own hand—then fell asleep, we trust in the kind embraces of Him who called him out of darkness into his marvelous light, caused him to be useful to his fellows while here, and prepared for him a crown which the Lord the righteous Judge shall give unto all them that love his appearing—(his companion having died some 9 or 10 years since) he spent much of his time visiting the churches and Associations, at the same time exercising a parental care over a numerous family of children, (two of which are identified with the O. S. Baptists,) who are now left to mourn their loss. We feel to sympathize with them and all of the brethren among whom he has been preaching the kingdom of God. Thus the watchman, one after another, are taken from the walls of Zion. May the Lord of the harvest raise up, qualify, and send more labourers into his harvest.

R. RIGGS.

POETRY.

The death of Lazarus.

BY CAROLINE A HAYDEN.

"O, we have watched o'er him with tenderest care, And prayed that death might still our treasure spare. And wept such tears as only they can shed, From whom the last faint hope of life has fled. But prayers and tears could not avail—and he Has passed from life without thy sympathy. The only boon our aching hearts denied.— Hadst thou been here, my brother had not died. But even now, if thou wouldst God implore, He for thy sake would life restore."

"I am the Resurrection, and the life! My power alone can quell this mortal strife. I am the Victor! and my word alone, Shall from the grave restore thy buried one. Where have ye laid him! Roll the stone away! Unbar the portal to the light of day. Now, faith and hope be strong, if thou wouldst see God's glorious power made manifest through me. Then with loud voice he bade the dead come forth, Once more to be a dweller of the earth. Once more to prove, beyond a doubt, that death Can only hush in dreamless sleep the breath; List to the music of that voice that spoke As man ne'er spake before—the sound that woke That silent slumberer from his deep repose, And o'er that group of mourners, gladness throws. Look on that form emerging from the gloom, Clad in the dreary vestments of the tomb! See the pale face, lit up with life again! See the firm step, now death has loosed the chain— See the pale king of terrors, vanquished, flee! And know that life is immortality."

Flag of our union.

The All-Seeing eye.

BY CHARLOTTE ALLEN.

In the stillness of the forest, In the silence of the night, In the valley's deepest shadows, On the mountain's lofty height,— On the ocean's swelling surface, On the tranquil lake's smooth breast. By the river or the fountain, When in light or shadows drest, At all hours and in all places, Whereso'er our footsteps hie, There, unseen by mortal vision, Watches the all-seeing eye.

In the gay, and gilded palace, 'Neath the peasant's humble cot, Mid the fertile fields around us, Or the sterile desert hot— In the land where Christians worship, In the realms where heathens bow, Where the Brahmin bends to idols Bound in superstition's vow. In the wilds where beasts are roving, Where the proud-winged eagles fly, Mid the dens or rocky caverns, Watches the all-seeing eye.

Flag of our Union.

CONTENT.

BY PARK BENJAMIN.

Of I turn from dazzling pleasures, Pompous pageants, splendid sights, To my dear domestic treasures, Fireside joys and home delights. Seated near the book strewn table Which a shaded lamp illumines, Reck I not of wealth unstable, Broad domains or spacious rooms. But I pore, in mute reflection, O'er some mighty master's line; As I con, with deep affection, Loving looks, that speak to mine Printed leaves! ye are my blessing! Friends, ye are my wealth and pride! Your true thoughts and hearts possessing, What to me the world beside? Sharing not the wordy quarrel For a thorny crown of power— Struggling not to win a laurel, Frailer than the summer flower; In secluded paths of duty, Only by the humble trod, Live I, blest with dreams of beauty, Hope for man, and trust in God!

MARRIED.

At Warwick, on Thursday the 5th ult. by Eld. P. Hartwell, Mr. EDWARD FRANCISCO of Newark, N. J. to Miss ANN FORSHEE, daughter of the late John Forshee of Warwick.

NOTICE.

To Agents, New Subscribers, &c.

New Subscribers who wish to secure all the numbers of this Volume, should loose no time in forwarding their orders, as we shall print but a limited number of extra copies.

Agents and subscribers who write to us on business should observe the following rules and thereby not only save us from great vexation and labor but also secure for themselves the direct object of their writing, viz.

- 1. All communications to us should come post paid as prepaid letters are subject to but little over half the amount that is charged on unpaid letters. Those who observe this rule, may be sure that we shall take their letters from the Post Office. Our authorized agents will also prepay their letters, and charge the amount to us and deduct the same from the remittances.
2. In sending new subscribers write their names and post office, County and State; in a bold and plain hand so that it can be read without difficulty.
3. In sending pay from old subscribers state the amount to be credited to each, and never fail to mention the post office to which their papers are sent.
4. In ordering the address of any subscriber to be changed be particular to mention the name of the post office where they have been receiving as well as that to which they wish to have the paper addressed.
In ordering a paper stopped mention the name of the person and also the name of the post office to which the paper has been sent.

Primitive Hymns.

SEVENTH EDITION.

Prices, Qualities, &c.

Table with 2 columns: Binding type and Price. Includes Plain Bound, Morocco, Plain Edge, Extra Gilt Edge.

BROTHER BEEBE:—Please do me the favor to insert the following notice in the Signs of the Times: I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with their orders for the Books.

Any person wishing to obtain a single Book, or any number of them, all they will have to do will be to write me a letter, and enclose the money, as they would for a news paper, and send it to me, and signify the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail; and if the books do not come to hand, I will send others, or return the money. So if they do not get the books, they shall have their money back again. By this means I take all the expense and risk of sending my Hymn Books to any Post Office on my self. It is my object to furnish my Hymn Books to person who may want them, at any post office where they may direct.

By this method any person who may not find it convenient to purchase from any of the brethren agents, can send direct to me, and obtain any number they may want.

Also, I will keep in the hands of agents supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so.

With unabating love for all the saints, I remain their brother and servant in the gospel, &c., BENJAMIN LLOYD.

Wetumpka, Ala., Dec. 15, 1851.

N. B. Any person sending me the money, in advance, for as many as one dozen books, at the above price, shall have one book gratis, all free of postage.

Address letters to Benjamin Lloyd, Wetumpka, Alabama. B. L.

Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the

payment must be made when the orders are for warded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co. N. Y., G. J. Beebe, editor of Banner of Liberty same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

RECEIPTS.

Table listing receipts from various locations including New York, Penn., Mich., Ia., Ill., Ohio, Ky., Tex., Ala., Ark., Fla., Georgia, N. C., Va., Md., Mass., Maine, and Missouri. Includes names of subscribers and amounts.

§ NEW AGENTS.—* Signs, Banner and Messenger † Signs and Messenger, ‡ Signs and Banner.

NEW AGENTS.—Eld. Thomas H. Owen—California.—J. S. Corder—Virginia.

LETTERS RECEIVED.

Nathaniel Wescott, J. Dewey, Wm. W. Huston, Mrs. Mary Culver, Eld. R. Riggs, Jas. Lownds Esq., Wm. R. Deatherage, R. L. Thomason, E. G. Clark, Dea. Jas. B. Shackelford, R. Townsend, Mrs. Jane Kennedy, R. Manning, Tho. Fenner, Samuel H. Stout, Jacob Freece, Chs. Williams Esq., Col. P. Dudley, Eld. C. Skinner, Lewis Hess, Eld. N. D. Rector, Isaac Forshee, E. J. Williams, Lewis Neal, O. Butts, Eld. I. Hewett, H. Presler, J. Cook P. M., R. Britt, Eld. P. Hartwell, Eld. Joel R. Skinner, Eld. Tho. P. Dudley, Geo. Watters, J. P. Young, Eld. Jas. Holbert, J. S. Corder, Chs. Hood, Geo. Thompson, Eld. W. S. Dougherty, Isaac Chrisman, Eld. J. H. Walker, Sally P. Crosby, C. P. Hayford, P. M., Ellis Miller, Eld. John Buie, J. W. Blair, Eld. R. W. E. Brown, Mrs. H. Tennell, Eld. S. English, Eld. Jas. Hart, T. L. Daniel, M. Chrisjohn, Eld. Kenner Hollister, W. F. Kercheval, Eld. S. Jones, Johnson Pate, P. Nethaway, Eld. S. Trott, Eld. J. G. Williams, Eld. A. C. Booten, Mrs. A. P. Suggitt, Wm. W. Payne P. M. Eld. Jas. L. Fullilove, Sterling S. Hillsman, E. B. Lyon, Benj. Griffin, J. Weston, M. Suttis, J. R. Burner, E. Smith P. M., J. Gilmore, May Manning Esq., John M. Potter, Clement West, Dea. Rufus Thayer, Mrs. S. A. Spear, Tho. P. Jones, Eld. Peter Maples, Joseph Beckwith, Eld. Tho. H. Owen, John G. Barrow, J. P. Hulton P. M., John Pittman, Joseph Thorp, Eld. Charles Merritt, R. Britt-P. M.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE,

To whom all communications must be addressed post paid. TERMS.—\$1.50 per annum; or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year. All moneys remitted to the editor by mail will be at our risk.

LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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VIRGINIA. Elders, S. Trott, J. G. Woodfin, R. C. Leachman, Tho. Buck, D. T. Crawford, A. C. Booten, John Clark, S. Caldwell, Tho. Watters, and brethren, W. Costin, A. R. Barbee, M. P. Lee, J. B. Shackelford, J. Hershberger, S. Hillsman, P. McInturf, Geo. Odear, G. W. Crow, T. Lavendor and Wm. Hutchinson.
WISCONSIN. Elders, J. D. Wilcox, Titus Bishop

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., MARCH 15, 1852.

NO. 6.

POETRY.

SALVATION BY CHRIST ALONE.

How can ye hope, deluded souls,
To see, what none e'er saw,
Salvation by the works obtain'd
Of Sinners' fiery law?

There ye may toil, and weep, and fast,
And vex your hearts with pain;
And when ye've ended, find at last
That all your toil was vain.

The law but makes your guilt abound;
Sad help and what is worse
All souls, that under that are found,
By God himself are curs'd.

This curse pertains to those who break
One precept, e're so small;
And where's the man, in thought or deed,
That has not broken all?

Fly then, awakened sinners fly,
Your case admits no stay:
The fountain open'd now for sin,
Can wash your guilt away.

See how from Jesus' wounded side
The water flows, and blood!
If you but touch the purple tide
You'll feel the peace of God.

"The spirit that dwelleth in us lusteth to envy."

[James. iv. 5.]

What tongue can fully tell
That christian's grievous load,
Who would do all things well,
And walk the ways of God!
But feels within
Foul envy lurk
And lust and work,
Engend'ring sin!

Poor, wretched, worthless worm,
In what sad plight I stand;
When good I would perform,
Then evil is at hand:

My leprous soul
Is all unclean,
My heart obscene,
My nature foul.

To trust to Christ alone,
By thousand dangers scar'd,
And righteousness have none,
Is something very hard:

What'er men say,
The needy know
It must be so,
It is the way.

Thou all-sufficient Lamb,
God blest for evermore,
We glory in thy name,
For thine is all the pow'r;

Stretch forth thy hand,
And hold us fast,
From first to last,
In thee we stand.

AND THE LORD SHUT HIM IN.

[Gen. vii. 16.]

When Noah with his favored few,
Was ordered to embark;
Eight human souls, a little crew,
Entered on board his ark.

Tho' ev'ry part he might secure
With bar, or bolt, or pin;
To make their preservation sure,
Jehovah shut them in.

The waters then might swell the tides,
The billows rage and roar;
They could not stave th' assaulted sides
Nor burst the batter'd door.

So souls, that into Christ believe,
Quickened by vital faith,
Eternal life at once receive,
And never shall see death.

In his own heart the christian puts
No trust, but builds his hopes
On him that opes, and no man shuts,
And shuts, and no man opes.

In Christ his ark he safely rides,
Not wrecked by death nor sin;
How is it he so fast abides!
The Lord has shut him in.

COMMUNICATIONS.

For the Signs of the Times.

Christian Experience and Ministerial Call of Elder Wm. Crutcher.

[Formerly published in the "Old Baptist Banner."]

[Concluded from page 18.]

Madison county, Ala., Dec. 25, 1851.

BROTHER BEEBE:—I was united to Brushfork Baptist Church, Nicholas county Kentucky, in Oct. 1841, being between four and five years after embracing my little hope in the Lord Jesus, in which length of time I had been filled up with thousands of thoughts and inquiries about, and questioning and disputing of my little hope, and many struggles about Baptism, being raised under the influence of infant sprinkling. When our first child was born I proposed to my wife, at a certain time, we would carry her to meeting and have her christened. She remarked to me with kindness and pleasure, that if it was my wish, she was perfectly willing, if I would carry the child up, and not request her to do it, as she did not feel it necessary. The pleasantness of her reply, seemed to win every feeling of my heart, and I thought, for me and my wife to be divided on the subject of religion, was a circumstance of the highest grief to my mind. I instantly concluded to postpone sprinkling the child, with this determination that I would read the New Testament, and convince her that I was right, and then my wife would go with me. And it is the truth my brother, I read the New Testament through expecting every leaf to find testimony (for I had never read it before, to know for myself the truth of infant sprinkling, but had been raised up to believe that the Bible was full of testimony to the point), and the Lord knows, my brother, I did feel afraid to offer my wife any testimony that I could find to convince her that I was right, consequently I was left in suspense—therefore for a long time I read every author on both sides of the question without any satisfactory conclusion, until my mind was in great distress, when I became very much impressed in mind to read the New Testament again prayerfully, to the Lord, that he would teach me the truth, which I felt disposed to receive without reserve, and before I got through the New Testament, I hope it was the will of God to establish my mind satisfactorily in the doctrine of believer's baptism, as a scripture doctrine, and so I remain still. I had many complaints against myself, no worth or merit; but a sense of duty, led the most unworthy of all saints, if a saint at all, down into the liquid grave of the precious Savior. About this time and a little before my mind became strangely exercised, which continued about eighteen months or more, which I many times thought was the most distressing scene any poor creature ever had to pass through, I once thought I would at the next meeting go to the church and have my name taken off, but

when the time come, I thought my very soul loved that people, and if they would let such a poor unworthy creature stay with them, I wanted to stay with them as long as I lived. And in the length of time named above, I had the most awful temptations any poor creature ever had. I was tempted to disbelieve the christian religion. But of all the conflicts I ever met with, the temptation to commit suicide, I think was the most distressing. Not that I had the least wish or will, (but tempted to do it) and so afraid I should do it, many times, my brother, have I stopped and stood still, the temptation so powerful and hot upon me it seemed like it would take every power and energy I had upon earth to keep from it; and when I would get over it a little, I would feel so glad that the Lord had preserved me once more. But it would come again and again as hot as ever, and thus it lasted me many days, with many other trials. But the next spring after joining the church, probably in March, I had felt for several days loaded with sorrow, and I could not tell what was the cause. Setting down one day at a shingle break, drawing some little staves, these words were applied to my mind, with such sense and feeling, that I looked around to see if any body had spoken to me: Who unto me if I preach not the the gospel. Being entirely by myself I felt much surprised, but the words continued to ring in my mind from that moment, thus they seemed present with me wherever I was, and it appeared to me, I could not get away from them for a moment, and they gave me many uneasy reflections about myself, for I did not have the first thought about a call to the ministry, but that I had deceived myself and the church, and deserved the greatest wo in the word of God. After this scripture had left my mind, in about the same way, Let the dead bury the dead, but come thou and follow me—came and followed me sounding in my mind just like the others had done, and I could not tell what to make of them. I did not know they were scripture, for I could not find them, and I thought surely I was going to die. But after laboring under these words for about a month, they left me, and this scripture was applied which I did not know was in the Bible. My leanness, my leanness. And Oh, my dear brother, I thought I had seen myself a poor unworthy sinner long before this, but these words sifted me until I felt confident I was the leanest being upon earth. I could think of nothing, nor do anything but what leanness seemed to be wrote upon it. About his time my mind became impressed about preaching, but whenever I felt my mind exercised this way, I would try to throw it away, and engage in business as much as possible to keep it out of my mind, still I could not believe I was called to preach the gospel, yet feeling so much concern about it, I would often recommend others to the Lord, whom I thought qualified to make preachers, but as for myself, I did challenge the Lord that he could not make a preacher of me; for I truly felt like I was the most ig-

norant foolish being in the world, and I am full of complaints yet, but dare not challenge the Lord any more. About this time I had a dream which impressed my mind very much. I thought that a certain man who, I had often concluded in my mind would make a preacher, had received an appointment in the army, and that I was to go with him to get his commission, and I thought that when the commission came out, it fell on me instead of him, yet I concluded that I could not, and would not, expose myself in that way. Thus I went on between four and five years, before I was made willing to try to preach a crucified Jesus. In this length of time I cannot tell what I suffered. I lost my first wife and an infant, broke up and went back to Virginia, and I really felt many times like my bed was made in sorrow, yet I kept every thing to myself about four years—when I broke my mind to some of my brethren, who tried to encourage me, and when I tried to say something in public I thought I never would do so again—and thus I carried my sorrows until it seemed to me if I did not try to preach the Lord would kill me. Sometimes I felt like I had almost as soon die as try to preach. But one night setting up by myself reading, I read this scripture, "And say unto Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfill it." When I read the scripture, it was applied to my mind with so much light and comfort; I did believe I had received a ministry in the Lord, and that it was my duty to try to fulfill it; also I was made willing; and willing to be a little preacher, if I might but fulfill a ministry in the Lord. I thought then I did not care who laughed, who mocked, who was mad, or who was pleased, so that I might do my duty. But, Oh, my brother, how many times since that have I felt like slipping out at the window and going home, there to stay and prophesy no more—and truly I am a stranger in a strange land—sometimes I feel as though the preaching of the cross of Christ was such a cross I could not bear it. At other times I feel like I had rather preach a crucified Savior than to have all the world. Thus permit me to tell you my rebellious nature in all my experience, for if I could have had my own way, I never would have been a christian, and if I had had my own way, I never would have been a baptist; neither would I ever tried to preach; for I believe in my heart, of all the people I ever knew, in one sense, they have the heaviest burden. Generally without means, without qualifications, at least in their own feelings, and they have ten thousand fears, in many ways, through the course of their lives, for fear they will preach wrong or do wrong to the hurt of God or man. For grace makes men honest in the ministry towards God and man, and truly its a strait and narrow way. They have to preach a doctrine that nature can neither believe nor love—contrary to the wisdom of this world, and the judgment of men—they dare not preach cunningly devised fables, for they know it is not the word of God. They have to preach salvation by grace

without the deeds of the law; they have to preach that the Lord must make the tree good before it can bear good fruit—they have to preach that no man can come to Christ until the Father draws him—they have to preach that men in nature are blind, deaf, dumb, dead and buried, and none but God can raise them to life—and more also, they have to preach that the devil is a religious liar, though sanctified throughout, body, soul, and spirit. Therefore I ask to know how men will ever get to heaven, if the Lord does not translate them, as he did Enoch, and Elijah? They had to preach indeed and in truth, good works, and be careful to maintain them, but entirely as the fruit of God's Spirit and grace, and this I have thought is what is so offensive to those that are religiously born after the flesh. They have taken away our god's! they say.

I will now tell you my experience in the flesh about preaching, when I was about seven or eight years old, I was a very noisy boy. My old grandfather passed by me one day, and said to me, why Buck, you surely will make a preacher, you are so noisy. I well remember my conclusions, for I was perfectly pleased and delighted at the idea; believing that preachers were a kind of angelic beings, or in my own thoughts, above every body else, and no poor mortal ever was more elated than I was, to think how great I would be. And truly my brother, I often think I can see the same spirit I then had, manifested in the conduct of men who claim to be preachers of the meek and lowly Jesus, while they preach themselves; but Paul says, "We preach not ourselves, but Christ Jesus." Therefore I conclude that if a man does not preach the same doctrine and truth that Paul preached, he does not preach Christ, Jesus but himself.

Dear Brother, agreeable to my promise in my last letter to you, I send you these remarks, and although somethings are not in exactly scripture words, I hope the spirit is not lost; I have related things just as they occurred. If you think they will be worth a cup of cold water to one poor saint, please let them have it, by correcting errors, &c. These remarks were once published in the Old Baptist Banner, and I have nothing else to offer on this subject; what I may send you next I know not, or whether any thing. I am getting old and worn out; doing nothing, what a poor service I have rendered to the Lord.

My love to all the brethren and sisters in Christ Jesus.

WM. CRUTCHER.

For the Signs of the Times.

(Continued from the 36th page.)

Burdett, N. Y. Jan. 7, 1852.

BROTHER BEEBE:—I will now give my reasons for uniting with the Baptists instead of the Presbyterians.

Our business being closed at Johnstown, and the time having arrived for us to return to Galway, I felt very willing to return; though I regretted to leave the place which I had visited every evening for several weeks, as it was not only the place where I had chosen to pray, and where the Lord first answered my prayers, but where I had enjoyed so many precious seasons, that the place had become a perfect Bethel to me.

Soon after our return, I attended a conference meeting at Mr. Smith's, where my convictions commenced; this meeting was attended, and conducted chiefly by Presbyterians, with several of whom I had been intimately acquainted, having been frequently in their

company, and having often heard their conversation on temporal subjects; and no doubt, also on the subject of religion. I had seen in them nothing more than I had seen in others; but when they spoke in the meeting I was quite surprised to hear them, or at least some of them, who related the very trials and exercises which I had passed through during the past month, which I did not think any one but myself had ever experienced.—I wanted very much to give vent to my feelings by speaking; but my diffidence, and a sense of my unworthiness prevented me. I found that I was very ignorant of the scriptures, the most so, as it seemed to me of any person of my age, and opportunities. I had been brought up to read, and go to meeting and the bible had been used as a school book in nearly all the schools I had attended; yet it was intirely a new book to me, and a very precious one. I embraced every opportunity to read it. I regarded it as a book that God had made, and therefore one that contained his truth, and I thought its requirements ought to be strictly observed, and I was very anxious to understand them. It was a great privilege to me to attend worship on Sundays and to hear the preaching, but I had but little time to read on week days; occasionally I stayed at home to read on Sundays. I well remember the first Sunday I stayed at home for that purpose, I took the book and retired to a room by myself, and having previously read Matthew, I began with Mark, and read that book through before I arose from my seat, and it was a refreshing feast to me. The tears of penitence and joy ran freely, during much of the time I was reading.

There was a Baptist church in the town, which had a very convenient house for public worship, as well as the presbyterians; and I always passed the Baptist meeting, as I went to and from the Presbyterian meetings: and occasionally I stopped and heard a part of a sermon. Elder Rogers was their pastor at that time. I heard him preach once on a funeral occasion; but I was so much prejudiced against the Baptists, by misrepresentations of them by those among whom I associated, that his preaching was not at all interesting to me. I supposed that they were a very ignorant, superstitious, bigoted and uncharitable people. I saw by reading the bible that it favored their mode of baptism, and I thought probably there were some christians among them. But they held so much that was wrong, that it more than balanced their good properties, and the reformation at that time being altogether among the Presbyterians, I was so weak as to believe that it was because God was better pleased with them, and that he had withheld the outpourings of his Spirit from others on account of their errors. Many united with them during this revival, and I would have offered myself, but I did not get ready until fall. It was about three months after my change, before I dared to think that I was a christian; although from what I could learn from reading my bible and hearing others, whom I believed were children of God, relate their exercises, I found that I had received and enjoyed all that I could reasonably expect; still it was to me so great a thing to be a christian, to belong to the family of God, and to be owned of him as his child, that I dared not indulge the thought that it was the case with such a wretched creature as myself; and when, on such evidences as I had, I made up my mind that I had passed from death unto life, I would have joined the Presbyterians there, but I expected to return home to my moth-

er and family the same fall, which I did on about the first of November, and I thought it best to wait and join where I expected more permanently to remain. On my return I found my family attending alternately the meetings of the Baptists and Methodists, though none of them were professors of religion, except my youngest sister, who had joined the Methodists. The first Sunday after my return I attended the Presbyterian meeting, and heard two sermons, but got nothing from them to eat; I attended again on the second and third Sundays in succession, but all was dry. I could find no particular fault with the sermons as they were called, but I was not fed. On the fourth Sunday, Eld. Lake, a Baptist minister was to preach in the neighborhood, at a dwelling house, and I was urged by some of my friends to go and hear him. I went, but not expecting to enjoy the meeting; but before the first prayer was ended, my feelings were somewhat softened.—He seemed to pray as one having correspondence with heaven, and before the sermon was through, my cup was full and overflowing; But it was a Baptist meeting, and on that account I did not prize the opportunity as highly as I should have done, if it had been what I then called my own meeting. I then went again, three Sundays in succession to the Presbyterian meeting, and heard two sermons on each day, still all was barren, and what to do I did not know. I had lost my home; I wanted to be a Presbyterian; but I also wanted bread to eat. I searched the Scriptures daily, and tried to pray to God for wisdom to direct me. Again on the fourth Sunday, I went to the Baptist meeting, and had a feast, and as I could get nothing to eat at any other meeting, I prized it a little higher than I had done. I began to get acquainted with the Baptists, and I found them different from what I supposed they were, I made the minister a visit, and was much pleased with the opportunity. Finally I found them to be, so far as I can judge, on bible grounds, and that they and their doctrine had been misrepresented to me.

Being young, and my opportunities had been limited, I was weak in doctrinal matters; but while searching for the right way I discovered one gross error which the pedo-baptists had been trying to lead me into; (I do not say that they were uncanded in it,) it was that circumcision under the law, was typical of baptism under the gospel; and that baptism was a seal of the same covenant that circumcision was. Now when I found that there was no foundation in the bible for such a doctrine, and that the opposite of it was so fully and plainly established, I was greatly surprised. Paul says, "For he is not a Jew who is one outwardly, neither is that circumcision, which is outward in the flesh; but 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. ii. 28—29.—I found also that the children of the New Covenant, were not sealed by anything that man could administer; but with the Holy Spirit, Eph. i. 13 and iv. 30. I could not then find, nor can I to this day, that baptism is a seal to any covenant; but that it is a very significant ordinance of the New Testament, in which we declare our death to sin, and our resurrection to newness of life—our belief in the resurrection of Christ, and of our own bodies. If the sealing of the children of the New Covenant is, in any degree, depending on men, many of them might never have been sealed at all, and if so what would become of them? But to return, I became

perfectly satisfied that immersion only was baptism, and that believers were the only proper subjects, and I was therefore ready about one year after my change to offer myself to the Baptist church, but felt unworthy and I waited a few weeks to try to get better; but I could not see as I made any progress in holiness, so I went as I was, to the church meeting, which was the first one I ever attended, and gave them a relation of my experience, and was received. The next day was communion, and in order to pass over that, as I felt too unworthy to be at the Lord's table, I pretended that it would not be convenient for me to be baptized until the Sunday following, when I was baptized by Elder Orlando Mack, as he and Elder Lake had agreed to exchange on that day which was July 16, 1808. I have passed through many dark and trying scenes, and some joyful seasons since that time; but I have never had the least doubt in my mind but that I have done right in uniting with the Baptists, if I was a believer I have many times doubted that I was a child of God, but from that time I have, always believed that although God might have many children in other denominations, the Baptist church is the only gospel church.

But I must close for the present.

Yours as ever,

REED BURRITT.

[To be Concluded.]

For the Signs of the Times.

Plymouth Richland county Ohio,
December 13, 1851.

BROTHER BEEBE:—After perusing your paper and the experience of brethren and sisters for some three years, and becoming much pleased with the same, I thought to give a relation of my hope, through the Signs, to my brethren and sisters, if you see fit to give it a place in your paper. I was born in the State of Pennsylvania, lived there until in my sixth year, when my father and family moved to Ohio. Father and mother were both members of the Old School Baptist Church. Though I was obedient to my parents in literal things, they did not endeavor to enforce any commands of a spiritual nature on their family. But whilst living in obedience to their commands, when in my eleventh year, it pleased the Lord to show me that I was a sinner, and he enabled me to view God's people as the only people in whom I could confide. I thought they were honest in every respect, and if I could be like them I would be happy. Although a child, it appeared I was a sinner, and that I must be born again. Notwithstanding the subject of the new birth was hid from me at that time, yet I thought God heard the prayers of all his children, and I would often retire where no one could see me, and try to pray; but it appeared that my prayers were as lead falling to the ground. But in all my troubles I would try to call on his name, though without access at the throne of grace. I continued on in this way until in my nineteenth year, when I married and became settled in life. About that time I used every stratagem to suppress my exercises of mind by engaging in vain things, in order to comfort my troubled mind; but in vain did I strive. Every thing seemed to annoy me that I engaged in. Though I considered myself as good as my neighbors in general, and a great deal better than many; because I did not swear, lie, nor steal; yet there was an aching void within, which the world could not fill. About this time there was a Free-will Baptist who preached in the settlement, on Sundays, I attended. He was a very old

man, and when he addressed his brethren for the last time, he spoke after this manner, O Brethren, this is the last time that I ever expect to see any of you in this world; but I have a hope of seeing you in heaven. But, O sinner, I have no hope that I will ever see any of you again. These words were more than my stout heart could endure. I could not refrain from weeping bitterly, for I knew well that I was the worst of sinners; yea, that I was an *outside case*. It appeared that I had grieved the spirit so many times, I resolved to try once more to get what some folks call religion; but what I now call eternal life. I commenced praying, or trying to pray in secret; but my prayers were as before without effect. I struggled on this way for some time, finally concluded that there was no mercy for me; and that it was of no use for me to try to get religion, for I tried all of my powers without avail. I thought I might take pleasure in this world, for I would have none in the world to come. But the pleasure I took was small, if any.

"Each pleasure had its poison to,
And every sweet its smart,"

At this time I lived on my father-in-law's land, and he had invited a Free-will Baptist, to preach in his house. When I heard of it first, I resolved not to attend; from the fact that I thought he would preach concerning myself, and I could not endure it, without weeping; and I was ashamed to let any body see me weep. So I resolved to occupy one of the back rooms in order to hide myself. But while preaching, I was so affected that they discovered me in my retreat, and quite a number of them prayed for me; but without avail to me, except that they got me to promise that I never would give it up, till I got religion. This I did to my sorrow. For after trying for some length of time, I gave up all for lost, and resolved to concern my mind no more about it. About this time I moved on my own land in the woods with an aching heart, many times, on account of my lost condition. I would sometimes go to the Methodist meeting—sometimes I would weep and sometimes I would get angry. In this way I was led along until the fall I was twenty three years of age. My wife formerly belonged to the Baptist; but the church to which she belonged lost its visibility. About this time she united with the Methodists, but secretly lest I would persecute her for so doing. But she did not know my heart concerning these things. On a certain Sunday when she was going to meeting, she removed every obstacle out of the way so that I could also go to meeting. But I resolved not to go, but would seek happiness in my own way. There was living with me, at that time, one of those *perfect men* that said he had not sinned for many years. He also went to the meeting. His name was Ezekiel Rogers. I accordingly wandered through the woods, in pursuit of happiness the most of the day, without finding any thing to divert my mind from its solitude and misery. When returning home in the evening I met the said Rogers, on his way to an evening prayer meeting, and he accosted me by enquiring whether I was going to meeting that evening. I replied that I thought I would. He enquired if I liked to hear God's children shout? I replied I had no objection, turning away my head in order to prevent him from discovering my tears, and returned home, did my evening work. Then my wife, two neighbor girls and myself set out for the meeting. I really thought my wife and the girls could discover in my countenance my

trouble, and I used vain conversation in order to hide from them my feelings. When I arrived in the house, it appeared that every one was happy but me, and that I was a poor hell-deserving wretch. I seated myself on the side of a bed by the owner of the house. The class leader opened the meeting by singing the hymn commencing as follows,
"Come ye sinners poor and needy,
Weak and wounded sick and sore;
Jesus ready stands to save you,
Full of pity love and power."

I thought some one had told him about my sorrow, and that he was trying to comfort me by singing this hymn. After singing and prayer he arose and invited any, if any there were, that desired an interest in the prayers of God's people and that they should manifest the same by rising upon their feet. I truly felt my need of their prayers, for it appeared that my heart was breaking, and that the damned in hell were not suffering worse than I was at that time. I accordingly rose to my feet but said nothing. Many of them joined in prayer for me. The said Rogers prayed after this manner, Lord there are some here, who have come to hear thy children shout. Do thou uncap hell to their view. Show them that they are hair hung and breath shaken. Such was the prayer of that perfect man, for a poor lost sinner, yet saved by grace. I returned home as I went feeling justly condemned before God and men. I continued in that state of mind, for some two or three days, if my memory serves me. At the expiration of this time I went one evening to fetch my cows, which used to graze about one mile south from where I lived, I resolved that when I got where no body could see me, I would once more try to pray for God to have mercy on me. I found my cows; but I neglected praying until within sight of my own house, and after looking all around to see if there was any lodged timber that the Lord would throw on me and kill me whilst trying to pray, and discovering none, I knelt down and tried to pray. I do not know that I said one word, so convinced was I, of the justice of God in my condemnation. A few days after I went to one of the Methodist houses, and they called me brother; it caused me much shame. I also went to another of them, they called me brother; it had the same effect as the former. And from that day until this, I never knew what errand I was on.

The latter house was about half a mile from home, and whilst returning home, and almost half the distance, all of a sudden, my mind was caught up and placed upon heavenly things, my guilt was removed, and I could adopt the language of the apostle Paul, "There is therefore now no condemnation to them that are in Christ Jesus; who walk not after flesh, but after the spirit; for the law of the spirit of life in Christ Jesus, has made me free from the law of sin, and death." For brevity sake, I have omitted many things which are profitable to me, but perhaps would not be profitable to the brethren.

And I must come to a close, and will, by using the language of Joseph, who was a beautiful figure of the spiritual Joseph, "Cause every man to go out from me, and there stood no man with him, while Joseph made himself known unto his brethren." My case seems to be a similar one; there was no anxious seat; no prayers of mortal man; no means, such as many boast of in the present day. But I hope the prayer which Jesus made to his Father when he prayed not for the world; but for those the Father gave to him (the Son) out of the world, included poor unworthy me.

If Brother Beebe sees fit to give this imperfect scribble a place in his paper, well. And if he thinks otherwise, throw it aside.

AMOS DILLON.

For the Signs of the Times.

Harford, Md. February 8, 1852.

DEAR FOLLOWER OF THE LAMB:—I have undertaken to write you a short description of my feelings. Perhaps you will think it strange in me; but my mind is in such distress that I can no longer forbear to say something in my blind way, as it has for sometime been impressed on my mind to do so, and at this very time, my mind seems partly destroyed with trials that daily await me for even when anything occurs in the family, it grieves me still more to think that I have no friend to comfort me. Then my spirit cries, oh that Jesus were my friend, then I could laugh at their reproach. But when I look that way, Jesus turns his back, and signifies that I am not his. Then my countenance falls, and I become almost insensible.—If I had the boldness to engage in conversation with some of the brethren, I am inclined to think that it would relieve me some; but nothing short of a blessing from God can ever make me happy. I am afraid to mention my case to the brethren, for I feel deceitful above all things. I am sure that if tears would have brought forgiveness, I should have received it long ago; but we can do nothing. I have had a desire for fellowship with God for a long time; but yet it seems a great way off, which often makes me think that it is all deception in me. Nearly all the experiences I hear, state some time when they were slain by the law, and when they were made alive by the Sun of Righteousness; but when I read your experience it gave me some relief from that difficulty. But I am up and down sometimes I feel calm for months, and have no inclination to read or pray, and think it not worth while to think of it again; but the stroke returns and my heart bleeds for acceptance with God; for I feel that I have no home in heaven, and how can I be cheerful? I see that there is nothing on earth worth living for; but there is a home in heaven worth dying for.

"It is a home for weary souls,

By sin and sorrow driven,

When tossed on life's tempestuous shoals
And all is drear but heaven."

O, how comfortable it must be to those who have assurance that they have a home in heaven; but for myself I have no such assurance; for innumerable evils have compassed me about, mine inquiries have taken hold upon me, so that I am not able to look up; they are more numerous than the hairs of my head, therefore my heart faileth me.—And as David continues, "Be pleased O Lord to deliver me. O Lord make haste to deliver me." I often feel that I have more than I can bear. O Lord support me under its weight, and teach me the cause of my complaint. In these distresses I am often made to fall upon my knees in secret prayer. Sometimes I can cry unto the Lord of all grace to have mercy on my soul, but at other times I arise from my knees without uttering a word, feeling that I am in a state of despair. Then some thing will say, O thou hypocrite! do you suppose that such a miserable being can be blessed by so great and holy a God, when he knows all the hidden evils of your heart so well? O, how this shocks my condemned conscience. Dear saints of God, pray for me; for the prayers of the righteous avail much.

I find many beautiful pieces in the Signs, which I receive regularly, and still desire to; but in attending meetings, and Associations, in the hope of hearing something to encourage me, all seems to be vain.—This heart is hard, frozen to ice. It seems sweet to read, but still it does not relieve me. I can see happy converts following the example of Jesus Christ, which is beautiful and solemn; but they always leave me behind.—At the last association held at Harford, I heard a great deal of preaching, and tried to catch the sound; but could not enjoy it until meeting was nearly over. None can enjoy these blessings unless it is given them of the Father. But the last sermons that you and Eld. Hartwell preached, made me hang my head, for it was more than I could bear without showing the state of my feelings.—The way you spoke about Abraham's two sons the one bond, and the other free, I never shall forget; and Eld. Hartwell told me as he stood in the pulpit, that I had passed from death unto life, because I loved the brethren and had a great desire to love the Lord; yet I could not think it was for me. I hope that you with other brethren, and all who can get to Harford in May will attend the association; for I love to see and hear them, even if I am left out. I have sometimes felt as if *I would go, if I perished*; and then again not for a thousand worlds.

It is my desire that you, if it would not be too much trouble, in the next number of the Signs, would tell me what you think of my wretched condition. I am put down at home and what must I expect abroad. If I mention that I am in distress, and have no peace, or patience, they are like Job's comforters; they tell me that I grieve over nothing; and that trifling things perplex me, but they do not know nor feel what I feel; if they did perhaps they would agree with me better.—No more at present. I hope you will put this in the Signs, and that the prayers of the church may be for me.

Your friend at

HARFORD.

For the Signs of the Times.

Sanford, Me., March 1, 1852.

BROTHER BEEBE:—As I am requested to write you on business, I feel disposed to write, also, a few lines for you to dispose of as you may think proper. The Signs and Messenger come to me regularly now, and they are truly welcome messengers to me. The Signs have been more interesting to me for the last eighteen months, than they were for some time previously. I think I shall want to take them as long as they continue to bring such interesting matter as they now contain, unless I should myself become bewitched, as I believe thousands are at this present time, who think they can and must help the Lord save sinners. I feel certain that I shall not fall in with that notion as long as I have the same view of my own weakness, and of my corrupt depraved, and sinful nature as I have had for the last twenty one years, and which I expect to entertain as long as I remain in this tenement of clay. I did think soon after I was born of the spirit, if I ever was, as I had then some doubts and fears as to my heirship, that I should grow better—grow in grace, and get to be almost perfect; but I must acknowledge, if growing better in our own estimation is growing in grace, that I have not grown in grace to this day. I have to abhor myself, and repent in dust and ashes. I am still as helpless, in and of myself, as an infant, and it appears to me that, for the greater part of the time, I am all carnal and devilish; for "When

I would do good evil is present with me," and how to perform that which is good I find not; therefore I fear greatly at times, that I am not one of Christ's members. Still I have a little hope, if I may so call it, that I cannot give up, and which is as an anchor of the soul, both sure and steadfast, and that entereth into that within the veil, whither the forerunner hath entered.

The experimental communications which come in the Signs, and Messenger, I believe to be one method of the teachings of the Spirit of God, and sometimes I think I know them to be so. Sometimes, if I am not deceived, I have a glimpse of the Sun of Righteousness, and can view him as my Savior, then I can rejoice with joy unspeakable and full of glory: such joy as no mortal tongue can fully express, any more than they can express the depth of the depravity of the human heart.—My faith is so small, if I have any true faith, that for the greater part of the time I cannot look away to Christ, who is the strength of believers, but I look into myself to find something that is Christ-like; but alas! instead of finding what I seek for, I find a sinful, depraved, and corrupt heart, which is prone to evil as the sparks to fly upward; and I am made to cry out "O, wretched man that I am! Who shall deliver me from the body of this death? Can it be possible that such a sinful polluted creature as I am, can be an heir of glory?"—But when I am led to the holy scriptures, I find that those who spake as they were moved by the Holy Ghost, were men of like passions, and bore about with them that which they desired to be rid of. Paul besought the Lord thrice, to take the messenger of Satan away from him, but the answer was, "My grace is sufficient for thee." The thorn was to remain in his flesh, lest he should be exalted above measure, and that he might find nothing in him to commend him to God. And the brethren who give a reason of the hope that is in them, through the Signs, and Messenger, agree with the statement made by Paul, and it seems, at times, when I read their communications, as though I can see the image of Christ in them; and the more of the image of Christ I can see in a person the nearer that person seems to me. Brethren, is it so with you? I have been edified, encouraged, and strengthened while reading your communications in the Signs and Messenger. I was edified, Brother Beebe, in reading your experience and call to the ministry—also those of Elder T. P. Dudley, Elder J. L. Purington and others, and I should be pleased to read the experience of Eld. P. Hartwell, Eld. R. W. E. Brown and others, if they would also give a reason of the hope that is in them, and of their call to the work of the ministry, through the Signs, or Messenger. And those who have not been called to the ministry, may also tell of their call out of darkness into marvelous light. Brethren, we should speak often one to another, and as the brethren are scattered over this wide domain, and cannot assemble together, or speak to one another except through the press, what a blessing it is that we have the privilege of conversing with each other through our periodicals—I believe that Christians long sometimes to speak that they may be refreshed, and as iron sharpeneth iron, so does the countenance of a man his friend.

Brother Beebe, I would like to say a few words about my joining a new school church and leaving them,—but I must forbear for the present. My desire is that you may be guided by that Spirit which cannot err, as long as you remain on earth, and when time shall cease with you, that you may be receive

ed with all the redeemed of the Lord, to reign with Christ in glory forever.

Yours in tribulation.

NEHEMIAH BUTLER.

For the Signs of the Times.

Robertson Co., Ten., Feb. 21, 1852.

BROTHER BEEBE:—I perfectly agree with our dear sister Hassell, of N. C., in the sentiments expressed in her excellent letter published in the first number of the present volume: if I am not deceived, I can witness and testify to the great truths contained therein. I should be glad to hear the testimony of our brethren and sisters every where in support of these great and important truths. The subject of experimental religion, and practical godliness must necessarily be of vast importance to all the saints of God. When I consider, my dear brethren that these great truths are wholly denied by the nominal professors of the present day, I rejoice to know that God has preserved a few who have not bowed their knee to Baal. When I converse with some of the new order about experimental religion, they seem to know nothing about it, and appear to rest perfectly easy on the works of their own hands. I was told of a case, a few days ago where a youth came forward for membership, and the preacher asked him if he wanted religion, and to join the church, to which he answered, Yes: then said the preacher, "Who can forbid water?" &c.—Peter told the scattered saints to be ready to give the reason of the hope that was in them with meekness and fear. There is a responsibility resting on those of the household of faith to contend earnestly for the faith which was once delivered to the saints. Let us, dear brethren and sisters, try to live upon the Lord: trust him for his grace, and say with the great apostle to the gentiles, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." The poor old Baptists are now what they have always been, according to the divine appointment. "I will leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord. The spirit and truth of the gospel are opposed by all who are ignorant of Christ, and of the power of his resurrection; for "The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be; so then, they that are in the flesh cannot please God." And, are not all ungodly professors yet in the flesh? They certainly are; and although they wear the cloak of religious profession, make long prayers in the sight of men, they are of the class of natural men, which Paul, declares, discern not the things of the spirit of God, for they are foolishness to them, neither can they know them because they are spiritually discerned. The kingdom of Satan must pass through all its phases, and make all its alterations, amendments and enlargements, according to the popular working of the world, with which it strives to keep pace.—"They are of the world, therefore the world heareth them" If the world says, Let us have a new bible, and let us erase all unpopular truth, large conventions of grave doctors are assembled for the purpose, and a war of extermination is waged against all who dare oppose their unholy schemes. They say now, as they said in David's day, "Come and let us cut them off from being a nation, that the name of Israel, (or Old Baptists) may stink in their nostrils; for we long to see the last of them." But, dear fellow travelers through this dreary land, let me say, Though the world, the flesh, and the devil, are all against you, the Lord reigneth, and he will take care

of his chosen ones. Though the poor frail barque be tossed about, and though you may have doubts and fears to contend with, your ups and downs, remember this is part of your legacy—"In the world ye shall have tribulation, but in me ye shall have peace." When this poor mortality shall have dropped off, then shall you be clothed in the glorious and never fading robe of immortality, and sing the praises of your God and King without intermission forever. O, happy day! O, happy hour! when we shall be near and like our blessed Jesus, free from sin, and free from a hard heart, and free from wretched wandering minds; when in the streets of New Jerusalem ye shall walk, and gaze with raptured and unclouded eyes on all the beauty of that heavenly world forever more. Finally Brethren, farewell. May the Lord keep and preserve you, is my prayer, for his great name's sake. Amen.

I remain your unworthy brother and companion in tribulation,

JOHN H. GAMMON.

For the Signs of the Times.

Marietta, Georgia, 22, Dec. 1851.

MY DEAR BROTHER:—You may not be surprised, nor some of your numerous readers of the Signs, at the place of my date as just stated above, although doubtless some brethren and friends may possibly be disappointed in not hearing from me at an earlier time, through the columns of your valuable paper. It is true their requests were repeatedly made before leaving my native state that I would communicate through our invaluable medium of correspondence, and that I have as often promised to comply with their oft-repeated requests, but circumstances over which I could have no control, have thus far unexpectedly prevented. As was intimated in my letter published in the Signs of April last, it has been my purpose, the Lord willing, to repair to Georgia as soon as my present state of health would allow. Soon after which however in company with an esteemed brother of the church in Bowdoinham, in my native state, and in the latter part of May last, we started together and were favored with an agreeable

VISIT TO NORTH BERWICK, MAINE.

Availing ourselves therefore of the previous invitation of the Old School Baptist brethren in this place, which had been so kindly extended, I set out for that purpose although not in the full enjoyment of usual health, and with a mind sympathizing with an afflicted body. I did not leave however without some apprehension that the church had not entirely recovered from the effect of the severe and protracted trials which they had been called to endure for sometime previous. Such trials, it may well be said, are certainly liable to dishearten and discourage every true friend of Zion. When her ways mourn and but few find themselves disposed to come to her appointed meetings, then indeed will the enemy seemingly triumph and the hearts of the saints of God be made sad and sorrowful. The professed watchman may fall, or the trumpet may give, an uncertain sound so that the soldiers of Christ may not feel prepared for battle, or the sheep of his pasture may be scattered in the valleys and upon the mountains, and others may not be led into the fold by the footsteps of the flock, yet he who alone is the Shepherd and Bishop of their souls will doubtless gather his own sheep, and make them lie down in green pastures, and will also lead them beside the still waters. He will restore

their soul, and lead them in the path of righteousness for his name's sake. Although these trials, which are so peculiar to the people of God may seem sharp and severe, and not joyous but grievous, they will afterwards yield the peaceable fruits of righteousness to those who are exercised thereby. They are the promised inheritance of a peculiar people, and are among the "all things" that shall work together for good to them who love God; to them who are called according to his purpose.—But I forbear.

The church in North Berwick, is among the earliest constituted in Maine, and was recognized near the close of the last century, between sixty and seventy years since, as the Predestinarian Baptist church, so that its then constituent members have since been translated from the church militant, to the church triumphant in heaven. Up to the time and just before the new schemes and inventions of men, which are now so extensively prevalent among the popular religionists of the day, were introduced into churches professing the faith once delivered to the saints, the church enjoyed apparent prosperity, and harmony and were united in the faith of the gospel. The Lord was pleased to visit his professing people with special and repeated manifestations of his loving kindness and tender mercy to them ward; visiting them from time to time with refreshing showers of divine grace, at which times it could be said that the north wind had awakened and the South wind had come, and did blow upon the garden of the Lord that the spices thereof might flow out. Then it was that the beloved did come into his garden, and did eat his pleasant fruits, and as of old the Lord added to the church such as should be saved. The time however at last come when these days of rejoicing were followed with days of sorrow and lamentation at the efforts of those who professed to be the people of God, yea, with those who said they were his own servants, in introducing and advocating the popular schemes and institutions of the day among those who in their very hearts had been taught to eschew the doctrines and commandments of men as making void the law of God. And much to the annoyance and discomfort of the people of God, who were still enabled to persevere in not bowing their knee to this modern Baal, did these emissaries of a false religion persist in their efforts to subvert the doctrine of Christ and to substitute in its place a perverted gospel. But the enemies of the gospel, whatever may be the name or profession they assume, like their old father, are, to the friends of truth, as chained enemies. Thus far they may go, but no farther. He who has promised that when the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him, has not been nor ever was unmindful of his own chosen people, but has appeared in mercy for them and vindicated his own cause and truth, so that to their adversaries has Zion appeared like her that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Truly, oh Zion, no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt utterly condemn! This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

For the last two years the church has been enjoying the ministry of Elder William Quint, Jr., and it affords us much pleasure to say that his labors have not been in vain in the Lord. Since our beloved brother

came among this people, although during a time of previous trial and declension, the Lord has revived his own work in the hearts of his dear children, and a goodly number have put on Christ by a holy profession and been added to his people. The church has also enjoyed the labors of other ministering servants of Christ for many years, some of whom have already gone home to their divine Master, and others yet labor in the vineyard whom the Lord is pleased to own and bless. And may they yet contend earnestly for the faith once delivered to the saints, keeping the ordinances as they were delivered to them, and still continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers, is the prayer of all who love the ways of Zion and who pray for the peace of Jerusalem.

And now, brother Beebe, unless I have trespassed too far already, permit me to acknowledge in justice to the kindness of our dear brethren in North Berwick, the receipt of their generous benefactions to one to whom such liberality was so truly acceptable and it is hoped was in no wise misplaced, even in the hour of need. May they all be blessed of him who has said it is more blessed to give than to receive.—Thus, after having spent almost the entire summer with our brethren in this place in a most interesting and pleasant visit, and it is believed not without profit, I left the latter part of August in company with our young brother Calvin C. Hall, a member recently connected with the Church, in order to visit my family previous to our departure direct for Georgia. I will not however at this time further intrude upon the kind attention of your readers in this letter, but beg leave to defer an additional account of Sketches by the Way until my next.

R. W. E. BROWN

For the Signs of the Times.

Anderson county, Ky., Jan. 2, 1852.

BROTHER BEEBE:—In the kind and indulgent providence of God I am yet preserved and enjoy a reasonable degree of health, and I appreciate the privilege of writing to you again. It is recorded in Matthew, "And thou shalt call his name JESUS," and the reason is assigned, "For he shall save his people from their sins." His people had fallen and become corrupted, and dead in trespasses and sins, and were unable to extricate themselves from their miserable condition and alienation from God. It behooved Christ to suffer and die, and be made sin for them, that they might be made the righteousness of God in him. *He shall save his people from their sins.* The words *his people*, imply the existence of people or peoples who are not his, in the same sense. But there is a certainty of the salvation of all the elect of God. We need only look into the scriptures to see the strict and special arrangement of God in the election and salvation of his chosen and peculiar people. All the types under the old dispensation are in point. Moses, or the law, which he represented, was not permitted to carry the children of Israel over into the land of promise; but Joshua, the type of Christ, was raised up when Moses failed, and he conducted them into the promised land. Christ is presented in the figure, as the end of the law for righteousness, to every one that believeth. "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." True the heirs of promise, surely will, until the time appointed of the father, remain under tutors and governors; the Father sends forth the spirit of his Son, into their hearts, crying, Abba Father.

er. They are thenceforth, no more under the law, but under grace. They are saved and called, with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. The Savior says, All that the Father giveth me shall come unto me, (not *may* come,) they shall come; and they that come unto him he will in no wise cast out. These children of promise are in this world, a poor despised and afflicted people, and a sect that is every where spoken against. They are looked upon as the off-scourings of all things. But if God be for them, who can be against them? Remember it is said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." God has assured us, that his grace is sufficient for us: and he has said, "I will uphold thee by the right hand of my power; I will cause thee to stand." David testifies, "The Lord loveth the gates of Zion, more than all the dwellings of Jacob." "Glorious things are spoken of thee, O city of God!" "All my springs are in thee," "Who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?" He says, "I have made a covenant with my chosen, I have sworn unto David, my servant; thy seed will I establish forever, and build up thy throne to all generations." Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. He is the the searcher and discerner of the thoughts and intents of the heart; therefore we are not our own keepers. The saints are all kept by the power of God unto salvation, ready to be revealed at the last time.

He shall save his people from their sins. By his active and passive obedience he fulfilled the law, and satisfied divine justice, canceled all claims which were upon his people, redeemed them, freed them from the condemnation of the law; for they were unable to deliver themselves. For, without the interposition of the blood and righteousness of the Head of the church, they must have perished forever. For the natural man discerneth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Hence it is clear that nothing short of the power of God can save a poor dead sinner. He calleth his own sheep by name; and the sheep hear his voice, and follow him; and he giveth them eternal life, and they shall never perish; neither shall any pluck them out of his hand. They are bought with a price; but not with such corruptible things as silver and gold, but with the precious blood of Christ; whose blood cleanseth us from all sin; and they are begotten again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled, and that cannot fade away.

Brother Beebe, I am often cast down in regard to the reality of my adoption into the family of God. I sometimes fear and tremble, lest I have caught the shadow and missed the substance. But in our weakness the Lord is our strength, and in our necessities, he is our Helper, we shall be enabled to stand, and he will bring us off conquerors, through him that hath loved us.

May the Lord guide and direct us in the strait and narrow path and in the way that he would have us walk in, and suffer us never to trust in an arm of flesh.

Your unworthy brother,

WM. HAWKINS.

For the Signs of the Times.

Alabama Centre, Genesee Co., N. Y.,
Feb. 28, 1852.

BROTHER BEEBE:—If I am so happy as to be a subject of God's grace, I received the evidences which constitute the ground of my hope by reading the Bible, a love for the Redeemer and his people, and a desire to be like Him, and at the same time a sense of my sinful condition was brought about in my mind by reading the gospel according to Matthew. I thought if I could be holy as he was holy, and freed from sins, I should be the happiest mortal on earth. But alas, my sins were the cause of separation, and I saw that God would not admit of reconciliation while I was polluted with sin. I thought by doing good, (and good, I thought I could do,) I should remove a sense of sin, and obtain pardon and peace with God. But in the undertaking, I found myself exceedingly mistaken; I toiled in all known duties to better my condition in my own sight, and in the sight of God, but the reverse was the effect of all my labors. The more I did, the greater did my sins appear to be. How long I continued in this struggle I do not know, but it was a long time, for I searched the scriptures a great deal to find what to do to get peace and reconciliation with an offended God; but the difficulty increased at every step I took. I thought that perhaps I could find some specified duty the performance of which would help me to obtain the end I sought. While thus engaged, this great truth cut off all my hope of reconciliation with God by any thing which I could do. viz. "Cursed is every one that continueth not in all things that are written in the book of the law to do them." I found that instead of having done all things, I had not done one. Nothing has ever been more forcibly brought home to my mind than the impossibility of pleasing God by acts of obedience to the law as a subject of that law. It seems impossible to describe my feelings at this time. The justice of God was clear in my condemnation, and I was mute. During all this time it seemed that Christ was not *my* Redeemer, that he had not died for me.—I saw that my best performances were polluted with sin, and were utterly worthless, and that I was justly doomed to perish. The heavens seemed covered with darkness, and all hope of obtaining peace by my well doings entirely gone; and here it was that Jesus Christ manifested himself to me as *my* Redeemer.—this truth seemed to enter into my very soul. *I am thy Redeemer, thy sins are forgiven thee.* My heart was filled with a peace and joy I cannot express, and I thought that I should never doubt again, nor have any more sorrows, but I was soon undeceived, and my sins and depravity have been thorns to me always where I have had a view of myself.—

Isaac in the allagory, represented the children of promise from among both the Jews and gentiles, when at God's command, he was laid on the altar. The ram that was caught by the horns represented Christ, and his being offered in Isaac's stead, teaches us that Jesus Christ took the place of all the children of promise, for it is written In Isaac shall thy seed be called. In all this, Ishmael, who represented the children of the flesh, had no representation. He is not known in the whole transaction. And yet in this Allegory, the whole scheme of salvation is set forth. I am told that about half the church here, are opposed to man made institutions. But they are yet in fellowship with the association.

JOHN BLOOMINGDALE.

For the Signs of the Times.

Hyde Park, N. Y., Feb. 4, 1852

BROTHER BEEBE:—Through the tender mercies and long forbearance of a holy and righteous God, I am again permitted to send you my remittance for your valuable paper, the Signs of the Times. I hail them as a welcome messenger of good tidings; for indeed they contain all the gospel preaching I have therefore I receive them with joy, and read them with great pleasure. I have as yet received but one number of the present volume, but I am anxiously waiting for the second. I am well aware of my inability to contribute any to your columns for edification; yet I sometimes feel a desire to bear my humble testimony to the truth of what is written, and although the columns are well stored with rich communications of experimental and doctrinal matter, I still am compelled to heave a sigh to think that a cause should exist amongst that little chosen flock, whereby the well known and venerable name of S. Trott, should not appear as usual in the pages of the Signs. I can truly say, I for one, have been greatly edified with the products of his pen, therefore I pray God that his dear children may all be perfectly joined together in one mind and one judgement.

Yours in hope of a blessed immortality beyond the grave, through free and sovereign grace.

MARY CULVER

For the Signs of the Times.

Jasper County Ia., Feb. 15, 1852.

BELOVED IN THE LORD:—Be not weary in well doing. It appears to me that the Old School Baptists would be greatly at loss to hear from each other, were it not for the little messenger, the Signs of the Times. O, the joy and comfort it has afforded me, my little cup has been made to run over when reading some of the letters which have been published in its columns. Unless the character of the paper should become changed, or I should greatly change in my mind, I expect to be a reader of it, and a subscriber to it, as long as I shall be able to take it, and if I become too poor to raise the dollar, I will try and beg money enough to get it.

Your friend, and I sometimes hope that I am your brother.

WESLEY SPITLER.

For the Signs of the Times.

Jasper county, Ill., Dec. 14, 1851.

BROTHER BEEBE:—I shall endeavor to get you some more subscribers, if I can; for the Signs of the Times are a welcome messenger to me, especially at the present time; for I am located where I do not expect to hear much preaching soon, only what I receive through the medium of the press. Our old brother, Eld. J. P. Bartley has gone to try the reality of another world, where sickness, sorrow, and death have no power to enter.—I visited him before his death, and he seemed reconciled that the will of God should be done. Since his departure, the prospect for preaching in these parts is but small; but we cannot tell what God may have in store for us. I have traveled considerably in this country, since I moved here, but I have not heard of any Baptist church which carries the right countersign, but I have found some individuals who do. Indeed there are a good many sound Baptists scattered through the country, but no organized church within the range of my knowledge. By reading the Signs, I conclude there must be some sound churches, but they are out of my reach, or at least I have not yet found them.

I wish you to continue to send the papers which I herein send for, until I order them to be stopped, and I will send on the remittances, about the time they shall be due.

I remain your brother in the Lord.

THOMAS C. MELTON.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1852.

Remarks on 1 Timothy ii. 3. & 4.

For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth.

Sister Brown of Indiana has desired us to give our views on this passage of scripture, and we have also on hand many other applications for our views on numerous other portions of the divine record. If the expression of our views on what God has communicated in the bible, can be of any use in enlightening, comforting, admonishing or instructing any of the Lord's little ones, it will give us great pleasure to serve them to the utmost of our limited ability; but we must beg the indulgence of our brethren, sisters, and friends who have asked our views on other passages, with whose requests we have not yet been able to comply. Some applications have been deferred from a consciousness of our want of light on the subjects proposed, and others for want of time and space; but to the subject now in hand. The declaration of our text is in form of a reason for the exhortation which precedes it, which is that, "first of all, supplications, prayers, intercessions, and giving of thanks be made for all men," and lest any should misunderstand the sense in which he used the terms *all men*, both in the exhortation and in our text, he defines his meaning to be "for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty." "For this is good and acceptable in the sight of God our Savior" &c. In praying for kings and for all that were in authority at that day, the christian church was called to abandon the long cherished opinion, that the Jews exclusively were the people of the living God; for at the time Paul wrote this the Jews had no king of their own tribes, the sceptre had departed from Judah, and the law giver from between his feet, and Shiloh had come, had lived in the flesh, died on the cross, risen from the dead and ascended into heaven, and the nation of the Jews were at the time ruled by gentile governors, under Cesar the Roman Emperor. According to the tradition under which they had been brought up, they would have thought it wrong to pray for any king then holding power; but this restraint is removed by the apostolic declaration that prayers &c. for them, were good and acceptable in the sight of God, though it may have been quite the reverse in the sight of men. The object in praying for gentile kings and others in authority, to be kept in view, was that God, who is above all human governments, might so overrule their administrations as to secure quietude and peace to his children, both Jews and gentiles, who lived under the secular dominion of the Kings and other dignitaries for whom they were to pray. This is good, otherwise God, by his apostle, would not have directed it, and acceptable in the sight of God; because it was according to his word. The connection of the words *in the sight of God, our Savior*, go to fully establish three very impetrant points of the christian doctrine, viz.

1. That it is the work of God to save sinners.

2. That God is emphatically their (the Church's) Savior, and

3. That Jesus Christ the Savior, is truly, essentially, and eternally God, as well as man, and mediator, and his children being accountable to him for their conduct, have occasion only to know that what Paul exhorted them to do was acceptable in his sight. This was all the guaranty they needed. But to be still more clear upon this point, the apostle adds, "Who will have *all men*, (gentiles under the government of gentile Kings as well as a remnant of Israel, according to the election of grace,) to be saved, and to come unto the knowledge of the truth. As confirmation of the position that *all men, or all sorts of men*, gentiles as well as Jews, were ordained to salvation, he says, "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time, whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the gentiles, in faith and verity." Now if God had not ordained the salvation of any of the gentiles, why was Paul ordained an apostle and teacher of them in faith and verity? The whole tenor of this chapter goes to show the sense in which Paul used the words, *all men*. Not all the children of Adam; for many of them were at that time suffering the vengeance of eternal fire, but all that should be testified in due time, by the Spirit's work, in quickening and regenerating them, washing and sanctifying them with the washing of regeneration, and renewing of the Holy Ghost. According to the declaration made on the day of pentecost.—"For the promise is unto you, and to your children, and unto *all that are afar off*, even as many as the Lord our God shall call." Acts, ii. 39.

We are aware of the cavils of wicked men upon this text, who construe the words to mean that it is the will of God to save as many of the human family as he can, or even all of them, if they will allow him to do so, that his will is ineffectual with the majority and they are damned because they will not allow the Lord to save them, and those who escape, eternal wrath, are not saved because God willed that they should be, but because they consented, or because they willed to be saved. But how silly the quibble. If God willed the salvation of every son and daughter of Adam and a large portion of them were able to resist and prevent the accomplishment of his will, what is to become of them? If the immutable God should change his purpose and conclude to damn them, is it certain that they would allow him to do so? If he is unable to accomplish his will to save them, will it be easier for him to do what is in opposition to his will, in sending them to hell? Shocking absurdity! They who contend for the doctrine know not God; they cannot be savingly acquainted with him, or they would know that he doeth his pleasure in the armies of heaven, and among the inhabitants of the earth. He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion, and whom he will he hardeneth. Christ has all power in heaven and on earth, power over all flesh, that he should give eternal life to as many as the Father hath given him. And all that the Father giveth him shall come unto him, and shall in no wise be cast out. But, No man can come unto him except the Father which sent him draws him, and he will raise him up at the last day; for this is the will of the Father, that of all that he hath given to Christ, he shall lose nothing, but that he shall raise them up at the last day.

REPLY TO OUR HARTFORD FRIEND:—Having myself, in the early part of our experience been shut up in the same gloomy prison-house, we can sympathize with *our friend at Hartford*. The conflicts, and sore trials of the writer, seem to us to indicate the state of a quickened soul, laboring to walk by sight, instead of living by faith upon the Son of God. This has involved many in the most severe perplexities and bondage. But few of all who came out of Egypt by the mighty hand of God, though they were Israelites and had been redeemed from captivity, had eaten of the paschal lamb, passed through the Red Sea dry shod, sung the song of Moses—saw their enemies overwhelmed in the sea, &c. but few of them entered into rest, because of unbelief. Christians know by experience that unbelief is an insuperable impediment to gospel rest. It is only when we believe that we enjoy it, and the apostle says, "For we which believe do enter into rest." Heb. iv. 3. And he exhorts the saints, "Let us labor therefore to enter into rest, lest any man fall after the same example of unbelief." Heb. iv. ii. And in the first verse of the chapter, he says Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. It is true that to enter into and enjoy *his rest*, we must have that faith which is of the operation of God, a faith and confident reliance on God, which we cannot originate nor control—It is the fruit of the Spirit, and the gift of God.—But even where it is given, and does exist, it is invariably opposed by all the corruptions of our carnal nature. Our flesh is not the recipient of it, nor is it satisfied or governed by it. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other. But the soul that enjoys *his rest*, walks not after the flesh, but after the spirit, and in that state there is no condemnation. Rom. viii. i. There is a selfish propensity in our carnal nature, subtle as it is powerful, which works in us to distrust the evidence God has given of our adoption, and from the most selfish principles, struggles for some testimony tangible to our natural minds, that we may walk by sight, and so supersede the necessity of faith. Instances of this among the saints are given in the scriptures. Thomas wanted to see the prints of the nails, and to thrust his hand into the place of the spear, to satisfy him of the resurrection of Christ—Philip desired to see the Father, and it would suffice. But the operation of faith is on this wise. Abraham believed God, and he considered not his own body, borne down with age and infirmity, nor yet the barrenness of Sarah. He staggered not at the promise of God. It was enough for him that God had promised, and relying on the promise, he could go forth, not knowing whither he went. And in this day, Blessed are they who have seen not, yet believe. Paul believed God when in a tempest at sea, that it should be even as he had said and composedly ceased to fast. When the saints are favored with the most perfect confidence in God, they invariably lose sight of self.—Their cares are all then cast on him who has them in charge, and who careth for them, and then, believing they rejoice with joy unspeakable and full of glory. So long as the saints remain in the flesh their faith will contend with the unbelief of their flesh, for God will lead them as he did Abraham, not by sight but in paths which they have not known. But for the consolation of all the tempted people of God, be it known and remembered, that where there is no genuine faith, there will be no such conflict between

faith and unbelief. Without two parties there can be no warfare.

"Poor tempest tossed soul, be still,
My promised grace receive.
'Tis Jesus speaks! I must—I will—
I can—I do believe."

Dr. Fuller, on the Anti-Licence law.

The Baltimore Sun, in puffing the speech of Dr. Fuller, gives the following with other specimens of his wonderful effort, viz.

Again, alcohol, it was said, is a creature of God; but it was a human invention, and originally used as a medicine. He defined the duties of legislative bodies concerning the licensing of tippling houses, and observed that they had no right to enact such laws.

It is a bad cause which requires to be sustained by misrepresentation, falsehood and blasphemy. What then shall be said of the position of the reverend doctor, to sustain which he is driven to the necessity of denying that God is the creator of all things; that alcohol was originally used as a medicine, and that it is a curse, ruining both soul and body!

To say nothing of the doctor's assumption of the right to define to our legislators their duties, dictating to them the laws which they shall or shall not enact, and charging them *falsely* of licencing tippling houses, &c., does it not require an astonishing degree of effrontery for a professed minister of Christ, to deny that wine is a creature of God, when God himself claims to be the author of it, and to have given it as a blessing to the children of men? What! Was not God the creator of the corn, wine, and oil that he gave to the children of Israel? Did he *bless* them with a *curse*—ruinous to the souls and bodies of men; and pronounce that *curse*—that ruinous invention of man, a blessing? Was that wine which the Son of God made at the marriage at Cana of Galilee a human invention? Was it not a creature of God? If because the developments of the vine require the labor of men; it is not a creature of God, then for the same reason bread is not a creature of God, but a human invention. No manufactured article of food or clothing can, according to the doctor's logic, be created things.

Is it true that alcohol was originally used as a medicine? When? Where? And by whom? Does the doctor ever read his bible? According to the records of that sacred book the original use of alcohol or wine was tested by Noah. And if the doctor has any authentic testimony of the existence of wine or alcohol, used as a medicine anterior to Noah's day, we will thank him to produce it. Will the doctor himself tell us that Noah planted a vineyard, and drank of the wine, (as a medicine) and was drunken. Did the daughters of righteous Lot, give it to their godly parent, as a medicine? Did Lot become drunken by taking medicine? These are apologies which neither Noah nor Lot ever thought of making for their drunkenness.

Again is it true that the Legislature of Maryland or the legislature of any other state of our Union have enacted laws making it legal to licence "*tippling-houses*?" If it is not true is not the doctor chargeable with falsehood.—What state has ever provided licences for tippling houses? The excise laws of New York, and we presume they differ not essentially from the excise laws of our sister states, expressly forbid the keeping of tippling houses, and all those to whom licences for selling alcoholic liquors are given, are forbidden under bonds and heavy penalties to keep tippling, or otherwise disorderly houses. We challenge the doctor to produce a single example in the United States—where licence has been given to any

man to keep a tippling house. If licenced retailers of wines have abused their privilege and violated the laws under which their licences were granted—and we have no doubt that many such instances there are) let the present laws be but enforced and every tippling-house in the country will be closed at once; but if the present laws cannot be enforced, how does the doctor and his confederates think to enforce more astringent laws?

When grave doctors who call themselves Baptists leave their pulpits to dictate laws to our legislatures, when professed ministers of our holy religion publicly and boldly deny the eternal truths of God, and confront the records of the bible, we are bound to expose their hypocrisy and rotten heartedness. We assert without fear of successful contradiction, that the bible allows the manufacturing, sale, and temperate use of alcoholic liquors, but forbids the intemperate or excessive use of it. The patriarchs and prophets, the Son of God, and his apostles, and the primitive saints used it as a beverage—as well as a medicine; but the intemperate use of it, and of every other creature of God, is strictly forbidden.

REV. DR. NEALE'S ELECTION SERMON.

We have read with great interest the sermon of Dr. Neal on Religious Liberty. In its ideas, language, and illustration, it is one of the happiest efforts of its able and eloquent author. We concur most fully in the favorable estimate of its value expressed by our brethren of the Watchman and Reflector. We see by the Boston secular papers that some noise was made by the members of the Legislature, with regard to the Appendix. We are unable to see in it any thing but sentiments eminently becoming a Christian minister laying down the laws of Christ to a body of Christian legislators, expressed with clearness, dignity, and vigor.

So it seems, the "Rev. Dr's," election sermon, was not on that election of grace which Paul preached, but had reference to the election of magistrates, legislators &c. and embraced the doctor's peculiar notion of "Religious Liberty." Although we have not seen the doctor's sermon, inasmuch as it is so highly commended by the New School papers, we conclude that his idea of Religious Liberty—is that the Protestant clergy shall have liberty to dictate to the legislature what laws they may enact. But what is the doctor's object in laying down the laws of Christ (?) to the legislators of Massachusetts? Does the doctor himself understand the laws of Christ? If he does, he understands what is a hidden from most doctors; but we are satisfied that he does not; for if he did he would not cast such priceless pearls before swine. Christ's Kingdom is not of this world neither were his laws enacted for the government of the commonwealth of Massachusetts, but for the special use of his disciples.

The poor stupid writer of the above article has yet to learn that there is not, and that there never has been a plurality of Christian legislators. Christ is himself the only christian legislator, all others who claim to be such are impostors. He has made all the laws by which christians are governed as members of his Kingdom and his laws are perfect needing not the amendment, abridgement, enlargement or enforcement of any secular legislature on earth.

If doctors of divinity, pretending to be "christian ministers," are to lay down what they call the laws of Christ, "with dignity and vigor" to the legislators of state—and tell them what laws shall or shall not be passed—why not save the expense of electing and supporting any other, and let the reverend clergy make the laws altogether? Why suffer a power behind the throne which is greater than the throne?

CORRECTION:—In the article on the 28th page of this volume, headed "Review," written by brother Brown of Marietta, Ga. we regret to find numerous typographical errors, in punctuation, orthography, wrong words, &c., none of which are chargeable to the writer. In the hurry of business, and relying upon the perfection of the copy, we did not bestow our accustomed attention in reading the proof. Although the errors committed by our compositor, are not such as to prevent the reader from understanding the writer's design, still we feel that an apology is due to him, and this explanation to our readers.

Marietta Academy.

We take pleasure in calling the attention of our readers, especially those in Georgia, Alabama, and other Southern states, to the advertisement of this excellent Institution, which will be found on our last page. Such an institution has long been needed in that locality. When on our visit to Georgia in 1850, brethren of high standing for intelligence and respectability, among whom were Elders C. W. and Allen Cleveland, expressed to us their desire that a literary Institution, free from sectarian influences, might be established, where they might have their children educated without exposure to the corruptions of modern sectarianism. The Old order of Baptists, from John to the present day, have regarded the religion of Jesus Christ as something more than a science to be taught in schools, academies, and colleges. They hold that the natural man cannot receive the things of the spirit of God, for they are foolishness to him, neither can he know them for they are spiritually discerned, and therefore the necessity of the new birth, and of being taught of God. In these views the Old Baptists have ever stood against the whole religious world. Catholics and protestants unite against them, in contending that the Kingdom of God cometh by observation, and that children and adults may be educated into a religious and gracious state.

This lamentable fact has long been known and regretted by our brethren at the south, who have had but little, if any opportunity of having their children educated in the higher branches of literature without subjecting them to the religious drilling of those in whose knowledge of divinity they have no confidence.

Of the competency of our esteemed friend and brother to discharge the duties of instructing the youth intrusted to his care, to the entire satisfaction of his employers, and of his purity of character, as a gentleman, scholar, and as a christian, we speak advisedly, and the young brother connected with him in the management of the academy, we have heard spoken of by his acquaintances in the highest terms.

We wish the greatest success to the Institution, and hope the time may not be far distant when schools of the same character may shed their healthful radiance all over our beloved country. Such schools need only to be known and they will be appreciated by all liberal minded and intelligent men.

Miscellany.

MANDRAKES.—"A fruit called the mandrake grows wild on a farm in Buckland, Massachusetts, near Shelbourne Falls, and grows not elsewhere in the vicinity. It has grown there time out of mind. The stalks are annual, and grow to the height of twelve or eighteen inches. The owner of the farm said that the seed would not grow.—The fruit is soft, juicy, and very delicious. It is strongly fragrant, of a

very pleasant, agreeable odor. It grows in a moist place of a few feet in circumference near the house."

Mandrakes are very common in various parts of our country, and we have known them successfully used as a medicine by those skilled in the diseases of cattle. We have known mandrake tea prescribed by an old farmer, for a cow of a widow which everybody supposed to be dying, but, astonishing to all, it recovered rapidly after the mandrake tea was given. Mandrakes have been known from very ancient times as a soporific of considerable virtue; small doses of its bark have done good in cases of hysteric disorder; but if used in large doses it has caused convulsions. It is recorded in some works, that there is in the province of Pekin, in China, a kind of mandrake so valuable that a pound of its root is worth three pounds of silver. It so powerfully affects sinking spirits as to restore to vivacity and health those whose conditions otherwise considered desperate. We find the mandrake mentioned in Biblical history.

REMARKABLE DISCOVERY IN VIRGINIA.

A letter in the Richmond Times states that a few days ago, while several men were engaged in blasting out limestone near Buchanan, Botetourt County, they discovered a cave, with an entrance of some six or eight feet in height, and upwards of one hundred long, with two apartments. In the first they found some earthen ware and a large stone cross; on the cross there was some carving, but it was so much defaced by the hand of time that it was scarcely discernable. A number of citizens, with a lantern, subsequently entered the second apartment, where they found a skeleton seated on a huge iron chest, with its back resting against the wall. On opening this chest, they found it to contain gold coin, perfectly smooth on one side, and a cross, with some character on it, on the other. The gold in the chest by weight was worth seven hundred and eighty-three dollars.

CONSOLING IDEA OF DEATH.

"I congratulate you and myself," wrote John Foster to a friend, "that life is passing fast away.—What a superlative grand and consoling idea is that of Death! Without this radiant idea, this delightful morning star, indicating that the luminary of eternity is going to rise, life would to my view darken into midnight melancholy. Oh! the expectation of living here, and living thus, always, would be indeed a prospect of overwhelming despair. But thanks to that fatal decree that dooms us to die—thanks to that gospel which opens the vision of an endless life—and thanks, above all to that Savior-friend who has promised to conduct all the faithful through the sacred trance of death into scenes of paradise and everlasting delight."

JUGGERNAUT'S HOUSEHOLD.

The "establishment" connected with the great temple of Juggernaut, in India, is immense. It includes thirty-six different kinds of offices, some of which are subdivided into several more. About 640 persons are required to fill the appointments, a few of which are the following:—The one who puts Juggernaut to bed, the one who wakes him, the one who gives him water and a toothpick, the painter to paint his eyes, an officer to give him rice, and another to give him pan, one to wash his linen, one to count his robes, one to carry his umbrella, and one to tell him the hours of worship. Besides these, there are 4000 cooks, 120 dancing-girls, and 8000 priests, many of whom are exceedingly rich.

A WISE GIRL. THE VALUE OF COUNSELLING HER MOTHER.

A clerk in St. Louis recently paid his addresses to a girl about sixteen years of age, the daughter of a flower vender, and by long persuasion gained her consent to a marriage. Being on the eve of starting for New-York, he induced her to meet him at his store, promising to have a clergyman in attendance to perform the marriage ceremony. She went to the store, and another clerk went through with the forms of marriage, and made out a certificate. The principal in the transaction then endeavored to induce the girl to go to the boat with him, but she insisted upon telling her mother of the

step she had taken, and despite his entreaties she returned home. An inquiry led to the discovery of the above facts, and the affair will undergo a legal investigation.

AN IMPORTANT CAUTION TO BOYS.

A few weeks ago, a youth of sixteen arrived in this city to prosecute his studies with a view to professional life. He came from a distant State, and was to remain here for some years. A week or two after his arrival, he was seized with a paralysis in both legs, which advanced upward, till nearly the lower half of his body was benumbed, and apparently lifeless. The most distinguished physicians in New-York attended the case, but, no relief being afforded, the unfortunate young man has been taken on his way home, and there is but little hope of his recovery. The cause of his disease is stated by the physicians to be tobacco chewing—a habit which he early acquired, and persisted in to the time of his attack." N.Y. Paper.

SINGULAR PHENOMENON.

In Washington City, on Sunday night last, a phenomenon truly striking and extraordinary, was observed. It was the circumstance of the falling of a really copious rain, for the space of from seven to ten minutes, from a perfectly cloudless, hazeless, starlit sky. So plentiful was the shower that the sidewalks ran with water, which had the singular effect upon the mind of appearing to come without a cause. During the shower, two streaks of fleecy clouds displayed themselves in the north and south but far distant from each other, and neither of an altitude above the horizon exceeding twenty degrees. The position of these clouds forbid the idea that the rain could have fallen from either of them.

THE WHEEL-BARROW EMIGRANT RETURNED.

Many of our readers will remember the account published in all the newspapers, nearly two years ago, of a California emigrant, who crossed the plains "on foot and alone," with a wheel-barrow, conveying all his earthly goods, that is, his provisions, clothes, tools, &c., in that humble vehicle, and outstripping in his march numbers who had started for the land of gold with more showy and expensive apparatus. His name was Brookmire, and he is an Irishman by birth. His residence is at Warren, in Pennsylvania, where he left a wife and family of children in very indigent circumstances, when he went over the Rocky Mountains to "try his fortune." Brookmire has lately returned from California, with about 15,000 of the "dust," all of which he dug and washed out with his own hands. And as it is very apt to pour when it rains, his wife received legacies during his absence to the amount of \$10,000, falling to her upon the death of some relations in Scotland.—Syracuse Journal.

The following lines appear as original in the New Hampshire Gazette, published at Portsmouth, under date Dec. 26, 1768:

"Once I had dollars, and a friend,
Whom I can see no more;
I lent my dollars, to my friend,
Which grieves my heart full sore
Had I my dollars, and my friend,
As once I had before,
I'd keep my dollars, and my friend,
And play the fool no more."

AN APT SIMILE.

A Roman Catholic priest some time since, in Germany, on entering the pulpit, took a walnut into it. He told his hearers that the shell was tasteless and valueless, that was Calvin's church. The skin was nauseous, disagreeable, and worthless—that was the Lutheran church. He then said that he would show them the holy Apostolic church. He cracked the nut and found it rotten.

CURE FOR SMALL POX.

Dr. Field, of Wilmington, Del., says that one table spoonful of good brewers' yeast mixed with two table spoonfuls of cold water, and given from three to four times a day to an adult, and in less quantities to children, is a cure for the small pox. We do not know that there is any occasion for this remedy in this neighborhood, at the present time, but if preserved may be useful here.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., APRIL 1, 1852.

NO. 7.

POETRY.

VAIN STRIFE.

Much hapless pains some mortals take
To build their house upon the sand;
With fruitless struggling strive to make
The heart submit to God's command;
And by some saucy merit find,
A balm to heal the troubled mind.

If man may wash the black Moor white,
Or make the leopard change his spots,
Then he may plant his heart upright,
And cleanse the conscience from its blots;
Such building: make Apollyon smile,
And mock the foolish builder's toil.

In lawful way the soul must build;
And Christ the lawful way is found;
His precious blood on Calvary spill'd,
Alone can heal a guilty wound;
His Spirit turns the tempers right,
And makes the heart in God delight.

The lawful way I learn to prize,
And well I may, 'tis rich with gain;
Here let me walk with steadfast eyes,
And gather ease from Jesus' pain;
Still look to him to prove my heart,
And feel he acts a Savior's part.

The sinner seeking life by the works of the law

Behold how Adam's helpless race,
Are striving, tho' in vain;
Who think by works and not by grace,
Salvation to obtain.

Tho' dead in sin, they struggle hard,
And seek to enter in
The gate, that flaming cherubs guard,
Forever shut by sin.

But when the killing law takes place,
It makes their efforts null;
Salvation then appears of grace,
Abundant, free, and full.

Now from the precepts to the cross,
His eyes the sinner turns;
His brightest deeds he counts but dross,
And o'er his villainess mourns.

Give us, O God, thy grace to see
The only fountain thou;
Then shall we own salvation free,
And at thy footstool bow.

JACOB MOURNING FOR HIS SON.

God's love, ah! how unchang'd it is;
Firm and unmoved are his decrees,
In darkest shades he is the light,
Dispelling all the gloom of night.

Thro' Jesus' blood he looks upon
Those precious jewels of his own;
So all his acts of providence
Shall work for good to all his saints.

Tho' reason's views may often fail,
When great afflictions do prevail—
Make us, like Jacob fret and groan,
When his beloved sons were gone.

All things against him did display,
When Benjamin was forced away,
And Joseph, as he thought was dead,
With grief it crushed his hoary head.

But ere his heart did fully break,
He found his great but sweet mistake;
For both his sons were yet alive,
Which made his drooping soul revive.

So may a christian's trials too,
Be dark and heavy in his view,
Yet God by some great hand unseen,
Will nourish sacred joys within.

When ev'ry hope is nearly dead,
And heavy glooms around him spread,
Yet once find his Redeemer lives,
His soul, like Jacob's soon revives.

Let Christ be my meat, my drink and my dress;
My portion, my all and my pure righteousness;
Though I dwell among lions, or by ravens am fed.

I can live in the fire while Christ is my head,
My bands will burn off not scorching a hair;
The nobles may scoff, while I am in prayer,
In passing the sea, or in Jordan's high stream,
Or the wilderness way, my strength is in him.

COMMUNICATIONS.

For the Signs of the Times.
(Concluded, from page 42.)

Burdett, N. Y., Jan. 29, 1852.

BROTHER BEEBE:—If you please, I will now proceed to give a relation of the trials I passed through shortly after I united with the church, in relation to *preaching the gospel*.

At the time I was baptized, it was a low and dull season with the church. Their Meeting House and stated meetings in Harpersfield and I living in Kortright, a distance of seven miles, I had an anxious desire to have conference meetings held in our neighborhood, and as there were some ten or twelve in our vicinity who professed to be Baptists, I urged them as I had opportunity, to have such meetings appointed, but they objected on account of there being no gifted brethren among them to carry on the meetings. But I continued to urge them, during the fall and winter, until about February, when I obtained the consent of several of them to have one appointed at a dwelling house. As the time of the meeting drew near it came to mind that it would be put upon me to open the meeting by prayer, as I had been the cause of having it appointed, and thinking that I could not possibly consent to it, as I knew that I was very weak, and that I had never attempted to pray in public, I resolved not to go until late, so that the meeting might be opened before I got there. When I got there I found the place full, and all was silent. As soon as I entered one of the brethren said, "we have been waiting sometime for you to come and open the meeting." I replied that I could not do it, but he said, you must, for there is no other one that will. My will was bowed, and I dared not refuse. I tried to pray, and I think I tried to say a few words after trying to pray; but that meeting dragged heavily for an hour or more, when one of the old professors arose and began to confess his wanderings, and he shed some tears; and that or something else affected others, who spoke with much feeling, until it seemed that the whole assembly were bowing.—Ten young men who came to the meeting in their native rudeness were brought to enquire what they should do to be saved, before the meeting closed. A reformation followed and about fifty were added to the church during the ensuing spring, and the brethren continued to put me forward. I generally had to open the meetings by reading a hymn and prayer, if I was present, and being crowded into the work, I gained confidence, so that after a few weeks, I could rise up before a congregation and read a hymn and engage in prayer with as much freedom as I have generally since. With what ability I prayed, I know not, but I never thought that I had any gift in exhortation; and my addresses in the meetings were generally few and short. I understood that some predicted that I would have to preach, but I had no such thought until after the reformation

had subsided, and for two years afterwards I had no serious exercises on the subject.—Speaking in prayer meetings and conferences would relieve my mind, until the year 1812, during which year I saw but little comfort in the things of religion. Speaking in the meetings as formerly did not relieve me. It seemed as if some one was almost constantly saying to me, "Go and preach the gospel.— But I could not believe that it was God.— Every thing relative to myself, and to my situation seemed to forbid it. I was not only altogether unworthy of such a station, but I was illiterate and ignorant, and incapable of teaching the people. And knowing that I had no gift for speaking in public, it could not be that the Allwise God would make such a choice. Besides I was in temporal things poor, had a family and was bound to provide for them. Looking into the church, I saw there were a goodly number in it, who were much more suitable for the calling than myself; hence I almost daily concluded that my impressions were from the enemy, and that I would not listen to him any more; but still I felt no relief. When I felt any desire for the spread of the gospel, quick as thought, the words would come to my mind, Go and preach. When I attempted to pray, especially in secret, and ask God for favors, I would receive no reply but this, Go first and preach the gospel. Thus my correspondence with heaven seemed to be cut off, and I walked in darkness. No creature knew any thing of my trials, until I received a visit from a relative, who was a Methodist preacher. We of course had some pretty close conversation on the subject of religion; before he left me, he asked me in presence of my family if I had ever thought that I should have to preach the gospel. I very promptly answered, no; and I was as quickly condemned for denying the fact. But I could not consent to have any one know, especially my family, that I had any such thoughts; but when he went away I accompanied him a piece, and acknowledged to him that I had told him a falsehood, and requested him to give me a relation of his exercises on the subject of preaching the gospel; but I gained nothing; I found that he was a stranger to my trials. In March, 1813, I lost a brother who was a member with me in the church, and he was the only relative that I had on earth at that time, who believed as I did in regard to the things of the kingdom of God. I mourned my bereavement, and when I followed his remains into the grave yard, I coveted his place of repose. The pulpit and the grave were both before me, at that time, and I thought that if God would give me the privilege of the latter I would receive it as a favor; but it could not be so, and I carried my burden until the July following, when I made the thing known to a brother Samuel Grenell. He had been a licenced preacher for some years, and I had much confidence in him as a good and judicious brother. After telling him all my trouble, as well as I could, I asked him what I should do, and he

advised me to have an appointment to preach before the brethren, and that if God had called me to the work, they would get an evidence of it, and encourage me, and if they did not get the evidence, they would be faithful with me; and I must give up my judgment for theirs. But I could not consent to have an appointment made for me to preach.— He then proposed to have an appointment for himself, on the Charlotte, where there were ten or a dozen of the brethren living; it being some ten miles distant from our Meeting House, where our Elder preached once in two weeks only, and I was to go with him and have the privilege of freeing my mind. I promised him that I would do so; but he was to keep secret what I had told him of my trials. The next Sunday was the day for preaching at our meeting house, and brother Grenell and myself were both there. After meeting one of the brethren from Charlotte came and requested me to make an appointment for meeting at his house on the next Sunday, I declined and asked him why he did not call on brother Grenell? Well, he said, you have been forward in the meetings, and I thought I would like to have you hold a meeting at my house; and as he pressed me hard, I consented that he might make the appointment, and I would get brother Grenell to come, and I would accompany him; but he made me promise to come, whether brother Grenell did or not, this I promised, as I had no doubt that he would go with me; so we parted and I hastened along and overtook brother Grenell, and told him what I had done. Well, he said, you have done wrong, for I cannot go next Sunday, as I have an appointment at another place and must attend it, and you must go alone, in the name of the Lord, and do as well as you can. I told him I would not go without him. Well he said, do as you think best. I tried two or three others, but could get no one to go with me, and I resolved that I would not go. But when the time came, I dared not stay away. The place was twelve miles from me, and I started early in order to be there in season. When I had got about a mile on my way, there being woods on both sides of the road, I stopped and hitched my horse, and retired into the woods, and fell upon my knees, and if I ever offered up a prayer to God I did then; and I think I never felt more submission to him than I did at that time. My request was that if he had called me to preach the gospel, that he would go with me, and be to me all that I needed; but if he had not called me that he would suffer me to proceed no farther, desired him to take his own course with me, to stop me, either by his Spirit's work on my mind, or to cause me to return, or cause my horse to throw me, or to fall with me and so disable me that I could not go; even should it be at the expence of breaking some of my limbs, or by taking my life, or in any way that seemed him best; but if nothing special turned or stopped me, I would proceed.

So on I went. The appointment was at half past ten o'clock A. M., and I got there about ten and learned that an appointment had been given out, for Reed Burritt to preach! The people soon began to collect, and what to do I did not know. I had no gift for exhortation, and to preach I had never tried; and had no reason to think that I could. The people were assembled, three large rooms were filled and it was half past ten o'clock.—I read a hymn and it was sung; I tried to pray, read another hymn, which was also sung. I then read my text, "In those days came John the baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." As I read the text the clock struck eleven; it stood about six feet from me, I could not see the face of it. I thought that if I did not get through before, I must stop when it struck twelve. I began and went on speaking as I suppose from the text; but what, or how, I preached I never could tell; I freed my mind and thought that I had been speaking about twenty or thirty minutes; and I thought that I must try to say something more, but I found that I had got through, and had better close and I did so, and I found that the clock had struck twelve, and I had not noticed it. Immediately after meeting the brethren asked me, if I was not going to have an intermission and preach again, they said it was expected. I was surprised that they should ask for more, I told them, no, that I had done preaching and was going home, they urged me very hard, but I refused. They then requested me to leave an appointment to be there again in two weeks, but I wholly declined. I felt relieved from all my trouble about preaching, and expected to remain so I compared myself to an empty cask, and felt fully satisfied that the devil had deceived me, and if I had not done anything while finding him out, that would be a reproach to the cause of God, I was satisfied. After dinner I mounted my horse and set out for home, and I was about as happy as I wished to be. I had no apprehensions of ever having any more trials about preaching; but thought I should have the privilege all my days of going to meeting to hear others; and in this way I enjoyed my freedom some three or four days. The Lord granted me the light of his countenance and I went on my way rejoicing. But before the week closed my troubles commenced again and I was denied even the crumbs of my master's table, unless I would consent to preach his gospel. On the next Sunday, being requested to make another appointment at the place where I was the preceding Sunday, I dared not refuse, I went again and as before I left all my trouble there, and thus I continued nearly two years, preaching because I was obliged to, and much of the time entertaining serious doubts whether it was my duty. In the spring of 1815, my doubts were such that I resolved to preach no more, if I could possibly keep my mouth shut. I had such a view of the responsibility of standing between the living and the dead, to declare all the counsel of God, that it seemed too great a place for me to fill, especially if God had not called me. I was at this time preaching once a month, in our meeting house, and the brethren were very urgent that I should continue to do so, and told me I was only making work for repentance if I desisted.—But I utterly refused to preach at all, on any occasion whatever, and the result was darkness that could be felt. About this time a reformation commenced in which some seventy were added to the church during the

summer. I was glad to see it go on; but I did not enjoy it. I attended the meetings, read my bible, and tried to pray as usual; but all was dark and gloomy. I took very little comfort in any thing, either spiritual or temporal, I thought of Jonah when in the whale's belly, for I was cast into the deep, in the midst of the seas, and the floods compassed me about, all the waves and the billows passed over me. After about three months, and when I could resist no longer, concluding that I must preach or die, I submitted the case to God, and said, if it was his will I would preach, and prayed that he would open the way for me and direct me.—My mind was led to go and visit a very confidential brother, and let him know that I would try to preach, if the brethren were inclined to make an appointment. I went to his house, which was about four miles distant, and as soon as I arrived I was told that one of the sisters of the church had had a dream concerning me, and the interpretation of it was that I had got to preach, I concluded that if I commenced preaching then, it would be said that I had gone to preaching on the strength of that dream. So I returned home without doing the errand that I went upon and continued two months longer in the whale's belly, with the weeds wrapped about my head, and if not deceived, my will was bowed to the will of God in the day of his power. I gave myself up to the power of God; and to his people, to be disposed of as they might see fit; the clouds then dispersed and I enjoyed the light of the Sun once more. My mind seemed enlarged, in the things of the kingdom of God, beyond what I had ever enjoyed before; and it appeared to me that utterance was given me so that I could with greater ease and freedom, declare the things of the kingdom of God. After this deliverance, I was not so much troubled with doubts and fears, as to whether I had ever passed from death unto life, My first experience, and the trials that I have passed through relative to preaching, together with the deliverance, which I had realized, all became one piece. If I was a christian, it was as much my duty to preach as it was to pray, or to do any other religious duty. If I was delivered in one I was in both, and it has so continued with me from that time to this. So, notwithstanding I have always been so different from what a christian, and especially a minister of the gospel, ought to be, and have passed through so many dark seasons, in which neither sun, moon, nor stars have appeared, I confess I have not been much troubled with doubts relative to my adoption.

I was ordained by the imposition of hands of the presbytery, at the session of the Lexington Baptist Association, in Lexington N. Y., October, 1818., and I am as helpless, and dependant on the grace of God now as I have ever been; and I expect to remain so as long as I live.

I remain, yours in the kingdom and patience of Jesus Christ.

REED BURRITT.

For the Signs of the Times.

Timberidge, Va., 1852.

DEAR BRETHREN SCATTERED ABROAD:—I have little time to write to you, and when I write I feel very much like making up a letter of apologies for my deficiencies; but in the church of God, we must bear one another's burdens and so fulfill the law of Christ. The strong should bear with the weak, and each esteem others better than himself. No one member of Christ's body can say he has

no need of any of his fellow members. Each has his place assigned, and if I have any place in this mystical body it is enough—I will proceed, and if I err, some brother will correct me. I feel a strong affection flowing out to many of my brethren who write for the Signs, though I have seen but very few of them in the flesh, inasmuch as their fears, their trials, their travels, and their short and unfrequent seasons of joy seem so well to agree with my own. Brother Beebe's relation of his experience is very encouraging to those among the lambs of the flock who wish not to make a *fair shew*, and who cannot tell of so striking a change as some others. It encouraged me much, may the Lord reward him for his simplicity. He that humbled himself shall be exalted; but he that exalteth himself, in my Master's kingdom shall be brought low. I have often thought of this in regard to controversy among brethren. A voice came to Peter, James and John, when on the mount, saying, "This is my beloved Son, Hear Him." Has he taught any thing else in his examples? Let us search the scriptures, and let us, "Hear Him." How his life? And how, O, how his death?

But, dear brethren, I will return from my ramblings. I have touched on several things; but I will now commence on what I wish to treat upon as the subject of this letter, viz. the words of the Lord by David, "Blessed are the people who know the joyful sound," Psa. lxxxix. 15. Brethren, I understand this to be the "Glad tidings of great joy, that shall be unto all people." Jews and gentiles, "Even as many as the Lord our God shall call." Or, in other words, it is the gospel, of which Paul says, "For it is the power of God unto salvation, to every one that believeth," (Not to unbelievers.) This joyful sound then we will call gospel; and the gospel we will call the power of God, to—what? To Salvation; and to whom? To every one that believeth, Jew or gentile. Then, brethren and sisters it is only with you who know this joyful sound, that my scribbling will have any weight. To such as know nothing of the spirit of the gospel, and whose knowledge is only in the letter, this is a husky subject.

This joyful sound then is the power of God to salvation, How? To the eternal salvation of the immortal principle? I do not understand it thus. The believer in Jesus, unto whom this joyful sound is the power of God, is already a believer and we read, "He that believeth and is Baptized shall be saved; but he that believeth not shall be damned." So I would and do understand this joyful sound from the Hill of Zion, which is unto salvation, an assurance of adoption into the body of Christ; which is a feast to the soul that hungers and thirsts after righteousness. It is good news from a far country to the poor single-dejected beggar. Riches, triumph, and a joyful sound to the poor in spirit. Rest, pardon, and peace to such as "labor and are heavy laden." By this joyful sound, the quickened and enlightened sinner receives more light; and by it he enjoys liberty. For where the Spirit of the Lord is, there is liberty. Hereby the Comforter takes of the things of Christ and shews them to his people. The gospel is a joyful sound, inasmuch as it is full of Jesus. It exalts the sinner's friend, as One without whom we can do nothing, and it sinks all human traditions into oblivion, and all the towering Babels of self-importance, into confusion. Blessed are the people who know this sound. They have, like the prodigal, come to themselves. They have been arrested by sovereign grace, and shown their sinful condition by nature. They have tried to return to

God. They have felt their starving condition, and that, no man could give them that which would suffice their new nature. Worldly amusements will starve them now—will make only a famine with them, they no longer delight in feeding swine—their substance of good works, and self righteousness are spent and they are constrained as the last resort to say, I will arise and go to my Father; but they can no more claim to be called a son. But, "Blessed are they who hunger and thirst after righteousness, for they shall be filled." The gospel feast will be spread for them. The Father's Voice, that joyful sound, will salute their ear "Bring forth the Best Robe and put it on him, and put a ring on his hand, and shoes on his feet; and being hither the Fatted Calf and kill it, and let us eat, and be merry." Here brethren in Christ, is wine and milk, without money and without price; this is buying without money, on our part. By the gospel the Lord Jesus, as the fatted calf, is spread before us. He is the sum and substance of it—without Jesus, it is no feast; without Jesus it is but "Death in the Pot."

Dear brethren, does not this feast of fat things, full of marrow, of wine on the lees well refined, bring to mind our first love? how can we forget this first love? When the Father fell upon our necks, and kissed us; when we first felt the Power of God unto salvation, through the gospel? How can we forget our first love and the time when our Beloved spake, and said unto us, Rise up my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone? &c. When we first heard the voice of the turtle in our land; or witnessed the joyful sound of the gospel in our hearts. Does not this feast sometimes take us back to the time when we first loved the brethren also? when we loved them as bone of our bone, and flesh of our flesh? I think brethren, I know your answer these to interrogatories? Sister Stipp in Oregon has sent us good tidings of that great joy that shall be to all people. She has written to us about the good fruits of the gospel in Oregon. And now I will add a line to brother John, and to her. Our Association which took place on the last three days in August; in Hampshire county Va., was highly favored; the Lord did great things for us whereof we are glad; we had fine weather. There were present at this meeting the following preachers viz. From Kettocton, Buck, Crawford and Safford, from Ebenezer, and Rappahannock, Lauck, Jennings, and Manifee. From Tygart's Valley River, Jacob Keller, and in our own Association, (Patterson's Creek) Ruckman, Furr, Monroe and Loy. We also had four or five persons to come forward and tell what God had done for them, who were received and baptized. And there was a New School Baptist preacher there who did not want to be entirely apprehended; under his disguise he went on the stand with our preachers; but our brethren drew the line of distinction so plain (setting up, or running by the Old Landmarks as they went,) between Law and gospel—saint and sinner, the Righteousness of Christ, and that of the Pharisee, that he could not stand it; but went out from among us to shew that he was not of us. "Blessed are the people who know the joyful sound." Do they not like to hear of the feasts? and to be at them too, where Jesus is; where Jesus quenches the thirst, not only with water, but sometimes turns this water to wine? "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. Again we read, "As for me; this is my Covenant with them, saith the Lord; My Spirit that is

upon thee, (Christ) and my words which I have put in thy mouth, shall not depart out of thy mouth; nor out of the mouth of thy seed, nor out of the mouth of thy seeds' seed forever."

The children of Zion like to attend the feasts because they hope to meet with Jesus there, or to fall in company with him on the way as the two disciples going to Emmaus did after his resurrection. They hope he will be made known to them in the breaking of bread. That bread of the gospel that he has broken for them, and which through faith he gives his redeemed. They like to attend them because Jesus has promised that where two or three are gathered in his name that he will be in the midst of them; and also if two of them shall agree on earth as touching anything they ask it shall be done for them by his Father in heaven. The saints hope to meet Jesus at these feasts, and that they will hear his voice, then that joyful sound, will prove a blessing to their souls. Blessed are the people who know the joyful sound of the gospel.

Bless'd doubly bless'd that soul is found,
Who knows the gospel's joyful sound,
Whom God's Almighty power has given,
Both freedom and foretastes of heaven.

This sound calls out the ransom'd bride,
And throws her robes of sin aside,
It calms her fears, and deep distress;
Her sins are chang'd, for righteousness.

The hungry, naked, poor, are guests,
It calls unto the Marriage feast,
But the self righteous Pharisee,
Cares not the summons to obey.

It teaches all the blood wash'd throng,
A new, a sweet, a joyful song,
Jesus, I love thy charming name,
Each guest is ready to exclaim.

And each inquires within his mind,
Why was my God to me so kind?
Why was I call'd with God to dwell,
While millions sink to endless hell?

We hear the inspired Prophet cry,
Ho every one that thirsts, Come buy!
And he that has no money too,
Come buy, it's without price to you.

Now you who know the joyful sound,
Let doubts no more with you go round,
Has Jesus call'd and set us free,
Oh, who shall take our liberty.

Sad unbelief 'tis you I see,
That pesters whom the Son sets free,
God's word is true, and don't we read
Whom he sets free are free indeed?

To you who have the blessing found,
To know the gospel's joyful sound,
Wherein your Lord has shown to you,
His matchless love—dear friends, Adieu.

WILLIAM D. ENGLE.

January, 24, 1852.

For the Signs of the Times.

Near Keene, Jessamine Co., Ky.,
Jan. 21, 1852.

BROTHER BEEBE:—I still find myself to be an old sinner, so that I cannot say that I am without sin, for, *In me, that is in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not.* Rom. vii. 18. So that by long experience I do know, to some extent, the corruptions of human nature, which is, by the apostle called, the *old man*, the *outer man*, the *carnal I*, the evil present with him; the law in his members, and the sin that dwelt in him; having its abode there, so that when we compare the above with what John has said, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of this world. 1 John ii. 16, we often come to the conclusion that our profession of religion is but nominal; that the seeds of corruption are so manifest that we feel too unworthy to be numbered with the saints of the Most High.

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly sure, can they be worse,
Who have never known his name."

Hence there arises within something that seems to say, "O Lord, incline my heart to thy testimonies; and not to covetousness. Turn mine eyes from beholding vanity, and quicken thou me in thy way. For I hate vain thoughts: but thy law do I love, Psa. cxix. 36, 27, 113. And we read, Jer. iv. 14. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved; *how long shall vain thoughts lodge within thee?*" All of which go to establish the fact that there is about, and within us, a carnal mindedness which disposes us to live after the flesh, and the result thereof is death. "If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." *For, to be carnally minded is death; but to be spiritually minded is life and peace,* Rom. viii. 6, 13. How appropriate was the exhortation given to the church at Ephesus, or to the carnally minded among them. "Awake, thou that sleepest; arise from the dead, and Christ shall give thee light. Eph. v. 14. Now, dear brother, when the things thus briefly sketched, occupy our minds, or we are therein ruminating, we are desirous to know how we stand in relation to regeneration. We search for its evidence within the flesh; but we can find no testimony that it is quickened and fashioned like unto Christ's glorious body as yet; for it still wars against the spirit; and we are admonished to abstain from fleshly lusts which war against the soul. Gal. v. 14 & 1 Pet. ii. 11. Hence we go from them to the mind, but alas! what do we find? Something showing it to be a fleshly mind, disposed to carnality, and to follow after the things of the flesh, proving itself to be the *carnal I*, that with the flesh serves the law of sin, being sold under sin. Hence we find no evidence that it is made spiritual. Then we put our hand upon our mouth, and cry guilty—no evidence that either are born of God, or renewed by grace. It is therefore said, and truly said, that there is not a just man on earth, that doeth good and sinneth not. For there is no man that sinneth not. Eccl. vii. 20, and 1 Kings viii. 46. If there be any such, we are very certain that we are not one who can say, I have made my heart clean, and am pure from all sin. Notwithstanding we are convinced, that if there has been a radical change in what we understand to be the Adamic man, mind or body or both, so that it cannot sin, or that the wicked one toucheth it not, we are not prepared, in our case at least, to designate and point it out. Yet we doubt the propriety of saying there is no sort of change, in any sense, in the soul and body. The heart and the flesh crieth out for the Living God, Psa. lxxxiv. 2. The soul waiteth, yea panteth for God; magnifies the Lord, and the spirit rejoiceth in God the Savior. From a number of such texts as these, it would seem that the soul, the mind, the heart and the spirit partakes, in some sense of this change; yet not radically. Under a sense of penitence and contrition for sin, a universal depression seems to prevade the whole exterior man, a desire for solitude, loss of appetite for natural food, departure of sleep, the heavy respiration, the busily employed thoughts, the stretch of the anxious mind, the downcast eyes, gloomy countenance, and flowing tears. But when hope, joy and peace spring up, the same exterior man sits with a gentle smile upon the same countenance, the eyes are lit up with a soft and cheerful vivacity and tears of gratitude freely flow to the relief of the full heart, and every power of mind and body seems to be employed in devotion. At such times, the labor of the day, or the loss

of sleep at night does not seem to weary the animal system as at other times. The voice is better tuned for singing, and the change seems to be universal; the eyes see God's glory in all they behold, the ears hear his praises in the wind, the singing of the birds, and in the roar of the cataract, and, in short, there is such extatic joy felt by the individual that he is ready to adopt the language of the Psalmist. "Praise the Lord, O my soul, and all that is within me bless his holy name." He seems to stand firm; and he says, "My foot standeth in an even place; in the congregations will I praise the Lord." Psa. ciii. 1, 12, & 26. This change is not only obvious to the beholder; but it is sensibly felt by the individual himself, so that he is apt to conclude that it is a radical change, and that all his troubles are at an end, and joy and peace will henceforth be his constant attendants. This is the change so well expressed by the poet,

"The world beheld the glorious change,
And did thy hand confess;
My tongue broke out in unknown strains,
And sung surprising grace."

But, dear brethren and sisters, how soon does all this joy depart!

"Before one fleeting hour has past,
The flattering world employs,
Some sensual bait to saize my taste,
And to polute my joys."

We soon learn by experience, that this change is not radically affected on the old Adamic man. Yet for the time being, he seemed to be affected, in all his parts. At this we inquire how can we account for what now appears to be within? "For to will is present with me." Here the apostle brings to our view something else besides flesh and carnal mindedness, and something which stands opposed thereto and that is a spiritual or new man, which is of a spiritual nature and seated in all regenerated persons, who have been born of God and in whom are found the spirit, in all goodness, and righteousness and truth. So there was no good thing dwelling in the old or outer man, whilst, at the same time there did dwell good things in the hidden man of the heart, the new, or inward man, which after God, is created in righteousness and true holiness, and renewed in knowledge, after the image of him that created him. Eph. iv. 24, & Col. iii. 10. And where ever, *To will*, is found, which denotes readiness of mind and will to do that which is spiritually good; as Christ said of his disciples, *The spirit is willing; but the flesh is weak*; which serves as an explanation in this place; for he, in the new man, willeth not to commit sin; but in self, and in the outer man, being the evil that was present with him; so that he had no strength to do what he willed, but all his strength was in Christ Jesus. Hence Paul has said, "I delight in the law of God after the inward man," and "with the mind I serve the law of God." Having Christ in him, the hope of glory, to will is always present, to live free from sin in every shape; but how to attain this desirable object, he found not. The flesh warreth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would. And yet the apostle says, "I can do all things, through Christ, which strengtheneth me." Philippians iv. 13. Again it occurs, How can we account for all this? It is said, "A seed shall serve him, it shall be accounted to the Lord for a generation." Born of incorruptable seed, by the word of God that liveth and abideth forever. "Of his own will begat he us, with the word of truth," "He shall see his seed," &c. The holy seed is the substance thereof,

Psa.—1 Peter, i. 23, James i. 18, Isa. vi. 13, and liii. 10. These passages of scripture, compared with the following, "Not because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called; that is, the children of the flesh are not the children of God; but the children of the promise are counted for the seed," "Being born again, not of a corruptable seed, Rom. ix. 7 & 8, 1 Pet. i. 23, these, with their concurring testimony, go to prove the existence of two seeds, the natural seed of the first Adam, and the spiritual seed of the second Adam.

If the new man receives fresh supplies of strength and the veil of the flesh is in some degree removed for the time being, both the mind and the flesh, or body, are measurably brought into subjection and servitude, so that the members thereof are rendered instruments of righteousness and here is a change from being master to that of a servant. But not thoroughly changed for he still labors for the mastery and in proportion as it may be permitted to attain it, sin which is in the members will show its former love of dominion. We find it thus with us, if we are not deceived in these matters. The redemption of the soul is precious, with the Lord, and it ceaseth forever. And we, who have the first fruits of the spirit, even we ourselves do groan within ourselves, waiting for the adoption! to wit, the redemption of our body. Rom. viii. 23. O, blessed hope, that the whole spirit, and soul, and body, are preserved blameless until the coming of Christ. Such is our own experience and such is our hope. Yet we often fear that our experience is not the right kind. "Marvel not that I said unto thee, Ye must be born again."

Yours in hope of eternal life.

JOHN W. THOMAS.

For the Signs of the Times.

Magnolia, Putnam Co. Ill. Feb. 25, 1852.

BROTHER BEEBE:—In reading the christian experience of so many of the brethren and sisters, I have been frequently encouraged and comforted, not withstanding they sometimes exhibit so much clearer manifestations of the Lord's dealings with them than I think I have enjoyed, as to make me doubt the reality of my own experience. But I believe the Lord is a Sovereign, and it is his right, and he always deals with his creatures as he pleases, in bringing the blind in a way which they know not, and in leading them in paths which they have not known. I have at length concluded to try, in my weak way to give some of the reasons of the little hope that is within me, which, if you think will be worth a place in your paper, you may publish, but if not you may throw it aside without the least fear of hurting my feelings.

I was born in Shelby Co. Ky., on the fifth day of May, 1800, of corrupt and sinful parents, and was myself a young and corrupt shoot from a corrupt stock, and therefore, in every sense of the word unqualified to produce any good fruit; but although this was my condition by nature, I was as unconscious of it as I was of doing any thing that was good. Both of my parents were professors of religion and members of the Baptist Church, and they tried to train me in the way I should go both by precept and their example. They taught me that I was a sinner by nature and by practice, and that I required a preparation of heart to prepare me to be happy after death; but these things concerned me but very little, for I had set death, in my mind very far off, until, if I am not mistaken, I was about ten or twelve years of age and attending school, when it

pleased the Lord to cause the earth literally to shake and tremble most fearfully, a circumstance well remembered to this day, by those who lived at the time in the western, and southwestern states; for it caused great excitement in the neighborhood where I lived. Some conjectured one thing and some another, as being the cause of it; but I concluded that the world was shortly coming to an end, which alarmed me very much. Now death and judgement, which I had put so far from me, seemed to stare me in the face, and I felt a consciousness that I was not prepared for them. I had, to a degree, a sense of guilt, and truly a great dread of punishment, I went to work with all my might to try to escape wrath, by breaking off from every thing that I thought was sinful, and this I thought I could do, and in this way I satisfied my mind pretty well on that ground, for I thought the Lord would love me if I would do as well as I could, although I did not love him or his ways, nor did I hate sin, for I was ignorant of the nature of it. Thus time rolled on, and the earth became quiet and as my alarm subsided, I became more careless; but still I often felt a remorse of conscience, especially when I had done anything that I thought was wrong. On such occasions I would make the most solemn promises that I would seek the Lord, and mend my ways. Thus several years passed away. At length it pleased the Lord, as I hope, to shew me that I was condemned already, and that justly too, by the law of God, and that my very nature was corrupt, and then I feared my doom was fixed; for when I tried to pray, I found that sin was mixed with my most solemn prayers, and often when I would try with all the solemnity I could, to ask the Lord to have mercy on me, I had to try to pray the Lord to forgive the sins of my poor imperfect prayer; for it seemed to me to be but little better than blasphemy for so vile a creature as me to try to pray. I now found the very work which I had before thought would secure to me the favor of God, was only calculated to arouse his wrath and indignation. Thus all my hopes of salvation, on the ground of any thing that I could do, were entirely gone, and what to do I did not know. I was now miserable beyond the power of my pen to describe. For three long months, when I laid down at night, I scarcely dared to hope that I should ever see the bright luminary of day arise again, and I feel very safe in saying that during that time, a smile was not on my countenance on any occasion. Towards the latter part of that time, I thought I would warn my young companions of the awful consequences of sin; which I verily thought I could make them see and understand, and I undertook to do so; but it seemed to some of them like idle tales, and they seemed to think that I was going crazy, while others appeared to be more solemn. I wondered why every body could not see the awful consequences of sin; but the greatest wonder was that I had not myself seen it sooner. I must here remark, that I believe that during the worst of my distress there was a faint gleam of hope that the Lord would some day make a way for my escape. I remember that I thought if the Lord ever did deliver me, it would be in some wonderful and miraculous way, so that I should know it, and feel it so sensibly that I would have no doubt remaining. But, although I viewed that it would be just in God to send me down to perdition, and had no desire for him to save me in any way contrary to the principles of justice, and I could see no way in which justice could

approve of my salvation; yet I never could feel resigned to be banished from the presence of God forever. But if I am not deceived, the Lord did give me such a view of the heinous nature of sin as to cause me to hate it with a perfect hatred, and to loathe and abhor myself on account of it, so that I desired never to commit another sin, whatever might become of me in future. I think I tried to pray to the Lord to preserve me from sinning against him. And I still think that it is my greatest desire, to the present day.—But, to return. In the midst of my distress I went one day some distance from home to hear a stranger preach; his name, I suppose I never knew, if I did, I have now forgotten it; but I have not forgotten the text which was, "Is there no balm in Gilead? Is there no physician there?" &c. While the preacher held up Jesus to view as a sovereign balm for ruined souls, my burden left me, and I felt a calm serene repose which I had never felt before. After hearing the sermon I returned home, and my peace of mind continued until I went to bed, and soon fell into a sweet sleep. I dreamed that I was in a new building, the top of which was higher than I could see, and I was walking round the house and looking upward toward the top, and enquiring for the *Balm of Gilead*, when I found in one corner something like a grape-vine, I took hold of it and exclaimed, "I have found the Balm of Gilead!" It broke loose from above where I could see, and came down to me and twined all around me as it fell.—When I awoke I thought I could rejoice in the hope that Christ had appeared for my deliverance, and, for a time, I enjoyed the most perfect comfort that I have ever experienced in my life, though I kept all this to myself; but before long I began to fear that I was deceived, for I discovered that I still had a wicked heart, and often had vain thoughts, and it seemed to me that a christian could not have such foolish thoughts. If I could have got my burden back again, I would see to it, that I did not loose it again until I got rid of it in the right way. I therefore tried with all my might to throw my little hope away entirely, and to feel as I had felt before, in order that I might receive a clearer evidence of the forgiveness of my sins. But to this day I have never been able to find the same old burden that was taken from me when the stranger was holding forth Jesus as the sovereign balm for sin and uncleanness, and all the rest I have ever been able to find since that time, has been in going back and picking up that little hope that I had so often tried to throw away.

About this time Bunyan's *Pilgrim's Progress* fell into my hands, and I took much comfort in reading it; for it seemed to me that I could witness some of his trials, and this often encouraged me in my desponding seasons. In this way time passed, for more than a year, and at length my mind became impressed to attach myself to some church.—Now I had another severe trial to decide, what church to offer myself to. I first thought of telling my experience to the Baptist Church; then it was suggested to my mind, that it was only because my parents belonged to that church, and I felt conscious that it was my duty to follow Christ, without respect to friend or foe. There was a Methodist church near by where I lived, and some of my warmest friends belonged there, I felt bound to examine for myself with as little prejudice as possible, and I tried to examine the professed faith of both, and compare them with the scriptures, and pray the Lord to direct me by his Spirit, and to give me wisdom to decide a-

right. At length I came to the conclusion to tell my mind to the Baptist church, and if they believed me a fit subject, to be baptized in the way my Savior was, I then revealed my mind to my mother; she had then become a widow, my father having died in the army during the late war with England. My mother was a regular attendant at the church meetings, and I went with her and when an opportunity was given I related to the Bethel church in Parke County, in part, what I have here written, and was received and baptized on the next day, by Eld. Peter Poiner, this was in the summer of 1817. But lest I weary your patience, I will come to a close.

Yours in the bonds of christian fellowship.
JESSE KESTER.

For the Signs of the Times.

Blanchester Clinton Co. O. March 9, 1852

BROTHER BEEBE:—Having a small remittance to make, suffer me to offer through the medium of your excellent periodical; my apology and defense of my cause, to my brethren who differ with me on the important point of church order, with respect to receiving members from other religious societies without baptizing those who have been immersed by ministers of those different, so called, christian societies. It has been a time honored custom among some of our churches in the west, that any one coming out from those Babylonish societies, having been baptized by, no matter whom; dating their experience prior to said baptism, that baptism to be, and is by them received as valid, should the candidate feel satisfied therewith. To me it appears inconsistent with gospel order, and I believe our little church is of the same opinion, now I would not have churches or brethren to receive this as a declaration of non-fellowship, or think it is written with any hard feelings towards those who view the subject in a different light from ourselves, but as before remarked, to defend ourselves from some objections to our course, especially now, as on last Saturday at our Church Meeting, Sister Maria Bice, (the young lady who forwarded the request some time ago, for your views on the subject of a Sin not unto death) came forward related the exercise of her mind, and on Sunday, followed her Lord in the ordinance of baptism, although she had previously been baptized by the freewill Baptists on profession of her faith, some eight years since, and for some time after she became dissatisfied with their doctrine and practice, she still considered her baptism valid, but after mature and prayerful examination of herself, and the scriptures, she became satisfied that the ministers may deceive for a while the lambs of Christ, but they have no scriptural authority to administer ordinances in the church of God, which is the pillar and ground of truth. This subject has caused some considerable conversation among the Old School Baptists in the west, of late; many of whose leading members have been baptized by Methodists, Free-willers, Campbellites and Newlights; these under the universal charity system which prevailed our church twenty years ago, were received into our connection on their former baptism; these being sound in faith, and orderly in their walk and conversation, sitting bright and shining examples of christian life, are not unfrequently referred to, with this question, Would you in your zeal for order, baptize these old ministers and members who for twenty years have been pillars in our church? No. Nor would we say, because when in the fogs of New Schoolism, we acted inconsistent with good order; by virtually saying to the ministers of confusion, go on prose-

lyte and baptize all you can; and we will take the work off your hands, for this is the way our fathers did, and our grandfathers too, and that is good authority for us to follow their example. Brethren let us not sell our birthright, let us consider how we patronize the works of darkness, is not this the first step or switch that leads from the narrow path of gospel order? It is true those who have fortitude to lay aside doctrines of worldly wisdom, may expect persecution, but those who for the love of truth and good order lay aside the delusions of antichrist and all of his works, however neatly managed, or ingeniously executed, must expect the full force of his spleen and malice, to have their names cast out as evil, and to hear all manner of evil spoken of them falsely for his sake. But fear none of these things, for greater is he that is in you, than he that is in the world. But brethren, while we take a decided stand, both as to our faith and church order, let us admonish one another to be careful to maintain good works, that we may by so doing be able to put to shame, the idle gossip of evil speaking. Brethren, love one another, be cautious, for the night appears to be far spent, and the morning approaches, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land.

Brethren, wherever I go, there appears to be a general inquiry after truth, old professors appear to be rousing from their long slumbers, while we hear on every hand of men and women confessing their sins, and being baptized. The harvest is truly great, and the laborers are few; pray therefore the Lord of the harvest to send laborers into the harvest. I travel continually, and in my poor stammering way try to preach as often as once a day on an average, the year round.

J. C. BEEMAN.

For the Signs of the Times.

North Jay, March 16, 1852.

BROTHER BEEBE:—The Signs are generally very interesting to me; I have taken great satisfaction in reading your editorials, and the experiences and other communications of the dear children, and heirs of God, and joint heirs with Jesus Christ. Blessed thought, that such poor sinners, are called children of the Most High. We have great reason to thank and adore our Heavenly Father, for he is truly great, and there is none like unto him. He has all power both in heaven and on earth, and doth all things according to his own will and pleasure. May we be submissive to whatever he is pleased to lay upon us. Let us not indulge the thought, that our trials and afflictions, which indeed may be various and many, are more than we need, or more than we can bear; for the God of our salvation will sustain us under them, and deliver us ultimately, whether we be on the land or on the sea: in sickness and in health, the God of all grace will support and protect all his children whose trust is alone in him.

"The Lord is my Shepherd,
My Guardian and Guide;
Whatever we need,
He will surely provide."

O, how great is his goodness! His mercy and grace are extended even to the ends of the earth; and his rain is sent down upon the just and upon the unjust. What reason we have to praise him for his goodness and for his wonderful works towards the children of men. He has given his only begotten Son, to suffer the bitter death of the cross, that we, through him may live, and realize the forgiveness of

all our sins. He has finished the work of Redemption, which his Father gave him to do; and has ascended to the right hand of God, where he ever liveth to make intercession for his people, according to the will of God, for all that the Father gave him, before the foundation of the world. In his visit to our world, our Saviour was subjected to pain and suffering, he wept and sweat as it were great drops of blood falling to the ground; and he prayed, saying, "Father, if thou be willing, let this cup pass from me. Nevertheless, not my will, but thine be done." "And being in an agony, he prayed more earnestly." When our Lord Jesus was on the earth, he directed his saints to watch and pray, that they enter not into temptation. I hope, my dear brethren, that the Lord, who is the giver of every perfect gift, may give us a spirit of prayer, and that we may pray without ceasing, and that he may graciously keep us from all evil; and again lift on us the light of his countenance. It seems to be a dark time with us now, and it has been so for a long time. It is about a year since I have heard but one Old School Baptist sermon, and that was last fall; but I find good preaching in the Signs of the Times; and it is sweet and refreshing to me. It is like apples of gold in pictures of silver. I have been delighted to read the experiences of many whom I have never seen, and I hope there are more who feel willing to give a reason of the hope that is in them, with meekness and fear. It is indeed a great privilege, and I hope the brethren and sisters will improve it.

I was glad to hear from Elder J. L. Purington, and I hope he will write again; and may the Lord be ever with him.

Brother Beebe, may the Lord bless you, and yours, and enable you to contend earnestly for the truth as it is in Jesus, which is the prayer of one who feels her unworthiness, and her inability to be great.

SOPHIA MACOMBER.

P. S. If it is not unreasonable, I should be pleased to read your views of 2 Pet. ii. 19.

For the Signs of the Times.

Terrytown, Pa. March 10, 1852.

BROTHER BEEBE:—I have been so well pleased with the last volume of the Signs of the Times, that I feel desirous to cast in my mite, although I often feel myself unworthy a name or place among the children of the living God, yet I do feel to rejoice in their prosperity. I rejoice that God is visiting his people in mercy in various parts of his vineyard, and I think he has not altogether passed us by, but has poured out of his spirit and grace upon the old saints, reviving them in the spirit of their minds, and made to rejoice in the crucified, risen and exalted Savior; while sinners have been made to bow to the mild sceptre of king Jesus and own him as their Lord and Master.

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; and who hath raised us up together and hath made us sit together in the heavenly places. O, how it ought to inspire our hearts with gratitude, that we are remembered in that new Covenant which God has made with his Israel, in which he has said he would put his law in their mind, and write it in their hearts, and that he will be their God, and they shall be his people. But when I look within my own heart, I find so much sin and corruption, such base ingratitude to God, that I sometimes feel as though I could lay my hand upon my mouth, and my mouth in the dust, and cry, Unclean, unclean! Yet when I am

enabled with an eye of faith to look out of self unto him who is "Glorious in Holiness, fearful in praises, doing wonders, and when I can view him as my spiritual *scape-goat*, on whom all my sins were laid and sent away into the land of forgetfulness, then I can truly rejoice with joy unspeakable and full of glory. There is peace and joy in believing which none but the saints of God can know any thing about. For it has pleased God to hide these things from the wise and prudent, and to reveal them unto babes: even so, for so it seemed good in his sight. Therefore let us come unto him as little children, ever ready and willing to learn of him who is meek and lowly, knowing as we do, that he teacheth as never man taught. He not only teaches us to forgive our brethren when they sin against us, but also to forgive our enemies, and to pray for them that evilly entreat and spitefully use us. What manner of persons ought we to be, in all holy conversation and godliness. Looking unto Jesus, the Author and Finisher of our faith; who, for the joy that was set before him, endured the cross and despised the shame, and is forever set down on the right hand of God, where he ever liveth to make intercession for his people. Bless the Lord, O my soul, and all that is within me, bless his holy name; for the mercy of the Lord is from everlasting; upon them that fear him, and his righteousness unto children's children. He hath loved us with an everlasting love, therefore with loving kindness hath he drawn us. If it were not for the everlasting love of God, no soul could be saved; for he finds his people in the desert land, in the waste howling wilderness; and he leads them about and instructs them, and keeps them as the apple of his eye. He brings them into his banqueting house, and his banner over them is love. And they love him also; but it is because he first loved them and gave himself for them; because he has redeemed them from all iniquity, and purified them unto himself, and made them a peculiar people, zealous of good works.

That the grace of God may rest and abide upon you, and upon all the Israel of God, is the prayer of one who is less than the least of all saints, if a saint at all.

ABIGAIL DODGE.

For the Signs of the Times.

Herrick, Bradford Co., Pa., }
March 17, 1852. }

BROTHER BEEBE:—The Signs continue to afford comfort and edification to my mind, not only as a compendium of the experience, religious belief and doctrinal views our brethren and sisters who are scattered abroad through the land, but from that agreement and oneness which runs through all its communications, speaking in accordance with the word and testimony of the scriptures. Often, when reading some interesting contribution, I think had I the ability to write as readily as the author, I would improve it frequently; but behold! I find it closing with a lengthy apology and a request that Brother Beebe will burn it if he thinks it will not be edifying, etc. when to me it seems that there is no need for an apology, and often I could wish that it had not been made. Of course all cannot be expected to possess in an equal degree the talent for speaking or writing, but this should not prevent us from improving that which we do possess. In the natural gifts and qualifications of the members of the body of Christ, they differ as well as in face or form. Though by nature they are alike dead in sin, and by the same Almighty Power are raised to newness of life, and made one in Christ Jesus, though they are supported by the same Heav-

only food, and drink from the same exhaustless fountain, yet in magnitude they differ as the stars in the firmament. Still our vessels will be full; and though we may covet the best gifts, let us improve those which God has given us. It has always been the character of the humble christian to esteem others better than himself—to be lowly and contrite in spirit; and such are approved of the Lord.

Nearly forty years have passed since I thought the Lord had revealed to me his Son as the only ground of my hope of finally entering into that rest prepared of the Lord for all that love him. Years have afforded me no attainments for boasting. My nature is still the same—wholly corrupt, and can only be kept in subjection by reigning grace in the heart. Sometimes I am filled with love and thanksgiving to God, and sometimes I am cold and stupid; and it is only by the enlivening rays of the Sun of Righteousness that my heart is warmed and made to feel the power of heavenly love kindling into an heavenly flame, and ascending upwards towards the fountain. I am often tempest-tossed on the ocean of life, and like Peter often feel myself sinking in deep waters, but He, who upholds his children in their adversity, still holds me from sinking. And I have a hope that through the abounding grace and love of God, I shall finally arrive safely in that heavenly port, where winds and storms do not come.

DANIEL DURAND.

For the Signs of the Times.

Benecia, California, Dec. 28, 1851.

BROTHER BEEBE:—Having located myself and family permanently in this country, I am desirous to avail myself of the earliest opportunity of obtaining your excellent paper, the Signs of the Times.

I left the States in 1849, since which time I have never been able to learn anything in relation to the progress of your publication; but I have strong faith to believe that you are still upon the watch tower, and in the defense of the truth. As I write this scroll in haste, I will not attempt to describe to you at this time, the scenes and privations I have experienced since I came to California. I have been located, until this fall, in the vicinity of the mines, where I had no opportunity of enjoying any religious intercourse among the people. I have found but very few Old School Baptists in this country. My family arrived here about three weeks since, and we are located in a valley near the San Francisco Bay, about fifty miles from San Francisco city, and the same distance from the city of Stockton; and forty miles from Sacramento city. We have about one hundred settlers now in this vicinity, all of whom seem to be very friendly. We have preaching every Lord's day. The Methodists occupy two Sundays, and I occupy the third. My appointments have been very well attended so far. I have had no opportunity as yet to hold meeting in any other settlement since I came here; but I intend doing so as soon as the spring season is over. And if there are any Old School Baptists in this country, I will try to find them.

The effort system folks, are making great exertions, and truly seem to compass sea and land to make proselytes, and after they have made them, I fear that they are no less of the bond woman than they were before.

If you are still publishing the Signs of the Times, please send me the Volume commencing Jan. 1852.

I remain your brother, in tribulation,

THOMAS H. OWEN.

For the Signs of the Times.

Bowdoinham, Me., March 15, 1852.

BROTHER BEEBE:—I have had much satisfaction in reading the Signs of the Times. It has brought me very near, in christian affection to those in the far west; and at times I feel that we are conversing with each other.

The communications, as a whole, have been edifying; the letter in the third number for this year, from E. Bittenhouse, and the one from R. S. Robinson, in the fifth number, were precious to many. One of our number said, I wish you would tell the dear brethren who write that I love them for the truth's sake. There appears to be but one expression on this subject among the Old School Baptists. But it is not so with the popular orders; it is as bad to them as the precious doctrine of Election was to the Wesleys.

Yours, as ever, for the truth.

WM. GREEN.

EDITORIAL.

MIDDLETOWN, N. Y. APRIL 1, 1852.

Green Co. Ohio, Feb. 17, 1852.

BROTHER BEEBE:—I come to you with another text, for your views on it, I suppose it will be easy to you. It is Isaiah lix. 20—21. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

As for me, this is my covenant with them, saith the Lord. My spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from hence forth and forever.

Please dwell particularly on the words (thy seed's seed.)

Farewell,

GEORGE REAVES.

REPLY. Although it may be considered somewhat hazardous, while differences of opinion exist between some of our more enlightened brethren, on many portions of divine revelation, and especially on those passages, which involve the subject of *seed's seminal union* &c. for us to hold up our little taper to those who have failed to see plainly in the radiance of their flaming torches.—But we have read the certain dilemma of all the servants of the Lord, who seek to save their own lives; and we know by experience, that to withhold more than is meet, tends to poverty. We do not feel satisfied, that we have any right to withhold from our readers, such light as we have, be that light ever so small, when it is called for by them, so far as we are favored with opportunity, either from the pulpit or from the press.

In the text proposed for consideration and comment, we have the positive prediction of the advent of the Redeemer to his church, made with unerring certainty, more than seven hundred years before he was born of the virgin Mary, Notwithstanding the awful degeneracy of national Israel, as testified in the preceding part of this chapter, the purpose, promise and decree of God was unshaken. Unto Zion the Redeemer came in the fullness of time, and unto all the Israelites who turned from transgression in Jacob, for there were of Jacob, a remnant according to the election of grace, embraced in the redemption of this Redeemer, whose work was to turn away ungodliness from Jacob. To all such the Redeemer was to come, for so the Lord said.

"As for me, this is my covenant with them,

with the Lord." The covenant here mentioned, is the Lord's Covenant, and it is with them, namely with Zion, and those that turn away from transgression in Jacob. Not a covenant to be made; but a covenant in the possession of God. This is my covenant, with them. We do not understand by the term covenant, a bargain or article of agreement between parties, as when covenants are made between man and man; for in such cases both parties share alike in making it and they are always yea and nay covenants, involving stipulations and conditions. But the several covenants which God has made with men, are his covenants with, or made to embrace them. This particular covenant with Zion and her citizens, is definite and particular in regard, not only to the people with whom it was made, but also as to its provisions, strength &c. This covenant recognizes Zion and the reformed members of Jacob, as of the heavenly anointing; God's spirit was upon them, and his words he had put in their mouth, and there to remain throughout all succeeding generations, forever. Here let us observe the sealing of the heirs of immortality, by which they are to be identified in all ages. The spirit of the Lord, God is upon them, and his word is in their mouth; therefore none can be included in the provisions of this covenant, who are destitute of the word and spirit of the living God. Those who are born of God, are sealed with the Holy Spirit of promise, which is an earnest of their inheritance; and as God's spirit and his word are in harmony, they go together, and all who are made partakers of the Spirit, also taste of the good word of life, and also of the power of the world to come. On the other hand God puts his words into the mouth of none who are not quickened by his spirit. We are of God, said the apostle, they that are of God hear us; they that are not of God hear not us, hereby know we the spirit of truth, and the spirit of error. Boasting is excluded from all those who have the word of God in their mouth; for God himself claims that he has put it there. By the spirit of God upon, and the words of the Lord in the church, and all her members we understand that they are all born of his Spirit, and they are also, all taught of God, and all governed by the spirit which is upon them, whom the world cannot receive, because it seeth him not, neither knoweth him. His word's in their mouth, not only as the food on which they subsist; the fat things full of marrow, on which they feast; the new song which they sing, but his words are in their mouths as the theme and subject of their testimony. His words to them are like apples of gold in pictures of silver, the saints eat them, and find them sweeter than honey or the honey comb. His words are in their mouth, as their countersign or *Shibboleth*, for, "if they speak not according to this word, there is no light in them." But this covenant provides that this spirit of the Lord which is upon thee, (Zion and the redeemed ones of Jacob) shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed." forever.

We now approach that part of the text, on which our brother desired us to dwell more particularly. *Thy seed and thy seed's seed, &c.* If we are correct, and we think we cannot be mistaken, in understanding the Zion or church of God and her members, to be spoken of in the third person "them," then this is the Lord's covenant with his church and people, and the seed to whom the

spirit and word of God is secured, is the church's seed, and her seed's seed, &c. Who then is the seed of the church? Our pedo-baptist neighbors solemnly aver, that it is the natural progeny, after the flesh, of church members; but our bible tells us, that they who are the children of the flesh, are not the children of God. And as *flesh and blood cannot inherit*, or constitute the kingdom of Christ, Jerusalem which is above, is not the mother of the flesh. For ourself we have no difficulty in understanding that Christ is the seed of the woman, which was to bruise the Serpent's head. The church is evidently represented, Rev. xii. 1—2—5. And she brought forth a man child, who was to rule all nations with a rod of iron, and her child was caught up unto God and his throne. The Prophet Isaiah in the connection of our subject, identifies Christ as the recipient of the very provisions of this covenant, and saying, "The spirit of the Lord God is upon me." &c. Isaiah lxi. 1.

Having as we trust shown then that the promise of the covenant in our text, was made to the church, and that her seed is Christ, (Unto her he was, a "child born," and a son given," whose name is Wonderful, Counselor, the Mighty God, and the Everlasting Father, and the government is upon his shoulder. The Redeemer who came out of Zion, to turn away ungodliness from Jacob,) we have next to speak of *her seed's seed*. And Truly it was ordained that her seed should be the Everlasting Father of a seed, as it is written. A seed shall serve him, it shall be counted to the Lord for a generation. He shall see his seed, and prolong his days, and the pleasure of the Lord shall prosper in his hand. The children of God are fully recognized as his seed or children. Heb. ii. "In bringing many sons unto glory." Behold, I and the children which God hath given me, Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same" &c. Now then in this view of the text, we regard the covenant, to secure to the church of God, the pledge that the spirit of God which was upon his people from of old, from everlasting and the words of God, which began to be spoken by holy men of old who spake as they were inspired by the Holy Ghost, and which have been subsequently spoken unto us by his Son personally and in incarnate shall never depart from the Head, or body or members of the church of God forever. The same spirit that inspired the prophets of the Most High God, was without measure, upon Christ in his Mediatorial Headship of the church, and that same spirit, confirmed the same words and clothed them with omnipotent power to execute the designs of their author and that same spirit is upon all the members of that mystical body of which he Anointed One, is the Head and the covenant of God assures us that neither the spirit or the words shall ever depart.

Herrick Pa. March, 1852.

BROTHER BEEBE:—When you have leisure, please give your views on the text found, John xiv. 27. "Peace I leave with you." &c.

Yours as ever

DANIEL DURAND.

REPLY. The peace which our Lord Jesus Christ has left with his people, may be considered, doctrinally and experimentally. Doctrinally, it has reference to the atonement which he made and by which he has effected a reconciliation of his people to God—removed the middle wall of partition which separated between the Jews and gentiles—blotted out the hand writing of ordinances which

were against and contrary to the latter, and of twain making one new man, and so making peace. This the apostle informs us he has made by the blood of his cross. By him to reconcile all things unto himself, whether they be things on earth or things in heaven. And you that were some time 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 unblameable and unreprouchable in his sight. &c. Col. i. 20—22.

This peace, reconciliation, or atonement, is provided for, left with, and forever entailed upon the heirs of salvation, by our Lord Jesus Christ. It is a peace established upon honorable and just principles, in which the holy law of God is honored, all its claims satisfied, its thunders hushed, and its dominion canceled. In this peace, "Mercy and truth are met together; Righteousness and peace have kissed each other." All the perfections of God are sustained, sin is put away, satan vanquished, hell conquered, and death destroyed. This peace is justly claimed by our Lord as his own. "My peace" for he is the author of it, and the Prince of it, and as such, he has left it with his children, given it to them. Not as the world giveth; for, the peace which the world affords is very transient and fleeting, because the world has no power to give a lasting title to any of its gifts, but Christ as the prince of peace has power to secure it to all his children forever by an everlasting tenure.

2. Experimentally—"Great peace have they that love thy law, and nothing shall offend them." In the world they are sure of tribulation, but in Christ they shall have peace. He has overcome the world, and given the spoils of victory to his saints. When he had finished transgression and made an end of sin, and in all respects finished the work which his Father gave him to do, he went up with a shout, and with the sound of a trumpet; but in his ascension he did not leave his children comfortless. His peace, he left with, and gave unto them, for their comfort and support while encountering the tribulations, through which it was ordained they should pass while in the house of their pilgrimage.

This peace, cannot be described to the understanding of any who have not actually experienced it. No stranger intermeddles with it. It is associated with grace and mercy, in the apostolic benediction, and it came from God the Father, and through our Lord Jesus Christ, and it is on all them that believe.

To know it experimentally, we must be born again; for there is no peace unto the unregenerate; and every one that is born of God can witness that it was never found by them in their unregenerated condition.—When they were first quickened, and thereby brought to contemplate the purity and holiness of God, and the perfection of his holy law, in contrast with their own vileness, the enmity of their carnal nature becomes so apparent to their view, they are perfectly astonished to find that they have been all their life time at war with God, and with every principle of holiness, and they wonder with amazement that they have not been cut off in their mad career, and sent down to hell.—Here they deeply feel the enmity of their fallen nature, they perceive that a state of warfare exists, the batteries of heaven are opened upon them in the exhibition of the spirituality of the law. They feel the need of peace, but how to effect a treaty they find not. They are told by their own corrupt nature,

and by his arminian allies to *make their peace with God*. One of poor old Job's miserable comforters comes to them with the exhortation, "Acquaint now thyself with him and be at peace." And this they attempt to do, by every means, by every effort, and by all the power they possess. They propose to confess, reform, and do better, but while laboring to effect a reformation they have such enlarged views of inbred corruption as to make them believe they are growing worse and worse. Their prayers and tears, on which they had depended fails them and they finally despair of ever being able to *make their peace with God*, and they conclude, if God does not provide for them peace, they must remain eternally at war. But when Jesus is revealed to them as their Redeemer, who has borne their griefs, carried their sorrows, and on whom the chastisement of their peace was laid, they are made to realize that "with his stripes they are healed." "The way of peace which they had not known," is now gloriously manifested, and they loose their burden of guilt, fears of wrath, and agony of despair. Christ is indeed their peace, in him they have both righteousness and peace, and they rejoice with joy unspeakable and full of glory.

This peace is not only experimentally enjoyed, at the time of their first deliverance from bondage and despair, but it is so entailed that the enjoyment of it is to be experienced by them in a greater or less degree from time to time, until they shall pass from the earnest to the complete fruition of it, in the uninterrupted enjoyment of it in the unclouded vision of their God and Savior, without a glass between, where they

Shall bathe their weary soul,
In seas of sacred rest—
And not a wave of trouble roll
Across their peaceful breast."

REVOLUTIONARY MOVEMENT AMONG THE METHODISTS.

One hundred and seventy delegates, representing the discontented "lay members," of the Methodist order, convened at Philadelphia on the 3d ult. After organizing the Convention with a flourish of President, and Vice Presidents, &c. agreed to petition their clerical masters, to alter the organic laws of their "church" so as to allow a representation of the laity, in their Annual Conferences, and legislation. Whether their humble petition will receive favor in the eyes of their Ecclesiastical dictators or not, time will have to tell.

What a mercy it is that the church of God is settled immovably upon a different bases. Her organic law needs no amendment. She stands precisely where she was first established. Not one of her stakes shall ever be removed, nor one of her cords be broken. She claims no legislative power; the King has supplied her with all the laws she can ever possibly need, and written them in the hearts of all his subjects.—Her ministers, are those who are least of all among her members—and her greatest apostle, less than the least of all saints. None are lords over God's heritage, but all are brethren. The organic laws of nature, may fail, the covenant of day and night may expire by its limitation. The sun in the heavens may grow dim—and the moon and stars depart from their stations in the sky, and heaven and earth may pass away, but the organic law of the church of Christ will remain unchanged and immutable forever.—The throne of Christ is for ever: his Kingdom is an everlasting Kingdom, and his dominion shall have no end.

To New Subscribers,

Such has been the increase of our subscription list, since the commencement of the current volume, that we can no longer supply all the back numbers to new subscribers.—Our back numbers from number 1, to number 6, are exhausted. New subscribers for a short time can be supplied as far back as No. 6.

TO DELINQUENT SUBSCRIBERS.

Such of our subscribers as are in arrears, with us, are respectfully informed, that we have heavy bills to settle, and their remittances would afford us, "Material aid" just at this time.

TO OUR RETIRING SUBSCRIBERS.

To those who wish their papers discontinued, we would very delicately suggest, that when their time has run one quarter of a year beyond the time they have paid for, there is a balance due us, which circumstance some have (inadvertently no doubt) overlooked, in giving notice to stop their papers.

PUTNAM COUNTY COURIER.

This paper, published at Carmel, Putnam Co. N. Y., comes to us, in a new and splendid suit of typography, and greatly enlarged. It is published by James D. Little, Editor and proprietor, at \$2 per year. Mr. Little was formerly of this office. We wish him abundant success.

Miscellany.

The Lower Classes in Europe.

The phrase "Lower Classes" needs to be understood in its European acceptation, in order to comprehend its full meaning. Across the Atlantic the poor and the crushed are the multitude who live and suffer for the few. Mr. Brace, the pedestrian correspondent of the independent whose imprisonment during the year closed has made him extensively known, thus refers to what he has seen of the condition of the poor of Europe:

I have shared the hospitality and the potatoes of an Irish cabin, and eaten oat-meal porridge in the Highland *bothy*: I have messaged in the Danish soldier's tent and slept in the hut of the German *Bauer*, and divided the *strudel* with the Hungarian peasant, and *maccaroni* with the Italian fisherman.

Many of our travelers in Europe, from being familiar only with the aristocratic, refined classes, acquire a certain distaste to our Democratic tendencies in America. Not that they become aristocratic, but they miss, when they return, the complete cultivation and refinement which they met with aboard; and they judge of Europe only from the beautiful side which they saw.

But let one see the great heart of Europe the feelings of the masses; let him find how weary and hopeless it is, how crushed in its longings and capacities, how degraded and despairing, and he will thank God that he belongs to another people, where there is at least Hope and Freedom for the poor. For myself I took every opportunity of seeing thoroughly the condition and character of the working classes. I traveled in the same conveyances, often slept on the decks of boats where they did, and rode with them in the rough "third class cars" or the cheap parts of coaches. I was often on foot, too, and saw the peasantry of nearly every country, in their own homes, or joined in chat with them by the road side. An American ready to see what there is good in countries different from his own, and sociably inclined, will always be well received by almost every class in Europe. And for myself, as I recall my long wanderings, often under a rather doubtful appearance, I can truly say, that I do not think of a single incivility offered to me by individuals, and I do remember with grateful heart, act after act of kindness unexpected to the stranger, and full of generous hospitality, to which he

had no claim. If I may be allowed farther to speak of my experience from this contact with the people of Europe, I can say that I return more fully and heartily determined to give my efforts and labors to the poor and oppressed classes of humanity. And perhaps all the more determined in that there is so little in them to excite romantic enthusiasm, for Poverty, alas! narrows the spirit as well as the home, too often. I have seen their plans and their hopes, and have joined in their pleasures, and have suffered under the same tyranny which has debased or crushed them. When I fail to sympathize with them when I cease to hope and labor for them, or the victims of oppression whatever they may be, I shall forget what I have suffered, and what God did for me in the dungeon!

Rise of Great Men.

INFLUENCE OF ACCIDENT ON GREAT MEN.

—It is a curious coincidence that the two greatest Chancery lawyers of their day should both have been forced into the profession by incidental circumstances Romilly says that what principally influenced his decision was the being thus enabled to leave his small fortune in his father's hands, instead of buying a sworn clerk's seat with it. At a later period of my life, after a success at the bar which my wildest and most sanguine dreams had never painted to me—when I was gaining an income of £8,000 or £9,000 a year, I have often reflected how all that prosperity had arisen out of the pecuniary difficulties of my father.

Wedderburn, lord Loughborough, began as an advocate of the Scotch bar. In the course of an altercation with the lord president, he was provoked to tell his lordship that he had said as a judge, what he could not prove as a gentleman. Being ordered to make an apology, he refused, and left the Scotch for the English bar. What every one thought would be his ruin, turned out the best thing that could happen to him.

"There's a divinity that shapes our ends, Rough hew them how we may." Lord Tenterden's early destination was changed by a disappointment. When he and Mr. Justice Richards were going the Home Circuit, they visited the Cathedral at Canterbury together. Richards commended the voice of a singing man in the choir. "Ah," said Lord Tenterden, "that is the only man I ever envied. When at school in this town we were candidates for a chorister's place, and he obtained it."

"It is now well known that the Duke of Wellington, when a subaltern, was anxious to retire from the army, and actually applied to Lord Camden, the lord lieutenant of Ireland, for a commission of customs! It is not always true, then, that men destined to play conspicuous parts in the world have a consciousness of their coming greatness, or patience to bide their time. Their hopes grow as their capacity expands with circumstances; honors on honors arise, like Alps on Alps; in ascending one they catch a glimpse of another, till the last and highest, which was veiled in mist when they started, stands out in bold relief against the sky.—*Edinburgh Review.*

Advice to Young Men.

The following is from Hunt's Merchant's Magazine:

Keep good company or none. Never be idle. If your hands cannot be usefully employed attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speak evil of you, let your life be so that none will believe him. Ever live, misfortune excepted, within your income. When you retire to bed, think over what you have done during the day. Make no haste to be rich if you would prosper. Small and steady gains give competency with tranquillity of mind. Never play at any kind of game of

chance. Avoid temptation, through fear you may not withstand it. Never run in debt, unless you see a way to get out again. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Save when you are young, to spend when you are old. Read over the above maxims at least once a week, and adopt the maxims and examples of mercantile morality inculcated and exhibited, from time to time, in the pages of the Merchant's Magazine, and success will crown your efforts in the battle of life."

NIAGARA FALLS CRUMBLING.—On Sunday afternoon, a portion of the precipice near the Tower, on the south side of Goat Island, fell with a mighty crash. This portion extended from the edge of the island toward the Tower, being about one hundred and twenty five feet long, and about sixty feet wide, of a somewhat elliptical shape, and reaching from the top to near the bottom of the fall. The next day, another piece, triangular, with a base of about forty feet, broke off just below the Tower. But the next great performance was the most remarkable. Between the two portions that had previously fallen, stood a rectangular projection, about thirty feet long and fifteen feet wide, extending from top to bottom of the precipice. This immense mass became loosened from the main body of rock. And settled perpendicularly about eight feet, where it now stands, an enormous column two hundred feet high, by the dimensions named.

It is most probable that this column will also fall when the weather becomes warmer. The severity of the winter, and the long continuance of the intense cold, have produced these results.

QUINCE.

The Quince is a native of the South of Europe, and was introduced into this country by the early settlers. It is one of the easiest trees propagated from growing freely from cuttings. It is well adapted to Southern culture, and will grow in almost any soil; for this reason, it is too often neglected, and suffered to be overrun with weeds and bushes; knotty and stunted fruit is the consequence. There is no tree bears higher manuring, and none that pays better for it. It is a mistaken notion that the Quince requires a low, damp locality; the fact they will grow there, has led many to believe that it was its natural habit. But the finest Quinces I have ever seen in any country, were grown on high dry lands, in Chambers county Alabama. The tree is inclined to sucker; these should be kept down, and a tree encouraged instead of a bush which will improve the quality of the fruit. Where the ground is shaded around the roots with straw, the fruit is much larger and finer. It is observed that Southern Quinces are not as acid as those raised North, which is probably owing to the climate. As a preserving fruit, the Quince ranks among the first in the country.

—There is now living at Townsend, Vt., a colored woman named Susannah Huzzey, who has attained the advanced age of a hundred and three years. Her husband was a slave in Massachusetts, and won his freedom by enlisting in the revolution service and serving during the war. The old woman now enjoys a pension of ninety-six dollars per annum, and has recently made application for bounty lands, under an old statute of Massachusetts.

MARRIED.

At New Vernon, on Thursday evening, the 18th ult., by Elder Gilbert Beebe, WILLIAM L. REEVE Esq. to Mrs. BETSEY MARIA WILKIN—both of New Vernon.

OBITUARY.

DEACON JAMES BURT—of Warwick, departed this life, at his residence, on Wednesday the 17th ult., aged about 93 years. We expect to receive a more

full statement of the particulars in season for our next number.

South Canaan, Pa., March 19, 1852.

BROTHER BEEBE:—Please publish the following obituary, in the Signs.

DIED, at her residence in Blakeley, Luzerne county, Pa. January 7, 1852. Sister MARGARET GUNTON, aged about 70 years. Her husband, brother Mathew Gunton, and the deceased, were formerly from England, and were members of the old order of Baptists in that country. She came to this country in May, 1831, and subsequently united with the Old School Baptist church of Providence Pa., where they have held their membership ever since.

Sister Gunton's conversation on the subject of Salvation by grace alone, was peculiarly interesting; for she gave evidence that she had been taught in the school of Christ the difference between the wisdom which this world teaches, and that which is of God. Having the eyes of her understanding enlightened, she renounced the new order of Baptists before she left the old country, together with all the humanly invented systems of religion with which she was surrounded, both in Europe and America. Her conversation was as becometh the gospel. She delighted much in conversing on experimental and doctrinal subjects—and in speaking of the dealings of God with her, and of the manifestations of his grace through Christ the glorious Mediator.

For nearly two years before her departure, she was very feeble, and wasting away with a lingering consumption by which she suffered much, but with christian fortitude and submission, realizing that her sufferings were from the hand of God, and she could say, "Though he slay me, yet will I trust in him." For truly she regarded him as all her desire and all her salvation. In view of her approaching change, she said, "For we know that if this earthly house of our tabernacle should be dissolved and fall, we have a building of God, a house not made with hands, eternal in the heavens. Her mind was much and profitably occupied in the scriptures, which she read much, and with thanksgiving to God for his manifold grace to her, a poor prisoner of hope, through the rich and sovereign grace, which was given her in Christ, the great Head of the church, in whom all fullness dwells. She left this world in peace, without a struggle or a groan, enjoying her senses to the last. In all the avocations of life, sister Gunton was a faithful wife, an affectionate mother, and a worthy member of the church. She has left her husband, two sons, one daughter—the church, and many friends to mourn her departure; but we sorrow not as those who have no hope. We have every reason to hope that our loss is her gain; for truly she has fought a good fight, she has finished her course, and kept the faith. She requested that these words should be inscribed on her monument, viz. "And all wept and bewailed her; but he said, Weep not, she is not dead, but sleepeth." Luke viii. 52. Her funeral was attended on the 9th of January, and I tried to preach on the occasion from, 1 Cor. xv. 19.

HARVEY ROGERS.

BROTHER BEEBE:—Brother Dance incidentally mentioned the death of brother Luke G. Ensor, in a communication of his published in the Signs, of Dec. 15th 1851, but no obituary of his death has yet been published: I therefore by request, send you the following notice.

Brother ENSOR, died Sept. 23d 1851, aged about 54 years, of a violent attack of fever which lasted but a few days, producing considerable stupor, so that he had but little opportunity of conversing with others or others with him in relation to the state of his mind, and death. He appeared quite composed. We have in his case one of many instances in which is evidenced, that the enjoying or not enjoying a great degree of light and as it were a foretaste of heaven, rests altogether with the sovereignty of God; he grants or withholds these lively exercises at his pleasure. We have therefore no right to draw unfavorable conclusions, concerning the state or acceptance of an individual, because these exercises are withheld, he before having given public evidence of being a believer in Christ. Brother Ensor had given such clear and full evidence of this in his profession and life, that I presume none acquainted with him, doubted his being a subject of grace. He was an orderly, upright brother, sound and clear in the doctrine of the gospel, and firm in contending for it. He had been for several years a deacon in the church at Black Rock Balt. Co., Md., of which he first became a member having all his

We resided in that neighborhood. He was highly esteemed by the members of the church; his loss is to this moment very sensibly felt by them. God only can make it up; may he graciously be pleased to do it. He left several children by a former wife, and a widow, a second wife, to whom he had not long been married, and who previous to her marriage, was considerably known among O. S. Baptists as Sister Rachel Davis. The same God who has heretofore sustained her and comforted her in all her troubles, will I trust still sustain and comfort her. And the same glorious doctrine in which she has hitherto rejoiced, will I trust continue to yield her consolation. May the children of our deceased brother, be made the special objects of God's providential care, and the subjects of his grace.

S. TROTT.

Near Fairfax C. H. Va., March 16, 1852.

North Berwick, Me., March 16, 1852.

BROTHER BEEBE:—By request, it devolves on me to send you for publication, a notice of the sudden death of our highly esteemed and dearly beloved sister in Christ, Mrs. OLIVE MERRELL wife of Dea. Thomas Merrell, who departed this life, on Thursday March 11, 1852, being 78 years of age on the 22d day of last July.

Sister Merrell rode out and visited one of her neighbors on the Monday preceding the Thursday on which she died, but she was taken very sick with the Lung fever, before she returned home. She was quite reconciled to her fate. As a church, we mourn our bereavement, but we believe that our loss is her eternal gain.

Our departed sister entertained a hope in Christ, when about eighteen years of age, and I am told that she has always adorned her profession by a well ordered life and godly conversation. She had no fellowship with the new societies and institutions of New Schoolism; but she was a decided Old S. Baptist, and as Christ and his apostle authorized no other religious societies than the church, she was determined to follow their example. She had much to say at the last church meeting that she attended about the sinfulness of her heart, and of how much better the church looked to her than she looked to herself; she said she was not worthy to be with them; but she had such a love for them that she felt to ask one request, which was that they should bear with her infirmities, for she desired to remain in the church with them a little longer. The text on her funeral occasion was, Rev. xiv. 13.

WM. QUINT JR.

Wells, Pa., March 10, 1852.

ELDER BEEBE:—I send you for publication, the following obituary of my beloved wife, Mrs. FANNY GRISWOLD, who died June 30, 1851, in the 60th year of her age. She had suffered a long and afflictive illness, which she bore, (as was remarked by her kind neighbors who waited on her) with becoming fortitude and patience. For many years she had been a member of the Baptist church of Columbia and Wells, in Bradford Co., Pa., and from her first possession of a hope in the Redeemer, she was decidedly a Baptist. She was warmly attached to the ministers and other orderly members of the Old School Baptists. She received the Signs of the Times, as a welcome visitor, and always read the communications from the brethren and sisters on experimental religion, as well as many other of the communications, with much interest. Her disease was Scrofula. She was and still is endeared to me by many recollections.

Her funeral was attended, by many relatives and friends; Eld. Joseph Beeman preached on the occasion, from 1 Cor. xv. 56, & 57.

Yours, as ever,

DAVID GRISWOLD.

DIED, on Monday evening the 8th inst., on the Ohio River, near Wheeling Va., EDWARD H. only child of Benjamin C. and sister Mary E. Burt, late of Warwick in this county.

Mr. Burt returned from California in Dec. last, and on Monday the 1st of March in company with his wife and son, started on his return to that country by the overland route. On their arrival at Pittsburgh, their little son was taken sick and while on the steamboat between that place and Wheeling, his gentle spirit fled to the arms of Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." His age was two years and eight months. The remains were taken to Cincinnati for interment.

NOTICES.

To Agents, New Subscribers, &c.

New Subscribers who wish to secure all the numbers of this Volume, should loose no time in forwarding their orders, as we shall print but a limited number of extra copies.

Agents and subscribers who write to us on business should observe the following rules and thereby not only save us from great vexation and labor but also secure for themselves the direct object of their writing, viz.

- All communications to us should come post paid as prepaid letters are subject to but little over half the amount that is charged on unpaid letters. Those who observe this rule, may be sure that we shall take their letters from the Post Office. Our authorized agents will also prepay their letters, and charge the amount to us and deduct the same from the remittances.

- In sending new subscribers write their names and post office. County and State; in a bold and plain hand so that it can be read without difficulty.

- In sending pay from old subscribers state the amount to be credited to each, and never fail to mention the post office to which their papers are sent.

- In ordering the address of any subscriber to be changed, be particular to mention the name of the post office where they have been receiving as well as that to which they wish to have the paper addressed.

In ordering a paper stopped mention the name of the person and also the name of the post office to which the paper has been sent.

Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y., G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

MARIETTA ACADEMY. (GEORGIA.)

The SUMMER TERM of this Institution will commence on Monday the 19th day of April next. Its location is one of the most healthy and agreeable in the State of Georgia, while the necessary expenses of the student are far more reasonable than at any other Academy of equal grade in the State. The regular course of studies—a summary only of which is given—is designed to furnish every requisite of a thorough practical education, free from all sectarian influence.

TERMS PER QUARTER.

PRIMARY CLASS—Reading, Orthography, Oral Arithmetic, \$ 3, 00
SECOND CLASS—Penmanship, Arithmetic, Grammar, Geography, History, \$ 4, 00
THIRD CLASS—Physical Sciences, English Composition, Logic, Rhetoric, \$ 5, 00
Latin and Greek, \$ 6, 00

Scholars received at any time during the session, but none admitted for a shorter period than a term. Board can be obtained at reasonable rates. Application may be made to the subscribers, either personally or by mail.

CAVIN C. HALL.
R. W. E. BROWN.

Marietta, Georgia, March 15, 1852.

Association Meetings.

THE BALTIMORE Old School Baptist Association, will be held with the Harford church, Harford county Md., to commence on Thursday preceding the third Sunday in May, 1852. at 10 o'clock, A. M.

THE DELAWARE Association, will meet with the Salem Baptist church, in the city of Philadelphia, on Saturday preceding the fourth Sunday in May 1852.

THE DELAWARE RIVER Association, will meet with the First Hopewell church, Hopewell, Mercer county N. J., on Wednesday preceding the

first Sunday in June 1852. at 2 o'clock, P. M., and continue until the Friday evening following.

THE WARWICK Association, will be held at Brookfield, 5 miles south of this place, (Middletown) on Wednesday and Thursday before the Second Sunday in June 1852. to commence at 10 o'clock, A. M.

Brethren and sisters generally, and ministers of the gospel of Christ of our faith and order particularly are affectionately invited to attend all the above named Associations.

THE CHEMUNG Association will, by appointment, hold her next annual meeting with the Chemung Church, at the residence of Nathaniel Carey, in the town of Chemung, three miles west of the Waverly Depot, and two miles north of Buckville Depot, on Saturday and Sunday, the 26, and 27 days of June 1852.

Brethren and sisters generally, and ministering brethren of the Old School Baptist faith and order, particularly, are affectionately invited to attend.

JAMES N. HARDING.

NOTICES.

The Red River Association, have appointed the following Union Meetings, viz.

The first for the current year to be held at Spring Creek of Red River, Robertson county, Ten. on Friday before the Second Sunday in May.

The second at Half Pone, Robertson county, Ten., on Friday before the second Sunday in June.

The third and last, at Meadow Grove, Montgomery county Ten., on Friday before the second Sunday in July.

RECEIPTS.

NEW YORK:—Rufus Slawson \$ 1; Joseph Webster * 3; James N. Harding, 3; E. Markham, 1; Horton Corwin Esq. 1; Col. N. Beyea † 2; J. P. Uptegrove, 75; Joseph Knapp, 1; Eld. Chs. Merritt, 2; Eld. J. L. Purington, 1; S. Kellogg, 1; Elizabeth Townsend, (to December 15, 1852) 1. 17 75

KY.—Eld. Jas. L. Fullilove, 1; J. Vickers, 1; W. C. Eads, 1; Eld. Wm. D. Ball, 2. 5 00

PA.—David Griswold, 1; Abigail Dodge, 5; D. Durand, 1; James H. Hill, 1. 8 00

OHIO.—Th. Cole, 1; R. F. Moorman, 1; E. Ferguson, 1; Eld. J. C. Beeman, 2; S. C. Byram, 2; Eld. A. Stephens, 2. 9 00

MAINE.—Wm. Green, 1; Sophia Macomber, 1; Eld. Wm. Quint Jr. † 1; Eld. John A. Badger, 3; Horace Brown † 1,50. 7 50

IA.—Alex. Elder, † 5 00

ILL.—A. Moore, 1; A. C. Lewis § 2; John Spain, 1. 4 00

VA.—D. B. Musgrove, 2; Eld. A. C. Booten, 1. 3 00

ALA.—S. S. Chandler, 1; Eld. John Hood, 5. 6 00

LA.—Eld. Tho. Meredith, 2 50

N. C.—Eld. Blount Cooper, 5 00

MASS.—Josiah Johnson, 3; Aaron Remington, 1. 4 00

Total, \$75 50

§ NEW AGENTS—* Signs, Banner and Messenger † Signs and Messenger, ‡ Signs and Banner.

NOTE.—The § 2, receipted in our last to Capt. Levi Whitney, were duly applied to the credit of himself and P. B. Coleman, as he directed.

LETTERS RECEIVED.

John Cranfill, Eld. P. C. Brome, Eld. Jas. L. Fullilove, D. Griswold, Poor Pilgrim, R. Slawson, J. Vickers, Wm. Green, W. C. Thomas, Alex. Elder, P. Williamson, E. Ferguson, Eld. J. C. Beeman, A. C. Lewis, W. G. Eads, J. W. Porter, Col. Wm. Patterson, Abigail Dodge, Joseph E. Webster, Jas. N. Harding, E. Markham, J. Johnson, S. Macomber, Eld. Tho. Meredith 2. Eld. D. A. Flandray * D. B. Musgrove, S. S. Chandler, Eld. John Hood, D. Durand, S. C. Byram, Eld. S. Trott, J. Wilbanks, A. S. Cook P. M. Eld. A. C. Booten, N. W. Winter P. M. Eld. A. Stephens, Wm. L. Beebe, Eld. Wm. D. Ball, John Spain, W. Spittler, Samuel Cary, Eld. Blount Cooper, Eld. J. A. Badger, Horace Brown, John W. Hard, Jacob Sperry, S. Kellogg, Calvin Bowker P. M. Levi Whitney.

* Former letter enclosing \$ 6, not received.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

GILBERT BEEBE,

To whom all communications must be addressed post paid.

TERMS.—\$1,50 per annum— or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

ALABAMA. Elders, B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, J. Lewis D. Moore, and Peter Maples, Elijah Bell E. B. Turner, John Hood and G. B. Douthit A. White
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WISCONSIN. Elders, J. D. Wilcox, Titus Bishop.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., APRIL 15, 1852.

NO. 8

POETRY.

CHRIST AT THE WELL.

BY C. W. BAIRD.

So let the favored twelve depart,
And leave their Lord to other cares,
There is an humble woman's heart
More ready for his work than theirs.
Yes, daughter of a faithless race,—
Thyself the erring slave of lust,—
Come for his wise impartial grace
Commits his worship to thy trust.

Still at a long forsaken shrine
The formal Jew in darkness bend;
Still the new dawn of truth doth shine
But dimly on the Savior's friends;
For gorgeous rights and golden dreams
Alike their wandering thoughts amuse,
Too busy in their narrow schemes
His light and easy yoke to choose.

But she, whose weary soul hath known
The burden of unpardoned sin,
Without a Savior to atone,
Without a hope of heaven to win—
She hath no lingering dreams to leave,
No clinging powers to cast away:
She can but listen and believe,
Repent, and worship and obey.

THE LORDS EXISTENCE ATTESTED BY HIS WORKS.

Lord whither from thy presence can we go?
To fatherst verge of earth, to deepest hell below?

Ascend to heaven—on wings of morning pierce
The upper air, or flee where simoon's fierce
O'er deserts deadly sweep? E'en there thy
word controls.

Thy spirit guides, Thy will directs, Thy hand up-
holds.

In thicker darkness if ourselves we shroud,
Thou art pavilioned there, Thy vision nought can
cloud.

The vivid lightnings as athwart the heavens they
flash,

The thunder's deep reverberations, and the crash
Of raging elements, the heaving, roaring main
Show forth thy power; all nature doth proclaim
Thy wisdom, and thy name from pole to pole
doth sound,

While from volcanic mount to mount thy name
rebounds.

In caverns fair, in grottoes deep, thy name is
graven,
And Comet, Meteor, Star, the same inscribe on
heaven.

The gentle zephyrs, sadly sweeping o'er the
plan,

Breathe forth thy name in music's sweetest
strain;

The painted flow'ret, with scented breath, thy
love doth show;

The emblems of thy beauty are traced on heav-
en's bow;

The roaring cataract proclaims thy majesty and
power.

Thy mercy, care and kindness, the soft descend-
ing shower—

E'en man, the noblest work, embroidered was by
Thee,

Yes, man's existance proves that thou must surely
be.

M. B. HAY.

THE CHRISTIAN'S HOPE.

Let me no longer live,
On what the world can give.
Mid the rank leaves the growling insect dwells;
Till with unfolded wing,
It seeks the flowers of spring,
Quaffing the nectar from their fragrant cells.

Thus would I live no more
The life I lived before;
The heir of heaven must live for heaven on earth;
Turning with heavenward flight
From things of of sense and sight,
To joys exalted as his heavenly birth.

COMMUNICATIONS.

For the Signs of the Times.

SKETCHES BY THE WAY.

No. 2.

MY DEAR BRETHREN:—My last sketch was up to the time of our leaving, (brother C. C. Hall and myself) our dear friends and brethren in our own native State away off in the now far distant Maine. How often in the course of Providence and in our own experience of the dealings of our heavenly Father are we taught that his ways are unsearchable and his judgments past finding out! Who can by searching find out the Almighty to perfection? He ordereth all things after the counsel of his own will, and it is not in man that walketh to direct his steps. Whether we poor short-sighted mortals, realize the fact or not, it is nevertheless true, that the children of God, who so often apparently walk by sight and not by faith, and who are of themselves so ignorant, and to whom the future seems so dim and uncertain, are all of them, but strangers and pilgrims upon the earth, and have here no continuing city or abiding place. In the experience of all, how frequently is it the case that they are called upon in this life to leave the cherished scenes and associations of their early youth and reluctantly to part with those beloved brethren and friends with whom they have so often taken sweet counsel and walked to the house of God in company, and to go hence to new scenes and associations and to mingle with those who like themselves are but strangers and pilgrims in this unfriendly world, but who are also traveling to that city of habitation where the wicked cease from troubling and the weary are eternally at rest. Here we only see through a glass darkly and know only in part the temptations and trials, the sorrows and afflictions, the happiness and pleasures, aye, the joy unspeakable and full of glory that falls to the lot of the child of God in the future of this transitory life. All however is meted out in wisdom and mercy, because he is assured, however dark and mysterious it may appear, that it is all done by the kind hand of his heavenly Father who hath numbered all the hairs of his head and who suffereth not even a sparrow to fall to the ground without his knowledge.

After a few hours travel from Maine, we reached the renowned city of Boston, so often termed the Puritan City, but knowing it was, as Paul said of Athens, "wholly given to idolatry," we had no occasion, much less disposition to protract our stay here. It was in this city, in the more memorable days of its earlier history, that the furious storm of religious bigotry and persecution, so extensively gotten up by the popular religionists of the day, was brought to bear in all its accumulated force upon the old school Baptists of that age who so strenuously advocated and defended the truths of the Bible against the religious inventions of the puritans and

the other commandments of men. And it is no marvel to say that the same persecuting spirit would now prevail if but a single church which now styles itself Baptist was to bear its united testimony against the fraud and deception now prevalent amongst the professed churches of Christ in this city of the Puritans. If however, the times have since altered, the spirit of persecution hath not changed. If fires and tortures and imprisonment, and whippings upon the bare back through the streets of the city, have apparently ceased their awful work, the spirit of religious persecution, ever ingenious and inventive, hath devised other ways and used other "means" to perpetrate and to perpetuate its cruel deeds; and if indeed not so open and avowed yet equally as certain and sure and as effective for evil. As we passed on and called to mind the scenes of oppression and cruelty which those streets had once witnessed in the cruel treatment of Obadiah Holmes and his associates in persecution, we could not but feel to thank Him whose tender mercies are over all his works that the blessings of civil and religious liberty are secured by the laws of the people and do yet prevail throughout the entire length and breadth of this great nation. Having thus spent a few hours in Boston, we hied off to New York city which we reached early on Sunday morning. We were anxious to attend the meeting of our old school brethren in this city, which was several miles distant from our landing, which is the only one of the kind, we believe, that is held in this great metropolis of professors and steeples, but fatigue and exhaustion alone prevented. We however had the pleasure of calling upon several of our brethren in the city on the subsequent day and was more than gratified to learn, that the dear church which had already passed through so many severe trials, still held on its way, nothing daunted by the apostacy of some and the defection of others, but were the rather encouraged by the promises and assurances, of him who alone is the Shepherd and Bishop of their souls. The next day, the 16th of September, we took passage in the packet barque for Charleston, South Carolina, and after a voyage of eleven days we reached that port in safety. During our voyage, however an incident occurred which, perhaps, ought not to pass unnoticed. Our fellow-passengers were of that various and mixed class of which the traveling public is always composed. One however by his intrusive zeal and efforts in propagating his religion, or in the use of those "means" which he vainly enough supposed would convert and save the soul, seemed to render himself more prominent and distinguished than all the rest, and may perhaps be not inappropriately termed a sort of an exquisite in popular religion. Although he did not seem to have face enough to speak openly in favor of his Arminian plan, he nevertheless sought other "means" and ways by which he doubtless supposed he might work equally as ef-

fectually in trying to accomplish his everlasting task" and that was by quite a profuse display of tracts as a sort of colporteur in the use of the "means" for effecting their purpose. But the morning in which he commenced this mighty work had scarcely passed before the elements were all in commotion and seemed to threaten the destruction of our ship and the lives of our little company.—His tracts were at once gathered up, and himself put in immediate preparation, in which condition he sat the entire night so that he might be the first to take the boat in case the ship sank, in which case all but himself and two or three others of the number of about twenty must have found a watery grave. Yes, forsooth, he that was apparently so anxious but a few hours before to save the souls of his fellows, was now, when all were unexpectedly exposed to a threatened and immediate danger so alarmed for his own personal safety, that he had, as it proved, neither heart nor soul to attempt to assist in saving not the souls, but the lives of them around him and within his reach! But amidst the heaving and tossing of the ship, while the billows rose mountains high, and the sea was apparently lashed to its greatest fury, without either tracts, or boat, or life preservers even, we were able to stay our souls on God to lie in our births, and with a calmness and composure, to wait the issue of the impending crisis. Thus, while we could but thank our God for the sustaining assurance that not only our souls but our lives even here in time were all in his hands, we could not fail to perceive the utter fallacy and heartlessness if not hypocrisy, of that religion however it may boast of its good works and benevolent efforts, which must ever fail its votaries in the trying hour. Surely may we not say, let our soul boast herself only in God for our rock is not as their rock, our enemies themselves being judges.

Marietta, Ga. 27 Jan. 1852.

R. E. W. BROWN.

For the Signs of the Times.

Adams County, Ill. Jan. 31. 1852.

BROTHER BEEBE:—I returned home three days since, after an absence of three weeks in the state of Missouri, and I feel a little inclined to say a few words to our Father's children who read your columns; wishing to give an account, in part, of my interview with the Baptists among whom it was the pleasure of our covenant God to cast my lot, and to extol his mercies in preserving me through the many dangers incidental to so inclement a time, and for the stretching forth of his hand for the protection and comfort, and, to a degree, the restoration of the health of my afflicted companion, which was much improved. Suffice it to say, On Tuesday the 6th inst, after encountering the perils of the ice in the Miss. River, we pursued our course, and on Sunday of the next week I found myself at the farthest point west that I had designed to go, which was Livingston county, Mo., and on the East Fork of Grand River. I drove up to the house of an acquaintance whom I had seen, six days

years since, and there being a number of persons in his yard, and amongst them my brother-in-law who told me that it was the time of their monthly meeting, and as it was cold, they had concluded to hold their meeting at that brother's house; and that brother insisted that I should stop and preach for them, which I consented to do, believing that it was my duty to hunt up my Master's sheep, and on all occasions to try to feed them. When I went in I was introduced to their preacher, a missionary or a general atonement man; his name was Blakeley, I endeavored to preach; but I am of opinion that they had been so long fed upon *conditional stop*, that but very few were in a condition or proper frame of mind to come up to the requisition of the prophet, Isa. lxvi. ii "That ye suck, and be satisfied with the breasts of her (Zion's) consolations; that ye milk out and be delighted with the abundance of her glory." This was the Chilacoth Church, a member of the Grand River Association, which like one of whom it was said of old, "He has turned to his idols," they are wedded to the means system, and until a sifting takes place, and until the Lord shall raise up to them a different ministry, the few heaven-born and heaven-taught children among them, will have either to starve or to pick up such crumbs as shall from time to time fall from their Master's table. That is, as I hope, the reason why the Lord's servants are sometimes seen worshipping, or preaching, in the idol's temples, or *missionary churches*, for—in a judgement of charity, I cannot but hope there are many regenerated children among them, who know not how to get along any better, as this appears to them to be the nearest to the truth and to their experience, of any thing they hear. And their preachers are all the time busy in trying to circulate among them their various periodicals, such as the "Western Watchman,"—a vehicle of trash, to say the best of it that I possibly can: and this paper you will find in nearly all the Baptist families in Missouri.

I stayed with their preacher that night and found him less exceptionable in what he preached, than in what he kept back. He pretended to acknowledge truth; but, like some others, concluded that it was not profitable. I suppose they mean, it will not bring money.— On Tuesday evening I again tried to preach in the town of Chilacoth, and on the next day at my brother-in-law's; and each time to attentive and respectful congregations, among which were some of the poor of the flock, and these fed upon the word. On the next (Thursday) morning I turned my course for Jefferson City, and traveled onward until Saturday in the afternoon, when I arrived at the residence of Eld. A. Patison, in Howard County; he is a member of the Mt. Pleasant Old School Baptist Association; he was absent attending the funeral of a sister, and he had an appointment for that night and the next day, some eight miles distant. Being anxious to see him and attend his meetings, in company with three of his children, I set out for his meeting, and found a large congregation for so cold a night: but no brother Patison. Having been introduced to the gentleman of the house, by Eld. Patison's son, and to others present, as an Elder, I was requested to preach; and while engaged in holding forth the everlasting love of God, manifested in quickening poor sinners, and the heavenly relationship existing between Christ, the head, and all the members of his mystical body, his church, even while dead in sins, causing him to quicken and turn them from the love and practice of sin, to the love and practice of ho-

liness in the fear of God, and causing them even to loathe themselves on account of sin, and to hunger and thirst after righteousness, I could but rejoice to see our Master's sheep feeding on the rich pasture he had spread before them; for we have this treasure, Brother Beebe, in earthen vessels, that the excellency of the power may be of God, and not of us for as well might an earthen pitcher go of itself to the fountain or well for water, and then return to our parched lips the cooling draught, as for us to feed our Master's sheep, unless he speaks through us, of the unsearchable riches of Christ. There was present a new school preacher named Barshears, who, as well as myself tarried all night. He was unassuming in his behavior and conversation and we talked freely on the points in which we differed. He supposed that the atonement which was made by our antitypical Aaron, was the same for Cain, Judas and all such apostates as it was for Abraham, the beloved John or the rest of the spiritual family who are now rejoicing in the truth, and that the love of God was the same for those that shall hear the awful sentence, "Depart ye cursed, into everlasting fire," as for those who shall hear the joyful welcome "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I left in time to meet brother Patison; but his health being poor and the weather extremely cold, and their house bad, neither he nor the congregation appeared; so we went on to his house, and found him in moderate health, but not able to be out in such severe weather. We conversed freely, and I found that his opposition to "Eternal Union" had not abated; yet on all other points for which you contend, he is in my judgement clear. He and his family insisted that I should stay and preach the next evening, which I tried to do. About the time that preaching was to have commenced, in came old brother P. Stephens of Calloway County, Mo. He is an interesting preacher, but like brother Patison so much afraid of *Two Seedism*, that he opposes "Eternal Relationship," with all his might. On the next morning I left in rather low spirits; the weather was very cold. I had directions from brother P. for my days journey—and after sun-down I called at a farmer's residence, in Boone County, and found a number of persons collected—I asked for lodgings, and after giving my name and residence, was welcomed by brother Bellenger, one of them from Chilacoth, who introduced me to Elder Cunningham, their preacher. Old brother Bellenger was much afflicted with *asthma*, and he with other brethren had come to visit him, and the old father desired his sons to arrange seats, and requested that I should preach in his room; which, after some conversation with the aged pilgrim, (for truly I found him to be but a sojourner, and waiting with fervent anticipation of the summons to leave this corruptible, and enter upon his inheritance which is incorruptible, undefiled, and that fadeth not away.) I tried to preach; using these words of the Psalmist. "A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and declare his righteousness unto a people that shall be born, that he hath done this." And when dwelling upon what had been done for the church by the Captain of Salvation, his glorious conquest, over death, hell, and the grave: and that "All are yours, whether Paul or Appollas, or Cephas, or the world, or life, or death, all are yours; even death that terror to kings, is a heavenly gift bestowed on the heirs of promise, to unbind their chains and to break

up their cells in this dungeon of clay, that they may enter that kingdom prepared for them from the foundation of the world, it appeared to me that the two old pilgrims were on the wing, and soaring in anticipation, beyond dull mortality, and taking an earnest of their divine inheritance, the redemption of the purchased possession, unto the praise of his glory. When I gave place, brother Cunningham concluded with an exhortation to love and to good works, after which the children sung some of Zion's songs, and we retired for the night, believing that the Lord was there. The next night found me in sight of Jefferson City, Mo; with my brother-in-law Chancy, and my youngest sister living. They both belong to the new school, or mission Baptists. We had much christian conversation, and I found my brother a general atonement man; but a strong advocate of experimental teaching, by the divine operation; so after getting a little tired of what I regarded as absurdities in his head knowledge, I asked him for his experience, which in short, he readily related; then my wish was for him to allow me to compare it with his doctrine.— When I had done this I told him to either leave his idea of atonement or throw away his experience: for he acknowledged that he never had, and firmly believed that he never could be able to do any thing that was in the least degree calculated to cause God to have compassion on him, any more than the damned who are already in hell, can do to save themselves from their horrible doom.— He had found, from day to day, that it was alone by grace he must be saved, if ever saved at all. He dared not depend upon any condition performable by finite man, but alone upon the blood and imputed righteousness of our blessed Jesus, who, of God is made unto us wisdom, righteousness, sanctification, and redemption; even as it is written. "He that glorieth let him glory in the Lord." But my sister told me that she had long since dropped the *Means system*, because it did not harmonize with the scriptures, and was contrary to her experience; therefore she relied alone upon the special saving power of the atonement made by our heavenly surety, who is exalted to be a Prince and Savior, to give repentance to Israel, (the spiritual family) and forgiveness of sins.

Thus, by mixing among these means Baptists, we may find a few among the many who acknowledge their helplessness, and who depend alone on Grace abounding to the chief of sinners.

On Saturday morning I set out on my way homeward, and in the afternoon passed through Fulton, which is the county town of Calloway County, and heard by one of his neighbors, from old brother Botlware, that he was absent from home, but that he with his family were in good health; I passed on to Mexico, the county town of Anderson County—and stopped with brother Pearson; and found him and his family in much affliction by sickness, and by the death of his son-in-law Mr. Dejournett, a son of old brother Dejournett, who also had died but a short time since. I found brother and sister Pearson well established Old School Baptists, which was a rare thing in Missouri. What a comfort it was anciently to the apostles to find their brethren "Rooted and built up in him, and established in the faith." And O, what consolation it affords each laborer in our Lord's vinyard to find those little ones each speaking in the same language. It brings to their mind the words of our Lord, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Being taught the ex-

ceeding sinfulness of sin, they are led to a discovery of a Mediator, who is prepared at once to lay his hand upon the blazing throne of incensed Justice present his own blood, and say, "I have found a ransom!" Feeling an assurance that, "The ransomed of the Lord shall return and come to Zion, they shall obtain joy and gladness, and sorrow and sighing shall flee away." A near relative, or one having a right of property in a thing forfeited, only can have a right to redeem. And again, "Thy Redeemer is thy Husband," O, glorious truth. "The Holy One of Israel, the God of the whole earth shall he be called." Again. "In the Lord shall all the seed of Israel be justified and shall glory." Yes, as Paul says to the Romans, "Who was delivered for our offences, and raised again for our justification:" therefore, (or for this reason) being justified by faith, we have peace with God, through our Lord, (Husband) Jesus (Savior) Christ, (Anointed one set apart to the priest's office.) Finally brethren and sisters, who are thus bible taught, and earnestly contending for the faith once delivered to the saints, studying the things which make for peace, and things whereby one may edify another, are, when we meet with them, like cool water to a thirsty soul, or like good news from a far country. The next Baptist that I called on was brother I. S. Lowe, in Hannibal, I tarried with him but a short time, I found his health rather delicate. He told me of good news, of the day and power of the Lord. Three of God's converted children manifested their willingness at the last meeting of the South River Church, to declare what great things the Lord had done for them and to own him as their Leader, by being buried with him in the baptismal waters.— He also informed me that there were others whom he had good reason to believe would, on the third Sunday in February last do likewise. Brother Lowe is one among our clear headed Old School preachers who do not dodge at their own shadows. On that, Monday evening, I crossed the Miss. River on the ice, though very desirous to stay with Eld. Lowe; fearing that the ice would weaken as the south wind had been blowing for several days, and still continued at that point. The next day I passed through Quincy, and found my children and friends there in good health, and on the same evening at sunset arrived at my cottage and found my companion and family all well. I have, as I would humbly hope, with grateful heart, enjoyed that comfort and true repose for a few days, which can only be found at home. I have been tedious, but I do not write often.

"The Sword of the Lord and of Gideon,"
Adieu.

J. G. WILLIAMS.

For the Signs of the Times.

A Dialogue between A. & B.

By ELDER THOMAS BARTON.

A. Well, brother B., I am glad to see you it has been a long time since we have had a conversation together, and I feel anxious to exchange thoughts with you.

B. I am equally glad to see you, and am willing to converse on any profitable subject.

A. I have thought that there is no subject that may not be turned to profit when the mind is in a proper state; for God is in every thing that is presented to the mind, whether it be of a spiritual or a temporal nature: in the one as the God of grace, and in the other as the God of Providence, and contemplated

in either sense, there is profit attending the contemplation, for we are not only indebted to his grace for our salvation, but equally so to his providence for all the temporal blessings we enjoy.

B. Of this there can be no doubt, and yet I have thought that God's children are sometimes under, at least, a partial mistake; for while they are constrained to look alone to God for their salvation, they seem to act at times, as though their temporal blessings were entirely at their own command, and dependent alone upon their own exertions. I do not mean by this remark to encourage indolence; for we are admonished to be, not slothful in business, fervent in spirit, serving the Lord. But I do think that there is such a thing as Christians' attributing too much importance to their own exertions, in temporal matters; and what has more particularly led me to this conclusion is the fact of their often suffering their temporal concerns to prevent them from attending their stated meetings, as though the God of their salvation could not protect their temporal interests while they are rendering to him the reasonable service which he has demanded of them. Rom. xii. 1.—But what I should like to have your thoughts upon at this time, is the *present state of things*, in what is called the civilized world.

A. To say that I have had no reflections on these things, would hardly be credited, for it is next to impossible to read of the important political movements, without some reflections; but what is to be the final issue is not for me to say. Yet we are safe in concluding that, if a sparrow cannot fall to the ground without our Heavenly Father, a Kossuth could not have passed through the events which he has, and arrived in this country to produce the existing excitement; a Bonaparte in a few hours destroy the constitution of France, repeal her laws, dissolve her constituted assembly, and usurp an absolute dictatorship, without his notice, or independent of his providential control. And we do know and rejoice to know, that Christ, as Mediator, is constituted Head over all things to the Church, and that his counsel shall stand, and he will do all his pleasure, and that it is his pleasure that Mystical Babylon shall fall, and that his kingdom shall ultimately triumph over all opposition. Now, to render this certain, it is necessary that he should hold the destinies of all nations in his own hand. The reason of the uncertainty of all human enterprises is, there are contingencies connected with them which are not under our control. The merchant would never make an unprofitable voyage if the seas and winds were under his control: but as this is not the case, uncertainty attends all his enterprises. If the Emperor of Russia had the power, he no doubt desires, the liberties of the world would soon be trampled under his feet; but thanks be to God that such is not the case. It is true the kingdom of Christ is not of this world; but it is in this world, and is necessarily connected with its political order, not united with it, for there is no union or alliance between the kingdom of Christ and the kingdom of this world; but you know, circumstances may throw us into a certain connection with persons for whom we have no fellowship, and thus it is with the church of Christ, considered in her visible character, she is connected with the political powers of the earth, though not in fellowship with them; and because of this last mentioned circumstance, she has never been the *established church* of any government, and for the same reason she never can be.—If all human legislatures had confined themselves to their own legitimate business, the

church would have had no connection with them, nor they with her; but departing from their proper functions and intermeddling with church matters, has produced the connection between them and the church; a connection from which has resulted the blood of martyrs; as we must attribute the persecutions and comparative obscurity of the church to this false legislation, and the consequent union between political governments and antichrist. This union must be dissolved before the church can finally triumph. In a word King-craft and Priest-craft are natural allies, and the one cannot exist without the other.

B. But, does it not seem as if these same political powers which are now in union with the antichristian beast, will ultimately be the instruments of her destruction, according to Rev. xviii, 16 & 17.

A. If the ten horns and ten kingdoms there necessarily mean the precise forms of government that they are now under, then such will be the case; but I am not certain of this, and indeed I do not think that such is necessarily the meaning. These horns intend nations, and kingdoms do not in the scriptures, as I think, always embrace kingly forms of government, but a nation existing under any form of government, whether monarchical, or democratic. Those nations have given their kingdom unto the beast. The physical power of these kingdoms has always been in the people, yet the people being deceived by this beast, have given their power to it, by quietly submitting to those tyrants who are in alliance with it. Thus, by the deception of the one in trammeling the consciences of the people; and tyranny of the other, they have been the mutual supporters of each other. But should there ever be a successful revolution in these ten kingdoms, and to be successful, the shackles of priest craft as well as the chains of tyranny must be broken: both must fall together; and their having their eyes open to see the chief source of their oppression, as a natural consequence, they will hate the whore, and burn her with fire: the fire of indignation and retaliation. What has rendered the recent revolution in Europe abortive was that they left priestcraft unimpaired; for while France was under a nominal rebellion she sent her armies to Rome to put down republicanism, the reunder pretense of sustaining the church; and others after having obtained constitutional governments, left the army and their constitutions in the hands of the very tyrants from whom they had extorted this concession; and what has been the consequences? Why a re-revolution and these constitutions have been destroyed, and absolutism now triumphs, and still king-craft and priest-craft are drawing their cords of union tighter and tighter.

B. You spoke of a *successful revolution*. Is there any probability of such an event? Does not past experience lead to the conclusion that such an event is very doubtful, from the fact demonstrated, of the unpreparedness of the people?

A. True they have made a bad demonstration of their fitness for such a state; but how long do you think it necessary for the people to be trodden down as beasts of burden, by tyrants, to fit them for freedom? If the unfitness of the people for freedom is to be regarded as a conclusive objection against a successful revolution, then every prospect of such an event is obliterated, for there is no hope of their ever obtaining it while under the dominion of their present tyrants, whose policy it is to keep them in superstition and ig-

norance. But we are to remember Jesus reigns supreme, and holds the reins of universal government which are committed to his hands, and that no obstacles are too great for him to surmount, and the more numerous and formidable the obstacles, the more glorious and visible will be his triumph, when it shall be achieved. There is no prediction in the bible more clear than that which points at the downfall of popery; and in the accomplishment of her downfall, all her pomps must be taken down, and when the hour shall arrive, all the combined powers of the earth which have set themselves against the LORD and his ANOINTED, will be like the cords of tow with which Sampson was bound. For He that sitteth in the heavens shall laugh, and the Lord shall have them in derision; yea, and his Son, Jesus shall sit triumphant upon his throne in Zion.

B. Ah, this is the beauty of the whole. Jesus reigns.

A. Yes, this is the church's strong hold: here she sits securely, particularly when her faith is clear: she can sing "All is well! All is well!" Yea, her faith in him, will bring the raging ocean into a delightful calm, and hush the raging tempest.

B. Yes, the triumph of Christ is a fixed certainty, and that because her destiny is not in her own hands, but in the hands of Jesus, who never has, and who never will be defeated. True the devil once thought when he saw him bleeding on the cross, that he had obtained a victory over him; but he has been undeceived, and he has found, or he certainly will find that that supposed victory was a complete defeat; for it was through that very event that Jesus obtained a complete victory over him; for through death he has destroyed him that had the power of death, that is the devil.

A. Well, notwithstanding the many afflictions and trials of God's children, there is none like unto them in point of true happiness, and well might Moses say, "Happy art thou, O Israel, Who is like unto thee, a people saved by the Lord, Who is the shield of thy strength, and the sword of thy excellency; thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." And again, "There is none like unto the God of Jeshurun, who rideth on the heavens in thy help, and in his excellency on the sky. The Eternal God is thy Refuge, and underneath thee are his everlasting arms."

"This is firm footing, this is solid Rock, This can support us: all is sea besides, Sinks under us, be storms, and then devours. His hand, the good man fastens on the skies, And bids earth roll; nor reels its idle whirls." Marshall.

B. Would it not be better to substitute faith in place of good?

A. I have no objection to the change if it can be made without breaking the poetry, still I do not think there is any thing that is heterodox in the word as it stands; for it was said by him that always spake right, "The good man out of the good treasury of his heart bringeth forth good things," so you see Christ called his disciples good men, and as he has done so I see no impropriety in Marshall's doing the same.

B. Now, that we are upon this subject, How do you understand the reply of Christ to those that called him "Good Master"?

A. In the first place, I understand it as a reproof to the Jews, for their superstitious reverence for their religious leaders, to whom they were in the habit of applying the qualification *good*; and in their application of it to Christ, they did it with the same mo-

tive as when they applied it to their blind guides: but I understand good in this instance to mean essential goodness, which belongs to God alone, for he alone is good, in this sense but that goodness which is attributed to men is a derived goodness. Hence Paul said. In me, that is, in my flesh, dwelleth no good thing. He did not say there was no good abiding in him, but *in his flesh*. Now Paul had that in him which was good; for Christ was in him, the hope of glory, and this was of course a good thing; though it was derived and not essential to him as a man. Barnabas was called a good man, and full of the Holy Ghost, yet he had no goodness of his own, it was all derived from God; still it was in him, and constituted an essential property of that which made him what he was; a child of grace, and that same goodness is in all God's children after they are born again.

B. Well, I suppose, from what you say, that it is not being born again that constitutes them children of God.

A. No, I do not think that it is that change called being born again, that constitutes them children of God any more than the return and reception of the prodigal son was that which made him the son of him who so kindly received and nourished him. It was, in fact, the relationship of father and son that brought them together, and so I would say of the spiritual seed of God, that it is owing to the relation subsisting between them, that they are made the subjects of that change, which though it does not constitute them the seed or heirs, it brings them to the knowledge, of important relationship, and prepares them to enjoy it. Thus, "Because ye are sons God hath sent forth the spirit of his Son into your hearts crying Abba Father." It was not the sending forth of the spirit of his son that made them sons but it enabled them to claim that relation, by crying Abba Father, or Father Father. To illustrate this idea let us suppose that a parent and child should be separated while the latter was in a state of infancy, and when arriving to years of maturity by some event they should be enabled to identify each other this would not constitute the relationship of parent and child but it would make that fact known. This figure will only apply to the one side, in a spiritual sense, for God never loses sight of his children, though they know nothing of him while in a state of reprobation, but when this happy change takes place then with mingled emotions of shame and gratitude they recognize the relationship. Shame because they are sensible that they have sinned against their kind and gracious Father, and gratitude to find, notwithstanding their sins and guilt he has not disinherited them but still regards them as sons, and if sons, then heirs of God, and joint heirs with Jesus Christ.

B. There is something in this that fixes the salvation of all God's children on a firm basis indeed; because if *joint heirs* with Christ, it must be as impossible for them to lose their inheritance, as for Christ to lose his, there being an inseparable connection.

A. It certainly does attach a certainty to their salvation, and this idea is brought to view frequently For instance where Christ said to them, Because I live, ye shall live also. Here then their life is suspended on his life, and we know that his life is sure; but no surer than the life of all his chosen. This delightful assurance applies to all the church alike and in fact such is the order of grace, that all the election of grace must stand or fall together. Ye are dead, and your life is hid with Christ in God, and if one of them is ever deprived of his life it can only result from a successful

assault upon the life itself, which life is Christ. When Christ was on the Earth in person, an attack was made on our life; but with a different success from that of the assault which was made on that life which we had in Adam; in that the enemy succeeded, and he may have been presumptuous enough to think he would have the same success in attacking Christ, but, to the everlasting joy of God's Elect, he was completely repulsed. Now, if any one will show me how one of the human family represented in Adam could stand and not the whole human family stand or how one of them could have fallen and the whole not fall, we may then conclude that it is possible for some of Christ's family to stand and some to fall, but it is utterly impossible. Now if a million of citizens should sign a petition to Congress for some particular act there is a oneness with them and they must succeed or fail together, and their success depends upon the success of their representatives to whom their petition is committed. It is so with the church on the important subject of her salvation, her success depends on the success of her representative who is now in heaven conducting her cause and her success is beyond a doubt; yea, it is already accomplished. John says. If any man sin, we have an Advocate with the Father, Christ Jesus the righteous." He is a righteous Advocate, engaged in a righteous cause, not that he founds his plea on the innocence or personal righteousness of his client, but upon his own vicarious sufferings, and this plea is sure of certain success.

B. Well then, if Christ is mine, I am secure.

A. Yes, as secure now as you will be when in heaven singing the song of Moses and the Lamb.

For the Signs of the Times.

Ramapo N. Y. March 23, 1852.

BROTHER BEEBE:—I have copied the following communication for the Signs, thinking that it might be read with some interest, by many, if not all of your subscribers.

Yours &c.

J. L. PURINGTON.

North Anson, Somerset Co. Maine Feb. 24. 1852.

DEAR BROTHER JOSEPH:—I received your affectionate epistle of love, late last evening, by which I learned something of your welfare; and I very cheerfully take the opportunity to respond. I returned yesterday, from Wilton but I had an exceeding hard task; the road, in some places was almost impassible on account of the depth of snow with which the road was filled. I was nearly two days in going from home to brother R. Townsend's (about thirty miles.) in Wilton. Sunday was quite stormy; but there was quite a congregation assembled. If I was not deceived, there was a gracious manifestation of the presence of our God and King among the brethren. It was the first meeting of the old school baptists in that vicinity, since you was with them in the fall; the inclemency of the winter season, until within a few days has been such as to almost stop people from traveling any distance. The church at North Anson, have met only three times during the winter on account of the inclemency of the season; we have had a very great amount of snow here during the winter, and the oldest now living, declare it to be the hardest winter they have ever witnessed in their life.

My brother, if I am not wholly deceived, I truly rejoice that Jehovah is the sole Arbitor of all events, that none can stay his hand that he has all power in heaven and earth

that his purpose is Eternal, that his love is unchangeable.

When I faintly have a view of the corrupt depraved and rebellious nature which I possess, I am led to say "O wretched man that I am, who shall deliver me from the body of this death" Alas! Alas! what a state is man in by nature; seemingly he is under a double death; that is, he by the fall, is justly condemned; and also it is beyond his power to extricate himself; for they that are in the flesh cannot please God.

It is very painful to the devout follower of Jesus, to see so much dissembling, and vacillating under the garb of religion; also the lamentable departure of many of the professed people of God, from the simplicity of the gospel; truth seems daily falling in our streets, and the love of many seems waxing cold, almost hourly. I have thought lately of Paul's declaration to the Hebrews, "Whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end." (chap iii. 6.) The passage I have quoted is often referred to by the self-righteous arminians, to prove their heresy of falling from grace; but the christian whose eyes have been opened by a divine illumination, sees, I think, something very different. The apostle Paul, at times, used not only pointed language but also, was very discriminating to his brethren, in order to convince them of many errors, which had been, and would be introduced amongst them; also to show them the difference between legal worship, and the spiritual worship of Jesus Christ.

The church is represented, by a number of figures in the scriptures; as a city, as a mountain, as Christ's body, as a building, &c.—"Whose house are we," not shall be.—Christ, prior to his ascension, declared that all power in heaven and earth was given unto him; (as head over all things to his church, which is his mystical body,) therefore they were to teach no more, nor any less, than what he commanded, consequently the whole cloud of bible testimony, directs obedience to Christ, in all his precepts. He established the ordinances of his lower house (the church and associated his disciples with himself on the throne of judgement (not leglation,) to judge the twelve tribes of Israel. Therefore there are some very special laws recorded by the twelve judges, to be observed by the family of Christ, (the house,) and when members of a church become disobedient, and also when they introduce new measures, which are contrary to sound doctrine, if they persist in them after being admonished and reprov'd, they are no longer worthy to be accounted a part of Christ's visible house; and consequently must be expelled; and why? Because they have not held fast the ordinances of God's lower house. Are the great body of the Baptists, popularly so called, any longer worthy to be called, "whose house?" No. Why? Because they have so widely departed from gospel truth; and have dared go so far as to estimate in dollars and cents, the worth of the souls of men; that is it will take so many cents to convert a heathen's soul, and that their blood will be required at our hands, (meaning the enlightened inhabitants of Protestant America,) unless we are more liberal in contributing to the support of the missionaries, also of the sunday schools, tract and bible societies; for all such inventions are very palatable with them. My brother, is such a course of conduct among the professed Baptists, holding fast the confidence, and the rejoicing of hope firm unto the end? I anticipate that you will answer, no. What! those for whom

Christ shed his precious blood, perish. According to the doctrine of the great mass of the popular Baptists, it will be so unless more exertions be made for their conversion as they term it. According to their heresy millions had already perished, because they had not had the gospel preached to them.—Once it was the glory of the Baptist churches to triumph in the complete redemption of the church, through Jesus Christ; but now it is men, money, and things to accomplish it.—Once they felt poor, but now they feel rich and strong in human means, &c. Alas! what a lamentable departure from truth, what an apostacy! Truly they are no longer the visible house of Christ. If there are any spiritual Ephraimites among them, (and I hope there are,) they are most surely joined to their idols.

It seems to me that their is a far more weighty application of the text than what I have briefly touched; which at times makes me tremble, fearing it is applicable to myself and many others. At times when there is a special outpouring of God's spirit, and an ingathering of souls, much is said concerning religion, and numbers are visibly added to the church militant; they seemingly manifest much interest and love for the cause of truth and evince to the world at large, much love for suffering humanity. In the course of God's providence, a trial of their faith will come. While christian experiance, the love of God, and the manifestation of his mercy is held forth, everything seems harmonious in the house. (the church,) brotherly love seems to exist; charity seems to dwell among the members of the church. Doubtless you recollect, my brother, that there was no outward manifestation of hatred between Ishmael and Isaac, until Isaac was weaned, then the son of the bond woman was ready to mock. Ever since the ushering in of the gospel day, there has been no doubt, two seeds, from time to time suffered to dwell in the visible (not spiritual) house of God: and generally when milk was administered, there was but little difficulty; but in process of time, the Isaac's have been weaned, and strong meat, instead of milk has been administered, which has caused Hagar's children to mock; that is, when the strong meat of eternal purpose, particular redemption, effectual calling, and their kindred principles, have been proclaimed by the ministers of Jesus Christ, the ejaculation has come forth, these are hard sayings, who can endure them, and straightway very many turn away, which to me, plainly proves the apostle's declaration to be true, that is, their not holding fast, shows that they never were in the spiritual house of Christ, but had a name to live and were dead.

The parable of the sower and seed, also of the swine which was washed, returning to wallowing in the mire, and the dog to his vomit, are plain proofs that men may go a great length in religious duties, and still be dead in trespasses and sins. Whose house are we? The verb is in the present tense, not the future, by which is plainly taught that if they do not hold fast in the hour of trials, tribulations, persecutions, and distress, that they have become very degenerate concerning the faith, or else they never have been translated into the kingdom of Jesus Christ; the latter cause, I fear, is the reason of the majority turning away from the truth. I must close. We are all enjoying, by the blessing of God, a usual degree of health.

From your ardent friend,

WM. J. PURINGTON.

For the Signs of the Times.

Platte County Mo., Feb. 14, 1851.

BROTHER BEEBE:—Having a small remittance to make, I have concluded to accompany it with a few lines, which will be at your disposal. The book of God abundantly, teaches doctrinal, experimental, and practical religion; therefore it is no marvel that the Signs should be so universally received by all of its readers, as a welcome messenger, when it speaks as becomes the oracles of God, and these three important items in the christian system are so ably inculcated, and defended by those who contribute their communications; they are all of equal importance; and should be equally attended to in our public exhibitions, both from the pulpit and the press. There are some in the region of the country where I live, who claim to be old school baptists, yet they seem to have little or no relish for the doctrine of eternal union, predestination, election &c. In fact they entirely discard the eternal union of Christ and his church, which I consider to be at the very threshold of the christian, religion, and to take away that would be sapping the very foundation of the scheme of redemption through Jesus Christ; for through that channel alone, in my opinion, can mercy and truth, meet together, or righteousness and peace embrace each other; in a word through that channel alone, could all the attributes of the the Deity harmonize, in calling upon the sword of divine justice to awake against the only begotten, and well beloved Son of God, in the room and stead of the poor guilty sinner. Love is said to be the bond of union, if this be the fact, then the union of Christ and his people is just as ancient, as the love of God the Father, to his Son; for says Christ, when addressing his Father, "Thou hast loved them as thou hast loved me, and thou lovedst me before the foundation of the world." Again, says inspiration, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." This drawing is a time work and through the process of it, the sinner is put in possession of an experience of grace.— Says the Savior, "No man can come unto me, except the Father which sent me draw him, and I will raise him up at the last day." The sinner has no disposition to come to Christ until the love of God is shed abroad in his heart by the Holy Ghost which is given unto him; The love of God is as it were, the main spring to the whole plan of redemption.

"Hail sovereign love that first began
The scheme to rescue fallen man."

"Twas the same love that spread the feast
That sweetly forced us in,
'Else we had still refused to taste,
And perished in our sins."

It is as important that God's people love him, as that he should love them first, and if he had not loved them first, they never would have loved him at all, says the apostle John; "we loved him because he first loved us" so we see that God's love to them is the cause and their love to him is the effect growing out of that cause. But the poor sinner, when the eyes of his understanding is first enlightened to see the depravity of his heart and the corruptness of his nature cannot see how it can be possible, that a thrice holy God, can love such a vile sinner as he is; he is afraid there is no mercy for him. The language of his heart is,

"Where shall I go, or whither flee,
To escape the vengeance due to me?"

If he goes to the company of the mirthful, or to satan's fire of sinful diversions he can find no comfort there; if he turns his attention to the perusal of God's word in every chapter, in every verse, in every line, he reads his condemnation; if he returns to the secret grove to try to pray to the Lord to have mercy upon him, his prayers seem to ascend no higher than his head; if he goes up to the house of God to attend upon the administration of God's word and the Preacher hands out the promises of God, he cannot lay hold of them; when he brings to view the gospel which belongs to the penitent unless the Lord is pleased to make the application it is in vain but the poor sinner is not left in this condition to perish in his sins. Notwithstanding he may conclude that the door of mercy is forever closed against him, and that it would be just in God to banish him from his peaceful presence and from the glory of his power forever for the good work is commenced in him, and will be carried on until the day of Jesus Christ. He is drawn along, by all conquering grace until he comes to the end of the law, then he finds the Lord Jesus precious to his soul, who is the end of the law, for righteousness to every one that believeth. Now he is dead to the law, by the body of Christ; that is he is dead to all hopes of obtaining salvation by the deeds of the law; he is dead in the sense that the apostle Paul speaks of when he says, "Ye are dead, and your life is hid with Christ in God, and when Christ who is our life shall appear, then shall ye also appear with him in glory." Now it is the duty of this individual to take up his cross, and to follow the Savior through evil as well as good report, to enlist under the banner of the great captain of his salvation, and to prove by his conduct and conversation, that he is on the Lord's side, and that there is a reality, in that religion which he has professed, and by so doing he may expect to receive the smiles of his heavenly Father, but if he is disobedient, the chastening rod.

Yours in hope of eternal life.

P. J. BURRESS.

For the Signs of the Times.

Westmoreland N. Y. April, 5, 1852.

BROTHER BEEBE:—Having a remittance to make, I will write a few words to the dear brethren and sisters which are scattered throughout the length and breadth of our land but I feel at a loss what to write, for I feel myself to be a poor sinner, unworthy of the name of a disciple of Christ, although I have been a member of the visible church ever since the year 1818. I have never felt myself fit to belong to the church of God, but such has been my attachment to the church they have suffered me to remain with them up to the present time. I have been trying to preach the gospel for about twenty years; but I have to cry out, "My leanness! My leanness! Darkness for the most of the time shrouds my mind so that I cannot look up, and my sins rise up mountain high, so that all I can see is my utter unlikeness to the dear Redeemer, and I am led to write bitter things against myself, and to exclaim with Job, "even to day is my complaint bitter; my stroke is heavier than my groanings. O, that I knew where I might find him! that I might come even to his seat." But alas! He hideth himself and who then can behold him? Brethren if I am a child of God, I can say from experience God has chosen his people in the furnace of afflictions. Notwithstanding all the darkness of my mind, I have some seasons of rejoicing; I have such views of the Lord our righteous-

ness," that in spite of all my sins and unrighteousness my poor soul does and will rejoice in the Rock of my salvation. I have no hope neither do I desire to have any for myself or for any other poor sinner, only in the blood and righteousness of the Lord Jesus Christ, and that applied by the Holy Ghost. The great questions with me is, have I been made a partaker of the divine nature or not? Here I must leave myself in the hands of him who will do right; and sometimes I think I do rejoice that I am in the hand of him who will dispose of me and of all his, for his own glory. The glory of God at times looks more precious to me than the salvation of millions of worlds: I know God will be glorified whether I am saved or lost.

Brethren, you may think these are strange views but they are the honest feelings of my soul for I have more trouble with myself than with all the world besides.

I stated above that I had been trying to preach the gospel for the last twenty years. Brethren how insufficient I feel myself to be to fill this most important station. I feel so much leanness that I sometimes think I will abandon the thought forever; but notwithstanding all my resolutions I am still trying to preach the gospel and judging from the past I think it probable that I shall continue to try to comfort the lambs and sheep of Christ as long as I have lungs and liberty.

I have been from home a part of the past winter. I have visited the church at Turin, Lewis county, Trenton and Vienna, in Oneida county, and in Phelps, Ontario county, and I enjoyed a very pleasant time, while trying to comfort the dear afflicted and scattered saints. I would say through the Signs to the church in Phelps, Hold fast the profession of your faith without wavering, meet together and improve the gifts which God has bestowed upon you, by exhorting one another, and so much the more as you see the day approaching. Go not after strangers. Let your assembling be at the school house where the Lord so richly manifested his presence on the last day that I was with you. I am aware that there will be a trial made for a re-union of the churches. Brethren contend earnestly for the faith once delivered to the saints. Brethren I desire you to stand aloof from a parley with your enemies. Remember Sanballet, Tobiah, and Gesham. Nehemiah. vi. My dear brethren. May the God of peace be with you, and hold you in the hollow of his hand, is the desire of your friend and well wisher

JAMES BICKNELL.

For the Signs of the Times.

Dansville, Livingston Co. N. Y. April 4, 1852.

DEAR BROTHER:—I live here in a very pious and flourishing village in western N. Y. If we are to judge of the piety of a place by the number of steeples, I think we can compare tolerably well, with almost any equal number of inhabitants. We have at present eight houses of worship, and two or three denominations who meet in rented halls—two or three denominations have been agitating the subject of building new churches. The proposed cost of these new temples to be about \$20,000. I think the "Rev. Clergy" of this village cannot receive less than \$4,000 per annum, for their services, and now, in addition to this tax, they propose to tax us only about \$20,000 more for pride and display, while there are a good many, undoubtedly within the precincts of the village, who might be raised from penury and want, and made comfortable through a long cold and dreary winter, by an appropriation of one fourth of the above amount for their benefit, yet I presume not one fourth of that sum could be raised avowedly for that purpose, while the "clergy" are prosecuting their favorite schemes for their own bread and butter.

Soon after I came here, the move was

made to organize a Baptist church, and being a stranger, I had to form an opinion of their principles as they became developed, instead of of knowing what they were from my acquaintance with the persons, I of course felt not a little interest, in the movements, and attended pretty regularly, to gather from the remarks and conversation of the members some evidence of what they were. At the council called to recognize and constitute them a church, I became fully satisfied they were to be manufactured into a New School church, and therefore resisted their solicitation to have me take my place with them, every argument was used that could be thought of perhaps, to convince me that I ought to take my stand with them, my obligation as a baptist, the interest I must feel in the upbuilding of a baptist church, the benefit that would accrue to me in the growth of my business &c. and when I plead that I was an old school baptist "that made no difference, for there was little or no difference between the old and new school." &c. &c. I have for some cause been kept aloof, and choose to stand alone rather than undertake to walk with those with whom I have no fellowship. The Signs bring me my meat and drink, what I have in the shape of preaching, and I cannot well do without it, for certainly I feel often, as though the brethren and sisters were heeding the apostles admonition, to speak often one to another, by which I am fed and comforted. I am glad to see the paper so well sustained, and hope its circulation may still increase more and more.

In hope of eternal life through the atonement of Christ, I remain as ever yours,

PERRY WEST.

For the Signs of the Times.

Carroll, March 19, 1852.

ELDER BEEBE:—I receive the signs regularly and I have received a great deal of satisfaction in reading them and although they are unpopular in this section and are so strongly opposed by almost every one (the clergy not excepted) yet they are often times to me like cool water to a thirsty soul. I am completely surrounded by a set of arminians and I can see but little difference between the doctrines advanced by many who style themselves Baptists and those of other denominations.

Yours in haste,

HORACE BROWN.

For the Signs of the Times.

Accomack County Va. March 24, 1852.

BROTHER BEEBE:—I resume my pen to write you a few lines to inform you that we are a "little flock" yet in this low ground of sorrow, and I am one among the few who are hated and assailed on every side by the grand enemies of God's dear children. I think sometimes that I am the least of all God's children, yet I have one consolation and that is, I know the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

Yours in Gospel bonds.

THOMAS WATTERS

Extract from the Minutes of the Licking Association of Particular Baptists.

COPIED BY SPECIAL REQUEST.

The following preamble and resolutions were offered, and unanimously adopted:

WHEREAS, a proposition has appeared in the "Signs of the Times," for a meeting of messengers from all "Old School Baptist," Associations throughout the United States, at some central or convenient point, for the purpose of entering into a frank, free and Christian investigation of the principles of truth

taught in the Holy Scriptures, with a view to promote Christian union and fellowship;—and, whereas, we are anxiously desirous to know the truth, and to have our principles tested by the standard of faith and practice—the Bible;—and, whereas, the said meeting may take place before the next session of this body.—

Therefore, *be it Resolved*, That we now proceed to the choice of Messengers to represent this Association in the said meeting. Whereupon, Elders Thos. P. Dudley, Jordan H. Walker, John W. Thomas and Samuel Jones and brother James Dudley, were chosen.

Resolved, That this Association will defray the expences of her Messengers to said meeting, if it shall take place.

Should one or more of these Messengers appointed, fail to attend, from any cause, the remainder shall be authorized to fill the vacancy

EDITORIAL

MIDDLETOWN, N. Y. APRIL 15, 1852.

Remarks on John xvi. 12.

I have many things to say unto you, but ye cannot bear them now.

How deeply interesting was the season, and how peculiarly trying the occasion, when Jesus addressed these words to his little band of disciples. The last valid celebration of the Passover had been witnessed, Judas had received the sop and left the company of the disciples to be numbered with them no more; the devil had entered and took possession of him; still Judas and Satan combining in one person all the opposition of earth and hell, to the person of Christ, and the purpose of God, could only exert their malice so far as to carry out that purpose which they sought to annul; the sacramental supper, by which a remembrance of the awful solemnities of that night should be perpetuated throughout all subsequent ages, had been eaten, an appropriate hymn had been sung; the disciples feet had been washed by their Lord, and a lasting lesson of christian humility and brotherly kindness had been impressed on the hearts of the disciples, the seclusion of Mt. Olivet afforded a well adapted retreat where Jesus, in accents of love and bowels of the tenderest regard to his little chosen flock, disclosed to them such things as they were able to bear concerning the things which they were soon to witness, mingled with words of encouragement and instruction for them to bear in mind when they should see and converse with him in the flesh no more. Time and space would fail us, in this article, to dwell on all the important things communicated to the disciples in this discourse which seemed to occupy the whole space of time which intervened from the institution of the Supper, to the surrender of our Lord to the infuriated mob, which was headed by the perfidious Judas. Our text however, implies that in this discourse Jesus disclosed all that the disciples were able to bear, and that further important disclosures were reserved to be made by the Spirit of Truth, whom Jesus promised to send to them in his name.—But our design was to offer a few remarks on the passage at the head of this article.

1. Notwithstanding all that had been communicated by our Lord to the disciples, not only on this particular occasion, but during all the time he had been personally with them in the flesh, he had yet many things to say unto them. They were not even yet in possession of all that knowledge of divine things which God had in store for them to

know; and their knowledge of eternal things was to be progressive; and that progression to be as they should be prepared to bear it. *Many things.* Well might the inspired Psalmist exclaim, "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them they are more in number than the sands; when I awake, I am still with thee." Psa. cxxxix. 17, 18. There is something most awfully grand and sublime in contemplating the infinity of God, especially in regard to his purpose of grace, his thoughts in reference to his people. They are more than the sands, in their number, and greater than the highest conceptions of finite beings in their magnitude. How utterly inadequate are we to count the sands which compose the earth on which we have our transitory dwelling, yet less able to count the still larger number of God's thoughts unto his people. The medium through which thoughts are communicated from one to another, are called words; God's thoughts in all their inconceivable greatness are communicated to us only through Him who is the essential Word, and whose name is called "The Word of God." Rev. xix. 13. Paul assures us that all the promises of God, in the gospel which he preached are *in him*, yea, and *in him* amen, unto the glory of God by us. 2 Cor. i. 20. And all his purpose and grace was given to us before the world began, and he has blessed his people with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, &c. 2 Tim. i. 9. Eph. i. 3, 4. Much has been communicated of the thoughts, purpose and grace of God, to his people; but the fountain and source is unexhausted and inexhaustable. God spake at sundry times and in divers places to the fathers, by the prophets—holy men of old spake as they were moved by the Holy Ghost, but in the last days he has spoken to us by his Son, who spake as never man spake—who astonished the ancient theological doctors with his doctrine, and spake as one having authority and not as the scribes. Of his fullness all his saints have received and grace for grace.—But still there are many things remaining to be communicated to the understanding of the children of God.

The scriptures are, as we understand them, a transcript of the mind of God, but every child of God knows that they can only be understood and comprehended so far as they are opened to our mind by the Holy Spirit, and after all the wonders they have gazed upon admired, and rejoiced in, they are still looking forward for more instruction in righteousness, and never while in this vale of tears prepared to say that we have attained to a perfect knowledge of the things of God. We see but in part; we know but in part. And though we may have been favored with as much light and instruction as we are able at present to bear, yet we look forward with ardent anticipation to that day when that which is in part shall be done away, when we shall see even as we are seen, and know even as we are known. And then shall we be satisfied, when we awake with his likeness.

Of the many things which the disciples were not at that time able to bear, some were disclosed to them at Pentecost, when the promised Spirit came upon the disciples like a mighty rushing wind, and they were baptized with the Holy Ghost and with fire.—That Spirit has been in all subsequent ages, opening these things to the understanding of the saints, and as we pass onward in our spiritual pilgrimage new manifestations are made

to us, as we are prepared by the same Spirit to bear them; but in such a manner as to make us feel the necessity of constantly asking counsel of him who giveth liberally to all men, and upbraideth not.

As the children of Israel had daily to gather their manna in the Wilderness, so have we to say "Give us this day our daily bread." and so live by faith upon the Son of God.

2. *But ye cannot bear them now.* Happy for us that the Lord knows our infirmities, and want of qualification to receive and profit by a more full knowledge of the truth, and still more blessed the assurance that he is abundantly able to both qualify us for, and put us in possession of a knowledge of so much of his mind and purpose as shall be for our good and his glory. We have some striking examples for illustration, in the word. Peter, at one time seemed scarcely prepared for the announcement of his Lord and began to rebuke him for what he had said about his approaching sufferings. Philip was impatient to see the Father, Thomas wished to know something more about the way, and Paul found the saints to whom his epistle to the Hebrews was addressed dull of hearing even when for the time they ought to be teachers they were in need of one to teach them again which be the first principles of the oracles of God. And perhaps in every subsequent age of the church the same difficulties have existed. All this is calculated to convince us of our dependence on God to prepare us for a more thorough knowledge of the truth. Our unfitnes to receive instruction consists not only in what we lack, but also in some things that we possess. What we in ourselves lack and which none but God can bestow is an ear to hear a heart to receive, love, and treasure up the communications of the spirit. "He that hath an ear, let him hear." Blessed are they that know the joyful sound. But we have in our carnal nature that which until subdued or brought into subjection disqualifies us for a profitable understanding of these things. Thus when Paul had been caught up to heaven and witnessed unutterable things the abundance of the revelation would have thrown him out of his equilibrium had not the Lord in mercy subjected him to the thorn in the flesh, lest he should be exalted beyond measure, the messenger of Satan was allowed to buffet him.

It need not be disputed that an abundant revelation acts on us all as it did on Paul, and we have in our flesh as strong propensities for self exaltation from a consciousness that we understand the truth of God as Paul had, and unless a thorn is inflicted to pin our ambitious aspiring propensities down we should be apt to rise above our bearings. The painful thorn may make us fret and beg, and plead to have it removed, but the Lord will teach us that we have to rely alone for support on his all sufficient grace.

The apostle also suggests another impediment to the profitable reception of the word namely, infancy in the divine life, or want of experience. "For every one that useth milk is unskillful in the word of righteousness for he is a babe. But strong meat belongeth to them that are of full age even those who by reason of use have their senses exercised to discern both good and evil. Heb. v. 13, 14.

The present state of Zion has suggested to our mind that a practical application of our subject may be appropriate at this time.

1. Those who have been peculiarly favored with more extensive light on some particular points of doctrine than what is usual, should not feel impatient, because the saints in general seem to close their ears to what they feel desirous to communicate for the benefit of all. The example of our Lord, in the text under consideration is in point, he had many things to say, but they were not then able to bear any more than he had communicated and the apostle also had "*many things to say*" concerning Christ being called of God, a high priest after the order of Melchisedec, which were hard to utter, seeing his brethren were dull of hearing. Some of us remember when the baptists of our country, especially those in the Eastern states were unable to bear the doctrine of a definite and particular atonement, made exclusively for the

elect of God, but many have subsequently had their senses exercised so that they now see the importance and truth of that fundamental doctrine of the gospel. Some will recollect when as a general thing, in some sections of our country, the baptists repudiated the doctrine of the church's complete redemption from the dominion of the law, and denounced the sentiment as "black antinomianism," now in the same sections of country the same churches rejoice in the liberty wherewith Christ has set his people free.—Other examples might also be given, but let these suffice for the present. And if any of our brethren are a little in advance of the age let them be patient, the same Spirit who has enlightened them, if their light is really from heaven, will in due time bring all their brethren into the clear understanding of these things; for the promise is that he shall lead them into all truth.

2. May not the application of our subject admonish us who are less enlightened, to beware how we reject unqualifiedly all that we do not comprehend, or make an *iron bedstead* of the theory or creed of the church at any particular period since the apostolic age.—We surely should not subscribe to any sentiment, however plausible, which does not according to our understanding stand supported by the word and spirit of the Lord, neither should we denounce unqualifiedly the views of brethren unless we find them clearly in opposition to the scriptures of truth. There is a very wide difference between endorsing and absolutely denouncing a sentiment—the first should not be done until the sentiment becomes emphatically our own, nor should the other be done until we are sure that it is wrong. May the Lord lead all his ransomed flock in the path which no fowl knoweth—and as far as he is pleased to give ability to bear the truth, lead us into it doctrinally, practically, and experimentally—for his name sake.

Lebanon, O. March 29, 1852.

BROTHER BEEBE:—You say, in your reply to a short letter of mine, published in the fourth number of the present volume of the Signs, We know of none among the Old School Baptists, who believe that there is any of the nature of Christ in the unregenerate children of men, whether elect or reprobate. Can brother Beebe, tell what "A Wandering Pilgrim" means by the following language? "Many there are in our day and age, who are able writers and eloquent preachers, who affirm that there is no difference between those who are denominated heirs of God and joint heirs with Jesus Christ, and others, until they are born of the Spirit." Which doctrine, he says, if it be true, roots up the foundation of his little hope. I wish brother Beebe, A Wandering Pilgrim, or somebody else, would tell wherein the elect of God, or the heirs of promise differ from other men, until they are born of the Spirit? I do not wish to give brother Beebe, or any other brother, unnecessary trouble on any subject; but I do wish to understand where the Baptists stand in doctrine.

SAMUEL WILLIAMS.

REPLY:—We can only tell what we understood our anonymous correspondent to mean by the passages in his letter to which brother Williams has called our attention. We understood him to question the propriety of such expressions as those to which he objected as conflicting with the foundation of his hope in Christ. We understood him to mean that such affirmations are improper, not because the heirs of Immortality differ in their human nature from the rest of mankind, or that they, in their unregenerated state, possess in them, any part of their spiritual life which was given them in Christ before the world began; but simply because they are, notwithstanding their intire destitution of spiritual life in themselves before regeneration, in relation to Christ Jesus, heirs of God, and

joint heirs with Christ. In this they differ as widely from all the rest of mankind as the heir differs from a servant. And although as long as the heirs remain under tutors and governors, or until the time appointed of the Father, they differ nothing in their fleshly nature or external circumstances from servants, though they be lords of all, yet their title to Immortal glory is as perfect in Christ as it will be when they awake with his likeness and sit down on the right hand of God.

Whether "A Wandering Pilgrim" meant as we have understood him or not, so we understood him, and such we understand to be the eternal truth of God.

When Paul said that the heir, during his minority, differeth nothing from a servant, he was careful to confine the application of his figure to the circumstances and subordination of the heir for the time being, and expressly admitted that he was nevertheless, in relationship an heir, and in his right of inheritance, lord of all. Thus far, at least, there is a very great difference between the servant and the heir. Although, for a limited time, the heir has neither knowledge or enjoyment of his inheritance, any more than if he were a servant he shall, in due time, most certainly be put in full possession both of the one and of the other. When the time appointed of the Father arrives, not to make them sons or heirs, but because they are both sons and heirs, God will send forth the spirit of his Son into their heart crying, Abba Father. By and in their Adamic nature they are children of wrath, even as others; but in their relationship to Christ, as their spiritual Head, they are sons of God and heirs according to the hope of eternal salvation.

What we have written is designed as a reply to brother William's first question in regard to the meaning of A Wandering Pilgrim; but much of what we have said will apply equally to his second inquiry, as to the particulars wherein the heirs of promise differ from others before they are born of the Spirit. Although, in their nature, we shall not attempt to maintain that there is any difference either before or after they are born of the Spirit, yet in their relation to God and to the provisions of grace and salvation, God has made them to differ very essentially.

Heirship itself constitutes a very important difference, and all the saints were heirs before they were born either of the flesh or of the Spirit; in this then they differ from all others. They differ in their election, in being predestinated to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will; in their interests in the sovereign, eternal and immutable love, purpose and decrees of God. Finally, as vessels of mercy fitted for the Master's use, they differ from vessels of wrath, which are fitted for destruction.

The third and last question of our brother Williams is in regard to the whereabouts of the Baptists. Well, brother Williams, it is our sober opinion that many who are so called have gone down to Babylon, others are squinting that way, and very many of them always were there; but there is a remnant according to the election of grace, who continue steadfast in the apostles' doctrine and fellowship, taking of bread and in prayers; contending earnestly for the faith which was once delivered to the saints,—following after things which make for peace, and things whereby one may edify another.

We cannot doubt there are some who have become bewildered; and scarcely know where or how they stand, let all such. "Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Jer. vi. 16; but let them not be allured into any paths where they cannot find way-marks which have been set up by Christ and his apostles.

Miscellany.

DISEASE PROPAGATED BY BANK NOTES.—A work entitled History of Epidemic Cholera, has recently been published by Dr. Thomas H. Buckler, Physician to the Baltimore Alms House, in which he alludes as follows to the propagation of disease by means of bank notes: "The inmate of a small pox hospital generally keeps what little money he may chance to have about his person. If he wants a lemon, he sends a note saturated with the poison, and having, perhaps, the very sea-sick odor of small-pox, to a confectioner, who takes it, of course. On leaving the hospital, the convalescent from the loathsome disease pays some twelve or fifteen dollars, and the provisions are wanted for other patients; and the notes are sent to market, where they are taken both by town and country people, and may pass through twenty different hands in a single day. It would be impossible to conceive of any better mode of distributing the poison of a disease known to be so very contagious and infectious. It could hardly be worse if so many rags were distributed from the clothing of small-pox patients."

SAVE! SAVE!—Where is the man that can not save and improve? By curbing the appetite and restraining passion, by observing prudence and maintaining regularity, he may save his health, husband his strength, and thus preserve the springs, as constant fountains, of energy and happiness, to sustain and cherish him under every labor and every hardship. He may save fortune by industry, and denying himself needless indulgences, and find a pure enjoyment in devoting it to noble uses. One hour each day wasted on trifles or indolence, saved and daily devoted to improvement, is enough to make an ignorant man wise in ten years—to provide the luxury of intelligence of a mind torpid from lack of thought—to brighten faculties perishing with rust—to make life a fruitful field and death a harvest of glorious deeds.

PUNCTUALITY.—Ah! that's the word—punctuality! did you ever see a man who was punctual, who did not prosper in the long run? We don't care who or what he was—high or low, black or white, ignorant or learned, savage or civilized we know if he did as he agreed and was punctual in all his engagements, he prospered, and was more respected than his shiftless, lying neighbors. Men who commence business, should be careful how they neglect their obligations, and break their word. A person who is prompt can always be accommodated, and is therefore "lord over another man's purse," as Franklin would say.—Never make promises upon uncertainties. Although the best men may sometimes fail to do as they would, the case is exceedingly rare. He who is prompt to fulfil his word, will never make a promise where it is not next to a moral certainty that he can do as he agrees. If you would succeed, be punctual to the hour. Return borrowed money the minute you promised. In all things, if you are thus prompt we will risk you through life; you will succeed you cannot help it. Those who are prompt in their business affairs, are generally so in every department of life. You never know them to be late at church, to the polls, or to pay the Printer for advertizing. A promptness in every thing characterizes them.

YOUTH.—How beautiful a sight is virtue when it glows in a youthful bosom—when flourishes surrounded and supported by all the warmth and buoyancy of the morning sun of life. It was the joy of the ancient sages to train up the young to virtue, to give the tender bough its upright direction. And what youth of generous sentiments and noble aspirations, does not feel an obligation to yield a joyful obedience to the authority that is exercised with a single view to his happiness. How can such disobey a parent who is devoted to his welfare, when he beholds him struggling patiently through cares and difficulties to provide for his support, and to lay up something for him to enjoy, when he is laid in the cold grave, when he recollects that after all his toil and anxiety the only recompense asked is, that he should grow up good and happy. How kind is heaven which has given to human nature these noble passions, these fond and constant affections, which has united the parent to the

child by cords and yet so strong and enduring—who has made virtue and happiness synonymous.

—A Maine editor says that the adoption of the Liquor Law has infused great activity into the medicine business. Mint juleps are bought at the druggists under the head of vegetable tonics, while sherry cobblers are only known as inspired cordwainers. The people of Maine may not consume as much ardent spirits as formerly, but the way they indulge in medicine is a caution.

HEATHENISM HARDENS THE HEART.—On the last day of a Hindu festival at Pooree, a young man, while swimming near the boats which were conveying the idols round a large tank, was seized by an immense alligator, which immediately disappeared with him beneath the water. This event, instead of calling forth the sympathy and regret of the bystanders, only excited their mirth and laughter.

—A lady in Louisville (Ky.) was robbed a few nights since by a fellow who secreted himself in her chamber until she had retired. The box containing her jewelry, and that containing her rouge, were just alike, and the thief took the wrong box. She looked pale on discovering her loss, but her color came again the next day.

WANT OF FORESIGHT.—Within the last fifty years, a benevolent person offered to the trustees of one of the Lutheran churches of New-York city a present of about six acres of land near Canal street and Broadway. They passed a resolution that it was inexpedient to accept the gift, "inasmuch as the land was not worth fencing in." The land is now worth millions of dollars.

CHURCH BLOWN DOWN.—During the gale of wind that prevailed on Saturday night, 28th ult., the spire of the Unitarian church at Syracuse, New York, was blown down by the force of the wind, and falling directly upon the roof of the church, crushed the whole building to the ground, a perfect mass of ruins. The rear wall of the church fell upon an adjoining dwelling-house occupied by Mr. Joel G. Northup, which was almost entirely demolished. The Church of God cannot be blown down. [Ed.]

—One hundred and nineteen of the most respectable clergyman of various denominations in Philadelphia, have signed a petition to the Legislature of Pennsylvania for the enactment of the Maine Law. N. Y. Rec. No priest-craft in all this, of course not. [Ed.]

THE MERCHANT AND HIS CLERK.—In a recent lecture, Prof. Tatlock related the following anecdote: "About forty years ago, a young man with limited capital commenced business in the city of Boston, and was obliged to employ a single clerk, on a small salary. A lady called at his store one day and made some purchases, which she wished delivered at her residence. The merchant requested his clerk to deliver the bundle as required. He declined; the merchant immediately took the bundle and delivered it as directed. The clerk never was worth one hundred dollars in his life; the merchant was—Amos Lawrence, now a millionaire.

THE CARRIER BIRD.

The bird let loose in eastern skies,
When hast'ning fondly home,
Ne'er stoops to earth her wing, nor flies
Where the idle warblers roam.
But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her flight,
Nor shadow dims her way.
So grant me, God, from every care
And stain of passion free,
Aloft, through virtue's purer air
To hold my course to thee.
No sin to cloud, no lure to stay
My soul as home she springs—
Thy sunshine on her joyful way,
Thy freedom on her wings.

MARRIED.

At Steven's Point, Portor county, Wisconsin on Saturday, March 20th 1852, by Mr. N. F. Bliss, Mr. NELSON BLODGETT, of Beloit Rock county Wis to MISS SARAH BURROUGHS: of Warwick, Orange county N. Y.

OBITUARY.

The Obituary of Deacon Burt was received too late for this number; it will appear in our next.

Dugway, April 5, 1851.

ELDER BEEBE.—It is with feelings of intense grief and sorrow, that I take my pen to write the obituary of my sister LAURIE S. BESSE. She departed this life at the residence of her father, Sylvester Besse, in Parish, Oswego County, N. Y. on the 28th of March 1852, in the 29th year of her age. Since the 24th of August last, she has been slowly wasting with that much dreaded disease, Pulmonary Consumption. She had never made a public profession of religion, but has secretly entertained a hope, for several years; but so fearful was she that it was not genuine, that she had not confidence to publish it to the world, yet she regretted in her sickness that she had lived as she had, and resolved that if the Lord spared her life, that she would live very differently, and although her desire to recover was very strong, that she might be a stay and solace to her aged parents, she finally gave it all up, and was willing to die. Death seemed to have no terrors for her. And in the blessed anticipation of a brighter, and a better world beyond Jordan's cold flood. She passed away from earth, leaving behind all sickness, pain, and trials off this transitory life. Her funeral was attended on the 29th. Elder James Bicknell preached an excellent discourse on the occasion, (having come 45 miles on purpose to attend the funeral,) to a large and attentive congregation, from Rev. xiv. 13.—And I heard a voice from heaven saying, write blessed are the dead &c. Notwithstanding the congregation was almost wholly composed of Methodist members and their families, yet I was strongly impressed at the time that there were many present who had ears to hear and I have subsequently become satisfied that I was not mistaken. Five years ago we were called upon in the dispensation of providence to follow to the tomb, Cornelia M. a maiden sister next older than Laura, and although our hearts were deeply smitten yet the poignancy of our grief was somewhat assuaged in the thought that we had a Laura left. But she is gone, and we feel that her place in our little family circle (which is now reduced to a trio) can never be filled we hope and trust that the brethren and sisters will remember us in their devotions that the sustaining grace of God may rest down upon us, teaching us submission and true reconciliation to all his dealings with us and that in view of this afflictive providence, we may most heartily respond, "The Lord gave, the Lord hath taken away, and blessed be his name."

Yours in affliction,

D. C. BESSE.

Junius, N. Y. March 27, 1852.

BROTHER BEEBE. It becomes my painful duty to send you a notice, for publication of the death of my daughter, GRACE BILLINGS. She was born December 30th 1829, and I had the pleasure of baptizing her, June 2 1844, in the fellowship of the old school Baptist church of Christ in Phelps on a satisfactory evidence of her regeneration, and faith in our Lord Jesus Christ. She lived as an ornament to her profession, and was steadfast in the truth and contended earnestly for the faith which was once delivered to the saints. She was kind and affectionate, and highly esteemed by those who knew her best. Her disease was a wasting consumption which she bore with patience and fortitude for more than two years while gradually failing in body, but apparently ripening for heaven. I had been absent from home some weeks, upon a preaching tour and on my return I learned that she was failing fast; and on the evening of the 5th inst, I arrived at her residence in Huren, Wayne county, and found her very low, but in the full possession of her senses, and able to speak, in a whisper, of her approaching dissolution, and of her rejoicing in the triumphant hope of immortality. She desired me to preach her funeral sermon; after this she told her mother and eldest sister that in seeing me her last desire was granted her, and if it was the will of the Lord, she would like to go home while we were with her. We retired between twelve and one o'clock, and were called up at four, when we found her speechless. She gave up her spirit a little past seven o'clock, A. M. on March 6th 1852. Her funeral was attended on the 8th in the village of Woolcott, by a large

and apparently deeply affected congregation. Of a family of eleven children, she is the first called home, leaving three younger than, herself. But we enjoy the consoling hope that our loss is her eternal gain.

WM. W. BROWN.

Elder Hezekiah Pett is Gone!

Lexington, N. Y. March 29, 1852.

ELDER BEEBE.—It has become my painful duty to announce the death of our beloved pastor Eld. HEZEKIAH PETTIT, who departed this life on the 27th day of March, inst.

Elder Pettit set out to go to my brothers on a visit on Saturday, the 20th, but did not go any farther than to brother John Cole's as he was taken quite ill and had a very restless night, but in the morning he seemed to be much better and attended meeting and preached in the forenoon and then returned home.

On Monday he rode out to one of the neighbours and said he felt much better but on Tuesday night he was taken with bilious and typhus fever and expired on the 27, at 3 o'clock P. M. His sickness though short was severe but he retained his reason to the last and seemed to have a wonderful view of a blessed immortality beyond the grave.

Just before he expired he repeated a verse or two of the 657 Hymn of Watts & Rippon, 31 of 2d Book of Watts viz.

"O, if my Lord would come and meet,
My soul should stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terrors as she past.
Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

Eld. St John has gone to Harpersfield and we are now destitute of the preached gospel. We should be happy to receive the visits of ministers of the gospel who may feel willing to call on us.

Yours sincerely

LUMAN WHITCOMB

North Berwick, Maine, March 24, 1852.

BROTHER BEEBE.—It again becomes my duty to write to you for the Signs of the Times, The obituary notice of our much beloved brother in Christ SAMUEL HURD, who died very suddenly at his home on Sunday, March 21, 1852, about 9 o'clock A.M. aged 84 years 3 months and 11 days, his disease was the lung fever, duration of his sickness about four days. Brother Hurd's wife died about twenty years ago; he has left three children, one sister, and numerous relatives and friends to mourn. Brother Hurd, has adorned, [as a worthy member of the old school Baptist Church in North Berwick, for about fifty years] his profession by a well ordered life and a godly conversation. The text on the funeral occasion is recorded John xvii, 24. Surely, the Lord is thinning the ranks of the North Berwick Church by death; within a few months three of their most worthy members, the Lord has taken home to himself.

Yours &c.

WILLIAM QUINT JR.

DIED.—In Bourbon county, Ky., on Saturday August 19th 1852., at half past four o'clock P. M. of typhoid fever, after a severe sickness of eight weeks, Mr. LEWIS K. CUMMINGS, aged 41 years, 4 months, and 7 days. During his sickness he talked several times with his wife, sister Frances Cummings, about dying, and told her not to grieve on his account; that he felt as though he was going home. On one occasion he said that his sufferings were more than he could bear; but he did not wish to murmur, for it was all right. On being asked why he thought it was right; he replied, "Because I am a great sinner; but I know the Lord is just and will do right." He was a believer in the doctrines of the Universalists, but had never joined them.

Beaver Creek, Va. March 31, 1852.

DIED of quinsy, on the 9th day of February ANN CATHARINE, infant daughter of Elder Zachariah Angel, aged 1 year, 9 months and 3 days. This is the second trial of the kind that these parents have passed through. May the Lord sustain them in their afflictions as he did Abraham when he offered up Isaac, and may they reap the reward of faith and patience in a better world, where, "Sickness and sorrow, pain and death, Are felt and feared no more."

Mazon, Grundy Co., Ill. March 16, 1852.

BROTHER BEEBE—Please publish in the Signs for the information of our friends in the state of New York, the death of our sister EMMA FELLINGHAM, wife of brother George Fellingham, she died March 8th, 1852, aged 36 years, after a severe sickness of about twelve weeks, having been first taken with erysipelas, and afterwards, as we think, the quick consumption set in, which terminated in death. She has left a husband and six children, with a circle of friends to mourn our loss; but we sorrow not as those who have no hope. She made a public profession of religion some five or six years ago, and united with the Old School Baptist church in the city of Utica, N. Y. and was baptized by Eld. Thomas Hill. She was a firm advocate for the faith of the gospel, and her hope was strong unto the last. She said a few hours before she died, "What a blessed thing it is to have a hope in Jesus, I know in whom I have believed. The grave is no terror to me; when I walk through the valley of the shadow of death I will fear no evil: thy rod and thy staff they comfort me." She longed to depart and be with Christ, which is far better.

"Why do we mourn departing friends, Or shake at death's alarms? 'Tis but the voice that Jesus sends To call us to his arms."

"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. At the funeral which was well attended a discourse was delivered from John xiv. 1. "In my Father's house are many mansions, if it were not so I would have told you."

Your unworthy brother in tribulation, Wm. J. FELLINGHAM.

BROTHER BEEBE—It becomes my painful duty by request to send you for publication, the obituary of WILLIAM W. MCGEE, son of Brother Jesso and Dalinda McGee, aged 13 years, 10 months and 8 days.

The disease of which he died was dropsy. In his last illness he saw in a dream a little dove hovering over him, as he told his mother, and he said to his mother "I saw you all perfectly white. She replied that she thought he must have been frightened, but he insisted that he was not for, said he, I am not afraid to die.

His parents procured the attendance of the best physician, but all to no effect for the spirit of God like a Dove, had called for him; and he gave evidence of that, by his declaration to his mother that he was not afraid to die. My dear brother Beebe, I would to God we all could leave the same evidence of our acceptance with God when we are called.

Wm. H. HICKSON

NOTICES.

To Agents, New Subscribers, &c.

New Subscribers who wish to secure all the numbers of this Volume, should lose no time in forwarding their orders, as we shall print but a limited number of extra copies.

Agents and subscribers who write to us on business should observe the following rules and thereby not only save us from great vexation and labor but also secure for themselves the direct object of their writing, viz.

1. All communications to us should come post paid as prepaid letters are subject to but little over half the amount that is charged on unpaid letters. Those who observe this rule, may be sure that we shall take their letters from the Post Office. Our authorized agents will also prepay their letters, and charge the amount to us and deduct the same from the remittances.

2. In sending new subscribers write their names and post office, County and State; in a bold and plain hand so that it can be read without difficulty.

3. In sending pay from old subscribers state the amount to be credited to each, and never fail to mention the post office to which their papers are sent.

4. In ordering the address of any subscriber to be changed, be particular to mention the name of the post office where they have been receiving as well as that to which they wish to have the paper addressed.

In ordering a paper stopped mention the name of the person and also the name of the post office to which the paper has been sent.

Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y. G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

MARIETTA ACADEMY. (GEORGIA.)

The SUMMER TERM of this Institution will commence on Monday the 19th day of April next. Its location is one of the most healthy and agreeable in the State of Georgia, while the necessary expenses of the student are far more reasonable than at any other Academy of equal grade in the State. The regular course of studies—a summary only of which is given—is designed to furnish every requisite of a thorough practical education, free from all sectarian influence.

TERMS PER QUARTER.

Table with 2 columns: Class Name and Cost. Includes Primary Class, Second Class, and Third Class with various subjects like Reading, Arithmetic, Grammar, etc.

Scholars received at any time during the session, but none admitted for a shorter period than a term. Board can be obtained at reasonable rates. Application may be made to the subscribers, either personally or by mail.

CALVIN C. HALL, R. W. E. BROWN.

Marietta, Georgia, March 15, 1852.

Associational Meetings.

THE BALTIMORE Old School Baptist Association, will be held with the Harford church, Harford county Md., to commence on Thursday preceding the third Sunday in May, 1852, at 10 o'clock, A. M.

THE DELAWARE Association, will meet with the Salem Baptist church, in the city of Philadelphia, on Saturday preceding the fourth Sunday in May 1852.

THE DELAWARE RIVER Association, will meet with the First Hopewell church, Hopewell, Mercer county N. J., on Wednesday preceding the first Sunday in June 1852, at 2 o'clock, P. M., and continue until the Friday evening following.

THE WARWICK Association, will be held at Brookfield, 5 miles south of this place, (Middletown) on Wednesday and Thursday before the Second Sunday in June 1852, to commence at 10 o'clock, A. M.

Brethren and sisters generally, and ministers of the gospel of Christ of our faith and order particularly are affectionately invited to attend all the above named Associations.

THE CHEMUNG Association will, by appointment, hold her next annual meeting with the Chemung Church, at the residence of Nathaniel Cary, in the town of Chemung, three miles west of the Waverly Depot, and two miles north of Buckville Depot, on Saturday and Sunday, the 26, and 27 days of June 1852.

Brethren and sisters generally, and ministering brethren of the Old School Baptist faith and order, are affectionately invited to attend.

JAMES N. HARDING.

JOHN MCCLELLAN'S.

The Red River Association, have appointed the following Union Meetings, viz.

- List of meetings: first for the current year to be held at Spring Creek of Red River, Robertson county, on Friday before the Second Sunday in May; second at Half Pone, Robertson county, on Friday before the second Sunday in June; third and last, at Meadow Grove, Montgomery county Ten., Friday before the second Sunday in July.

To New Subscribers.

Such has been the increase of our subscription list, since the commencement of the current volume, that we can no longer supply all the back numbers to new subscribers.—Our back numbers from number 1, to number 6, are exhausted. New subscribers for a short time can be supplied as far back as No. 6.

TO DELINQUENT SUBSCRIBERS.

Such of our subscribers as are in arrears, with us, are respectfully informed, that we have heavy bills to settle, and their remittances would afford us, "Material aid" just at this time.

TO OUR RETIRING SUBSCRIBERS.

To those who wish their papers discontinued, we would very delicately suggest, that when their time has run one quarter of a year beyond the time they have paid for, there is a balance due us, which circumstance some have (inadvertently no doubt) overlooked, in giving notice to stop their papers.

RECEIPTS.

Table listing receipts from various locations: New York, Geo. McNish, Eld. Wm. W. Brown, S. Stubbs, etc. Total \$129.07.

§ New Agents, * Signs, Banner, and Messenger. † Signs and Messenger, ‡ Signs and Banner.

NEW AGENTS:—Martin White and James Harper, of Illinois, Elijah O'Banion, Mo. James P. Vanleve, Esq. Ia.

LETTERS RECEIVED.

John Gilmore, Eld. C. Suydam, Eld. Tho. P. Dudley, John A. Corder, James M. Linn, Eld. Tho. Hill, Dea. I. T. Sanders, B. Blakwell, P. M. Ed. J. H. Ransdell, John Phillips, Jas. McNutt, S. Daily, P. M. B. Emlay, P. M. J. W. Bradley, J. W. Spear, D. K. Kellerman, C. A. Morse, Eld. H. Alling, J. Gilding, Eld. C. Wright, C. A. Woodford, Eld. Wm. W. Brown, J. B. Freeston, Abel Phelps, Eld. Tho. Waters, Wyman Turner, Jasper Smith, John Barcraft, Wm. Brewin, Joseph Beckwith, Pamela Wright, John Hixon, Martin White, Luman Whitcomb, Hugh Bradshaw, H. Wilson, Esq., C. I. Levering, P. M. J. R. Skinner, Eld. Peter Culp, E. Hess, Eld. S. Williams, Eld. J. G. Williams, J. G. Evans, Eld. W. D. Bull, Eld. Chs. Merritt, Eld. Tho. Barton, R. Brett, Wm. L. Beebe, Oliver Everett, Malcom Johnston, Eld. John M. Duke, Tho. Rye, Col. Wm. Patterson, J. S. Grover, P. M. John Fray, Eld. Lot Southard, Paul Burk, P. M. F. C. Besse, M. A. Vanleve, Wm. H. Hickson, A. Beckley, Peter C. Buck, Elizabeth Boggs, L. Reynolds, Mrs. Frances Cummings, Samuel Hansbrong, B. Griffin, Eld. James Bicknell, T. Wetmore, Jas. Har, er, Clement West, I. Keith, C. Davenport.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE,

To whom all communications must be addressed, post paid.

TERMS.—\$1.50 per annum, or, if paid in advance \$1; \$5 paid in advance, will secure six copies one year.

All moneys remitted to the editor by check or draft at our risk.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., MAY 1, 1852.

NO. 9.

POETRY.

For the Signs of the Times.

Brother Beebe: If the following lines suit you as well as they do me, you will, I think, give them a place in the Signs. I never hear them sung, but that I have put in mind of a certain place in a grove to which I was wont to resort some forty five years ago—and where I have thought the Lord first answered my prayer.

REED BURRETT.

BOWER OF PRAYER.

To leave my dear friends, and sweet home to part,
Spreads the impress of gloom on the brow of
my heart;
The thought it is anguish, to dwell far away
From them, and the place where we've oft
met to pray.

With whom I have sat in Christ's banqueting
house,
And tasted the fruit there prepared for his
spouse:
While under his banner of love did he cheer
My soul with sweet comforts as I went to
prayer.

The place so endeared by many a tie
Which binds my affections, will draw forth a
sigh;
When far at a distance my mind shall survey
The sacred retreat where I've been wont to
pray.

Sweet bower where the pine and the poplar have
spread,

And woven their branches a roof o'er my head,
How oft have I knelt on the evergreen there,
And poured out my soul to my Savior in prayer,
The early shrill notes of the lov'd Nightingale
That dwelt in the bower, I observed as my
bell,

To call me to duty, while birds of the air
Sung anthems of praises, as I went to prayer.

Twas under the covert of that pleasant grove,
Where Jesus was pleased my guilt to remove;
Presented himself as the only true way
Of life and salvation, and taught me to pray.

How sweet were the Zephyrs perfumed with the
Pine,

The Ivy, the Olive, the wild Eglantine;
But sweeter, far sweeter, superlative were
The joys that I tasted in answer to prayer.

There Jesus my Savior oft deign'd me to meet,
And bless with his presence my lonely retreat
Oft filled me with rapture of blessedness there,
Supplying in heaven's own language my prayer.

Sweet bower, I must leave you, and bid you
adieu,

To pay my devotion, in parts that are new,
Well knowing my Savior resides everywhere,
And can in all places give answer to prayer.

Although I may never revisit this place,
Yet oft shall I think of the vows I've here
made,

And oft from a distance my mind will repair,
To the place where my Jesus first answered
my prayer.

SALVATION IS OF GOD.

Lord of creation's wondrous frame,
And Israel's faithful God,
My song shall loud thy grace proclaim,
And sound thy fame abroad.

Long ere the day that Adam fell,
Or earth was cursed for sin,
That covenant made in all things well,
Grasp'd all thy chosen in.

Deep in th' eternal annals grav'd,
Their worthless names were found;
Sav'd in the Lord, for ever sav'd,
And in life's bundle bound.

Thus, till the affections of our God
From Jesus shall remove;
So long, the purchase of his blood,
Will God the Father love.

COMMUNICATIONS.

For the Signs of the Times.

Monroe Co., March 18, 1852.

BROTHER BEEBE:—In accordance with my intention of continuing my communication for the Signs of the Times, I would have written sooner; but that I have been from home about six weeks, on a preaching tour, in the bounds of the Wallonding Association, during which time I have been privileged to meet with many whom I trust are the dear children of God, and I can say that we did take sweet counsel together. How pleasing it is to feed and to be fed with the bread that comes down from heaven. I am more than ever convinced that nothing will feed the sheep of Christ but Christ himself the true and living bread, Christ Jesus only, in all his fullness and freeness as the alone spiritual life and salvation of his people, can satisfy hungry and thirsty souls.

Before proceeding any farther, I must notice a mistake which occurred in the printing of my last letter. I felt it necessary to quote some greek words, in order to show the meaning of the word church, one of the words which I quoted is *Kaleo*, you have it printed *Kalso*.

I think it necessary to add a few remarks to what I wrote in my last regarding communion. There is what is called the *communion of saints*, viz. all who are born of God and love the Lord Jesus Christ, and are all taught of God, they have one Lord, one faith, and one baptism, they have one throne of grace, they are the circumcision who worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh and are all heirs of God and joint heirs with Christ, and have a lawful right and title to all the glory and dignity which he as their head and Savior has secured for them; and after passing through much tribulation in this world, enjoy the rest that remaineth for the people of God.

But there is in the world at the present day, a spurious unscriptural liberality which is extolled and boasted of by its votaries and falsely termed the communion of saints, where there is not one faith, but many faiths, not one Lord, but gods many, and lords many, not one baptism, but many baptisms, and they can all meet together in their *distracted* meetings and pray and preach alternately, and excite the animal feelings of their hearers and frighten them into a blind submission and profession of religion, (It is hard work to get them in and it is generally harder to get them out again,) and then after the meeting is over divide the converts among themselves. Absurd as it may appear, such has been the ease in this part of the country. Some may say "you have no business with such things, to their own masters they stand or fall." I don't believe so, I think it is necessary to expose error as well as to state truth. I find this line of conduct pursued throughout the scriptures. God knows I don't write for the purpose of giving unnecessary offence to any

person, they should not suppose that I am their enemy, because I tell them the truth.—It is *principles* and not *persons* which I try to put down. Where are such things to be found in the word of God? Nowhere. Then if they be not there it cannot be wrong to take the liberty to say so, and we may well suppose God saying to all such "who hath required this at your hands" you have no thanks, no praise, no honor, no reward, for doing that which I have not made it your duty to do; and besides in every such case you insult my infinite wisdom, because you *practically* say these things are necessary to be done although we have not a "thus saith the Lord" for doing them, whereas my word is a perfect rule and amply sufficient for the children of God in all cases of faith and practice, both as churches and as individuals. But to come nearer home; concerning what a church of Christ ought to be. In order to preserve purity of communion it is not only necessary to exercise caution in the admission of members, but also that a firm and prompt discipline be attended to.

No doubt improper characters will creep in unawares into the most circumspect churches. But the sin of a church does not lay in being deceived by hypocrites but in retaining them after their true character has been discovered Rev. ii.—20. Even the apostolic churches were sometimes imposed upon, and so it may be with all, because man cannot judge the heart. Hence the necessity of a strict and rigid discipline, one which not only excludes the grossly wicked who should never have been admitted, but which warns the *backslider*, rebukes the lukewarm and shuts out from fellowship all who *give evidence* of an unrenewed heart. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard or an extortioner, with such an one no not to eat. 1 Cor. v. 11. This is a very searching passage of God's word, and if it were fully put in practice it would make awful havoc in many places where high profession is both loud and long. Churches who have in their number those who once in their lives made a high profession and were therefore entitled in the exercise of that charity which hopeth all things and believeth all things, to be called brethren in Christ, but all this was *long ago and no more* they seem like a winter day, clear enough but very cold, and either for themselves or others to judge by their present conduct, the conclusion would be that they do not give scriptural evidence of being christians. They can live for months and years without supporting either by their attendance or otherwise the churches to whom they profess to belong, and perhaps some of the things mentioned in the above passage might be found in their character; such persons should be immediately warned, rebuked, and exhorted to do the first works, not forsaking the assembling of themselves together, as the manner of some is. Many of the dear children of God are pained at their very heart

on account of these things, and longing and praying for the company of those who once rejoiced with them that do rejoice and wept with those who weep. Those who do continue to meet together, should at least do their duty in warning, rebuking and exhorting such backsliders; and it is to be hoped that they would be blest in this deed and that we would not have so many complaints of the low condition of Zion, as regards her militant state. Before dismissing this part of my letter, I wish to notice two arguments taken from scripture in favor of impure communion. The first is founded on a grossly mistaken view of our Lord's parable of the tares and the wheat. Matt. xiii. 24—43.

It is urged that Christ said while speaking of the church, Let both grow together until the time of harvest. But Christ is not here speaking of the church but of the gospel dispensation, he surely understands himself best, and he explains his language thus "The field is the world." The world then and not the Church is the place where the tares and the wheat are to remain until the great harvest day. Were this not the case Paul would contradict his Lord and Master, for he commands the tares to be cast out of the church. The parable seems directly opposed to religious persecution.

The second argument for impure communion is founded on the supposed communion of Judas Iscariot with Christ and the other apostles when the supper was first instituted. I think that the scriptures show this to be a mistake. Judas did not partake of the Lord's supper. This is evident on a careful examination of the accounts of the institution of the ordinance, by the different evangelists. Christ sent him away before it was instituted. He was present indeed at the passover, and when eating it he was informed by the Redeemer that he should betray him. Jesus gave him a sop "and he went immediately out." On his receiving the sop "satan entered into him." Then said Jesus unto him. "That thou doest do quickly." He was dismissed from the room by the Savior during the eating of the passover, so that he could not have been present at the supper which was not instituted till afterwards. Compare John xiii. 21—30, with Matt. xxvi. 17—25. Here then there is nothing to favor corrupt communion, but the very reverse. Cases of discipline are always subjects of grief and pain, but their decision when conducted in the spirit of the gospel tends very much to discover the graces of the brethren especially their hatred to sin, and their love of holiness, and their zeal for the honor and glory of Jesus as king and law-giver in Zion. In all such cases every private feeling and earthly consideration must be merged in a desire to obey and glorify the Lord Jesus Christ.

But while we must guard against corrupt communion as having a tendency to destroy the distinctive character of the church as a holy community and to introduce into it the seeds of corruption as well as to deceive the souls of men, we must also avoid running into the opposite extreme. While none but those

who give evidence of a change of heart are to be received, *the weakest believer* is not to be rejected. There is a great difference between an old veteran and a raw recruit—between a babe and a full grown man, but the babe in Christ is not to be rejected. "Him that is *weak* in the faith receive ye, but not to doubtful disputations." is a divine commandment. I am inclined to think that some well meaning christians err here. They expect too much from young converts and from candidates, we should always keep the scriptures right before us, I believe what they teach on this point is substantially this, that all God's converts are *emptied of self and filled with Christ*, (and that is a very great deal) when we find these things to be the case we should remember that the good Shepherd carries the lambs in his arms and gently leads those that are with young, and we should be very cautious lest we offend them. It is an awful thing to offend one of these *little ones*. What an idea this gives of the love of Jesus for the weakest members of his mystical body. This ocean of the love of Jesus has neither banks, nor bounds, nor bottom.

Could we with ink the ocean fill,
Were the whole earth of parchment made,
And every blade of grass, a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though spread from sky to sky.

But I must stop this, I am writing on another subject, however a note on that subject will not injure any other.

And now I would conclude my remarks concerning communion by stating that as much as I love and value communion with God's children, I cannot look for communion nor extend the right hand of fellowship beyond the prescribed limits of God's word. How can two walk together except they be agreed? what fellowship hath light with darkness, and what concord hath Christ with Belial? what agreement for instance can two men have in prayer when one confesses himself a poor helpless lost sinner, saying in me (that is in my flesh) dwelleth no good thing, while the other thanks God that he is not as other men &c. and that he can help himself *right smart*, that he is not so totally lost and ruined by the fall but that he can come back to God and please him and believe on Christ in and of himself? But objectors may say, Did not Paul become all things to all men that he might gain some, did he not go into the synagogue and the temple &c.? Yes, but for what purpose, was it to hold communion with them in their ceremonies and traditions? certainly not, he went to testify the gospel of the grace of God, he went to proclaim that they should forsake all these things and turn unto the Lord. Where do we find him calling them brethren in Christ? Nowhere, we find him like a good physician probing their wounds to the bottom, and pointing them to the balm that is in Gilead and the good physician there who alone could heal all their wounds and cure all their diseases. It is poor business indeed to hold communion with those and call them brethren who are daily taking the crown from Christ's head as the whole Savior and putting it on their own. But objectors may say again, there are christians among all denominations, and when you refuse to hold communion with these denominations, you refuse to hold communion with these who are the Lord's children. But though there may be christians in all denominations, that will not prove that I should go in with them

any more than it would prove that because I see a person in a filthy mud hole up to the neck I should go right in up to the neck also in order to prove that I love him. I rather think that my duty in such a case would be to try to pull him out, saying, "Come out from among them and be ye separate and touch not the unclean thing and I will be a God unto you and ye shall be my people saith the Lord." But it may be farther said by some, see what Zeal and self denial is manifested by many in trying to do good to their fellow sinners and convert them to God; will you not join us and come to the help of the Lord; to the help of the Lord against the mighty." I would say to such, As far as the Lord has commanded us to go let us go, but not a hair's-breadth farther. Now I never yet read of a society in the New Testament with a president, vice-president, secretary and treasurer, for the purpose of spreading the gospel. If such things be the will of God does it not seem most singular that he did not in his own day, or in the days of his apostles get up such an important organization or at least leave us plain directions how such societies were to be formed, with the salaries of the secretaries agents &c., and also plain directions for the begging system to keep them well supplied with funds? We often hear about the Lord's treasury being empty, but that is a lie. The Lord's gospel treasury never was empty it cannot be, "all things are mine." "Is the Lord's arm shortened that it cannot save, or his ear heavy that it cannot hear." But whilst I condemn all such abuses I do not wish to be understood as condemning all missionary exertions in the scriptural sense of the term. Jesus Christ himself was the messenger or missionary of the covenant, and very soon after he commenced his public ministry he sent out 70 missionaries; his apostles were missionaries, and many of the first christians were missionaries, for they that were scattered went everywhere preaching the word, and wherever the scriptures are sent and circulated in the present day, there the Lord Jesus Christ and his apostles are preaching the gospel. I always rejoice in the circulation of the scriptures without note or comment. I say with Moses would to God that all the Lord's children were missionaries of the right sort and strived like the disciples of old to publish the glad tidings of salvation.

WILLIAM DODD.

[To be Continued.]

For the Signs of the Times.

Buffalo Grove, Ogle Co. Ill. March 20,
[1852.]

While I was at the Association last fall, an aged sister in Christ, as I trust requested me to write you for publication in the "Signs" my views on Eph. ii. 10. But as I have been so fully occupied, with other matters, I have declined until now, as I have to write you on a little business I send you such views as I have on the text, and you may dispose of them as you think proper. The text reads as follows.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."

The apostle in his letter to the saints at Ephesus, holds forth the discriminating grace and mercy of God, as displayed in the salvation of his chosen people in such plain terms, that it seems as though no truly enlightened soul could avoid discovering it. Near the commencement of his letter to them, he says, "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 has 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." We learn from the above, that the blessings which God bestows on his saints, are not bestowed on them according to their choice or according as they have chosen him; but according as he hath chosen them. And we also learn that God did not wait until they believed, before he chose them as some say he did, but he chose them "before the foundation of the world." And he not only chose them, but he also "predestinated" them unto the adoption of children by Jesus Christ to himself, not according to the good pleasure of their will, as some say, but according to the good pleasure of his own will. And he has done this, not to the praise of the glory of our good works, such as repenting, believing, and giving our hearts to him, but "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Not wherein we have made ourselves accepted, but wherein he hath made us accepted. In the second chapter he says, "And you hath he quickened, which were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." Here we learn that the saints were not chosen and predestinated unto the adoption of children and quickened, because they were naturally better than others, or more easily wrought upon by the word of truth, or easier persuaded to give up their hearts to God, and seek their soul's salvation. Nor was it because they were better than others, "But God who is rich in mercy for his great love wherewith he hath loved us even when we were dead in sins hath quickened us together with Christ; (by grace are we saved.) And hath raised us up together and made us sit together in heavenly places in Christ Jesus." It was not for any thing that we had done, for we were dead in sins, but for the great and marvellous love of God wherewith he loved us. Neither was it because we loved God, and sought salvation at his hand; but because he loved us. It was not for a love wherewith he was going to love us after we should become quickened, but for the great love wherewith he loved us, even when we were dead in sins. It was for his great love wherewith he loved us, that he has quickened and raised us up and made us 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 towards us, through Christ Jesus. For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Here the apostle cuts off every vestige of hope that he saints can be saved either in part, or in whole, by their own works. He declares that we are saved by grace, through faith. And lest any should imagine that faith was something they could have, or not have, at their pleasure, he assures them that *that* is not of themselves, it is the gift of God, and "Not of works, lest any man should boast." They do not, neither can they obtain it by their works; for if they could, some might

boast over others of great attainments made by what they had done; but no, boasting is excluded entirely; faith is the gift of God, and God bestows it on whomsoever he pleases. And wherever he bestows it, it produces good works. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We are not our own workmanship; being dead in sins, we were incapable of doing any thing towards our own deliverance. We loved the state we were in and had no desire to leave it. It was necessary that we should be quickened, and made alive before we could act; and to quicken is the work of God; for God alone can quicken the dead. It was necessary that we should be made new creatures, as we read, "Therefore, if any man be in Christ Jesus, he is a new creature, old things are passed away, behold all things are become new," 2 Cor. v. 17. We had no power to make ourselves new creatures; this also is the work of God. We must have new hearts; new disposition of mind, and it is the work of God to give these. "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 an 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." Ezek. xxxvi. 26, 27. Thus we learn that it is the work of God to give us new hearts and to prepare us to walk in his statutes and keep his judgements and do them, "For we are his workmanship, created in Christ Jesus unto good works." While we were in a state of nature we could not perform good works, because we were without faith; for, "Whosoever is not of faith is sin." Rom. xiv. 23, and "Without faith it is impossible to please God." Heb. xi. 6. Hence we see the necessity of being made new creatures, and of having faith given us to enable us to perform good works, and to please God. Faith manifests itself by producing good works, and good works are the fruit of faith. As the tree is known by its fruit, so is faith: That faith which does not produce good works, is dead faith, and is good for nothing. Those works only are good which flow from the love of God, through faith in Christ, and are in obedience to his commands. That faith which leads men to perform works which they think are good, but which God has not commanded, is a spurious faith; a concoction of their own brains which will be swept away with the "refuge of lies." Isa. xxviii. 17. But that faith which leads men to obey God, and to choose rather to have their names cast out as evil, than to disobey him, is a genuine faith, and it is the gift of God. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." How can any enlightened mind think that the doctrine of God's eternal electing love of his people, leads them to licentiousness? It certainly is a great mistake, for the text assures us that God hath before ordained that they should walk in good works. He has not only chosen and ordained them, but he creates them unto good works. They are the only people that do, or can perform good works. All others are living in rebellion against God, and all their works are evil.—Thus, brother Beebe, I have tried to pen briefly a few thoughts on the text, as my mind has been led, and I desire that God may bless what I have written, to the comfort and edification of the sister who requested me to write, and to all others into whose hands it may fall.

I remain yours, in gospel bonds,

CLEMENT WEST

Richmond, Me. April, 18, 1852.

BROTHER BEEBE:—Being at leisure to-day, and not having written for a long time, I feel constrained to write a few lines, to let the brethren know that I am still upon the shores of time. I have been so much edified and comforted in reading the communications of the brethren, that I feel under obligation to acknowledge it by communicating to them some of the sensations of my mind. About all the gospel truth I have heard for the last six months, has been through the "Signs of the Times." I cannot but view it among the special works of God, his providing for us such a medium of correspondence among the brethren. It has made me acquainted with a host of brethren whom I never saw in the flesh, nor ever expect to; nevertheless they seem exceedingly near to me; and owing to that special attachment which the world knows nothing of, I feel to direct the attention of the brethren to the column of poetry on the first page of number 7, for April 1st, of the Signs; it is worth preserving; it will remain fresh to the understanding christian for years to come. While recommending the Signs to the brethren, is brought to my recollection some of my own travel and experience, and the sovereignty of God,—How he leads the blind in a way they know not, and in paths they have not known, and establishes them in the truth of the gospel.

In the year 1809, my mind was directed to the Baptist Church in Bowdoinham, and they received me, and I united with them with all my heart; there were some of the old fathers at that time who were in the spirit of the gospel, and I did verily rejoice for a season; but I very soon discovered that all was not right. I heard doctrines advanced which were not in harmony with my experience, and I was in trouble, and there were but very few with whom I could unite in all things. But I was a child and ready to submit to the age and long professed experience of others, and my troubles continued. At about this time I received an impression [under what particular circumstances I do not recollect] that some important event would transpire at about the middle of the present century, and through all the scenes and years of darkness which I have passed the impression has followed me, in all situations it would be with me, and why, I could not tell. I had no false hope of my life or assurance that I should see it, nor did I know of any except myself and a few others who were in such trouble, until about the year 1840, when I was told by a dear brother, that there was a people in the Southern and South-western States who had turned their back upon all the inventions of the day. My heart did leap for joy, and I felt an anxiety to become acquainted with them. I soon obtained the "Christian Advocate and Monitor," which helped me much, and I continued to take it until the death of brother Jewett, in 1844. I then subscribed for the Signs of the Times, and have taken them ever since, and through them I have received great comfort and edification, and many times a more clear understanding of the scriptures. In perusing them I have been led to look back upon thirty or forty years of my life, and exclaim, Where have I been, that I knew not these things before? I can now, in the year 1852, say truly I have lived to witness great events; great events truly to him that hath an eye to see how God governs all the affairs of all men, and causes their very wrath to praise him, and all things to work together for good to them that love him, and how he bath in this

nineteenth century brought things about so that the means of communication and transportation are so easy as to afford his children such means of communication and correspondence as they have never before enjoyed.

As it respects the immediate vicinity where I reside, all is dark and gloomy; the sound of the pure gospel is not heard, but all men seem to be moving as though by steam power, in all their different ways, but all the downward road.

Brother Beebe, in looking over what I have written, it appears very simple; but it is very likely it is the last communication I shall ever make, and you can dispose of it as you think proper.

Yours, as ever, for the truth's sake,

HEZEKIAH PURINGTON.

For the Signs of the Times.

DEAR BROTHER:—Since the very favorable notice of the Academy in this city with which brother R. E. W. Brown and myself have been connected the past six months has appeared in the "Signs" we have received letters of encouragement from our brethren in different sections, all breathing the kindest feelings of christian regard, and deep sympathy for the cause we so earnestly desire to promote. The necessity of schools of a high order, and of the character we propose, has long been felt among the old Baptists. We have been induced to commence the undertaking, rather as an experiment; and it affords us sincere pleasure to learn from our brethren at a distance that they so generally appreciate, and so cordially approve our object. It is not unknown to them that the popular religionists have long since obtained entire control over the select schools of our country and are now exerting their utmost power to impress their beastly image upon the public schools also. Is it to be wondered at then if christian parents should hesitate to place the unformed and tender minds of their children under the guiding influence of such religious propagandists, whose ambition to make proselytes is with them, the "highest law"? After all the lessons of humility so clearly taught and impressed upon his followers, by the founder of our religion, who that has felt the power of the grace of God will for a moment countenance the popular opinion that the works of ungodly men shall eclipse the glory of redemption! Yet what other tendency has the religion of this world so constantly lauded as the foundation of all improvement—the stepping-stone to power—the basis to all true education—the perfection of human reason—and which we know changes with the progress of human inventions.—Then shall we as a denomination, who can never countenance such things, tamely submit to their dictation? or shall we boldly withdraw ourselves as much as possible from the pernicious teachings of priestly dependents, and thus keep up the dividing line, as much in education as in religion? As you brother Beebe, have well expressed it, we trust the time is not far distant when independant schools may shed their healthful radiance over all our beloved country; and if we in our humble capacity can be to any extent useful in furnishing our brethren with such a desideratum, our highest expectations in this regard will be attained. Entertaining a desire to be more useful to our brethren than we can possibly be here, from the various disadvantages we labor under, we have concluded to remove our school to a neighboring southern state, where we shall enjoy many facilities for a more enlarged and general intercourse

with the brethren, of which we are necessarily deprived in our present location.

In doing so we are constrained to say, that on the one hand we sincerely regret the apathy of some who have made professions of friendliness, on the other, we cannot fail to appreciate fully the liberality of others, who not only professed a readiness to do acts of kindness, but have as readily proved by their works that their professions were sincere.—I would not in this connection omit to say, that it will doubtless be gratifying to the readers of the "Signs" and especially to the numerous acquaintances of Brother Brown to hear that his health, long in so critical a state as to excite painful anxiety on their part, is now in a great measure recovered, and with the continued blessings of Providence, so manifested in his care, it is confidently hoped, will soon be entirely restored.

With high respect and esteem, very truly and sincerely yours,

C. C. HALL.

Marietta, Georgia, April 10, 1852.

For the Signs of the Times.

Kingwood, N. J. April 15, 1852.

BROTHER BEEBE:—Some ideas touching the contrast between *natural* and *revealed religion*, will make up the present communication.

It is worthy of remark in the first place, that these two kinds of religion have always had an existence in the world; and they are as different in character as they are in the sources from which they originate. Revealed religion, which is the religion of the bible, emanates from God, from no less worthy and exalted a source than the throne of God and the Lamb. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." Rev. xxiii. 1. This religion the Lord claims in the right of Author and Finisher; and hence he presents an indisputable claim to the fruits of it. What a forcible illustration of this is contained in the figurative expression, "My Garden!" "I am come into my garden.—I have gathered my myrrh with my spice," &c. Cant. v. 1.

The character and tendency of this religion are also asserted to be springing or mounting upward to its fountain, and that it is *life everlasting*, life forevermore. Moreover, the Lord has asserted in the most positive and unmistakable terms, the characteristics of this religion, as the impress of his own hand; or, in other words, demonstrating the authorship thereof by enstamping indelibly upon his work the impress of the divine attributes and of the eternal perfections.

These characteristics we will the more readily recognize in tracing the contrast. We will therefore merely add, upon this branch by way of summing up, that what we have called *revealed religion*, comes not with observation; that it is not, and never has been subject to speculation; that it is incommunicable from man to his fellow man, even a discernment or conception of it; that it is purely a revelation from God, and known and communicated alone by the Spirit of God. And farther, that where it is begotten, it is a life begun that never ends, that it partakes of the nature of that covenant, the stipulations of which are unalterable and immutable. We might here refer to numerous scriptures, but a few must suffice. "Thou hast hidden these things from the wise and prudent, and revealed them unto babes." "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a

man save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God, Luke x. 21; 1 Cor. ii. 10, 11; 1 Peter. i. 23; 1 John, v. 11.

It is not remarkable that I know of, that a people who would substitute a graven image of wood or stone as an object of worship, instead of the true God, would counterfeit the religion of the bible; especially considered in connexion with the idea of the wisdom and greatness of the world being set at nought by the wisdom of God. Such a counterfeit religion, which we have defined as *natural religion*, made its appearance at a very early date, as early as the days of Cain; and has continued to bring to light its votaries and to develop its origin and character from that day to the present.

While we look back a little and learn from the experience of the past, by marking the features of this illegitimate, as they have been developed, we will try to bear in mind that we have chiefly to do with it as it exists and discovers itself at the present day. An apostle has said, "But, as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

A persecuting spirit, or a spirit that resorts to brute force to sustain itself and destroy the religion which is from above, is one among the features. This feature was developed in Cain, Ishmael, Esau, Saul, and many others whom we have not time nor space to name. The disciples, on one occasion, mistaking the spirit they were of, began to discuss the propriety of exercising the spirit of which we have been speaking.—"Wilt thou that we command fire to come down from heaven and consume them?" I have heard of a similar spirit being exercised at a later date, [rather in form of earnest desire than of command,] towards a people called Baptists. It is this feature, of resorting to force and coercion by legal enactments that characterizes this false religion as a *Beast*.

With regard to the origin or source of this religion, it is worthy of remark, that its votaries do not claim for it a higher one than we have ascribed to it. They do not ascribe its authorship to God; neither do they claim for it that immutable character which distinguishes the religion of Christ. That repentance and faith which are peculiar to their system, are claimed to be acts of the creature, or the works of the sinner, in his unrenewed state. They boldly declare that in their religion the sinner must and does take the first step, thereby unwittingly acknowledging that the origin of their religion is in that sink of corruption, that fountain of iniquity, the sinner's heart. "Doth a fountain at the same place send forth sweet water and bitter?" That mutability is enstamped upon the very forehead, so to speak of this religion, and that it is like all other productions of men, and declares its parentage and reflects the image of its authors, are points admitted on all hands, and therefore needs no argument to establish it.

If, reader, you are of those who *get religion*, and more especially if you ever *got it and lost it again*, let me ask your candid attention to these things. In revivals of this religion, the features we have noticed appear much more striking than at ordinary times. We might observe further, before we pass, all these characteristics which we have noticed have marked the progress, and are plainly discernable in the religion of the world from the days of Cain to the present time. Cain's offering was the fruits of the earth, and the result of his own labor. Saul's offering involved an act of direct disobedience to the command of God. The Jews' religion con-

assisted in circumcision, paying tythes, making long prayers, observing sabbath days, making proselytes, &c.—all works of their own hand. But it was as truly said of them that, "They being ignorant of God's righteousness," went about to establish their own, as it may be said of worldly religionists now.

The certainty of the fulfillment of the true proverb concerning them, will next claim our attention. The dog is returned to his vomit again, &c. The nature and habits of the dog have been so recently dwelt upon in the Signs, that no more need be said here. Suffice it that in the commencement it is not a sheep, but a dog; and the reformation of the sinner, the casting off of outbreking sins, is here figured forth by the cleansing of the dog's stomach by a vomit and by the washing the outside mire from a sow. Now, no matter how clean either may be made, even if they be garnished, yet the dog's appetite will remain. Although the filth be removed, yet the relish for filth remains in full force. Let one of them be confined to gospel food and to the doctrine and discipline of the Lord's house, and he will as certainly return to his own vomit as will the cleansed sow, when let go and exposed to rays of the sun, return to her former filthy habits. The reader may be ready to enquire why more of them do not go back from their profession. The reason is obvious. It is but a natural religion that they have professed, and hence it is only in such instances as where the morals were very corrupt that there is a restraint upon them; consequently no cause for going back. But it is nevertheless all the while acknowledged that the religion of those who remain is of the same character as that of those who go back, and liable at length to exhibit the same features. This system of religion, conformed as it is at this day to the world, and its ordinances compromised to every form and shape that the ingenuity and sophistry of man could suggest or worldly policy invent, and its worship oftentimes exhibiting scenes not very dissimilar to those of the play-house, is not calculated to hurry away from its embraces those who exhibit the more prominent traits of the dog family much more than those who have on the sheep's clothing. What then? If a play-actor be converted to this religion, as has been sometimes the case, and the pulpit takes, with him, the place of the stage.—If scenes are to be performed no less exciting and but little less demoralizing than the theatre, what occasion is there, in this case, for the dog to go back to his vomit?

Some concluding remarks, unavoidably deducible from the premises submitted, and we have done.

Revealed religion commences, experimentally considered, with God,—Lives, reigns, and is perfected in the hearts of his children through the Spirit of Truth, the blessed Comforter; and wherever it is found exists a standing monument to the efficacy of saving grace, declaring the divine attributes, and glorifying the divine perfections. The work is done, and is well done, and always remains done. The characteristics of this religion have been attested by living witnesses in all ages of the world. And in every period of time has there been found testimony acknowledging its true source, as well as the immutable nature of its character.

On the other hand, natural religion commences, as we have seen, with man;—originates in, and is founded upon some of those various selfish propensities which reign in the carnal heart. Hence its progress is marked and affected by all those various influences which operate upon these selfish principles

from which it sprang. It has always been identified with worldly applause and always courted worldly power and patronage. Hence immutable, uncertain, and fluctuating, as a vessel upon the rolling billows. A lversity would soon root it from the earth.

The influences, whatever they may have been, that first set it in motion, are ever after required to propel it; and whenever those influences cease, as it is destitute of life, the *dead body* must necessarily cease to move. Hence the philosophy of protracted meetings. If the influence be withdrawn short of a profession, the labor is lost,—the fire goes out. And most probably the longer this influence continues to be exerted, the longer time must elapse before its effects will cease to be seen. We will conclude with one sentence from the Master. "Every plant that my Heavenly Father hath not planted shall be rooted up." Matt. xv. 13.

E. RITTENHOUSE.

For the Signs of the Times.

Athens N. Y. Dec. 22, 1851.

[Concluded]

God is exalted in the salvation of such souls, they give him all the praise saying, "Not unto us, not unto us, but unto thy name be all the glory." After the angel had delivered his message, suddenly there was with him a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, on earth peace and good will toward men." A ransom is found and a way opened whereby God can be just and the justifier of him that believeth in Jesus.

Sacrifice and offering thou wouldst not, but a body hast thou prepared me, (says the Psalmist, personating the Son of God.) Lo, I come, (in the volume of the book it is written of me,) to do thy will O God. These things the angel of the Lord must announce unto chosen men in their retired situation, and my soul rejoices in the glorious truths. *For unto you is born this day in the city of David, a Savior which is Christ the Lord.* This is he of whom the prophets have spoken, and these things the angles desire to look into. This is the person, before whom John the Baptist was sent to make ready a people prepared of the Lord. "To give knowledge of salvation unto his people, by the remission of their sins, and to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." His forerunner was called the prophet of the highest, but he is called the Son of the Highest. *Unto us a child is born, unto us a Son is given,* and he hath by one offering perfected forever them that are sanctified. He hath trodden the wine-press alone, and his arm brought salvation for transgressors. He is exalted by the right hand of God, to be a prince and Savior, and when he came up out of Jordan, there came a voice from heaven saying, This is my beloved Son in whom I am well pleased. His name shall be called Jesus, for he shall save his people from their sins, which he bare in his own body on the tree. "Though he were Son, yet he learned obedience by the things which he suffered, and being made perfect he became the Author of eternal salvation unto all them that obey him." Therefore a savior is provided for them that embrace the glorious truths of the gospel, for unto as many as received him, he gave power to become the sons of God. He commissioned his apostles to go into all the world and preach the gospel to every creature, saying "he that believeth and is baptized shall be saved; but he that believeth

not shall be damned." And they did preach Christ, (in all the world) to the Jews a stumbling-block, and to the Greeks foolishness, but unto them who were called, both Jews and Greeks, they preached Christ the power of God and the wisdom of God, for the assertion is this, concerning the King of Zion. Thy people shall be willing in the day of thy power.

In one place where Paul was preaching, it is recorded, That the Lord had much people in that city, and therefore he must continue to labor in that field for the present. At another time "they that were ordained to eternal life believed." Therefore I conclude that the Lord knows them that are his, and unto such a Savior is born. All the Father giveth him shall come to him, and because he continueth for ever he hath an unchangeable priesthood. Therefore he is able to save them to the utmost, *that come unto God by him,* seeing he ever lives to make intercession for them. He will have the heathen for an inheritance and the ends of the earth for a possession, for God hath given him power over all flesh, that he should give eternal life unto as many as he hath given him. And this is eternal life that we might know him the only true God, and Jesus Christ whom he hath sent into the world. He hath made known unto us the way of life and will make us full of joy with his countenance. Flesh and blood hath not revealed these things unto you, saith Jesus; but my Father who is in heaven. All power is in his hands and no man knoweth the Son, but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal him. In him we have redemption through his blood, even the forgiveness of sins. He paid the debt and the people that know the joyful sound of the gospel must go free, the lawful captive must be delivered, and the lame take the prey. The lame man shall leap as an hart, and the tongue of the dumb shall sing, and they of a stammering tongue shall be ready to speak plainly. Streams shall break out in the desert, and the wilderness shall bud and blossom as the rose.

A Savior is born, *arise and shine,* for thy light is come and the glory of the Lord is risen upon thee, is the language of the prophet to the gentile church. An high-way shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those, the way-faring men though fools shall not err therein. No ravenous beast shall go up thereon, but the redeemed of the Lord shall walk there.—Unless we are born again we cannot see this way, nor the kingdom of God. If we are not born of water and the spirit we cannot enter it. The Vulture's eye hath not seen this way, and the lion's whelp hath never trodden it, for it is the King's high-way of holiness cast up for the *ransomed of the Lord to walk in.*

Christ is the Door, if any man enter in by him he shall be saved, and go in and out and find pasture. He leadeth his flock in green pastures beside the still waters, and makes them lie down in safety. The law was given by Moses, but grace and truth came by Jesus Christ." He is God and beside him there is no savior, for there is no other name under heaven given among men whereby we can be saved. He that hath the Son, hath eternal life, but they that have not the Son are destitute of spiritual life, a life of holiness and communion with God, or a life of the faith of the Son of God, who loved us and gave himself for us in due time. I rejoice in this that Jesus is competent to save, and hath laid down his life for them that believe, and hath,

arisen again for their justification. But some believe not, because they are not his sheep. He is the true Shepherd that giveth his life for the sheep, and will watch over his flock by night and by day so that none of them be lost, nor left behind. He will give them repentance and faith to the acknowledging of the truth, for he said when addressing the Jews. "Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice and there shall be one fold and one Shepherd." These will come in by the Door into the sheep-fold, and not climb up another way, as thieves and robbers do, with a false hope and a self-righteousness to cover them, for Jesus their Savior brings them, who leads the blind in a way which they knew not, and in paths they had not seen, for he who is the Door, calls his own sheep by name and leads them out, and when he putteth forth his own sheep he goes before them, and they follow him, because they know his voice, and a stranger they will not follow because they know not the voice of strangers. He went down in Jordan before them, went down into the water and came up out of the water. John suffered it to be so then, (that he should baptize him,) for thus it became them to fulfill all righteousness. And then the willing convert goes in obedience to the command of Christ, and goes on his way rejoicing, believing in God, and declaring what he hath done for his soul.—

A Savior is born in the city of David, which is *Christ the Lord.* Bethlehem is called the city of David, it being the place of his residence and nativity. His father was a Bethlehemite, and he took the castle of Zion in battle, and it was called, The city of David. The scripture saith that Christ cometh of the seed of David, and out of the town of Bethlehem where David was, and it must be fulfilled. All the world must now be taxed, and Joseph with his consort must go to the City of David, which is Bethlehem, to be taxed, because he was of the house and lineage of David.—And there the long expected Messiah made his appearance according to Divine appointment in the likeness of sinful flesh, and it was said of him. "He shall be called the Son of God, 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."—O in view of these things exclaimed, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior, for he that is mighty hath done great things. He hath put down the mighty from their seats, and exalted them of low degree, he hath filled the hungry with good things, and hath holpen his servant Israel in remembrance of his mercy. The angel told the shepherds that a Savior was born that day, but Christ says, Abraham rejoiced to see my day, and the Jews replied, Thou art not yet fifty years old, and hast thou seen our father Abraham.—And he said unto them "Before Abraham was, I am." Therefore I understand that his manhood is here said to be born, that is the properties and qualities of a human being, that the Eternal I AM then took upon himself our nature, was made under the law to redeem them that were under the law, and save a people for his praise, to the honor and glory of his great name. The Apostle says, God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. And when he bringeth the first begotten into the world he saith, "Let all the angels of God worship him."

Jesus says of himself, I came not to do mine own will, but the will of him that sent me, and to finish his work. I and my Father are one. And, He that hath seen me, hath seen the Father also. Therefore we have an Almighty Savior, who is Christ the Lord, the

only law-giver in Zion, and the Head over all things to his church, which is his body; his inheritance, and his purchased possession. He is before all things, and by him all things consist. He is the brightness of his Father's glory and the express image of his person, upholding all things by the word of his power. The government is upon his shoulder.

Although an innocent and helpless infant, the cruel Herod, out of fear perhaps, sought the young child's life; for it was known abroad that a Deliverer was born unto the Jews, and they thought, an earthly prince or conqueror, who would restore the kingdom a gain to Israel. But he did not come in regal splendor, in a temporal sense, (though the star in the east directed the wise men to Jerusalem to worship, and present gifts to him) for he was a carpenter's son, and a despised Nazarene. But in another sense, he was clothed with power which he did not receive from men, and many times they were astonished at his doctrine, because he spake as one having authority.

In his Mediatorial character he is a Prophet, Priest and King, in Zion. As a prophet he has wisdom to direct us and instruct us in the things of his kingdom. As a priest he offered himself without spot to God, to make reconciliation for the sins of the people, for he hath redeemed his chosen out of every kindred tongue and nation. And as a King he has power to control all of the affairs of Zion as well as of nations, for "unto the Son he (God) saith, Thy throne O God is forever and ever: a sceptre of righteousness is the sceptre of thy Kingdom." Therefore, dear brethren, I will say in conclusion that such a High Priest became us, who is holy, harmless, undefiled and separate from sinners, and made higher than the heavens. But in his humiliation "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," that he might be all and in all, the first and the last, the only medium whereby we can draw near to God, by a new and living way consecrated through the veil, that is to say his flesh; for in that he hath suffered being tempted, he will succor those who need help. Wherefore let us consider the Apostle and High Priest of our profession Christ Jesus who was faithful to him that appointed him and yielded up his life a ransom for all, to be testified in due time, lest we be weary and faint in our minds. And let us hold fast the profession of our faith without wavering, for he is faithful that promised, and as ye have therefore received Christ Jesus the Lord so walk ye in him, and not lean unto your own understanding, but acknowledge the Lord in all your ways, and he shall direct your paths. Be ye steadfast immovable always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord, but in due season ye shall reap if ye faint not. Confess your faults one to another, and pray for one another that ye may be healed, and make straight paths for your feet, lest that which is lame be turned out of the way. If a brother be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted. And forsake not the frequent assembling of yourselves together to worship God, according to his revealed will, but consider each other to provoke unto love and good works, exhorting each other daily, and so much the more as ye see the day of trial, and of great falling away approaching, in which if it were possible they would deceive the very elect, for the world is wandering after the beast and his image, crying more money, and more means, put forth extra efforts and more

souls shall be saved, fill up the Lord's treasury (the pockets of hirelings) and we will convert the world, but withhold your money and they will be lost. Seeing these things coming to pass it becomes us to stand fast in the liberty of the gospel, proving all things and holding fast the good. Be careful to maintain good works, and depart from all iniquity, as much as in you lieth, live peaceably with all men and endeavor to preserve the unity of the spirit in the bonds of peace, desiring the sincerity of the word that ye may grow thereby and glorify God in your body and spirit which are his. I am well pleased with the writings of the brethren and sisters, and the editorial explanations also, for you speak the language of Canaan.

A. G. PORTER

For the Signs of the Times.

Richmond, Maine, April 26, 1852,

DEAR BROTHER BEEBE:—After I left your house on the morning of the thirteenth of March, I returned to Ramapo N. Y., where I stopped three Sundays, and then took final leave of the church. I spent one half of the time from the middle of November to the last of March with the brethren and sisters of the place. In remembrance of those precious seasons we enjoyed together it can be said "the Lord was there." They are a little band of brethren united in a belief of the truth, and striving together for the faith of the gospel. I hope that the ministering brethren will think of them, and not only so, but so far as they have opportunity, to visit them.

As a train of circumstances called for my return to Maine, I left Ramapo on the twenty-ninth of March, and after visiting Hopewell, N. J., where I stopped two Sundays, and also one Sunday in the city of New York. I returned home by the way of New Haven, Hartford, Springfield and Worcester to Boston. I left the latter place on the morning of the twenty-fourth instant, and arrived at home at five o'clock P. M., and found my folks in usual health through the goodness of God. I hope I shall not be suffered to undervalue the goodness and mercy of God toward me during my absence from home of five and a half months. I rejoice that there is a balm for every wound, a cordial for all our fears. I hope I shall be excused for not writing any more at present.

Affectionately yours,

JOSEPH L. PURINGTON

EDITORIAL

MIDDLETOWN, MAY 1, 1852.

Remarks on Rev. xix. 6. 7.

Brother E. Smith has desired us to publish our views on the text referred to, which reads thus,

"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 honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Deep and mysterious as the visions which John saw when upon the Isle of Patmos are to our finite understanding, yet we trace throughout them many very clear and beautiful illustrations of gospel truth which we have found more plainly set forth in the emphatic language of Christ and his apostles in other parts of the New Testament. But if because we cannot understand the precise meaning and application of every figure used, we should excuse ourself from expressing what does seem clear and plain, we might for the same reason withhold from our readers all

the light we have on any part of the scriptures, because God has not been pleased to give us a perfect understanding of all that is written in the sacred volume.

From many expressions in the context, we conclude that the testimony of our text relates to a state and condition of the church of God which has not yet arrived. It is true if we were at liberty to consider the text abstractly without reference to its immediate connection, we might conclude that our text presented that period of the church when the Word was made flesh and dwelt among us, or perhaps to the time when Christ arose from the dead and set up his kingdom in its gospel organization. Indeed some of the imagery of our text has been evidently suggested by inspired men. John the Baptist said "He that hath the Bride, is the Bridegroom." Christ himself admitted the application of the figure to himself when he said, "Can the children of the Bride-chamber mourn when the Bridegroom is with them?" But he informed them that the time would come when the Bridegroom should be taken away and when in his absence, they should fast. Although we might occupy much space in showing that many similar figures in the old and new testament have been applied to the primitive age of the gospel church, we feel confident that in this case the figures used relate to a period when the church of God shall again shine forth in all her primitive beauty and after the judgement of the great whore, when her smoke shall ascend up forever and ever. After our frank acknowledgement of our incapacity to locate the periods of time indicated in the connection of our subject we shall not attempt to predict the day or the hour when this glorious state of things shall be realized by the church of God, but we may be permitted to say, although the time is not yet, in our judgement of the signs of the times, the day may not be so far distant as many have supposed. The unsettled state of affairs in Europe, in Italy, Spain, and all over the earth; the extravagant zeal with which the cup of iniquity is being filled up by American anti-christs, the convulsions of the papal powers in the old world and the fearful upheaving of the despotic nations of the earth considered in connection with what God has wrought and is still performing, in calling his hidden ones out from their nominal connection with anti-christ, all seems to us indicative of a momentous crisis near at hand, fearful indeed to the enemies of God and truth, but a day of glorious triumph to the humble followers of the Lamb of God.

The hour of dreadful consternation and utter ruin of Mystery Babylon, her downfall and the distress of her merchants who were made rich by her merchandize, the kings who were implicated in her abominations, and the utter impossibility of her ever being resuscitated had all been shown in the eighth chapter. "And after these things," said John, I heard a great voice, of many people in heaven, saying, Alleluia. And in this connection the words of our text occur; And I heard as it were the voice of a great multitude. Small as the little flock, of Christ may appear compared with the hosts of enemies by which she has thus far ever been confronted, when God shall avenge the blood of her slaughtered children upon the guilty head of her adversaries, the saints shall appear as a great multitude which no man can number, innumerable to finite beings as the stars in the heavens or the sands of the sea shore. No more shall they then be derided for their insignificance; but as the Lord's host shall they appear terrible as an army with banners. But what we would more

particularly call the attention of our readers to is the voice of this multitude which John heard, and which all the saints of God shall hear and participate in giving utterance to when these things shall be accomplished.

First, It was a great voice, not only great because it was uttered in full chorus by a multitude, but because it uttered the true and faithful sayings of God, as we are informed in the 9th verse of this chapter. It was and is the voice of the spirit and of the Bride, the voice of all heaven inspired men, of all who are taught of God, of all who worship God in spirit and in truth. It was a great voice in distinction from all other sounds which have ever been uttered by men on the subject of religion. Great because it gave glory to God ascribing to him power might and dominion, it is the voice which came out of the cloud at the transfiguration of Christ, and the voice which is uttered by all the clouds of witness for God and truth who speak as they are moved by the Holy Ghost. It is great, for by it the saints are to overcome all their enemies, that is by the blood of the Lamb and the word of their testimony; great, because it never was, and never could be uttered by any who have not learned the new song which no man could learn but the chosen people of God. Great because true; for truth is mighty and must prevail.

Its greatness is figuratively set forth, as the sound of many waters. By waters, we are instructed in the Revelations to understand kindreds, nations tongues &c. by which we understand, the united voice of all the church of God called by grace out of every nation, language, and kindred of the earth, but being taught of God, they all shall speak the same things. And hence it is great, because united and harmonious. Again it is great because it shall proclaim what could not be fully proclaimed before the destruction of Babylon and the complete victory of the saints, and because it shall announce the consummation of the nuptials of Christ and his church. Its greatness is farther illustrated by its being like unto mighty thunderings, which must be heard, and cannot be disregarded. They shake the skies, and cause the earth to tremble. From this figure, we may well take encouragement, for, notwithstanding the slaying of the witnesses the present, indifference with which their testimony is treated, by carnal professors of religion, the majesty of the truth in their testimony like pealing thunders shall grate upon the unwilling ears of all their adversaries as did the shout of Gideon and his men when they broke their pitchers, and cried. "The sword of the Lord, and of Gideon!" There is also another particular in which this great voice is like the voice of mighty thunderings; they cannot be controlled by human power.—It must be confessed there are many in the present epoch of the church of God, whom we confidently hope are ministers of Christ whose voice, is to some extent affected by human influence and although there may be thunder in their voice, yet not such mighty thunderings as shall peal forth unchecked and harmoniously when every vestige of Babylon shall be disposed of. The voice of God's ministers sometimes seem to falter when their testimony is confronted, their language distorted and their designs misconstrued by those from whom they have expected a hearty response, but it shall not always continue to be so, though Elijah may flee for a moment from the rage of Jezebel, Michia, and Jeremiah may for a time be shut up in prison, and eat the bread, and drink the water of affliction, they shall yet utter their voice in mighty eloquence and with the strength of the thunderbolt.

Second. We will now pass to consider more

partially the cheering accents of this mighty voice, saying, *Alleluia; for the Lord God omnipotent reigneth.* Alleluia signifies praise to Jehovah meaning the self-existent and supreme God. Hence the exclamation denotes the most profound acknowledgement and worship of God; and that homage and worship is rendered understandingly, by all the multitude, represented in the utterance of the great voice. As though inspired with a peculiar sense of the greatness and majesty and dominion of the Lord. We do not understand by this expression and the cause of it, that the Lord God omnipotent, had just begun to reign or had commenced any new government, for he has always reigned, as the King eternal immutable and only wise, but on this special occasion his universal dominion is more perfectly seen and understood by the worshipers who bow before him.

In the dark ages of her wilderness state, the church has been slow to understand the absolute and unbounded government of God and she has sometimes been ready to conclude that he had forgotten her, and that she was left exposed to the caprice of her enemies or to the fortuitous events of chance, and although she has been ever ready to ascribe every good result to God, she has been unable to see that the government of providence of her God was absolutely exercised over the malice, rage, and persecution of her enemies. But in the joyful hour contemplated in our text she shall so perfectly see the hand of God in all his administrations of providence and grace as shall lead her, with one unanimous, spontaneous and simultaneous voice to exclaim Alleluia, for the Lord God omnipotent reigneth. While smarting under the lash of persecution and witnessing the pride, popularity and arrogance of her numerous assailants, in the bitterness of her afflictions she has been led from time to time to enquire, in the language of the prophet Elisha "Where is the Lord God of Elijah?" And as in the conflict which Israel had with Amalek, the final issue of the contest has seemed to her exceedingly doubtful, how hard it has been under all these trying and painful circumstances to comprehend that the Lord God omnipotent, even then governed and controlled the storm. If left for but a moment to consult the wisdom and philosophy of the world, the arguments against her final success are neither few nor small, the odds seem to be fearfully against her. The wisdom, wealth, erudition, and legislative patronage of the nations of the earth are all on the side of her enemies, the world the flesh and devil, the carnal mind and all the prejudices of poor depraved human nature are marshaled in battle array to confront her, hopes and to forbid the prospect of ultimate victory. Under these discouraging circumstances, she looks, to her own internal condition and resources, to see what can there be found to cheer or comfort her, when all without are foes, alas! she too often finds that all within are fears. Few come to her solemn feasts, none are heard enquiring the way to Zion with faces thitherward; the old soldiers of the cross have fallen asleep and the pulpits which once resounded with the sentiment of our text are occupied by a race of starched hypocrites in gloves, lauding to the skies the new and false doctrine of *man's agencies instrumentalities*, and plot and plans to rob the people, disloyal to God, revile his truth and aggrandize themselves, with truth fallen in the streets and equity forbidden to enter. And even in those places where the profession of steadfastness in the faith is still retained, and where the saints were known, "How good and pleasant it is for brethren to dwell together in

unity," an apostle might be provoked to demand, Where is the blessedness that ye once enjoyed? If from the church collectively the saints turn to examine their own individual evidences to confirm their hope and confidence that they shall at last be made more than conquerors they find that in them that is in their flesh, dwelleth no good thing. Truly the night with darkness that can be felt sets in upon them and again they cry out "Where is the Lord God of Elijah?" O, that I knew where I might find him. During all these trials and discouragements, the enemy seems to flourish like the green-bay-tree; the eyes of anti-christ stand out with fatness and Zion's enemies boast that they have more than heart can wish. Proud Babylon sits a queen and protests that she is not a widow, all her merchandize commands a ready market in every port of the world, she can sell the most silly and senseless of her heresies to any of the numerous stock-jobbers in divinity for a higher price than Judas asked for our Lord. Her witch-crafts, priest-crafts and sorceries are sought after and preferred by the great mass of professors of christianity before truth or righteousness.

All this, and perhaps we have not colored the picture as highly as we might, is calculated to dishearten the children of God—But Hark! It is the voice of her Beloved! Behold he cometh; leaping upon the mountain and skipping upon the hills. He is seen in flaming fire, and revealed from heaven to execute vengeance upon his enemies, and to be admired in all who love his appearing.

"In robes of vengeance flies your God,
To pay the long arrears of blood!"

A mighty angel sinks a millstone with violence into the sea, and in the name of the Eternal God, declares that thus shall Babylon sink and rise no more. The artillery of heaven is now brought to bear upon that greatness which reigned over the kings of the earth. Her hour has come, God has judged her, and in burning wrath has launched his thunderbolts upon her guilty head! She reels, she falls, she is smitten, and reels—she totters to her fall—Her agonizing merchants strive in vain to avert the blow. Her fattened clergy and her speculating tradesmen bewail her dreadful doom.

"See troops of mourning merchants,
And tradesmen stand aloof;
They wring their hands in anguish,
And cry this awful truth,
Alas! alas! she's fallen,
And all our wealth is gone!
There's none to buy our purple;
We're utterly undone,
The Lamb now stands on Zion,
And saints before him bow,
Great God, we own thy judgements
Are just and righteous too."

JEREMIAH MOORE.

In her was found the blood of prophets and of saints, and of all that were slain upon the earth. And her judgement is sealed, and the saints are avenged. And now let us contemplate the glorious triumph of the saints of God. Those very saints who had so long groaned being burdened, have now come up out of great tribulation—and have washed their robes and made them white in the blood of the Lamb, now hail the marriage festival in which they are to participate. Their mourning days are ended—the veil is removed, and with unclouded eyes they now behold their God, and with a mighty shout acknowledge, the absolute power, dominion and government of their God and Savior, and rejoice exceedingly now to witness that Jehovah reigns, and that he has reigned over all the powers of darkness, setting bounds to the wrath and wickedness of men and devils, and suffering them to proceed no farther in the

iniquitous course than what he, designed to overrule to the advantage of his saints, the confusion of his enemies, and to the glory of his great name. *Let us be glad and rejoice.* A clear understanding of the reigning power of God, subduing all things unto himself, and working all things after the counsel of his own will—directing the destiny of all events of all beings and of all worlds, so that a sparrow cannot fall, nor a hair of our head be lost, amidst all the seeming confusion and tumult that prevades the finite understanding of the sons of men. In this then let all the saints be glad and rejoice, here we may confidently rest—For we know that all things do work together for good to them that love God, to them that are called according to his purpose. But another incentive to joy and gladness is *for the marriage of the Lamb is come and his wife hath made herself ready.* The church is here regarded in the relationship of both bride and wife. Eve was the wife of Adam, when embodied in him, and when God called their name Adam, and she was the mother of all living before the birth of any of her progeny, and in this we understand that Adam was the figure of Christ and Eve of course was a figure of the church, *created in Christ Jesus unto good works*, which God had before ordained that they should walk in them. The church was recognized as the wife—from of old. Isaiah assured her that her Maker was her Husband, many ages before his advent to our world. But still a marriage supper is here spoken of—and she is to be publically recognized as the wife of the Lamb of God.

And his wife has made herself ready. How? Or what has she done to make herself ready? Do not these words imply that the preparation for this union devolves upon the church? The scriptures declare that the preparation of the heart and the answer of the tongue cometh both from the Lord.—Wherein then are we to understand that she hath made herself ready? The next verse explains the matter. "Unto her was granted that she should be arrayed in fine linen, clear and white; for the fine linen is the righteousness of saints." The preparation intended, evidently consists in her being clothed in the pure righteousness which was granted unto her, dispensing with all the filthings of her own righteousness, by which she has done, she is now invested in that granted or imputed righteousness with which she is clothed by her Lord. Her own testimony is, "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 jewels." Isa. lxi. 10. This robe is compared to fine linen, clear and white—and it is put upon her, and in it she is made the righteousness of God, in Christ Jesus her Lord. This is the essential preparation; this is the wedding-garment; in it the bride stands without blemish before the throne—without it she could not appear before God and live. All tears are wiped away from her eyes, the reproach of her widowhood is taken away—Her Husband takes her by the right hand, and gives the pledge, because he lives she shall live also.

But we must leave the subject for the present hoping that what we have written may not darken counsel, but be blessed to the edification of brother Smith, and all who read, for Jesus sake; and may it be our happy lot through grace abounding to the chief of sinners, to stand accepted among the happy when Christ shall call them home.

QUERIES.

Will brother Beebe the editor, or some enlightened reader give scriptural answers to the following questions.

1. Has man by nature such a thing as a soul in distinction from his spirit and body?
2. If so is that soul immortal?
3. If immortal, is its immortality derived from Adam, and how shall we reconcile the idea with the declaration that Christ only hath immortality?
4. If he has such a soul and it is not immortal does it return to dust with the body?
5. If he has no such soul, what is it that lives and suffers after death?

Explicit answers to the above questions and the presentation of some consistent theory upon the subject will relieve the minds of

MANY BAPTISTS OF VIRGINIA.

REPLY:—to "Many Baptists of Virginia." In answering the queries presented according to our ability, we will notice them in the order in which they are stated.

1. By nature, we suppose our brethren mean, in an unregenerated condition, or before being born again; but whether they intend to be so understood, or mean to refer to the natural state of man before he became a sinner, does not, in our view materially effect the questions. We believe that in every condition of man he has a soul, and that soul, although we are unable to define it, is something distinct in itself from the spirit and body—though in his earthly existence man is fully connected with both. If we are called on to define that distinction we shall frankly confess that we can no more do it than we can define the soul itself, but we are happy to assure our brethren that the "Word of God which is quick and powerful," can divide asunder the soul and spirit; and our Lord Jesus Christ has settled the matter as to its being something distinct from the body, in his admonition; "Fear not him who hath power to kill the body, and afterwards hath no more power; but fear him who hath power to destroy both soul and body," &c.

2. The soul has an interminable existence, cannot cease to be; but the scriptures nowhere, that we are aware of, calls that interminable existence immortality. The words, *Immortality*, and *Eternal Life* are synonymous in their scriptural definition, and mean something more than that the soul shall continue to exist forever—No soul has ever possessed immortality, in the sense we have stated, until born again. His mortal existence he has derived through Adam; but if a subject of immortality, he has derived Eternal Life from God, through Jesus Christ; for the gift of God is eternal life, (or Immortality,) through Jesus Christ, our Lord. And Christ also says of his sheep, "I give unto them, eternal life, and they shall never perish." &c. Hence, we answer the second question—that the soul of man in a natural state, is possessed of a never ending existence; but until, or independent of regeneration, that soul is not in a scriptural sense immortal, that is he is not a partaker in Christ of that immortality, which the scriptures declares that he who is the only and blessed potentate—only possesses.

3. Those who in regeneration become partakers of immortality, derive it from Christ, and not from Adam, for Adam was as dependent on God for it, as any of his sons can be; but Christ who only hath it, is the Way, the Truth, and the Life; and no man cometh unto the Father but by him.

4. We have already suggested that the soul of man, in an unquickened state—or in its destitution of what the New Testament denominates Immortality, Eternal Life &c. cannot cease to be when the body dies, but at the death of the body passes into a state of interminable misery, where the worm dieth not, and the fire is not quenched; but this state of unutterable wretchedness, and interminable existence, is not called Immortality or life; but we are informed that “this is the second death.”

5. The last question is fully answered in our replies to the preceding four. The natural soul of man, derived from the Creator through Adam, generated with the body and animal spirit of man, corrupted with sin, and under the wrath of the law, is without true immortality, but of perpetual existence, and must interminably suffer the vengeance of eternal fire.

In accordance with the request of our brethren we have endeavored to be as explicit as our limited understanding would allow, but to the request that we should “present some consistent theory upon this subject,” we respectfully refer our dear brethren of Virginia and elsewhere, to a certain book called “The New Testament, of our Lord and Savior Jesus Christ.” The theory therein contained whether we understand it or not, it is certainly consistent.

OBITUARY.

At the regular meeting of the Warwick Baptist church on Saturday the 27th day of March 1852 the following resolution on motion of Deacon James Brook was unanimously adopted.

RESOLVED—That the Pastor and clerk of this church prepare for publication in the “Signs of the Times,” a notice of the death of our highly esteemed and venerated brother Deacon JAMES BURT, expressive of our sense of the loss the church has sustained in his death.

In the last number of the Signs a brief notice announced to its readers that Deacon James Burt was no more. The sentiment which has pervaded the mind of its readers who were acquainted with him has doubtless been, “That a great man has fallen in Israel.” But his life was mercifully extended far beyond the allotted age of man and at a good old age he has been gathered to his fathers as a shock of corn fully ripe. It may truly be said that his memory is blessed, and his example remains to animate and encourage the living, for he truly adorned the doctrine of God his Saviour in all things.

Born while our country was a colony of Great Britain he was first entering upon manhood, when the groans of an oppressed people called upon her sons to defend her against the insolence and tyranny of an arrogant foe, and before he was sixteen years of age his name was enrolled among the defenders of his country but he was not called into actual service until about two years after, when he entered the army and faithfully served the cause of freedom until the close of the war.

Soon after the restoration of peace, he was again called into public life and for about a quarter of a century in the Assembly and Senate aided in enacting those laws which have contributed to place our State among the first in the Union.

Few among his contemporaries, acquired and maintained a more elevated character for honesty integrity and patriotism while his statesmanlike qualities and ability as a public speaker placed him in the front rank of patriots and statesmen. But it is as a member of the church of Christ that we can view him with the greatest satisfaction, valuable as his services were in the field, and in the public councils, called at an early age by the grace of God he made a public profession of his faith in the Lord Jesus and before he was twenty two years of age, became a member of the Warwick Baptist church. The date of his election to the office of deacon is not known, but he is mentioned in the records of the church as holding that office in 1790, and as long as the powers of his body and mind retained their vigour, he discharged his official duties to the entire satisfaction and great advantage of the church. He was peculiarly qualified to maintain the discipline of the house of God and in all cases

requiring the action of the church his voice and counsel pointed out the course to be pursued to promote the honour of Zion's King, and the peace and harmony of the church. No man was more extensively known among the Baptists, and none more universally revered and respected.

His house was ever open to the brethren and was the home of ministers where they were always welcome and but few left without some substantial token of his regard. Abounding in that charity which hopeth all things and led him to look with leniency upon the failings and faults of others he yet was quick to discern and prompt to expose error, as he was ever able and ready to defend and vindicate the truth; and those who in his presence attempted to introduce among the baptists the errors and delusions which have assailed the church received from him a rebuke, which while it effectually deterred them from their purpose they never could forget.

It has frequently happened that the church of which he was a member has been for a season destitute of a pastor. At such times he was ever ready to stand in his place and his brethren have often remarked that an exhortation from him was as edifying as a sermon. In those difficulties and trials, through which the church was called, to pass some years since, his voice was always heard upon the side of truth and to his influence is to be attributed in a great measure, the failure of the attempts which were so long and perseveringly made to draw the church away from the simplicity and purity of the gospel.

He retained his mental and physical power, to an advanced period of life and until he had attained the age of nearly ninety years was seldom absent from the house of God.

During the last three or four years, his hearing had become so much impaired that he could enjoy but little satisfaction in attending meeting and often remarked that if it was not for filling his place he might as well remain at home. For about two years he has seldom attended meeting but has been able to ride out and visit his friends, last fall he went on a journey which occupied several days to visit some distant relatives and friends. Soon after his return his powers both of body and mind yielded to the influence of time, and for some weeks previous to his death he did not leave his room. He did not suffer much acute pain but appeared to waste away gradually, conversing but little yet fully sensible that the time of his departure was at hand, and calmly awaited the summons to the world of spirits.

A few days before his death he called his son to the side of his bed and gave him his last instructions relative to his burial and some other matters, and soon after sunk into an unconscious state in which he remained until about one o'clock in the morning of Wednesday March 17, when without a struggle or a groan he yielded his spirit into the hands of him whom he had faithfully served for more than seventy years. “Precious in the sight of the Lord is the death of his saints.” The poet's language will truly apply to him.

“His youth was innocent; his riper age Mark'd with some act of goodness every day
Faded his late declining years away
Cheerful he gave his being up and went
To share the holy rest that waits a life well spent.”

“He is happy, freed from sorrow,
Freed from sickness and from pain;
Dwelling in his Father's presence
Where the heart can feel no stain.
Mingling with the saints in glory,
Treading where immortals tread;
Standing in the courts of heaven,
Where no parting tears are shed.
Many a year he has been treading
On the threshold of the grave,
As a withered leaflet parting
From time's ever fleeting wave;
As a leaf that fall in autumn,
Gently to his rest he fell.
Mourners, do not weep above him,
Jesus doth all things well.”

“O! be glad that he has entered
Safely his eternal rest;
O! rejoice that he is folded
Closely to his Father's breast.
He was old and weak and weary,
Life for him had lost its bloom;
Weep not for him, he is happy,
Happy with his God at home.”

Hyde Park, N. Y., March 9, 1852.

MR. BEEBE:—Not quite eleven moons ago the remains of our beloved mother were laid in the grave, and now it is my melancholy lot to record the death of our loving and be-

loved father, SAMUEL ALBERTSON SEN, who departed this life on Tuesday, the 2d inst. in the 83d year of his age.

He was formerly an old and highly respected citizen of the city of New York. His decided uprightness, candor, and integrity, won high esteem from all who knew him. His quiet unassuming life, affectionate manners, and his meek unostentatious virtues will live long in our memory; aye, as long as memory shall live.

Our father never made a public profession of religion; but he was a staunch advocate of the truth of the gospel. Often have we heard him contend with those of the opposite sentiment, with such force and energy that they were, in many instances, obliged to yield the point. It seemed to be his delight to converse upon the scriptures, and pore over the sacred pages; therefore we expected to have heard him say more than he did on his death bed. Being, part of the time, wandering in his mind, he talked incoherently a good deal about the *corruptions of the Church*, &c. A few days before he left us, as we hope for a better land, he called us to his bed side. “My dear children,” said he, “my time is run out, my days are nearly ended,—I see nothing before me in this world but a blank; I have passed the age allotted to man and have no farther claim on my Creator for existence in this life,—I feel resigned to his will, whether it be to stay or go; I have no bright dreams to relate in regard to my conversion or rapturous visions, no extatic scenes to dwell upon.—But this I know, I have full faith given me to believe in the scriptures, and upon their truth I found my home. Praised be thy Lord,—Blessed be his Holy Name!” &c. “I remember too,” he continued, “a long time ago I did not believe these things as I believe them now.” After talking in this way and quoting many passages of scripture from the New Testament, he at length said to us: “Now, my dear children, I wish you to do what is right, and the best you can, for the good of society, and of yourselves; but you must not depend on what you do, or can do for acceptance with the Holy God. No there is but one way provided. You must look to the merits of Jesus Christ alone for salvation.”—After this manner he talked to us. But he is gone!—We trust that the end of his long journey was peace and rest. Crowned with the glory of age, and with the majesty of years upon his brow, he has gone down to his grave. We hope our dear departed parents are re-united in that fair clime where age puts on the bloom of immortal youth; where no farewell tears are shed, and where sin, sickness and sorrow can never enter. A dreary and aching void is left in our hearts and broken household that naught can ever fill.

He retained his mental and physical power, to an advanced period of life and until he had attained the age of nearly ninety years was seldom absent from the house of God.

During the last three or four years, his hearing had become so much impaired that he could enjoy but little satisfaction in attending meeting and often remarked that if it was not for filling his place he might as well remain at home. For about two years he has seldom attended meeting but has been able to ride out and visit his friends, last fall he went on a journey which occupied several days to visit some distant relatives and friends. Soon after his return his powers both of body and mind yielded to the influence of time, and for some weeks previous to his death he did not leave his room. He did not suffer much acute pain but appeared to waste away gradually, conversing but little yet fully sensible that the time of his departure was at hand, and calmly awaited the summons to the world of spirits.

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Near Wilmington, Del., April, 6, 1852.

BROTHER BEEBE:—Please publish in the Signs, the following obituaries.
DIED—October 7, 1851, of palsy our highly esteemed sister, ELIZABETH KNOX, of New-

port, Del., aged 65 years. She had three strokes of palsy, nine months apart, and survived the last but a few days. She was a worthy member of the Old School Baptist church of the city of Wilmington.

DIED:—At the residence of her brother-in-law, brother John McCrone, near Bethel, Del., November 24, 1851, our esteemed sister, JANE FARMER, aged 75 years. Her disease was a lingering consumption. She was a member of the Bethel church. Thus we have been called to part with two of our number, one from each of the two churches which I have been trying to preach to for the last year; but the Lord does all things well. We trust it was a glorious deliverance to them, and that our loss is their gain.

It has also been our painful lot to be visited by death in my own family. Our infant son, ALFRED MANNING HOUSEL, died, of catarrh in the breast, on the 22, February aged 4 months and 24 days. His days on earth were few and afflictive; his sufferings caused us to desire his release. He has left a world of sorrow and affliction, and, blessed be God, that salvation is by grace for on this we base our hope for the salvation of infants as well as adults. The language of the Savior is sufficient, “Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven.” May we be always willing to submit to all his righteous dispensations.

Yours in afflictions and tribulation.

WILSON HOUSEL.

North Berwick, Maine, April 20, 1852.

DEAR BROTHER BEEBE:—It becomes my painful duty to inform you that the hand of death has again been amongst us. God in his providence has been pleased to remove from the church militant, to the church triumphant, our much beloved and highly esteemed sister LYDIA PENNY, wife of brother Jacob Penny who were both members of North Berwick church, sister Penny departed this life on Thursday, the 8th day of April, 1852. Aged 47 years, 11 month, and 17 days. Her disease was quick consumption. She was sick about 19 days. Her suffering during her brief sickness was great, but when death came to her relief she died without a struggle or a groan. She was quite dark in her mind during her sickness, until a day or two before she died, when the clouds seemed to break and she had a view of the Sun. She has left a husband and two daughters, and a father and mother and brothers and sisters to mourn. The oldest daughter being married and moved away. Brother Penny is left in his house with his young daughter about a year old. Brother Penny felt the stroke so heavy upon him he, thought for a few days it was more than he could stand under, but God has supported him, and he appears to be more composed, may the Lord bless him, and all his afflicted people. Yours.

WM. QUINT, JR.

N. B. In the Signs of April, first 1852 I saw an error in the obituary which I wrote of sister Merrill, where it reads wife of Dea. Thomas Merrill, it should read, wife of Mr. Thomas Merrill.

W. Q. JR.

Carroll County, Ky., April 18, 1852.

BROTHER BEEBE:—You will confer a favor on the afflicted friends of the departed, by giving the following obituary a place in the Signs.

DIED, in this county at the residence of his father, on the 2d instant, after a protracted illness of over eleven weeks, HEZEKIAH COX, son of Benj. F. and Ellen T. Cox, aged 27 years and 6 months.

The subject of this notice had reached that period of life in which the hope of future earthly greatness and happiness is most buoyant. He was extraordinarily moral and industrious, and much devoted to study. Being possessed of a fine intellect, he made rapid progress in literary attainments. But he was called from the pursuits of earthly knowledge

P. A. B.

Near Wilmington, Del., April, 6, 1852.

BROTHER BEEBE:—Please publish in the Signs, the following obituaries.
DIED—October 7, 1851, of palsy our highly esteemed sister, ELIZABETH KNOX, of New-

to another mode of existence, and he gave strong assurance of his willingness to obey that call. He said, a few hours before his death, that he felt that he had escaped the fires of hell, and was going to heaven. He was in his right mind until his last, and expressed his warm desire to see brother W. D. Ball and hear him talk. A short time before his death he desired to hear singing, and when some friends had sung the hymn that begins,

"O, when shall I see Jesus,"

he seemed much delighted, and continued in that frame of mind until the spirit deserted its tenement of clay. Thus he was taken away in the very spring of life, from weeping friends. But those who now bemoan the loss of one so deservedly dear, do not weep as those who have no hope. They are consoled by the conviction that their loss is his eternal gain. That the plant that was just budding forth, is transplanted in the celestial garden above; where the wicked cease from troubling, and the weary are at rest.

I remain your little brother, if one at all.
H. COX.

NOTICES.

To Agents, New Subscribers, &c.

New Subscribers who wish to secure all the numbers of this Volume, should lose no time in forwarding their orders, as we shall print but a limited number of extra copies.

Agents and subscribers who write to us on business should observe the following rules and thereby not only save us from great vexation and labor but also secure for themselves the direct object of their writing, viz.

1. All communications to us should come post paid as prepaid letters are subject to but little over half the amount that is charged on unpaid letters. Those who observe this rule, may be sure that we shall take their letters from the Post Office. Our authorized agents will also prepay their letters, and charge the amount to us and deduct the same from the remittances.

2. In sending new subscribers write their names and post office, County and State; in a bold and plain hand so that it can be read without difficulty.

3. In sending pay from old subscribers state the amount to be credited to each, and never fail to mention the post office to which their papers are sent.

4. In ordering the address of any subscriber to be changed, be particular to mention the name of the post office where they have been receiving as well as that to which they wish to have the paper addressed.

In ordering a paper stopped mention the name of the person and also the name of the post office to which the paper has been sent.

Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y., G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

Associational Meetings.

The Old School Baptists of Northern Pennsylvania will hold their annual Meeting, if the Lord will, with the Baptist church of Jackson and Gibson, on Saturday and Sunday, the 19th & 20 days of June, 1852, in the Universalist Meeting House in West Gibson Susquehanna county Pa. on the Newburgh and Ithaca Turnpike road two miles west of the Tunkannoc creek; twelve miles south of Susquehanna Depot, on the N. Y. & Erie Rail Road, and five miles East of the New Milford Depot on the Lackawana Rail Road. Those who come on either Rail Road will please notify the subscribers which road and on what day and which train they are coming and we will meet them at the Depot where they land with a conveyance and bring them to the meeting.

Those coming from the East by N. Y. & Erie R. R. will come to Susquehanna Depot. Those coming from the East or south by their own conveyance will call on Gabriel Everett in the vicinity of the meeting, or on Joseph L. Marsh, or Wm Blasdel in Jackson. Those from the North or West will call on Elder A. Bolch or Ichabod Hill. Or on C. A. Morse. Meeting to commence at 10 o'clock A. M. on Saturday. Brethren and sisters generally and ministers of our faith and order particularly are affectionately invited to attend.

C. A. MORSE, CHURCH CLERK.

THE BALTIMORE Old School Baptist Association, will be held with the Harford church, Harford county Md., to commence on Thursday preceding the third Sunday in May, 1852, at 10 o'clock, A. M.

THE DELAWARE Association, will meet with the Salem Baptist church, in the city of Philadelphia, on Saturday preceding the fourth Sunday in May 1852.

THE DELAWARE RIVER Association, will meet with the First Hopewell church, Hopewell, Mercer county N. J., on Wednesday preceding the first Sunday in June 1852, at 2 o'clock, P. M., and continue until the Friday evening following.

THE WARWICK Association, will be held at Brookfield, 5 miles south of this place, (Middletown) on Wednesday and Thursday before the second Sunday in June 1852, to commence at 10 o'clock, A. M.

Brethren and sisters generally, and ministers of the gospel of Christ of our faith and order particularly are affectionately invited to attend all the above named Associations.

THE CHEMUNG Association will, by appointment, hold her next annual meeting with the Chemung Church, at the residence of Nathaniel Carey, in the town of Chemung, three miles west of the Waverly Depot, and two miles north of Buckville Depot, on Saturday and Sunday, the 26, and 27 days of June 1852.

Brethren and sisters generally, and ministers of the Old School Baptist faith and order, particularly, are affectionately invited to attend.

JAMES N. HARDING.

THE ALLEGANY OLD SCHOOL BAPTIST ASSOCIATION will be held, if the Lord will, at the Baptist Meeting House in Dansville, Steuben county N. Y. on Saturday and Sunday, the 3d & 4th days of July 1852.—Ministers, and brethren and sisters of the Old School, are affectionately invited to attend with us.

P. WEST,

THE DELAWARE ASSOCIATION:—to be held in Philadelphia on Saturday, Sunday and Monday the 22—24 days of the present month, will convene at the North West corner of Vine and Fourth Street, (2d story.) To which ministers messengers and all others of the Old School Baptist faith and order are invited. They will receive a cordial welcome at the houses of brethren Wm H Crawford, 34 Marshall Street, (above Willow;) Charles Kibbey New Market Street, the first house above Vine; I. P. Hellings, 8th Street above Broadway west side; Mrs A. G. Warner, 41 Green St, above 11th. James Hardys, Mark's Lane, between Race and Arch Sts.

By order of the church.

I. P. HELLINGS, Church Clerk.

NOTICES.

THE FIRST PREDESTINARIEN OLD SCHOOL BAPTIST CHURCH OF CHRIST in Center, Rock county, Wisconsin, have appointed an Old School Meeting, to be held on Friday, Saturday, and Sunday, the 18th 19th and 20th days of June 1852, at the School house on the Telegraph line, one mile south of my house; to commence on each day a 10 o'clock A. M.

All our brethren and sisters, and especially ministers of our faith and order, are invited to attend.

By Order of the Church,

J. D. WILCOX, PASTOR.

To New Subscribers,

Such has been the increase of our subscription list, since the commencement of the current volume, that we can no longer supply all the back numbers to new subscribers.—Our back numbers from number 1, to number 6, are exhausted. New subscribers for a short time can be supplied as far back as No. 6.

TO OUR RETIRING SUBSCRIBERS.

To those who wish their papers discontinued, we would very delicately suggest, that when their time has run one quarter of a year beyond the time they have paid for, there is a balance due us, which circumstance some have (inadvertently no doubt) overlooked, in giving notice to stop their papers.

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GILBERT BEEBE,

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All moneys remitted to the editor by mail are at our risk.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., MAY 15, 1852.

NO. 10.

POETRY.

Life: what is it?

LIFE—what is it but a shadow
On Time's canvass drawr!
Now it dims and now it brightens,
As the soul-lamp pales and lightens;
Now it lengthens out before us
In youth's early dawn;
But at eve death's shade comes o'er us,
And life's shade is gone.

Life—what is it, ever fleeting
On its tireless wing?
Now a joyous happy meeting,
Kindly voices kindly greeting;
Now a farewell scene and parting
From the sorrowing,
While the swelling tear is starting
From its fitful spring.

Life—what is it but a romance,
Or a story told?
Did ye think, at that last meeting,
Hearts so soon would cease their beating;
Lips but then pronouncing blessing
Richer far than gold,
Gently pressed and gently pressing,
Would be dumb and cold?

Life—what is it? Flies it always?
Will it never stay?
Is there nought in life that's real?
Is its every scene ideal?
Is there nothing earnest in it,
Ne'er to pass away?
Will it never from a minute
Lengthen to a day?

Life—what is it? 'Tis a sojourn
In a stranger-land.
Let us not find all our pleasure,
Let us not lay up our treasure,
Let our hopes not all be founded
On Time's crumbling sand:
On the "Rock of Ages" grounded,
There they sure shall stand.

W. Randolph, Vt.

G. W. G.

For the Signs of the Times.

Wallsville Pa. April 12th 1852.

AND MANOAH AND HIS WIFE LOOKED ON.

Oh! where are now those golden days
When gospel light lit up my soul,
Like Manoah's altar, to a blaze,
And I did nothing but behold.
The force of truth my mind o'ercame,
Its life and light my bosom warm'd,
And while toward heaven rose the flame,
The angel of the Lord perform'd,
He took the things to Christ belong,
And revealed salvation mine,
Which God prepared ere I was born,
Or curs'd the rugged wheels of time.
That thoughts of mercy toward me ran,
Resolved to call by grace on earth,
And show to me Salvation's plan,
And mine to be the heavenly birth.
When called of God to know his name,
And know he'd do it to the last,
And that he justified the same,
'Twas more than I could think or ask.
To have been pardoned, I might sought,
Or like the Publican might cried,
But justified, could ne'er have thought,
Nor that the same he glorified,

CLARK NORTHRUP.

THE DYING CHRISTIAN.

O sing to me of Heaven,
When I am called to die!
Sing songs of holy ecstasy,
To waft my soul on high.

When cold and sluggish drops,
Roll off my marble brow;
Burst forth in strains of joyfulness,
Let heaven begin below!

When the last moment comes,
Oh, watch my dying face;
And catch the bright seraphic gleam
Which o'er each feature plays.

Then to my raptur'd ears,
Let one sweet song be given:
Let music charm me last on earth,
And greet me first in Heaven.

COMMUNICATIONS.

For the Signs of the Times.

Morgan Co., Ga., April 15th, 1852.

DEAR BROTHER BEEBE:—It has been suggested to me to write a few lines for the Signs, and request the contributors to the Signs to give our paper, (the Messenger,) their aid by writing for its columns, as there are so many able writers for the Signs. And we do most cordially and affectionately invite their assistance, because some of our brethren are opposed to religious periodicals, and are doing their utmost to put down the Messenger while others are very desirous to sustain it and do esteem this medium of correspondence very highly, and as we have but few able writers, if you dear brethren, would help us, we think it would much enhance the credit of our paper and greatly extend its circulation. And there are two grounds on which we claim your compliance. First because many of the southern brethren have according to their ability labored to support the Signs, many years before the Messenger was gotten up, both by their communications and patronage. Secondly, we more especially view you under obligations to help us from a consideration of the relationship existing between us, as we hope we are brethren, children of the same heavenly Father, quickened by the same holy spirit and equally interested in the prosperity of the same good cause, which is the cause of God. And surely the strong of every family should help the weak when their united efforts are necessary, and all little enough to sustain their cause and render them comfortable: so, dear brethren, do write for us and help us.

Dear Brother, while reflecting on the foregoing, a passage of scripture occurred to my mind, on which I feel disposed to make a few remarks (though my weakness has heretofore prevented me from writing for the Signs,) which if you think they will not disgrace your paper and the cause of God to place them with the very able and wise communications of the learned brethren of the North, you may do so, if not lay them by, and all is well.

The passage is, "Thou that dwellest in the garden, the companions hearken to thy voice; cause me to hear it." Songs viii. 13. He who speaks upon this occasion is the Beloved, "Whose lips are like lilies dropping sweet smelling myrrh." whose mouth is most sweet, yea, it is altogether lovely. This glorious, this divine personage, here speaks invitingly, affectionately, and in the most endearing and likely manner to be attended to, reminding the persons spoken to of their present comfortable, safe and honorable state, as dwelling in the gardens—and which is well calculated to remind them of their former exposed, dangerous and degraded state, and of the greatness of that grace and mercy that has placed them in their present happy condition, and also to lead their minds to a contemplation and adoration of the love and works of the divine and gracious Savior

through whom they are the happy recipients of such distinguishing favors.

The person, or persons spoken to, are those who dwell in the gardens, in the Churches or in the worshipping assemblies. We then take notice of gardens, as chosen spots, not because they are more fruitful, but that they may be made so, and because it is the sovereign right of the husbandman to choose what spot he pleases for his purpose and because he has power to make it fruitful, to dress it and keep it at pleasure; all of which is his exclusive privilege—hence they not only choose their gardens but inclose them, enrich them, dig them, plant or sow them and cultivate them; and also at pleasure adorn and render them pleasant and beautiful. So in like manner this Beloved has chosen his Church or Garden, not that it was more fruitful, but that it should be so; not that it was holy and without blame before him in love, but that it should be so—hence he has infallibly secured in his eternal purpose the spiritual interests of his church, and reserved all the glory to himself—for the covenant in which she and hers are secured is ordered in all things and sure; in accordance with which he hath enclosed it and made it a sure dwelling place a comfortable habitation and a quiet resting place; for, "Salvation hath God appointed for walls and for bulwarks round about his Zion," yea, "he is a wall of fire round about her and the glory in the midst;" and he saith "Go round about Zion, view her bulwarks mark ye well her towers, that ye may tell it to the generations following," yea, he saith again, "A Garden enclosed is my sister my spouse, a spring shut up, a fountain sealed." If therefore God hath enclosed her, shut up and sealed her, she is safe, if infinite power is any security. He not only has enclosed and made safe his garden, but he enriches it by his spirit, prepares it by his grace, cultivates it by his various ministrations, waters it by that river the streams whereof make glad the city of God, shines upon it by himself who is a sun as well as a shield, he adorns it with trees of righteousness or those of the Lord's planting; there the spotless lilies grow, the spices yield a rich perfume and the mandrakes give a goodly smell—it is there the beauty of budding knowledge, of faith, love repentance &c., with all similar graces resemble a fruitful orchard, Chap. 4. 9. Yet most delightful of all this precious, this sweet and lovely personage, the Beloved dwells there, it is there he "gathers his frankincense and his myrrh" and feeds amongst the lilies and spicy beds, and will continue to do so until all the "shadows flee away," and if He, my soul's delight, dwells there, it is enough, let me not go hence but let me there solace myself in love, for "his fruit is pleasant to my taste." Let mine ears ever be open to hear and my hands ready to do his blessed will, and my tongue be ready to say with the spouse "let him kiss me with the kisses of his mouth, for his love is better far than wine." But by this time perhaps the reader is ready to say like old Jacob, "It is enough"

if I had the assurance that I am an inheritor of this delightful peace, we will then enquire after the character who is so highly favored as to dwell in this favored spot. They are those and those only who have been "Translated out of the kingdom of darkness into the kingdom of God's dear Son," or those who have been cut off from the natural stock and "engrafted into the good olive tree," or as a plant have been drawn from the soil of nature and implanted in the soil of Grace. Now all who have experienced this operation do know and can well recollect the state of darkness in which they once were, also the nature of that government with which they were then delighted, they also know there was a time when this darkness became distressing and that light was given or shined into their hearts, by or in which they saw a hatefulness in sin and a loveliness in holiness, and longed after it more than the wounded hart pants after the water brook; they have lost all confidence in themselves and in their own righteousness and being thus cut off from that which is natural, they have received comfort from a divine source, and that which strengthens them now is the soul refreshing influence of divine grace; the soil in which they formerly grew is cursed and brings forth briars and thorns, but now by this supernatural operation they yield the fruits of the spirit, rejoice in hope of a connection with Christ, receive comfort from him, love and desire him, and take him for their all in all. Let none despond therefore because their carnal nature is not congenial with the soil of grace for it is only their spiritual life that is so; nor because they are so unfruitful for if their fruits are the fruits of holiness or of the spirit, this glorious gardener will purge every such branch and cause it to bring forth more fruit. Then in the next place, we take notice of those spoken of in the text under the appellation of companions, which we understand to be associates, fellows, &c., hence the Psalmist, speaking of Jerusalem, says "for thy companions' sake, I will say peace be within thy walls;" again we read of Christians as companions in tribulation, and that it is through much tribulation they enter the kingdom; again Jesus says "If ye were of the world the world would love his own but ye are not of the world but I have chosen you out of the world, therefore the world hateth you;" again he saith, "In the world you shall have tribulation, but be of good cheer, I have overcome the world." They are also companions in suffering persecutions, hence we read of some becoming companions of them that are so used (that is persecuted.) In short they are all chosen in the same divine head, purchased by the same precious blood, called and regenerated by the same holy spirit, are supported by the same omnipotent hand, thrive by the same heavenly food, are heirs together of the same eternal inheritance, and experience the like trials, afflictions and joys together.

But what do those companions do? They "hearken to thy voice," that is to the voice of their companions or fellows, or strictly speak-

ing to the voice of the spouse. Now there are two ways of speaking, first by example in steadfastness, faith and holiness, by which many though now dead yet speak, how charming the voice of the thousands of those who are gone before, who have spoken to us by example in which the power of faith is shown, the permanence of the promises proved, high attainments in holiness manifested, victories obtained, enemies conquered, and who out of weakness were made strong &c., Heb. xi.—Their united voice should inspire us with holy zeal, inflame us with love and arm us with Christian fortitude. Then let us hearken to their voice, and like them may we speak to those of our brethren who may follow after. But secondly, the companions speak to one another by verbal or written communications and that in the worst of times, as you may see by reading the third chapter of Malachi where the prophet was describing an awful state of things till he came to the 16th verse where he says, "Then (under these circumstances or at this time) they that feared the Lord, spake often one to another and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name," hence we are assured that the Lord hearkens and hears the voice of those who speak one to another, and surely this should afford encouragement to all is dear children to communicate freely and especially as it is all recorded in the book of his everlasting remembrance and he is not unmindful of their labors of love, but often shows his lovely face to them while they are thus engaged as he did to the two disconsolate brethren as they went to Emmaus. Again we are encouraged to this pleasant employment from a consideration of the many advantages derived from it as encouragement, strength, comfort, consolation and edification &c. If then we derive such help from it and have such encouragement to it, cause us to hear it. How often do we hear our brethren and sisters express their great gratification on reading the communications of their brethren in the Signs, and Messenger, saying it fills their souls with joy and that it is the only preaching they have. O then brethren let us hear from you of the North, let us know your troubles, your sorrows and your joys and give us all the instruction you can. We are ready to hearken to your voice, cause us to hear it. But once more, hearken to the lovely, the affectionate invitation of the Beloved as he speaks in the close, "cause me to hear it." Shall the blessed Jesus speak so invitingly, and so earnestly and not be heard—shall he evidence so much regard and condescension and not be attended to? Surely not. Speak often then one to another, for the Beloved is delighted to hear.

But more particularly we understand this inviting language as an encouragement to speak often to him; as though he should say My Spouse, I am about to leave you, it is needful for you that I go away; I go to prepare a place for you," and you must of necessity remain here below you have work yet to do in the gardens, and while I am gone you must live by faith not by sight, and as you know the gardener litterly has his labors, watchings, blights, storms, troubles and disappointments, so in a state of grace, their are enemies without, and within, requiring much watchfulness; disappointments which call for great patience, christian fortitude and the exercise of a vigorous faith; ignorance demanding wisdom and knowledge; darkness requiring light; weakness, showing your great need of spiritual strength &c. And as

all things needful for you in all your emergencies are secured in me, therefore as your circumstances require, let me hear your voice in supplication to the Father, in my name. "Ask and you shall receive." Mine ear is ever open to all such as call on me day and night, fear not to make your request to me when your enemies press you sorely, I will rebuke them. If your faith should become weak, I will strengthen it, and if you lack wisdom, ask of me "I give liberally and upbraid not" yea "I give grace and glory, and no good thing will I withhold from him that walketh uprightly; then be not blind to your highest interest, let me hear thy voice, I am delighted with your importunity. I am not as man who may become impatient and weary with incessant solicitation, I am not only willing and ready to hear your voice, but even solicit it, that while you indulge with so much freedom in communicating one with another all our sorrows and afflictions &c. bring them to me and remember your right to this inestimable privilege is infallibly secured to you in the unchangeable counsels of infinite wisdom, through my Mediation. Though the response of the spouse in the next verse is copious, yet I hope none will censure a reply a little fanciful. We imagine we hear her say, O My Beloved, I can ask no more of thee, surely I would be most sottish stupid and insensible, not to extend my voice to thee incessantly my situation requires it; thou hast afforded all necessary encouragement, I can wholly rely on thy faithfulness and fullness; thou hast won my heart my entire affections are thine; I can patiently wait thy return, as I am assured I shall, in due time, not only see thee, but embrace thee forever, and be changed into thy likeness, and behold thy glory; not darkly, as now, but without a glass between. And while I remain here and am engaged with thee, for myself my companions shall also share with me in my intreaties for similar grace is needful for each; we all live of thy fullness, we are all interested in the mutual happiness of each other and I would not only speak to thee, but I would also speak for thee. Speak of thy glory, beauty, fullness, and loveliness, that thy name may be praised, hoping that others may yet see thy beauty and love and desire thee, and that those who do love thee may love thee yet more.

Even so, Come Lord Jesus." Amen.

JAMES W. WALKER.

For the Signs of the Times.

White Hall, April 28, 1852.

BROTHER BEEBE:—The doctrine of the new birth is of such vital importance in the great system of man's redemption, that without it no flesh can "see the salvation of God" all professed christians admit it to be Bible truth, yet the nature and effects of it are better felt than described. That mere professors should differ from true christians on it, is not strange, for, "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." Like the Jewish ruler, after Jesus had explained the necessity and nature of being "born again" they are ready to enquire: "how can these things be?"

But I think it is so plain to those who have been taught of the Lord, that "the wayfaring man though a fool, shall not err therein." The "anointing" they have received, teacheth them their own guilt and just condemnation, and that "there is none other name (but Jesus) under heaven given among men wher-

by we must be saved." This work is called "being born again" because the subject of it has already been born once of the flesh. The first birth was of a corruptible, the second of an incorruptible seed, by the word of God. It is also called the washing of regeneration, because of the defilement and pollution of sin inherited and transmitted by natural generation.

Various other terms are used in the scripture to express the same great work: such as circumcision of the heart, creation, &c. The latter occurs in Eph. ii. "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Therefore," says the apostle Paul to the Romans, "if any man be in Christ, he is a new creature: "old things are passed away, behold all things are become new." "Ye were sometimes darkness, but now are ye light in the Lord." "Ye are no more strangers and foreigners but fellow citizens with the saints, were dead in trespasses and sins "but God who is rich in mercy for his great love wherewith, he loved us even when we were dead in sin, hath quickened us together with Christ."

Thus it appears, by the power of God, the dead is made alive; the stranger and foreigner is made a fellow-citizen; darkness is made light, the man becomes a new creature, possessed of a new life, understanding, desires and affections.

Yet, brother Beebe, the Canaanites are still in the land—Diabolians still lurk within the walls of Man-soul as Bunyan has it. The Israelites were commanded on entering the land of Canaan to slay every Canaanite, so the Christian is commanded on entering into the spiritual rest, to wage exterminatory war against every sinful lust and propensity. But alas! we like Israel too often slay only a part of our enemies, and suffer the other to live, take up the cross only in part. The believer must not only "put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts," but as evidence that he is renewed in the spirit of his mind, must "put on the new man which after God is created in righteousness and true holiness."

Exhibit those good works which characterize the new man. "Add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness, and to godliness brotherly kindness; and, to brotherly kindness charity. For if these things be in you and abound, they make that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Peter 1. 5—8. In so doing we shall also comply with another exhortation of the same apostle. "Dearly beloved. I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." To the same end the apostle Paul: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God: which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. Rom. xii. 1:2. Would to God that the heavenly, exhortation, contained in this chapter might influence the lives of all the household of faith.

Yours in the gospel.

JAMES W. DUDLEY.

For the Signs of the Times.

East Rushville, O., April 27th, 1852.

BROTHER BEEBE:—Though we are strangers to each other in the flesh, I sometimes hope we are one in Christ, and I therefore take the privilege to address you by way of a communication, and to make a request or two of you. I have been reading the Signs, only a few months, and my soul has been feasted upon the communications of the bretheren and also by your editorials, so much so that the Signs are truly a welcome messenger to me. In reading the trials and difficulties of the bretheren and sisters which they experience on these low grounds, I have been greatly revived, and have felt ready to say with David, the Lord has taken me out of the mire and clay, and placed my feet upon the rock. I will therefore attempt to relate what I sometimes hope the Lord has done for me and what are my evidences that Christ gave himself for my hell deserving soul. I was born in Licking county, Ohio, February 16, 1822. My parents were poor; I was raised in a family of Old school Baptists, as an orphan child, according to the flesh, I was taught the practice of strict morality; but I was never catechised in the rudiments of what the fashionable professors in this part of the country, call religion. Although my conscience was often stung by some outbursts of sin that I could view with my outward eye, and as often promised the Lord that I would reform as soon as I should become older and settled in life, and when as I thought I should be more free from wild and wicked companions, I felt often some stings of conscience and fear of hell, and I continued in this state until my eighteenth year; when as I became more hardened in acts of sin, I sometimes concluded that there was but little if any reality in religion: for each different society of religionist contented that they were right in their way of getting to heaven, and as for the hard headed old Baptists, as they were called, I did not understand their way of preaching repentance. They were despised, and few, until on one evening in the spring of 1840, I was induced, as I thought by curiosity to take up the old bible and read for something particularly, for it was a book that I despised to read; so I continued to read until the family retired, which was an uncommon thing for me to do. As I was reading in Matthew, I came to the eighteenth chapter where Christ put forth this parable, "The Kingdom of heaven is like unto a man that sowed good seed in his field; but while men slept his enemy came and sowed tares amongst the wheat, and went his way." When I came to the tares and Christ's explanation of them to his disciples, it seemed to strike me with weight and certainty that I was one of the tares. This was the first time I ever viewed my awfully wicked heart. I retired to bed with a burden of guilt inexpressably great; but in the morning I arose more burdened if possible, than on the evening before. Immediately I began to strive to do better, and obey the precepts of the law; and then again I would try to wear my impressions away for the present, but all in vain. I had sinned against such a holy God, and I was such a sin defiled wretch, that I could see no way of justification for me. Thus I grew worse and worse, and I thought there was more hope for all others to be saved than for me. At length I concluded that my time on earth was fast drawing to a close, that in a few days I must sink down to rise no more. That I must be banished from the peaceful presence of God. But still I implored God to

have mercy on me and keep me from sinning any more against him; but if at last he should send me to hell, he would be just; and his righteous law would approve it well. My guilt increased, and my burden for seven days; and on the evening of the seventh, as well as I remember, I was sent to a neighbor's house on an errand on which I readily went; for I wished to be out alone; for I had neither company nor comfort any more on earth. Having a piece of woods to pass through on my way, when I got to it, I thought I would prostrate myself on the earth and plead for mercy once more, for it seemed to me, that the pangs of hell had got hold of me, and I was about to launch into eternal despair. My feelings at that time I cannot express. So I fell upon my face and begged for mercy. This is the last I could remember for some time: how long I cannot say, but the next place I found myself was some distance from the place, standing on my feet and praising the Lord with all my powers. It seemed to me that the very trees of the forest were praising God. All things in nature seemed changed and new: my bible was to me a new book; its cursings which were before poured on my head, seemed turned to blessings. My load of sin was gone, and I felt an assurance that God had forgiven my sins for Jesus' sake. I felt happy and thought there was no more trouble for me in this world. But alas! how different were my feelings soon afterwards. From that time to this, I find myself prone to sin and disobey my Master's will.

But I must close; though I have only hinted a few things in regard to the Lord's work with me; if indeed it was the work of the Lord.

You may dispose of this as you think best. Brother Beebe, if you have time and space please give your views through the signs, whether the tares which Christ spake of in his parable are church creepers, or the finally reprobate? or what you think they were.

Yours in bonds of love,
W. R. CLARK.

In reply to brother Clark we can only say that the field is the world, the good seed are the children of the kingdom: he that sowed them is the Son of man, but the tares are the children of the wicked one. The enemy that sowed them is the devil: and the harvest is the end of the world. Beyond this simple explanation which our Lord gave to his disciples, we have no light upon the subject. Ed.

For the Signs of the Times.

Darlington Dist. S. C. May 6, 1852.

BROTHER BEEBE:—As my mind has been for some time impressed, I will endeavor to give you some account of my past life. I have read some of your papers and my very soul has been delighted with the communications of brethren and sisters from afar off whose faces I never expect to see in the flesh, but I hope from their experiences as stated, that I shall meet them in heaven.

I was born, May 26, 1825, and in about the year 1838, my mind began to be somewhat concerned on the subject of religion. I sometimes tried to pray, but my complaint was, I did not know how to pray. I attended meetings and tried to remember what was said, especially in prayer. In this way I continued two or three years, sometimes trying to pray, and sometimes trying to leave off. I believe I loved christians all the while and desired to become one, and at length I thought I was a christian; but that was a sad mistake. At length I trust the Lord was pleased to

open my blind eyes and I then began to see my sins like mountains rising, and I was for some time almost in despair. There seemed to be no way for so vile a sinner to be saved. I was in this doleful situation for sometime, but at length I began to think myself too young, and by waiting until I became older I might learn better how to serve the Lord, and so I resolved to put it off one year. My young companions all seemed to enjoy more pleasure in the world than what I realized. Still I felt conscious that I was doing wrong. Finally it was the pleasure of the Lord to awaken me to a sense of my condition once more and I saw myself in a lost condition, my sins now seemed to be increased far beyond what they had before appeared. I cannot with ink and paper, describe my distress at that time. I was constrained to cry unto Lord both night and day; for I felt as though I stood on slippery places where fiery billows rolled below. My dear brethren and sisters will, I think, understand what were some of my feelings. I grew worse and worse until I thought that hell certainly was my portion. I thought I had sinned away my day of grace and that there was no hope for me. One night I laid down and tried to rest, but my distress was so great I could not sleep; for I really thought that I should die before morning, after all others were asleep, the blessed Savior was revealed to me, and applied these words to my mind. I am the Door, enter in by me and thou shalt go in and find pasture. Dear brethren and sisters, that was a happy night to me; but on the next morning I was afraid that it was only a dream, and throughout the day I felt as though my burden was gone, but I was not satisfied. On the next day Jesus was again presented to me with an assurance that He truly was the Door, and that I must follow him. I then was made willing to follow him, with joy that was unspeakable and full of glory. I am not able to express the joy I felt; the old song occurred to my mind and seemed to be applicable to my case.

"Jesus, my All, to heaven is gone,
He whom I fix my hopes upon;"

It was a new song to me, and this Jesus was my soul's delight. In 1847, on the 5th day of May, I related to the church the reason of my little hope and was received and baptized. I shall have to stop.—Dear brother, if you think this worthy of a place in your paper, put it in; but if not, throw it aside.—It is written by one who feels the most unworthy of all who ever attempted to write; yet I can say, By the grace of God I am what I am.

Yours in christian love.

MARTHA J. LANGSTON.

For the Signs of the Times.

Mt Vernon, Ia. March 29, 1852.

BROTHER BEEBE:—Agreeably to a promise made by brother Hume and myself, to many of the brethren and sisters, we now proceed to write them a letter through the Signs of the Times. We have had a long journey through parts of Ohio and Kentucky, and during our trip we were requested to write immediately on our return home; but as there were so many who made this request, and as we both have to labor hard, and this being a busy season of the year, we finally propose to write one letter through the Signs, and let that be addressed to them all. We commenced our meetings at Tapscott, in Ohio, and continued in that state two weeks, in which we had a happy time with the brethren, and some bright manifestations of the presence of the Lord. From Ohio we went to Boone, Kenton, and Grant counties,

in Kentucky, where, with some few exceptions, we had pleasant meetings and great reason to believe the Lord was with us. And here we will remark that the brethren we left behind wished to be informed if the Lord's presence continued with us to the end of our journey.

From Williamstown, in Grant county, we went to Lexington, in the stage, where we met brethren E. S. Dudley and T. M. Watts who kept us company until we left for home, where we arrived on Tuesday the 22d inst, having been absent from home six weeks, and having traveled 1200 miles, by Steam Boat, Rail Roads, in carriages, and on horse back. We attended 39 meetings in the 24 days we were absent from our homes.

When we left home our minds had both been sorely tried on account of coldness and darkness in matters of religion; but the visit to our distant brethren and the many evidences we received that the Lord was with us, seemed to remove our difficulties, for a while at least, and in conversation on the boat, we both had to acknowledge that we had never before enjoyed such a tour in the whole course of our ministry. But although we have had reason to rejoice in the Lord, we have also had some things to lament; to see Baptists divided and torn to pieces is truly deplorable. Sore and ample retribution will, no doubt, follow to the authors of the divisions and heresies which have produced the disorder: yet all of them say they have not changed! Not they,—But this is an unpleasant subject, so we will draw to a close by saying that when we got home we found our families well; there had been considerable sickness about; but our families had both escaped.

Your brethren, in gospel bonds,
B. B. PIPER
JOEL HUME.

For the Signs of the Times.

Clark co., O., April 12, 1852.

BROTHER BEEBE:—I am still among the living; the Lord my heavenly Father, has spared my unprofitable life unto the present moment and has continued to favor me with my natural reason, and I think he has given me a sincere heart to praise and adore his great and good name for his loving kindness to me, a poor unworthy sinner. By his mercy I have lived to see seventy four winters; and, in one thing, my mind has not been shaken for forty eight years, and that is, if I am finally saved, it will be by grace alone, and not by any good works that I have ever done or can do. I think I do know that by nature I am as prone to evil as others. Often I have dark seasons of mind, and am brought to almost doubt whether I have ever been brought to the knowledge of the truth, as it is in Jesus Christ, our Lord. But in my darkest hours, when my little hope has seemed to be almost gone, I think the good and merciful Lord has been pleased often to give me renewing, strengthening and comforting grace, which has banished all my doubts and fears for a little season at least. David has said, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

I was well satisfied, brother Beebe, with your views on "The sin which is not unto death," &c. I think that your views and what little I wrote on the subject agreed very well. I cannot get along well without the Signs. The communications from the brethren are a great comfort to me. I hear very little gospel preaching, only what I read in the Signs.

May the Lord bless you in all your private meditations, and in your public administra-

tions for the comforting and strengthening of his lambs and sheep, is the prayer of your unworthy brother in the Lord, as I hope and trust,
JOHN HEATON.

For the Signs of the Times.

Luney's Creek, Va., May 3, 1852.

BROTHER BEEBE:—I have, for a short time, been a constant reader of the Signs, and have, at times felt my youthful heart very much comforted and built up in the faith of the gospel of Jesus Christ, in reading them. I am living with my brother who is a subscriber to your paper, and through it we receive nearly all our preaching. We are surrounded by almost all other denominations but the Baptists, they, poor hated creatures, are very few, yet few as we are, and hated as we are, we contend earnestly for the faith which was once delivered to the saints.

I have been a professor of religion but a few months, and I have, at times been almost persuaded by Satan to think I was deceived; but thanks be to God, his grace is sufficient for us. And he has promised that we shall not be tempted beyond what we can bear. O, what a glorious hope! We may be cast down, but his goodness will raise us up again.

I was baptized by Eld. A. C. Booten on the 5th of last November, and since that time have experienced many trials and temptations. I now see and know the deep depravity of my heart. It seems that I cannot do any thing but what is mixed with sin. If I know any thing, it is the greatest desire of my heart to do good; but the depravity of my nature prevents me. I would do good, but evil is always present.

Brother Beebe you must excuse this, for I cannot find words to express my feelings. I ask an interest, dear brother, in your prayers, Farewell.

Yours in hope of Eternal life.

JOSEPH S. BARBEE.

For the Signs of the Times.

Hopkins Co. Ky., March 1, 1852.

To the Elect Lady and her children whom I love in the truth, I have thought good to write unto you and exhort you to examine the things that make for your peace, in order to which we would do well to examine as much as our weakness will permit, the Union between the Church and Christ her head. We learn from the word of God that Adam, is a figure of him that was to come, and that God created them male and female and called their name Adam, and he breathed into his nostrils, and he became a living soul; now the woman received life in the man, and God gave him a Law, and when the woman was formed out of the rib, Adam said, she is bone of my bone, and flesh of my flesh; and when she violated the Law she was as much him, as she was before she transgressed, and he, though not deceived, was in the transgression, as she was, for they are not twain, but one flesh. I can only view the woman in the man, for the man is not without the woman.—In this figure I view the Church in her head, all the life she has, is in him, and in the covenant she received grace in him, before the world, or before she partook of flesh and when she partook of flesh, she was then capable of sinning and when she sinned she became dead in trespasses, and in sins; but her action did not destroy the Union; hence because he loved her, in the fullness of time he appears in flesh and blood to put away her sin by the sacrifice of himself; now all that he has done, was for the church, his bride, for he loved her and gave himself for her, no man ever hated his own flesh, and she being flesh of his flesh, and bone, of his bone, he still loves her to the end as his own.—And although his people are taken captive by the devil; they are the Redeemer's and he will deliver all the lawful captives; the Lord's portion is his people, Jacob is the lot of his inheritance, he will find

them though they are in the wilderness and quicken them into life, not to make them his, but because they are sons, the Father will send the Spirit of his Son into their hearts, crying Abba Father. Then they are qualified by the spirit to render spiritual service, they have their fruit unto holiness, and the end everlasting Life; they now love God, because he first loved them, and mourn because they cannot serve him better, for they now find the spirit warring against the flesh, and the flesh against the spirit; so that they cannot do the things they would; but being led by the spirit of God, they are the manifest children of God, as is said in the Epistle of John, In this is manifest the children of God, and children of the devil; there is no concord between Christ and Belial, no fellowship between light and darkness. The Lord said, I will put enmity between thee (that is the serpent) and the woman, between thy seed, and her seed. We see here two seeds spoken of, and they have been manifested, from Cain, who was of that wicked one; and Abel that offered a sacrifice in faith; and that same enmity has been manifest in all ages of the world; the mystery of iniquity has been working; and is still working, by the spirit that works in the children of disobedience, they are a seed of evil doers, a generation of vipers, they are found warring with the children of God, satan's ministers have transformed themselves as the ministers of Righteousness; but they are under the influence of the spirit of iniquity; and are teaching the "doctrines of devils." Now let us try the spirits, for every spirit that denies that Jesus Christ is come in the flesh, is anti-christ; that is they that say that salvation is conditional; or in any way by our will or doing, deny that Jesus Christ is God, or that he can do his pleasure. Now, my dear brethren, I have often told, and now tell you again, even weeping, says an apostle, they are enemies of the cross of Christ. We exhort you therefore, to put on the whole armour of God, that ye may stand against the wiles of the devil, and that the church of Christ should be like a company of horses in Pharaoh's chariot; all pulling together: not publishing each other's faults in Gath, nor in the streets of Askelon; lest the daughters of the uncircumcised rejoice; but the church should closely examine the order of the house, and remove disorder and heresies from among them, by a regular course of gospel discipline. But should you see errors in this short epistle, or in any of the household of faith, let that charity that hides a multitude of faults, hide them, and let us not say harsh and hard things to our Father's household, "Little children love one another," and keep yourselves from idols. I desired to have said some thing that would have edified the church; but it is so feeble, and I often doubt whether I know Jesus, or am called to feed his lambs, and sheep; and if I am one at all, I am less than the least of all.—Now may grace, mercy and peace abide upon the Israel of God—Amen.

And when I look at Zion's state,
I constant feel a heavy weight;
I would around about her walk,
And of her bulwarks ever talk.

E. W. EARLE.

P. S.

Brother Beebe: I have here added a short sketch of my experience and life that I wish you to publish for the comfort of some of my distant brethren.

I was born in South Carolina, the 4th of February, 1800. In 1813 I received a hope that I was a child of God; in 1816 I told my experience to a Baptist church in Kentucky,

was received into fellowship and baptized by Fielding Wolf; I moved to Mississippi, and after many sore trials of mind, and under that impression of mind that "Wo is me, if I preach not the gospel," (which I thought I never could do,) in the year 1822, in much weakness and trembling, I commenced the exercise of what I thought was a gift, and have continued to do so; I have had many trials within, and many foes without; often persecuted by the children of Hagar, who have been in counsel with the Ishmaelites of Moab to destroy me; but having obtained help of the Lord I remain until this day, though still I am a poor afflicted sinner, and have to live by faith, and not by sight. It is a unity of faith that gives fellowship, and the elect of God alone possess it; they believe in one God, the Father, Word and Holy Ghost and though they may differ in their views as to the origin of evil, and many other things, it should not break fellowship, for it is not a matter of faith, for faith is in God; no in any thing that is opposed to him. There is one Lord, one Faith, one Baptism and but one church, and it is one with Christ, and Christ is one with God, so that the whole is but a Unit.

I subscribe myself the servant of the church and your unworthy brother in Christ.

E. W. EARLE.

For the Signs of the Times.

REMARKS ON ISAIAH XXX. 24.

[BY ELDER J. G. WILLIAMS.]

Adams county, Ill. March 7, 1852

BROTHER BEEBE:—I have been solicited by some of your readers to give my views on the above text, through the columns of the "Signs of the Times," but feeling my insufficiency for such an undertaking, I have deferred the undertaking for a long time, although I have, as I think, an idea of what the Lord designed to convey by these words of the prophet. And as, "All scripture is given by inspiration of God," and is said to be profitable, not only for doctrine; but also "for instruction in righteousness," I feel myself somewhat bound to comply with their request, even if I thereby expose my ignorance. But if I were sure that I should not darken counsel, or crowd from your columns matter of more importance, I would regard but little the reproach or censure to which I would be exposed, I hope the good of Zion is what has prompted me to be found among those who are despised as *babblers and scribblers*, by the religious world in this day of rebuke and blasphemy, wherein iniquity, error and superstition abounds, not only among the tribes of the *bond woman*, but also among those who claim the name of Baptists. Reading the 18th verse will show that God has chosen to hold to the view of his church the covenant mercies designed for the heirs of promise, and though in his parental dealings he may give them bread of adversity and water of affliction, yet shall not thy teachers be removed into a corner any more; (that is a narrow or dark place,) 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: so instead of being directed by the former notions of religion, to get it by some effort of theirs, such as seeking, or in the language of one of the *effort men*, by reaching forth the hand of faith and thereby enjoy it at will, the man of God goes on to say, "Thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Then shall he give thee rain of thy seed that thou shalt sow the ground withal, and bread

of the increase of the earth, and it shall be fat and plentiful. In that day shall thy cattle feed in large pastures. The church here appears to be the possessor of cattle and the 24th verse says, "The oxen, likewise the young asses that ear the ground shall eat clean provender, which has been winnowed with the shovel and the fan." We conclude that the *cattle* here allude simply to the laborers in the gospel field, such as Christ has instructed his church to pray unto the Lord of the harvest to send forth into his harvest to labor; for, unless he sends them and upholds them by the right hand of his righteousness, (which is the promise to his covenant children) they cannot profit Zion. Every judicious farmer, when his fields begin to whiten ready for the harvest, looks out for suitable laborers having an eye to all the departments requisite for gathering the wheat into his garner, and sees that each laborer is supplied with the necessary implements for his part of the work. And sees that they are from day to day supplied with needful food, clean provender; for the laborer must be first partaker of the fruit, and made acquainted with the rich provisions of the gospel of Christ. "For ye are in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption," So that he that glorieth must glory in the Lord. So this *clean provender* on which the servants of the church are fed is nothing less or more than the graces of the Spirit, of which they, in common with all the heaven born family are made partakers, namely "Lovers of hospitality, sober just holy, temperate, holding forth the faithful Word, as he hath been taught," that he may be able by sound doctrine, both to exhort and convince the gainsayers. Not that they can be taught this by man for the apostle received it not of men. Although the ministry claims not inspiration, yet they feel and know that unless an effectual door of utterance be given them, it is vain for even Paul to plant, or Apollos to water, as God alone can give the increase. I have often thought of John, who, in his vision, was commanded to take the little book out of the angel's hand and eat it up and although it should be sweet as honey in his month, yet when eaten it should make his belly bitter; which is witnessed more or less by all of God's servants whom he sends forth in this day of rebuke and darkness of this world. They must war against the world, the flesh and the devil, and even against spiritual wickedness in high places (some of which are called churches) against innovations upon the rights of Zion, and against the teaching for doctrines the commandments of men. Yet, although they have much of the bitter, once in a while they are favored with a rich cluster from the heavenly Vine, and are made to exclaim, Blessed be God, the Father of mercies and the God of all comfort who comforteth us in all our tribulations that we may be able to comfort them who are in any trouble with the same comfort wherewith we are comforted of God. This is the only way in which we expect the under shepherds will ever be able to feed and comfort any of God's children or lambs, it is only as God shall speak through them as vessels of his earthen vessels, of the unsearchable riches of his grace, which is sure to all the seed. The Master has said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." So in the promises of our covenant keeping God above, must Zion look for help.

And now, brother Beebe, and all who read these scattering remarks, I feel as though I had only glanced at some of the more impor-

tant ideas embraced in the text; but, such as I have, give I unto you. Should one of our Father's little ones, especially one whom he has called to labor in his husbandry be comforted or encouraged thereby to press forward in the discharge of their duty, I shall be more than compensated. We are aware that oxen, in a literal sense, are not always well fed, by their masters; but are often abused with blows over their face and eyes, when they merit better treatment; but it is not so with the Lord's oxen; although in taking a retrospective view of their wanderings, they see that they have been chastised, even as bullocks unaccustomed to the yoke; yet O how kind the parental hand that has directed the rod. He has still led them about and instructed them, and kept them as the apple of his eye. In all their afflictions he was afflicted, and the angel of his presence saved them, in his love and in his pity he redeemed them, and carried and bear them all the days of old. Again, He has graven their name in the palms of his hands, and their walls are continually before him, which are the bounds of their habitation and journeyings while here below.

Brethren and sisters, for the present, Adieu. Do with this, brother Beebe, as you think best, without fearing to wound my pride by making such remarks upon it as your better judgement may dictate, for I feel that but little if any thing of importance has been said upon the scripture under consideration. Yours in hope of deliverance through that grace which abounds to the chief of sinners.

J. G. WILLIAMS.

For the Signs of the Times.

Greene county, Pa., April 1, 1852.

BROTHER BEEBE:—In continuing a relation of my experience, I will commence where I left off. If it was the Lord's will to bring me, I knew the way I had to come. This information I thought I had received, viz. I had to be driven to despair with my guilt and sin upon me, before the Lord would appear to my relief. This was with me at times more or less as I would try to pray and beg the Lord to have mercy on me. My heart was stubborn and hard as adamant; I could not find a heart to pray, though I desired to do so.

I wanted to repent, but could not; I saw the necessity of prayer, but only words without feeling, from an unfeeling heart. I saw the great distance I stood from God, with my sins innumerable before me; but could not find that contrition of soul I desired, or that softening of a hard and obdurate heart none of these came to my relief, and I was wretched in myself; but not to that despairing condition, I thought I must be, if it ever pleased the Lord to bring me. In this situation I remained near three months. One evening I rode to a neighbour's house, and not the least thought of the Lord's shewing his mighty power, for I was not to where I must come if he ever brought me; I was sitting in the room with one person, during which time I picked up a Hymn Book, and tried to sing a hymn, and while doing so, a power which can never be described, came suddenly upon me and ran all through me and such was the effect, I cried, Oh! Lord and burst into a flood of tears, and cried heartily; the person came to me and asked me what was the matter. I think I told the person I did not know; and felt in a moment I had been childish and felt ashamed for crying, in the presence of any one, and to all human appearance without a cause. I immediately left without saying good bye, and went off cry-

ing and felt as if I could cry for joy, but knew not what my joy was for. I wanted no one to see me weeping; I went home and went to bed, ate no supper, spent much of the night in tears and when morning came, my soul relents felt, and my stubborn heart was subdued, and I felt, if I had any enemies in the world I wanted to see them and be at peace. — This was on Monday morning and I had to go where I was teaching a three months school, I saw a poor dumb brute for an offence his life was sought, I pitied him, I approached the place where I boarded, the first words from the family, What is the matter, have I done any thing to you? &c. I tried to quiet them by saying—No., but they saw something and said I was going deranged, but to return; I continued in this weeping condition three or four days, more or less, and even before the end of three, I felt my sins as I had never felt them, and all this time not one thought, "I have blessed him, and he shall be blessed," for I had not come the way I had learned. I could now call upon the Lord weeping, which I could not do before, and shortly I thought I had come to the very place where I was to come if the Lord ever brought me; and in secret I cried to the Lord, and looked to him for relief. Yes, I expected to see some light, or hear some voice, whereby I should know my sins were forgiven. But I looked in vain. Panting under the burden of my guilt, I embraced every opportunity of secretly calling upon the Lord. When walking, the earth under me seemed to tremble, and I feared that it would give way and let me sink into everlasting misery.

As my expectations failed, I became the more distressed, and saw more plainly what a poor worm of the dust I was, being both blind and dead, depraved, base and mortal, and the vilest of all mortals; if there were worlds on worlds of people, they all had a better prospect of salvation than I had, it could not be that God would ever look in mercy down on me, but leave me to perish in my sins, which was perfectly right and just. But although this was the case, and I unworthily to take his name, or to call upon him for mercy, I could not refrain from crying, Lord, have mercy on me; I have repeated that prayer more times than I can number. This was my situation for months, sometimes trying to pray for pardon, and sometimes trying to give up all hope, and at one time, thought I would go back into the world, and get rid of my troubles, I tried it, but found my troubles greater than before. I tried once to amuse myself with a violin; but O, it was sore to me, I thought on going to bed that night, I saw fire go through my room, and I could not go back, and I would try to go forward but was no better, I tried to stand still and sin as little as possible as long as I lived; and if I should die and go to hell, I thought God was just. But I could not stand still; again I must go and beg for mercy; but without avail, until, one day away in the woods, I tried to pray but found no relief, I fell upon the ground like a child. All hope seemed to be gone and I inevitably lost. These words came to me, "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit." This gave me considerable comfort and I felt some hope and retired from the place; but it was not long before my sins were upon me, and I could not think that I was a christian. To stop, by the way again I thought I must be good, and if I should become a christian I would be free from sin. If ever any poor creature tried to

live free from sin I did, and when I went to try to pray, I felt too vile to make the attempt, and promised that when I came there again I would not be so: but when I came again, it was the same, and I made the same promises. For months I continued looking for holiness, until I went to Eastern Virginia, where I had left; the baptists there had learned that my mind was exercised, and they enquired concerning my exercises. I felt bad, and gladly would have been away from them but I told them I was a sinner. Eld. Z. J. Compton told me that I would never be rid of this body of sin in this world, and he thought it my duty to be baptized, but I felt too sinful. After some delay however I consented and offered myself to the church at South River, Warren Co. Va. and was received, and on the first Sunday in August 1849, I was baptized.

I have received much comfort from these words, I will bring the blind in a way they knew not," &c. I conclude this letter by saying, I am still the same sinner, I have not yet got to be good, neither do I expect to in this world; but I trust I shall be holy, as God is holy if I am saved at all: but it will be all of grace abounding through the Son of God.

Yours in hope of Eternal Life, through Jesus Christ our Lord.

J. A. CORDER.

P. S. I had thought of saying something of my attempts to preach; but as my paper is full I will defer it until another time.

J. A. C.

For the Signs of the Times.

Brown Co., Ill., March 8, 1852.

BROTHER BEEBE:—Having read many communications from the dear brethren and sisters in the Signs setting forth the dealings of God toward them, it has seemed good to me also, to give a reason of the hope that is within me, also the present prosperity of Zion, in this part of the world.

I was born in the year 1810, raised by pious parents, my father being a Regular Baptist minister. I lived a moral life and had many serious thoughts on the subject of religion, but nothing was fastened on my mind as a nail in a sure place, until the year 1841, at which time I saw what was my state by nature, which produced a restlessness with me by day and by night until I had given up all hope of salvation, unless it should be freely bestowed on me. My cry was, "Lord be merciful to me a sinner," and "Lord save, or I perish." I had no fear of hell, but the thought of being separated from God and his people caused my grief. One evening, after I had been trying to pray to God for mercy, these words were applied to me. "Ask, and it shall be given. Seek and ye shall find." &c. In an instant my burden was removed, and for a moment, I was made to rejoice; but as soon as I could resume my presence of mind, I began to reflect on my situation, I came to the conclusion that it could not be the forgiveness of my sins, though I felt as light as if I had never known sin. Now I began to think that I was in a worse condition than before; for my burden was gone, and I had no hope. Here I went to work to get my burden back again, but I did not succeed. It would make my communication too lengthy, were I to give a statement of all my travel from that time until I united with the church. — It was some weeks before I had a hope, my change was so different from what I had expected that I could not feel satisfied that there was any reality in it. I had thought that I should be entirely clear of sin; but found within me a hard and deceitful heart, and a mind as wandering as the fool's eyes. My desire was to do good; but the good that I

would do, I did not, and I came so short in every thing desirable, that I thought my exercises a delusion. Still I was compelled to acknowledge that there was a change in me. But I had forgotten that the blind were to be led in a way they knew not. I was convinced that it was my duty to follow the Savior in the ordinance of Baptism; but a sense of my unworthiness kept me back for three years, during all of which time my desire was to be with the people of God. My love for them was so great that I could no longer remain away from them, and in March, 1844, with my wife, and two others, I offered myself to the Mt. Gilead Regular Baptist church and was received and baptized by Elder John Harper in which I hope I received the answer of a good conscience towards God. — I there thought that my troubles were all ended, but I was again disappointed; and I am taught by daily experience, that trials and temptations are the lot of all God's children here below, I am more and more convinced that without Christ I can do nothing.

My sheet being nearly full; I will drop a word for the encouragement of my brethren: for it may be with many of them as it is with us; the proclamation has long since gone forth, that the Old Baptists will soon come to naught, and no more be known. But we believe that those who make the proclamation should be numbered with the false prophets. Our reasons for believing so: are as follows.

First, We believe the doctrine which we hold, to be the same which was taught by Christ and his apostles, and that the kingdom was set up by Jesus Christ, and shall never be destroyed but it shall stand forever, and we understand Christ's visible church to be that kingdom. And that church has existed from the time of her organization to the present—and though not always called by the name Baptists, but in the dark ages she was called, by a variety of names by her enemies, as Novations, Waldenses, &c. she has existed in her identity and peculiarities down to the nineteenth century. And we have the doctrine taught by the Old School Baptists now which has ever distinguished the church of Christ, which is, Salvation alone by free sovereign and unmerited grace." "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God."

Secondly, We believe his church and kingdom will remain on earth as long as time shall endure, for Christ has said. "Ye are the salt of the earth and as soon as that salt shall be removed, time will be no more.

Brethren, for some years past it did seem as though we were coming to nought sure enough, in this part of the country; but thanks be to that God whose eye is ever over the righteous, and whose ear is ever open to their cries, for he has once more visited his people in this part of the world, and has caused many to come forward and tell what great things the Lord has done for them. Yes, even here west of the Illinois River Eld. Martin Doty (our minister) within the last ten months has baptized 31, and Elder Hogan has also baptized quite a number; and on the East side of the river their increase has been even greater than ours, thus you see the Lord is carrying on his work over all opposition, and will continue to carry it on, for the foundation of God standeth sure, and the Lord knoweth them that are his.

I am your unworthy brother in Christ.

J. HARPER.

P. S. Please give your views on the second coming of Christ, and the end of time, or the judgment day, and with what body or form the wicked shall there appear, and what shall be their final destiny.

JAS. HARPER.

EDITORIAL

MIDDLETOWN, MAY 15, 1852.

Remarks on Acts ii. 21.

"And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."

In obedience to the request of a correspondent we cheerfully offer the following remarks on the passage proposed for consideration. This text was quoted by Peter and the Eleven from Joel ii. 32. in the memorable sermon on the day of Pentecost, and by Paul, Rom. x. 13, and from the repeated use made of the words by inspired prophets and apostles we may infer the importance of their true import. Whatever inference legalists and arminians may draw from the text we understand it to embrace the following important points, viz.

First, The absolute and irrevocable decree of God, that certain things clearly defined were ordained of God to come to pass. The mouth of the unchanging God had spoken it by the prophets and therefore its certain fulfilment was unavoidable. God by the holy prophet does not say, it may happen to be so, or it shall if the people desire it, but absolutely, it shall come to pass. In this essential particular, as in all others, the true God is distinguished from all the gods of heathen or nominal worshipers. Declaring the end from the beginning," and saying, "My counsel shall stand and I will do all my pleasure." There is no half-way or middle-ground to be occupied in regard to the matter, we must either admit the things declared in the text were foreordained of God, and therefore as sure to be accomplished in their time as it was certain that God had declared them, or else we must take the broad ground of open infidelity and say that we do not believe the plain declaration of God himself. As much as some people seem to be shocked at the idea of predestination, in its absence, there never could have been any predictions made by the prophets. No man on earth can possibly disbelieve the doctrine of foreordination, and at the same time regard any of the predictions of the prophets of the Lord as any thing more than uncertain conjectures. Upon no other principles can we rely upon the accomplishment of prophesy, than that God has before ordained its accomplishment. Our Lord Jesus Christ has assured us that "Heaven and earth shall pass away, but not a jot or tittle of his word shall fail until all is accomplished, and also that all that is written in the law and in the prophets, must be fulfilled. If God says any thing shall come to pass, is not the saying, being uttered by him, in itself a decree? If not what is a decree? we mean, of course, in the common acceptance of the term. We do not contend that it has the form of a precept, but rather of predestination beyond the possibility of any failure. But—

Second, The text emphatically declares two things which were before ordained to come to pass, namely, that the name of the Lord should be called upon, and that they who call upon him shall be saved. It is as certain that they should call upon him as that they should be saved, and if we say that either their calling on his name, or their salvation was uncertain, we say in substance that God knew not whereof he affirmed when he declared that it should come to pass. God has made provision for the fulfilment of this declaration and such provision as cannot fail to secure the final result. He has promised to quicken his people and to pour out his spirit upon them, and that they shall call upon his name, and in the fulfilment of the gracious

promise he has sent forth the spirit of his Son into the hearts of his children, crying Abba, Father, and by this witness identified the heirs of promise. And the apostles, full of the Holy Ghost, in the immediate connection of the promise quoted from Joel the prophet, bore testimony, "The promise is unto you, and your children, and to all that are afar off even as many as the Lord our God shall call." The promise of God and the provisions of grace and salvation as fully embraced them before they were called as afterwards; the promise was to as many as he should call, not as many as had received the call. Not those who had drawn near unto him, and by some kind of instrumentality brought themselves within the range, or hearing of his call but all that were afar off, no amount of distance can place them beyond the power of his call. He calls his own sheep by name, and Christ says, My sheep hear my voice, and I know them and they follow me; and I give to them eternal life, and they shall never perish; the dead shall hear the voice of the Son of God, and they that hear shall live. They 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," Rom. viii, 29, 30.

Third, In bringing this immutable purpose to pass, those who are embraced in the purpose, who are saved and called, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began, to call upon his name and that too, because God has purposed and promised that it shall be so. The promise of salvation is not to all who may say or read prayers; for God is a Spirit and they that worship him must worship him in spirit and in truth. He will not hold that carnal hypocrite, guiltless, who takes his name in vain. And the sovereign Judge has already pronounced upon those worshipers who teach for doctrines the commandments of men, that their worship of God is vain; therefore so far as they make use of his name taking it on their lips they take it in vain, and he will not hold them guiltless. "How shall they call on him in whom they have not believed?" Seeing that whatsoever is not of faith is sin: and without faith it is impossible to please God, and the apostle testifies that faith is a fruit of the Spirit and the gift of God, and is the faith of Jesus Christ, and of the operation of God. "And how can they believe on him of whom they have not heard?" "And how can they hear without a preacher?" There is but one preacher who is able to make the dead hear his voice; but we rejoice that there is one who can make the dead hear his voice and give to them eternal life, and that one is sufficient, his people shall all hear his voice and they shall all come unto him and none of them shall perish. When he has called, quickened and made them alive, his spirit helps their infirmities, and he pours upon them the spirit of grace and of supplication and they are divinely qualified to pray with the spirit and with the understanding also and to approach the throne of grace by a new and living way which their God has consecrated for them through the veil, that is to say his flesh. Hereunto they come boldly, to ask for mercy and find grace to help in every time of need.

We have hinted that to call upon the name of the Lord in the sense of our text is something more than, and essentially different from forms and ceremonies.—Not every one that

saith Lord, Lord, shall enter the Kingdom. No man can call Jesus Lord; but by the Holy Ghost. Although they may say Lord, Lord, and articulate solemn words, and even like the carnal Jews, draw nigh to God with their lips, and have a form of godliness; yet unless they know him, and the power of his resurrection, and the fellowship of his sufferings they cannot call upon his name. They that come unto God, must have faith and that faith which no unregenerated sinner can have. They must believe that he is, and that he is the rewarder of them who diligently seek him. All this preparation of the heart and language of the tongue must come from God. The heirs of salvation are not only to call on the Lord, but upon the name of the Lord. They have an interest in his name—"This is the name where by he shall be called, The Lord Our Righteous," and as the church is the bride the Lamb's wife, she has a right in that name, and this also is the name whereby she shall be called, The Lord Our Righteousness. As Eve and all the human family had an interest in the name given to Adam; (God called thier name Adam) so in Christ Jesus, all the family (the spiritual family) in heaven and earth are named in him, and that name is full indemnity to them. It is a responsible name and insures salvation. We being bankrupted in all our human nature in our Adamic name we have no credit—can obtain none from law or justice, all hope of acceptance with God is in the name which his spirit teaches us to plead as our only reliance before the throne of God. To them this name is a strong tower into which they enter and find safty. And although they may walk in darkness and have no light; it is still their happy privilege to trust in the name of the Lord, and stay upon there God.

His name is adove every name that is named in heaven or in earth; all heaven reveres it, God the Father honors and the Holy Ghost reveals it to the glory of God, and the comfort of all the saints. But it is a name which no man knoweth, save him that receiveth it. Relying alone on this, the only name given under heaven among men, whereby they must be saved, they call upon it; trust in it; make it their only plea before the throne of heaven, and while thus confiding in it, how joyfully shall every saint in the fullness of their hearts, sing with the poet

"Jesus my God, I know his name—
His name is all my trust.
Nor will he put my soul to shame,
Nor let my hope be lost."

Apology: From a variety of causes, beyond our control, our pre-ent and preceding number are about one week behind their dates. We shall still be under the necessity of begging the indulgence of our readers until after the session of Warwick Association, as we wish to attend the Delaware, Del. River, and the Warwick associations, after which we design to increase our force in the office, and make up for lost time.

ODDITIES OF A WEALTHY MAN. Hans Wilson, of Steubenville, who died on the 21st ult. in the 82d year of his age, bequeathed in his will to his only daughter \$1000; to the widow of his only son, now the wife of Rev. Dr. Cox, of Piqua, \$300; the balance of his fortune, estimated at \$200,000, he divided in small sums to different churches in his town, and in large sums to foreign and domestic missionary societies.—*Cva. Courier.*

This kind of oddities are becoming very common at this day of fanaticism and delusion. Men who have amassed fortune by the most questionable means are persuaded

by the filthy lucre loving clergy, to believe that the robbing of their legitimate heirs, and bestowment of their property to humanly invented religious institutions, is well pleasing to God, and that he will accept it as ample atonement for all their sins.

The death beds of widows, and frightened misers, are haunted by religious swindlers, who make them believe that hell will be their portion if they do not give their property into their hands for pretendedly pious purposes. The protestant clergy of the United States are not at this day a whit behind the clergy of the Romish church in Spain or Italy, in schemes for defrauding the living, dying and those dead, under false pretenses.

CHURCH BLOWN DOWN.—During the gale of wind that prevailed on Saturday night, 28th ult., the spire of the Unitarian church at Syracuse, New York, was blown down by the force of the wind, and falling upon the roof of the church, brought the building to the ground, a perfect mass of ruins. The rear wall of the church fell upon an adjoining dwelling-house, occupied by Mr. Joel G. Northup, which was almost entirely demolished.

REMARKS.—When will the old lady who reigns over the kings of the earth, learn to build her temples wind-proof, seeing they are all consecrated to the promulgation of her winds of doctrine. The scrap copied above from a popular religious journal, says a "Church blown down," and we presume the building is as properly so called as those who professed to worship within its walls, but this we are happy to know, that the church of Jesus Christ can not be blown down. The winds have blown against her, and the storms have expended their fury for ages, and she has not fallen, because Christ has built her upon a Rock, and the gates of hell cannot prevail against her.

Within a year or two, Baptists have raised for educational purposes, \$125,000 for Brown University, over \$60,000 for Madison, and nearly \$200,000 for the University and Theological Seminary at Rochester.

If money will save souls, what a harvest may be expected. If religion be a science, and men can be educated into it, and it into them; it cannot be the same kind of religion which God has hidden from the wise and prudent and revealed unto babes.

A certain magician, in the days of Peter thought that the gifts of the Holy Ghost, for the qualifying of gospel ministers, might be bought with money. But Peter rebuked him, and said that the thought of his heart was not right.

Those Baptists who have raised within a year, 385,000, for the same purpose, were of the same opinion, with their brother Simon Magus. If the thought of his heart was not right in the sight of God, can theirs be? Or can it be proved that the unchanging God, looks on the same thing differently now from what he did then? If not, then, either the apostle Peter and all the Old School Baptists, must be wrong and Simon Magus and all the New School Baptists right or else, vice versa. Peter and all apostolic Baptists are right and all who differ from them are wrong.

MISCELLANY

Revelation and Reason.

At the bed of sickness, and in the hour of dissolution it is, that the superior claims of revelation are most apparent. Reason is here dumb, or speaks only to aggravate the miseries and render more horrible the horrors of the death scene.—No relief does it give to soften the grim visage of the king of terrors. As nearer he approaches, how the night darkens! How the grave deepens! Trembling on its verge, the affrighted soul asks what the nature of death is.—And the grave what are its dominions? the treacherous guide answers both are unknown. That darkness no eye penetrates; that profound no link measures. It is conjectured to be the entrance to eterna

and oblivious sleep; the precipice, down which existence tumbles. Beyond that gulf which has swallowed up the dead and is swallowing up the living, neither foresight nor calculation reach.

What follows is unknown: ask not concerning it; thus far philosophy has guided you without a guide, and blindfold, you must take your last decisive leap. But how the scene brightens when revelation is appealed to! As the ark of the testimony is opened, a voice is heard to say "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live." It is the voice of the angel of the covenant. His bow of promise is seen arching the sky, and reaching down even to the sepulchre; whose dark caverns by its rays are illuminated.

Behind those mists so impenetrable to the eye of reason, eternal mansions rise in prospect, and already the agony of death is past.

The wife of Michael Catt, a resident of Decker Township, in Indiana, was shot on Monday of last week, by her son-in-law, a Mr. Young, to whom she approached disguised as an apparition. Mr. Young had been previously conversing about the spiritual rappings, ghosts, &c., and it is probable was much excited on supernatural subjects at the time. Mrs. Catt, in a mood of merriment, showed herself to him, when he seized his gun and fired at her. The ball passed through her neck and occasioned death in a short time.

POWER OF IMAGINATION. A year since Elijah Barns, of Pennsylvania, killed a rattlesnake in his field, without any injury to himself, and immediately after put on his son's waistcoat, both being of one color. He returned to his house, and on attempting to button his waistcoat, he found to his astonishment that it was too small. His imagination was now wrought to a high pitch and he instantly conceived the idea that he had been imperceptibly bitten by the snake, and was thus swoolen from its poison. He grew suddenly very ill, and took to his bed. The family, in great alarm and confusion, summoned three physicians, and the usual remedies were prescribed and administered. The patient however, grew worse every minute, until at length his son came home with his father's waistcoat dangling about him. The mystery was soon unfolded, and the patient, being relieved from his imaginary apprehensions, dismissed his physicians, and was restored to health.

LARGE BEQUESTS.—The Steubenville, Ohio, papers announce the death of Mr. Hans Wilson of that city. At his death he was in his eighty-sixth year, and one of the wealthiest men in Jefferson county, Ohio. He was a native of Ireland, and began life in Steubenville very poor; but had accumulated a large property. Among his liberal bequests the papers report the following:—First Presbyterian Church of Steubenville, \$1,000; all other churches in that city, \$200 each; Board of Domestic Missions of the Presbyterian church, \$50,000; Board of Foreign Missions of the Presbyterian Church, \$50,000; American Bible Society, \$1200; Presbyterian Board of Publication, \$500; poor of Steubenville, \$500.—*Presbyterian.*

AGREEABLE SURPRISE.—The Sacramento News mentions an affecting incident which occurred in that city, not long since. A gentleman passing along the street, was accosted by a stranger who presented him with a small package, within which he found a daguerreotype opening with a spring, and exposing to his astonished vision a perfect likeness of his two young daughters, whom he had left more than a year before at the East. At the top of the picture was the inscription, "Here we are, Pa."—The delighted father was, as might be expected, completely overcome.

TOTAL ABSTINENCE FROM LIQUOR.—Turkey is a cold water country, and has been so for 1200 years, and yet Turkey is no more blessed with good morals and abundance than we are. The soberest men in the empire—the very head of the cold water church—keeps over three hundred wives, and over four hundred concubines. Since the sixth century, Turkey has been governed by men who looked upon wine as an abomination—a purple flood on

which deluded souls drift to utter darkness; and yet, notwithstanding all this, Turkey is among the worst governed and least productive empires in the world. In the whole country there is not a post office, stage coach, printing office, or a street lamp. Nothing in fact but total abstinence and opium, fatalism and rags.

A believer in the "rappings" at Mount Holly, in New Jersey, announces his intention to call upon the spirit of Sampson, to assist him in moving a two-story house, which he wishes placed about fifty yards from where it now stands.

MORE SACRILEGE.—The plundering of houses of worship has been quite extensively carried on of late. Two meeting-houses in North Chelsea, two in Hingham, and one in North Weymouth, were recently robbed of their carpets, books, and other valuables.

EFFECTS OF DELUSION.—In one of the southern towns of Herkimer, (says the Democrat,) there is a lamentable exhibition of the effects of what is called Spiritualism, in the person of a young man of fine talents, and heretofore of much promise. He believes himself commissioned to cure disease, by direction of spirits. He refuses to speak or to take food, and his friends fear he will never recover from the mental delusion.

—A son of Mr. Wm. McClure accidentally hung himself at Pilot Knob, Crawford county, Ia., on the 4th inst. He made believe to hang himself, to frighten his little sister, and while so doing by some means missed his hold, and before the alarm was given and he could be cut down, life was extinct.

FRANKLIN.—It is rather a curious incident that when the Americans sent Dr. Franklin, a printer, as Minister to France, the Court of Versailles sent Mr. Girard, a book-binder, as Minister to Congress. When Dr. Franklin was told it, "Well," said he, "I'll print the Independence of America, and Mr. Girard will bind it."

SMOKEY.—The population of Pennsylvania is 2,311,776; males, 1,167,920. Of these, 500,000 smoke tobacco, each averaging 4 cigars, 4 inches long, daily! At this rate, this army of smokers puff rising of thirty miles' length of cigars per diem, and upward of 11,000 miles per annum.

OBITUARY.

BROTHER BEEBE.—I send you for publication in the Signs the following obituary notices.

Brother SAMUEL MOORE of Loudon Co. Va. died at his residence March 8th 1852, aged near 76. Brother Moore had been for many years an orderly and worthy member of the Ebenezer Old School Baptist church. He left a widow, Sister Moore, a member of the same church, and several children, all grown to mourn his departure; for he was a kind provident husband and father. May the Lord continue to sustain Sister Moore, as he appears thus far to have done, by his grace and may their children, if consistent with his will, be brought to know and walk in the truth.

Also brother JOSEPH BLINCOE of Loudon Co. Va., died at his residence April 9th 1852, aged 73, of consumption, a disease with which he had been afflicted for about twenty years, but not so as to confine him but a few weeks before his death.

Brother Blincoe was a useful and orderly member of the Fryingpan, Old School Baptist church. He was in his last illness very comfortable in the prospect of death and hopes of immortality beyond the grave, and patient under his affliction, resigning himself for life or death into the hands of God. He left a widow, Sister Blincoe, and several adult chil-

dren to mourn his loss. May the affliction be overruled to them for good through grace.

Also, Mr. JOHN JENKINS, of Loudon Co. Va. died at his residence near Ebenezer Baptist Meeting House about the last of March 1852, aged upwards of 80. Mr. Jenkins had never submitted to baptism, though by his life and conversation he had showed himself for many years a subject of God's grace; his experience, from having frequently conversed with him on the subject, I was well satisfied with. He was a decided Old School Baptist in views, a subscriber to, and admirer of the Signs. He had for several years been so afflicted with rheumatism, that for the last few years he had seldom been able to get out to meeting. His wife at her death, which occurred some years since, was a member of the Ebenezer Old School Baptist church, as also have been three of his daughters. In his last illness his evidence and hopes of acceptance through Christ were quite clear. We may change the Catholic salutation to the dead and say, *these rest in peace*, and are blessed in death.

Though the Lord is thus diminishing our numbers, yet Zion is in his hands, and he is able to raise her again when his time to do it comes, from a few as from many; we have therefore no reason to be discouraged.

Yours as ever.

S. TROTT.

Greene Co., Pa., May 7, 1852.

BROTHER BEEBE.—Please notice the death of our esteemed brother, one of your subscribers, PIERCE LINCH. He died at his residence in Greene county Pa., April the 19th, 1852, six minutes after nine, A. M. His disease for more than a year before his death, was supposed to be dyspepsia. Some weeks before his death he was taken with a swelling in his feet and ankles, at which time he had a threatening hemorrhage in his stomach which caused the dropsy to infuse through his system, and brought on great suffering until a short time before he breathed his last; which was calmly serene without a struggle or a groan. He bore his afflictions with christian fortitude and composure and he was heard to say, he knew he would not suffer more than he deserved, or depart a moment sooner than the appointed time. Though this he knew and was not backward to confess, still a physician was called and some anxiety manifested for a relief or a cure, which brought to mind the words of the poet,

Why should we start and fear to die?
What timerous worms we mortals are;
Death is the gate of endless joy,
And yet we dread to enter there.

He seemed to have a just sense of his own vileness and the great depravity of his nature and was heard begging for mercy to be extended to him, the basest of mortals, which if felt and not learned we are sure he has gone to the climes of unsullied day; free from the cares of mortal strife. I asked him if he felt he had a hope; he answered it appeared small dark and gloomy and said to others, it was not so bright as he could wish. But often was he heard to say, "Blessed Redeemer." Thus I think as the Lord brings them in, so he takes them away; it is not his purpose to manifest himself unto all as unto some.—But, Blessed is the man whose strength is in thee, in whose heart is the ways of them.—Who passing through the valley of Baca make it a well, the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God. Psal. lxxxiv. 5—7 These were used as a foundation for a few remarks the day he was interred.

The assembly was large and much lamented the loss of so worthy a citizen; truly the poor have lost a friend and the Meadow Run church apparently an irreparable loss, and the Baptists a defender of the truth. He was baptized before the division, came out with Jerusalem through the fire, and kept the faith, and we trust, gone to celebrate that grace which brought him through. He has left a widow and a large family to mourn their loss. May the mercy and kindness of the God of Jacob be manifested to our mother in Israel that she may walk in the light of his countenance and know he doeth all things well, and say blessed be the name of the Lord. May the children if the Lord will, be brought to know him, whom to know is Eternal Life. I close by using the words of the psalmist, "Help Lord, for the godly man ceaseth, and the faithful fail from among the children of men." His age was 54 years, 2 months, and 3 days.

P. S. Since writing the above, I was called upon to write a verse for his head stone, and I have written three, which, if you see proper, you may print with the notice.

He's dead we say, and yet alive,
Believers in Christ shall never die;
He being call'd to quit his clay,
It is to go to his home on high.

His earthly house has fallen low,
And lifeless, now the soul's away
But that alone is under ground,
And he's in climes of endless day.

Though it be so, yet Christ will come,
His body be raised glorious, erect,
Join'd to his soul and taken up,
With all the chosen of God's elect.

Yours, &c.

JOHN A. CORDER.

For the Signs of the Times.

Long Meadow, Va., April 5, 1852

DEAR BROTHER.—At the request of brother John R. Burner, I send you for publication in the Signs, a brief sketch of the life and death of Sister SUSAN KEYSER, late wife of brother Jacob Keyser. She united with the Mount Carmel Baptist Church in Luray, Va. after she was married she and her, now bereft husband emigrated to, and settled in, Cooper County Mo. She took a letter of dismission with her but finding no Baptist Church of her faith and order, she united with none. Broth. Keyser writes that her health was delicate for at least 12 months previous to her death, that he contemplated sending her to the south, as her lungs appeared to be deeply affected. She gradually declined without suffering much pain, until about 3 weeks before she died, from that time she was a great sufferer, such was her difficulty in breathing that she could lie but a few minutes at a time. While she could yet speak she called her little children to her bedside and gave a dying mother's charge to be good children, she then said to her husband that she was sorry to leave him and the little children, but owing to the will of God, she left them in his care, she then exclaimed "Come Lord Jesus, come quickly." I want to die, I desire to praise the Lord for his goodness, my hope of happiness is only in the Lord Jesus Christ,—she retained her senses to the last, which was manifested by signs after she was bereft of the power to articulate. Her ransomed spirit took its flight to the mansions above on the 23d of March last. She was 26 years, 11 months, and 14 days old. She left six Children, having by death lost one, thus ended the course of brother Burner's second daughter, whose death is lamented by a numerous circle of relations and friends, both in Virginia and the far West, who deeply sympathise with brother Keyser and the motherless Children.

A. C. BOOTON.

DIED. At his late residence in Walkkill, on Wednesday morning the 12 inst., Mr. DANIEL WILLIAMS, aged 68 years. Mr. Williams was for many years a constant attendant of public worship at the Walkkill Old School Baptist church, and in experience and sentiment closely identified with that church; but although professing a hope in Christ for many years, a sense of unworthiness deterred him from making a public profession of his faith by following the divine Redeemer in the ordinances of the gospel. He was nevertheless a warm friend to the cause, and rejoiced when Zion prospered, and wept when the ways of Zion mourned.

In his last sickness (Consumption) he lingered long and probably suffered much. In our interview with him, about two weeks before his departure, he manifested an unshaken steadfastness in his faith and confidence in the Lord. His funeral, on the 13th was well attended and a discourse delivered on the occasion at the Walkkill Meeting house from 2 Cor. v. 5—7. "Now he that hath wrought us for the selfsame thing, is God," &c.

Binghamton, April 26, 1852.

BROTHER BEEBE.—Please record in the Signs of the Times, the dispensation of divine providence by which the Lord has taken from us our kind and affectionate mother, SARAH BENNETT, (relict of David Bennett.) She died on the 4th day of March, 1852, aged 52 years. After a decline of one year, she died of congestion of the lungs. For the last forty eight hours her sufferings were very great, but she retained her senses and conversed until within a few moments of her departure. She died in full hope of a blessed immortality beyond the grave. Her last prayer was that it might be the will of God, her children might meet her around his throne. It was an afflicting scene to witness her when encountering the King of terrors: but we trust she came off victorious. We deeply feel our loss, but confidently hope that our loss is her eternal gain, and we desire to submit to him "who doeth all things well."

MRS. R. M. SEYMOUR.

DIED, at her residence, near Barton, Tioga County N. Y. April 7, 1852, MRS ELIZABETH HARDING, wife of Mr. Reuben Harding, aged about 65 years. Her disease was a tumour of the stomach, of which she died so suddenly that the family could not be collected to witness her departure.

She united with the Old School Baptists church of Orange, in Orange County, about the year 1826, and from that church received a letter of dismission when she removed to Tioga county. She maintained a consistent christian walk to the end of her moral pilgrimage.

We feel deeply our loss, but we confidently believe that our loss is her eternal gain.

By request of my father.

JAMES E HARDING.

NOTICES.

PRINTING MINUTES.

Much difficulty has been experienced by many of our Old School Baptist Associations, in getting their Minutes properly printed. In some instances the clerks, and publishing committees are unaccustomed to preparing copy for the press, and the printers are ignorant of the sense intended to be conveyed by the manuscript copy—make wretched work in getting the Minutes out.

The new Post office arrangements and reduction in the rates of postage on printed matter, will enable us, with the facilities we now possess, to print Minutes correctly and in a good style on our Power Press, and forward them *post paid* to the churches where they belong in any of the States, at as cheap a rate as they can be printed at their nearest Printing offices.

Those Associations who wish us to print their minutes will forward their copy and money *post paid* to us with directions as to how many copies they desire, and how they are to be divided, and to what churches, and post offices they wish them sent and we will print them immediately, and send them, *post paid*, as they shall direct.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., JUNE 1, 1852.

NO. 11

COMMUNICATIONS.

The following letter and verses, were kindly furnished for the Signs of the Times; by our highly esteemed brother, Elder Wm. W. Brown, of Seneca county, in this State.

Broughton Gifford, (Eng.) Jan. 1, 1852.

DEAR BROTHER IN CHRIST JESUS:—Beloved in the Lord, my Father and your Father, My God and your God. I send you a New Year's Gift; not worth your acceptance I fear, but I cannot send better than I have; if the Lord shall bless it, you will not despise it. I am happy to hear, by my son, that the Lord is prospering your labors, and that you are so decidedly for the truth. Being so, those who love a *yea* and *noy* gospel will scoff persecute, and be offended. If they were offended with our Master, no wonder, that those who love a *skin deep* religion, and who cry, "Prophecy unto us smooth things" and cry Peace, Peace, should be offended when we lay the axe to the root of the trees, and cut up, and cut off their hopes. But go on and prosper. Greater is he that is for you, than all they that are against you. May the Lord make you more useful this year than the last. May many sinners be brought to weep and cry for mercy, and may you be encouraged to go forth in your Master's name, is the desire of one who is the least of all saints and not worthy to be called a beloved or a saint, and who feels himself to be but a, *bruised reed*; a *smoking flax*; yet hopes that he is a sinner saved by grace, and a brother in tribulations.

WILLIAM BLAKE.

To ELDER WILLIAM W. BROWN.

From William Blake, Shepherd of a flock of the King of Kings, folded on Mount Zion, Broughton Gifford, in the County of Wiltshire England. To his Excellency, Elder William W. Brown, Ambassador of the King of Kings at his court at Clyde, N. Y. North America.

Dear Brother in Christ, though I ne'er saw your face,
Your name is engraved on my heart;
And oft with delight, I contemplate the place,
Where soon we shall meet ne'er to part.

But Oh, to that grace which has saved us from hell,
What debtors we have been and are,
We must be content, if the whole we would sell,
To wait till we both arrive there

Yet tho' I am conscious the height of God's love,
And depths of his wisdom and grace,
Will never be known till we sing them above
I cannot but aim at his praise

Though high is the Theme, and the ransom'd in heaven
To reach it exert all their skill
For one to be silent whose sins are forgiven
Is surely more difficult still.

Look back then my soul, and by mercy constrained
Declare what thy Savior has done
When first over satan and sin he obtained
That conquest which prov'd thee his own.

A slave to the passions which fetter mankind,
And mark them as servants of sin,
And yet to self righteousness strongly inclined
My heart was both proud and unclean.

Isin'd, I repented, I promis'd to mend,
If patience I'll try and pay all,
And by future good works, myself recommend
And raise myself up from the fall.

Too often I vow'd, if the Lord would forgive
My many iniquities past,
That holy and just I in future would live,
And merit his favor at last!

But vows, when my passions recover'd their fire,
Like Sampson's green withes from his hands
Give place to the strength of unholy desire,
And prov'd ineffectual bands.

But neither the danger of hell I was in,
Nor dread of displeasure divine,
Could turn from the love or the practice of sin,
A heart so rebellious as mine.

I went on in sinning, nor could I forbear,
(Behold the 'ong suffering of God!)
Tho' conscience accus'd, made me tremble and fear,
Destruction would burst on my head.

And thus I continued to sin and repent,
To stifle conviction within;
And but for rich grace, my soul had been sent
For ever in hell to remain.

Yet thoughts of Eternity oft would intrude,
And conscience on judgment would muse;
If lost, to be banish'd from all that is good,
Tho' Eternity, my soul I must lose.

I could not take pleasure in sin as I would
The I strove, unto the last hour;
When the arrows of God, pierc'd deep in my soul,
Arrested by Almighty power.

Thus he watch'd o'er my path when satan's blind
slave,
I sported with sin, and with death;
He purposed to call, determined to save,
From hell, and his grace to possess.

For pardon of sins, I most earnestly pray'd,
My soul I fear'd utterly lost,
I view'd God indeed, in terror array'd,
In justice, my sentence to pass.

But tho' without plea for mercy I sought,
"Lord save, or I perish" I cried,
Eternal destruction must be my sad lot,
If mercy thou justly deny.

By faith in his blood, joy and peace quickly came
My burden removed from my heart;
From a voice, saying "ask what thou wilt in my name
I'll give it" I ne'er can forget.

The spirit of Jesus, reveal'd him to me,
The gift of unchangeable love,
And taught me in him as my surety to see
My title to mansions above.

More than Forty four years, I have liv'd on his
grace,
And still to his word find him true;
And oft as I gain a fresh glimpse of his face,
My strength in his ways, I renew.

His frown more than death, or destruction, I
dread,
His smile from all care sets me free;
His mercy, full orb'd when it shines on my head,
Is glory's bright morning to me.

And soon when my work in his vineyard is done,
I hope to behold him above;
To sit with my Lord, on his glorious high throne,
And taste all the fruits of his love.

To him that is holy, and righteous, and true
My Lord, my Redeemer, my God,
To him all the glory for ever is due,
Which flows from redemption, by blood.

Oh help me, dear brother, to shout forth his
praise,
And sound his salvation aloud;
For nothing but sovereign, Omnipotent grace,
Could bring such a rebel to God.

What was there in us that could merit esteem,
On us for to look with delight
Twas even so, Father, we ever will sing;
Because it seem'd good in thy sight.

Farewell, my Dear Brother, if never we meet,
An ocean there being between;
My Dear Brother Brown, and his friend Wil-
liam Blake,
Whose faith hope and love are the same.

Yet in Glory above we hope soon to meet,
With our children never to part;
With palms in our hands; our crowns at his
feet,
Salvation our songs, and all of one heart.

Oh This will be Joyful, Joyful, Joyful, Joyful,
When we meet to part no more.

For the Signs of the Times.

Philippi, Va., Feb. 1, 1852.

BROTHER BEEBE;—Though unworthy of the liberty, I fain would often mingle with my brethren and sisters in promulgating the glorious truths of my Lord, and Master; but I am so incapacitated and so unworthy to speak of the great plan of salvation, that I feel to put my hand upon my mouth, and sit in silence, while I hear them tell of their trying circumstances, and how the Lord has delivered them from under the reigning power of sin, and translated them into the kingdom of his dear Son; which is calculated to strengthen the dear sheep and lambs of the blessed Jesus, in this dark and cloudy day.

They that feared the Lord, anciently, spake often one to another and the Lord hearken'd and heard it, and a book of remembrance was written, before him for them that feared the Lord, and that thought upon his name, and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him. Malachi, iii. 16—17. Shall I attempt to put into the treasury, like the poor woman, my little mite? what shall I say? where shall I begin?—

My parents were born and raised east of the Blue Ridge, Va., they emigrated to the west of the Alleghany Mountains, Va., in the year of our Lord, 1815, into the vicinity of a few Old Baptists, soon afterward the Lord saw proper to visit them. My mother had been trained from her infancy, under the strict discipline of the Methodist denomination and taught to believe that the salvation of her soul depended upon her good deeds, and that a few prayers and tears would make God love her, and finally if she continued to be a good servant, the Lord would still love her, and save her, in the kingdom of ultimate glory, but the Lord taught her that all her righteousnesses were as filthy rags, and that Jesus Christ was the Way, the Truth, and the Life. She was baptized in Jan., 1818, and two months after this my father was baptized.

I was born where I now reside, on the 15th, of Feb., 1820; and born in sin under the reigning power of darkness, subject to all the calamities that befall the sons and daughters of Adam, Oh! miserable man, born of a woman few are thy days and full of trouble. Job. xiv. 1. I was raised up by the fostering care of my beloved parents, till I reached the age of eleven years; when I trust the gracious Lord, brought me to see that I was a poor sinner, under the condemnation of his righteous law, for it is written he that believeth not on the Son is condemned already.— Ere this I had often thought upon the condition of the human family, where they would go, and what would become of them after this life, whether they would be like the brutes, or live in some other world. About this time I began to read a little, I read in the Bible, of the great "I am that I am." I brought to view in the writings of Moses; I read also of a devil, of a heaven, and of a hell, and that good persons, after death, would

reign with God, in Heaven in a world without end, surrounded with unspeakable blessings, where the wicked cease from troubling and the weary are at rest, and that those who die wickedly, would take up their abode in an awful hell, to dwell with devils, and damned spirits; where the smoke of their torment ascendeth up forever, and ever. Believing these things to be infallibly so, I began to make covenants, and promises, that I would live a godly life, and lay aside all my filthy conversation, and obey the divine maxims of heaven. But being so contaminated with sin, and so far from that which is good, I soon found myself breaking all my covenants, and doing the things which were contrary to the scriptures. About this time I had an alarming dream, in which I thought the end of the world had come, and I saw a great mountain on fire, and I also saw the moon fall from her place in the starry vault from which the earth caught fire in another place. I heard the crackling of the fire and saw the flame ascend. The people were assembling together in vast crowds, and I ran to my mother, and told her that the last day had come, and I was not prepared to die, and said to her, what shall I do? She replied, My son, I can do nothing for you; you are now eleven years old, and you must seek for yourself. When I awoke I was greatly distressed, and from that time it seemed as though I had no friend either in heaven or on earth. Even the brutes seemed to speak in my condemnation and I felt too unworthy to walk upon the earth. I cried, O Lord have mercy upon a poor little boy, who is about to drop into the lake that burns with fire and brimstone; or, is my case like that of Esau, who could find no place of repentance, though he sought it carefully with tears? O that I knew where I might find the Savior; I would come even to his seat, I would fill my mouth with arguments. I would offer my cause before him. But perhaps, thought I, he would not hear me, my heart was so wicked and he has said, "I will laugh at their calamities and mock when their fear cometh." This last passage together with many other texts, seemed to augment my distress. I feared that at some day satan would take me off alive. When I attempted to pray, which was generally after dark, I would kneel down in the yard, and was afraid to go any farther off, and when any of the family opened the door, I would go a little farther, but my prayers were poor. It seemed as though heaven was shut up, and that God would not hear me, but still I must try. My heart was pained within me, and often I would choose to lay down on the hearth, at the feet of my mother rather than go into a dark room to bed. I became so much afraid to sin, that when the boys of my neighborhood would come to play with me on Sunday, I would hide myself, and spend nearly the whole day in reading, Bunyan's "Pilgrim's Progress" fell into my hands about this time, which I perused with a degree of satisfaction, I often shed tears while reading it; it was as my meat and my

drink. I read so constantly that some feared that I was losing my balance of mind and some thought the books should be taken from me. I continued in this condition until the spring of 1832, which was nearly a year that I had been thus distressed. When I first thought on the subject of religion, something seemed to say, there was time enough, in old age to attend to it; but before I received a hope, my impressions were that it was too late, that God had given me over to hardness of heart and a reprobate mind. I dreamed another dream, in which I thought I was upon the hill of Calvary, a little below the cross, where I saw the blessed Jesus hanging, and as I stood in amazement, some person came and put a crown upon my head, and gave me something in my hand, and I went away singing, towards a little stream at the foot of the hill. I awoke rejoicing, and when I came out of my room in the morning, I said to my mother, I am not afraid of the devil now. The sun arose with more beauty on that morning than I had ever before witnessed. All things in nature seemed to praise God. At that time I had no desire to remain in this world, I had lost the burden of sin, and felt a peculiar love for the people of God, such as I had never before experienced, and vainly imagined that my troubles were all over, but before the sun hid behind the western horizon on that day, it was suggested to me, that I was deceived, that I had told my mother that I had a hope, and all my friends would know that I was a hypocrite, and more than that, I had received my testimony in a dream which many professors have no confidence in. In this way I was tried for two years, with now and then a cluster of pleasant grapes. Subsequently I formed a resolution that I would not become a member of the church, that I could serve my Lord in the world as well as in the church; but I could not feel satisfied. It was disobeying my heavenly Father's will, and I must expect his rod of chastisement. I often retired into secret places, and prayed the Lord, if I am a christian, let this tree be plucked up by the roots, and I will believe. But no such evidence was given me, at other times I have prayed that a pond of water might be dried up, as evidence that the Lord heard me, and then I would follow the Redeemer. Still the name of Jesus was sweet to me, and sometimes when reading, and finding the name would remark to my mother, that it was the sweetest name I ever read; and, my brother, it is sweet to me yet. In all my trying circumstances, I had an ear to hear the truth, and when at meeting I would place myself in the darkest corner I could, to prevent the people from seeing me shed tears, which I was almost sure to do. In the spring of 1834 I was impressed that I should die in negligence of my duty, and I went to the church, and related to them what I had experienced, and was received and baptized on the next day, to my great satisfaction. I received a hope when in my 12th year; was baptized in my 14th, and was licensed to preach the gospel when in my 20th year.—But I must close, I have swelled this letter beyond my design. If you think this poor scribble will interest any of the dear people of God, you may publish it.

I remain, your unworthy brother in tribulation.

JOSHUA S. CORDER.

For the Signs of the Times.

Nocogdoches County, Texas, April 10
[1852]

BROTHER BEEBE:—Having perused a few numbers of the Signs of the Times, and feeling edified with the communications therein contained I herein enclose you the subscription price of one number for one year; which you

will please send to my address. Having been an old school Baptist, (by profession and sentiment at least) for the last twenty-eight years, and all that time, until recently, a member of Bethany church, Flint River Association, Alabama; where I had an interrupted communication with the brethren, and access to the preaching of the gospel of the grace of God, regularly. You and the brethren who read the Signs of the Times, can doubtless sympathize with me, in my present bereaved and lonesome condition, when I inform you, that I am compelled to live alone, having no church of the primitive order nearer than thirty miles. Although there are a few scattering brethren of our order in this country they are few, and far between; and two widely scattered to form churches. In addition to this, there are no ministers near me, consequently the preaching of the gospel is seldom heard, at least, from Old School Baptists. An other serious difficulty is, the great jealousy existing among the few scattering brethren relative, to who are, and who are not, really entitled to the name and privilege of regular members of the Baptist order. This grows out of the fact, that many, as I suppose, (and some to my knowledge) have assumed the name and standing, of Old School Baptist ministers on their arrival in Texas, who were excluded members from the churches which they left behind in distant countries. Yet amidst the general confusion attending the settlement of this country, they somehow obtained membership here, and have baptized members, constituted churches, &c. This brings me to my main design in troubling you with these remarks; viz. How far ought such things to be now tolerated; or can we recognize as members, those so baptized, or as preachers those ordained by such? Your views at length on this subject, will be gladly received by many, no doubt, as well as myself.

The above questions will involve not only members and churches, but whole associations, it is believed.

Again permit me to ask your views, upon the number of members requisite to constitute a church, with their qualifications &c. And can a few churches, when agreed, associate together, without calling upon some association already organized, to aid them? and last, if not inconsistent with your duties as an editor, inform me, what relationship Elder Daniel Parker, the Two seed advocate, as he is generally termed, had with the Old School Baptists? Was he considered a member of their body, or not? I have ventured to suggest the above inquiries, which I hope you will answer, if you deem them fit subjects of comment in your paper.

Your's in hope of Eternal Life, which God that cannot lie promised before the world began.

HOLLOWAY L. POWER.

For the Signs of the Times.

Salem, Marion Co., Oregon Territory,
Feb. 23, 1852.

BROTHER BEEBE:—Having the names and remittances of two more subscribers to send to you, which I should have done before this time, but it pleased the wise disposer of all events, to lay his afflicting hand upon me.—I was taken with what the doctor called an inflammation on my lungs; and I was brought to all appearance, to the brink of the grave; but I am now so far recovered as to be able to write a little, although my nerves are very unsteady.

I can look back to a certain time when I lay very sick of a fever, before I made a profession of the religion of Jesus Christ: I thought I was going to die; Oh the anguish

of my soul, tongue cannot express, or pen describe what horror seized my guilty soul. I thought I had a view of a sin avenging God about to pour out his vengeance upon me; while my sins like mountains, seemed pressing me down to eternal destruction; dense clouds of darkness surrounded me, and shut out every ray of hope and comfort: I then thought I would give ten-thousand worlds like this, were they at my disposal, if I could have but one ray of hope; but alas! I thought the door of mercy was for ever closed upon me, and I must be an object of God's eternal wrath, to all eternity; I could see no way possible, in which God could remain just, and save such a wretched sinner as I then saw myself to be. At a certain crisis when the fever was about to give way, I thought I was lying, and was expecting to hear the awful sound, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels."

In my late sickness, how changed the scene! although smiting under the rod of affliction, I could feel that it was sent in mercy, that I died, I would go to be with Christ, which is far better; and if it pleased God to restore me to health, it would be calculated to wear my affections from things that are earthly, and place them on things that are heavenly; that it would cause me to be more engaged in the service of my heavenly Master; and that I might say with one of old, "It is good for me to be afflicted, for thereby learn I thy statutes." I felt peace within, that the world can neither give, or take away. I looked for my sins, and although I could remember many aggravated sins that I had committed, yet the guilt was gone; they appeared as a tale that has been told, and forgotten. In me, my brother, I remained firm and unshaken in the belief that I have entertained for many years, that the sins of every elect vessel of mercy, were transferred to, or laid upon the body of Christ; an apostle informs us that death is the wages of sin; then if sin had not been found upon Christ, or transferred to him, in some sense of the word, he never could have suffered and died; but the apostle tells us how; he says, "He who knew no sin was made sin for us, that we might be made the righteousness of God in him."—Thus we see that our sins were imparted to him, that his righteousness might be imparted to us. Hence salvation is rendered sure to all whose sins were imparted to or laid upon Christ. We hear one of the prophets saying "Awake O sword, against my shepherd, and against the man that is my fellow with the Lord; smite the Shepherd, and the sheep shall be scattered." Thus we see that justice was poured upon the Shepherd, that the sheep might be released from the claims of the law. It was our sins being laid upon Christ, which caused his bloody sweat in Gethsemane's garden. It was our sins being laid upon Christ, which nailed him to the cross; and by virtue thereof we shall meet him with joy, when he comes the second time without sin unto salvation. But I must stop this subject abruptly; as I have taken too much room already.

Yours, &c.

JOHN STIPP.

For the Signs of the Times.

Dale county, Ala. May 1, 1852.

BROTHER BEEBE:—Through the mercy of God, I am permitted to exist among the rest of his creation. Sometimes when I think of my disobedience and misgivings towards God, I feel unworthy to have a name or a place among his dear children. I have to pass

through many trying scenes and to fight many hard battles and to surmount many lofty obstacles. Sometimes I feel almost in despair and ready to acknowledge that if I am a christian, I am the least of all. When I call to mind the guilty distance I once stood at, from God, and the weight of condemnation that closed me in, and when I think, my brother, of the times I repaired to the silent groves and to the secret chambers, to make what seemed to be my lost petition, and when closing my eyes in sleep, fearing that I should awake in perdition, I am made to cry, O blessed Jesus! Glorious hope! After a long and tedious conflict, and when I had tried every expedient on my part, and had given up all or lost, and acknowledged the justice of my condemnation, truly I must conclude that nothing that I had done or could do, had effected my salvation. I never shall forget, while I remember anything, the night when I repaired to my bed, perfectly weighed down under a sense of my guilt and condemnation and never expecting to see the light of another day; it seemed that the die was cast—I dropped upon my knees to make one more petition having given myself up for the Lord to dispose of my case as he pleased; I could not for my life say whether I slept or was awake but I felt differently from what I ever had before. My load was gone, and I felt calm and serene; and I felt that there was not one of the human family but, what I loved, and could pray for my bitterest enemy. When I arose in the morning, nature presented a different aspect from what it had ever before; the forest looked beautiful, and I thought the sun had never before shown with so much beauty and brilliancy, the singing of the birds was melodious, and I cannot with tongue or pen describe what I felt at that time. I thought that I never should sin any more; the letter of the scriptures seemed to be changed, and I loved to peruse its blessed pages. The church had never to me presented such charms before, and the preaching of the gospel was heavenly to my ears. I have been made to weep for joy, when sitting under the droppings of the sanctuary and hearing the good news and glad tidings of salvation, through the blood and righteousness of the crucified and risen Jesus. When I think of these things sometimes my heart is cheered, and this is the ground on which I hope that God has reconciled me to himself through the atonement of his dear Son, and that he has given me a hope of a blessed immortality. By this ye know that ye have passed from death unto life, because ye love the brethren. "But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ; and has raised us up together, and hath made us sit together in heavenly places in Christ Jesus; for, by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." Eph. 11." 4—9.

Suffer me my brother to offer a few thoughts on the above scripture. When the heart has been operated upon by the Spirit of the Almighty God, and had a discovery of its wickedness and wretchedness, it beholds it as a very sink of sin and uncleanness, and he is ready to exclaim, I am cut off! My strength and my hope are perished from the Lord. But, blessed be the Lord, he will not leave his elect in this condition. Man's extremity is God's opportunity to relieve and reveal his salvation, and so his children find it. Now the process of preparatory operations have not come to a result, and God reveals his

work, for nature has exhausted her utmost power, but to no effect, and the proud sinner is obliged to confess it, and to stand still and see the salvation of God. These preparations were like taking the stone from the sepulchre of Lazarus and are a prelude to that almighty voice which called him forth from the dead. Like Ezekiel's vision of the dry bones, after there had been a shaking among them, I beheld, says he, and lo the sinews and flesh came upon them, and the skin covered them above; but there was no breath in them. Blessed be his name, he speaks the life giving word, to his elect, and the breath of the Lord enters them. Brethren, God quickened you when you were dead in sins: true, the development of life may have been weak at first, like the life of a new born infant; but the quickening spirit of Jesus, is effectual, and you never have been, nor can you ever be again what you were when dead in sin. You have often experienced sickness of soul as well as of body. The seeds of sin still lurk in your flesh like a deadly poison circulating through all your veins, often struggling for the mastery. You may have lost your appetite for the word, and what you read did not digest well; the pulse of sacred passions beat faint and irregularly. You have felt a deathlike coldness creeping over you, benumbing your zeal. You may have been afflicted with convulsions, with violent passions, and the dropsy of insatiable desire for things below, and the lethargy of carnal security, or the fever of lust. At times you have felt a universal chill throughout your whole frame, and hardly knew what ailed you; only this you knew that all was not well with you.

I am speaking from experience, not knowing whether any other poor creature has had to endure such afflictions, and such disease of soul. Sometimes I exclaim, in the language of the Psalmist. "Why art thou cast down O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise him."—But I must close this letter, for my sheet is full.

Brother Beebe, if it is not too much trouble please give us your views on Rev. xxii. 2. In the midst of the street of it, and on either side of the river was there the tree of life, which bear twelve manner of fruit, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.

Yours truly in christian fellowship.
E. B. TURNER.

For the Signs of the Times.
Near Lawrenceburg, Ky., Jan., 31, 1852.

BROTHER BEEBE:—I think I know the Lord is good, and will accomplish his own purposes; and I think I know I am a great sinner, and cannot accomplish religiously, any of my purposes, in and of myself: and I feel glad of it; for I purposed, when I was a youth, to become at some future period, before I died with old age, a very good man: a genuine christian, and I then felt very certain that I would be such; for the way was plainly chalked out in my own mind.

And now if I am a christian, (and I am often fearing that I am not,) it is not according to my purpose; for I think I plainly see that my purpose would, if fully carried into practice have banished me from the presence of God, and the glory of his power; so that whilst I am constrained to believe in the purposes of God, I feel to rejoice that it is true, and that all of his purposes in relation to salvation, are in Christ Jesus, and that God has trusted them there; and he will not be disappointed, for they will all be carried out according to the

will of God. For Christ Jesus hath all power in heaven and on earth; hence there is no fear on that ground. And I feel pretty sure that it is the purpose of God to save every one that he hath given to Christ, for they are all his children, of the promised seed; and when they are born of God, they all have an inheritance treasured up for them; not one of them is without this inheritance. There will not be found an Ishmael amongst them, for they are all free born, because Jerusalem which is above is the mother of them all. But whilst they are in the flesh, there is two very distinct natures in them, hence one is called the Old Man, and the other the New Man. But whilst we are here in the body, we are personally absent from the Lord, and see through a glass darkly, and know only in part: but we believe the time is at hand when the veil will be drawn aside, and when we will know as we are known. I will now close my imperfect scroll.

I remain as ever your unworthy brother in gospel bonds.
J. A. WALKER.

For the Signs of the Times.
Mt. Healthy, O., Jan., 18, 1852.

DEAR BROTHER BEEBE:—If one so vile as I am, may be permitted to call you brother, I feel assured, if we have been born of the Spirit of God, we are brethren; and if so, O, how careful we ought to be, to act as brethren, that is, to esteem each other better than ourselves. Seeing that imperfection belongs to man, and it is by his acts, we can find out some of his imperfections. If he saith he loves the Lord, whom he has not seen, and hates, and speaks disrespectfully of his brother whom he has seen; is it not manifest that it is because there is no light in him; or at least he does not make it manifest.

Brother Beebe, my mind has had many long and serious exercises on the duty of brethren one toward another, and how they ought to act toward one another in case of offences, and feelings being hurt: it seems to me, if we would consult the New Testament on this subject as we make great pretensions to be New Testament professors, O, may we study to be such actors, and examine to find out our duty toward one another, as children of God, and be careful to let brotherly love continue, or at least do nothing to hinder it. Again how careful pastors of churches ought to be, to watch over the flock of their care, and not bite and devour the little ones; but to look out and if they see approaching danger, to try in the spirit of the New Testament to nip in the bud, all hardness and strife as much as in them lies; and feed the church of God, if the Holy Ghost hath made them overseers.

Brother Beebe, my mind has frequently been called for some months past, to examine and reflect upon the relative duty of pastors and flocks, toward each other; and from taking a retrospective view of the matter, I am compelled to fear, that the cause of a great portion of the distress and the disturbance, between brethren and especially pastors is a lack of faithfulness. O, may the Good Shepherd of Israel, give both pastors and brethren, hearts to search the scriptures, and practice what is therein written, for their edification and instruction, is the prayer of one whose hope is Christ, and by him, to be kept by the power of God, through faith, unto salvation. Brother Beebe, please give through the Signs, a discourse on these two subjects; especially of the duty of pastors toward their flocks.
J. HILL.

For the Signs of the Times.
Portland, Maine, May 21, 1852.

ELDER BEEBE:—I send you this fable for your paper, if you think it fit, if not burn it. It is written for mourning ones, who have lost friends.

Yours respectfully,
CATHARINE E. CLARK.

—Once upon a time a kernel of corn, thus bemoaned itself "How hard is my fate—torn from friend and brother and buried in the earth. I am brought into the society of worms and creeping things—Here the Sun can ever enter—I shall no more see his light—I was taken in the springtime of life, when my hopes were brightest and strongest, and I shall mingle no more in the circle of loved ones—My days are cut off—I am doomed to die. What's this I feel? I am lying. A neighboring kernel, overhearing began to remonstrate, "Neighbor except we die we abide alone," 1 Cor. xv. 36. We shall rise again, clothed in beauty not to be anticipated. We shall again see the Sun, we shall enter presently upon a new existence. Be comforted and suffer patiently the will of our Maker, whose servants we are. What if we are buried low? we shall one day mount toward the Sun, and wave our leaves in the breath of heaven. We shall in turn serve our generation, and our seed shall fill the heart of man and beast.

MORAL.
"If a man die he will live again." Job. xiv. 14.

For the Signs of the Times.
Jefferson, Maine, May 20, 1852.

BROTHER BEEBE:—I feel deeply sensible that I am an unworthy creature; but it has been my privilege to read the "Signs of the Times," for some years past, and it has afforded much satisfaction to hear through them from so many of the children of God whose faces I have never seen, but whom I hope to meet in heaven. I have been a professor of religion for many years. When I was twenty years of age, the Lord was graciously pleased to show me that I was a sinner against him, and that I could do nothing to satisfy his holy law, or to commend myself to his gracious favor. I saw that I was the chief of sinners, condemned and helpless and I felt fully convinced,

"That if my soul were sent to hell, His righteous law approves it well."

Of all creatures on earth, I thought I was the most miserable, and in this state I continued for about five months, and then the Lord was pleased to reveal himself to me in such a manner as led me to believe that my troubles were all over forever. But since that time I have experienced many trials, yet the gracious Lord has sustained me thus far, and I confidently hope that from all my conflicts I shall through him be made more than a conqueror at last.

The Old School Baptist doctrine and preaching is that which suits my case; but I hear very little of it except what I receive through the Signs, and I rejoice that God in providence has afforded us such a medium of comfort and edification.

It is at present a dark and gloomy time, but our hope is in the Lord.
Yours,
JAMES GLIDDEN.

For the Signs of the Times.
Shelby Co. Ky., May 20, 1852.

VERY DEAR BROTHER BEEBE:—I am an old man sixty-five years of age, but if you

can do no better, I will try and do the best I can for you, I am a well wisher to the Signs, and think I can say truly that they are a great comfort to me. I would not be deprived of them for double the amount I have to pay for them. I hope that I stand on the same old platform, and have to d there for more than forty years, having no confidence in the flesh but trusting alone in the Lord Jesus Christ for life and salvation. I think I can say in truth, there is nothing good in me; for in me that is in my flesh I find no good thing.—I find myself a poor sinner, and not worthy to be numbered with the people of God.—I would like to say much to you, but I am such a bungler, I think that what I might write would not be edifying.

There is a great moving among the "Do and live," people hereabouts; but I do hope the Lord is about to bring his people out of Babylon. There seems to be a great enquiry after the good "old paths," and I do believe the Lord is about to sift and separate the pure grain from the chaff, for Jesus will reign King in Zion; and he will do all his pleasure, and none can stay his hand. The people here have a great desire to help the Lord do his work, and to have a share of the Lord's glory; but I am right glad, for my part, that he will not give it to another, nor his praise unto graven images. It shall not be given to poor sinful mortals who cannot make one hair black or white.—I think I had better stop scribbling for I verily believe that I am the very least of all of God's people if I belong to their company at all.

I remain, your unworthy brother,
JAMES BASKETT.

For the Signs of the Times.
Crawford, Ia., May 5, 1852.

DEAR BROTHER BEEBE:—Through the providence of God, I am again permitted to address you, but likely I should not have troubled you or your readers with my scribbling so soon, if it had not been for some inquiries made by brother Williams of Ohio, relative to certain language used by me in a letter that appeared in the fourth number of the Signs; he wishes to know if brother Beebe could tell him what "A wandering pilgrim" meant by the following language, viz. "Many there are in our day and age, who are able writers, and eloquent preachers, who affirm that there is no difference between those that are denominated heirs of God, and joint heirs with Jesus Christ and others, until born of the Spirit; which doctrine if it be true, (and I understand it right,) roots up the foundation of my little hope, in as much as it denies in essence the eternal union that I view to exist between Christ and his people, and consequently cuts off the right of God to redeem them." The foregoing is the language that brother Williams appears not to have definitely understood my meaning or otherwise wishes to differ with me, I know not which, at any rate he wishes brother Beebe to explain to him (if he can) my true meaning. Brother Beebe has told Brother Williams what he understood me to mean, and adds that he does not know whether he understood me right or not; but so he understood me; which leaves the matter rather devolving on me to let the enquiring brother know whether brother Beebe understood me right. I would just say that he has got the idea correct, that I wished to convey, and understood me just as I would wish to be understood. And secondly brother Williams wished brother Beebe, A Wandering Pilgrim, or somebody else, would tell him wherein the heirs of promise differ from other men, until they are born again. In

this I am addressed only secondarily, and brother Beebe has complied with that request and told him (more ably than I could) where he considered the essential difference to be. Consequently I feel myself exonerated from the task, and shall say nothing on the subject. I don't know that brother Williams and I would differ in the least; if we properly understood the truth of God as revealed to man by the word of his power we could not differ; but I know there is much mystery concerning Christ and the church. And, an inspired apostle acknowledges this to be the truth.—for he said on a certain occasion, "Nevertheless this is a great mystery, but I speak concerning Christ and the church." And truly great is the mystery of godliness, it is so great that I freely confess my little mind is too narrow to comprehend many of the mysteries connected with Christ and his kingdom, but this I know. "Except a man be born again, he cannot see the kingdom of God." I believe as firmly as I do that I owe my existence to God, that every heir of that kingdom shall be brought in due time, and made to occupy the mansions prepared for them by their blessed Savior. When he was about to leave his disciples, he gave them this assurance. "I go to prepare a place for you, that where I am there ye may be also." "In my Father's house are many mansions; if it were not so I would have told you;" Every child of God has a mansion provided for his reception, and in spite of all the powers of anti-christ combined, he shall be put in full possession of it, for it is the rightful inheritance of each of them. It doth not yet appear what we shall be; but when Christ who is our life shall appear, then shall we be like him. Then this should be a source of comfort to the dear children of God, while dragging out this dull course of mortality, to know that they will be clothed with immortality and made like their glorious Savior.—Some may have thought from my signing my first communication anonymously, that I had advanced doctrine that I was afraid could not be established; but such however was not the fact, for I wrote nothing on doctrine but what I believed then, and I still believe can be fully established by the scriptures. But when I examined what I had written respecting my experience, it looked to me so little, so worthless, and so unlike a christian experience, that something seemed to whisper me that it would not be fellowshiped as such by the people of God; and I could only look for it to be the sport and derision of the world, it was my first effort to communicate any of my thoughts to the wide world, and having a proud heart, my pride recoiled at the thought of placing my name before the criticising skeptical and gainsaying world, and therefore I signed it with a fictitious name. But I am constrained to acknowledge that my mind is at times caught up as on the pinions of an eagle, and made to soar above the contemplation of earthly things, to meditate only the beauty the excellence and sublime grandeur of the glorious plan of life and salvation that is effected through the blood and righteousness of the crucified and risen Redeemer, in such a manner that I can smile at the scoffs and sneers of the heartless world, and pity them that have no heart to pity themselves, for their derision and sport that they make of those who profess to have an experience of grace wrought upon the heart by the spirit and power of Almighty God, which gives them a firm hope of a glorious immortality beyond the grave, whither for us, the forerunner is entered. Now may he that maketh All things to work together for

to them that love God, to them who are the called according to his purpose, work in us both to will and to do of his own good pleasure, by teaching us all to know the truth as it is in Christ, and enabling us to rejoice in that truth, may he bring us to a complete oneness as Christ and his church are one, is the prayer of your unworthy brother.

JOHN LEE.

For the Signs of the Times.

Richmond, Maine, June 7th 1852.

BROTHER BEEBE:—I have just returned from Jay, Me., where I stopped the last two Sundays in May. The church still remains steadfast in the faith of the gospel, with a usual degree of devotedness to the cause of Christ. The Bowdoinham church still holds the faith and a good conscience, which some having put away concerning the faith have made shipwrecks of themselves. A remnant according to the election of grace still remains in the land, while many fall, are broken, and snared, and taken, who once held a name in the visible church of Christ. And many of them of understanding shall fail, to try and to purge them that remain, and to make them white in the blood and righteousness of Christ, even to the time of the end of these troubles in which the church of God is now involved. But the people that do know their God shall be strong and do exploits. Though the archers have sorely grieved them, and have shot at them, and hated them, still their bow has and will abide in strength, and the arms of their hands are made strong by the hands of the mighty God of Jacob. Blessed consolation to the church of God

JOSEPH L. PURINGTON.

For the Signs of the Times.

Thompson, O. May 9, 1852.

Will Brother Read Burritt, write a few lines, and publish them in the Signs of the Times, on Psalms, xxvii, 10, for my information? I have heard it spoken from by one of the popular clergy: but was not satisfied with his views on the subject: but I wish to learn.

ABEL PHELPS.

CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, in session with the Harford church, Harford county, Md. May 13—16, 1852. To the churches in her connection sendeth salutations of love.

BELOVED BRETHREN:—Job and Job's words were approved of God, Job xlii. 2, after speaking of the sources of silver, gold iron &c., and of what the earth produces, things which are the objects of man's researches, and come within the ken of human wisdom, then says, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelp hath not trodden it, nor the fierce lion passed by it. Job xxviii. 7—8. By the figure of the fowl's and vultur's eye, we have presented here, that which is the most penetrating, keen and searching in creatures; and by the lion's whelp and fierce lion, we have brought to view, that which is the most active, energetic and strong in creatures. These have never discovered this path; it is not then within the reach of human research, of human power, or human skill, to discover or attain to it. What then is this path? it is not earthly, for the things of earth had been before mentioned as things which are discovered by man. It must relate to that, which is heavenly. It is that path by which God moves in reference to spiritual salvation, and that path by which his

people approach him with acceptance. God has hid these things from the wise and prudent and revealed them unto babes, Mat. xi. 25. What is called enlightened reason, enlightened by religious education, &c., pretends to have discovered in the law, the true path to glory, and the path in which God moves toward men, in the exercise of love and mercy. But God's justice has placed an impenetrable barrier in that path or way; the cherubim with its flaming sword which turns every way to keep the way of the tree of life, the sentence that the sinner shall die is alike and effectual stop. (we speak it with reverence,) to God's moving through the law in love and mercy toward man; for God cannot deny his justice, and to man's approaching God with acceptance in that way. Children of God, you learned this by bitter experience. It is alike true in God's after movements toward you; in the manifestations of his favor, and in your approaching him acceptably.—others have imagined conscience to be the highway of acceptance with God, &c. some even with the revelation of God before them in the scriptures, have considered this a higher law; but conscience is legal it accuses as well as excuses, and is therefore the law to those who have not the written law. Rom. ii. 14—15. The same effectual barrier is also in this way; for the accusations of conscience for one sin, mars all perfection, cuts off all hope of acceptance with God, to those who know him and assigns the guilty over to the penalty for that sin, which is death. Christ says. "I am the Way" John xiv. 6. This is the path which the vulture's eye hath not seen, nor the fierce lion passed by it. With all the miracles which Christ wrought on earth in attestation of himself, and his resurrection, and with all that is written of him in the scriptures, no man has ever known or seen him as the path in which God moves toward his people, until revealed to him through faith.

As the goings forth of this way from the throne of God have been from of old, from everlasting, God's movements were then made towards his people in his purpose and grace which was then given them in Christ Jesus and in that rich provision which was then made in him for their salvation and eternal glory. God's pathway being thus laid and his movements of love thus made toward his people in eternity, the after results of time events, such as the creation of their natural head under the law, his transgressions and condemnation, could not barricade that path nor stop that move. The prior existence of his people and their life being in Christ, the curse or penalty of the law could not reach them but in him, and in striking its blow on him the demands of the law received their death in his death, and by the power of his Godhead rising from the grave, he arose triumphantly over the law as the Son of God and his people, his bride, thus rose in him as sons and heirs of God, and were seated in heavenly places in Christ Jesus, Eph. ii. 5—6.

God's pathway being thus hidden from the gaze and penetration of all created eyes, it being in the great waters, and his footsteps not being known by men or devils, as he moves on to salvation; they by their rage can throw in no obstructions to his progress. As the Leviathan of the deep, plunging to the depths below, is not impeded in his course by the contrary rolling of the stormy billows on the surface, but rather forwarded by the counter movement of the waters beneath, so God is causing the wrath of man to praise him, in farthnering his purpose of salvation. The repeated rebellions of Israel in the wilderness,

and in the land of Canaan, could not stop the coming of the promised Seed; but his coming by the right descent, at the appointed time, place, and way, was effected amidst all the provocations and wastings of national Israel. The desires and rage of Satan and the Jews, in procuring the rejection and crucifixion of Jesus, instead of frustrating the object of his coming were the very instrumentalities by which that object was accomplished. Dear child of God, your going on in sin and in rejection of God, for so many years, could not stop your being called with that effectual calling from darkness to light; nor your obstinate determination to go in at the wide gate and broad way of self righteousness and legal hope which leads to destruction, could not prevent in God's movements toward you, your being made willing to enter by faith, the strait gate and narrow way that leadeth to life. When we look at our ways now, and consider how loathsome they are, we are ready to conclude God can no more come to us in tokens of his love, as though God was dependent on the paths of our making for his approaches to us. No, blessed be his great and glorious name God has prepared a way, holy, just and pure, in which he approaches his people at his pleasure, in his acts of mercy, without waiting for them, to clear away the rubbish and sins of their ways by special seasons of fastings and prayers, to prepare for a visit from him; as before communion &c.—

When we look back several years and consider what this association then was compared with what it now is; then many churches came up to its meetings to tell of their numbers and their prosperity; a goodly number of able preachers then belonged to it, and we had an extensive correspondence with other large flourishing associations; now how all is dwindled down to a mere remnant alike in reference to our numbers, our ministry, and our correspondence, and now a by-word to those around us; the enquiries rise within us, why is it so? and by whom shall Jacob arise? In reference to the first enquiry, the popular religionists would say the cause is apparent, in our being so far behind the spirit of the age, in zeal and active benevolence, in not promoting the great religious enterprises of the day for making proselytes; and in being bound down by that do-nothing and antiquated doctrine while ascribing salvation wholly to the sovereignty of God's grace, &c.—But as we came not together to commune in the language of Ashdod, we will let that pass, The cause which probably must readily strike our minds, is that of our coldness, neglect of duty sinfulness, &c. Truly if these could operate to bar us from the favor of God and sink us, they are sufficiently weighty to have sunk us long ere this to the lowest hell. "If thou Lord shouldst mark iniquity, O Lord, who shall stand?" "But there is forgiveness with thee, that thou mayest be feared." Psa. cxxx. 3.—No Brethren, these are not the causes of our present low estate, any more than the worthiness of those who have gone before us was the cause of their prosperity and joying in the Lord. But these things which reason would assign as the cause for our complaint, are themselves the very matter of our complaint. Take these away, and we should feel that we were blessed of God, whether we had addition or not. What then is the cause? Tell us brethren, why God left the faithful of the old world to dwindle down to the small remnant of Noah's family, before he appeared to vindicate his name and deliver his people, why God called Abraham alone from among all the families of the earth, and blessed him; why he suffered the

Jewish nation to become so sunken in corruption and under oppression, before the long promised Messiah appeared, and tell us why he left you individually to be overwhelmed with the hidden abominations of your heart, and all your goodness to be turned to corruption, before he appeared as the God of your salvation and we can then tell you why we are in this present low estate. God's declaration to Gideon, Judges, vii. 2. "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me," may perhaps give us some idea of the cause. If God appear in the present low estate of his Zion, to destroy the man of sin and to bring the nations of the earth to the knowledge and obedience of the truth, it will be manifest to all, that the path in which he moves, is not a highway which we had cast up for him, nor a path which the zeal and wisdom of man had marked and provided for him, but that it was a path which the vulture's eye had not seen, nor the fierce lion passed by that indeed his path is in the great waters, and that as birds flying through the air having no marked path, and leaving no traces behind, so he moves for the defence of his Jerusalem. By whom shall Jacob arise? We are such self important creatures, that if the churches, and the zeal and love of the brethren get low, we conclude the cause of God and truth must go down; and that if we do not put forth more strength to help on the work, as by prayer, zeal, &c. we think that cause cannot rise again.—By whom did Jacob arise, when on the day of Pentecost he arose and stood forth to the confounding of the Jews and Gentiles, as the Israel of God? By whose arm was you raised up from a state of condemnation and death to a state of justification and life before God? By the same omnipotent arm, will the church again arise victorious over all her foes, as by that arm she has been and now is upheld, under all her oppressions.

God moves in a mysterious way
His wonders to perform,
He plants his footsteps in the sea
And rides upon the storm.

Brethren, the present state of the church and of true religion affords a wonderful opportunity to the children of God to show their love to Christ, and their faith in the truth, power and promises of God, by a faithful observance of all the ordinances of his house earnestly contending for the faith, and obedient regard to all the precepts of the New Testament, and by a patient enduring of the trials of the way, and waiting for God.—If when the religion of Christ seems flourishing, we are found walking in obedience to it, others may suspect we are moved by popular influence, But now, Brethren, whilst, *the fig tree does not blossom, neither is their fruit in the vines, the labor of the olive fails, and the fields yield no meat; though the flock be cut off from the fold, and there is no herd in the stall; may we be enabled to rejoice in the Lord and to joy in the God of our salvation.* Amen.

The Warwick Baptist Association, To the churches composing the same, sends greetings of love and fellowship.

BELOVED BRETHREN:—The gospel of our Lord Jesus Christ is replete with instruction and consolation to the children of God, and although it is to the Jews a stumbling block, and unto the Greeks foolishness, it is, and ever shall be unto all who are called, both Jews and Greeks, Christ the power and wisdom of God. It embraces so many sublime and

heavenly considerations, that we are sometimes at loss to select from the ivin cluster, any particular theme for special meditation or comment, still as it contains nothing uninteresting or unprofitable, we will endeavor to present for your consideration, a few thoughts on the subject of the

FOUNDATION WHICH GOD HAS LAID IN ZION.

"Behold" saith the Lord, "I lay in Zion for a foundation, a stone, a tried stone, a precious corner, a sure foundation, he that believeth shall not make haste." Isa. xxviii.—16. And the apostle says, 1 Cor. iii. 11.—that this foundation is Jesus Christ, and other foundation than Christ a man can lay.—Upon this this Rock, the Redeemer hath pledged himself to build the church and make her battlements so invincible that the gates of hell shall not prevail against her.—In the execution of this promise, Peter says, "Unto whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious." And also that, "As lively stones ye are built up a spiritual house a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii.—4—8. Hence we learn the object and design of God in providing and laying this foundation in Zion, is the security and upbuilding of his church, and also the union and fellowship of the foundation and the stones which are built upon it. The foundation is a stone, and those builded are also stones, the foundation is a living stone, and those builded are lively stones, and as Jesus Christ is the life of his church, and as "He only hath life and immortality," the life of Christ as a foundation and the life of his members, as lively stones is but one life. This life is "The only Begotten of the Father." It dwelt in his bosom from everlasting, and when it was made manifest in the flesh, it proceeded forth and came from God; neither came it forth of itself, but God sent it." John viii. 42. Thus in the light of divine revelation we are enabled to trace the vitality both of the foundation and the spiritual building to God, even to the Father of our Lord Jesus Christ. The head of Christ is God even as the head of the church is Christ, and the union vitality and relationship between the church and Christ is co-existent and co-eternal with the union and relationship of Christ in his Mediatorial character and his Godhead. The life of the church is in his life as the Son of God and mediator between God and men, the sonship of all the heirs of glory is in the sonship of their spiritual head, for if he is the only begotten of the Father, we see not how any can be the sons of God vitally unless their spiritual life was begotten in him, and he is really and vitally the embodiment of all his church. He the Vine and they the branches; He the Head and they the body; members, flesh and bones. In this relationship He is not ashamed to call them brethren, or to say to them, I go unto My Father and to your Father, to my God and to your God. And as the heirship depends on this vital relationship, it is joint, because the relationship is joint. He is the heir of all things, consequently, all things are theirs, and they are Christ's and Christ is God's. The fullness of the eternal Godhead dwells in him bodily, and the church is complete in him, and she is the fullness of him that filleth all in all. This we regard as the foundation of the church, if it be removed we know not what the righteous shall do. In the absence of this relationship and union of life, we see not how he can be the near kins-

man, possessing a legal right to bear her sin, or how his sufferings and death could cancel the demands of law and justice for the sins of his people, justice would rather be outraged, by laying the sins of the guilty on, the immaculate Lamb of God, if he were not so identified with them, that his sufferings could be legally regarded as the execution of the sentence of the law upon them. In this union the love of Christ constrained the apostle and primitive saints, and why should it not constrain us, so to judge, that if one died for all, then were all dead. In his death the life of the church was laid down; and in his resurrection, the life of the church came up from the dead. They were quickened together with him, were raised up together, and made to sit together in heavenly places.

If, as has been contended, Christ did not exist in his mediatorial headship of the church in her life and immortality before his assumption of flesh and blood, in his incarnation, how could the church have been chosen, predestinated, and secured in him before the world began? Was it in his Godhead, or in him as the Christ, the Mediator, that they were chosen and ordained to salvation? If in his Godhead, by whom were they so chosen. As God he is without derivation, self-existent and eternal; but as a Son, begotten by the God and Father of our Lord Jesus Christ; as a Son he was sent into the world, and came not of himself as before proved by his own words, "For I proceeded forth and came from God, neither came I of myself, but he sent me." John viii. 42. And in this very chapter he asserts, that his existence, in his mediatorial subordination to the Godhead, was anterior to Abraham's day, verse 58 In this he was not speaking of his Godhead, for in his Godhead he was in no sense subordinate, or dependent on another to send him into the world, neither was he speaking in regard to his humanity, for in that he was "not yet fifty years old". But as the Mediator he did come in subordination to his Father, to do not his own will, but the will of him that sent him and to finish his work.

Again, It has been contended that Christ has not existed only in his Eternal Godhead and in his humanity, and that all titles and terms applied to him in the scripture which imply derivation or subordination, have reference only to his humanity and that the combination of these two natures constitute him the mediator. If this theory be correct, it involves to our mind two insuperable difficulties, viz.

First, that there could no mediator have existed, prior to the existence of his humanity, and therefore not until the Word was made flesh and dwelt among us, only as contemplated in a purpose as something that should afterwards be, whereas the scriptures plainly assert that his mediatorial goings forth have been of old even from everlasting; that God made the worlds by him, and chose his people in him before the foundation of the world; and that he hath saved and called us, according to his own purpose and grace, which was given us in him before the world began.

Second, It would involve the idea, either that the Godhead of Christ suffered, and was a part of the sacrifice which was made for sin; or else that we have to depend alone upon a mere human sacrifice, for our redemption. Neither of these two positions can be sustained, because the God head could not be sacrificed—it withdrew when Jesus hung bleeding on the cross, and in evidence thereof Jesus cried "My God, why hast thou forsaken me!" And if nothing but humanity suffered, then the life of the church was not laid down,

he church did not die, was not buried with him by baptism into death, nor raised up together with him, to sit together with him in heavenly places, unless it be contended that the life of the church was in the humanity of Christ and if that was the case, we are only represented in a human life, and depend only on a human sacrifice, which would leave us still under the curse of the law, for cursed is man that trusteth in man, or that maketh flesh his arm. But we are assured that God sent forth his own Son, his only begotten Son, and spared not his own Son, but delivered him up for us all. It is therefore clear that what ever constituted him the Son of God, was delivered up for the offences of the people. And as we think none will contend that his God head died, and something more than humanity was delivered up, the conclusion seems to us unavoidable that Christ, in his Mediatorial life, and headship of the church suffered, died and arose from the dead, ascended up into heaven, and sits at the right hand of God, and that he ever liveth to make intercession, for, and in all those for whom he acts as Mediator.

Brethren this is the foundation on which we build, and on which we hope that we are builded together for an habitation of God through the spirit. This is the Rock, the Tried Stone, the Sure Foundation, and he knoweth them that are his. And we rejoice in the assurance given that when the storm shall come, the winds blow, and the rain beat, when the flood shall sweep away all refuges of lies, this building shall stand because it is builded on Christ, the Rock of Ages.

Be not then discouraged because of the trials of the way, Your life is hid with Christ in God, and when he who is your life shall appear, then shall ye also appear with him in glory.

GILBERT BEEBE, Moderator.

WM. L. BENEDICT, Clerk

CORRESPONDING LETTER.

The Baltimore Old School Baptist Association held with the church at Harford, Baltimore county, Md.—To her sister Associations with whom she corresponds, sendeth greeting.

BELOVED BRETHREN:—Another anniversary of our meeting has just closed! and agreeably to our custom we send you this epistle of love and correspondence, and would fain cheer you with the pleasing intelligence that the days of our mourning are ended, and that Zion had arisen and put on her beautiful garments: but instead of this, she still has her place in the dust, clothed in sackcloth and ashes. But our trust is still in the living God which made Heaven and Earth, and although the earth be removed and the mountains be carried into the midst of the sea, though the sea roar and be troubled, there is a river, the streams whereof make glad the city of God. These streams we trust and believe, flow to us occasionally with all their copious fullness, reminding us that Israel's God has not forsaken us, and that the treasures of his grace are not exhausted. You will see from our Minutes, that we received no correspondence from several of the churches and Associations in our connection; but we desire not to forsake the assembling of ourselves together, as the manner of some is, and whilst we know that except the Lord keep the city, the watchmen wakes but in vain; except the Lord build the house, they labor in vain that build it, we would still desire to be found walking in all the commandments of the Lord blameless. Why, brethren, should we despair, or even mourn so long as we have! the oath and

promise of him that cannot lie, is pledged that he will never leave nor forsake those that put their trust in him, but he will supply their every need according to his riches in glory by Christ Jesus.

Our meeting, that is about to close, though small, has been marked by a great degree of harmony and brotherly love, and if numbers are productive of discord and strife, it is better that Jacob should continue small.

Our next meeting is appointed to be held with our sister church at Black Rock, Baltimore county, Md., to commence on Thursday before the 3rd Lord's day in May, 1853, where we hope to be favored with not only a continuance, but an increase of your correspondence, both by minutes and messengers.

Farewell.

S. TROTT, Moderator.

JOSEPH. G. DANCE, Clerk.

EDITORIAL.

MIDDLETOWN, JUNE 1, 1852.

REPLY TO BROTHER J. HARPER OF ILL.:

In a postscript to his letter in our last number, page 77, brother Harper requested our views on the second coming of Christ, the end of time, the judgement day, the bodies in which the wicked shall appear, and what their final destiny shall be. For want of time to write, and space to publish, we were not able to reply in the number of our paper which contained his queries. Nor do we, even now flatter ourself that we shall be able to elucidate the points involved so as to meet the expectation of brethren, or to remove all obscurity from their minds. On some of the questions stated, our soundest and best brethren are not perfectly agreed, no one can therefore fully express the mind of all upon these points.

By the Second coming of Christ, we presume our brother means his second personal advent to this world, when the trumpet of God shall sound, and the voice of the Arch Angel shall be heard, for such a coming is clearly announced in the scriptures of truth, and it is confidently anticipated by the saints of God. This, as we understand by the scriptures, will take place literally, as soon as the last vessel of God's special love and favor shall have been called, quickened and regenerated, and when that event shall take place, the signal shall be given, and Christ shall immediately appear, descending from heaven with ten thousand of his saints, and in the twinkling of an eye, all the saints which shall then be upon the earth shall be changed, and all the slumbering millions of the bodies of the saints shall instantly arise from the dead and at once appear with their Lord; they shall meet him in the air, and so shall they be ever with the Lord. The bodies of all the saints will arise and be received of their Lord in the air; many of the ungodly shall arise; this being accomplished, the wicked shall also hear the voice of the Son of God, and their bodies shall also arise: for the resurrection includes the bodies both of the just and of the unjust. All they that are in their graves shall come forth; they that have done good to a resurrection of life, and they that have done evil to a resurrection of damnation. As to the manner of their bodies, that is those of the ungodly, we are not particularly informed; we can therefore only say that their bodies shall be identified, and Death and the Grave, shall give them up at that time; and they shall arise to judgement and damnation. Of the bodies of the saints we are informed,

they shall be like the glorious body of Christ. So instead of seeing them in a variety of forms and sizes, and some deformed, they shall each present the perfect image of the glorified body of Christ, without spot or wrinkle, or any such thing, and their bodies shall be spiritual, and completely adapted to the enjoyment of the world of immortal glory. But of the particular form and appearance of the ungodly we are not prepared to speak.

The Judgement Day, is often mentioned in the Book of God, where we are informed by the apostle that God has appointed a day in which he will judge the world in righteousness, by that man whom he hath appointed. And we are further informed that the appointed Judge, is Jesus Christ, and that he is, and has for the last Eighteen hundred years, been ready to judge both the quick, and the dead. And the judgement shall be according to Paul's gospel. That is, according to the testimony which is given of it in the preaching and inspired writings of that apostle. We cannot however understand the judgement as we have often heard it represented, as though the allwise God, would for the necessity of waiting until the resurrection in order to make his decision and determine who are and who are not the children of his grace and heirs of his glory, that view is better suited to the doctrines of the arminians and work-mongers who expect to determine their own destiny by their good or evil deeds, than to the faith of God's elect, who believe that salvation is alone by grace, and not of works, but of him that calleth. Many have supposed that the just and the unjust should arise simultaneously and stand trembling together at the bar of God, that all the sins they have ever been guilty of will then appear, and they will be held responsible for them all, according to the law of Moses. But if such were to be the case, all would be condemned for that law condemns and curses every one that is found under its dominion, and by it no flesh living can be justified. By it every mouth is stopped and the whole world stands guilty before God. Nothing is more clearly established by the scriptures than the redemption of the elect of God, from the curse and dominion of the law of sin and death, so that there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the spirit of life in Christ Jesus has made them free from the law of sin and death." Rom. vii. 1, 2. And in the same chapter the challenge is given. "Who shall lay any thing 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. Their sins like a thick cloud are blotted out, and God has covenanted with them that their sins and iniquities he will remember no more. They are not therefore to be revived and brought into judgement against them after the resurrection. They have already been arranged before the bar of law and justice, convicted by the law, and Christ as their surety, near kinsman and Redeemer has appeared and cancelled forever all the demands. He, the Son has made them free, and they are free indeed.

But the ungodly, are not redeemed, and they are therefore still under the law, and the unpaid demands of the law still hold them under guilt and wrath, so that their resurrection is unto damnation. They alone have cause to tremble at the thought of a judgement to come, and the execution of the sentence which their sovereign Judge has

already pronounced against them. "These shall go away into everlasting punishment; but the righteous into life eternal." Be it remembered, that when the resurrection of the bodies of the human family shall take place, nearly all the elect shall have already begun their heaven; and nearly all the wicked shall have begun their hell. And when the spirits of just men made perfect shall come to reunite with their raised, spiritual and glorified bodies, we cannot think they will be under any fearful apprehensions in regard to their future destiny: for they will perfectly understand and firmly rely upon the declaration of Christ, that all that the Father giveth shall come to him, and that he that cometh, he will in no wise cast out. The decisions of the Judge are already made, and recorded in the scriptures, at the resurrection they will be executed according to the things which are written in the books.

"But O my soul, if truth so bright
Should dazzle and confound thy sight,
Yet still your Savior's will obey,
And wait the great decisive day.
Then shall he make his justice known,
And the whole world before his throne,
With joy or terror shall confess,
The glory of his righteousness."

REPLY TO BROTHER H. L. POWER, OF TEXAS:— We feel inclined on all occasions, to communicate to our brethren such light as we have on all subjects, involving the faith and gospel walk of the disciples of the meek and lowly Lamb of God; provided always, that our brethren hold themselves bound to carefully compare our views with the standard of our faith, the New Testament, and remember that we do not claim to possess any more light or knowledge of divine things than what is common to the saints in general. It would not be safe for any of the children of God to rely too confidently on the opinions of any man. We are all compassed about with infirmities, and liable to err in our conclusions; but the Record of truth contained in the scriptures is infallible: so far therefore as we are led by the Holy Ghost into an understanding of them, we shall know the truth as it is in Jesus. Yet, if because we possess not the direct inspiration which guided the prophet and apostles, we should withhold from each other such views as we have, we should certainly err; for we are admonished to edify, comfort, confirm and instruct each other, according to the measure of the gift of the Spirit bestowed on us severally.

It is rather embarrassing for us, located as we are, at so remote a distance from the vicinity of the irregularity and disorder complained of, to express an opinion with confidence on the subject. We are not sufficiently familiar with the circumstances, and causes of the distress, to speak advisedly on the subject. It certainly cannot be orderly, for ministers who have forfeited their standing in the church of God, to go into remote parts and preach, and baptize, and form churches, and organize Associations, without first making gospel satisfaction to the church from which they have been put away. Disorder and distress must follow such a course of things. Still where a preacher has come into a strange region of country, professing to be a regular minister of Christ, (there being no church organized to investigate his standing,) if he preaches the truth, and otherwise departs himself orderly, if the Lord be pleased to quicken and regenerate some of his people under his ministry; and they confidently regarding him as a regular minister of Jesus Christ, receive from his hands the ordinance

of baptism; and converts so baptized should be organized into churches; although there would be irregularity in the case, we should not feel prepared to withhold our fellowship from them; provided they were found subsequently to their organization, contending for, and walking in the truth. Still there might be circumstances connected with cases of the kind, which would be to us a barrier to fellowship. As to the extent of toleration, the children of God have a right to countenance disorder to any extent. If they find that they hold ministers or members in their connection who in defiance of the authority of Christ in his church, stubbornly refuse to make acknowledgment of their wrongs; to the churches from which they have been excluded, we believe the order of the house of God imperiously demands that they should require of them to make gospel satisfaction to the churches where they belong, or from which they have been excluded.

The number requisite to constitute a church is stated by our Lord, Matthew, xviii. 20.— "For where two or three are gathered together, in my name, there am I in the midst of them." The qualifications requisite are that they be gathered together in the name of Christ. Will-worshippers, arminians, and hypocrites may come together, and profess to assemble together in his name; but the sheep and lambs of Christ are to be gathered with his arm, and carried in his bosom. They are not only gathered, but they are in his name; as Eve was in the name of Adam when God called their name Adam. The whole family or church of the First-born in heaven are named in Christ, and the saints are manifestatively gathered in his name, when he calls them by his grace, quickens, regenerates, and makes them manifest as his disciples. The work of the Spirit in quickening, regenerating, instructing, and comforting the subjects for church membership, is indispensable, and as evidence that they are the subjects of that work of the Spirit, they must be able to give a satisfactory reason of the hope that is in them; and on a profession of their faith in the Lord Jesus Christ, they must be baptized, and admitted to the fellowship and communion of the saints. Having these qualifications, they have a right to the standing of a gospel church. All other qualifications requisite for organization, and gifts for the edifying of the body will assuredly be supplied by him who is in the midst of them. We do not wish to be understood that every two or three of the disciples, should form separate organizations, for the Lord added to the church on one occasion about three thousand souls; and still it was but the one church, were of one mind, and had all things in common. But where there are not more than two or three who have been gathered together in Christ's name, he being in their midst; they should, according to the gifts bestowed on them, stand in defense of the gospel, and walk in all the ordinances of the house of God blameless, observing all things whatsoever Christ has commanded them: speaking to themselves in psalms, and hymns, and spiritual songs, and not forsake the assembling of themselves together.

All the churches of Christ ought to associate together whether they be many or few; for there is one body, and one spirit; even as they are all called in one hope of their calling; one Lord, one Faith, and one Baptism, one God and Father of them all, &c. They are already sufficiently organized for all gospel association, by their heavenly calling, without the aid of any ecclesiastical council whatever.

Nevertheless, in meeting annually for the purpose of christian correspondence, it is proper that there should be a definite understanding among the churches, of the extent and proper boundaries of their fellowship, lest otherwise they should be imposed on by those to whom they have no right to extend expressions of christian fellowship.

Elder Daniel Parker, as we have been informed, was in unquestionable standing with the Baptist churches at the West, before the division took place between the Old and New Schools of Baptists. His peculiar theory in regard to what is called the "Two Seed" doctrine was introduced by him when he was in good standing in the Baptist churches of the vicinity where he resided. And although his new theory caused much division and discord in churches and associations, he so far as we are informed on the subject retained his standing in the churches which adhered to his views, up to the time of his emigration to Texas. In all other respects, except his Two Seed views, we believe he was regarded as a sound and able minister of the gospel.

Still behind our date.—Principally in consequence of our absence in attending the spring Associations, we have fallen two or three weeks behind our date in issuing this number of the Signs, and as we feel desirous to comply with the earnest solicitation of our brethren to attend one or two other meetings at a distance, we shall not probably be up to time in sending out the two succeeding numbers. But as this is the busy season with the greater portion of our readers, we trust that they will suffer no great inconvenience in allowing us "leave of absence" from our post to visit and endeavor to encourage our brethren scattered abroad throughout Pennsylvania, New Jersey and New York.

Removal.—Elder James P. Howell, has removed from Sparta to Borodina, Wayne county, Michigan, and desires his correspondents to address him at his new location.

REMOVAL. Eld. Denison Trenchill, is about to remove from Springfield, Ill., and desires his correspondents hereafter to address him at his new location, which will be, Adell, Dallas co., Iowa.

MISCELLANY

The Dream of a Methodist.

A good Methodist preacher having fallen asleep, somewhere, in the regions toward the rising Sun, had a dream, which he needs must make public. Now that it may be known and read of all men, and especially by we Baptists, for whose peculiar use it was dreamed, we give place to this singular somnambulist's revelation:

"A certain preacher has had a remarkable vision. He dreamed that he died and went to heaven. The Angel Gabriel conducted him through all the mansions of the redeemed, pointing out the happy souls of the saints who had come up from every sect on earth, dwelling together in sweetest harmony and most delightful fellowship. Not seeing any Baptists he was surprised, and enquired of the angel, "Are there no Baptists in heaven?" The angel appeared to be puzzled for a reply. He led our dreamer all over the mansions a second time in search of Baptists. At last they found a large, close communion box, in which were assembled these strange people enjoying, even in heaven, their close communion religion."

Well, it is a source of great consolation to know that some place, be it ever so obscure, is reserved for us in the mansions of the blest.

We trust this will not be the last of this "certain preacher's" remarkable visions. He has a

very decided talent for dreaming, and it is desirable, that he will make still further revelation from the celestial world. Let him take laudanum, eat lettuce, drink a decoction of poppies, and he will be done for.

We await with anxiety, the result of his other dreams, and without being considered irreverent would like to know if the Methodist discipline is used above; how often class-meetings are held; if lovefeasts are had; whether the ministry is stationary or circulating, &c. &c.

Western Rec.

SERVED HIM RIGHT.—A few nights ago a young lady returning from a visit to some friends, had occasion, on her way home, to pass one block through a somewhat unfrequented street. Here she was addressed in a rough manner by a fellow, who for his impertinence received the full force of a carpet-bag which she had in her hand, a long-side of his head, and fearing a repetition of the dose, took to his heels.

OBITUARY.

DIED: at his late residence, near the Meadows of Grove Creek, Bedford county, Va., on Sunday, Dec. 20, 1851, Mr. BURWELL CHEWNING, in the 60th year of his age. He was subject to an affection of the liver for many months before his death, but was never heard to murmur on account of his affliction. He seemed sensible that the time of his departure was at hand; and arranged his temporal affairs.

Brother Chewning was a consistent and orderly member of the Old School Baptist church for nearly twenty years, ought was never laid to his charge by his brethren: his seat was seldom vacant in the church, though a private member, the church feels sorely the loss they sustain by his removal. His counsel in times of distress was ready and valuable, and his hand was open to the poor and needy. He feasted on the doctrine of grace, and was a warm advocate of the old-fashioned baptist cause. On being asked a short time before he died, what were his views then of the doctrine, he replied that he believed the Old Baptists were contending for the faith which was once delivered to the saints, and that it was exactly right. He died in the triumph of faith without a struggle; leaving an affectionate wife and two sons together with a large circle of relatives and friends to mourn their loss; but we hope their loss is his gain.

Yours in bonds of love.
CHARLES HOLLAND.

DIED, At Barryville, Sullivan county, N. Y. On Sunday morning, May 30, MRS. LUCINDA B. MERRYFIELD, wife of Mr. Woodbridge Merryfield, and daughter of the late Dewitt C. King, aged 29 years.

The subject of this obituary, was of a delicate constitution, and suffered much from indisposition at times for several years, but being of a remarkably amiable and patient disposition, she bore her afflictions and sufferings with a degree of submission and reconciliation very unusual for persons of her age. Although she had never made a public profession of religion, she gave substantial evidence that her mind was deeply exercised for a long time on the subject of death, judgment and eternity: especially since the death of her father, which occurred about nine months ago. During her last sickness her sufferings were very great. A short time before her spirit departed she asked her mother if she thought she could recover, and on being informed that unless there should be a favorable change she could survive but a short time, she asked her mother to pray for her; and seemed perfectly sensible that all the help she needed for time or eternity, in living or dying was in God, to him her desires were directed, and a confident hope entertained by her friends that the same God who had brought her to see and feel the need of a Savior's blood and righteousness, to cleanse her from sin and prepare her for eternal

glory, was revealed to her as the God of her salvation. Her remains were brought on the cars to Howells, and from thence removed to New Vernon Meetinghouse, where a discourse was preached on the occasion to a large and solemn assembly, on Monday the 31st ult. and her body deposited by the side of her deceased father and other relatives, to slumber until the voice of the archangel shall awaken the dead at the last day. May the Lord bless and sanctify the painful providence to the bereaved husband, disconsolate mother, and weeping brothers, and other mourning relatives, and sustain them in the hour of their bitter afflictions.

The Milford Herald, is requested to copy this notice, and also to tender to the resident of Barryville and Shoholy his grateful thanks for their kind attention and sympathy to him and his family in their afflictions, by Mr. Merrill.

DIED, near this village, on Saturday the 30th ult. MRS. KERBY, relict of Deacon John Kerby, whose obituary was announced in our paper about one year ago. Sister Kerby was with her late husband for many years an orderly member of the Brookfield church, in which she was enabled to maintain a circumspect and exemplary walk, until the time of her death. She was spared to the age of eighty years, and has left a numerous train of offspring who will long remember her maternal affection and solicitude for them. Her funeral was well attended, on Sunday the 30th, and a discourse on the occasion was preached from 2 Cor. iv, 14.

DIED:—at the residence of her son-in-law, Mr. Benjamin Atkins in the town of Warwick, in this county, on Wednesday, May 20, Mrs. RACHEL COLEMAN, aged 82 years. Sister Coleman was for many years a very substantial and worthy member of the Old School Baptist church, in which her walk and deportment was as becometh the gospel of Christ. Her membership for many years was with the Warwick church, but at the time of her death she was a member of the church at New Vernon, having for a few years had her residence near the latter church. She united with it by letter from the Warwick church. She has been gradually declining under the weight of years and the infirmities of old age, especially since December last. Her mind was so much affected, that at times, toward the close of her mortal pilgrimage she did not enjoy her right mind perfectly; but for two days before her death her mind was clearer than usual, so that she was enabled to manifest that she rested on a "Good hope, through grace" and was willing to go at the bidding of her Lord. She expressed some fear lest she should complain of the Lord's dealings with her. Her last end was however peaceful, and we confidently trust she has fallen asleep in Christ.

It was our privilege to visit and converse with her, during her sickness, and found her mind fully stayed on the living God. She has left children and children's children, with numerous relatives and friends who while they feel deeply sensible of the dispensation, feel well assured that their loss is her unspeakable gain.

Mt. Carmel, Fleming Co., Ky., May 14 [1852.]

By request I send you for publication, the obituary of sister PATSY MORELAND, who departed this life the 20th of April last, after an illness of about two hours; aged 40 years 1 month, and 10 days. Leaving a husband and ten children; the youngest only 5 weeks old, to mourn their bereaved state, together with many friends who will long remember her many virtues. In all the relations of life she was amiable and especially in the house of the Lord. I have for years visited the church where she was a member, and a portion of that time monthly and have often remarked the constancy of her attendance at the meeting of the church and the zeal she manifested in the prosperity of the church. But the Lord "who doeth all things well" has taken her from the troubles of this world and we hope to a world where trouble cannot enter, where there will be no more death. (C) may he sustain our beloved Brother Moreland under his great distresses, and may he cast

around his dear children his arm of love, and may he give us all to feel that in the midst of life we are in death.

Yours in love.
GEO. MARSHALL.

Fauquier Co., May 20, 1852.

DEAR BROTHER BEEBE:—It becomes my painful duty, to inform you of the death of sister LUCINDA RIXEY, who departed this life on the 19th of November last, in the 63d year of her age. She was the relict of Deacon Charles Rixey, of Gourd Vine Church, in Culpepper Co. Va. Having been baptized in her 19th year, she continued firm and unshaken in the doctrine of salvation by grace, and a consistent and useful member of the Church to which she belonged. In the sifting process, which divided the Baptists some years ago, she came out as pure grain, attaching herself to the Old School cause, and by her upright deportment and godly conversation adorned the doctrine of God, her Savior.—Long will she be remembered by her brethren in the Lord, and her numerous relations and friends, who need not sorrow as those that have no hope; for "Precious in the sight of the Lord is the death of his saints."

Yours very sincerely,
JAMES B. SHACKLEFORD.

This life's a dream, an empty show,
But the bright world to which we go,
Hath joys substantial and sincere:
When shall we wake, and find us there?

MARRIED.

At Warwick, May 18, Mr. WILLIAM H. WHEELER, of Patchogue, Suffolk co. N. Y. to Miss BELINDA E. HARTWELL, daughter of Elder P. Hartwell, of the former place.

At Catharine, Chemung county N. Y. On Wednesday, May 5th 1852. by Eld. Reed Burritt, Mr. CALVIN J. SHELTON, of Hector, Thompkins county, to Miss ELIZA F. AYERS of the former place.

NOTICES

PRINTING MINUTES.

Much difficulty has been experienced by many of our Old School Baptist Associations, in getting their Minutes properly printed. In some instances the clerks, and publishing committees are unaccustomed to preparing copy for the press, and the printers are ignorant of the sense intended to be conveyed by the manuscript copy—make wretched work in getting the Minutes out.

The new Post office arrangements and reduction in the rates of postage on printed matter will enable us, with the facilities we now possess, to print Minutes correctly and in a good style on our Power Press, and forward them post paid to the churches where they belong in any of the States, at as cheap a rate as they can be printed at their nearest Printing offices.

Those Associations who wish us to print their minutes will forward their copy and money post paid to us with directions as to how many copies they desire, and how they are to be divided, and to what churches, and post offices they wish them sent and we will print them immediately, and send them, post paid, as they shall direct.

The clerks of associations will please be particular, to write the names of persons, churches, and post offices in as plain a hand as possible.

In most cases where we print the Minutes we shall be able to publish the circulars with some accounts of the locality, condition, statistics, and time and place of their next meetings, which we cannot do well unless we print the Minutes.

We are also prepared to execute any other kind of Job Printing, such as Books, Pamphlets, Circulars, &c. At the cheapest rates, and without delay.

To Agents, New Subscribers &c.

Agents and subscribers who write to us on business should observe the following rules and thereby not only save us from great vexation and labor, but also secure for themselves the direct object of their communications.

LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

All communications to us should come post paid as prepaid letters are subject to but little over half the amount that is charged on unpaid letters. Those who observe this rule, may be sure that we shall take their letters from the Post Office. Our authorized agents will also prepay their letters, and charge the amount to us and deduct the same from their remittances.

Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance.

Associational Meetings.

The Old School Baptists of Northern Pennsylvania will hold their annual Meeting, if the Lord will with the Baptist church of Jackson and Gibson, on Saturday and Sunday, the 19th & 20 days of June, 1852, in the Universalist Meeting House in West Gibson Susquehanna county Pa.

Those coming from the East by N. Y. & Erie R. R. will come to Susquehanna Depot. Those coming from the East or south by their own conveyance will call on Gabriel Everett in the vicinity of the meeting, or on Joseph L. Marsh, or Wm. Blasdel in Jackson.

The Chemung Association will, by appointment hold her next annual meeting with the Chemung Church, at the residence of Nathaniel Carey, in the town of Chemung, three miles west of the Waverly Depot, and two miles north of Buckville Depot, on Saturday and Sunday, the 26, and 27 days of June 1852.

Brethren and sisters generally, and ministering brethren of the Old School Baptist faith and order, particularly, are affectionately invited to attend.

The Alleghany Old School Baptist Association will be held, if the Lord will, at the Baptist Meeting House in Danville, Steuben county N. Y. on Saturday and Sunday, the 3d & 4th days of July 1852.—Ministers, and brethren and sisters of the Old School, are affectionately invited to attend with us.

Time, and place of holding the following Associations, viz. Whitewater, with Lick Creek church, Fayette Co. Ia., 2d Saturday in August. Scioto, O.—On Saturday before 3d Sunday in August.

Greenville, O. On Friday before the 4th Sunday in August. Muskungum O. Friday before the 4th Sunday in August. Salem Ky. At Mt. Pleasant, Boone Co. Ky. the 11th Friday in August. Lebanon, Mt. Gilead church, Hancock Co. Ia. Friday before the 3d Sunday in August. Licking, Ky. Sardis church, Boone Co., Ky. 2d Saturday in September. Miami, O. Fairfield church, Butler county, O. Friday before 2d Sunday in September. Con's Creek, Bethel church, Johnson Co. Ia. Friday before the 1st Sunday in September. Red River, Ky. Ebenezer church, Christian Co. Ky., Saturday before the second Sunday in August. Little Piney, Mo. Big Piney church, on Spring Creek, Pulaski Co., Mo., 4th Sunday in June. Ketocton Va. Zion church, Warren Co., Va. Thursday, before the 3d Sunday in August. Fishing River, Mo., Big Shoal Creek church, Clay Co. Mo. 4th Saturday in September. Tugart's Valley, Little Bethel church, Gladys Creek, Barbour Co., Va., on Friday before last Sunday in August. Corresponding Va. Frying Pan church, Fairfax Co., Va., on Thursday before the second Sunday in August.

UNION MEETINGS.

THE FIRST PREDESTINARIAN OLD SCHOOL BAPTIST CHURCH OF CHRIST in Center, Rock county, Wisconsin, have appointed an Old School Meeting, to be held on Friday, Saturday, and Sunday, the 18th 19th and 20th days of June 1852., at the School house on the Telegraph line, one mile south of my house; to commence on each day at 10 o'clock A. M.

All our brethren and sisters, and especially ministers of our faith and order, are invited to attend By Order of the Church, J. D. WILCOX, PASTOR.

APPOINTMENTS:—Elder Thomas Barton of Pennsylvania, and F. Thorne of Baltimore, city, by appointment of Baltimore Association, will, if the Lord pleases, visit, and preach for the Tuscarora, Baptist Church, in Juniata county, Pa. 2 miles from Patterson Depot, on the Columbia, or Pennsylvania State Railroad, midway between Philadelphia and Pittsburg. On Saturday and Sunday, the 28th and 29th of August.

Old School Baptists generally, and ministers especially are invited to attend. Brethren from a distance, will inquire at the Patterson Depot, for brother John P. Shitz, who will be at the Depot with a conveyance to take them to the meeting.

To New Subscribers,

Such has been the increase of our subscription list, since the commencement of the current volume, that we can no longer supply all the back numbers to new subscribers.—Our back numbers from number 1, to number 6, are exhausted. New subscribers for a short time can be supplied as far back as No. 6.

TO OUR RETIRING SUBSCRIBERS.

To those who wish their papers discontinued, we would very delicately suggest, that when their time has run one quarter of a year beyond the time they have paid for, there is a balance due us, which circumstance some have (inadvertently no doubt) overlooked, in giving notice to stop their papers.

TO DELINQUENT SUBSCRIBERS.

Such of our subscribers as are in arrears, with us, are respectfully informed, that we have heavy bills to settle, and their remittances would afford us, "Material aid" just at this time.

RECEIPTS.

DEL. J. McCrone, 1; J. Bradley *2; Mrs M. Riley 1; Wm. Williams *2, J Rees *2, B Cloud 1; Dardy 1, A Coulter 1; 11.00 Maryland, J G Dance †2; N Grafton 1, A Durham, 1.50, O Gill 1, Mary Alexander 1, T. M. Scott 1; L. D Patterson 1, S Street 1, Mrs. Chap-

Table listing names and amounts for various locations including Va., N. Y., Penn., Ohio, Kentucky, Me., Cal., and Ark. Total \$262 19.

*Signs Banner and Messenger. †Signs and Messenger. ‡Signs and Banner.

NEW AGENTS:—Wm. R. Willard, Polk co. Mo. Daniel S. Woody, Osage co. Mo. Eld. J. Baskett, Shelby co. Ky. Leonard Fry, Sangamon Co. Ill.

LETTERS RECEIVED.

Eld R T Webb, J T Burkhalter, Eld R Burritt Eld John W Thomas, Wm Jones. Monies all received, credited and papers sent, C Serch, Matilda B Johnson, John Howell, Eld J L Purington, Eld Wm Gosney, D B Musgrove Eld Wm Quint, Jr., Eld F Hartwell, Tho J Conklin, N Rockwell, J Thorp, Catharine E Clark, J Dickerson, Chs Glidden, Daniel Stark, Wm L Beebe, R J T Little, A Wells, Eld Geo Reeves, Eld A Booten, R Revennaugh, Ever Livingston, Miss Sophia N Jewett, J P Shitz, John Peal, Mrs C Walker, M A Vanclève, Eld Milton J Sears, S P Tabor, Eld C Skinner, Eld Wm Quint, W Woolford, Eld E Penney, Jesse Kester, S Macumber, I Settle, Esq., John C Wilkinson, Mrs P A Downs, Eld G-o Maashall, Eld S Trott, Eld R Jones, Eld J A Badger, R S Tinsley, Esq., E B Turner, H Roe, Eld P Culp, J H Turley, A B Mathews, Eld J P Howell, A L Woodson, E Culy, J Thorp, Mrs E Holden, M A Burd, Eld B Cooper, Eld M, Hodges, Eld R Riggs, E Smith, Eld G Reeves, H Cotton W R Freeman, J Smith, Eld E Poston, H Sloan, Eld J Baskett, Eld S Williams, Col P Dudley, Eld J Furr, E Holden, J B Shackelford, Eld B Cooper, J Thorp, E Culy, A L Woodson, J H Turley, Eld J P Howell, Eld P Culp, Wm P Dowdy, Sarah R Green, S Schenek, I T Saunders, S H Burnett, J Hoit, S Bonds, Eld W Thompson, Eld. D. Tornehill Eld. Geo. Ambrose. J M Gilstrap Esq. A Morris N. G Jones. Eld. J W Hurd Eld Tho. H Owen.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., JUNE 15, 1852.

NO. 12

POETRY.

THOU ART, OH GOD.

The day is thine; the night is also thine; thou hast prepared the light and the sun. Thou hast set all the borders of the earth; thou hast made summer and winter.—Psalm lxxiv. 16, 17.

Thou art, oh God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn thy glories shine,
And all things fair and bright are thine.

When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven;
Those hues that mark the sun's decline,
So soft, so radiant, Lord! are thine.

When night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beautiful bird, whose plume,
Is sparkling with unnumbered dyes;
That sacred gloom, those fires divine,
So grand, so countless, Lord! are thine.

When youthful spring around us breathes,
Thy Spirit warms her fragrant sigh;
And every flower the summer wreaths
Is born beneath thy kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

"NEARNESS TO GOD."

Oh, grant this prayer, and let it be
My constant, heartfelt plea;
"Lead me just where thou seest best,
So it be near to thee.

Though dark the path, yet if thou wilt
My guide, my counsel be,
I'll gladly follow, when each step
Will bring me nearer thee.

Oh, let my heart not have one fear
Of dim futurity;
But let each thought, each wish ascend
For nearness, Lord, to thee!

Lord, as thou wilt! But give me strength,
Thy hand in all to see;
And let each change in life but bring
A closer walk with thee!

Thus lead me on, and grant at last,
From sin, from sorrow free,
My soul may rise from earth, and spend
Eternity with thee!

"WHY GADDEST THOU ABOUT SO MUCH?" [Jer. ii. 36.]

Light and fickle is my mind,
Veers about with every wind;
Jesus, mighty to subdue,
Take my heart, and keep it to.

Sure it would be thine alone,
Yet it leaves the corner-store;
Rambling from its resting-place,
Not cemented well with grace.

Like the dove from Noah sent,
Wandering, but without content;
Thus I rove and would be blessed,
Rove and find no settled rest.

Let me covet nothing here,
Only reckon Jesus dear;
Leaving all the world behind;
Only to my Jesus join'd.

Dearly love him ever more,
And his dying love adore;
Taste and see that he is good,
Live upon him as my food.

Let the king a look bestow,
That will fix my eyes, I know;
Let the king his love impart,
That will stay my gadding heart.

COMMUNICATIONS.

For the Signs of the Times.

Harrisburg, Ia, May, 25, 1852.

BROTHER BEEBE:—Near the commencement of your present volume, some person, whose name I have forgotten, stated his local circumstances, in regard to social religious enjoyment that gospel preaching with all other privileges of the visible church, its ordinances and worship, were lost to him, and his wife. The circumstances under which they suffered these privations were as follows: The church of which they were formerly members, professing sound doctrine, as set forth in their articles of faith, was moving on in peace, harmony, and gospel order, until some of Babylon's missionaries, or Nimrod's hunters, or money hunting prophets, like Balaam, who was prompted by the ample funds and benevolent efforts of Balick, were sent forth to curse Israel, for a reward. Some of this tribe assailed the church, and some of the materials being combustible, like wood, hay and stubble, soon caught the strange fire, and in the explosion our brother and sister, with their letters and old church articles, made their escape from the ruins, and, for safe keeping, snugly folded their articles and letters together and laid them away, not in a napkin, nor under a bed, nor yet under a bushel, for that would have been contrary to scripture, but in a drawer, there to remain together in peace and silence. This touching description of their tried and bereaved condition, must enlist the tender sympathy of all the brotherhood; and yet thousands of such wrecks bestrew the relentless pathway of New-Schoolism, which shed no tears of benevolence over the miseries they have caused nor the religious liberties they have deprived others of. But God is just, and thousands of his elect are crying to him in their deprivation, and they will be avenged. Our brother, after stating his forlorn and desolate condition, requested counsel from me, in regard to his case. I suppose from the above description, all your readers will recollect the request of the brother, and he at least will remember his name as well as though I had been able to give it here. I attempted to comply with his request last February, when making a remittance to you; but as the communication and remittance both failed to reach you, some private correspondence between us of course followed, in which you suggested to me the propriety of making another attempt, as you believed the communication would be read with interest by the brethren. This suggestion, from one in whose judgment I have so much confidence, and feeling a willingness on my part to contribute my mite, though but very small, to the help of the scattered lambs of the flock, in their dreary pilgrimage, has induced me to send you this letter.

Now, brother Beebe, when you read this scribble, have your eye to the great principle of truth, good gospel order, and the probable

edification and practicable benefits of the parties immediately concerned. If you should fear that evil might grow out of my manner or matter, just lay it aside as the whim of an old erring man. For over forty years I have been a traveler, and I have also held some correspondence, and from all the observations I have been able to make, I am led fully to believe that there are thousands of the Lord's renewed children now scattered over the inhabited earth, who are unnumbered and mostly unknown to the visible church. Some of them, like our brother and sisters referred to above, remain as memorials of a wreck by the boisterous wind of error; and others have been cast overboard by some of the harlot daughters of Mystery Babylon, or run off without letters; and others, being alarmed at the strife, have halted short of baptism; and some even with or without letters, living convenient to some sound and orderly church, yet indulge in a negligent indifference, without becoming members, and thus treat the visible church with silent contempt, and its ordinances with reproach. Some of this mighty host are more, and some less remote from any organized gospel church and ministry. Some with, and some without letters of commendation from or to the churches. Some with, and some without gospel baptism. These know and love the truth, and can find no people to live with but the old order of Baptists, and so they live as exiles alone. I am convinced that this large remnant of delinquents are annually swelling in number to an alarming amount, while the visible church is proportionably on the retrograde, in consequence of the loss of her visible members, and their gifts. If in giving the proper counsel to our brother, I could bring the importance of this subject before every department of the believers, it might be of some practicable utility. I speak now only of such as entertain a hope in Christ, and whose faith is in him alone, and who are too well taught of the Lord, and too much in love with the truth and gospel order and ordinances, to ever allow them to find a home or comfort in any of the chambers of Mystery Babylon, or of any of her harlot daughters. Many of them, like our brother and sister, have their letters in their drawers; others have dropped off under a variety of circumstances, without letters; and others remain as dormant relicts of some church that has declined and lost its visibility; and others, again, have never been baptized or become visible members. Add all these together, with all their gifts, qualifying them for usefulness in the militant and visible body of Christ, and who can wonder that a body should even halt, languish and become feeble, while so many of her members are out of joint, so palsied, so maimed and so disordered? This mighty host of delinquents, is a clear loss of the Old Baptists; and the pernicious influence of their example reflects a great reproach upon the cause of God and truth, and casts contempt upon the ordinances, and order, and worship which God has instituted in his visible house. To these sol-

emn reflections, and to ourselves as actors in this serious and responsible drama, may each one be aroused to close examination. From these observations, and a review of the annual increase of numbers, and the waste of influence, occasioned by their example against the visible church, her order and ordinances, and her consequent reduced, decrepit and weakened condition, in at least, many locations, I have turned away sickened from the scene, and said, Surely these delinquents are not willful; surely they love the gates of Zion; but they have not considered the effects resulting from their delinquency, or perhaps the whole or a part of this great and fearfully increasing delinquency may have its doleful course in some other department; and this delinquency is only an effect, and not a cause; but an effect that will continue until the cause is sought out and removed. This should put us all on the search for the cause. Is it in the ministry? Is it to be found in the church as a body? Is it among the visible members of the church? Or is it exclusively with the delinquents themselves? Let us examine each of these departments a little.

1. The Ministry. By this term we do not mean the ministry of reconciliation which was delivered to and received by the apostles, for that ever was, and will always continue perfect, and not the cause of any evil; but we mean the cause and proceedings of those men of like passions with ourselves, who, knowing but in part, may err, and thereby cast a stumbling block in the way of others; in this sense, the ministry may not be blameless. When ministers duly consider what influence they exert over the members, and even over the churches, they must feel that an awful responsibility rests on them; with what caution they should guard their course. The work of the ministry is at once arduous, important and awfully responsible. The minister is servant of all: and the servant is less than those whom he serves. So even Paul claimed to be less than the least of all saints, for he was servant to them all, for Jesus' sake. To serve the church of God, then, is their calling, and not to lord it over God's heritage. In this service of the minister, a wide field is opened for labor; the lambs or sheep are to be fed; new born babes that desire the sincere milk of the word are not to be neglected; the Lord's people are to be comforted, and the Daughters of Zion are to be called on, to Behold their King. The servant is also to warn, rebuke, and admonish, with all long suffering and doctrine, shewing himself as a pattern to the flock in all things. He is to take heed to himself and to the doctrine, continue in them, and thereby save himself and those whom he serves, from the gins and crafts of those who lie in wait to deceive. The relative duties of the young and the old, the male and female, parents and children, husbands and wives, masters and servants, with all the duties incumbent on us to God, to the church, and to each other as brethren, and to all who are set in authority over

All this work, added to the public preaching of the word and administration of the ordinances of the gospel, and the defending of the truth of both against intruders and intrusion; all is summed up in Paul's last charge to the elders at Ephesus: "Take heed to yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." In this service, he must stand upon the watch-tower, and as a faithful sentinel, give the alarm to the flock, at the approach of the enemy. All these with many other duties devolve on the minister. The apostle says, Let the elders who rule well be accounted worthy of double honor, especially those who labor in word and doctrine. In proportion to the length and faithfulness of their labors, (and in some cases perhaps, to the devices and knavery of wily impostors) the confidence of the children of God is enlisted, and such ministers exert an influence almost irresistible. Now, if he be an impostor, is his time to strike for a party, and to immortalize his name as the leader of a faction, but if he be a minister of Christ, now is his time to tremble under a sense of the weight of his responsibility, knowing his vast influence and his imperfections, and his lack of his knowledge and wisdom to use it in all cases righteously. Some perhaps become vainly puffed up, heady and high minded; others perhaps become critics, and disputers about words to no profit. Some may labor to magnify the faults of their fellow servants, while others may regard our speculations, deductions, conclusions, inferences and dogmas as the standard of faith and perfection of orthodoxy; and from hence come wars, disputings, backbiting, false accusation, railings one against another, in which almost every evil fruit of the flesh and passion of the man become enlisted, and the church soon becomes the seat of strife and confusion. Thus converts are repulsed and draw back in dismay from such scenes of strife, and thus numbers are added to the long list of delinquents, and others become more hardened in their retreats. I hear that it is said by some, that almost all the trouble and division in the churches, begin with the preachers: if this be true, they should draw the rein a little tighter upon the servants, and dismiss such from the service at once, when they attempt to devour their fellow servants; for the church is in a great measure responsible for the conduct of her servants, and by indulging them, she becomes partaker of the evil, and her beauty is thereby defaced in the eyes of others. In many other ways the ministers may depart from the right course and give great occasion for stumbling. If in any degree, the cause of the delinquency complained of, should be found with the ministers, we would exhort them to pause, repent, change their course and return to the gospel standard, and face the enemy, and no more devour the flock. Feed and fold the sheep rather than would scatter them. Contend earnestly for the faith which was once delivered to the saints, but never contend harshly for your vain speculations and metaphysical notions. Is it not even possible that a minister may preach the truth in such a dry, theoretical, speculative, and formal manner, as greatly to obscure and conceal its beauty and interest, while the very same truth elucidated experimentally with its practical bearings, shewing its divine origin and heavenly tendency, would produce very different results upon renewed minds? With these suggestions, we would exhort all the servants of the churches to a close self-examination. Are any of you in a war about words, and opinions, not involving the

truth? Are you fault finding, backbiting, and starving the children on dry speculations? If so, stop at once, solemnly pause, remember your station, reflect on the evils of your course, and from the gospel crib take plenty of the bread and water of life, and minister it practically and experimentally to the flock of God, so that the ministry may be blameless.—But all the above is only applicable on the hypothesis that such a state of things may possibly exist to a greater or less degree, and so may in the same degree exert an evil, and repulsive influence, and so far be the cause of increasing the number of delinquents. A close watchful and prayerful examination by us all, can do no harm, and if on examination, all is found to be right, in this department, the ministry may greatly rejoice that there is no cause of stumbling among them: and in that case we must look elsewhere for it.

2. Let us look at the visible church. By the word *church* here, we mean the visible, or organized body of believers, who visibly associate together in one place, according to the gospel rule, to maintain the social worship of God, observe the ordinances, walk in the precepts and follow the examples of Christ, and to exercise the discipline of the house of God, according to the received rules and regulations given in the scripture. The church is, in this sense, called the *pillar and ground of the truth. The house, and temple of God; the city of the great king.* It is designed as the appropriate home for believers. It places all its members on an equality, social and reciprocal, for the exercising of the various gifts of the Spirit, with a humble and faithful deportment of all the members toward each other; walking in love, in all lowliness and meekness, endeavoring to keep the unity of the spirit in the bonds of peace. Such is the visible gospel church under the ministration of the Spirit, in the exercise of all her gifts, the convocation of her heaven-born and heaven-bound members, brilliant with the light of truth, and rich with the fruits of the Spirit. In coming to her we are not repulsed with the sound of tempest, or of terrific words of wrath; we come not to a burning mount, nor to blackness and darkness or the ministration of condemnation and death; but we come unto Mount Zion, to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the spirits of just men, made perfect, to the blood of sprinkling, to Jesus the Mediator of the New Covenant, and to God, the judge of all. Yea, to the general assembly and church of the First Born, whose names are written in heaven. To this church the Lord formerly added such as should be saved, and they continued steadfast in the apostles' doctrine and fellowship, in breaking of bread, and in prayer. Surely such society, such entertainment, such government, has charms which cannot be resisted by heavenly minded christians. Now, is this peace lost to us by dissensions? Is this government relaxed, neglected, or disregarded? Are the doctrines, ordinances, discipline, and entertainments changed for forms and ceremonies? And is even its worship shrouded in sloth? Are the gates of this city languishing, her inmates asleep, or at ease in Zion? Are her members devoted to the pursuits of the world, and her assemblies thinly attended? In a word, is her beauty and the amiableness of her court concealed by thick darkness, and her subjects ashamed to speak for their king and to pray for her prosperity, or to sing the praises of the Lord? Has her visible glories faded under

the mildew of negligence, and her charms and heavenly attraction disappeared? Does languor prevaile her borders? Is her light obscured? Do her children remain without her gates and see but small attraction within? Is this picture in any degree true? If so, the Lord is saying, Arise, shake off thy dust and put on thy beautiful garments; put on thy strength. The comfort of feelings, we must look to God for, but to walk in obedience, and to fill our places in the church with many other duties, are enjoined, on the church. Now, is all right in the church, and are all her native charms displayed, and her entertainments developed? Are her gates open night and day to her friends? And, in the language of love, are all her children saying to the delinquents, "Come in, thou blessed of the Lord! Why standest thou without?" If the church, as a body, is right, and no cause of stumbling is found in her, let us now

3. Ask her members, one and all, Are you all as lively stones in the building? Are you faithfully exercising the gifts you have? Are you constantly and promptly in your place at the meetings of the church, and are you courteous with your brethren and so living in the church, and in the world, as to cast no stumbling block in the way of these delinquents? Now, if in all, or any of these departments, any degree of the cause of this increasing and fearful delinquency could be detected, labor hastily to remove it out of the way, that all may be speedily restored to gospel order, and to the gospel standard. I know there are many sore privations which must be endured by christians. Such as living remote from a gospel church &c.,—but I never have found in the scriptures any warrant for abandoning the church on account of distance; or to shut up our membership in a drawer. The privations indispensable to remote location, are many and painful to bear; but a close practical adherence to the gospel will remedy its evils more than any other course you can possibly invent. Go to a sound and orderly church that walks in the truth, and there lodge your name; attend her meetings as often as you can, and your distance will awaken the sympathy of your pastor and brethren, and they will surely reciprocate your pledges of love, by occasionally visiting you in return; and in this way the gospel will be introduced into your destitute vicinity: and if any of the little ones of Christ's family are there, they will know the truth when they hear it, and they will soon be discovered. Who knows but what your allwise Shepherd has cast your lot for a season in that remote section for the very purpose of trying your faith, and for opening a way for the introduction of his gospel, and for the feeding and gathering in of some of his lambs, which have been scattered in the dark and cloudy day? Be this however as it may, I have no doubt of the fact, I believe all history and observation will corroborate it, that the true gospel and the true church have spread and prospered more in this way, than by all the missionary plans and operations which have been tried by men. Let the distance then be what it may, have your name and place in God's house among his children, and let your presence be there as often as you can. Where you are known as a member, a written correspondence with your pastor or brethren, will be both edifying and profitable. Show your love to the cause of God and truth, to his house, his laws, his ordinances, his people and his institutions, by giving them all the sanction you can. This, my brother and sister, is my advice to you and to all the scat-

tered subjects of our King. He has given no liberty for alienation, on the plea of distance or convenience. Go then without delay to the church, your home, associate with your brethren, and so let your name, your example and your influence fall in the right scale. Others are living near to a church, with or without letters in their drawers; some who have been useful members, and others who have never practically sanctioned either the church of Christ, or her ordinances, but stand among the delinquents. Do you plead the errors of the ministry, the imperfections of the church, the failings of her members; or your own unworthiness? What is your plea or excuse? If the house is soiled, will you therefore sleep with the swine, rather than go in and help in cleansing it? Perhaps you are the very member that, being out of your place, mars and maims the whole body, so that it cannot keep all right.

I must close this long letter by requesting all delinquents to try their course by this rule. Suppose the influence of each of your examples should mislead one in a year to follow your course, your number would double annually; how long would it take you to weaken and totally to obliterate the visibility of the church and all her ordinances? Does not your example lead directly to that result? If all should do as you teach by your example, where would be the visible church? Is not your example as pernicious in itself as though it were followed by all? Pause, and solemnly reflect, and remember we are responsible creatures, and God is worthy to be obeyed. On the other hand, suppose the example of each of these delinquents, in obedience to Christ, should cause one of her of their number to return to the fold, would not this annually reduce the number one half every year? How long would it be before the church would be replenished by the accession of her many thousands of members, who are now scattered, and living in habitual disobedience to Christ, to the grievous wounding of the church, if they should all be thus gathered in? Now, as the proportion that one is to all, would be the influence and example of each one, and the effects and tendency in the same proportion. In view of all these considerations, let me exhort every delinquent to hasten to the church, and without delay record their names in the visible house of God. Let the distance and consequent privations be as they may, this is your privilege; this is a duty you owe to God, to your brethren, and to yourselves. By doing this and living up to your duty and privilege, you will best reprove the delinquency of others, give your brethren the strongest evidence of your unfeigned love, and bear your testimony before the world, in favor of Christ's institutions and the order of his house.

Let the ministers impartially examine themselves and their course. Has your labor been directed to promote sound doctrine, practical obedience to the laws of Christ, and christian privileges; or has too much dry speculative, metaphysical, human philosophy turned the heads of your hearers, and vitiated their taste and relish for plain practical subjects? We do not say this is the case, but we would exhort all the ministers of Christ to examine their course and be sure that no degree of delinquency can be justly charged to them. Let the church as a body, and each individual as a member, also make diligent examination, and if any part of the cause be found with them, endeavor at once to remove it. And may we all so live, so act, and so let our light shine, that there be no cause for stumbling among us.

As ever, I remain dear brother, yours in gospel bonds,

WILSON THOMPSON.

For the Signs of the Times.

Williamston, N. C., May 30, 1852.

DEAR AND HONORED BROTHER,—As I am young and inexperienced, both in the material and spiritual life, I presume that you will be somewhat surprised to see me raise my feeble pen in public; but, through the abounding of God's rich grace, I feel that I love him and his precious cause, which is the theme of my soul. It is said, that "Out of the mouths of babes and sucklings thou hast perfected praise." My earnest desire is ever to be found meek and humble in heart, a babe at the feet of Jesus, anxiously seeking to know his will concerning me, and learn more and more of those truths which are contained in the gospel of Christ. May the household of faith ever speak often one to another, for Malachi says, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name; and they shall be mine," &c. Therefore, let us not confer with flesh and blood, but ever seek to continue in all things as they are written in the Word of God for us to do them. God says, "If ye love me, keep my commandments." May our walk and conversation demonstrate that we are of the circumcision in heart, who rejoice in the spirit, and have no confidence in the flesh. Happy is he who knows for himself, and not for another, that his life is hid in Christ, beyond the reach of harm, and that when he who is his life shall appear, then shall he also appear with him in glory. But the Scriptures say, "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." Strange, indeed, is it, that people who profess religion have so little knowledge of divine things, as to think that they can forever destroy God's people, and also vainly hope to free the earth from them; for God has said that he will not leave himself without a witness: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it." Truly, the children of God are considered as a feeble few—the ends of the earth—and the off-scouring of all things; yet, when they are all united in heaven, it will be found to be an innumerable company of just men made perfect, which no man can number." Christ says, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

May we ever be found rejoicing in the great and glorious attributes of Jehovah, in harmony with which he chose, from before the foundation of the world, a portion of the human race, in whom he might display his distinguishing grace, in raising them as heirs and joint heirs with the Lord Jesus Christ, crowning them with glory and honor which is invisible to mortal vision; when they will say, Not unto us, not unto us, but unto thy name be the glory of our great salvation. Quite different do we view it to be with those who will seek to appear before him in their own righteousness, being destitute of the imputed righteousness of Jesus Christ; for they will say, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?"—when he says, "Then will I profess unto them, I never knew you; depart from me, ye that work iniquity." May we continually abound in the work of the Lord, fighting the good fight of faith, and

keeping our garments unspotted from the world—not being like those who turn back unto perdition, but those who believe to the saving of their souls; ever steadfast, and earnestly contending for the faith once delivered to the saints in grace; and may those whom God has called to stand on the walls of Zion cry aloud, and spare not, treating with utter indifference the hatred and malice which the enemies of the cause of Christ may manifest to it. Christ, in his sermon on the mount, says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." May we rejoice evermore, pray without ceasing, and in all things give thanks; glorying in persecution for Christ's sake; "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." Christ also says, "Wo unto you when all men shall speak well of you;" and, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Dear brother, I feel that it is the duty of God's dear children to bear their feeble testimony to the cause of Christ in this day of darkness, when the Antichristian Church is uniting all her forces to demolish the Church of the living God. It is from a feeling sense of this duty that I have endeavored to write you these imperfect lines, and make mention of the goodness of my blessed Jesus, and our prayer hearing and prayer answering God, who is ever round about his people, as the walls around about Jerusalem. Surely it does appear that the last days are nigh at hand, and we can adopt the language of the poet, who says—

"The world will soon to ruin go,
The sun forbear to shine;
But God, who call'd me here below,
Will be for ever mine."

The declarations of our Lord concerning the last days seem to be rapidly fulfilling; for he says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived;" and verily they do, as every revolving day doth testify. It is declared, that a battle is coming between the two kingdoms; and indeed we believe that it is about to begin; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ. It is said, that we shall be refined as silver is refined, and as gold we shall be tried; and truly this seems to be a time to try the faith of God's elect. May our faith increase day by day, and prove as strong and true as that of the Romish lady and the many martyrs of old, and bring us off more than conquerors over death, hell, and the grave, to praise our Redeemer throughout eternity. The language of our Saviour is, "Wo unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." And verily they are as zealously engaged in this work at the present time as is possible. But notwithstanding evil men and seducers are blaspheming the great God of heaven and earth, and endeavoring to make of none effect the truths of divine revelation, yet God does work, and no man can hinder, or say, Why dost thou thus and so? Exceedingly great is the contrast between the works of man and the Spirit of God; for the former causes man to

rejoice in a thing of nought, while the latter humbles the creature and exalts the Creator, producing peace and joy in the Holy Ghost.

There has been a great manifestation of divine grace near us, which cannot fail of being of great interest to every one who has the cause of Christ near his heart. This is the Church at Smithwick's Creek, which for several years past has been persecuted and trodden down to an exceeding low state, appearing as if forsaken and never more to rise and prosper, their male members being reduced to three. The haters of truth endeavored to beat down their house of worship, and it was even brought before the court. It is said, in the book of inspiration, that "the triumphing of the wicked is short, and the joy of the hypocrite but for a moment." Therefore we see that, in due time, Christ manifested himself unto them, enabling them to rejoice once more, in hearing him say unto them, "Rise up, my love, my fair one, and come away; for, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Within the past year they have been greatly strengthened with might in the inner man, inasmuch as God, in his infinite mercy, has brought thirty-two to rejoice in him as the rock of their salvation and ever present help in time of need—changed them from nature to grace—freed them from the bondage of sin and Satan, placing them in the liberty wherewith Christ hath made them free—brought them by a way which they had not known, in paths which they had not trodden—made crooked things straight unto them, and rough places plain; these things hath he done unto them and not forsaken them, having taken their feet out of the mire and clay, and placed them upon the Rock of eternal Ages, and put a new song into their mouth, even praises to Israel's God. Many of them are young, and seem to be firm and devoted in the cause of our blessed Redeemer. Those who live in the vicinity, and are yet in a state of nature, say that they never experienced such a change in a community before—not from bad to worse, becoming stronger enemies to the truth; but rather peaceable, kind, and affectionate neighbors, repaying good for evil, living lives devoted to Christ and not to Belial.

Dear brother, there are some who declare that there are none on earth like unto us, and that we are a distracted and ignorant people, who know nothing of the truths of Christianity; therefore, I earnestly desire that you, with some more of the bold standard-bearers of the cross of Christ, would make us a visit, and declare to the deadly enemies of truth, that the flock of God is scattered to the east, west, north, and south, and that many stand on Zion's wall who as earnestly contend for the truth and expose error, and are as firmly established in the perfect and glorious plan of salvation, by election and predestination, as my beloved father, and others within the circle of their acquaintance. You well know that there is a vast difference between a profession and possession, and that many in this day cover themselves with a cloak of religion, or outward morality, and are utterly destitute of the possession, whereby they become more bitterly opposed to, rather than stronger lovers of the truth as it is in Jesus Christ. Wherefore, we find that those who they see are the greatest contenders for the cause of Christ, and not shaken in the least by the feeble arm and threats of man, it is the earnest desire of their heart to extinguish their mortal existence; and were it not for the laws

which now exist, we doubt not but that the streets would be streaming with the blood of the saints, as in ancient days.

It appears that the servants of the Lord Jesus are in an especial manner made to pass through many fiery trials, among whom I believe is my dear father, who they seek to persecute on every hand, and cast his name out as evil, because he declares the truth unto them; yet he is enabled to say with the Apostle Paul, who was persecuted by the same people, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify of the grace of God." Being "persecuted, but not forsaken, cast down, but not destroyed," his faith is strong in the Rock of his Salvation; and although men and devils rage, he has a friend who sticketh closer than a brother, and will stand by his people in the sixth trouble, and not forsake them in the seventh. Thus do we find ourselves to be in a world where sin and iniquity abounds to an alarming extent, but we desire to praise and magnify God's most holy name that we have the least hope of dwelling in his peaceful presence throughout eternity.

May you be strengthened with might in the inner man, and prepared to fight manfully in the battle of the Lord; may the God of all grace, mercy, peace, and truth be with you, and all the household of faith, in enabling you to overcome the difficulties of life; and, at last, may we all be found amongst that number who have come up out of great tribulation, having our robes washed and made white in the blood of the Lamb.

Your affectionate sister in Christ, as I humbly trust,
SOPHIA N. JEWETT.

For the Signs of the Times.

Near Sharpsburg, Ky., Jan. 22, 1852.

BROTHER BEEBE:—Inasmuch as many have given a brief account of their call to the work of the gospel ministry, and some of them having experienced greater views than I have, I have often feared that the Lord did not require this important work at my hands; and I cannot say that I am fully satisfied on that point unto this day. If I did know that the Lord required it of me, I could surmount many difficulties which now rise in my way, at which I stumble. To me it is one of the most particular points ever presented to my mind, to preach the gospel of Jesus Christ. It is written, If any man speak, let him speak as the oracle of God. How essential it is then, that we study to show ourselves approved to God, workmen that need not be ashamed, rightly dividing the word, and that we shun profane and vain babblings, for they will increase unto more ungodliness; and that we avoid all foolish and unlearned questions which gender strife. The servant of the Lord must be gentle unto all men; apt to teach, patient, &c. In meekness instructing them that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they recover themselves out of the snare of the devil, who are taken by him at his will.

As to my feeling a mild, meek, and dove-like, quiet spirit, which is so desirable to the child of God, it is but seldom that I enjoy it, and I have to mourn that I feel so little of the anction of the Holy One. I have often felt to cry, "God be merciful to me, a sinner, and even now while writing to you, and when I have been trying to preach, if my mind is drawn out, in contemplation of the great plan of salvation, in praise and thanksgiving, there is something creeps into my mind to spoil it all with me, though I may have fed on it myself. If I am one of his servants whom he has required to preach his gospel, I have nothing to boast of; it is not of me, it is all of God.

I united with the church in the year 1818.

Shortly after I received a hope in Christ, my mind for a while seemed to be calm, and I thought I had got over the greater part of my trials, and that, as I should advance in life, I should have still less to encounter. But in this, alas! I found myself sadly mistaken; for instead of diminishing they have greatly increased. About a year after I received my hope, my mind became deeply impressed that I must try to tell what great things God had done, and still was doing for his people; and at times my mind was pressed down as a cart under the weight of many sheaves; so that I enjoyed but little peace of mind. I thought at times, that it was the temptation of the devil; for it looked to me, that I should disgrace the cause of God, and I thought I had rather die than do it.

I went to Missouri, seeking for a home, and thought there would be so many things to attract my attention, that these impressions would leave me. But while I was there, they were heavier than when I was in Kentucky, so I found no way for me to get out of them. When I returned home, my mother, who was well when I left, had gone to that bourne whence no traveler returns; and some of my own family were sick. I felt that the hand of the Lord was against me. My feelings arose against trying to preach to that degree, I thought that I never could, that the Lord might kill me before I would. In the course of time, I had been brought very low, so that I almost despaired of life; but my rebellion still continued. My sickness took a turn, and I thought I was about to get well; but I could not see what the Lord intended to continue me here for; my mind however, by some means, took a turn, and I felt willing, if the Lord would enable me, to bear my lot among my brethren; but as for my trying to preach it seemed too much for me. One day when my mind was sorely pressed, I was complaining of my inability for the work, this interrogative came into my mind, Who made the mouths of men? I felt as though I was silenced. I knew the Lord was able to make even the dumb brutes to speak. There were prayer meetings held in the neighborhood, which I attended, and at which I would join with the brethren in singing and prayer, and sometimes in a word of exhortation; and brethren in the ministry would call on me to commence or close the meetings by singing and prayer. In this way I was led out, step by step, until I became a mystery to myself; and, by the help of the Lord, as I hope, I have continued so until this day.

It I have received a call to the ministry, it has not been by any miraculous revelation: it was only an impression on my mind, I would have given all the property I possessed in the world, if I could have rested contentedly in my mind without engaging in the work. It was far from my thoughts, that God would, by me, quicken, for I knew that was his own work, but I wanted to tell of the glorious way of life and salvation through Jesus Christ, to all who felt themselves to be the very chief of sinners. And it is to sinners that I have been constantly trying to preach, from that to the present time; to sinners who have been brought from death to life, from darkness to light, whose hearts have been circumcised to love the Lord their God. It is this class of sinners who can sing,

"Amazing grace, how sweet the sound!
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see!"

With me there is such an importance in the work of preaching the gospel, and such a responsibility resting on the preacher, that I hardly ever arise before an audience without an inward trembling, and an awe of solemnity, and in prayer also, very different from that I should feel in declaiming on any other subject. Yet neither in preaching nor praying, can I get down into the state of humility that I desire; and if I feel it to some extent, I can never get low enough. And often in secret retirement when rising from my knees, I have to ask God to forgive my insincerity of heart. I cannot claim anything for what I have done or can do. If I am a servant of God, it is all of his grace; and if I am saved, it is all of his sovereign reigning grace, through the Lord Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification and redemption.

I have not made the word of God my study in order to build up a system of my own; but rather to try to understand the Lord's system of salvation which he has laid down in his word; nor have I ever made notes to preach by; but I have studied the scripture as I trust with a praying heart, that I might understand the general tenor of what it contains, and especially desiring to be led to understand such parts of it as would be the most beneficial to his people, and redound most to his honor and glory. For this some may blame, and I may be reproached; but none of these things move me. I would rather enjoy the countenance of my God, with the frowns of the world, than the frowns of the Lord and all the favor of the world. If I know any thing, the cause I am engaged in is not my own, but God's cause. My prayer to God is therefore, that he may keep me, and guide me with his counsel; for if I were left to myself I should surely go astray. It is my prayer to God that all schisms and discords may be done away, and that we may feel the refreshing showers of divine grace, reviving the plants, and that the songs of Zion may abound, and that the saints may keep the unity of the spirit in the bonds of peace.

May the Lord enable you to edit your valuable paper to his glory, and to the benefit of his people, is the prayer of your unworthy brother in tribulation,

MATTHIAS GOSSET.

For the Signs of the Times.

Cape Elizabeth Me. April 17, 1852.

BROTHER BEEBE:—We desire to express our thankfulness for the privilege of receiving the "Signs of the Times," and for the union we feel for you and your correspondents, and for the comfort and edification we realize from the strong meat we receive in reading what you publish, in editorials, and in the experiences of your correspondents; it is all the gospel preaching we have, or can have without going thirty miles. How near you all seem! just like the members of one great family; though probably never to meet personally this side of the eternal world. Is it not, brother Beebe, because, "We, being many, are one bread," and "one body," 1 Cor. x. 17. that we all feed on the same "breasts of consolation?" Isa. lvi. 11. We are living in the midst of heathens, as we think we can say in truth. The Methodists are the large majority here. If we go into Portland to look for Baptists, we find those who are nominally Calvinistic; they claim that name; but they either deny the doctrine of predestination, or else they never knew it. We feel alone with our God, our Savior, and our bible. We live our first experience over again every day.

We joined the Old School Baptist church in Bowdoinham, Me, some years ago. Eld. J. A. Badger was the pastor. The theme of his preaching is Particular Redemption, and the discriminating grace of God. We have left that part of Maine, but not that church. There are none of the same order to unite with here, and "How can two walk together except they be agreed?" We thought good to write to them a short time ago, and now we send you a copy of the letter, for publication if you think it worthy a place in your paper, but if you do not, throw it aside. We wish, in our weak way, to be witnesses for the truth. We are persuaded that the Lord knoweth them that are his, and he is jealous for his own glory, he will not give it to another. In every age he has had witnesses, and he will continue to have them in spite of earth and hell. From your well-wishers.

JAS. AND REBECCA WILSON.

To the Bowdoinham Old School Baptist Church.

DEAR BRETHREN AND SISTERS:—We esteem the privilege of writing to you, that you may know how we are getting along in regard to spiritual things. It would be impossible to relate all the exercises of our minds, since we last saw the church, but we feel as though we had made but little progress in the school of Christ. Still we think we can say, the Lord has been good in preserving us from the delusion and false doctrine with which we are surrounded. Our minds feel steadfast and immovable in the doctrine which we profess to believe. And we feel

to bless God that he has given us strength to come out from the inventions of men, and join that church of which we read in the word. It was the Lord's doings, and it was marvelous in our eyes. You may think, as we cannot be with you any more, it is no matter whether we have a standing with you or not: but we find it otherwise; we firmly believe that God sent us to you as a church, and although our bodies are absent, our minds are with you. We oftentimes feel to commune sweetly with you; for if we have communion with Christ, we have communion also with one another. We live, as it were alone; there is not one on this Cape who thinks as we do. These words often sound in our ears, "Say ye not a confederacy." There is a Methodist meeting close by us; but we do not feel it to be our duty or privilege to attend it. We feel a desire to stand fast in the liberty wherewith Christ has made us free, and not be again entangled with the yoke of bondage. One we would have thought we could not be supported so long without hearing one gospel sermon; but, brethren, the Lord has taught us this important lesson, to "Cease from man." We have great reason to bless God for the communications of the brethren and sisters through the "Signs of the Times," for truly they are like cold water to a thirsty soul. We hope you will not neglect meeting together, though your number is small. For you have the promise, "Where two or three are gathered together in my name, there am I in the midst." Heaven and earth shall pass away; but not a jot or tittle of his word shall fail. We thought, when we moved to this place, we should have seen you before this time; but it has not been because we had no desire, for we now hope that it will not be long before we shall enjoy the privilege. We should have written before had we not been expecting to see you, face to face. We invite any of you who can do so, to visit us. We close by saying that we feel that we are the least of all saints, if indeed saints at all. But this we believe,

"His honor is engaged to save,
The meanest of his sheep;
All that his heavenly Father gave,
His hands securely keep."

From you absent, but mindful brother and sister,

JAMES AND REBECCA WILSON.

For the Signs of the Times.

Bustleton, May 9, 1852.

BROTHER BEEBE:—Having had of late some very severe trials, and exercises of mind, in which I longed for the light of God's countenance, and for a renewal of the evidence of my adoption into the family of Christ—which cloud at length has in some measure been removed—I feel a desire to communicate a few thoughts by way of encouragement to all such as are under like trials; and especially to those who have but just commenced the christian warfare, and who at one time may have thought of naught but joy and bliss, but have since found by experience that to them it has been as thorny road.

After I had entertained a hope, and had been baptized and received in the communion of the church, I thought that all would be well, that my trials and conflicts were all at an end, but ere I was aware I found myself in thick clouds of darkness, I viewed myself as yet sinful in the sight of God. I think that at no time while under my conviction, and before I received an evidence of pardoning mercy, did I view myself more helpless and loathsome, and more hell-deserving, than I did at this time. And yet I could not despair, for I saw a beauty in Jesus that I did desire, although I could not lay hold on the promise. All seemed against me. I longed to read my title clear, to mansions in the skies.

Thus with ups and downs, trials and fears, hopes and joys, did I pass some nine or ten

years on my pilgrimage here, without any light on the subject, of which it is my desire more particularly to speak in the present communication; which light broke onto my mind while reading that portion of the scripture contained in Heb. vi.: "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 of the hope set before us." This was soon after hearing Eld. Sharp, in one of his discourses, speak of the burial by God of the body of Moses, on which occasion he very correctly applied the losing of the burthen of guilt and condemnation, which burthen we were never again able to find. This application at first startled me, I felt sure that I could feel my burthen of sin upon me yet; and unlike the body of Moses, it was every where to be found. This caused me much anxiety of mind, when the passage occurred to me, "lay hold of the hope set before us." I then could look back through all of my pilgrimage, and never for a time since I felt a relief from my burthen of sin, was I without a hope, though dark were the seasons and severe the conflicts, foes without and fears within. The longer I lived, the more I saw myself guilty and polluted, yet there was always a hope set before me, a hope which, even in the darkest hour, I would not have exchanged for all the world, and this proved to me a "strong consolation."

In the Scriptures, there are different hopes brought to view: they originate from different sources, hence have different ends. There is the hope of the hypocrite: "So are the path of all that forget God; and the hope of the hypocrite shall perish;" "for what is the hope of the hypocrite, though he has gained, when God hath taken away his soul?" Again, the wicked have a false hope: "But the eyes of the wicked shall fail, and their hope shall be as the giving up of the ghost." But how different from all this is the hope set before us in the gospel. The apostle says, "which hope we have as an anchor to the soul, both sure and steadfast; entering into that within the veil." The child of God can trace the presence of that hope through all his darkest trials; he is ever ready to say, "Though he slay me, yet will I trust in him;" he finds this hope to have been an anchor to his soul; by it he has not been suffered to be moved, or to go back to the world again, seeking pleasure, and he has occasionally been permitted to enter into that within the veil, or to realize Christ as his all and his safe reward.

An anchor, owing to its peculiar construction, lays hold on or embeds itself in the mud or sand, and thereby stays the vessel to its mooring; yet anchors sometimes drag and suffer the boat to drift. But it is not so with the anchor of hope, it is sunk deep into that Rock from whence it was hewn, and is embedded in its native place, and fits in every part; and that Rock is Christ, from which we never can be moved. Says the apostle, "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." And again, "Who shall separate us from the love of God? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?" No none of these things shall cause us to be moved, or our anchor to drag, for it is both sure and steadfast, and has entered into that within the veil, whither the forerunner hath for us entered, even Jesus, &c.— This entering into that within the veil, &c.

think to be faith, as it appears to be a realization of our interest in Christ, or is that by which we are able to read our title clear to mansions in the skies, or, as the apostle says, "is the substance of things hoped for, the evidence of things not seen." But the poor soul sometimes goes bowed down for a long while, and his prayer and desire is to know, am I a child of grace? have I been born again, and passed from death unto life? His cry is

"Do I love the Lord or no,
Am I his or am I not?"

And although there is that hope set before him, yet he has a sinful heart, prone to wander from the living God, and is hoping against hope.

To such an one, let us say, can you not look back to the time when you were without a hope and without God in the world, and can you not contrast between the hope you now have, and the time when you were without hope and without God in the world, when not only guilt but condemnation rested upon you, and you saw no way of escape, no way whereby God could be just, and justify the ungodly.

If any have been made to realize something of these things in their experience, then may their hope enter into that within the veil, whither the forerunner hath for them entered, even Jesus, &c. And may they with David be able to say, "Why art thou cast down, oh my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, for the light of his countenance." Solomon says, "Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life." It would seem that the passage of Scripture in Zach. i. 12. might have pointed to this hope.—"Turn ye to the strong hold ye prisoners of hope."

Perhaps some are ready to enquire, from whence cometh this hope, and what is it, and why set before us?

We are told, that "hope maketh not ashamed, because the love God is shed abroad in our hearts by the Holy Ghost." We conclude, then, that this hope is the love of God shed abroad in our hearts, and that it is nothing short of Christ within, the hope of glory. The Psalmist says, "Remember thy word unto thy servant, unto which thou hast caused me to hope, this is all my comfort in my affliction, for thy word hath quickened me."—And now, looking for that blessed hope, and the glorious appearing of God and of our Savior Jesus Christ, may we with patience wait for the coming of that hope, and for the obtaining of that crown, which is incorruptible, undefiled, and that fadeth not away.

C. SERCH.

CIRCULAR LETTERS.

The Delaware River Baptist Association to the several churches composing it, greeting.

BELOVED BRETHREN,—Among the great variety of useful and interesting subjects afforded us in the Scriptures for our edification and comfort, that of the vine and the branches stands prominent, and it is every way worthy of our contemplation and meditation. In the use of this language, the Savior evidently designs to set forth himself and his people in union; hence his declaration, "I am the vine, ye are the branches." John xv. 5. The language is very significant and instructive; so much so, that a single reflection upon it, in a literal or natural sense, forces the conviction upon the mind of the truth and beauty of it, in a spiritual sense, as used and designed by him; for we cannot conceive of a living vine and literal branches, literally, only in union with each other, and all proceeding—vine,

branches, and the union of them—from the same germ, or seed; so Christ and his people are all of one stock, or spiritual seed; and so the apostle observes, "Both he that sanctifies and they who are sanctified are all of one; for which cause he (Christ) is not ashamed to call them brethren." Heb. ii. 11.

Jesus declares himself to be "the true vine," intimating that there were, or would be, others claiming his prerogative to be the Messiah, and that they would come in their own name and be received by the Jews; but all such were and would be impostors, and he alone the one prophesied of, the true Messiah, or, as quoted above, "the true vine." We naturally look for fruit from healthy branches, connected with a living vine; so the Saviour speaks of his disciples as set forth by the branches; but he first asserts, that every branch in him that beareth not fruit is taken away by his Father, the husbandman. Whether these branches in him that do not bear fruit, and are taken away, refer to the natural branches (the Jews), some of which were to be broken off (see Paul to the Romans, 11th chap.); or to a being in him by profession, having only the name of a disciple; or to some who are really the children of God; or whether it may not be applicable in each or all of these cases, we are not quite positive, we leave it for you to examine and judge for yourselves. The Scriptures fully justify us in the belief, that, as concerning the flesh, and in a national sense, a relationship existed between Christ and the Jews; and that when he came, he came to his own in this sense, and they received him not. The Scriptures also teach us, that there were disciples so called, who were not disciples indeed, but only in name and profession. The same Scriptures also indicate plainly, that there were and would be some of the real children of God who, by reason of the infirmities of the flesh and the temptations of the adversary, would so far stray from the right way, as greatly to dishonor the Master and his cause, so that the declaration of the Savior, of bearing no fruit and being taken away, in a certain sense, and for the time being, might be true in their case. But as this conversation of the Saviour with the disciples was in connection with his announcement to them, that one of them should betray him, it would seem the most reasonable to suppose that the immediate reference was to Judas, and with him to others who, like him, have only the name and profession of being in Christ. There is something beyond our comprehension in the circumstance of Judas being one of the twelve, but it was so, and by the choice of the Savior; for, said he, "Have I not chosen you twelve, and one of you is a devil?" and with a knowledge of this fact he tells the disciples he chose them, but that the Scriptures might be fulfilled, "He that eateth bread with me hath lifted up his heel against me." There was, therefore, a needs be, or necessity in the case of the choice of Judas, namely, that the Scriptures might be fulfilled, and the purpose of God accomplished: Being numbered with the twelve, and having obtained part of this ministry (as saith an apostle, Acts i. 17), it is neither strange or unaccountable that Judas should be suffered to assume the name and profession of a disciple, and that in this sense the Savior might speak of his being in him as a branch not bearing fruit, and to be taken away; but, said the Savior to the disciples, "Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit." This purging, or pruning, or purifying process, has been, is now, and will be carried on and carried out by the great husbandman

the Lord of the vineyard. As the vinedresser, literally, prunes the branches by cutting loose and separating the excrescences, or useless matter adhering thereto, which in a greater or less degree would injure their growth and productiveness, so the Lord will cut loose and separate from his people every thing like confidence in the flesh, or trusting in an arm of flesh; for all such confidence and trust is useless, and far worse than useless, as it is opposed to a trusting in the Lord and a growing in grace and the knowledge of God, and a bearing fruit to his honor and glory. "Herein," says Jesus, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Thus, in bearing fruit we glorify God, and show that we are the disciples of Christ. What a distinguished favor this, that the Lord purges the branches, inasmuch as it is indispensably necessary in order to their bearing fruit! What a blessing, that our Heavenly Father purifies his people, in order that they may glorify him! What a mercy, that he prunes, cuts loose, and severs (though the process may be hard to endure) every thing that may hinder our bearing fruit, as in this we manifest that we are the disciples of Christ! Another indispensable qualification in the branch for bearing fruit is, that it abide in the vine. This idea, literally, is so plain and conclusive, that none will dispute it. Well, "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me"—so the Saviour tells us—what, then, is implied in abiding in Christ? His abiding in us is clearly implied, and also expressed by himself in connection with our abiding in him.

The Lord Jesus Christ abides in his people by his Spirit; hence it is written, "If any man have not the Spirit of Christ he is none of his." Again, Christ abides in his people by his word, or words, according to the Scriptures. Another idea implied in abiding in Christ, is to abide in his love; so the Saviour observes to the disciples—"If ye keep my commandments ye shall abide in my love." Again, to abide in Christ is to abide in his word, having his word, or words, abiding in us. To abide in Christ, therefore, and in his word, is to abide in his doctrine; and John says, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." In short, to abide in Christ is to abide in his precepts and examples, embracing doctrine and ordinances, faith and practice. Having briefly noticed the idea of abiding in Christ, the inference we draw, the instruction we receive from the subject is, that as it is impossible for the branch, literally, to bear fruit except it abide in the vine, so it is equally impossible for those professing to be disciples of Christ to bear fruit to the glory of God, and thus give evidence that they are disciples indeed, except they abide in him, and he in them, by his love, his word, and Spirit, and they are found abiding in his love, possessing his Spirit, keeping his commandments, abiding in his word, and his word in them; abiding in the doctrine and order of his house, or kingdom, as established by himself and laid down in his word. Whoever is careful in the observance of men and things of our day and time, will not fail to discover that the religious world is on the stretch in its length and breadth, professedly, helping God to save the world; hence the great exertions to establish and sustain a host of religious societies, having no foundation in the Scriptures, and place them on a permanent basis, according to the wisdom of this world, and the policy of men. But are they abiding in Christ in this, or is his word abiding in them? Does it not de-

clare that the wisdom of this world is foolishness with God? and that "that which is highly esteemed among men is an abomination in the sight of God?" Are they abiding in his doctrine and commandments in pursuing this course? Are they not rather teaching for doctrines the commandments of men? and do they not stand reprov'd and rebuked by the word of the Lord—"Who hath required this at your hands?" It is well for us, brethren, if we pause and reflect upon the consequences of joining hands with such an unholy alliance; that we be careful and cautious lest we are found engaged with them in a crusade against the truth; for as sure as the Scriptures are truth, so sure are those not only destitute of authority from them, but also directly opposing them. Would we, as his professed disciples, bear fruit, yea, much fruit, let us look well to ourselves, and to the doctrine, as Paul said to Timothy, "holding fast the profession of our faith without wavering;" clinging to the Bible alone as our only infallible rule of faith and practice; endeavoring to keep the unity of the spirit in the bond of peace; walking in love, and looking unto Jesus, the author and finisher of our faith; evincing thus that we are abiding in Christ.

An inquiry is suggested, as to what this fruit is? It is believed to be, in its character, the same as that John saw in his vision of the tree of life (Rev. xxii. 2), and, therefore, must be good fruit—"fruit unto holiness." Paul describes it and calls it the "fruit of the Spirit," in contrast with the works of the flesh, Gal. v. 22, 23; it is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." In 2 Peter, i., we have a cluster of the fruits of the Spirit named, embracing some in Paul's list, and some additional ones, as virtue, knowledge, brotherly kindness, &c.; and Peter declares, that where these exist and abound, there is neither barrenness nor unfruitfulness. John tells us that the tree of life, above referred to, bare twelve manner of fruits. It will be found, upon examination, that Peter and Paul together, in their notice of the fruits of the Spirit, make about the same number of the different kinds. This tree of life is evidently designed to set forth Christ, not only as a living Christ, and possessing life in himself and for himself, but for his people also; therefore, whom he will he quickens, or makes alive. He is, then, the life of his people, according to the Scriptures, and it is his prerogative, and his alone, to give it to them. This is spiritual, yea, it is eternal life; for, said the Saviour, "I give unto them" (my sheep) "eternal life, and they shall never perish." But this tree of life was most extraordinary for fruit, bearing twelve manner, or sorts; so all the graces or fruits of the Spirit, borne by his people, are found in Christ, and produced by him; and as the tree of life yielded its fruit every month, so Christ being full of the Spirit and full of grace and truth, yea, possessing all fullness, his people receive of that fullness, and grace for grace, and a continual supply, according to his infinite wisdom and boundless fullness. If this fruit, borne by the branches that abide in the vine, grows on the tree of life, or is produced by the Lord Jesus Christ, why is it called the fruit of the Spirit? Because the Spirit takes of the things of Jesus and shows them unto his people. It is the Spirit of God, or Christ, the Holy Spirit, that teaches us to love, if, indeed, we love God and one another; it is the Spirit that gives us joy and peace in believing, and gives us patience in our afflictions.

May we be found, dear brethren, abiding steadfastly in Christ, in every sense of the

subject, so shall we bear much fruit; thus shall we glorify God, and give evidence that we are disciples of Christ. Let us not be weary in well doing, for in due season we shall reap, if we faint not; remembering the words of the Master, "Without me, ye can do nothing." These are perilous times; this is a day of evil—a day in which darkness is put for light, and light for darkness—a day of awful delusion and deception, in which error, like a mighty flood, is sweeping through the world; but it is our unspeakable mercy, dear brethren, that the earth (anti-christian churches, made up principally of earthly-minded professors, whose end is destruction, whose god is their belly,) has opened her mouth, and is, at this time, swallowing up the flood of error, and thus unwittingly helping the woman (the Church of Christ); for the design of the dragon was to carry away the woman with the flood cast out of his mouth; but in this he is nonplused, and the Church of Christ is shielded from harm. Thus God will so overrule the devices of Satan, the rage of antichrist, and the wrath of man, that his people shall be saved, their enemies all destroyed, and himself glorified. Let us be encouraged, then, brethren, endure hardness as good soldiers of Jesus Christ, having on the whole armor of God, that we may stand in the evil day, and having done all to stand.

The Delaware Baptist Association, in session with the Salem Baptist Church, in the city of Philadelphia, to the churches composing the same, sends Christian salutation.

BELOVED IN THE LORD:—In accordance with our former custom, we present you this our annual epistle, in which we will call your attention to the abounding mercy of our covenant God. Let us render unto him the sacrifice of thanksgiving and praise for the manifold privileges and blessings we through his providence are in the enjoyment of.

In olden times, "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Does it not become us, in this dark and cloudy day, to speak often one to another, and to manifest our desire for the peace of Jerusalem, and for the welfare of each other? Truly the children of God have trials and afflictions which the world knows nothing of, and under which the world can afford them no solid comfort; for the comfort of the saints comes only from the Lord; for he is their righteousness and strength, and their very present help in time of need. "In the world ye shall have tribulation," said Jesus, to his disciples; "but in me ye shall have peace."

The saints have to pass through severe trials because of their love to God and attachment to the truth, which is manifested in them by the mighty working of his Spirit, in calling them from darkness to light, and in their adoption into his family, which has caused them to rejoice in God, having no confidence in the flesh. But this manifestation has subjected them to derision and reproach. May they not, however, esteem the reproach of Christ greater riches than the honors and applause of all the religious world. If they were of the world, the world would love them; but they are not of the world; they are of God; for he hath begotten them again to a lively hope, by the resurrection of Jesus Christ from the dead. They can ac-

knowledge him alone as their king, the high priest of their profession, on whose atonement they rely, and whose laws they desire to obey, and whose doctrine alone they can receive and rejoice in. This they desire to receive as it was delivered by Christ and his apostles, when it gladdened the hearts of the saints of the primitive age.

We understand, according to the word of the Lord, that a reception of the truth in the love of it, by the revelation of Jesus Christ, is the basis of gospel fellowship. On the day of pentecost, they that gladly received the word were baptized. The reception of the truth preceded their baptism and reception to church fellowship; and the same scriptural account given of them informs us that they continued steadfastly in the apostles' doctrine and fellowship. The doctrine which they continued in formed the basis of fellowship. How can two walk together except they be agreed? Where there is no oneness of sentiment, there can be no union. Antichrist, in all her departments, has ever denounced the disciples of Christ, because they could not lay aside the glorious doctrine of the cross, which admits of but one Redeemer, who is the Redeemer of all his people, which were chosen in him by the Father before the foundation of the world, and in whom, as the Head of the Church, he gave them grace according to his own purpose; having predestinated them to the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of his will. In due time, Christ was manifested in the flesh, to redeem his people from the curse of the law, and to bring in everlasting righteousness—died, the just for the unjust—arose again from the dead on the third day, triumphant over death, having burst the bands thereof, and having spoiled the power of the prince of darkness; and in his ascension, he led captivity captive, and gave gifts unto men. He has set up his kingdom on the earth, made his own laws, and reigns king in Zion. He is the only king and potentate to whom we must bow. He is the dispenser of his own grace, and he calls forth the vessels of mercy in his own time, by the irresistible operation of his Holy Spirit, showing them their transgressions and just condemnation by the law, and manifesting himself unto them as the end of the law for righteousness to every one that believeth; to all unto whom that living faith is given, which is peculiar to the elect of God, in whom Christ is formed the hope of glory. "Which hope we have as an anchor of the soul, both sure and steadfast, which entereth into that within the veil." Christ is made, of God, to them, "wisdom, righteousness, sanctification and redemption;" for "of him, and through him, and to him are all things, to whom be glory forever. Amen." We can go nowhere else, for he alone hath the words of eternal life. However much legalists may deride the disciples of our Lord for being so tenacious for the doctrine and order of the gospel, (which they are sure to do if we walk in the truth,) they cannot be dissuaded from searching after the old landmarks of Zion. That our doctrine, order, and practice should be in harmony with the divine rule given us in the word, requires no labored argument from us, for the Master admonishes his disciples to beware of the leaven of the Pharisees and of the Sadducees, or of their doctrine; and the apostles faithfully warned, admonished, and rebuked their brethren, with all long suffering and doctrine. They witnessed many departures from the faith in their day, and Paul saw in the Galatians a disposition to cleave to the

law; and although they had once seemed willing to have given their eyes for him, he found occasion afterward to demand of them, "Have I therefore become your enemy, because I tell you the truth? Many remonstrated against the words of our Lord, when he said, "No man can come to me except the Father which hath sent me draw him;" and many of them turned back and walked no more with him. They who had not received the truth in the love of it could not endure it when proclaimed by Christ himself, when he was personally on the earth, and we cannot expect they will now.

How important it is that we should esteem the fellowship of those whom the Lord has set apart for himself by his distinguishing grace. Christ has called, qualified, and sent forth his servants to preach the gospel of his kingdom, and placed them as watchmen on the walls of Zion; and they shall never hold their peace, nor preach to please the world. It is their duty to declare a counsel of God, whether men will hear or forbear; to comfort the Lord's poor with the word of comfort which the Lord has spoken, and by proclaiming the glorious triumph of the redeemed, and by saying to Jerusalem that her warfare is accomplished, that her iniquity is pardoned, that she has received of the Lord's hand double for all her sins.

Let us, then, dear brethren in the ministry, receive the admonition of the apostle, and take heed to ourselves and to the doctrine, and continue in them; for in doing this, we shall both save ourselves and them that hear us. There is a kind of ministry which is not of God, the object of which is to deceive and to lead astray the simple: by their fruits ye shall know them who are engaged in it. May the Lord preserve us from all manner of speculation, and humble us at his feet, that we may know nothing among the saints save Jesus Christ and him crucified. May we not also say to the disciples of our Lord, Take heed how you hear, and what you hear! The Saviour has said, "Whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man who built his house upon a rock, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock." Whenever a child of God becomes corrupted with any of the notions or inventions of men, he is sure to involve himself in trouble; for we cannot fight the good fight with carnal weapons; the only weapons that can be lawfully or successfully used in the spiritual warfare are such as the Captain of our Salvation has provided. May we then be enabled to take unto us the whole armour of God, that we may be able to stand in the day of conflict, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all things, taking the shield of faith, whereby ye may be able to quench the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God. These weapons are mighty through God to the pulling down of the strong holds of Satan. May it please God to give us such a discovery of our own weakness, that we may rejoice and confide alone in the Lord as our righteousness and strength. Envy not the prosperity of the wicked, though they flourish like a green bay tree; but rejoice that the Lord Jesus Christ reigns King in Zion, that he is the Head over all things to his Church, and that he is the God of Salvation. He shall see of the travail

of his soul and be satisfied, for the Lord hath declared it. And when he hath made manifest the last vessel of his mercy, the building shall appear in its perfection of beauty, and the headstone thereof shall be brought with shoutings, crying, Grace, grace unto it. And the second appearing of our Lord will end the trials of his church on earth, and she shall then be perfected in unfading glory, at his right hand; mortality shall then be swallowed up of life. May the Lord grant that this may be our lot through abounding grace. Amen.

WILSON HOUSEL, *Moderator*
JOHN R. REES, *Clerk*.

CORRESPONDING LETTERS.

The Delaware River Association, in session with the First Baptist Church at Hopewell, Mercer County, N. J., June 2, 3, and 4, 1852, to the several associations with whom we correspond, send Christian salutation.

BELOVED BRETHREN:—In the plenitude of the mercy of the Father of mercies and God of all grace, we have been privileged with another annual meeting of this Association, and to see each other face to face, and to speak of the ever cheering and refreshing theme of the love, grace, faithfulness, and salvation of our God, who is ever better to us than our fears, and who hath said, "Fear not, thou worm Jacob, for I am with thee; be not dismayed, for I am thy God."

Dear brethren, ours is the day and time of which God hath said, "The time to favor Zion, yea, the set time is come." Not that God has appointed particular or set times to favor her, but a set time; for we cannot conclude, that when the Church appears in the eyes of mortals to be in a languid state, that it is an unfavorable time with her, for we have the assurance of our Heavenly Father, that all things work together for the good of the Church; and the entire day of the gospel dispensation, in which Christ dwells in and reigns over her as her prophet, priest, and king, is the set time to favor Zion; for the glorious Lord is a place of broad rivers unto her, and not one of her stakes shall be removed, neither shall any of her cords be broken. Whatever, then, attends Zion is for her good, and is in the hand of her king, even that hand in which the pleasure of the Lord shall prosper.

We feel thankful to our Heavenly Father for inclining the hearts of our brethren to correspond with us, by messengers and minutes; and we can assure you, dear brethren, that we desire a continuance of the same; and we pray that it may be the pleasure of our God to keep us in one mind and one spirit, and in his fear to strive for the faith of the gospel of Christ, avoiding useless questions which gender strifes, but that God may lead us to know ourselves and the truth as it is in Christ, and that the Scriptures of truth may be the man of our counsel.

Our next Association will meet with the Church at Kingwood, Hunterdon Co., N. J., on Wednesday preceding the first Sunday in June, 1853, at which time and place we desire again to be cheered with the presence of your messengers and minutes.

The Delaware Baptist Association, to Sister Associations with whom we correspond, send love in the Lord.

DEAR BRETHREN:—We desire to feel grateful to the God of all goodness, for the privilege of another associational interview; and we think we have, in a good degree, re-

alized what David meant, when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." There is no union on earth so important, or productive of so much real pleasure, as this which binds the children of God together; consequently, there should be an anxious desire to maintain this union in the bonds of peace. To promote this desirable object, we should be willing to bear with each others infirmities—to put the *best*, and not the *worst*, construction on each others words and actions. In a word, let us bear each others burdens, and so fulfil the law of Christ.

We have been much refreshed by the coming of your messengers, and particularly so with the messages they have delivered. Christ, and him crucified, has been their delightful theme, which, though to the Jews a stumbling block and to the Greeks foolishness, to all who are called, it is the power of God, and the wisdom of God. We hope you will still keep us in your minds, and remember that we are a small and despised flock, surrounded on every hand by the powers of Antichrist, by which we would have been swallowed up, were it not that the Lord God reigneth. Our utter extinction has often been predicted by our enemies, but we have thus far outlived them; but how long our visibility is to continue, we know not. We do know that in many places, where the visibility of the Church once existed, there is at this time not a vestige of gospel truth; as, for instance, Ephesus, Smyrna, Pergamos, &c.; and this may possibly be our case at some future period; but this we know, that though the truth may be fallen in the streets, it can neither perish nor diminish, for, like its author, it is eternal and unchangeable; and we think the time is in prospect when it will rise in its glorious effulgence, and when every species of error shall flee as the early cloud, and as the dew before the rising sun.

Our next associational meeting will be held with our sister Church at Cow Marsh, Kent County, Del., to commence on Saturday before the fourth Lord's day in May, 1853, when and where we hope to have the pleasure of receiving your messengers.

Now, dear brethren, we commend you to God, and to the word of his grace, which is able to present you blameless at the coming of our Lord Jesus Christ, to whom be glory forever and ever. Amen.

WILSON HOUSEL, Moderator.

JOHN R. REES, Clerk.

EDITORIAL.

MIDDLETOWN, JUNE 15, 1852.

Wadesborough, N. C., June 5, 1852.

DEAR BROTHER BERBE:—The Old School Baptists in this section of the country are divided in opinion with regard to what is the proper mode of receiving members from the New School Baptists, who wish to unite with them. One party is willing, if they believe the applicant has experienced a work of grace, and makes a public declaration of faith before the Church, to receive him in full fellowship without rebaptizing; while the other party think they ought to be baptized again, as though they had never passed through the ceremony of baptism; that it takes three things to constitute a valid baptism in the sight of God—a lawful subject, a lawful administrator, and a lawful mode. As your acquaintance among the Old School Baptists in the United States is very extensive, I want to know, if you please, in what way they

generally receive members from the New School Baptist churches; also, your opinion on the subject. It appears, from "Jones' Church History," that the Novatians received any that had been baptized by Catholics by rebaptism. (See, Vol. 1, page 293, note at the bottom.) I am yours, as ever,

NATHANIEL G. JONES.

It is a matter to be regretted, that any difference, even of opinion, should exist among the children of God, in regard to the doctrine, ordinances, and order of the kingdom of our Redeemer; but that such differences have in all former time, and that they still do to some extent exist, is but too apparent. The laws of Christ's kingdom make it the duty of his subjects to strive to keep the unity of the spirit in the bonds of peace; to be all of one mind, and to all speak the same things. So far as we all have in us that mind which was in Christ, we shall be of one mind, and in that mind our communion together will be delightful and heavenly. We cannot study too closely the peculiar and distinguishing excellencies of that mind. It was developed in meekness, faithfulness, submission, patience, and in obedience to the will of his Heavenly Father. It was his meat and his drink to do the will of his Father, and to finish his work. Every one that is born of God possesses this mind which was in Jesus; but, alas! in consequence of the wretched depravity of our carnal nature, we find that mind opposed by all the corruptions of our flesh, so that we cannot do the things we would. So far as the flesh predominates over us, it is not strange that we differ in many respects; and it is only by the power of reigning grace that we are prevented from destroying ourselves, and devouring one another.

Our brethren in North Carolina are not alone in their perplexity in regard to the validity of immersion by New School Baptists for Christian baptism; the subject has greatly agitated brethren, churches, and associations, in various parts of the United States, especially since the separation has been progressing, of the new order of professing Baptists from those of the old apostolic order. If the division had been simultaneous and universal, there would have been less liability to difference of opinion and practice among us; but such was not the case. Many individuals, and some churches, had been so preserved by grace that they had never given countenance to the new order of things, and consequently had no occasion for a division. Others, who had been to some extent involved in a connection with the originators of the innovations and corruptions of the new party, saw the evil and protested against it, and withdrew from it at a much earlier day than the year 1832, when the division formally took place at Black Rock in Maryland; and, from that day to the present, the division has been steadily progressing. Even to this day, the work is still going on, and we are confident that it will continue until all the captive daughters of Jerusalem shall be delivered, and not a heaven-born child of God left within the precincts of Mystery Babylon.

Under these circumstances, it is very natural to suppose that some embarrassment and perplexity would arise in regard to baptism. Those who had withdrawn their Christian fellowship from the mass of *will-worshippers*, which they left behind them, could no longer consistently regard the administration of the ordinances by the hands of those from whom they had withdrawn fellowship, in any more favorable light than the Novatians, referred to by Brother Jones, did the administra-

tion of the same ordinance when performed by Papists, for whom they had publicly declared non-fellowship. It has always been a distinguishing feature of the Baptists to consider a gospel subject and a gospel administrator, as well as a scriptural mode, essential to Christian baptism. Neither of these essential requisites could be dispensed with without invalidating the performance; for instance, baptism administered to an unbeliever, whether an infant or an adult, was not in their understanding, according to the divine rule, and hence it could not be by them regarded as a gospel baptism. Or, if a person professed, or even possessed, faith in Christ, and should be sprinkled, or poured, on a profession of faith, no Baptist could admit such an one to the communion and fellowship of the Church. It must then follow, of course, if a gospel administrator be essential to the validity of the ordinance, that those for whom the Church has no fellowship cannot possibly administer it. If the validity of baptism does not depend on a gospel administrator, as well as a gospel subject and mode, then why may not Papists, Campbellites, and Mormons properly administer it as well as New School Baptists? Again, if any other than a duly recognized administrator, standing at the time of the administration in the fellowship of the Church of Christ, and acting under her authority, be allowed to baptize, why not allow them to preach and break bread to the Church? If we understand the commission given to the apostles by our Lord Jesus Christ, to preach and baptize, as applicable also to all who are called to the gospel ministry, and that that commission connects the administration of the word and the ordinances together, we cannot consistently recognize them as authorized administrators of baptism without also regarding them as ministers of Jesus Christ, divinely authorized to preach, break bread, and teach the disciples to observe all things whatsoever the Lord has commanded them; and if we so regard them, we have no right to refuse to fellowship and commune with them in the breaking of bread.

We are aware that there are many difficult considerations attending this subject, and we do not wonder that in different localities, and under varying circumstances, there should be difference of opinion among the best of brethren, from the fact, that what would seem to be clearly the gospel course in one place may, under the varying circumstances of another locality, not be equally applicable. For instance, the churches and associations which withdrew their fellowship from the New School party in 1832, consider baptism administered prior to that time, by those from whom they have now withdrawn fellowship, as valid, because such administrators, however corrupt they may have been at that time, were then held in fellowship with the Church of God, and acted as servants of the Church, and in her fellowship, in the administration of the ordinances up to that period; but since their exclusion from the Church of God, we are bound to let them be unto us as heathen men and publicans were to the Jews. So far, then, as those churches who took their stand at that time are concerned, this seems to be the only proper and practicable course. But in other parts of the earth, the separation between the primitive and the new order of Baptists did not take place till a much later period. In Georgia, Alabama, and some other states, the old order did not generally dissolve the connection, and exclude the new order, until some eight or ten years after the division in this locality had taken place. During that interval, many were baptized in

those states where the division had not taken place, some of whom took their stand in the division with the Old, and others with the New School parties. We must admit that our sister churches at the South had the same right to judge and decide for themselves when to draw the line of separation in their localities that we had in the Northern and Western States; and consequently, those baptized in their districts up to the time of their general division, say 1840, are regarded as regularly baptized, as those who were here baptized previously to the separation in these parts, in 1832. Should members of the Southern Churches come to us, in good standing with our sister churches where they belong, though they may have been baptized since the division of 1832, we must regard their baptism as valid as that of those of us who were baptized before 1832.

Now, if the foregoing conclusions be admitted, and we think they will not be disputed by Old School Baptists, may we not go a step further, and inquire concerning those churches, in all parts of the United States and elsewhere, which have effected their separation from the new order at different times, both before and since the general division of 1832, whether the churches which have recently, and even those who may hereafter divide, may not consider the baptism of those among them, received up to the time of their separation, valid, as we have considered the baptism valid of those baptized up to the time of our separation?

If this be admitted, and we see not how it can be denied without the assumption of ecclesiastical power, to bind others to submit to our decisions, which no Old School churches have ever claimed; then every church must be competent to judge and act for herself in this matter. In every view we can take of the subject there are difficulties presented to our mind, and these difficulties grow out of the disorder in the churches before any difficulty existed. The churches in their heterogeneous and confused state before the separation, had been sowing wind, and have consequently to reap the whirlwind. There has probably been as little agitation and vexation among the Old School Baptists on this subject as could have been expected, and we indulge the hope that time will effectually relieve us from all embarrassment in regard to it.

We have briefly presented, in this article, both sides of the subject, on the one hand the necessity of a strict conformity to the divine rule, in the administration of ordinances; and on the other hand the lack of authority on the part of one portion of the churches, to make rules in this emergency for the other to be governed by.

As a general thing, so far as we are advised, our Old School churches have, since the divisions in their respective localities, required persons coming from the New School Baptists, who have been immersed by New School administrators since the division, to be baptized by a minister in good standing, of our order; but this has not been the universal practice; circumstances have been taken into consideration; and the churches have acted differently, according to the peculiar circumstances attending the variety of cases presented.

We hope this subject may be treated by our brethren and churches in a judicious manner, and may the Lord give us wisdom from above, to direct us in this and in all other matters, for his glory and for the peace of Jerusalem, and so that that which is lame may not be turned out of the way.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., JULY 1, 1852.

NO. 13

POETRY.

SISTE VIATOR.

Look around thee—see Decay,
On her wing; of darkness, sweeping
Earth's proud monuments away—
See the muse of history weeping
O'er the ruins time hath made—
Strength in dust and ashes laid,
Virtue in oblivion sleeping.

Look around thee—Wisdom there
Careless Death confounds with Folly
In a common sepulchre!
See the unrighteous and the holy
Blended in the general wreck,
Well those tears in my wet thy check—
Tears of doubt and melancholy.

Look around thee—Beauty's light
Is extinguished—Death assembles
Youth's gay moon and age's night—
And the steadfast mountain trembles
At his glance like autumn's leaf—
All, he cries, is vain, is brief;
And the tyrant ne'er dissembles.

Look behind thee—cities hid
In the night of treacherous story:
Many a crumbling pyramid,
Many a pile of senseless glory,
Temples into ruin hurld,
(Fragments of an earlier world.)
Broken lanes, and altars hoary.

Look behind thee—men whose frown
Made whole nations quake before them,
What is left of their renown?
Wrecks around, oblivion o'er them:
Kings and conquerors, where are they?
Ask you worthless heaps of clay;
Oh despise not, but deplore them!

Look behind thee—bards sublime,
Smiling nymphs and solemn sages,
Go I inquire their names of time;
Bid it read its earliest pages,
Foolish questioner! If fame
Guard through years a cherished name,
Fame itself decays in ages.

Look before thee—all the glare,
All the pomp around thee glowing;
All that charms the eye or ear,
Strains of softest music flowing,
Grace and beauty, all are sped
Towards the ruins of the dead;
Thither thou and thine are going.

Look before thee—at you vault,
Where Time's ravage is recorded,
Thou wilt be compelled to halt;
Thou wilt be no more regarded
Than the weakest, meanest slave,
Sleeping in a common grave,
Unrespected, unrewarded.

Look before thee—at thy feet
Monarchs sleep like meaner creatures;
Where the voices now so sweet,
Where the fair one's smiling features?
Hoped thou to escape thy tomb?
That which was thy father's doom
Will be thine, thy son's, and nature's.

Look above thee—there indeed
May thy thoughts repose delighted;
If thy wounded bosom bleed,
If thy fondest hopes are blighted,
There a stream of comfort flows,
There a sun of splendor glows;
Wander, then, no more benighted.

Look above thee—ages roll,
Present, past, and future blending,
Earth has nought to soothe a soul
'Neath affliction's burden bending,
Nothing 'gainst the tempest's shock;
Heaven must be the pilgrim's rock,
And to Heaven his steps are tending.

Look above thee—never eye
Saw such pleasures as await thee;
Thought ne'er reached such scenes of joy
As are there prepared to meet thee;
Light undying, seraphs' lyres,
Angel welcomes, cherub choirs,
Smiling thro' Heaven's doors to greet thee.

ALL the afflictions of God's people are measured by the hand of the most wise, most merciful and gracious God. All the malice of men and devils cannot add a dram to the weight, nor a drop to the measure, beyond God's appointment.—BUNYAN.

COMMUNICATIONS.

For the Signs of the Times.

Williamston, N. C., June 27, 1852.

DEAR BROTHER BEEBE,—I do often feel a desire to write to you, but being fully aware that you have so many correspondents that are so much more worthy of your attention, I feel unwilling to trouble you with my imperfect letters; but I think you will not take it amiss if I write occasionally, knowing, as you do, the attachment I have for you as a brother and minister of Jesus Christ, and the cause in which you are engaged. I know I should be greatly delighted could I once more meet you, and hear you proclaim the gospel of Christ. I have listened to the precious truths of God's word, as they have fallen from your lips, with rapture and delight, and my soul has been comforted and built up by the same. Blessed, indeed, are the people who know the joyful sound. How thankful we ought to be that we have the pure testimony of Jesus to go to, and the promise of his blessed Spirit to lead us into all truth! The way of life and plan of salvation is so plainly revealed, that a wayfaring man, though a fool, need not err therein if instructed by the promised Comforter. Worldly wisdom is not necessary here, to enlighten and instruct, as it is in natural things; for we cannot know the things of God unless we are taught by the Holy Spirit, for by nature we are all dead and blind, as to spiritual sight. Worldly wisdom, power, and grandeur are the main things resorted to in this day by the professed Christian world, but all these things, when cast into the scale to balance with God's eternal truth, will be found wanting. Thrice happy and blessed are they who have experienced the grace of God, in bringing them to the knowledge of the truth as it is in Jesus, and whose minds are established therein with unshaken confidence. The apostle hath declared, "For it is a good thing that the heart be established with grace." Who that has ever realized this establishment cannot testify to the truth of it? It is more precious than the gold of Ophir, and more to be desired than all the wealth and honors of this vain and passing world, for all these things will perish with their using; but they that trust in the Lord shall be as Mount Zion, which cannot be moved. The faithful and afflicted in Christ have nothing to fear, for the everlasting arms of Jehovah encircle them around; and nothing shall harm those who are followers of that which is good. It becomes all those who name the name of Christ to be careful to depart from iniquity, and seek to honor his name by a well ordered life and godly conversation. Every occasion is sought after to bring something against the people of God, but if they suffer for well doing, happy indeed are they: the enemy is ever on the alert, and we should even avoid the appearance of evil. Their daily experience teaches them that they are in a world of sorrow, sin, and temptation. The trials of

God's dear children are so great and complicated, that it seems to them, sometimes, as though they could not support the ponderous load; they come so thick and fast, and press so heavily on them, that they feel as though they must sink. But when the blessed Jesus draws near and smiles upon them, and speaks with his heavenly voice, saying, "Be of good cheer, I have overcome the world," and, "As I live, ye shall live also," then they are enabled to look upon all their trials here as light and not worthy to be compared with that eternal weight of glory that is to be revealed. It is true, that dangers of every shape and name attend the followers of the Lamb, but glory and immortal honor awaits them beyond the grave; their full and perfect rest is not to be realized in this world, it is reserved for a better clime.

Dear brother, was there ever a period in the history of the Church, when error and delusion more abounded than at the present? They seem to be carried on the wings of the wind: in every little breeze that blows, we see its withering blast: it carries not in the plain, but sweeps through our whole land. And what will be the result, but desolation and death? Although the errors that abound appear to many so lamb-like that they cannot see any danger in them, however odious, they come dressed in such beautiful attire, and appear so holy and good: yet all those who desire to be found closely contending for the simple truth, the plain doctrine of the Bible, and hold to view that foundation laid in Zion for the hope of the guilty, must expect to be persecuted and derided as uncharitable and unfeeling, and as having no love for the souls of their fellow-men.

But let us seek to know and follow the Lord, let others say of us what they may. To know and love the truth is more to be desired and sought after than a throne or a crown. I had rather be in possession of this treasure than to call all the kingdoms and honors of the world mine: they are no more in comparison than the bubbles that float upon the ocean's bed. Did we more fully realize the glories that await the righteous, I think we should look upon things in a different light. Oh, what wondrous love, what stupendous mercy has been manifested towards the children of men! And yet they are found fighting against that plan of salvation which alone can save them, if saved at all; electing love and discriminating grace they are unwilling to have come in, and they will continue to fight against it until made willing in the day of God's power. The doctrine of Christ is but one; it is one perfect and glorious chain of truth; it is all in perfect harmony, and shows the wisdom of a God. Poor mortals may fight against it until life shall cease, and yet can alter nothing, for truth is mighty and must and will prevail over all errors and delusions; and his "One Lord, one faith, and one baptism," is the testimony of holy writ.

My sheet reminds me that it is time for me to close. I have not written this for the

public eye, as you will perhaps readily judge, although I commit it to your hands. I cannot close, Brother Beebe, without expressing the wish and desire I have that you should visit the old North State; can you not come and see us, and Elder Hartwell with you? I can assure you a warm reception among our brethren and churches; I have heard many express a wish that you would come. Mr. Hassell, and other ministering brethren, would be rejoiced to meet you. Brother G. M. Thompson and his father, Wilson Thompson, are expected to visit our association this fall: it will hold its session about twenty miles from Williamston.

Oh, how many times do I think of my dear brethren and sisters, and friends, that I have left in a northern clime. I would gladly take them once more by the hand, but I never expect to see all of them; this is out of the question; but they have my feeble prayers and best wishes. I have also proved the faithfulness and affection of many whose faces I have never seen in this world, scattered over our country—far, very far, from anything that I am deserving of. My dear husband unites with me in sending his Christian salutation to you and Sister Beebe, and the brethren and sisters with you. He continues to be surrounded with trials and persecutions, and many are the difficulties which he has to encounter, but he bears them all like a good soldier, with much calmness and resignation to the divine will. May great grace rest upon you, my brother, is the desire and prayer of your unworthy sister in gospel bonds,

MARTHA MARIA HASSELL.

P.S.—Please write to us, Brother Beebe.

For the Signs of the Times.

Bristoe, June 23, 1852.

DEAR BROTHER BEEBE:—In accordance with a promise made to several brethren at the north, I will now give a brief sketch of my late visit to the Baltimore, Delaware, Delaware River, and Warwick Associations, from attending which I arrived home in safety and health on Tuesday, 15th inst. The Baltimore association was first of the four, and was held with the church at Harford, Harford County, Maryland. This association is small, and a portion of the churches retained upon her minutes are slack in their correspondence; but there are a few that seem to love to meet together, and heartily receive the visits of corresponding brethren. They are exceedingly weak in the ministry and are consequently the more desirous that brethren from other associations should visit them. The past session was marked by a good degree of harmony and brotherly love, and the preaching was of Christ and his salvation. Here I had the pleasure of meeting our venerable and highly esteemed brethren, Barton and Trott. Having been brought on my way by a friend, I tried to preach on Tuesday afternoon at Rock Spring, where I was again joined by brother Barton. I will here mention a singular case that I met

with in the neighborhood of Rock Spring. At the request of the family, I went to see a little grandson of old brother Hanna, aged only about twelve years, who had been for some time confined to the house with pulmonary consumption, and whose whole mind seemed taken up with reading and meditating upon the scriptures. He had a number of passages marked upon which he desired some instruction; and what struck my mind as the most singular part of the whole case, was the character of the passages he had marked, being to me the most dubious portions of Zechariah, Malachi, Daniel, Revelations, Hebrews, &c. Were there any earthly prospect of his recovery, I should think the Lord was preparing him for great usefulness in the ministry; but as it is, I know not what to think. From Rock Spring, I took passage with brother Barton, in his carriage, to his house, and had meeting at London Tract Meeting-house, on Thursday afternoon. On Friday, we started for the Delaware association, which convened in the city of Philadelphia; and here it was singular to see the contrast between that parade and ostentation that usually marks the associations, conventions, &c., of other religious societies, and that quiet order and simplicity that characterized the session of the Delaware association. Though held in the midst of the city of Philadelphia, we were not annoyed by a brood of wizzards, such as peep and mutter, but were permitted to sit as under our own vine and fig tree, having none to make us afraid. The little church, with which the association met, seems indeed like Lot in the midst of Sodom. May the Lord preserve her from wolves in sheep's clothing. Here, besides Brethren Barton, Meredith, and Housel, ordained ministers in the association, I met with Brethren Brome and Beebe, of Warwick, and Brethren Suydam and Sharp, of Delaware River, all speaking the same things. There being a week intervening between this and the next association, I made use of the opportunity to return home, and, leaving Philadelphia on Monday night, I arrived home next day by eleven o'clock (the distance being about one hundred and eighty miles), where I remained till Sunday evening, the 30th, when I started again for the Delaware River association. At Alexandria, I secured the companionship of Brother Barnes, in company with whom I arrived at Brother John McCrone's, near Wilmington, on Monday, in time for dinner, whose hospitable family and commodious mansion will be gratefully remembered by many a wayworn Old School Baptist. Accompanied by Brother McCrone, his wife, and Brother Housel, we started the next day, and after one of the most pleasant passages by steamboat, up the Delaware River, I almost ever had, we arrived in Trenton, N. J., about three o'clock, and there found some friends ready to convey us to the neighborhood of the Hopewell Church, where the Delaware River Association was held. Here I again met with most of the brethren in the ministry that I had parted with in Philadelphia, and Brethren Conklin and Pitcher in addition. The Hopewell Church being without a pastor, I consented to stay and preach for them on Sunday after the association. I know, that except the Lord keep the city, the watchman wake but in vain; and, he that keepeth Israel shall neither slumber nor sleep; yet I could not but feel that this church was liable to be pounced upon by some New School vulture. A large and liberal congregation, a fine house, and a pleasant parsonage, are just the bait at which they delight to nibble. Already have they been sneaking around, en-

deavoring to insinuate their poisonous fangs, or to draw away disciples after them. I would again say to the brethren of that church, as I said whilst yet with them, "Watch, and be sober, knowing that your adversary the devil goeth about as a roaring lion, seeking whom he may devour; whom resist steadfast in the faith." Taking my seat again in the cars at Princeton, on Monday, I started *en route* for the Warwick association, and passing through the great city of New York, where I stopped several hours and dined with Brother John Gilmore, and arrived at Middletown that evening, in time for tea. The next day was spent chiefly in loitering about the office of the "Signs of the Times," from which so many refreshing communications emanate, particularly refreshing to those who are so situated that they have but little opportunity to hear preaching. At candlelight, I tried to preach in the upper room of the "Signs of the Times" office, where I was joined by Brethren Hartwell, Bolch, and Sharp. On Wednesday, took passage with Brother Hartwell, and started for the association at the Brookfield Meeting-house. This church, I learned, was also destitute of a pastor. Does not the famine of hearing the words of the Lord, that seems to pervade our land, call loudly upon us to pray the Lord of the harvest that he would send forth more laborers into his harvest? At this association, as also at the others, I recognized many faces I had seen before, and formed some new and pleasant acquaintances. After two days, spent in very happy association with the brethren of the Warwick association, and Brother Beebe and family in particular, Brother Barnes and myself mounted the chariot drawn by the iron horse and set our faces homeward, arrived in Washington city in time to attend my regular monthly meeting with the Shiloh Church, on second Lord's day, and arrived here on Tuesday, 15th inst., as above stated. Now, in taking a retrospect of my journey, of all that I saw, heard, and felt, I can but say that I am glad I went. I was absent, in all, from home thirty-two days, tried to preach twenty times, and was everywhere received with marked attention and kindness; but what gave me more pleasure than anything else, was to find the doctrine which I tried to preach—which is denounced as heresy, new things, &c., by many Baptists in Virginia—so cordially received. My traveling was mostly by public conveyance, consequently my expenses were heavy; but I found the liberal contributions of brethren amply sufficient to defray them all. Who that has felt the sweets of Christian fellowship and intercourse, does not long for a return of such seasons as we sometimes enjoy at our associations? But when they are made the arena of strife and contention, bickering and slander, as they sometimes are, the Christian mind turns from them with disgust, and concludes it is better to dwell in the corner of a house top alone. I am more than ever convinced that we ought to be very guarded in our reception of those who come to us from the New School, especially preachers and those that have been with them any length of time, and be satisfied that it is a love of truth that draws them; nor should we be at all reluctant to part with those who show any hankering after the New School, and who perhaps ought to have been there long ago. I confidently expect to see you, Brother Beebe, Brother Hartwell, and Brother Sharp, at our corresponding meeting, in August, which will soon be here. Farewell!

ROBT. C. LEACHMAN.

For the Signs of the Times.

Cincinnati, Ohio, June 28, 1852.

DEAR BROTHER BEEBE:—The little branch of our Redeemer's kingdom in this city has been revived, and we hope and trust that it is the work of the great Head of the Church. The church that was formed here in 1843, called the Providence Church, was revived last fall, and is now known as the *Old School Baptist Church at Cincinnati*. We have had preaching during the fall, winter and spring, occasionally, by brethren of this association; but as we desired to have a minister of the gospel settled with us, the church had an interview with our Brother William Dodd, who has been living in Monroe County, in this state, and a member of the Mount Hope Church. The church made arrangements with Brother Dodd to settle among us, and Brother Dodd accordingly came on the first of this month. As our church was informed by the Mount Hope Church that the fourth Sunday in May had been fixed upon by them for his ordination, but as they were not able at that time to convene a council for the purpose, they recommended this church to call for his ordination at our earliest convenience. Acting on this recommendation, and in agreement with our own judgment, we agreed to request the convention of a council with us, on the 24th of June, for the purpose of setting Brother Dodd apart (if they should see cause) to the work whereunto we believe the Lord has called him.

At the time and place appointed, the brethren of the council convened, namely, from Mill Creek Church, Eld. Lot Southard, Brethren R. A. Morton, J. Saxton, and J. Williamson; from Lebanon Church, Elder Samuel Williams, Brother Wm. Luce; from Fairfield, Eld. Thomas Childers; from Bethel Church, Brethren J. Parker, A. Lambert, D. Terry, and J. Terry; from Forks of Gunpowder Church, Kentucky, Eld. Lewis Conner.

The following brethren being present, (not sent by their respective churches,) were invited to a seat in the council, viz., Eld. J. B. Bowen, Brethren B. Dubois and J. Barkelow.

Elder Lewis Conner was chosen Moderator, and Brother D. L. De Golyer, Clerk.

Brother William Dodd preached a sermon, founded on the first chapter to the Galatians, after which

Elder Childers moved that the council proceed to the ordination, which motion was seconded by Brother Morton, and unanimously voted by the council,

On motion of Elder Childers, seconded by Elder Southard, Elder S. Williams was appointed to offer the ordination prayer, the Moderator to deliver the charge.

Laying on of hands by Elders Childers, Williams, Southard, Conner, and Bowen.

Benediction by the Moderator.

LEWIS CONNER, Moderator.

D. L. DE GOLYER, Clerk.

In the evening, Elder Williams preached a truly gospel sermon.

The church at Cincinnati hereby tender their thanks to the visiting ministers and brethren of the council for their labor of love, in promptly responding to our call.

Brother Beebe, we feel thankful that the Lord Jesus has revived this little branch, and we can truly say that we believe the Lord is with us, and we hope and pray that his presence may continue with us, to build us up in the most holy faith, and that we may have on the helmet of salvation, and be enabled to use "The Sword of the Lord and of Gideon." We desire the prayers of God's people. We cordially invite you, Brothe

Beebe, to visit us once more, for we desire again to see you in the flesh.

Your brother in Christ,

D. L. DE GOLYER.

For the Signs of the Times.

Tarboro, N. C., June 23, 1852.

BROTHER BEEBE:—I received your letter in answer to my inquiry respecting the ordination of a deacon, and, although your views are different from mine on that subject, I feel as thankful to you as though your opinion had been my own. But learning from your letters that it is not the practice of the Old School Baptists in your state to ordain deacons, and feeling sure, that if it is not necessary in New York it is not in North Carolina, I feel disposed to reason with my dear Brother Beebe upon the subject, from the purest motives and in the best of feelings.

That it was the practice in the apostolic age of the Church to ordain deacons, I feel sure Brother Beebe will admit, and that the first deacons we have any account of were ordained by the apostles, I feel equally sure he will admit; and as I do not know the reason why the brethren of New York consider such ordination unnecessary, I will suppose it is from the fact, that the ministers of our day have not the power to impart the Holy Ghost, or any other gift, as did the apostles. If I have guessed right in this particular, and this is the reason why the brethren in New York do not ordain their deacons, we agree precisely; that is to say, so far as relates to the power to impart any qualification by the laying on of hands. But if the brethren contend that the apostles did impart any qualification to the first deacons which were chosen by the Church, except the appointment, or setting apart to the office, we differ; and I suppose this must be the ground of difference. Let us examine carefully the account of the first appointment to the office of deacons under the gospel dispensation.

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve [apostles] called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. 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 vi. 1—3. I remark, that these seven are not called deacons here; but the nature of the office fits so nicely the character of those who are elsewhere called deacons, that we draw the inference, that they were called to fill the office of deacons.

Here, Brother Beebe, we see that the Church, or brethren, elected or made choice of such men as were already in possession of every qualification required by the apostles, excepting the appointment, or setting apart; and that the apostles did not lay their hands on them, after they had prayed, to impart the Holy Ghost or wisdom, for they were already full of both: and now, why not engage in the duties of their office without the laying on of the hands of the apostles? I answer, because in the judgment of the apostles, they were not *officially* prepared. Here, then, the laying on of the apostles' hands was to set apart, or to appoint to office such as the brethren had chosen. And I do think, Brother Beebe, that this circumstance is left on record for the Church to be guided by in all ages; and we feel that we are as duly authorized by the word of God to ordain dea-

cons as preachers. If it be argued that it is unnecessary to ordain deacons because the presbytery has no power to impart any gift or qualifications, in the same parity of reasoning, it may be argued that preachers need not be ordained.

I have assisted in the ordination of several brethren, both to the office of deacon and minister, but I have never thought, in either case, that I had power to impart any gift or qualification: all that can be done by the laying on of hands, in either case, is simply to set apart, or to appoint to the administration of the ordinances of God's house.

Dear brother, I have briefly given my reasons, or some of them, why I think it necessary to ordain deacons, and now I ask you for your reasons for thinking that it is not necessary. Do not be afraid that you will hurt my feelings, Brother Beebe, because your views differ from mine. I remember that we know but in part; and although I have never seen your face, yet I feel that I am well acquainted with you; and I feel sure that these lines will be received by you in the same kind and brotherly feeling in which they are penned by

Your brother, in gospel bonds,
BLOUNT COOPER.

For the Signs of the Times.

Naples, June 27, 1852.

BROTHER BEEBE:—I will try to state to you something of the dealings of the Lord with us, as it may be comforting to some of the poor despised sons of Zion, I have before mentioned some of our trials through which we have been brought, and we can now say, exalted by the name of the Lord God of Hosts, for he is mindful of his people, and has directed their footsteps, and has wrought all their work for them. We still remain on the old platform; but not without trials.—Notwithstanding the necessity we are under, of occasionally lopping off a dry limb, or an unfruitful branch, the Lord has graciously brought in more than all that have gone out from us. We have dismissed by letter and excluded in all nine, and one has been taken away by death; but we have received by letter, experience and baptism, thirteen so we have no reason to be discouraged; and peace and union exist among us.

Now, dear brother, I wish to tell you what more the Lord has done for us. He has, as we trust, sent one of his under-shepherds, here, even among us, unworthy as we are of so great a favor, Brother John Fisher united with us yesterday by letter.

At a special church meeting called for the purpose of considering the question of his ordination, it was agreed to appoint Thursday, August 26, for his ordination, if the Lord will, at Riker, Hollow, (in Plattsburgh,) Steuben county N. Y. which we wish you to announce through the Signs, and we cordially invite, and we sincerely hope that as many of our Old School Baptist brethren and sisters, and especially ministers, as can, will attend on the occasion, and assist in the examination and ordination of our brother.

By order and behalf of the church.

S. P. MOSHIER, CHURCH CLERK.

N. B. There are some papers to be sent you for publication with this notice, which may be interesting to your readers, and which will show brother Fisher's standing; but if I cannot obtain them now, they shall be forwarded soon. Please send out the notice for the ordination as soon as possible.

S. P. M.

For the Signs of the Times:

Jasper County, Ia., June 20th, 1852.

BROTHER BEEBE:—I read a communication in the "Southern Baptist Messenger," written by Elder James W. Walker, which I expected to see in the "Signs" also; and as it has not been copied into it yet, I wish you to do so now, if thought advisable by yourself. For my part, I think it an excellent letter, and all the Old School Baptists ought to read it; and not only read it, but take instruction from it, for surely it contains many important truths. I confess that I am not clear; though as it regards our Saturday church-meetings, I believe that I have missed but one in some seven or eight years, and I hope, by the blessing of our Heavenly Protector, I may continue to meet with our Father's children: on our church-meeting days, for surely it is a high privilege, and a duty which we should not be so backward in attending to. And, Brother Beebe, how can we stay away when we reflect back, and think of the many joyful seasons we have enjoyed in meeting with our brethren and sisters, to hear them speak of things pertaining to the kingdom.

The letter I have referred to is on the 4th and 5th pages of the 1st number of the 2d volume, printed February 1st, 1852.

I remain your brother, I hope,

WESLEY SPITLER.

From the "Southern Baptist Messenger."

Morgan Co., Ga., Jan. 8, 1852.

DEAR BROTHER BEEBE:—As I am requested to write for the continuance of the *Messenger* and *Signs*, I will drop a few lines for you to dispose of as you think proper.

We are admonished, in the word of God, to take heed to our ways, "To enquire for the old paths, and walk therein." Now being a Baptist for upwards of forty years, in taking a retrospect I am constrained to acknowledge I have been too heedless, and have often failed to be as watchful and prayerful as I should have been; and have too often, alas! swerved from the good old way. Therefore taking into consideration the frailties and imperfections of human nature, together with a view of the very great and numerous responsibilities resting on christians, I am constrained to believe that each and every one has a task which alone requires all their time attention, prayerfulness, watchfulness, strivings and laborings, to acquit themselves as christians in ordering their footsteps aright. And all know that God is thereby glorified, the reality of religion, of our profession proved, and our faith known to be a living faith. O how good and how pleasant it is to have the evidence of walking in the good old way; and how much the reverse is calculated to encourage and strengthen the doubts and misgivings that christians are subject to in this life. But I am persuaded that my dear brethren and sisters are sensible of these things, and do see, feel, and lament their weakness and proneness to wander from, or out of the right way, and consequently find the task too great for them. Now, dearly beloved, if you find this to be your state, I would ask you to pause for a moment, what must the state of those be of whom the Lord requires that they attend not alone to the things of themselves, but to the things of others also, on whom the care of the church is laid, in addition to all their other responsibilities, and whose duty it is as under-shepherds to "feed the flock of God, taking the oversight thereof; &c; who are to labor to reclaim the wandering, strengthen the weak, bind up the bruised and broken hearted, comfort all who mourn in Zion, and to say to the fearful be strong. "And who is sufficient for these things?" But you are perhaps ready to say the Lord has qualified them for the work, by giving them more grace. This may be true in a degree; but have you reflected and do you know that they are but men, and not only subject to like passions as yourselves but liable to, and do experience the like tossings with yourselves? Are you aware that

they are often driven to their shifts as christians as much as you can possibly be? Some of you dear brethren, perhaps admit it may be so, others may think differently, but if the writer knows any thing as a christian, and as a minister, he knows it is so.

The foregoing remarks are only designed as an introduction or preface to a few interrogations which the writer designs to occupy the remainder of this scribble, and which he desires every Old School Baptist to take into consideration, and answer for themselves honestly before the Lord.—Do you believe that your ministers (in general) are called of God, and are engaged in the arduous work of the ministry from pure motives? If so, have you, and do you continue to afford them all necessary support to sustain them in the hour of temptation and trial? If you think you have, the writer further asks. Have you proved your love to the cause of God and your minister by attending all your meetings regularly, or have you not at some time given the world the preference, and attended to your domestic concerns, while the poor servant, whose earthly interest is as dear to him as yours can possibly be, has forsaken all to serve you? Or have you not at any time solaced yourselves round your comfortable fire side, sheltered from the chilling blast and other inclemencies of weather, surrounded by your dear and lovely wives and prattling children, while the poor old weather beaten minister has left all these enjoyments behind, and rode 20, 30, 40, miles through all difficulties, and not found you at the meeting house, but that you were so delicate you could not endure the little exposure of 2, 3, or 4 miles ride? Or again have you proved your faith and cheered the heart of your minister by attending his ministrations regularly on the sabbath, and especially on communion days, or have you at any time failed and left him to draw his own conclusions about your absence? And further, have you ever failed to prove your love to him, and your confidence in him, when your son, daughter, or neighbor has remarked on any of his blunders or weaknesses, by vindicating him—giving a favorable construction, or making your best apology for him, and thereby removing prejudices from the minds of your friends; or if the blunder was such that an explanation or apology would not relieve their minds, have you after saying all you could in justice, called him to an account, and required a public explanation? Or have you never, under such circumstances, passed it off with an insinuation of disapprobation and thereby sunk your minister in the estimation of your friends in proportion to their confidence in you? Again; do you believe that the Old School Baptist is the church of Christ, in which the gospel is preached, and the ordinances are administered according to the word of God? If you do not, had you not better keep away from them? If you do, have you proved your faith by your works, not only attending church meeting regularly yourself, but by making provision, for and by taking your wives and children as often as possible with you on Saturdays as well as Sunday? Or have you never made provision for your sons and daughters to attend parties, or go on visits, and neglected to encourage them to go to meeting on conference days? Or have you ever pointed out to your sons or daughters, at least an ordinary portion of business on meeting days, without saying once, Come, my children this is meeting day, you may go to meeting to-day? If you have, what conclusions think you will the children draw from such conduct? And further, what can you reasonably suppose the conclusions of the ministers will be under any of the foregoing circumstances, if he finds you have neglected your conferences through carelessness, or to attend to the things of the world, or through fear of exposure, may he not justly fear that such brethren have lost a sense of their obligation to him, the church, the cause of God, and to their own spiritual interest? Or may he not indulge the fear that it is his poor, dull and dry performance that have caused it? Or have any supposed that a faithful pastor will not know or enquire of the reasons of such absence? And when he gets to the meeting house, what think you are his feelings? Can he be otherwise than much mortified. and may he not say to himself, I am

compelled to preach almost entirely to the walls and seats? I came through much difficulty, sacrificed great enjoyments, and surely the church is ignorant of, or disregards these things. O Lord, what a poor preacher I am, that cannot attract the attention of the brethren, I must either desist or change my course; instead of being strengthened by seeing the brethren, I must return with a heavy heart. If you fail to attend on Sundays and especially on communion days, will he not say, Surely those brethren have something against me, and therefore care not to hear me preach, or to receive the elements at my hand? And may not the man of the world notice that A. or B. was not there, and may be not suppose the cause, and sink the minister in his estimation in proportion to the degree of confidence he had in A. or B? And is it not worse than all, if he finds the brethren do not love him well enough to vindicate him, by taking his part against cavillers but they have added to their spleen by their insinuations? And is it not possible that ministers may be, sunk, and their usefulness destroyed? and is it probable that any minister can be useful to a church or congregation under such circumstances?

Now, dear brethren, the writer thought of filling his sheet with interrogations such as the foregoing, but he has concluded to stop, and say to you, if you think those already made worth your attention, and if you can honestly plead innocence to them all, if you will let him know it, he would take it as a favor, and perhaps he would ask you one or two questions more: or if you are constrained to plead guilty to any one of them, he only adds the words of the Savior, "Go, and sin no more, lest a worse thing come upon thee."

In taking leave of you, my brethren, permit me to say to you, I am well pleased with the *Messenger*, and affectionately and earnestly intreat you not to let it fail for lack of subscribers. True, these are hard times, yet almost any person can spare one dollar per year; and surely if it goes down, the enemies of the Old Baptist cause will have just cause to triumph, and we will be disgraced. Let each subscriber endeavor to procure at least one new subscriber and the list can be doubled, and I hope yet to obtain two or three new ones. Please excuse my freedom, and I will promise not to trouble you soon again; but I assure you all is in love and in the best of feeling.

Yours to serve in gospel bonds,

JAMES W. WALKER.

For the Signs of the Times,

Roxbury, N. Y. Dec., 14, 1851.

BROTHER BEEBE:—With a trembling hand I address you, and all of God's dear children, as brethren and sisters, for I feel myself too unworthy of that endearing appellation. Eighteen years ago, last July, I united with the church where I now live, I thought at that time that my troubles were all at an end: but alas! I knew but little about the christian's warfare. Then I could say come life or death, or whatever thy Lord might see fit to lay upon me; but that state of mind did not continue long. I soon perceived that my old nature was not changed and that caused me many sorrows, I am sure that there was a change at that time in my mind; for I could say of a truth, the things which I had once hated I then loved. Before that change took place in my mind, I shunned the company of christians; for it was a torment rather than pleasure to be in their society, I thought I was better than many of those who professed religion. I looked at the outward appearance, and thought I sat a better example for the world than they did. But when the Lord opened the eyes of my understanding, so that I could see my wicked heart, I thought there was none so vile as I, or that had such wicked thoughts. I did not know what was the cause of this change or of my feelings, until I attended the preaching of the word where I heard the preacher tell of such exercises as mine; nor did I know

that it was a work of grace; but hearing others tell of the same exercises, gave me encouragement. Time rolled on, and at length I was made to rejoice with joy unspeakable and full of glory, and shortly afterward I thought it was my duty to be baptized, which was a great trial to me, as I tried to think that sprinkling would answer; but I wanted to find authority for it in the bible, which I could not. I searched faithfully, but could find nothing there but immersion, and that only for those who believe in the Lord Jesus Christ.

I did not know that I was one; but I had a hope that I was. I waited sometime for a greater evidence; but finally had to go to the church as I was. I thought that I had so little to tell, that the church would not be satisfied, but, to my disappointment, I was received and baptized, and received great comfort and satisfaction.

I could write more, but perhaps it would not be profitable.

From an unworthy worm of the dust.

THIRZA KILPATRICK.

For the Signs of the Times.

DIALOGUE BETWEEN CONDITIONALIST AND ANTI-CONDITIONALIST.

BY ELDER THOMAS BARTON.

Conditionalist. Well, neighbor A., how are you getting along in a religious sense? Are you still contented with your old notions of antinomianism?

Anti-conditionalist. Yes, I see no cause to change my sentiments; and, according to what you call antinomianism, so worship I the God of my fathers.

C. I do not doubt your honesty; my long acquaintance with you, and knowledge of your character, forbids me to doubt it; but still I cannot but think you are wrong, for the whole world is against you.

A. That is nothing new, nor does it in the least discourage me. Christ and his apostles were in the same condition—the whole world was against them.

C. But I mean the religious part of the world.

A. And so do I, for the world is the world, whether professing or not; I see no difference between the non-professing and the great mass of the professing world; all are under the same delusion, as relates to the plan of salvation; and the professing world is only the old wall whitewashed.

C. You say Christ was in the same condition; but was not Christ very popular while in the world? Great multitudes followed him.

A. Truly, there were great multitudes who followed him, and that, too, from the same motive which leads the great mass of our modern clergy, namely, for the loaves and the fishes; but, as a preacher, Christ was not popular. When he preached the doctrine of sovereign, discriminating grace, they said just what you conditionalists say now: "These are hard sayings; who can bear them?" And "many of his disciples went back and followed him no more." If he should appear among us now, and feed five thousand with a few loaves and fishes, it is very likely our popular clergy would follow him as long as they had any hope thereby of feeding their cupidity; but let him preach his doctrine, and they will soon scamper off, and bear an evil report of him.

C. This is one great objection I have to you—your want of charity; you think none right but Old School Baptists.

A. Just so; but why do you condemn us for what you must allow to everybody else?

for there is not a man on earth that does not think everybody wrong who differs with him on any point in which he thinks himself right. Now you think conditional salvation right; and you must think everybody who differs from you on that subject wrong. We claim no more than you do in this particular. But, to your charge. This was the very charge, in substance, which was brought against the apostles and succeeding ministers by the Heathens. You know they respected each others gods, and worshipped them when occasion called for it; but the apostles rejected the principle in toto, and thus incurred the charge of Atheism, and of being uncharitable. It is just so now; the popular denominations of the age respect each others gods; for in principle they are one; all the difference is in some sectarian peculiarity.

C. I find we differ as to the state of religion: I think the present a time of uncommon light; while you view it differently. I do not think there ever were such times for the spread of gospel light, for there is hardly a village now but has elegant churches in it, and of different denominations; and we see light is struck up in all directions.

A. Take heed that your light be not darkness. To me, such lights are no more than *Will-o'-the-wisps*, which only dazzle to blind, and lead to bewilder. Now, Sir, just view the trickery resorted to, to build and decorate the (so-called) churches, their amusing feasts, their gambling fairs, &c., and compare them with the principles and examples of Christ and his apostles, and you must see that there is no more affinity between them, than there is between a cabbage-head and a grindstone. If they would give to their various money-getting schemes their proper names, I should not trouble myself about them; but while they attempt to counterfeit the authority of Christ and his religion to sustain their abominations, the servants of God will have to bear testimony against them, even if the whole vocabulary of slander should be exhausted upon them, or even should they be chained to the stake.

C. True, there are extremes; but, then, the object is a good one, and this will answer the objection which you make to them.

A. It would be quite amusing, were not the subject too serious for amusement, to hear the Protestants crying out so lustily against popery, when they have stolen one of the main props by which the corrupt edifice is sustained: I mean *pious fraud*, or *the end sanctifies the means*. On this principle, new and corrupt books have old and good names attached to them, to give them currency—lies invented to condemn heretics—indulgencies sold to fill their coffers, and to feed the cupidity of avaricious priests; and now these are resorted to by Protestants, to build and decorate splendid temples, and to line the pocket of hungry clergymen, as they are called.

C. You appear to entertain very bad feelings towards the clergy.

A. I do; for I believe them to be among the greatest curses the world ever groaned under. It is to their influence, more than any other one thing, that the oppression under which the millions in Europe are now groaning, is to be attributed.

C. Ah, but they are the Catholic clergy.

A. All the difference between the Catholic and Protestant powers is attributable to the fact, that the latter never had the power of the former. Just the same as it was in the characters of Nero and Herod; the latter was as great a tyrant as the former, but his sphere was more limited, and hence he is less con-

spicuous on the list of tyrants. Protestants have whipped, imprisoned, tortured and burned such as they have denounced as heretics; and what more have the Catholics done? True, they have burned more, but that was only because they had more in their power; and now we hear our modern clergy lauding to the very skies their Puritan fathers of New England, whose history is deeply stained with the blood of martyrs.

C. Well, I am not disposed to justify the wrongs of Protestants more than you are; but to go back a little, I do think there is something due to public opinion, and it is certainly a fact, that all the preachers of the different denominations preach the doctrine of *free grace*; and this, I must think, is presumptive evidence against you.

A. I would like to hear you define what you mean by free grace.

C. Why, that salvation is free for all men, provided they will comply with gospel conditions.

A. That is, that Christ made an universal, conditional atonement: thus, for instance, he has done just the same for A. as for B.; and if A. should perform gospel conditions, he will go to heaven; but if B. should not, he will go to hell: is this what you mean?

C. Yes, that is what I mean and believe; that Christ has made salvation possible for all men, provided they will comply with gospel conditions.

A. Why, there is neither grace nor salvation in this; both are excluded; for, according to this scheme, Christ has saved none; and if he does not save us, we are certainly lost. You admitted, that if A. performed the requisite conditions, he would go to heaven; but if B. did not, he would go to hell. Well, then, if neither of them performed the conditions, both would be lost; and what has the blood of Christ done for either? Nothing at all; for, after all that has been done for them, as you maintain, he has left them precisely in the same condition as they were before that something, you talk of, was done. And as to grace, there is not a particle of grace in it; for according to your notion of free grace, all our stores and auctions are free-grace stores and auctions. Any of our storekeepers will let you have all their goods, if you will comply with their conditions; and at our auctions, the conditions are generally read, and articles are struck off to the highest bidder. Just so with your conditional preachers; they act the part of auctioneers, by offering Christ to the highest bidder; and I can but think, from their manner, that they have taken lessons from Tidel, the celebrated indulgence auctioneer. Grace is free favor, but that favor which is obtained upon conditions is not grace, it is reward. If you give a man money for services rendered, it is not grace, it is debt; but if you give to a poor man without service rendered, or to be rendered, it is grace.

C. According to your mode of reasoning, there can be no such thing as free grace; for if to make salvation possible for all men, upon certain conditions, excludes free grace from their salvation, I am sure that limited grace cannot be free; and you, by your contracted view of election, limit salvation to the elect; and I cannot see how this can be free grace.

A. Did you ever give anything to a poor man, in your lifetime, without any expectation of ever being remunerated?

C. Yes, I have more than once.

A. Well, was this act of yours a free favor?

C. Yes, because I had no expectation or desire to be remunerated for it.

A. Did you give the same to every poor man you know?

C. No, that would be out of my power; there are too many poor for me to give to all alike.

A. Well, then, you admit that your gift, though free, was limited, and, according to your reasoning, could not be free, because it was limited. Now, Sir, is it not plain to you, that it was the nature, and not the extent of your donation, that determined the quality of the act? Had you given a dollar to every poor man within the bounds of your knowledge, for services rendered or to be rendered, this would have made it a debt, not a gift; but had you have bestowed alms upon your poor neighbor without any prospect or desire of ever being remunerated, the act would then have been rendered a free grace act. And so in the matter of salvation; it is not the extent, but the nature of God's salvation, that determines its quality; and if but one poor sinner was the partaker of it, it would be an act of free favor, being bestowed without money or without price. Your system, Sir, may and does suit the views of proud Pharisees, who can stand and say, "God, I thank thee that I am not as other men; I pay thythes of all I possess; I fast twice in the week," &c.; but it will not suit the poor mercy-seeking Publican, who, convinced of his sin and guilt, feels experimentally convinced that nothing but mercy can reach his case. Suspend the salvation of such an one upon the small condition of one good thought, it would consign him to everlasting despair; he knows he has it not to render; for he now feels the truth of that Bible declaration, that "The thoughts and imaginations of the heart in man are evil—only evil, and that continually." Your conditionality goes to cover Christ with a mock robe, while it robs him of his glorious diadem, and places it on the head of the creature—his incarnation, toil, and sweat—his unparalleled sufferings in the garden and on the cross, are also rendered nugatory; for by it the whole human family, without one exception, are left precisely in the same deplorable condition in which Adam left them; but I rejoice to know that your system is not true. "He shall see of the travail of his soul, and shall be satisfied." "The Son of man came to seek and to save that which was lost." "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." "Not by works of righteousness which we have done, but of his own mercy hath he saved us, by the washing of regeneration and renewing of the Holy Ghost." Your plan, when brought into competition with the Scriptures, explodes into imperceptible atoms, and leaves its deluded adherents not a pin to stand upon.

C. Deluded adherents! Do you mean to insinuate that I am deluded?

A. I do believe it to be the case, Sir, and can believe nothing else while you deliberately attempt to sustain the rotten hypothesis you are taking refuge in, on a baseless foundation.

C. Well, I must give you credit for your plainness; but still I cannot see as you do. There is a difference between us; yet I am willing you should go to heaven in your own way, and I will take mine.

A. No, Sir, it is not my own way, for had not grace prevented, I should have taken the same way that you are taking; but it is Christ's way, and not mine, and the only way that will lead to heaven. "I am the Way the Truth, and the Life;" and, "No man cometh unto the Father, but by me." It is

as plain as day, that we are not travelling the same road, but I am willing to trust my eternal all upon the plan I have been trying to define, and leave the final issue to that tribunal from which there is no appeal.

C. I cannot reconcile your system with the justice of God; I cannot see how God can be just in saving some, and not give all an equal opportunity of salvation.

A. If you will prove one thing, I will at once admit the force of your objection; that is, that God was under an obligation to save any of the fallen race of Adam; for if he was under an obligation to save but one, he was under an obligation to all; and if so, and he has only saved some, then your objection has weight.

C. If by obligation you mean, that he was bound to save any from a claim they had on him, I will not pretend to prove that he was, because this would exclude many from their salvation, and this I am not willing to admit; but you admit that he has saved some, and why he should save some and not all, or at least not give all an equal opportunity, is that to which I object in your scheme.

A. Let your objection be what it may, you have admitted enough to refute the objection, founded on the justice of God, by admitting that none have a claim on his salvation. Now, if an individual, having no heir-at-law, should bequeath to my neighbor a legacy, and should not name me in his will, I could not impeach him with injustice merely because my neighbor had no more claim on his estate than I had. The testator had a right to do what he would with his own; and as God was under no obligation to save any, and as he has, by a sovereign act of his own will, seen proper to save some, he has done the others no injustice; he has only left them where they were placed by sin, under the curse of his righteous law. I have, however, often been led to tremble for such objectors, when I remember that God is just.

C. According to your doctrine, I see no need of preaching, for the elect are sure to be saved.

A. Yes, Sir, they certainly will be saved—as certain as that Christ has died for them, and is now at the right hand of God to intercede for them; but, Sir, as I presume you are a farmer, did you ever buy any sheep, and, after you had bought them, order your boys to feed them?

C. Yes.

A. Well, did you order them to be fed to make them your sheep, or because they were yours?

C. Because they were mine.

A. Then, will you not allow Christ the same right? he has bought a large flock of sheep, and with no less a price than his precious blood; and has he not a right to order his servants, as he did Peter, to feed them? "Feed my sheep"—"feed my lambs!" was the command given him. Now this objection arises from a total ignorance of the design of the gospel ministry, which was not to make sheep, but to feed them; not to save or convert sinners, but to comfort and edify the household of faith, as fully explained by Paul, in his epistle to the Ephesians, chap. iv. 11—16: "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Here we have the design of the gospel ministry, given by the Holy

Ghost, in which there is not a word about saving or converting sinners, but for the edification of the saints.

C. Well, I believe I must stop for the present, we may have another opportunity.

A. It is my prayer to God, if consistent with his righteous purpose, that, before another interview, you may be brought to see things in their true light, and if so, I am sure you will sing a different song—a song that will not put the crown upon the head of free will, but upon the head of sovereign, discriminating grace; and instead of making Christ a mere nominal savior, by your conditional scheme, you will view him as the Alpha and Omega in your salvation. Adieu!

(To be continued in our next number.)

CIRCULAR LETTER.

The Chemung Old School Baptist Association, convened with the Chemung Baptist Church, near Waverly, N. Y.; to the Churches of which it is composed, send love in the Lord.

BELOVED IN THE LORD:—Being favored, through the indulgent kindness of our Heavenly Father, with the privilege of another anniversary meeting, agreeable to the common custom of Baptist Associations, we send you this our annual epistle of love and fellowship, in which we propose, for your consideration, the following brief essay on the subject of CHRISTIAN BAPTISM.

Circumscribed, as we are, to the limits of a Circular Letter, we shall not attempt, at this time, a full discussion of the subject in all its harmonious bearings, but confine ourselves to a scriptural defence of John's baptism, as belonging to the gospel dispensation, and a refutation of some of the popular errors of the present day in regard to it.

1. It is contended by the opposers of the ordinance, that John's baptism did not belong to the gospel dispensation, because he came and administered it before Christ and the apostles preached the gospel, baptized, &c. But we might with equal propriety say, that the workmen who dressed and prepared the stones for the temple of Solomon were not builders of it, and that the materials which they prepared did not belong to the temple, because that work was done before the temple was erected. John was sent from God, to make ready a people prepared for the Lord. Luke i. 5 and 17. And John's ministry was "The beginning of the gospel of Jesus Christ," Mark i. 1; and he directed his disciples to believe on the Lord Jesus Christ. Acts xix. 4.

2. It has been said, that John's baptism belonged to the law, or typical dispensation, whereas neither the doctrine of repentance, nor the baptism which he administered, were before him, or ever required by the law of Moses; and, as we have already proved by divine testimony, that John's ministry belonged to the gospel of Jesus Christ: "The law and the prophets were until John; since that time the kingdom of God is preached." Luke xvi. 16. John's preaching and the preaching of Christ were alike. See, Matt. iii. 2; iv. 17.

3. It has been contended, that Christ was baptized to fulfill and end John's baptism, as a type; but if so, why did he continue it afterwards? It is written, that he made and baptized more disciples than John. (See, John iii. 22—26; iv. 2. He must have baptized in water, for the Holy Ghost was not yet given; and his disciples did baptize in water, in his presence; and to suppose that they did so without his direction and approbation, would be strange indeed. See, John

iv. 1, 2. Christ said to those whom he had ordained to preach, "Go ye, therefore, and teach all nations, baptizing them," &c.; and that he had reference to baptism in water is certain, because the apostles were not competent to baptize with the Holy Ghost, neither did they ever attempt it; it is the prerogative of him alone who has *All power in heaven and in earth.* John said, "I indeed baptize you with water; but he that cometh after me is mightier than I, whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost." Matt. iii. 2. And this he did on the day of pentecost. The apostles wrought miracles in Christ's name, but they did not baptize with the Holy Ghost in his or in any name. In some cases, their hearers were baptized with the Holy Ghost, as at the house of Cornelius, Acts x. 44—46; and in some places he was given in answer to prayer and the laying on of the apostles' hands. Acts viii. 15, 17; xix. 6. But it would be as improper to say the apostles baptized with the Holy Ghost, because the Holy Ghost came on their bearers, and in answer to prayer, as it would be to say they gave them faith, because they believed under their preaching. God gives the Holy Spirit to them that ask him, Luke xi. 13; but the apostles could not give the Holy Spirit, nor baptize the people in or with him.

Christ proved, by the miracles which he wrought, that he was the Messiah that was to come, and, by extraordinary gifts of the Holy Spirit, he endued with power from on high, his apostles to work miracles in his name, and to speak with tongues, as the Spirit gave them utterance; which was also an evidence that Christ had come, and that he had authorized them to preach the gospel. Mark xvi. 17. We know of none, in our day, who have been baptized with the Holy Ghost. Should any such appear, we would expect to see them work miracles in Christ's name, and to hear them speak with tongues, as did those who were so baptized in the primitive age.

4. It has recently been asserted, that some of the apostles did, through ignorance, baptize some, or in condescension to the ignorance and weakness of converts from the Jewish faith, who could not bear to have all the types suddenly discontinued. But that the apostles and primitive preachers did not administer baptism in water through ignorance, is apparent from the circumstances under which they administered it. The first account we have of their administering it after the ascension of Christ, was on the day of pentecost; and it was then enjoined by the apostles, especially by Peter, immediately on being baptized with the Holy Ghost, when they spake with tongues, as the Spirit gave them utterance; and no judicious person can think that Peter, with the eleven, being thus filled with the Holy Ghost, ignorantly preached and administered ordinances which had been abolished: certainly he did not do it on account of the weakness of the Jews; for he did not wait to know whether they desired it or not, but immediately, on their inquiry what they should do, commanded every one of them, who had gladly received the word, to be baptized in the name of Jesus Christ.

The next account of the ordinance being administered is in Acts viii. 12, when Philip preached to the Samaritans, and they that believed were baptized, both men and women; and, in the same chapter, we are informed of his baptizing the Ethiopian eunuch. The angel of the Lord directed him to go and join himself to the chariot of the eunuch, and having done so, he preached to the eunuch

Jesus, and no doubt preached baptism; for, as they journeyed, they came to a certain water, and the eunuch said to Philip, "See, here is water, what doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest." And immediately on his professing (not the ignorance of the Jews, but) his faith in the Lord Jesus Christ, he baptized him; after which, the Spirit caught Philip away, and the eunuch went on his way rejoicing. If Philip had been doing wrong, is it not a pity the Spirit did not take him away sooner? Next, we have the baptism of Saul of Tarsus, Acts xi. 18, who, when he was changed, trembling and astonished, cried, "Lord, what wilt thou have me to do?" And the Lord said to him, "Go into the city, and it shall be told thee what thou *must do.*" And when Saul related his experience before the Chief Captain, he said that Ananias required him to be baptized. None can reasonably suppose that Ananias was unprepared to teach Saul the truth. Peter, who had been baptized with the Holy Ghost, and had received the keys of the kingdom, that what he should bind on earth should be bound in heaven, and what he should loose on earth should be loosed in heaven, and having a special commission to preach to the Gentiles, after he had received the divine interpretation of the vision of the sheet which he saw—not ignorantly, but being divinely instructed, when his hearers had received the Holy Ghost, which had been poured out on them, commanded them to be baptized in the name of the Lord Jesus. Acts x. 44—48. The Apostle to the Gentiles having been directed, in a vision from the Lord, to go and preach in Macedonia, the Lord opened the hearts of his hearers to attend to the things that were spoken of him; certainly he must have taught baptism in water, for that was what they attended to first after they believed. In the same chapter, we have also an account of the baptism of the jailer and his household, by Paul and Silas. Acts xvi. 14, 15, and 33. But why should we add, since in the mouth of two or three witnesses every word shall be established?

5. It has been said, that the apostles did finally discontinue to baptize with water, declaring that there is "One Lord, one faith, and one baptism," which was spiritual. But the apostles did not say that one baptism was spiritual. Those who make such assertions evince a most lamentable want of understanding in divine things; for there never was but one baptism, first or last, and that is in water; and all others are figuratively so called, as Noah and his family in the ark, 1 Peter iii. 21; the Israelites in the Red Sea, 1 Cor. x. 2; the plentiful effusion of the Holy Spirit, Acts i. 5; overwhelming sufferings of Christ, Luke xii. 50; a vital union to and oneness with Christ, 1 Cor. xii. 13. Still there is but one baptism, literally and properly so called, which is the immersion of a believer in water, by a gospel administrator, in the name of the Father, and of the Son, and of the Holy Ghost. This is to be performed but once, when rightly administered. By it we signify our death to sin and the law, and our resurrection to newness of life; our belief in the resurrection of Christ, and of the final resurrection of our bodies.

All Scripture is given by inspiration; and we have taken the New Testament as the only standard and infallible rule of faith and practice to the Church of Christ; but if the writers of the Scriptures have made and recorded as many mistakes as some of the modern divines represent, it would be a very

unsafe guide or rule to those who must give an account to God. But God will maintain the truth which he has given us through the inspiration of his Holy Spirit. Let us, therefore, dear brethren, make it the man of our counsel and rule of our practice, and, through his abounding grace, endeavor to walk blamelessly in all the order and ordinances of his kingdom; in nothing terrified by our adversaries, which to them is an evident token of perdition, but to you of salvation, and that of God. For unto us it is given, on the behalf of Christ, not only to believe on him, but also to suffer for his sake.

Finally, brethren, farewell!

JOSEPH BEEMAN, *Moderator.*

JAMES N. HARDING, *Clerk.*

CORRESPONDING LETTER.

The Chemung Old School Baptist Association, convened with the Chemung Baptist Church, June 26th and 27th, 1852; to all the Associations and Corresponding Meetings with which she corresponds, sends Christian salutation.

BELOVED BRETHREN IN THE LORD:—It is a great privilege to us to be able to receive your Christian correspondence, both by messengers and letters, and our souls have been refreshed with the knowledge of your steadfastness in the truth—with the manifestations of your regard for the primitive order of Christ's house, and your open warfare against that spirit of antichrist which, in the *image* of the old mother of harlots, "sits in the temple of God, and exalts itself above all that is called God."

The testimony of the brethren has been, and is, of an unbroken piece; the preaching and hearing being all in the same spirit, and no discordant note has been heard during our session. Truth seems to maintain its ground among us, and some tokens of the Master's favor have been manifested in some parts of our borders during the past year. The Lord has added to our numbers, we trust, some few of such as shall be saved, when the Redeemer shall make up his jewels. We desire your further correspondence, and the prayers of all the saints, that we may be built up and established by the great Shepherd of the sheep, and that we may be preserved in him, through the power of God, unto salvation, to the honor and glory of his grace.

Our next associational meeting will, if God permits, be held with the Old School Baptist Church at Burdett, Tompkins County, N. Y., (three miles from the Jefferson Depot, at the head of Seneca Lake) on last Saturday and Sunday in June, 1853, where we earnestly desire to receive the messengers and letters of correspondence of our sister associations, with others of like precious faith.

JOSEPH BEEMAN, *Moderator.*

JAMES N. HARDING, *Clerk.*

EDITORIAL.

MIDDLETOWN, JULY 1, 1852.

Lebanon, Warren Co., O., June 26, 1852.

BROTHER BEEBE:—Some of the sentiments contained in the late Warwick Circular, I do not believe; and I think, if you would leave the columns of the "Signs" open to those who dissent from these sentiments, that it could be shown clearly, to the satisfaction of the nine-tenths of the Old Baptists, that they are not true. I do not believe that the life of the Church died when Jesus was crucified: Jesus did not lay down the life of the sheep; but said, "I lay down my life, for the sheep."

I do not believe that the Church arose when Jesus arose from the dead. If they arose *then*, why preach that Jesus is calling the dead to life *now*? If they died with him, were buried with him, arose with him, why not preach that they all went to heaven with him? And if all that be true, are not all those false witnesses that preach that God has a Church on earth?

SAMUEL WILLIAMS.

As a member of one of the churches of the Warwick Association, and as the writer of the Circular denounced by Elder Williams, we feel bound to either defend or retract the sentiments in it, to which he so unequivocally objects. Before we can retract, however, we must be put into possession of a better reason than that a brother, however highly esteemed for virtue or talent, disbelieves them. Were we to regulate our sentiments by the belief of those who profess to be Baptists of the primitive order, unless we should be allowed to test their theories by the inspired records of the New Testament, we should be compelled to believe many things which we can by no means comprehend, and renounce as many things which to us appear self-evident truth.

The Circular in question takes the ground, that our Lord Jesus Christ is the Head of his Church and the life of his people, and that Jesus Christ both died and was buried, and rose from the dead. But our Brother Williams does not believe that the life of the Church was laid down when Jesus died. To our limited mind, one of three positions must be admitted by every intelligent being, namely, Christ is not the life of his Church—that he did not die—or, that he who is the life of his people died. One of the three positions is disputed by Elder Williams, which of the other two he will assume we know not, but one of them he is compelled to take; which of the remaining two he assumes is of but little consequence, for the one is as absurd and antisciptural as the other. All the deistical quibbles of Arminians and New Lights can never invalidate what God has said by his prophets and apostles on the subject. Let us, then, carefully examine the divine record which God has given of his Son, and let God be true, even if, in doing so, we reject the testimony of every man; and,

First. Is Christ, or is he not, the life of his Church?

In the first chapter of John, we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men." Of what men was that life the light, if it was not the life and light of his Church? In the same evangelist, viii. 12, Jesus has said, "I am the light of the world; he that followeth after me shall not walk in darkness, but shall have the *light of life*." 2 Cor. iv. 6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the *light* of the knowledge of the glory of God, in the face of Jesus Christ." Jesus said to Martha, "I am the Resurrection and the Life." John xi. 25. Paul, by inspiration, declared that the saints and faithful brethren in Christ, at Colosse, were dead, and their life was hid with Christ in God; and, "When Christ who is your life shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4. The same apostle said, "For me to live, is Christ;" and, again, he says, "I AM CRUCIFIED WITH CHRIST, nevertheless I live; yet not I, but Christ liveth in me."

Gal. ii. 20. But as Paul was such a stiff old Predestinarian, perhaps we would do well to examine the testimony of the beloved disciple. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." 1 John v. 11, 12. "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life which was with the Father, and was manifested unto us." 1 John i. 2. We might continue to multiply quotations which prove that Jesus is the Life of his people, *ad infinitum*; but, to what purpose? If the foregoing are not sufficient to overcome the unbelief of Brother Williams, we despair of any power short of the immediate work of God to convince him that Jesus Christ is the life and immortality of his body, which is his Church, and the fullness of him that filleth all in all.

Second. We will not insult the intelligence of Brother Williams, nor any of our readers, by attempting to prove that this same Jesus, who is the Life of his people, died on Calvary, and arose from the dead on the third day; but we will pass on to consider the next proposition, namely,

Third. That in his death the life of the Church died, and in his resurrection the life of the Church was quickened and raised up, is clearly inferred from the scriptural testimony already presented, proving that Christ is the life of his people, and that in this relationship to, and identity with them, he died and rose again from the dead. But as this point is disputed by Brother Williams, we will not leave our defence of it to rest upon inferences. Elder Williams denies that the life of the Church was laid down; he does not believe that the Church arose when Jesus arose from the dead. We have no issue to join with him on this subject, the issue is between him and the Scriptures of truth on this subject, as we will attempt to show. "For the love of Christ constraineth us, because we thus judge, that if Christ died for all, then were all dead." 2 Cor. v. 14. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. ii. 20. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with HIM BY BAPTISM INTO DEATH, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." Rom. vi. 3, 4. The law demanded, that they that had sinned should die, and Christ declared that not a jot or tittle of that law should fail, but all should be fulfilled; that he came not to destroy the law, but to fulfill it. How, then, was that sentence of the law fulfilled on the people of God, if Christ was not their life when he died on the cross? How was every jot and tittle of it fulfilled, if in his death the law was not executed legally on them? It is hard for Brother Williams to maintain his positions against such fearful odds of testimony. But they not only died with him, legally, but they arose with him, Elder Williams' disbelief of this to the contrary notwithstanding; but to the proof. "Thy dead men shall live; together with my dead body shall they arise." Isa. xxvi. 19. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, has 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," &c. 1 Peter, i. 3, 4. "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, and hath raised us up together and made us sit together in heavenly places, in Christ Jesus." Eph. ii. 4—6. Thrice repeated, blessed declaration! *together*, quickened together, raised up together, and made to sit together. The admonition given to the saints, Col. iii. 1—4, is predicated upon this resurrection of the life of the Church, in Christ, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. xx. 6. Then,

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

"One in the tomb, one when he rose,
One when he triumph'd o'er his foes;
One when in heav'n he took his seat,
While seraphs sang all hell's defeat."

"This sacred tie forbids their fears,
For all he is or has is theirs;
With him, their Head, they stand or fall,
Their Life, their Surety, and their All."

We are strongly inclined to differ from Brother Williams in regard to the probability that nine-tenths of the Old School Baptists would be convinced that this doctrine is untrue, if the columns of the "Signs" were open to those who dissent from it; but if such would be, indeed, the probability, we should say, by all means keep the temptation away from them. We could by no means consent to devote the columns of this paper to bring about so fearful, disastrous, and corrupting a result. For, however far the children of God may be misled to deny the truth of God, the immutable principles of the truth will forever remain the same; its popularity, or unpopularity, with professedly "Old Baptists," can only test the soundness of those who claim the name. If the number embracing a doctrine be the standard by which to decide its orthodoxy, the gospel of our Redeemer would be condemned.

The questions proposed by Brother Williams, as suggesting what may have seemed to him insuperable difficulties in the way of the union and identity of that life which Jesus laid down and took up, appear very differently to us. The very fact that Jesus calls his own sheep by name, and that he gives them eternal life, &c., prove most conclusively to us, that that life which he gave to them, in their calling and regeneration, was *his* to give, and that it was in him for them, before it was communicated to them experimentally, in their translation from death unto life; but if there was no life of the Church in Christ for them before conversion, it would be much more difficult to show how such life could flow from him, as its fountain, to them. How to bring living streams from an empty fountain, is more than we know, or ever expect to know.

But, "If they died with him, were buried with him, arose with him, why not preach that they went to heaven with him?" Why, bless your heart, Brother Williams, we do, and so the apostles and prophets preached him. God has, as we have shown, raised his people up together, quickened them together, and made them sit together in the *heavenly places*. Now, if you can tell in what heavenly places Jesus sits, we can tell you that the life of the Church sits there *together with him*; for he is their life, and that life

has always been, now is, and forever will remain in him—so perfectly and inseparably, that we cannot enjoy one particle of it only as Christ is in us the hope of glory. As all the fullness of the Godhead dwells bodily in him, so also the Church is complete in him, who is the head of all principality and power, in whom also ye are circumcised with the circumcision made without hands, in putting off the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead. "And you being dead,"—Where—in Christ? O, no. "And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened." Where? when? and how? "Hath he quickened together with him." Not him at one time, and they at another; but "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" (Sec. Col. ii. 9—14. Moses testifies, Dent. xxii. 40, the words of the God of Israel, "For I lift my hand to heaven, and say, I live forever;" and, in chap. xxxiii. 3, "Yea, he loved the people; all his saints are in his hand." Now, if all the saints are in the hand which God has raised to heaven, what objection can Brother Williams have to our preaching just as Paul did, that "Whom he justified, them he also glorified?"

It is not contended that all are experimentally quickened: their spiritual life, treasured up for them in Christ, is not yet made manifest in its communication to all the chosen people of God; [nor is the natural life, given them in Adam, manifested in the full development of his posterity;] but it is nevertheless securely vested in their Mediatorial Head, who ever liveth to make intercession for them.

"If all that be true," inquires Brother Williams, "are not all those false witnesses that preach that God has a church on the earth?" We consider them all false witnesses who preach that Christ has a Church on earth whose life is not in heaven. Christ has said, "My kingdom is not of this world, else would my servants fight," &c.; "but now is my kingdom not from hence." From which we learn, that although a portion of his Church is on the earth, in a militant state, yet their life is hid with Christ in God, and, when he who is our life shall appear, then shall they also appear with him in glory.

In conclusion, let it be remembered, that, in 1832, we pledged this sheet to the support of the doctrine now called in question. Twenty years have we labored, by night and by day, according to our limited ability, and as far as we have been favored with opportunity, in defence of it; and whenever we become convinced that it is radically wrong, we will tear down the flag which we have nailed to our mast-head, and then open our columns to record what may be written in opposition to it. Until then, the two papers already engaged in opposition to the doctrine, and in trying to sow discord broad-cast among the Old School Baptists, must suffice.

We by no means claim infallibility, nor do we claim that our views, or manner of expressing them, are unexceptionable. Any dissenting views, written in a brotherly spirit, shall receive from us a respectful consideration; and we earnestly desire that what we have written may be closely compared with the Scriptures of truth, and received only so far as they are sustained by that divine standard.

ORDINATION OF DEACONS.

REPLY TO ELDER, B. COOPER:—We hope our brother will not understand us to be opposed to deacons, or any other officers in the church being set apart to their official duties by the laying on of hands. Like him, we should regard the ceremony indispensable to apostolic order, if we were certain that the seven men which were set apart be the apostles, Acts vii, 1—3, were deacons; or that their office is to be continued in the church after the special work for which they were then set apart should cease to be required. We shall not attempt to prove that they were not deacons; but if they were deacons, we would enquire whether we have any deacons now in the church whose special duties are to attend to the daily ministrations from a common fund of the church to the tables of the widows and other indigent members of the church? We do not know but this may be regarded by our brethren in North Carolina, as the appropriate work of deacons, if so they are certainly consistent in setting them apart by laying on of hands, according to apostolic example. The character and qualifications for deacons, and also for deacon's wives are clearly laid down in the epistles of Paul; but their work is left very obscure, unless we are to take the seven alluded to for the pattern.

The arguments in favor of the position, that they were deacons, are some of them at least given by brother Cooper, and they are worthy of a prayerful consideration by all our brethren and churches, North and South. But the arguments which we have commonly heard urged against that position are.

First. That they were not called deacons, by the church or apostles in the record given us of their being set apart.

Second. That the churches of our day have not the same work for them to do, as our property is not made common stock, on our making profession of religion, and as we have neither Grecian nor Hebrew widows to be supported on the common funds of the church.

Third. That some of the seven, if not all of them, Stephen especially, if not Philip; were immediately after their ordination engaged in preaching the gospel.

In reply to these arguments, brother Cooper may argue that if the seven were not called deacons; we have no where else in the New Testament to go to find the special work of deacons; and for ourself we candidly confess that we know of no other; nor are we by any means certain that this was so intended. He may in reference to the second argument, say, if the members of the church are not now required to sell their estates, and lay the proceeds of their sales at the apostles' feet, for a common fund, out of which to supply all the necessities of the members, that there ought to be a fund raised from the members, according to the ability of each, for the purpose of supporting the widows and the poor of the church; and if this argument be good, it must follow, that we ought to have men duly set apart, to have charge of the business, according to the apostolic pattern. To the other argument, he may say that if God in his providence shall call any of the deacons to preach as he did Stephen and Philip, their place should be if necessary, supplied in like manner, by the appointment of others, that the Stephens and Philips, may not have occasion to leave the administration of the word, to serve tables. But we will leave brother Cooper to speak for himself, while we will offer a few remarks, of a more general character.

Whether it be the appropriate calling of

deacons or not, to relieve the ministers of the word from temporal cares, one thing is quite apparent, and that is, that our ministering brethren in some localities are rather overburdened with the work of serving tables and so much so as to retard them in their pursuit of the higher and more holy vocation of preaching the word. We hope in all such places, if this duty of relieving them is neglected by the deacons, some other faithful brethren in the churches, will see to it. And if the fault lies in a defective organization, we sincerely desire that the defection may be speedily removed.

OBITUARY.

Near Keene, Jessamine, Ky., June, 16.

BROTHER BEEBE:—Having been requested by our dearly beloved, but now deceased brother JASPER C. LESUEUR, to give an expression of his love to all the brethren, having reference to a contemplated meeting of the church at Bryant's Ky. just before his departure, I send you this communication for publication. He has been truly a worthy brother ever since my acquaintance with him until his death which took place on last Tuesday night, at about 8 o'clock, aged 37 years and 6 days. His departure is lamented by the companion and wife of his youth, and six children, his Baptist brethren, and a large circle of friends, a number of whom were personal witnesses of the truly interesting scenes of his last affliction. Many wept around as a loving tender husband, father, and neighbor, and an exemplary Old School Baptist, was prostrated; sorrowing for his pains shrieks, and rapid dissolution; which together with their loss, seemed as a counterbalance to the bright scene witnessed by the immediate presence of God, manifesting himself to him as his Redeemer, Father and God, both in death and in life. Herein he witnessed the truth as expressed by the poet.

"Jesus can make the dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breath my life out sweetly there.

While the old, outward, fleshy and carnal minded man, sold under sin, was sinking in the power of death, the inner or new man, the hidden man of the heart was frequently enabled to manifest its spiritual mindedness, by fearlessly speaking of death, swallowed up of victory. Having no fears nor terrors concerning it. He remarked that "The outward man perished, while the inner man is renewed day by day." He was firmly established in the doctrine of eternal, vital, personal union of Christ the Head, with the church, his body, and the fullness of him that filleth all in all. He contended that this doctrine was clearly and consistently held forth in the circular on the origin, nature and effects of the christian warfare, written by Eld. T. P. Dudley. He said to his mother, "I have a religion that will do to die by.

"This sacred tie forbids their fears,
For all he is or has is theirs;
With him, their Head, they stand or fall;
Their life, their Surety, and their All."

He also said, "I have often thought of this hour; and now, brother Thomas, why is it that I do not fear death? Death is swallowed up of victory, and mortality, of life." Well may the enquiry arise. "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 unto God who giveth us the victory through Jesus Christ our Lord." Hence there were frequent sudden bursts of joy and peace in the Holy Ghost, thus,

"Tis religion that can give,
Sweetest pleasure while we live;
Tis religion must supply,
Solid comfort when we die."

Having anticipated, if it were the Lord's pleasure, to have attended the meeting before alluded to, and finding that the good Lord had otherwise determined, he addressed us, substantially thus. "Go tell all the brethren though I cannot be with them now I am going to a meeting where there will be no more parting." The calmness with

which he spoke, glowed with brightness of countenance, which seemed an index to the heart that seemed to say.

"O happy day, when saints shall meet
To part no more—the thought is sweet,
No more to feel the rending smart
So often felt when christians part,
O, happy place, I still must say,
Where all but love is done away,
All cause for parting, there is past,
There social feasts shall always last."

And now to join the happy throng around the throne of God, in heaven, by leaving the militant church and friends, prepared by the spirit of wisdom in the knowledge of God the Father of glory, more fully to know what is the riches of the glory of his inheritance in the saints, and the exceeding greatness of his power towards all who are in possession of like precious faith. Having come to the heavenly Jerusalem to the city of the living God, &c.

Having given counsel to his eldest son and daughter to take care of their mother, he extended his hand and bade all of us farewell and shortly his spirit went to God who gave it. His mind was perfectly clear all the time of his illness, and he left us, in the triumphs of faith.

"Here what the voice from heav'n proclaims,
For all the pious dead;
Sweet is the savor of their names,
And soft their sleeping bed,
They die in Jesus and are blest,
How sweet their slumbers are!
From sufferings and from sin releas'd
And free from every snare,
Far from this world of toil and strife
They're present with the Lord,
The labors of their mortal life
End in a large reward."

We sympathize with our bereaved sister, who is also an Old School Baptist; and with composure and resignation she is enabled to submit to the dispensation, and in her bereavement to respond,

My head and stay is call'd away,
And I am left alone;
My husband dear, to me so near,
Is call'd away and gone.
It grieves my heart—'tis hard to part,
With one who was so kind;
Where shall I go to tell my wo,
Or ease my troubled mind?
In wisdom's ways we spent our days,
Much comfort did we find;
But now he's gone, his glass is run
And I am left behind.
Naught can I find to ease my mind,
Of all things here below;
For earthly toys, disturb my joys,
And aggravate my wo.
I will repair to Jesus, where
I'll ease my troubled breast;
And leave my sorrows all behind,
And be forever bless'd.

"A Father of the fatherless, and a judge of the widows, is God, in his holy habitation."—Psa. lxxviii. 5.

JOHN W. THOMAS.

North Berwick, Me., June 28, 1852.

BROTHER BEEBE:—Please record, in the Signs, the death of JOSEPH WEYMOUTH, of Sanford, son of brother Daniel, and sister Buthey Weymouth, who departed this life, June, 24, aged 18 years 5 months and 17 days. He was sick, of Typhoid fever, about two weeks. Joseph never made a public profession of religion; but we have a hope that he is better off than to be here. He had been at work, for about three months in Boston, and was there taken unwell, and soon set out for home; he set out barely in time to reach home before it must have been too late. As soon as he arrived he told his mother that he was a great sinner; and he seemed to speak so clearly and so fully of the depravity of his heart; that his friends could but indulge the hope that he had been made alive by the Son. On the next day after his return he lost his reason, and continued in that condition the greater part of the time until he died. When he had his reason, which was but a few minutes at a time, he told those around him, he loved them all; kissed them, and sung,

"I am going home," &c.

This is the first child our brother and sister have been called to part with by death; and they deeply mourn the dispensation. May the Lord support them, and also the surviving brothers and sisters of the deceased.

WILLIAM QUINT, JR.

Seneca county, O. June 28, 1852.

BROTHER BEEBE:—By request of brother Elkanah Smith, I send you for publication the following obituary.

DIED at Flat Rock, O. June 9, 1852.—

MARY O. SMITH, aged 29 years, 4 months and 1 day. She had not made a public profession of religion; but she had given evidence to her friends that she loved the truth. She was a constant reader of the "Signs," and "Messenger," and well pleased with the doctrine advocated in both. Although she was sick nearly all the past spring, she was confined to her bed only three weeks. In the closing scenes of her mortal life she gave evidence that her faith in Christ, triumphed over all her sufferings. She said to her husband, and to other surrounding friends, "I am going where sickness and sorrow never come."

She has left a husband and five small children to mourn their loss; but her flesh rests in hope. Brother Smith mourns not as those who have no hope. May the God of all comfort, give him grace according to his day. I attended her funeral on the next day after her decease, and preached to an attentive assembly, some of which manifested tenderness on the occasion.

Yours in hopes of Immortality.

LEWIS SEITZ.

ELDER HARDING IS GONE.

Our dear and venerable brother, Elder AMOS HARDING, closed his eyes on all transitory things of earth on Wednesday evening, July 7th, in the 82d year of his age. He was ill, from the effects of palsy, about one week. Some interesting biographical sketches of his life, together with a more particular account of his illness and death, will be given in our next number.

Rainsburg, Pa., June 20, 1852.

DIED, in Clarke County, Va., at his residence, on the 14th day of May, 1852, after an illness of two hours and twenty minutes, Colonel PHINEAS BOWEN, in the seventieth year of his a. e. His death resulted from a ruptured blood vessel. He retained his consciousness up to a few moments before he died. He had professed to have experienced the regenerating influence of God's eternal Spirit some years ago, but he had never connected himself with the visible Church of Christ; he would at all times express his unworthiness to become a member; but his constant deportment and conversation impressed every one with the fond hope that he has been released from his sufferings and trials here, to enjoy those blissful realities which are in reserve for all those who are called according to the purpose of God. He has left a family of seven children to mourn his irreparable loss.

R. S. ROBINSON.

NOTICES

PRINTING MINUTES.

Much difficulty has been experienced by many of our Old School Baptist Associations, in getting their Minutes properly printed. In some instances the clerks, and publishing committees are unaccustomed to preparing copy for the press, and the printers are ignorant of the sense intended to be conveyed by the manuscript copy—make wretched work in getting the Minutes out.

The new Post office arrangements and reduction in the rates of postage on printed matter, will enable us, with the facilities we now possess, to print Minutes correctly and in a good style on our Power Press, and forward them post paid to the churches where they belong in any of the States, at as cheap a rate as they can be printed at their nearest Printing offices.

Those Associations who wish us to print their minutes will forward their copy and money post paid to us with directions as to how many copies they desire, and how they are to be divided, and to what churches, and post offices they wish them sent

and we will print them immediately, and send them, post paid, as they shall direct.

The clerks of associations will please be particular, to write the names of persons, churches, and post offices in as plain a hand as possible.

In most cases where we print the Minutes we shall be able to publish the circulars with some accounts of the locality, condition, statistics, and time and place of their next meetings, which we cannot so well do unless we print the Minutes.

We are also prepared to execute any other kind of Job Printing, such as Books, Pamphlets, Circulars &c., at the cheapest rates, and without delay.

Association Meetings.

Time, and place of holding the following Associations, viz.

Whitewater, —with Lick Creek church, Fayette Co., Ia., 2d Saturday in August.

Scioto, O. —On Saturday before 3d Sunday in August.

Greenville, O. On Friday before the 4th Sunday in August.

Muskingum O. Friday before the 4th Sunday in August.

Salem Ky. At Mt. Pleasant, Boone Co. Ky. the 4th Friday in August.

Lebanon, Mt. Gilead church, Hancock Co. Ia. Friday before the 3d Sunday in August.

Licking, Ky. Sardis church, Boone Co., Ky. 2d Saturday in September.

Miami, O. Fairfield church, Butler county, O. Friday before 2d Sunday in September.

Con's Creek, Bethel church, Johnson Co. Ia. Friday before the 1st Sunday in September.

Red River, Ky. Ebenezer church, Christian Co. Ky., Saturday before the second Sunday in August.

Ketocton Va. Zion church, Warren Co., Va. Thursday before the 3d Sunday in August.

Fishing River, Mo. Big Shoal Creek church, Clay Co. Mo. 4th Saturday in September.

Tygart's Valley, Little Bethel church, Gladys Creek, Barbour Co., Va., on Friday before last Sunday in August.

Corresponding Va. Frying Pan church, Fairfax Co., Va., on Thursday before the second Sunday in August.

Buttahatchie, Ala. Mount Zion Church, Franklin County, Alabama, eight miles south-east of Burlison Post-office.

The next session of the Yellow River Association is appointed to be held with the church at Bald Rock, Newton Co., Ga., to commence on Saturday before the fourth Sunday in September next.

The Oconee Association is to meet with the church at Lystra, Madison Co., Ga., on Saturday before the second Sunday in October next.

The Ocmulgee, to meet with the Shoal Creek church, Newton Co., Ga., on Saturday before the second Sunday in September next.

The Towaliga Primitive Baptist Association will meet with the Mount Gilead church, Upton Co., Ga., on Thursday before the first Sunday in September next.

The Little River Primitive Baptist Association to meet with the Pleasant Grove church, Cobb Co., Ga., on Saturday before the second Sunday in August next.

The Uharly Association will meet with the church at Mount Gilead, Cass Co., Ga., on Saturday before the third Sunday in September next.

The New Hope Association, to meet with the Holley Spring church, Campbell Co., Ga., on Thursday before the second Sunday in September next.

The Primitive Ebenezer Association will meet with the Rutherford's church, Washington Co., Ga., commencing on Thursday before the fourth Sunday in September next.

The Springfield Association will meet with Holley Spring church, Richmond Co., Ga., on Friday before the third Sunday in September next.

The Lower Canoochee Association will meet with the Gum Branch church, Liberty Co., Ga., on Saturday before the second Sunday in October next.

The Upatoie Association will meet with the New Hope church, Macon Co., Ga., on Saturday before the third Sunday in September next.

NEW AGENTS.

Charles Ware, Shelby County, Kentucky. Elder Isom Cranfill, Oregon Territory.

Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance. Or any two of them for \$1.50 cents in advance, or either of them at \$1. But at these low rates the payment must be made when the orders are forwarded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co., N. Y., G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

TO NEW AGENTS AND SUBSCRIBERS.

Agents and subscribers who write to us on business should observe the following rules and thereby not only save us from great vexation and labor but also secure for themselves the direct object of their writing, viz.

1 All communications to us should come post paid, as prepaid letters are subject to but little over half the amount that is charged on unpaid letters. Those who observe this rule, may be sure that we shall take their letters from the Post Office. Our authorized agents will also prepay their letters, and charge the amount to us and deduct the same from their remittances.

2. In sending new subscribers write their names and post office, County and State, in a bold and plain hand, so that it can be read without difficulty.

3. In sending pay for old subscribers state the amount to be credited to each, and never fail to mention the post office to which their papers are sent.

4. In ordering the address of any subscriber to be changed, be particular to mention the name of the post office where they have been receiving as well as that to which they wish to have the paper addressed.

In ordering a paper stopped mention the name of the person and also the name of the post office to which the paper has been sent

RECEIPTS.

Table listing receipts from various locations including New York, Iowa, Arkansas, Oregon, California, Alabama, Georgia, and Maine, with names and amounts.

LETTERS RECEIVED.

Elder S. Trott, D. C. Davis, E. M. Shuttleworth, R. S. Robinson, J. Antrim, B. W. Dudley, D. Holden, J. Grattan, Eld. R. W. E. Brown, D. S. Woody, A. C. P. Chamberlain, G. Slack, Eld. J. Cranfill, Eld. T. Hill, S. Hilton, P. McInturff, F. Perry, Eld. R. C. Leachman, S. C. Banks, J. J. Grimm, Eld. Wm. Quint, Jr. S. Ledgerwood, Eld. G. Ambrose, Eld. B. Cooper, D. Bartley, Eld. T. P. Dudley, C. P. Hunt, J. Stringer, T. J. Norris, A. Wells, J. Emmons, S. P. Moshier, Eld. S. Williams, G. W. Craig, W. Spitzer, Eld. C. B. Hassell, Old School Baptist Church at Cincinnati, S. Martia, Eld. John W. Thomas, G. Leeves, Wm. L. Beebe, St. Joseph Valley Association, D. H. Brown, S. Blackwell.

LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us all moneys due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

- ALABAMA. Elders, B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, J. Lewis, D. Moore, and Peter Maples, Elijah Bell, E. B. Turner, John Hood, G. B. Douthit, and A. White. CONNECTICUT. Elders, A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe and Eld. J. Basket. CALIFORNIA.—Elder Thomas H. Owen. DELAWARE. Elders, Peter Meredith, L. A. Hall, and brother W. Hitch. DIST. OF COLUMBIA. A. Mackintosh and Joseph Grimes. FLORIDA. Elder Seaborn Jones. GEORGIA. Elders, W. C. Cleveland, A. Belcher, G. W. Lowry, D. C. Davis, B. Manning, D. W. Patman, J. Bowdoin, Prior Lewis, Willis O. Norris, D. L. Hitchcock, Jas. H. Montgomery, and brethren Wm. L. Beebe, J. C. Simms, P. Stewart, Geo. Leeves, J. M. Holey, J. Gersham, N. Beavens, T. H. Moore, Esq., J. B. Alderman, David R. Hay, A. Preston, George W. Wright, David F. Montgomery, Eld. R. W. E. Brown, and Calvin C. Hall. INDIANA. Elders, W. Thompson, D. Shirk, J. W. Thomas, R. Riggs, B. Parks, S. Jones, J. P. Bartley, J. F. Johnson, John Richards, E. Poston, J. E. Armstrong and brethren B. Caress, J. Romne, W. Spitzer, H. D. Banta, T. D. Clarkson, H. D. Conner, Gilbert C. Mills, G. W. Marlow, John W. Blair, E. Staggs, John Rankin, John Brandom, A. H. Bryan, D. H. Wheeler, David Long, Doct., Hiram Duncan, Alexander Elder, Eld. B. B. Piper. ILLINOIS. Elders, Tho. Threlkeld, Cyrus Wright, brethren, N. Wren, J. Stip, Dr. Ambrose, A. Sanford, D. Bartley, I. P. Smith, David P. Lee, James P. Black, John Spain, Leonard Fry. IOWA. Eld. J. H. Flint, W. M. Morrow, E. Tonnehill, and brethren I. S. Price, Geo. Judah, I. Keith. KENTUCKY. Elders, Tho. P. Dudley, S. Jones, J. H. Walker, Wm. Gosney, D. Sullivan, Lewis Jacobs, Geo. Marshall, H. Cox, James W. Dudley, M. Gossett, J. H. Gammon, Jas. L. Fullilove, G. M. Thompson, and brethren, Charles Mills, J. M. Teague, Wm. Hassmore, Wm. Manning, Lewis Neal, M. Lassing, H. Con, B. Mitchell, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle. LOUISIANA.—Eld. Z. Thomas, J. Perkins, Esq. MAINE. Elders, J. Steward, J. L. Purington, D. Whitehouse, J. A. Badger, Wm. Quint, Jr., and brethren, J. Perkins and W. Green. MASSACHUSETTS. Eld. Leonard Cox, and brethren, David Hart and Amasa Pray. MARYLAND. Elder Wm. Marvin, and brethren H. Choate, L. F. Klipstine, J. G. Dance, Whitfield Woodford, Lewis R. Cole and James Lownds of Baltimore city. MISSISSIPPI. Elders, J. Barrett, J. Lee, S. Carterberry and brethren, A. Eastland, F. M. Petty, W. Hill, A. Buckley, J. Showes, John Wilbanks and C. Wilkinson. MISSOURI. Eld. H. Louthan, D. Lenox, R. Jones, Jas. T. Tompkins, and brethren, J. Thorp, Wm. Thorp, L. L. Coppedge, G. W. Zimmerman, Esq., Wm. Brewin, Eld. Benjamin Davis, Daniel S. Wedy. MICHIGAN. Elders, J. P. Howell, E. G. Terry and brethren, A. Y. Murray, W. H. Horton, Esq., Amos Holmes, Esq. Wm. R. Willard. NEW HAMPSHIRE. Joel Fernal. NORTH CAROLINA. Eld. C. B. Hassell, B. Cooper, brethren, J. S. Battle, J. K. Green and R. D. Hart, Archibald Staton. NEW YORK CITY. J. Gilmore, 92, Sixth Avenue. NEW YORK STATE. Elders, R. Burritt, T. Hill, N. D. Rector, P. Hartwell, Chs. Merritt, B. Pitcher, James Bicknell, Isaac Hewett, Philip C. Brons, and brethren, Wm. B. Slawson, C. Hogaboom, G. Lobdell, John Grout, Jacob Winchel, Jr., J. Vaughn, H. Tibbitts, J. W. Livingston, A. M. Douglass, Jas. N. Harding and S. Webb, Esq., George W. Allen, Tho. Relyea. NEW JERSEY. Elders, C. Suydam, G. Conklin, and brethren, Geo. Doland, Geo. Slack, Wm. H. Johnson and E. Rittenhouse, Samuel H. Stout. OHIO. Elders, Lewis Seitz, Eli Ashbrook, Geo. Ambrose, S. Williams, O. Mott, J. C. Beeman, S. Hendershot, Lot Southard, J. Bennett, A. Stephens, Wm. Rogers, and brethren, R. A. Mouton, Esq., Jos. Taylor, J. Humphrey, B. D. Dubois, I. Sperry, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Tho. Fennel, C. Byram, L. A. Stevens, Joshua Dickerson and Geo. McCollugh, Ezra Sperry, Eld. Jas. Janeway. OREGON TERRITORY.—Elder John Stipp. PENNSYLVANIA. Elders, C. Skinner, Eli Getchell, A. Bolch, Tho. Barton, Wm. Sharp, J. Furr, and brethren, D. Vail, N. Greenland, John Patrick, J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Finney and Wm. H. Crawford, 34, Marshall st. above Willow street, Philadelphia, Abner Morris, James Jenkins. SOUTH CAROLINA. A. McGrow. TENNESSEE. Elders, Peter Culp, Tho. Dotson, W. S. Doughty, P. Whitwell, J. T. Tompkins and brethren, Wm. Bratton, W. Anthony, J. L. Palmer, J. S. Calfee, Esq., E. Moreland, P. C. Buck, and J. B. Gastic, Sion Boss, James McKeele, Tho. P. Moore, John Phillips. TEXAS. May Manning, Reuben Manning. VIRGINIA. Elders, S. Trott, J. G. Woodfin, R. C. Leachman, Tho. Buck, D. T. Crawford, A. C. Booton, John Clark, S. Caldwell, Tho. Watters, and brethren, W. Costin, A. R. Barbee, M. P. Lee, J. B. Shackelford, J. Hershberger, S. Hillsman, P. McInturff, Geo. Odear, G. W. Crow, T. Lavendor and Wm. Hutchinson, J. S. Corder, R. L. Rudasilla. WISCONSIN. Elders J. D. Wilcox, Titus Bishop

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., JULY 15, 1852.

NO. 14.

POETRY.

THE CHRISTIAN'S HOPE.

A few more days on earth to spend,
And all my toils and cares shall end,
And I shall see my God and friend,
And praise his name on high:
No more to sigh or shed a tear,
No more to suffer pain or fear,
But God and Christ and heaven appear
Unto the raptur'd eye.

The Lord, O my soul, despond no more,
The storm of life will soon be o'er,
And I shall find the peaceful shore
Of everlasting rest.
O happy day! O joyful hour!
When freed from earth my soul shall tower
Beyond the reach of Satan's power,
To be for ever blest.

My soul anticipates the day,
I'll joyfully the call obey,
Which comes to summon me away
To seats prepared above:
There I shall see my Savior's face,
And dwell in his beloved embrace,
And taste the fullness of his grace,
And sing redeeming love.

Though dire afflictions press me sore,
And death's dark billows roll before,
Yet still by faith I see the shore;
To praise the Deity
I'll join with those who're gone before,
Who sing and shout, their sufferings o'er,
Where pain and parting are no more,
To all eternity.

Adieu, ye scenes of noise and show,
And all this region here below,
Where naught but disappointments grow;
A better world is in view.
My Savior calls, I haste away;
I would not here forever stay;
Hail! ye bright realms of endless day;
Vain world, once more adieu.

PRAYING FOR CHRIST TO BE REVEALED.

Amidst ten thousand anxious cares,
The world and Satan's deep laid snares,
This my incessant plea shall be—
Jesus, reveal thyself to me.

When Sinai's awful thunder roll'd,
And struck with terror all my soul,
No gleam of comfort I could see,
Till Jesus was reveal'd to me.

When by temptations sore oppress'd,
Distressful anguish fills my breast!
All, all is grief and misery,
Till Jesus is reveal'd to me.

When various lusts imperious rise,
And my unguarded soul surprise;
I'm captive led, nor can get free,
Till Christ reveals himself to me.

When darkness thick as beamless night,
Hides the lov'd Savior from my sight,
Nothing but it is my ardent plea—
Jesus, reveal thyself to me.

'Tis he dispels the dismal gloom;
Gives light and gladness in its room;
Then have I joy and liberty,
As Christ reveals himself to me.

THE INFLUENCE OF GRACE.

Free grace! melodious sound!
How it delights my ear;
It cheers my soul, revives my hope,
And drowns my every fear.

Through grace I conquer hell,
And break infernal chains;
Through grace my soul aspires to heav'n,
Where the Redeemer reigns!

From his abounding grace
I daily draw supplies;
Grace is the never-ceasing spring,
Of all my swelling joys.

And when we meet our Lord,
In yon celestial throng,
Grace shall inspire our souls to sing,
And grace be all our song.

COMMUNICATIONS.

For the Signs of the Times.

Cincinnati, Ohio, June 17, 1852.

BROTHER BEEBE:—I wish to inform you, and all those who may favor me with any communications, that I have removed to this city, and have become pastor of the Old School Baptist Church at Cincinnati. My former address was Malaga, Munroe County, Ohio. And I may say, that it is another instance of the Lord leading the blind by a way they have not known. Although I was anxious to see the "Queen City of the West," yet it was not my calculation to labor here; I did not so much as know that there were any Old School Baptists in this place; but the Lord knew. I often wondered why I could not settle in some place in the country, but I see it all now; He makes darkness light, and crooked things straight, and rough places plain. The Lord has put it into the hearts of a few of his children here to form themselves into a church, on New Testament principles. It seems rather a heavy burden for them in a worldly point of view, but the Lord is proving to them that he can supply all their need. I hope they will never have cause to regret the position they have taken.

It appears they have seen in me what I have never seen in myself, namely, qualifications for being the pastor of a Church of the Lord Jesus Christ. I know it is right and lawful for a man to desire the office of a bishop, for in that he desires a good work; but the desire to be a thing, and having the qualifications to be that thing, are different matters. I hope the Lord has given me the desire, but when I look at the nature and magnitude of the duties and responsibilities of the office, and then look at my own weakness, an idea insinuates itself, "Surely, if the Lord had intended me for such work, he would have given me qualifications superior to those I possess: and perhaps I may be running unscathed, after all." I am ready to say, "I am not sufficient for these things," and to wish myself in some other situation, and some of the Lord's servants in my place who are better qualified and more likely to be useful. Now, perhaps some of your readers will be ready to say, "Why, the man is looking to himself for strength," &c. O, no, sir, that is not the case; I have learned, long ago, that I have no strength; that strength must come from on high. But the question is, Has the Lord given me strength? has he called me, and sanctified me, and sent me forth as a chosen vessel, to proclaim the unsearchable riches of Christ to the mourners in Zion, and to comfort and edify his children? If a desire that the honor and glory of Jesus, as the whole and only Savior, should be spread and maintained; and that his laws and institutions, as the only King and Lawgiver in Zion, should be obeyed; and that the doctrines and commandments of men should fall to the ground and be no more, be evidence of a work of grace in the soul, I can

say, I trust, that with all my heart I desire and pray for these things. But a soldier may earnestly desire the conquest of an enemy on the field of battle, and yet not be qualified for being a standard-bearer. However, I know one thing, if the Lord has sent me, he will be with me and hold my hand, saying, *Fear not*. All must come from him, for all my well-springs are in him.

I wish again to call the attention of those brethren who read the "Signs," to the New Testament order of the Church of Christ. But let me observe, in the first place, a principle which is generally acted on, and argued for by persons who plead for their own ways. They say, "*Sure the Word of God don't forbid it*," "there is nothing in the Word of God against it." This is a most absurd principle and fraught with evil consequences, and is considered one of the strong holds of infant sprinkling. They say, "Sure there is nothing against it in the Scriptures." When the Popish priest, in a case of infant sprinkling, uses the holy oil and the spittle, and the holy water and lighted candles, makes the sign of the cross on the forehead of the child, and many other absurdities of a like kind, he can stand up and tell us the Scriptures say nothing against it (namely, the Scriptures do not say, in so many words, *these things shall not be done*); and so on, to the end of the chapter, of all the inventions, doctrines, and commandments of men. Because the Scriptures do not say, positively, *Ye shall not do this*, or that, they take the liberty to pour in a flood of what they call improvements and expedients, to patch up and strengthen the broken or weak places of *God's perfect mind and will*. But if we, as Baptists, would not tolerate this principle in these excesses, neither should we tolerate it in any degree. Our ingenuity should never be exerted in improving upon God's plan, but our gratitude and love should be manifested in obeying what God has commanded. My conclusion, then, is, that it is God's laws that make an act either duty or sin. What he commands is the extent of our duty, and to fall short of that is our sin. (I include, as of equal authority, all the approved examples of the early churches; whatever the apostles approved in their order, comes to us with all the authority of a command.) Moses must make the tabernacle according to the pattern showed him in the mount, neither larger nor smaller, neither higher nor lower; the least as well as the greatest thing in it must be exactly as God commanded. But to bring the matter home to ourselves. I suppose none of us would wish to be found standing on the above principle, the unsoundness of which is evident. Then let us apply it, and where, for instance, do we read in the New Testament Churches, of business being decided by a majority? Where do we find James moving and Peter seconding, and John moving an amendment on the original motion? Where is the authority in the statute-book of heaven for our Associations and Circular Letters, &c., &c.? If such things are in the New Testament, I

should like very much to know where they are, for I have never yet seen them there.

If error should creep into a church to such an extent that forbearance would cease to be duty, I know of no alternative but to withdraw, come out from among them, and be separate. To do business by majority is a bad way, simply because it is not the scriptural way; and it is also bad because it necessarily produces bad results in such cases; the minority must always suffer under the majority, and if they remain in communion at all, of course they must go along with the majority in what they believe to be wrong. Then, how can there be union and communion in such cases? how can two walk together except they be agreed?

But some may object, and say, "What, then, will you do? how will you get along with church business?" Why, how did the first churches do business? how did they get along? They had business to do of several kinds, and we never read of them deciding by majorities. One thing is certain in the matter, that where members differ about anything, both cannot be taught by the same Spirit; we cannot suppose the Spirit of God to teach some of the children of the kingdom one view of the subject, and others of them another view of the same subject. It is a very bad mark of a church when they are continually differing in their opinions, making factions, and standing on different sides in almost everything. Does the apostle tell the Philippians that the minority was to suffer under the majority? Nay; neither does he tell them that the majority was to suffer under the minority. Phil. iii. 15—16: "Let us therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Rom. xii. 16; xv. 5, 6; Phil. ii. 2, 3. In accordance with the spirit of these passages, and many others of the same import, I am forced to conclude, that when churches were commanded to do anything, they were to do it as a whole; and in like manner, when they were blamed for anything wrong, they were blamed as a whole. How severely does the apostle reprove the Corinthians for the divisions that existed amongst them! The fact is, that the manner of doing church business amongst the Old School Baptists, so far as I am acquainted, is nearly all borrowed from the world. I write not these things to shame them, but, as beloved brethren, I would warn them; and whilst we exclaim against others for departing from the Word of God, let us try to be consistent with our own principles. When a member of a Church of Christ proposes anything to be done by the Church, he should be prepared to show, from the Scriptures, that it is founded on the example of the early Church, as approved by the apostles, or on a positive command. If this can be done, then nothing but ignorance and obstinacy can refuse to accept what the brother

proposes; but if it cannot, the Church should at once, as a whole, show the brother that the Scriptures do not authorize them to adopt his proposition. As to the system of juggling and electioneering, and making parties, in order to carry some favorite measure, it is too mean and contemptible to be mentioned in connection with a Church of the Lord Jesus Christ. One thing should never be forgotten, namely, *let all be done in love*: if they are not done in love, it is impossible they can be done right. Many of the dear children of the Lord are cast down and lamenting the backslid state of the churches from what they used to be, and are complaining that the Word of the Lord does not hold that supreme authority in all matters, both of faith and practice, which it once did, and which it ought still to do. May the Lord turn the hearts of his children to a more careful perusal and study of his divine word and open their eyes to behold the truth: it is only by his teaching they can be brought to see eye to eye, and it is only when they see eye to eye that God will be glorified by their walk and conversation. One observation has brought forth another, so that I have not yet touched the subject about which I intended to fill this paper, and I believe it is too late now; I would, therefore, by way of filling my paper for this time, make a few remarks regarding the ministries of the apostolic age.

I remark, in the first place, that some were in their nature extraordinary, and only of temporary duration, such as apostles, prophets, and evangelists; while others were ordinary and of permanent duration, as those of pastors, bishops, elders, overseers, &c. (all of which names refer to what we call the pastoral care of a church, or are all different names for persons holding that office,) and deacons. Christianity requiring a series of miracles to attest its divine origin and inspiration to reveal all necessary truth, some persons were endowed with supernatural gifts and extraordinary authority, of which kind were apostles and prophets; but when the Christian constitution was set led, the will of Jesus fully revealed, and revelation completed, those ministries ceased. It evidently was not our Lord's design, in his personal ministry, to give a full development of his own character, or to establish the institution of his kingdom among the nations of the earth; he therefore fitted the apostles for performing, after his ascension, that important work, and they finished the work which was given them to do. 2 Tim. iv. 7. The apostles, as such, had no successors; they stood pre-eminent and alone, as the representatives of Christ, and still live in their writings; indeed, we may say, that the apostles ought to preside now as really as they did in their writings and traditions at first. Their ministry may also be considered as a continuation of the ministry of Christ himself. As to the Popish figment, called "Apostolic succession," which we hear belched forth by the ambitious clergy who wish to be lords over God's heritage, it has no warrant from Scripture or reason: not from Scripture, for no such thing is there mentioned; not from reason, for the signs of an apostle, even signs, and wonders, and mighty deeds, which, as their credentials, attended the apostles, not existing after their decease, their successors could not exist. The Apostle John exhorts us to try the spirits, and accordingly the Church at Ephesus tried them that said they were apostles but were not, and found them liars. Let those who now claim to be apostles be treated in the same way, and doubtless the result will be

the same. For any one to pretend to be a successor of the apostles, without apostolic inspiration and endowment to perform the work and show the signs of an apostle, is in itself unspeakably absurd, and an impious assumption of divine authority. The Pope, indeed, is consistent in the matter, for he professes to work miracles, &c.; but Episcopalians are most inconsistent, for, while they claim it, they do not profess to show the signs and mighty deeds which the Pope does. Much good may it do them, I do not envy them of it, filtered, as it is, through the dirty ditch of Rome. But in order to put something like a face on this dogma, of course there must be Scripture quoted. There is a vast deal of harm done by quoting Scripture. It is one thing to quote it, and another and a very different thing to give it a legitimate application. But to prove the point, Timothy and Titus are brought forward as diocesan bishops; but it never can be shown that either of them ever, by themselves, ordained elders. I know Paul says to Titus, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." This is a manner of speaking and writing common to all languages at all times: it means nothing more than *superintending*, as when it is said that Solomon built the temple. David built a house; and we say now, such a man has built a house, or built a ship: we know very well, in such cases, the meaning is not that the man did so with his own hands, but he bore the expense and superintended the work. In this way I understand Paul's direction to Titus. There is no instance of elders being ordained by one person. The fact of the matter is, that however officers may have been set apart to their offices, ordination of elders was performed by the Churches. The way in which it was done was giving the vote, by holding up the hand; that is the meaning of the word, as used by the first churches. What they did in that way was considered to be *ordained* by them.

It appears to me, that the passage just quoted is misunderstood in more ways than one. Whilst some make diocesan bishops of it, others quote it to prove that no ordinance of the gospel can in any case be performed except by what is called a regularly ordained minister, and he must be ordained by regularly ordained ministers; so there we are right chuck into succession, after all. That such an idea should be held by Baptists is too bad; that the value of an ordinance should depend on the hands of some person in holy orders, is rank, stinking Popery. I hope very few Baptists hold such an opinion, but the text will not prove either of these views; Titus is not so much as called a bishop in Scripture; he was a noted evangelist; and we have no authority to look for evangelists now, such as he and Timothy and others were. What we have most to do with is the churches, as they stand recognized by these extraordinary characters. The apostles themselves performed all the offices of apostles, evangelists, bishops, and private Christians; hence, the Apostle Paul calls upon his brethren to take him for an example; and it is right we should do so, as far as those examples are applicable to us, but it is monstrous nonsense for men to profess to imitate the apostles in healing the sick, raising the dead, conferring gifts, &c. On the principle that a high office includes all offices under it, they acted as bishops, preachers, evangelists, baptists, and private Christians, as the general might do the business of an ensign, or the

president might act as a constable; but a constable may not act as the president, nor an ensign as his general; so, whatever the apostles and evangelists did, which comes within the range of our imitation, let us follow them; but let us mark well the line between common and miraculous gifts, and not attempt to pass the common line. As to the latter view formed on this passage, it is equally erroneous. The Lord Jesus Christ never ordained that the value of his ordinances should depend on an administrator; he holds that in his own hand: "Paul may plant and Apollos water, but God giveth the increase." Still, "he is not the author of confusion, but of peace, as in all the churches;" and he has established laws and officers for his churches to be governed by; yet he has in mercy so arranged the constitution of his kingdom, that his people are not to starve when he is not pleased, in his providence, to raise up and send pastors after his own heart. It is admitted, by the most learned Christians that I have met with, that the Church at Corinth had no pastor when the apostle wrote to reprove them for their disorder. And what does he reprove them for? was it for observing the supper without pastors? Not at all; he reproves them for the *disorderly manner* in which they observed it; and instead of forbidding them to observe it, he tells them to tarry one for another when they come together; plainly proving that they were to go on in the observance of it, in a more orderly manner than formerly. Christ baptized not, but his disciples. Paul baptized very few, and he thanks God for it; Christ sent him not to baptize, but to do a greater work, to preach the gospel. Peter did not baptize at the house of Cornelius, but commanded them to be baptized, &c. But I must stop for the present. If you think this scribble worth printing, print it; if not, burn it, and I shall not complain. If you print, you may expect it to be continued, if the Lord will.

W. DODD.

For the Signs of the Times.

REPLY TO BROTHER ABEL PHELPS, OF THOMPSON, O., ON PSALM XXVII. 10.

"When my father and my mother forsake me, then the Lord will take me up."

By his "father and mother," I cannot think we are to understand the Psalmist to mean his parents according to the flesh; nor do I understand him to have reference to anything that had passed, as some think that he had reference to his father's being unmindful of him when Samuel the prophet came to anoint one of his sons to be king; nor do I think it refers to his being left by his parents to shift for himself after bringing him up, nor of any slight or neglect of him, by them, when persecuted by Saul; nor of their inability to help him when he penned the above words, for he appears to me to have been a very dutiful son, and that he was able and did take the best care of his parents (see, 1 Sam. xxii. 2, 4); but I think it is to be understood of something supposed, that might yet take place, and refers to his nearest and dearest friends, his most faithful adherents, or best counselors, &c.; that when they should leave and forsake him, his God would not. The design of it seems to be to set forth the love and care of God for his people as being superior to that of the most affectionate friends. "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven

three upon the palms of my hands; thy walls are continually before me. Isa. xlix. 14—16. Thus, when forsaken, or dropped, by all others, the Lord will take up, or gather, as he gathers the lambs in his arms and carries them in his bosom, and gently leads those that are with young. Isa. xl. 11. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Ps. xci. 1. When Paul was brought by his enemies before the courts of judicature at Rome, he says, all men forsook him, 2 Tim. iv. 16, 18; and God says to Israel, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Such is not only the heritage of the servants of the Lord here, but he will eventually gather them to himself, that where he is, there may they be also.

REED BURRIT.

Burdett, July 5, 1852.

For the Signs of the Times.

Dansville, Liv. Co., N. Y., July 14, 1852.

DEAR BROTHER BEEBE:—I have felt a desire, for a long time, to say a few words in testimony of the grace of God through Christ Jesus, manifested to lost and ruined sinners by the Holy Spirit operating in the hearts of all such as were chosen in Christ before the foundation of the world; but my inability to find words to clothe my ideas, so as to have them fit for the public eye, and a full sense of my coldness and torpor in the cause of Christ, has been my excuse for remaining silent thus far; and now, even, I am constrained to cry out, "My leanness! my leanness!" And although I feel poor and weak while I am surrounded with the multitudes of carnal professors, and, above all and worse than all, am possessed of a wicked and rebellious heart, which leads me to offend against God, yet I would adore that rich and powerful Potentate who has treasured up in himself all things necessary for the comfort and support of his blood-bought family, that he does at times give me, a poor despicable sinner, a peep into his rich treasure-house, so as that I am enamored with his charms much comforted with the rich profusion of blessings there is laid up in store for the bride, the Lamb's wife; and he often permits me to taste a little morsel of the food he has there in store for the hungry; and, oh, how excellent to the taste! What a feast, even upon a few crumbs! My poor furnished soul so soon filled to overflowing, and crying, "There is bread enough and to spare, even twelve baskets full." I attended what is called the Allegany Old-School Baptist Association, which was held in Dansville, Steuben Co., on Saturday and Sunday, the 3, and 4, of July; and by the bye, for the information of all who have noticed the existence of such a body, I would say, that when I became acquainted with it, it was regulated by a constitution and bye-laws, I presume the same as other Old-School Baptist Associations. About the time that the question of scriptural authority for associations was being discussed, through the "Signs of the Times," the brethren mutually agreed to throw aside their constitution and bye-laws, and devote the time they were together in preaching, praying, conversation, &c., omitting the usual formalities of the association. It has therefore taken the form of a yearly meeting, all are welcomed who manifest a desire to hear

the truth. The meeting the present year was well attended, considering our scattered situation, and the place of meeting being remote from any considerable number of Old School Baptists, there being but five or six families in the neighborhood. And you may be assured, my brother, that our hearts were comforted by the coming of the old soldiers of the cross, who, as under shepherds, brought forth from the storehouse things both new and old, and gave to each a portion in due season. How unlike the popular preaching of the present day, was that we heard from the lips of those grown grey in the service of Christ. They have been long enough in the service to know where their strength is, and to fear not the face of clay, but to declare the truth in the love of it; and I may almost say we had but one sermon, the harmony was so complete, though there were six preachers to take a turn at preaching, and a few brethren and sisters to manifest that their hearts vibrated in unison with the heavenly theme. As much as I should be surprised to see an old man, over seventy years of age, walking twenty five or thirty miles, to attend one of the numerous popular religious meetings in these days, I was not at all surprised to be called on the evening before the above-named meeting, by father Benjamin Hulse, who had walked twenty-eight miles that day, to get where he could hear the truth, and feast on the "fat things" found in the gospel—not surprised, because when the sheep and lambs hear the voice of their Shepherd calling them, they will follow him, especially if they are hungry. Others came, some fifty and some eighty miles, to hear the truth. Bless God, there are some yet who love the truth!

Adieu! P. WEST.

For the Signs of the Times

DIALOGUE BETWEEN A. AND B.

BY ELDER THOMAS BARTON.

No. 2.

B. Well, brother A., how have you got along since our last interview.

A. About as usual, and that is bad enough. I have such a miserable corrupt nature to carry with me, that I am, to use an old saying, the most part of my time in the cellar.

B. Well, I believe it is common for wine to be kept in the cellar; and if you should get a glass of the good wine of the kingdom though in the cellar, it would make a cellar, yea, even a prison a palace.

A. Yes, no matter where we are, if Jesus should deign to be with us, all is well. Paul and Silas could sing in fetters and in a dungeon; but I feel to be such a poor unprofitable servant, if one at all, that it fills me with shame and confusion, and often makes me cry out, "My leanness! my leanness!"

B. You know what Christ said to his disciples: "When ye have done all, say, We are unprofitable servants; we have done no more than our duty."

A. I can only take part of that to myself, that of unprofitable; but the other I am afraid to claim; I come so far short of doing my reasonable duty, that I am forced at all times, when the charge of delinquency is brought to my conscience, to plead guilty.

B. That is precisely my case; but when, by faith, I can look at that receipt in full, "The blood of Jesus Christ, his Son, cleanseth us from all sin," it raises my poor trembling soul above my own guilt, as well as every thing else, and enables me, with Job, to say, "I know that my Redeemer liveth," and that it is enough.

A. Yes, that is enough to make a sick man well, and a lame man to leap for joy; but the matter is, to say *my*; for you observe, he does not say, a Redeemer, nor the Redeemer, but "*my* Redeemer." Now, there has not been a moment with me, for the last forty years of my life, but I could say, I know that the Redeemer, or that a Redeemer liveth; but it has often been the case with me that I dare not use the possessive, *my*; but when such is my happiness, I can then look at the tempest of life without trepidation, feeling assured that, come what will, all will end well.

B. Yes, yes; there is the very pith of the matter, *my*; and from this we at once see, that an indefinite atonement will not suit the child of God; the indefinite scheme will only go as far as *the*, or *a*, and this will not do; the poor self-condemned and guilty sinner, nothing but *my* will reach his case, and raise him from that horrible pit and miry clay into which his sin and guilt have plunged him. No, were it not for that beautiful little word, *my*, he would continue there to plunge until death should remove him, to sink forever in the ocean of God's wrath. I do feel thankful that Fullerism, and all its relative isms, are false; not that I rejoice that these false isms are promulgated, but, as they are in the world, I rejoice that they are false; for they are all at war with God and truth, and with the experience of God's dear children, and, in fact, have done them more harm than all the infidel writings in existence: the latter is the wolf in disguise, the former is the wolf in sheep's rasset; and it frequently is the case, that the sheep of Christ get a desperate worrying before they see the wolf's claws; and were it not for the good Shepherd of Israel they would never get out of their grasp; but thanks be to our Shepherd, he will not lose one of his sheep, though he may suffer them, for wise purposes, to be worried by these wolves.

A. It was a delightful truth uttered by Peter, "To you, therefore, that believe, *he* is precious." Yea, he is precious in all the relations he sustains to the Church: as a Friend, he is precious, because he is not only a sinner's friend, but because he has the power to carry his friendship into practice under all circumstances. We may have friends among our fellow-creatures, who are sincere, but may be unable to apply their friendship when most needed; but not so with Jesus, he is truly a friend indeed; and that we may appreciate his friendship, the application of it is often suspended till all others fail, and then it is received in a way to make us set a true value on it. When the poor convicted sinner, after tugging and toiling under the law till all is lost, and gloomy despair sets brooding over him, then it is that Jesus appears for his relief, and says, "I, even I, am he that blot out your sins, and will remember your iniquities no more against you." Thus, he is a willing friend, and he is as able as he is willing, and therefore he is precious. Again, as an Husband (a relation he bears to the Church), he is precious. He, as such, has a sympathy for his poor afflicted bride, in all her afflictions; and this, you know, is a great comfort to her in her trials. He is her support while travelling through the wilderness; he puts underneath her his everlasting arms, and thus holds her up, lest she should faint by the way. Again, he is her Protector. Thus, he said to Saul, "Why persecutest thou me?" Now, Saul's persecution did not reach Christ in his own person, for he was then in heaven, at the right hand of God, and, personally considered, was far above the reach of Saul's rage and malice;

but then he identifies himself with his bride, and regards all the insults and indignity cast on her as aimed at himself, and resorts them there are some men who will pocket insults offered to themselves, yet would at once resent one offered to the wife of their affection. Christ, then, in this respect, is the noblest of husbands, and will protect her under the insults she may receive from a wicked world, and will resent, yea, not only the insults, but the neglect of her enemies. "Then shall he say to them on the left hand, When I was an hungred ye gave me no meat," &c. &c. But these shall reply, and say, When saw we thee so and so, and did not minister unto thee? Then shall he answer and say, "Verily I say unto you, Inasmuch as ye did it not to the least of these, ye did it not unto me." Thus we see, that not only the insults and persecutions she has received from the world, but the neglect she has experienced will be presented by her Husband and Friend. Therefore as a Husband, he is precious.

B. Yes, and as our High Priest he is truly precious, for here we must look for the ground of our acceptance with God; for in that character he has presented a sacrifice by which the law of God is fully satisfied, on the behalf of the elect, without which (although chosen in him before the foundation of the world) they could not be delivered from the curse they had incurred from their fall in Adam; for they were as much involved in that catastrophe as others; and consequently an acceptable sacrifice was absolutely requisite to satisfy the claims of justice.

A. Yes, and no other sacrifice but that of Christ himself would do. Thus, he said "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and a sin offering thou hast not required. Then said I, Lo, I come; in the volume of the book it is written of me. I delight to do thy will, O my God; yea, thy law is written within my heart." Ps. xl. 6-8. By sacrifice and offering, the Jewish order is designed and which was fully superseded when Christ bowed his head and died.

B. And well might Peter apply the qualification, *precious*, to his blood; for he says you know, that "ye are not redeemed with such corruptible things as silver and gold from your vain conversation, received by the tradition of your fathers, but with the precious blood of Christ, as of a lamb slain from the foundation of the world.

A. Yes, indeed, it is precious, and that in a twofold sense; it is both intrinsically and circumstantially precious. To illustrate my meaning, I will suppose a man under the influence of a disease, the cure of which can only be effected by one certain remedy. Now, this remedy would possess a twofold preciousness, or value, which is synonymous; arising, first, from its efficacy to cure; and, secondly, from the fact that it stands alone, being the only thing that will effect a cure: and this is what I mean by circumstantial preciousness. It possessed an intrinsic value, in that it answered fully the end for which it was shed; it was equal to the magnitude of our guilt, and therefore completely answered the demands of the law against us; and in his sense we may say that the atonement was infinite, but not in the sense that the advocates of general atonement apply it. You know, that the same offence derives different degrees of magnitude from the different characters against whom it may be committed. Thus, for instance, insulting language by one servant to another would be an offence, but the same offered to a sovereign would raise in magnitude, proportionate to

the difference between the objects insulted; in the one, it would be a paltry offence, comparatively; but in the other, perhaps, as high reason, and punishable accordingly. God is of infinite dignity, and his law, in this particular, partakes of infinite dignity, because it is his law; and sin is the transgression of the law, and, consequently, a sin against it partakes of a turpitude proportionate to the object against which it is committed; and therefore, until we can form an adequate conception of the real character of God, we cannot form an adequate idea of the magnitude of our guilt, nor of the preciousness of the blood of Christ. In this view of the subject I feel fully warranted in saying, that the atonement was infinite; but those who argue for a general atonement, apply it to the extent of the atonement, and assert, that because Christ, as God, was infinite in dignity, therefore the atonement was infinite in extent, and consequently indefinite. Thus Mr. Fuller, in substance, says, that if all men could be persuaded to live to God through Christ, the claims of the law are sufficiently satisfied to secure their acceptance. I will not say that these are his exact words, but it is their substance. Such reasoning, however, is sophistical, because the atonement was exact, and it does not follow of course, that because Christ, as God, was infinite in perfection, that therefore all his acts were infinite in extent. He was God when he raised Lazarus from the tomb, as well as when he shed his precious blood on the cross; but that act was limited to Lazarus, and did not affect the neighboring corpses. Thus, the atonement, though infinite in value when viewed in reference to its capability to answer the demands of an infinitely just and holy law, but as an act, was limited, in its extent, to those who are the subjects of its saving influence.

Wherefore, in all things it behoved 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. Now, if by people all the sons and daughters of Adam are intended, then universalism is true; for it would be insulting to divine justice to suppose that justice would require a second payment of the same debt, once at the hand of the surety and again at the hand of the principal: But the term *people*, is applied to the Jews in distinction from the gentiles, as "Delivering them from the *people*, and the gentiles."—Paul. But the Jews were a typical people, therefore the term is used in a special sense, embracing all the chosen seed of Christ, and them exclusively.

B. I find there are different rules by which men undertake to determine the extent of the atonement.

A. Yes, some, as above intimated make the dignity of the sufferer that rule, while others refer it to the *quantum* of suffering, and thus they decide it by arithmetical calculation. If, say they, Christ had intended to save more, he must have suffered more; but both are wrong in my view of the matter; the first makes the atonement incomplete, as the discharge will not be equal in extent to the satisfaction rendered, and the other would make the sufferings incomplete; but this we cannot admit. His sufferings were complete; he suffered, both in soul and in body. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" Solomon.—And we find him wounded in spirit. "My soul," he said "is exceeding sorrowful; even unto death." Here was deep anguish of spirit but when in the very height of the dreadful conflict, he cried out, "My God, My God

Why hast thou forsaken me?" Here he was denied a privilege which is the common lot of his children. It is common for them to enjoy the divine presence in death; but not so with him; for as relates to the presence of the Father he died alone, yea, he drank the cup of trembling to the very dregs, not a sediment was left behind. But if I should adopt any particular rule, it would be the principle of substitution. For instance, suppose a number of subjects should rebel against a lawful sovereign, and were for their offence, apprehended and sentenced to death, and a son of the sovereign should offer himself as a substitute for some of them, and was accepted, and should actually suffer as such; now when the deliverance was to be applied, by what rule would the sovereign be governed? Why, neither the dignity of the sufferer, nor the *quantum* of sufferings, but by the substitution; and so I understand it in the case before us. For if by the dignity of the sufferer, the deliverance of all the men on earth, and all the devils in hell would not fill the rule. And if by the *quantum* of sufferings, it would imply that the word of God had exaggerated, by representing the sufferings of Christ greater than what they were; an inference at which every child of grace would revolt. But when referred to the substitution, neither of the consequences would follow.

B. This is exactly my view on the subject and yet this delightful doctrine of substitution appears to be abhorred by all arminians of every grade, from the Fullerites to the Pelagianists.

A. Yes, but I defy all the arminians this side of the grave to answer the interrogatory by Christ to his two disciples, "Ought not Christ to have suffered these things, and to enter into his glory?" upon any other principle than that of substitution. Upon no other principle can we reconcile the death of Christ with the justice of God. If one of my neighbors should run in debt, and then prove unable to pay, it would be very unjust for the creditor to demand the payment of me merely because I was his neighbor, and so it seems contrary to justice that an innocent person, one who had never committed sin, should die for sinners, merely because he appeared on the earth in their nature; but suppose I had become surety for my neighbor, this would alter the case, and bind me to pay the debt on the failure of the principal to do so, yea, I ought to pay it under these circumstances. So Christ became the surety and took the immense debt upon himself and was bound to pay it, according to the principles of broad justice. Upon this principle the question is answered, and upon no other can it be.

B. You spoke of circumstantial preciousness.

A. Yes, and such is the case, for his blood alone can save a lost sinner. "The law made nothing perfect, but the bringing in of a better hope did." I do not understand Paul to mean that the law answered no valuable end; for it certainly answered the end designed by its author. It never was intended to save sinners, but it was the shadow of good things to come, but the body is Christ. That is, the substance is Christ; he being the anti type. Now, if that law could not save a sinner, how vain are the hopes which men build upon their legal services. There is no other name under heaven given among men whereby we must be saved, than that of Christ.—Peter There have many names been given under heaven, or systems, which are the same, to save men; but though they may have shades of difference, all centre in the one leading principle, arminianism; the *do and live* system.

B. As to the different shades, they make no essential difference; all exclude Christ as a Savior; for, according to the doctrine of conditions, Christ has never saved one sinner, even admitting he had furnished us with the means to save ourselves, and left it with us to apply the means, or not, this would not be saving them. I remember that the United States once made an appropriation of money to ransom certain citizens who were held captives in slavery by the Algerines; but suppose our government had put a certain sum into the hands of each captive, and left it optional with each to apply it for his deliverance or not; this would not have redeemed one of them; and let us further suppose, (which is true in relation to sinners,) that they had become pleased with their condition, not one would have bought his freedom. But our government did not act thus unwisely; but paid it into the hands of the power that held them in servitude, thus they secured their deliverance. Neither did Christ come to make sinners their own saviors, but to save them. "It is a faithful saying and worthy of all acceptation, that Christ came into the world to save sinners" which could not have been true upon the arminian's hypothesis; but, let God be true, and every man a liar.

A. This conditionality may suit the proud arminian, but it will not meet the case of a poor sin-burdened soul. It can only aggravate his misery. Suppose the father had said to the poor prodigal. My son, you have been a wretched spendthrift; and you are not now in a condition to appear in my family; you would disgrace them; but if you will engage in some respectable business, and accumulate enough to make you appear respectable, I will then receive you, but not until then what would have been the effect? It would have been like tying a millstone to his neck to plunge him deeper into the ocean of despair, on the brink of which he was then trembling. Just so is the application of conditional salvation to a poor sin-burdened, self-concerned, and empty handed sinner, who, like the Psalmist has nothing shut up and left. But instead of trambling the reception of the poor prodigal with conditionalities, the old man in ecstacy and transport of joy, fell upon his neck and kissed him, and commanded the best robe to be brought and put upon him. It was not to be thrown down at his feet for him to put on. No, even this little service was not required of him; but it was put on him, just as God put the clothing on our apostate parents. He made coats of skin; but he did not say. Now if you will put them on you may have them; but he clothed them. Isaiah said, "I will greatly rejoice in the Lord, my soul shall be joyful in my God." But why Isaiah is it because he has made your salvation possible, by suspending it upon conditions?—No indeed, "Because he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Thus when the poor sinner is enabled, by faith to run into Christ, as his Strong Tower, or to bath in that fountain which is opened for the house of David, and the inhabitants of Jerusalem, for sin and uncleanness, he views a twofold preciousness in the blood of the Lamb; an ample sufficiency to answer all the demands of the just and holy law, of God, and also, that it alone can save such a poor polluted and hell-deserving sinner as he feels himself to be, and he will, now and for ever, unite in the song, "Not unto us, Not unto us O God, but unto thy name, give all the glory; for thy mercy and for thy truth's sake."

B. I am not tired, but shall have to close for the present.

A. Well, I hope this will not be our last For the present, Adieu.

For the Signs of the Times.

Tuscaloosa Co. Ala. May 25, 1852.

BROTHER BEEBE:—I have been a reader of the "Signs of the Times," about three years and have received much consolation from reading them, especially the christian experiences published in them, and as I have a little hope in the merits of the Savior, for myself, I will try to give you some account of what I hope the Lord has done for me. For some time I have had a desire to do so; but I have delayed, from a sense of inability to write to edification, and even now perhaps you may think I had better have omitted it altogether.

I was born in Kentucky, in 1814, but about as long ago as I can remember, my parents moved to Tuscaloosa, ALA. where we still remain. At a very early period of my life, it pleased God, as I hope, to convince me that I was a sinner, and that without a change, I could not appear before God in peace. I could not understand what the change required must be, nor how it was to be accomplished; but I became greatly distressed in regard to my situation, and I thought I must do something to commend myself to the favor of God, but the more I labored to bring myself into the favor of God, the worse I became, at least in my own estimation. I often tried to call on the Lord for help, and asked him to give me that repentance that needeth not to be repented of. I often retired to my bed at a very early hour that I might be alone, and there in solitude I would weep and mourn over my apparently lost and helpless situation. In this way I continued for several years; sometimes my troubles seemed to wear off, and then return again. My heart appeared to grow harder, and I feared that I was what is called a *gospel hardened sinner*, and that I had sinned away the day of grace, and that there was no mercy for me. But I could not forbear to cry, "God, be merciful to me, a sinner." At about this time, brother Beebe, a new order of things began to take place among the Baptists in this country. They began to hold protracted meetings, and Camp meetings, and I was told that the Lord was converting scores of sinners, in various places, and I had a great desire to attend one of those places, where, it was said the Lord was pouring out his spirit so marvelously upon the people. At length I set out to go to one of them which was held about thirty miles from my father's residence; this was the first Baptist Camp Meeting I ever attended. There appeared, to be a considerable excitement, among the people soon after the meeting commenced, and many were going up to the anxious seat, and of these, not a few who professed that they had found Jesus precious to their souls. But I remained still with a hard obdurate heart, I tried to pray to the Lord with all sincerity of heart, but my words seemed only to fall to the ground. While some were shouting, some weeping, some singing and some praying, I could only look on, but could not shed one tear to relieve my troubled breast; so I returned home with a heavy heart. I will pass over some of the scenes through which I passed, for the Lord led me in paths which I had not known, until I attended another of those exciting meetings, which was held with the church to which my parents belonged. I went to the meeting under anxiety of mind, and tried to pray, if it was the will of the Lord to pour out his spirit upon the people at that place that I might be one of the participants of his mercy. At a very early part of the meeting there was considerable excitement manifested

and many of my acquaintance, and some of my young associates professed religion. The preachers urged the people to come to the anxious seats to be prayed for, and while scores were going, and I greatly desired the prayers of God's people, yet my dear brother, I could not believe that I was a mourner in Zion. I had never made known my distress to any human being. After I retired to the woods where, not daring to get on my knees, I sometimes lay down, and sometimes sat down to ask the Lord for mercy. It appeared that I had a clog that weighed me down, and I became so distressed, and viewed myself to be in such a situation; so exceedingly sinful did my heart appear to be that the breathing of my soul was, "God be merciful to me, a sinner." I verily thought that mine was a peculiar case that there was some hope for all but me. Some of my acquaintance had professed religion, who to human appearance, had acted more wickedly than I had; for I had been considerably moral; but this only augmented my woe; for I thought they had acted out what they were by nature, while I had been acting the hypocrite, and they had found mercy, but there was none for me. I felt as though I would have changed conditions with any of the brute creation. I frequently repeated the words of the poet.

"O, that I'd died when I was young
O, what would I have given,
That so, with babes, my little tongue
Might praised God in heaven."

I was conscious that I had sinned against a good and holy God, and I could see no way for me to be justified in his sight, and I was compelled to give up all for lost. But still I could not help crying to God for mercy, and on the evening that I left the meeting above referred to, I hope the Lord manifested himself to me as he does not unto the world. I had remained on the ground, waiting for an opportunity to be alone; for the road was crowded all the evening with people who were leaving the meeting, until the sun was nearly down, then I set out for home alone. I had about six miles to go, the scene I passed for about one half that distance I cannot describe, but the place I well remember where to my great surprise, I found myself rejoicing and praising God. My feelings I cannot describe, my heart seemed melted within me, and my eyes streamed with tears of joy, and the whole creation seemed to be filled with the love of God. The question occurred to me, What is the matter? But I could not tell. I tried to suppress my feelings, and to pray for mercy as I had done before, but my prayers were turned into praise. As I was approaching a house I suppressed my feelings, lest I should attract the notice of its inmates, and I rode home to my father's house with unusual calmness. Still I made no communication of the state of my mind to any human being, for I thought that I could not take what I have described for religion, still I could not avoid entertaining a gleam of hope. I became uneasy, and wanted my burden back again, that I might pass through the same deliverance again, and I thought I would take more particular notice how I lost it; but I could not recall it.

I have now told you, brother Beebe, and brethren, the reason of my little hope for salvation, for which I desire to give God all the glory. I know full well that if I am saved, it must be by the free, sovereign and electing love and grace of God. If I am indeed a child of God, I have been a disobedient one, I lived for years before I united with the church. I was trying to throw away my

little hope and to get a better one; but I at length became convinced that I had just what the Lord intended I should have.

I will now tell you briefly something of the church which I united with. My father had been an elder, for some years, among the Baptists; at that time there were but one sort of Baptists here, and when they began to leave the old landmarks, and to follow after the doctrines and commandments of men, he raised his warning voice against it; which of course brought many bitter epithets down upon him, and he was called *anti-nomian, anti effort anti-missionary, iron-jacket, &c.*, and, in the fall of 1849, he and my mother, with six other members were constituted a church of the primitive order, being all the church at that time of the order in this county: the old churches having all gone off with the new school. On the 12th day of January 1850, I went with my wife, before the church, and told them some of my exercises, and was with my companion received, and we were both baptized on the next day by Elder John Norris. You will see, my brother, that the church at her constitution had but eight members, but since that time eighteen have been added—five by relation of their christian experience, and thirteen, by the declaration of their faith. I have been more lengthy than I intended; so I will close my scribble. May God who has hitherto sustained you, still enable you to wield the sword of the Lord and of Gideon. Dear brother Beebe, I desire an interest in your prayers, and also in the prayers of all the dear saints of God.

Yours in the best of bonds

THOMAS J. NORRIS

N. B. If it is not asking too much, I would be glad to hear your views on the subject of washing the saints feet. And I desire the views of Eld T. P. Dudley, through the Signs, on Rom. x. 1.

T. J. N.

For the Signs of the Times.

Newcastle, Ia., June 29, 1852.

BROTHER BEEBE:—Having arrived at home from a tour of meetings in Kentucky, in company with brother Me. Query, I now in compliance with the request of many brethren, inform them that I returned on Friday the 25th inst., (having been gone just four weeks) in good health, finding all well. Brother Me. Query reached home on Wednesday before, finding his family enjoying tolerable health. Saturday and Sunday following my return, being our meeting days at home, we were comforted together with a very pleasant interview, where peace and harmony smiled in our midst. And now being for the first time disengaged from company, I am made to reflect upon the incessant goodness and mercy of the indulgent God and Father of our Lord Jesus Christ in protecting, preserving, sustaining, comforting and consoling his children in the midst of dangers, apostacies, despairings, sorrowing and weakness; and exclaim with the Psalmist. Oh give thanks unto the Lord, for he is good, for his mercy endureth for ever. It is both encouraging, and consoling to me, to find my Father's children standing fast in the liberty wherewith Christ hath made us free, notwithstanding the "untiring effort" of the daughters of Anti-christ with all their counterfeit fained and falsely called benevolence, to entangle them again in the yoke of bondage. Having heard many, very many conflicting reports respecting some of the Brethren of the Licking Association Ky. We were induced to pay them a visit, in compliance with a promise given some eight months ago, to some of her members with whom I had form-

ed a short acquaintance; with a sincere desire I hope at least, to arrive at the truth or untruth of many things that came to my ears concerning them. I endeavored to go, untrammelled with prejudice. Well after the closest examination that I with my limited capacity could give their doctrine and their order, I think I can confidently say, that I found them "walking in the truth" contending for the faith which was once delivered to the saints standing in the ways, seeing and asking for the old paths, and walking therein. Justice to those misrepresented brethren as well as to myself seems to call upon me for such an expression. It is a matter of notoriety that difficulties have existed to an alarming extent between the brethren of the Licking association and some others who went out from them, and still claim the name of O. S. Baptists. But it is to be feared (I would fain hope otherwise) that those difficulties found their mainspring in jealousy and envy, which have seemed to lead some to take up the war club against those primary and fundamental points of doctrine, the actual, absolute and unconditional election of the saints before time, and consequently against the everlasting oneness of Christ and the church. But we find another bone of contention there. Some of those absentees contend that the old, Adamic man, is the subject of the new birth; and therefore raise a hue and cry about the christian warfare. Now I do think that the experience of every christian must avail him conclusive testimony in this case, if they are not bewitched or greatly bewildered. If it should not satisfy us, let us bow with due submission and a becoming reverence to the voice of revelation. On the one hand we are told, (that the old man is corrupt according to the deceitful lusts, and, of a law in our members, warring against the law of our mind; "the flesh (that which is born of the flesh) lusteth against the spirit, (that which is born of the spirit,) and the spirit against the flesh, &c., and on the other hand, that 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.

But to investigate those points, was not the object of this communication, having a more pleasant object in view; which is to inform the saints of the sameness of the teaching of God in all parts of the world. Our communications in Kentucky were principally with the O. S. Baptists of the Licking Association. Inasmuch as our personal acquaintance with those brethren was very limited and taking into consideration the variety of reports we had heard respecting them, we of course knew not what kind of reception we should meet with, but professing to know nothing of God or godliness beyond what he had taught us by his Spirit and in his word, our desire was to enter humbly but fearlessly so far as man was concerned, upon our mission, to keep back nothing that was profitable, and shun not to declare all the counsel of God; in short to know nothing amongst them, save Jesus Christ and him Crucified; whether they would hear or whether they would forbear. Neither were we very solicitous to please those who would not be pleased with the truth. It is a pleasing consideration however with us, that if there was a dissenting voice or discordant note respecting any item of doctrine so far as those Baptists are concerned, we have yet to find it out. More than our highest anticipation were realized in finding the brethren and sisters all of one heart and one mind. Besides, it is extremely humiliating to me, in view of my unworthiness, to reflect upon the repeated

testimonials afforded me, that I could participate in a fellowship so dear. Here permit us to render our hearty acknowledgements to the Brethren, sisters and friends, for the special regard and liberality manifested toward us.

Never have I performed a more pleasant journey, or had more satisfactory evidences that all the Lord's children are taught of him. Surely it was evident to us, that the God of the Baptists in Kentucky, is the God of the Baptists in Indiana—is the God of the Baptists everywhere; I think I have been made to realize the Apostle's observation who says "We are bound to give thanks always to God, for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth. And although our different localities are far distant from each other, if I do not bear them in my affections, it must be because of imbecility of my affections, and not for a want of worthiness on their part. When I consider the special regard that they seemed to manifest for the truth and for each other. I feel like exhorting them with all the dear saints to "stand fast in one spirit, with one mind, striving together for the faith of the gospel, and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you, of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but to suffer for his sake." In conclusion dear brethren, permit me to observe, that although our personal interviews are much restricted in consequence of our different, and from each other distant, locations, let us rejoice in, and often embrace the privilege of presenting our united petitions to the throne of grace, for the unanimity, peace, prosperity and lasting fellowship of all the beloved saints. Brethren farewell, love each other, live in peace, serve the Lord in newness of heart, and may the God of love and peace preserve you holy, and unblamable and unreprieveable in his sight. I remain your unworthy servant and brother in tribulation, if worthy of the appellation.

J. F. JOHNSON.

For the Signs of the Times.

DEAR BROTHER:—As my sheet is not full on business matters, I thought I would try in my weak way to address a few lines for you to dispose of as you think proper. When I read the communications of the brethren and sisters in the "Signs," I am often made to rejoice to see how they all agree in their testimony to the truth; although they live thousands of miles apart, and never saw each others faces, yet their witness agree together, and for a very good reason, because they are all taught of God; but when I read Elder Blake's letter and poetry, from England, to Elder Wm. W. Brown, of N. Y., my heart was still made to rejoice more and more, and my soul was filled to overflowing. While I was reading and the tears running, a suitable tune to the rhyme came into my mind, and I commenced singing, and, if I was not mistaken, I enjoyed a little pentecost season by my own fireside. You speak of being behind your date, by being absent and attending associations, and ask your subscribers to be patient. I will say, for one go on my brother, and comfort and edify and enlighten the dear sheep and lambs of Jesus wherever the Lord opens the way, in this dark lay and age of the world in which we live. I have been greatly edified by the "Signs" since the controversy has stopped. I must

hasten to the post-office with my imperfect scribble,

Yours, in christian love,

D. H. BROWN

For the Signs of the Times.

Providence, Pa. July, 1852.

BROTHER BEEBE:—I herein send you the amount for the last and present years subscription to your valuable paper; it is truly valuable to me, as we have no preaching here but that of the *do and live* sort, and on that I cannot live. I do not go after those who preach or hear it, for they are not my people. The Lord's people are the people of my choice. The new school baptists have been making converts by the wholesale in this neighborhood. One Elder Mott has baptized sixty; but none of these things move me for well I know. "Except a man be born again, he cannot see the kingdom of God," and without that faith of which Christ is the author and finisher, no man can please God.

MARY SMITH.

EDITORIAL.

MIDDLETOWN JULY 15, 1852.

ELDER AMOS HARDING.

In our last number, we merely announced the departure of this venerable soldier of the cross who departed this life on Wednesday evening July 7th, at about 9 o'clock, in the 82, year of his age.

About forty years ago, he was led to see his lost and helpless condition as a sinner and after a short but severe exercise of mind, in which he was completely cut off from every other hope for acceptance with God, the Lord Jesus Christ was revealed to him as his perfect Savior, and he was enabled to rejoice through him, in hope of the glory of God. On profession of his faith and hope he was Baptized and received into the full fellowship and communion of the Old School Baptist church at New Vernon, (then called Deer Park,) in this vicinity. Shortly after his public profession of a hope for salvation in Christ, he was exercised in his mind on the subject of the gospel ministry, and was licenced by the church to preach the gospel where ever God in providence should open a door. For many years he assisted the former pastor of the New Vernon church, (Eld. Benjamin Montanye,) in the labors of the ministry. In about the year 1828, if our recollection be correct, he was publicly set apart by ordination, laying on of hands &c. to the work whereunto it was believed, the Holy Ghost had called him. Although he continued his local residence in the vicinity of New Vernon church, he labored steadily at different periods with several of the churches in the bounds of Warwick Association. Being called soon after the organization of the Waterloo church, in this county, he accepted their call and took the pastoral charge with his wife took letters of commendation and dismission from New Vernon and removed their membership to that church. After serving that church in the pastoral office until the infirmities of old age came upon him, he was relieved from the labors of that office, by a successor in the pastorate of the Waterloo church, but continued his membership with them and visited them, and other churches of our faith, as often as circumstances would permit, as long as he lived.

As a christian, a Baptist, he was an ornament to his profession, maintaining uniformly

a well ordered life and godly conversation. His bitterest enemies, (of which we are not aware that he had any except those who were enemies for the truth's sake which he advocated.) have never, to our knowledge, been able to lay aught to his charge.

As a preacher, while he contended earnestly for the doctrine and order of the gospel, his peculiar theme on which he dwelt with the greatest degree of freedom and delight was that of Christian experience. In our church meetings, (as he seldom ever failed to attend the monthly church meetings of New Vernon church) his voice was often heard in exhortation and admonition, and in endeavoring to confirm and comfort the saints. Many of his exhortation and admonitions will be long remembered by those who survive him in the ranks of the militant church.

For some time past he seemed to have had premonition of his approaching discharge from the warfare. One or two visions, or dreams, which he related were somewhat remarkable. In one of them he seemed to be in company with many of the departed saints, among whom was his father, and many others who had been the companions of his early experience in the divine life, and he was in a state of most ecstatic joy, and on awaking from sleep related his dream to his wife, and expressed disappointment and regret to find himself still in the body of dull mortality. Some months afterward, on a visit to the house of his brother Abraham Harding, he had a repetition of the very same dream, accompanied with the very same sensations. This occurred but a short time before he departed to know the eternal reality which was before only a dream.

On another occasion, he dreamed that he saw a vast concourse of enemies approaching him, armed with pikes, clubs, guns, tomahawks, &c. whose design seemed to be to make a violent assault upon his son John C. who has professed a hope in the Redeemer and who in company with his daughter, is expected to shortly obey the Savior's command in following him in the ordinance of baptism, and the conflict with the enemy was desperate for a time, but he was enabled to vanquish the whole host, by the use of a two edged sword which he held in his hand so that neither himself or son sustained any injury in the contest.

The circumstances connected with his illness and death were these. On Wednesday the 30, June, he was in his usual health, (which excepting the common infirmities of age, was always remarkably good,) he was stung upon his eye brow, by a bee, which at the time seemed to produce no unusual effect. He rode out in the fore part of the day with his wife, and in the afternoon, went into the cornfield to assist his son, (brother Daniel L. Harding) in finishing a little work in the field, but while thus engaged, complained of a severe irritation and itching, by which he was compelled to quit his work, and came to the house, and on examination his skin on his arms, was full of angry looking blotches, and his sides, and bowels were of a deep scarlet color. Soon after this he had a shock or spasm, which caused him to reel, and was prevented from falling to the floor by his wife. After sleeping sometime he felt better and again tried to walk and again was seized with another paroxysm, after which a physician was called and he was bled which gave him relief, and after having enjoyed a comfortable sleep he expressed a desire to walk out in the yard, and took his cane and walked towards his barn. Sister Harding, (his

wife) feeling great anxiety watched his movements, until she saw him turning towards the house in which he seemed to be getting along very well and she turned to put something away which was in her hand, went to meet him at the door when she found he had sallied away from the path some ten or fifteen feet and had fallen on the ground, but was still sensible, and able to explain how he had staggered and fallen. His son was called and he was carried into the house, and from that time his left side seemed perfectly palsied and helpless, and after this he was not able to help himself.

On the Saturday evening following, we (the writer of this notice) visited him, and found him, like one overpowered with drowsiness, and requiring considerable effort to arouse him sufficiently to make any communication. He recognized the writer of this, but as his tongue was somewhat palsied and as he was so strongly predisposed to sleep, very little was said. In about this condition he continued until Wednesday the 7th, at 9 o'clock P. M. when his spirit departed without so much as exciting a muscle.

On one occasion, he was aroused to perfect consciousness, and replied, by signs, to the enquiries made to him by his son, in which he gave assurance that he was fully aware of his situation, and was happy in the prospect of a glorious immortality.

Thus ended the days of one with whom we have taken sweet counsel together for the last 26 years, and in whose company we have traveled hundreds of miles, in visiting associations, churches and brethren, but whose labors on earth are now finished, and whose ransomed spirit has gone hence as we confidently believe to the mansions of uninterrupted joy and felicity.

His funeral was numerously attended on Friday the 9th, and his remains deposited in a burying ground in connection with the Meeting House of the New Vernon church; and a discourse was preached on the occasion from 2 Tim. iv. 7—& 8

BROTHER WM. DODD'S LETTER.

Although greatly pleased with the talent and zeal evinced in the letter of this newly ordained brother, it may be proper for us to offer a few remarks on some of the subjects called up in his communication which will be found in this number. With him we ardently desire to see the Old School Baptists firmly planted on the old apostolic platform, in all her doctrine and order; and we have cause to rejoice when the spirit of wisdom and understanding is given to any of the Lord's servants to point out our defects and urge upon us a gospel remedy for them. Few, if any in our ranks will dispute that there is room for reformation of the Old School Baptists of the present day; but there is undoubtedly considerable difference, of opinion at least in regard to what our brother has pointed out as defection among us.

We have never understood the Old School Baptists, as contending for the popish doctrine of *lineal succession* of gifts or ordination; but still we do hold that our Lord Jesus Christ has perpetuated a regular succession of gospel ministers from the days of John the Baptist till the present time; and that he will continue to supply the walls of his Zion with men of his own choice, to feed the flock of God, which he has purchased with his own blood. The difference between us and papists and episcopalians, we understand to be principally this, in the succession of which they boast, they claim that some special gifts have been trans-

mitted from predecessor to successor, from sire to son, and that none can be a regular minister of Christ unless set apart by their peculiar forms and ceremony; while we hold that all the qualifications for the gospel ministry are immediately from Christ, and that the manner and form of setting them apart to that work, gives them no other qualification, than that of recognition and fellowship in the work to which the Holy Ghost has called them.

The object of calling together a presbytery, from sister churches of the same faith and order, is that the candidate for ordination may enjoy the fellowship and recognition of his brethren in the ministry, and of the sister churches in which he may have occasion sometimes to labor.

We are not sure that we fully comprehend our brother in regard to baptism. If he holds the administration of the ordinance does not belong exclusively to the ministers of the gospel, we shall call on him to furnish an example or precept from the New Testament for the administration of it by any other than regular preachers of the gospel.

As to unanimity which should characterize the saints of God, there can be no doubt that the saints should keep the unity of the spirit in the bonds of peace. But still the church has for the last eighteen hundred years found by painful experience, that it is impossible but offences should come among them, and when called to sit in judgment, on the various matters, which the church is authorized to judge, a perfect harmony of judgment is not at all times as attainable as it is desirable. And where it cannot be had, one of two things must follow; either the one party must submit to the decision of the other, or a division must take place. Which of these two courses should be adopted, has generally with us, been determined by the magnitude of the difference. In matters seriously effecting our fellowship a separation has generally been found unavoidable; but in mere differences of opinion on matters which do not involve fellowship we have found the apostle's admonition, to submit ourselves one to another peculiarly appropriate.

We do not exactly understand how brother Dodd is going to carry out his plan of perfect unanimity. He, for instance, identifies himself with the Old School Baptists of the United States, but he finds among us some *popish* customs, which he cannot sanction, as associations, ordinations, and manner of doing church business &c. Now in order to secure perfect unanimity, he must either yield to our views or all who stand implicated must immediately adopt his standard; otherwise the connection must conflict with his views of perfect unanimity, for we cannot see that the principle can be less applicable to a whole community of christians, than to a single congregation of them. However desirable a perfect union in all matters of judgment may be, so long as we remain in the flesh, we have great reason to fear that desirable state of things will not be fully realized. If Peter and Paul, had some differences of opinion, and if Paul and Barnabas could not perfectly agree in all business matters, we are strongly inclined to fear that we shall occasionally be troubled with the same complaint until we shall be called hence, and while thus compassed about with our infirmities we know of no better course than for the minority, so far as they can do without a sacrifice of what they conscientiously regard as essential to the faith and order of the gospel of Christ, to submit.

In regard to Associations, circular letters, &c. we are left to infer, that our young brother is decided and unqualifiedly opposed to them

as anti-scriptural, and consequently altogether wrong. This position at least needs some qualification. If he means by associations standing organizations, possessing ecclesiastical power over the churches, to legislate for, and domineer over them, no old school baptist in our knowledge contend for anything of the kind. But that christians are divinely authorized to associate together, for social worship, for christian correspondence, and mutual edification, is too clearly provided in the divine *statute book*, to admit of any doubt on the subject. Two christians cannot meet and worship together without associating together, and if two may lawfully unite in christian correspondence and association, then, so may three or any greater number provided that they be governed in such association by the precepts of the divine *statute book*.

The apostles sent out divinely inspired circular, to the saints scattered abroad, and how far a written correspondence was practiced by the primitive saints we are not informed; the Church at Antioch sent a message (either verbal or written) by messengers, up to the saints at Jerusalem, and the Apostles and Elders, and brethren sent letters by chosen messengers of their own company to the church at Antioch. Here we have primitive example, not only for written messages by inspired apostles, but also from Elders and brethren. See Acts xv. 1—31. If at this day it be lawful and scriptural for brother Dodd to send out his circular in the columns of the Signs, why is it not equally lawful for a congregation of Elders and brethren to send letters of love and fellowship as circulars or letters of correspondence to the church and scattered saints with whom they enjoy christian fellowship?

Brother Dodd may rest assured that the foregoing remarks are not written in a fault finding and censorious spirit, but rather in love, and with a strong desire that he may be established in every good word and work and we pray the Lord may make him not only abundantly useful in his present location in Cincinnati, but in all places where his lot in providence may be cast.

MISCELLANY.

From the Religious Herald.

To all *Pedo Baptist Catholics and Protestants*:

1st. I will renew the grand premiums offered some years since.

\$1,000 for a passage in the Bible affording a plain precept for, or example of, Infant Sprinkling for Christian baptism.

\$500 to any one who will furnish a solitary passage, usually relied on, or quoted by *Pedo-baptists*, to prove infant baptism, which has not been denied as authority for the practice by eminent and standard *Pedo-baptist* divines.

\$100 to any one who will produce, from standard historians, a solitary instance of infant baptism among Christians, (some heathen nations having practiced it before the coming of Christ,) before the third century.

\$100 to any one who will produce Scriptural authority, to prove that baptism comes in the room or place of circumcision.

\$100 to any one for one passage in the Bible in which "Baptizo" in the Septuagint or New Testament is translated in our version by to sprinkle or pour upon.

\$100 to any one producing Scripture to prove that the peculiar form of church organization and government were left to the discretion of Christians in any age or ages after Christ.

\$100, that christians, as individuals, or as churches, have a right to change the ordinan-

es, or external of religion, as taught in the New Testament, in the least, whether in substance or form by addition, diminution, change, or substitution.

TO EPISCOPALIANS.

The following premiums are offered to any one producing plain Scriptural proof.

\$100 for the polity of the Episcopal church.

\$100 for the six orders of officers found in that church: Archbishop, Bishop, Dean, Curate or Vicar, Priest and Deacon.

\$100 for god-fathers and god-mother, or sponsors to officiate at baptism.

\$100 for two baptisms, one of unbelieving infants, and one of believing adults.

\$100 that infants or others, in their baptism, are "made members of Christ, children of God, and the inheritors of the kingdom of heaven." (See Catechism or book of Common Prayer.)

\$100 for Confirmation, as taught and observed by this church.

\$100 for communion of the sick, as held and taught by this church.

\$100 for reading prayers privately or in churches, instead of praying.

\$100 for the union of Church and State, and of a King or Queen to be the head of the church.

\$100 for the religious observance of "Easter," as a festival or holiday in the Christian church.

TO PRESBYTERIANS.

We offer the following premiums to any one producing plain scriptural proof.

\$100 for church government as held by them.

\$100 for proof that the government of the Presbyterian church is democratic or republican.

\$100 for a bench of "Ruling Elders," ruling the church "by the grace of God."

\$100 that baptism is a sign and seal of the Covenant of grace, of ingrafting into Christ, of regeneration, of remission, (see Presbyterian Confession).

\$100 that infants of believers are born holy, or.

\$100 that they are born into, or members of, the church.

\$100 that the servants, young or old, of believers, ought not to be baptized and taken into the church, if the children of believers have the right.

\$100 that all the members of a Christian church have an equal right to the supper and all its privileges, and that the infants and servants of the Presbyterian church have an equal right to the "supper" as the other members.

TO METHODISTS.

I offer the following premiums for plain scriptural proof.

\$100 for the polity of the Methodist E. church.

\$100 for proof, from reason or revelation, that the government of the Methodist E. church is not a "clerical aristocracy—in the administration of which the people have no voice." (Extract from speech of H. M. R. Johnson,) a religious despotism; and its tendency dangerous to the permanency of our republican institutions.

\$100 for its legislative power.

\$100 for authority vested in the church of Christ to exclude its members when there is no violation of Scripture, or even immorality, as Methodists do for refusing to attend "Class"—a man's tradition.

\$100 for admitting seekers, unregenerate persons into the church.

\$100 for receiving members on probation of six months, and admitting unbaptized probationers and seekers, and unregenerate persons, as such to partake of the Lord's Supper as a "means of grace."

\$100 for "Love Feasts," as held by Methodists.

\$100 that the ministers of the church have the exclusive right to receive and exclude members without the voice of the laity.

\$100 for superior and inferior orders of ministers, such as Bishops, Presiding Elders, Elders, &c., and for the inferior ministers to swear allegiance and obedience to his superior—governor.

\$100 to any Methodist, who will prove from the discipline, and Bishop Hedding on the administration of the Discipline, that the Methodist Episcopal Societies are open in communion, or that a Methodist minister can give a general invitation to all other professed Christian churches without examination or question, without knowingly violating the express law of his society governing the administration of the supper, as well as the general rules and duties of preachers, which he pledges himself, in common with every other Methodist, when received into the society to enjoin.

\$100 to any one who can prove that the doctrine of baptismal regeneration is not taught in Wesley's Works, Doctrinal Tracts and Methodist Discipline.

TO CAMPBELLITES

\$100 for reason or revelation, to prove that no person can be pardoned, regenerated, justified or saved in heaven, unless immersed in water, and that too, in the belief and for the intent, that the efficacy of Christ's blood is brought in contact with his conscience, while buried in the water, as taught by Mr. Campbell and the writers of the current Reformation.

If any one of the above premiums is claimed, the authority shall be presented and discussed before an impartial jury of six persons, mutually selected by the parties, and the law governing trials by jury, to regulate the decision, the party so claiming, furnishing the authority he relies upon to the defendant at least one month before the discussion.

AN EXTRAORDINARY ADVENTURE OF A LITTLE CHILD.—The Pawtucket (R. I.) Chronicle records an extraordinary adventure of a little child, only three and a half years old in that vicinity a few days since. On Thursday, the 19th inst., the little one disappeared from his father's house, and no tidings of him could be obtained by his parents. An active search was commenced, and at half past five o'clock on Saturday evening he was found near the boundary line between Seekonk and Rehoboth, five and a half miles in a straight line from his home, fifty four and a half hours after his disappearance, and fifty nine after he ate his breakfast on the previous Thursday morning. He left home barefooted and very thinly clad, having nothing on him but a thin calico dress and an apron, and these were wet when he was found. In this condition he had wandered to the place where he was found, through ploughed fields and woods, and across ditches and swamps. So far as is known or believed, he had not eaten a mouthful of food since the previous Thursday morning. Two nights the little fellow must have slept in the open air on the cold, damp ground, and they were cold nights too, there being a frost on each of our memory is correct. His feet were badly lacerated by stones, briars, &c., and much swollen, but he appeared to be otherwise in good condition, and is doing well. His greatest anxiety on being found, was to be taken to his mother, for whom he said he had been looking. When asked if he did not sleep cold the previous night, he replied that he did. The latter part of the strange adventure of this child was in and through an extensive swamp in which people have been lost, and where, some forty years ago, a woman unable to find her way out, perished, and her body was not found until nine days afterwards. In this swamp is a stream of water five or six feet wide, and of considerable depth, and the mud in its bed and on the banks is so deep and soft that it is difficult to cross it. But this child did cross it! how, every one who has seen it is puzzled to conjecture. From the appearance of his tracks in the swamp, it is supposed that he wandered about therein several miles.

OUTRAGEOUS CASE OF KIDNAPPING. The Boston Bee publishes the particulars of a most bold and outrageous case of kidnaping in Saep, Falls, Sandish, Me. Last Friday noon the son of Dr. J. H. Weeks, a bright, handsome little boy, four years old, was going to school, a horse and chaise passed through the village, and just as it reached the place there were several children, two women got out and seized Dr. Week's son and taking

him into the chaise, drove off. Dr. Weeks did not hear of the circumstances till near dark, when he went in pursuit of the kidnappers.

It appears that the women drove to Gorham, fifteen miles, where they took the cars to Portland. At Portland they took the steamboat to St. Lawrence, and arrived in Boston on Saturday morning, and took the afternoon train for Springfield. From thence they proceeded to Dalton, in Berkshire county. From this they traveled six miles on foot, and in the night, the boy in the mean time suffered extreme physical agony. Dr. Weeks traced them in company with an officer, and found the kidnappers with the kidnapped boy, in a house two miles from any neighbor, in a wild and mountainous region, over the New-York line.

The women refused to surrender the boy, and resisted the officer most pertinaciously. In fact, they fought desperately; and in the encounter the officer was much injured, and the clothes of the women were nearly torn from their bodies in the melee. They were finally taken into custody, and conveyed to the county jail, where they will remain till a requisition is forwarded from the Governor of Maine to the Governor of New-York. The kidnappers carried there charge over six hundred miles. One of the woman is about fifty years old, and the other about twenty-five. The six miles they travelled on foot was over the Green Mountains. Their names are suppressed at the request of Dr Weeks. The mother of the child was nearly insane from her loss, which ere this has been changed to joy. This is one of the boldest and most novel cases of kidnaping that has occurred of late years.

PIOUS HENS!

A lady communicates to an English paper a remarkable fact respecting two bantam hens in her possession. She declares that, for eighteen months, each hen has laid an egg every day in the week, except on Sunday. On no occasion has either of them failed to do its duty on week-days, or forgot to intermit its exertions on Sundays, during all that period.

REMARKS:—It certainly would not be gallant to question the correctness of what a lady has communicated to an English paper, how ever incredible and ridiculous; but as we strongly suspect that this humbug emanated from that renowned old lady who sat upon a scarlet colored beast, whose eldest daughter has a splendid residence in England, we are not quite prepared to take the old woman's statement, even corroborated by her two bantams, as sufficient authority, in the absence of scriptural testimony for the substitution of the first, for the seventh day which was enjoined upon Israel as a day of national and personal rest. We have copied it however from a new school paper, and hereby pass it over to the (so called) spiritual rappers, out west. Ed.

ANECDOTE.—It is related of Rev. Mr. Howe late of Hopkinton, Mass., that (his people were at the time discussing the subject of a new meeting-house) one day, while he was preaching, observing his congregation in rather a lethargic state, he stopped in the middle of his sermon, and casting his eye around, remarked that we were talking about erecting a new meeting-house, but he did not know as it was worth while, as the timbers looked in pretty good condition, and he was sure the sleepers were sound. Trumpet

The managers of the Philadelphia House of Refuge, in their last annual report attributed much of the juvenile delinquency of the present day to the system of hiring boys by the week, instead of binding them out as regular apprentices, and to the many clubs that exist and of which boys of tender years are permitted to become members. This is undoubtedly true.

The Montreal Courier states that Queen Victoria has disapproved the liquor law passed

by the New Brunswick Legislature on the Maine pattern; on the ground that its provisions are a violation of the liberty of her subjects.

A physician was lately carried to the insane asylum in Jacksonville, Ill., in chains, a victim of the spiritual rappings; and a respectable lady in Tazewell county is insane from the same cause.

There is a little boy in England only twelve years old, whose income, or allowance, is \$200,000 a year. He is the Queen's eldest son, the Prince of Wales.

At Haverhill, Mass., last week, Timothy George a bachelor, of the mature age of 74, espoused Miss Anna Ordway, who had lived in a state of single blessedness for 81 years.

To show how thoroughly he considers the newspapers his servants, Louis Napoleon has just been giving several of them "waving."

OBITUARY.

Morgan county Ga. June 21, 1852.

MR. BEEBE:—It has become my painful duty to write you, for publication the obituary of two loving little children whom God has called away from our fond embrace, and as we humbly trust to the arms of Jesus, who has said, "Suffer little children and forbid them not to come unto me." &c. May their little tongues be there employed in praising God and the Lamb forever.

JUDITH ANN WALKER departed this life on Monday night, January 6, 1852, aged 2 years and 6 months, lacking 2 days. She was a corpse in 27 hours after she was taken ill with the Croup.

Our little son, died on Monday night, the 18, August 1851, aged eleven months and eighteen days. There was but four months and eighteen days between the two heart rending bereavements. My pen cannot describe the trial we have felt, and none but those who have passed through the same can fully sympathize with us in our bereavement.

Dear son and daughter fare ye well! We hope with Christ you're gone to dwell; There to unite in heart and voice, And in his boundless love rejoice.

Yours with great respect, JONATHAN A. WALKER;

Terrytown, Pa., July 1752

BROTHER BEEBE:—You will please publish the following

DIED. At her late residence in Asylum, Bradford county, Pa. Mrs. ELIZABETH LAPORTE, in the 71st year of her age. Sister Laporte bore me manifestly a subject of divine grace, about forty years ago, and united with the baptist church in Orwell; to the meetings of which she often traveled on foot the distance of ten miles. She was a constituent member of the Asylum church, and continued firm in the doctrine of salvation by grace alone, believing that in the imputed righteousness of Christ, she should stand acquitted before the judge of all the earth. She was constant in her attendance at the house of God, as long as her health would permit. In her last sickness, which was long and severe (being about one year) she did not enjoy as much of the sensible presence of her Savior as she desired, yet she said her hope was in the Lord and she believed he would save her from all her fears and trials.

Being present with her when she died. I asked her if she thought she was dying; she answered, Yes. I asked her if she felt willing to die, to which she replied, "Yes, I have trusted in the Lord, and he will save me, Yes, he will!" And then she exclaimed, "O glorious hope, and perfect peace!" After which she fell gently asleep in Jesus.

An appropriate discourse was delivered by Elder Harvey Alling, from a text which she had herself chosen for the occasion, namely, "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."

Yours in love, ABIGAIL DODGE.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., AUGUST 1, 1852.

NO. 15

POETRY.

ONE IN CHRIST.

In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be.

In cov'nant, from of old,
The sons of God they were,
The feeblest lamb in Jesus' fold
Was blest in Jesus there.

Its bonds shall never break,
Though earth's old columns bow;
The strong, the tempted, and the weak,
Are one in Jesus now.

With joy lift up your heads,
Ye highly favored few,
When thro' the earth destruction spreads,
For what shall injure you?

When storms or tempests rise,
Or sin your peace assail,
Your hope in Jesus never dies,
'Tis cast within the veil.

Here let the weary rest,
Who love the Savior's name;
Tho' with no sweet enjoyment blest,
This cov'nant stands the same.

GOD'S CHOICE OF HIS CHURCH, OF ANCIENT DATE.

Before the sun, the fount of light,
A single round had run;
God's church was present in his sight,
As chosen in his Son.

Yes, ere the Lord, creation spread,
Or fix'd the flowing deep;
He chose in Christ, the cov'nant head,
His well beloved sheep.

And ere the seed of sin was sown
In Adam, or his bride;
To God the remedy was known,
For Christ was by his side.

And when the holy law was broke,
And Adam justly fear'd;
And sought to shun the threaten'd stroke,
A promise soon appear'd.

"The woman's son, or seed shall break,
The subtle serpent's head."
Sweet promise this for God to make,
In such a time of need.

This promis'd seed at length was seen,
In human form on earth;
Was born of parents, low and mean,
And deemed of little worth!

Yet he declar'd as it was meet,
Himself the Son of God;
In proof of which, beneath his feet,
He old Apollyon trod.

Yea, triumph'd o'er the gates of hell,
And captives captive led;
And doom'd them ever more to dwell,
In night's eternal shade.

Which made at once the promise good,
Which God in mercy gave
To Adam, when he guilty stood,
Incapable to save.

Stupendous project this indeed!
A deep concerted plan!
For God to send the woman's seed,
To die for wretched man!

And as the Lord of life, and love,
Was crucified, and slain;
So all his sheep, with him above,
Through endless years shall reign.

THE PLEASURES OF RELIGION.

'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die.

After death its joys will be
Lasting as eternity;
Be the living God my friend,
Then my bliss shall never end.

COMMUNICATIONS.

For the Signs of the Times.

Brookhaven, Long Island March 4, 1852.

BROTHER BEEBE.—For some years I have pondered on the subject of writing to you and our beloved brethren and sisters in the faith of God's elect, in every state and territory of our wide spread country, through the "Signs of the Times," and I have made five or six attempts, and laid what I had written aside, judging myself incompetent to edify others as they can edify me. I have had fears also that I could not write so as to be understood, and that I might do much harm. And recollecting an admonition I received many years ago, from a learned boy who was not pleased with my urging a question before our Association, in which he classed me with those who had the audacity to speak when they hardly knew the difference between a comma and a semicolon, I was brought to a dead halt. But having feasted for many days on the relations given of the dealings of the Lord with his people, and the learned language they have been taught in the high school of Christ, I have ventured to hope that they will bear with my weakness, and pity my ignorance. Their shining communications which appear in the Signs, and in comparison with which all worldly wisdom is at best but moonlight, are such as anti-christ has hated from the days of Cain, and they have raised my drooping spirits, and I feel encouraged to try this once more.

For a year past my mind has been much on the subject of my departure being at hand and I believe the Lord will enable me to give him the glory in every line.—

I was born in the town of Bedford, Westchester county N. Y. on the first day of October, 1779. My father died in New York in 1780, and my mother moved back into Stamford, Ct. with me and a sister older than myself, to my grand-father's, (David Haits,) who took me under his care on my mother's second marriage, in 1784. He was kind and affectionate to me, and brought me up as well as he knew how. He being a member of the Episcopal church, of course became my "god-father," or "sponser in baptism." I was taught the catechism at home and in the common school; and when I was asked who gave me my name, I answered, "My god-father, and god-mother, in my baptism wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. As I grew up, I thought it was all right, but that there was a great wrong in me and that it was wicked for me to answer the question, because I thought I was a child of the devil, for I was a very wicked boy, and if I lived and died in the state I was in I should sink down to hell. So I felt guilty of telling a lie, in addition to my other sins. When I was 12 years old, I was brought be-

fore Bishop Seabury of Connecticut to be confirmed. There I had to make a great confession of faith, and promise to live as a christian should live, even with the guilt of the sport, which I with others, had made of our confirmation lessons, while repeating them over on the evening before, staring me in the face. So I grew worse. I tried to do better for I was so terrified by the lightning, that I would try to confess my sins, and beg for forgiveness. I was afraid to move from the old people or out of the house for fear of being struck dead. I promised the Lord, if he would turn the course of the cloud, so that it would pass me, and so as to prevent the lightning from killing me, I would do better, and I often thought the Lord answered my prayer, but when the danger was past, I soon forgot my promise, entirely when the winter weather came. I could then use profane language until the spring of the next year, for then no vivid lightnings threatened me with instant death.

Our meeting house, (or church, as we called it) was eight miles from my grand-father's residence; he generally went there on Sunday and from the time I could ride on horseback, I frequently went with him, until the 19th year of my age. He was very zealous, and believed it was the *holy catholic* church, and that the authority its priests or ministers had to preach baptize &c. was received by them from the apostles, through a direct line of succession in office, and hence that no person could preach and administer, unless he received holy orders from the Episcopal Bishop. I believed all they told me was true, and I hated all other denominations, especially the Baptists, and as I had been taught, I regarded them as the offscourings of all things. I did not believe there was a baptist on earth that could possibly escape eternal damnation, unless he repented and forsook his wicked religion. And I thought if it were in my power, there never should be another baptist meeting held.

My guilty conscience made me fear death and hell; but I did not intend to put off repentance and good works so long as to prevent my being saved. Thus I continued until December 25 1797, at which time I was 18 years, 2 months and 25 days old, I went to attend Christmas service, in Trinity church, in New York city, and while there I was irresistibly convinced that it was only a form of godliness without the power; and that the worship of God, in spirit and in truth was what they and myself were strangers to.

I was indescribably shocked, and had some sense of my own state as a sinner, and went the same day and heard a Methodist preach. He spoke about sin and hell, and described my feelings of guilt, so that I went away in great distress, and with a heavy heart I returned home. For some years I had employed my leisure time in reading history, of all most every kind which I believed to be true, and of this I was extremely fond; but now my anxious mind desired new information

and I became a reader of the bible in earnest, and read with satisfaction, although it seemed to reveal my damnation every time I opened the sacred volume. I tried to keep the law, but the more I labored, the worse I grew; I saw plainly that God would be just in casting me off forever, and I must say amen to my sentence, but I was not willing to be damned.

My distress increased until I thought I should become delirious, and I prayed to the Lord to save me from it; and my cry unto God was heard. I tried to give thanks for his mercy, and felt willing to know the worst of my case. I stood like a condemned criminal at the judgment bar. The sins of my whole life were plainly set before me: my heart was a fountain of sin, all my works and words were sin; I could not speak one word for myself. I read that Jesus Christ came to save chief or great sinners, and mine was a desperate case. I could not see how a holy and just God, could save me. I read that sinners must believe in Christ, that he died for our sins but I could not believe that he died for a sinner so great as myself. Yet I was kept from total despair by the desire or hope that there might be a way which to me was now unknown, by which the Lord could save me, and this thought gave me some relief. My trouble was so great that a dusky gloom rested upon all nature; even the sun, shining through a clear sky, seemed to shed but a feeble light. I tried to pray, but could not; my maker seemed to hold a drawn sword over me, and ready to cut me down. Sometimes I thought I never would sleep, but try to plead for mercy till the morning light should dawn; but exhausted nature would fail, and I would fall asleep. I had never heard any thing said about christian experience; only by way of ridiculing some methodists, who said they had been converted to God. I did not believe that any person on earth could help me. I tried to hide my distress from all beings but God, and of him I could not heartily ask anything, only, if there was any mercy for me that he would be pleased to let me know it. The moment I awoke from sleep my thoughts would be upon my awful state. The sword of divine justice was over my guilty head, and a foretaste of eternal torment preyed upon my soul, and I was bordering upon the land of hopeless despair until the latter part of February 1798., the day of the month I do not remember, only this I remember, that it was a new day to me, and shined in its strength. I was ordered to go in the afternoon to cut wood upon a frozen pond, and while walking there I was sorely tempted to conclude that Christ did not die for me, and as I could not make myself any better, my damnation seemed to be sealed. It instantly come into my mind that he tasted death for every man, and I went on constantly repeating the same words. I could not give up to believe that I should certainly be damned, although the temptation to do so was continually repeated.

I walked on to where my work was, but I cannot say whether a little or no work wa

done; but I stopped by a stump and stood motionless on my feet, with only one step between me, and eternal death. I had not given up to believe the suggestion, when suddenly a clear distinct voice spake in my left ear, "There is no God, No heaven or hell." I then knew that my adversary was the devil. I replied in a firm voice, "It is not so; I know there is." Here satan left me for a short space, and the scripture came powerfully to my mind and gave me relief, and I felt some strength for the combat, when the word, "Atheism," was spoken exactly as before. I firmly repeated, "It is false, and you know better." He left me, and a supporting power was round about me, and scriptures exactly suited came to my mind with power, and my strength increased. Then came the devil a third time, and said, "There is a righteous God, and a heaven and hell; and stopped speaking in my ear, but suggested to my mind, that it was no use to think of ever being received into heaven; and the next time he came it would be in bodily shape, and although I thought it likely that I should see him the next instant, I felt no fear or trouble about it. I thought I should not be disturbed, let him come in his worst form. I believed that I had the victory given to me, and he fled from me ashamed. The next moment I thought about my trouble, and it was gone! I was filled with joy and comfort, which to me were before unknown. My load of sin and guilt were gone, and I stood amazed and motionless, and I enquired, "What is this? can it be that my God has forgiven me, the chief of sinners, without causing me to suffer under my load of guilt any longer? I looked up to my God, and as I had dreamed shortly before that I was in heaven, and saw Jesus Christ between me and the throne of God, interceding for me. No wrath was there; nothing but love, through Jesus Christ, the Mediator, and he appeared to me as my Savior who had loved me; and, for the first time I experienced a love to him. I stood still, and wondering at what was done, I said, "Is this what is called conversion? All nature seemed to be changed, and the face of nature shone with the glorious power and wisdom of the Creator. Before the sun had set, I left this happy spot and went in silence towards home. As I passed the trees, through the small dry leaves of which the wind was passing, the sound seemed to me much sweeter than any music that I have ever heard. As I was about stepping upon the dry land filled with silent joy, a voice clear and loud uttered these words. "Have you ever been baptized?" I replied with my voice, "I do not know." This was followed with a clear impression of these words. "Go and tell the people what great things the Lord has done for you." The solemn question brought with it a conviction that caused me to give an honest answer. I desired to know the truth of the matter, and as my uncle was a church man, I thought he could tell me all about it, I called on him, but he could not understand my speech, but said I acted like a crazy creature, and talked like a fool. I left him, and knew of no person on earth that I could go to with any better success. I went home and searched the scripture, for infant baptism but I found it not. About two days after this a great darkness came upon me, and great distress of mind; for I thought the Lord had given me up to, perish in my sins. My evidence of the love of God to me was gone; my load of guilt was gone. I tried to get my burden back, but it was as impossible as it had before been to remove it; my trials were severe,

I thought that real christians were never brought into such darkness, therefore my hope, love, faith, joy and peace, seemed to be false. I supposed that I had realized something of the torments of hell before; but in it I had some hope, but now there was no hope for me. Still God appeared to be glorious, and if I was to be cast off forever, it would be all right. On the third day of my trials, the cloud broke and the heavenly Sun shone upon my heavy laden, weary soul, and caused peace to flow to me like a river. My evidences became so clear and bright that I could say, "I know that my Redeemer liveth." He is mine and I am his. I was humbled in the dust, and could pray and praise. But the question about my baptism, and of my duty to go and tell what the Lord had done for me, were daily on my mind. I had been told that re-baptism, was a great sin, and this was a stumbling block over which I fell and got badly hurt. I tried to write the great things the Lord had done for me, and as the cross was so great, I thought I would have it read in a public meeting by a friend, withholding my name; and I vainly thought my new school plan would answer; but when I began to write, behold it was taken from me, and I could not remember any thing to write. I tried three times, and the result was the same. The cross, to go and do as I was commanded seemed too great, I disobeyed the mandate, and darkness came upon me, and under the chastising rod I wandered about for two years, as in a wilderness. Still some drops of mercy fell upon me, and my mind was much exercised. I prayed the Lord to direct me, and to give me grace to obey his command. I believed God had a people who worshipped him in spirit and in truth and I loved them and earnestly desired to be with them; but where they were, I knew not. I had often attended Methodist meetings, and I had told them I was seeking after God's people, and that I must look farther. At this time I promised a young man that I would go with him to a Baptist meeting on a condition which he fulfilled. Accordingly I went with him, but without expecting to receive any benefit. My prejudice was so great against them, that it had never come into my mind to go among them in search of the Lord's people. The place where I went was, Bedford, Westchester co. N. Y., and Elder Ezra Fountain preached. As the people began to sing these words came into my mind, as though they were set home by the power of God, "Surely the Lord is in this place, and I knew it not." The effect of that application remains to this day. The Holy Spirit took the things of Jesus and shewed them to me. Glory to his name, I found God's people, and I loved them, as such, and as a child willing to learn, I went on my way rejoicing. My trouble of mind was so great that I could do but little work. *I must go and tell the people*, But I could not, my spirit was willing, but my flesh was weak; I kept all this as secret as possible; but an old christian discovered it, and spoke to me on the subject, and I replied, There must be meetings held in our neighborhood; I cannot live in this manner. Weekly evening meetings were appointed, and I went to the first, but could not say a word, and felt condemned, and prayed to be forgiven. I also went to the second, but could not speak, and returned in great distress, and believed that if I did not obey and speak something to the people the Lord would call me away by death. I attended the third, and now I must speak or die. My will was to obey, and these words,

were clearly suggested to my mind, and with great effect, "Now you are willing to speak to this people, and if you attempt it, you have nothing to say, I had not thought of this before, I then tried, and could not think of a sentence. My agony was so great that the sweat flowed freely, and it was cold weather. I gave myself up as helpless as a dead man. This is as near as I can describe my case. Then these words came to my mind with saving power. Now you see your own weakness, you cannot help yourself, "Trust in the Lord and you shall be delivered." I believed the heavenly communication with all my heart, and by faith I rose up and the promise was performed. My words were few, and I believe they were according to the will of God. I went home believing that it was the Lord's doing, and it was marvellous in my eyes.

This year the Lord was pleased to call some by his grace, and made them learn their first lessons in the School of Christ. Now my mind was delivered from what had troubled me for years, namely, *infant baptism*. I was convinced that there was no scripture, example or precept for it, and with a goodly number of others I was baptized in Stamford, Ct. by Elder Nathaniel Finch of King Street, and I came up out of the water with so clear an evidence that it was the only christian baptism of water, that I have never doubted it to this day.

The arminian doctrine shackled my mind, and I tried to pray to the Lord that I might understand the scriptures. I thought if I could go and tell unregenerate sinners what I had experienced, they would feel as I did, But my talk, exhortation, and warnings, urging them to turn to the Lord, presenting the terrors of death and hell, did not meet the success that I had anticipated. But what I said about the work of God's grace and mercy in my deliverance from the burden of sin and fear of death and hell, of my love to Christ and his people, my sorrow and pity for lost sinners, &c., was well received. by many christians, and I was encouraged in the work. I dared not neglect speaking and exhorting, as well as the Lord was pleased to enable me though I was often ashamed of my performance but I was never ashamed when the power of God worked in me, to well and to do as it pleased him. Disobedience, I found to be a sin which God would scourge me for, and so I believed.

In 1804. a church was constituted, which was called the North Baptist church in Stamford, of thirteen members including myself. This church gave me licence, in 1805, to preach, and I was ordained an evangelist in 1806. There was a large society connected with the church and they held an annual meeting and voted a tax, and other matters which they deemed necessary to build or repair meeting houses, pay preachers, &c., on all temporal matters, they held a legal right to act together with the church. The tax thus laid could be collected by law; but they did not enforce it. But still it was, to me, a creature of state, and a prominent limb of anti-christ. Being questioned, I replied "Before I will receive one cent thus raised, I will labor for the lowest wages to support my family. Being poor and needy, they proposed to relieve me by voluntary subscription, as this would be collectable by law I refused it They then wrote, "We the subscribers propose to give to H. Hait the sums annexed to our names, and I received it, and we were helped in time of need, thanked God, and took courage. I have never been sorry

for having taken this course, and I pray God to reward those kind people in my native land, who have so often ministered to my necessities, and helped me when in distress.

After years of struggling in my arminian shackles, I was brought to turn away from the wisdom of men, and look to God, in earnest, to open my understanding in the scriptures; and I felt humbled and willing to know nothing, and to be taught everything. The Lord kept me in this deep valley until he had learned me that I had no more power to help myself get wisdom, than I had formerly to deliver myself from the burden of sin. I opened the bible and neither Ezekiel, nor any of the prophets did any more seem to contradict the doctrine of sovereign grace. I could receive in meekness the ingrafted word. I was enlightened so that I rejoiced with joy unspeakable. I read the scriptures with delight. The law gave sin its power, and its scorpion sting struck the blow of death on every transgressor. And Zion's conquering King had made an end of the sins of his people, and he had destroyed death, and had by one offering of himself honored the law, and justified freely his people, and also he makes them know him as their Savior by the life giving power of his Spirit in regeneration, and also in taking the great things of him and shewing them unto them. Thus did the heavenly light shine in my heart, with beams of gospel day, and whenever the Lord pleased to call me to tell his people of the unsearchable riches of Jesus Christ, a view of my weakness, ignorance and unworthiness would sink me very low. Sometimes I tried to run away to get clear of the work; but being whipped into the harness, some exceeding great and precious promise was given me to hold me up, and I would be made able to walk and not faint; and to honestly avoid priest-craft and the handling of the word of God deceitfully, but to tell the truth according to the scriptures, and let God's people judge. Sovereign, eternal and unchangeable love; the glory of God in the face of Jesus Christ, his Headship of, and eternal union with his church in him. God manifest in the flesh, Zion's King and Prophet, Everlasting Priesthood, His once offering himself, laying down his life in sacrifice by which he put away all the sins of his chosen people, then taking again his life to die no more, and showing by the gospel unto his people, that by the free gift of his resurrection life unto them, they are justified in their righteous Head. This is gospel grace, they are passed from death unto life, and are joint heirs with Jesus Christ, to an inheritance of eternal life, and faith is the evidence of it, and good works the effects or fruit of saving grace; but not the cause or means of it. I mention these leading items of doctrine, to show how I tried in my weakness to feed the flock of Christ.

In May, 1827, I moved from Connecticut to Thompson, Sullivan county New York. I found a few of the Lord's dearly beloved disciples of the Old School in that region; and when all who wished to join the New School were going out from us, we continued to meet together and endeavored to edify one another in peace and love. Being poor, we had to labor hard, but there was no murmuring about it. We prayed the Lord to give us great strength and willing minds' and the Lord granted our requests, and we gave thanks to his name. We had the privilege of School Houses to meet in for public worship. some of them were built of logs, and we were thankful for them. We had read of our Savior's birth in Bethlehem, and of his be-

ing laid in a manger, and we fed upon the milk of the gospel. And sometimes the Lord would send his servants to us with a dish of more substantial meat, which was very strengthening to such as grew fast. Old Elder H. West, and Brome, Beebe and Hartwell, came occasionally, the last time I heard Eld. Beebe, (Jan, 1848) the subject was, John xvii. 2. "As thou hast given him power over all flesh," &c. The unsearchable riches of that feast has fed me every day until the present, and yet all of it is left, and I do believe there is enough of it to feed an innumerable multitude that no man can number, throughout all nations, kindred, tongues, and people. The last subject of Elder Hartwell was Rom. v. 1. "Therefore being justified." &c. I desire to realize it until I go hence.— May the Lord preserve these children of the heavenly king from the cruel tyranny of anti-christ. As they have received Christ Jesus the Lord, so may they walk in him. And may the Lord reward them for all their kindness shown to a poor servant during twenty-one years and six months of my sojourning in that country.

With a broken constitution I left Sullivan county for the middle climate of Long Island, I settled my family in the town of Brook Haven, Suffolk county, 54 miles east of Brooklyn, and in the wilderness part of the Island (about 200 square miles of wild land) where I built a house to dwell in, cleared some new land, and have very friendly neighbors, Old School Baptists are very scarce. How the Lord will mete out my few remaining days. I desire to submit to his sovereign will.

I have had some trials, my relatives were generally Episcopalians or presbyterians both put on their lash, and some threatened to make me suffer in temporal things. Another would discourage me, saying "It is a great thing to have the charge of souls." But having learned that the chief Shepherd and Bishop, was the owner of his flock, I was confident they were perfectly safe. So none of these things moved me, in regard to my course. I was ordered one day to leave my work and take a lesson from the church priest, and I obeyed and as I stood before him. He said no man had authority to preach the gospel unless he received it from the Episcopal Bishop, and he entertained the company by placing all dissenters from the Episcopal church, in a very awkward position saying the preachers had no authority but, for a pretence they told the people they were moved by the Holy Ghost, and he made derision of them, and said if they were really moved by the Holy Ghost, let them work miracles, and then he would believe them. Having apparently exhausted his magazine in giving me this long lesson, and greatly to the amusement of the company; I asked liberty to put a question, and the liberty was granted. I asked him, "For what reason was this question put to you, at your ordination. Do you believe you are moved by the Holy Ghost to preach the gospel? after a death like silence, and trembling like Felix, he replied, "I confess now, that I have the authority of the Holy Ghost, and of the Bishop too." I pitied him in his wounded condition, but leaving the company to dress the wound, I returned to my work, without being farther hindered or hurt.

I have suffered some for contending that the kingdom of Christ and the government and laws of New England were altogether dissimilar, and that our heavenly King will not allow his subjects to hang quakers, nor tax, fine, imprison, cruelly whip, or banish from the state any person merely because

their religious faith differs from their own, I wish the publisher of the "Banner of Liberty," to record these facts, and hand them down to posterity, for the new school have in publishing an abridged history of the Martyrs, left this jewel out of the black crown of Anti-christ. I suppose it was thought to be unfit to be read, and that the next generation would know nothing about it, But as it has the unmistakable mark of the beast upon it, which no christian can look upon but with abhorrence, and as the children of the old tyrant are daily praying that they may be enabled to pattern after their pious ancestors, and as the time may be near when they will want the pattern to work by, let it have a secure place in the pages of history. As there can be no union between heaven and hell, neither can the church of Jesus Christ ever be united with any national religious establishment, God has commanded his children, saying, "Come out of her, my people, that ye be not partakers of her sins, nor receiver of her plagues"

When under the trials I have mentioned I was much tempted to destroy myself when alone, having a rope, knife, or any suitable instrument for that purpose, the suggestion would be, Here is a place where you can put an end to your life. My will was always opposed to it, and my prayer was to the Lord to save and deliver me from all evil, and leave me not under temptation. Two years I kept this a secret, then I revealed it to Elder N. Finch, after which the evil spirit worried me no more. The mercy of God, manifested to me in times of danger, I desire to have in daily remembrance. In a military manoeuvre, a sudden change of my position prevented me from instant death, by the discharge of two musket balls. I once left my boot under a large rolling log, and escaped being crushed on my hands and feet. I have several times been saved from being killed by falling timber once from drowning, and twice from freezing to death. I am this day a living monument of God's goodness, and desire to give glory to his name.

My family have experienced some sore afflictions, one of our children suffered severe spasms at the age of six months, which continued at short intervals seven years and when the spasms were cured she remained helpless as an infant as long as she lived, for nearly forty years she never spoke a word. She died last November, my family bore the burden and constant care during her life and never either complained or neglected their duty towards her, to my knowledge during the whole time. Her departure by death caused the same sorrow as that of any other of the children,

It pleased the Lord that we should know how to pray, "Give us this day, our daily bread, by bringing us into actual want.— I will mention some instances of his dealing, which to me were remarkable. Once some of my family were sick, I had no bread, and the children's wants aroused my sympathy. I was without money, and without confidence to ask any person for the needed article without ready pay. The distress of my mind was very great, I went to the door, and stood and said, Lord, what shall I do for my hungry family? I cannot help them, but did not ask, "Give us this day our daily bread."— I stood about a half an hour, in silent agonizing being one of little faith." Why did I doubt? An aged man came six miles, walked to the door and told me he had brought me some grain, (three bushels.) I felt reproved in a manner I shall not forget; forty years have passed, and it is still in my memory, I thought

I should never doubt again in the same manner.

Yours in Christ

HENRY HAIT.

N. B. The slip containing the closing remarks of brother Hait, are mislaid, and cannot be found. Ed.

For the Signs of the Times.

Terrytown, Pa. June 13, 1852.

ELDER BEEBE:—I have had the privilege of reading your, to me, valuable paper for sometime, and for the last two years I have been a subscriber, and have received them regularly, and have read them, especially the relation of christian experiences contained in them, with great delight. The saints all express my feelings, but I feel myself to be so far behind them in the life and practice of christianity, that I sometimes fear that I have neither part nor lot in the matter. Still I think I can and do respond to all the communications published in the "Signs," and they awaken a love and union in my soul to and with them, which is like a three-fold cord and is not easily broken. I can see nothing amiss in them, but in me, that is in my flesh, there is no good thing. Not a single good deed that I have ever done, or that I ever can do; for all my life condemns me, and all the foes I have in this world I carry in my own breast. And I feel that it would be just, if I were cut off from all privileges and comfort on earth. Yet I cannot give up the little hope that has possessed my breast for the last fifty years, that God, would still have mercy on me, for in times past that hope has been so strong that when I have two or three times been brought to the brink of the grave, I have felt that I could launch into that boundless deep upon it and fear no evil. But at other times I have feared that it was all a delusion, and I have tried to throw it away. I am sure if I am ever saved, I will tell you how, and I will draw my conclusions from the testimony of the bible, though I am no preacher, nor even the son of a preacher; yet I will venture to write a few lines for your perusal.

I have heard considerable said about the temple of the Lord, and but little said about where it is, or what it is composed of.

I will give you some of my views on the subject, according to what I gather from many portions of the scripture; but I will take as a principal passage, Cor. iii. 16. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" As the temple of Solomon was a type of this temple, I will briefly notice the figure in order to illustrate the substance, and first. The materials of which it was composed, how and where they were prepared, and how they came together and how it was reared.

The timber and the stones were at a great distance from the place where the building was to be erected, and they had no power of themselves to move, any more than the stones and timber of our forests have, but workmen had to be employed to prepare and bring it together. Hiram, King of Tyre, and Solomon furnished hands. And Solomon's men went into the forest and met the men of Hiram, for they had great skill in hewing timber, and in preparing stone; so they all went to the mountain, where in the first place the trees and stones were selected, then they were cut down, scored, hewed and squared for the building; and the stone were also dressed and squared according to the orders of the Master, so that all the stones and all the timber was fitted to supply the place for which each were designed, and so perfectly prepared before they were brought to the place from

the mountain, that nothing was lacking, nor anything to spare. After all this was done the whole was conveyed by floats to Joppa, and from thence carried to the place appointed. In rearing up the building all the parts were so complete that they came together without the sound of ax or hammer. History informs us that the stones of this building were laid in cement, and it was so constructed that its height, length and breadth were equal, and the building being four square, the roof was also. While the workmen were engaged in building, they found a stone and could find no place that it would fit, and they cast it away, but when they came to finish the arch, there was a lack, and the Master builder asked them if they had not seen a stone of a peculiar description, and this stone which was rejected by the builders was brought and it made a perfect and complete finish of the building for it was the Keystone that secured the four corners together, and agrees with what is said in Psa. cxiv. 22. "The stone which the builders refused is become the head of the corner!" Zech. iv. 7—9. "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. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord hath sent me unto you."

Having thus presented some particulars in regard to the type, we will attempt to show its application to the spiritual building. The first was built of wood and stone &c. which were prepared by men, but the other, or antitypical temple, is composed of the children of God, who are chosen, elected, predestinated, prepared and adopted by grace, brought out of the rude mass of mankind. These require as much preparation to fit them for the building, as did the trees and stones for the temple of Solomon. They were as deeply rooted in the earth, and cling to it naturally, as the stone to the quarry in which they were embedded. Like the stones also, they were so rough as to be altogether unfit in that state for the building, and require to be prepared by grace for the places which God has assigned them. They must be cut off from their old legal stump, and brought up out of the deep quarry. An application of the spirituality of the Law of God, by the spirit to quickened souls, cuts them down, and cuts them off from the old stock, and every stick and every stone is prepared for the place designed for it, so that when brought to the building they will require no alteration to make them fit. All are completely hewed to the line, and squared and polished by divine grace, and made partakers of that eternal life, by which they as lively stones, are built up a spiritual house, and by which they grow up into an holy temple in the Lord, and are made fit for the Lord to dwell in. Being drawn together and cemented together in love. Not by the love of the world, which endureth but for a moment, and then vanishes away, but that love which is from above, and which abideth forever, having neither beginning nor end. For it, is written, that, "Having loved thee" (the church) with an everlasting love, therefore with loving kindness have I drawn thee." The fountain of his love can never be exhausted, nor run dry.

I have thus given a short and broken sketch of both temples, in my weak and simple manner; I might greatly enlarge, but I fear that I have written already enough to weary your patience.—

I do wish you success in your labors, and that hundreds may be added to your subscription list.

Your real friend and wellwisher.

WM. DEWEL

For the Signs of the Times.

The following letter was furnished for publication, by Elder A. Bolch, to whom it was originally addressed.

Forest Lake, March 2, 1852.

DEAR COUSIN,—Here where we live, my name is nearly consigned to oblivion; my enemies have persecuted me from place to place, until the Lord has hidden me in the cliff of the Rock, or diverted them from their purpose.

I will, in my feeble manner attempt to give you the reason of my hope in Christ.

When I was a child, it pleased the Lord to show me the uncertainty of all things here on earth, and that in God all fullness dwells, and I often sought his favor, which I felt the need of to deliver me from my sins, and to be my friend on whom I might confidently rely, this I sought to accomplish by doing what good I could, but, although I renewed my endeavors, from time to time, I utterly failed. I was afraid the Lord had left me to roll sin as a sweet morsel under my tongue, and that I was swiftly passing down the road to destruction, and that there was no mercy for me. It would sometimes come to my relief, that I should at some time become a christian. Thus the time passed until the spring after I was 18 years old; at which time there was a great reformation, as it was then considered; all my companions seemed to be leaving me and uniting with the Baptist church. I had no doubt but that was the church of Christ; yet I was unaffected, and wondered why I was not concerned about myself. At length the reformation seemed to be over, and then it came with force to my mind, "The summer was over, and the harvest ended, and my soul was not saved."

I mourned over the hardness and inflexibility of my heart, which was so uncharitable, hateful and hating all around me. I still continued to attend the meetings which continued to be kept up, but felt as though I were in the gall of bitterness and in the bond of iniquity. I suppose my appearance was unusually sad. I was asked by a young person, if I felt any better in my mind; but alas, I felt oppressed by foes without and fears within. I thought, if a christian had asked the question it would have afforded me relief. I continued to pray for mercy until the heavens seemed like brass over my head, I saw no way of deliverance. I read the book of Psalms, and thought I could see some rest to my mind, and one morning that beautiful hymn came to my mind,

"The Lord into his garden comes."

and before I left the room I sung it, and saw more beauty in it than I had ever before; after which I went to meeting and related some of my exercises, and was received into the then Middletown church, of which Elder J. W. Parker was the leader, and so I remained about fourteen years, I think; then Elder P. got up a protracted meeting, and a great deal of excitement, here and there, and manifested a charming degree of love; but not that kind of love which is pure and undefiled before God; but that which leadeth licentiously. In vain could I look to his lips for gospel instruction, for my own heart sickened. It was that which led me to the discovery of the heterogeneous stuff which he preached. It will be vain for me to attempt to describe what were my feelings; but I can say in the language of the Psalmist, "I found trouble and sorrow,

then called I upon the name of the Lord, O Lord, I beseech thee, deliver my soul." But "Gracious is the Lord, and righteous; yea, our God is merciful." This J. W. P. had instructed me that the "Signs of the Times," was a very pernicious paper, and he warned me against them as of a dangerous tendency. I however now turned my attention to them, and to my great comfort I found, through them a people whose God was my God; and whose Beloved was my Beloved.

I left the church here in Middletown, some few years ago, as my place in the church was a critical one, without opening my feelings to them, or they even requesting me to do so, with only asking for a letter of dismissal, which was granted just as I wished; but my popular friends for a few years past have left nothing undone that they could do, to drive or shame me back to them. But may my soul henceforth, come not into their secret, and unto their assembly mine honor, be not thou united.

One cheering reason of the hope I have is, that when I have been surrounded with dogs which have gnashed their teeth upon me, the Lord has delivered my soul from death, my eyes from tears, and my feet from falling.

The excellent truth I heard you preach when I was at Jackson, gave me renewed strength, to thank God and take courage.—The "Signs" also, are as good news from a far country, coming to me, a stranger in a strange land. And finally, it is all of the Lord, from first to last. And now, my dear cousin, may God grant to you the grace of his Holy Spirit to enable you to declare the whole truth, as it is in Jesus, without the fear of man; for soon you will lay off your armor and enter the mansions of final rest.

I felt desirous to lisp, though in this imperfect manner, the way the Lord has been pleased to lead me, before I go hence to be here no more.

MARTHA TERRELL.

To ELDER A. BOLCH.

For the Signs of the Times.

North Berwick, Me. June 21, 1852.

BROTHER BEEBE:—As I am still with the church in this place, and have the privilege of visiting them from house to house, and of attending their conferences, and of hearing them relate some of their trials and joys, I feel inclined to write a few lines in behalf of the church, to let the readers of the "Signs" know how we are getting along in this world of sin and sorrow, and hoping in the mercy of God.

We yet continue to be an *afflicted and poor people*, strangers, and we hope pilgrims on the earth, and we feel that we have no continuing city here; but we desire to seek one, which hath foundations, whose Maker and builder is God. We would rather be door-keepers in the house of our God, than to dwell in the tents of wickedness. We think we can sometimes say with David, "One thing have I desired of the Lord, and 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."

We desire to put on the whole armor of God, that we may be strong in the Lord and in the power of his might, and that we may be able to stand against the wiles of the devil. We would forget the things which are behind, and press forward to the mark of the prize of our high calling of God, in Christ Jesus; and walk in all the commandments of Christ blamelessly. But while we have the above desires, and, to will is present with us, we find by painful experience that the flesh lusteth against the spirit, and the spirit against the flesh,

and these are contrary one to the other, so that we cannot do the things that we would, and sometimes we feel our captivity to the law of sin so sensibly that we are constrained to cry out, Who shall deliver us from the body of this death? We feel at such times that we are walking in darkness, and have no light; and we can see only the sentence of death in ourselves, and that makes us fear that we are not what we have professed to be. We try at such times to look after our experience, and we look after our daily walk, and we conclude that we have the least grounds to hope in the mercy of God of any people that have named the name of Christ. In times of such darkness we cannot help wishing that we had a better experience, better hearts and better thoughts and feelings. But we cannot rest in such a frame; we groan in ourselves; not that we would be unclad, but clothed upon with the righteousness of Christ. So we have a little desire in our hearts to seek after God, By night, upon our beds, we seek him whom our souls love, but we find him not, then we arise and go about the city, in the streets and in the broad ways, to seek him, and when thus we seek and find him not, we have to acknowledge that all our own strength is perfect weakness, and all our wisdom is folly, and that it is not in us to order our speech or our footsteps right. So it is beyond ourselves and beyond the watchmen, that we find our Beloved. We have therefore no hope in ourselves, no confidence in the flesh; if we are saved, God hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. We are still permitted to hope that God has led us in paths that we had not known, and that he has made darkness light before us and made us to rejoice in some measure that we have passed through what we have. Though in times of darkness, like good old Jacob, we have thought that *all these things are against us*, still we are blessed with a hope in God, and we enjoy gospel privileges; and we have been preserved from the popular errors of the present age of the world. We are also blessed with union among ourselves in the doctrine of Christ, that the salvation and regeneration of all God's people, is exclusively the work of God, and agreeable to his own purpose and grace.

I will close by saying our meetings are very well attended, and I think the church has been measurably revived. I had the pleasure yesterday of leading one sister down in to the baptismal water, in the fellowship of the church in the name of the Father, and of the Son, and of the Holy Ghost. I think as many as three hundred persons assembled at the water side to witness the administration of the ordinance. May the Lord bless his church, and all his people everywhere.

WILLIAM QUINT JR.

For the Signs of the Times.

Hamilton county O. July 5, 1852.

BROTHER BEEBE:—As I am old and my head is white with the frosts of many winters, yet I have not lived to see an end of the goodness of God to me, a poor unworthy and imperfect creature, a sinner saved by grace. I have been a member, though unworthy, of the Baptist church, fifty two years. I united with the old Hopewell church, in New Jersey when in the twenty first year of my age; and from that time till now, I am constrained to say it is of the Lord's mercy that I am not consumed. I have witnessed many troubles

and trials during my pilgrimage. Though still unworthy, I am a member of the church called Mill Creek, in Hamilton county, Ohio, where I have enjoyed very sweet and invaluable feasts, which, I hope came from the Lord. Time would fail me, to give a full account of all the rich festivals I have had with the brethren and sisters, not only of the Mill Creek, church, but also with those of Miami Association. But alas, my path has been through a mixture of joys and troubles, and I many times have been led to reflect on the words of the dear Redeemer. "In the world ye shall have tribulation; but in me ye shall have peace." "Be of good cheer, I have overcome the world." I am so unworthy of the blessings which I have received and am still receiving from the Shepherd of Israel that I have to exclaim, Lord, what am I, that thou art mindful of me?

We are highly blessed as a church, and have been for many years, with the preaching of the unmingled gospel of our Lord Jesus Christ. Eld. Wilson Thompson was our preacher for many years, and other able ministers of Jesus, have labored among us.—Brother Lot Southard has been our preacher some four or five years. He is greatly beloved not only by this, but also by all the churches he is called to attend, and esteemed by his neighbors. We are not worthy of such a preacher. May the Lord sustain and keep his preachers, and enable them to feed his sheep and lambs.

And now I am old and tottering for the grave, and this is the third time that I have written, and will be my last; I know it is imperfect, but I submit it to your judgment, If you think it fit for a place in your valuable paper, publish it. I expect soon to leave this world of sorrow, and if I can say with David, "The Lord is my shepherd, I shall not want Though I pass through the valley of the shadow of death, I will fear no evil, for he will be with me." And when I awake with his likeness, then shall I be satisfied.

I am your very unworthy sister in Christ, whose hope is for a blessed immortality beyond the grave.

CATHARINE LARISON.

For the Signs of the Times.

Baltimore county Md. Dec. 1, 1851.

BROTHER BEEBE:—Twenty years have elapsed since I trust the Lord revealed himself precious to me, and enabled me to put my trust in him. I have often thought of writing my experience for publication in the Signs, but hitherto have not done so.

I was born October 13, 1797, and lived thirty four years without Christ, being an alien from the commonwealth of Israel, and a stranger to the covenants of promise, being with out hope and without God in the world when I trust it pleased God who separated me from my mother's womb, to call me by his grace and reveal his Son in me.

Early in life I frequently had serious impressions. At one time, I passed by a house where some colored persons were at worship, and stopped at the window to listen, when the thought came into my mind, Is it possible that these poor ignorant blacks are worshipping God and I have never thought of doing so? This gave me some uneasiness, but it soon wore away. At another time I heard Mr. Graham, a Presbyterian, preach a sermon on the doctrine of predestination and election, which brought me to reflect on the subject, and to mend my ways, and I formed resolutions, which however were soon broken. In 1821, I married and moved to Oxford where we lived three years, during which time the

Baptist church called Beulah, was constituted. I had great respect for the members, and wished that I was fit to join them. I frequently used a form of prayer, but had no evidence that my prayers were answered. I sometimes made use of the name of Christ; but all to no effect. In 1827 we moved to *where my wife became exercised, and was baptized by Elder Thomas Barton; which made some impression on my mind. I generally attended meeting with my wife, more on her account than my own. Time passed on until about 1830, when I went to hear Elias Hicks preach, and I was very much affected under his preaching, which led me to think that I had never prayed aright, as I had been using the name of Christ as an intercessor, which was vain. I was led from this discourse to try to approach an absolute God. I thought I had now discovered the reason why I had not been heard and answered before; but time proved that I was still out of the way. In 1831, a great revival of religion, as it was called, took place in the neighborhood, which produced great excitement, and it appeared that the whole world would become religious. My mind became exercised on the subject, and I attended the meetings frequently. My brother Josiah, became satisfied that it was his duty to join a church, and he related his experience to the Beulah church, and was baptized and received into the church. At this time the Yearly Meeting was held at London Tract, which I attended with my wife. Elders Trott and Peckworth preached and dwelt particularly on the doctrine of Election and Predestination, which seemed to be pointed directly at me. My mind was so disturbed about it that I told my wife that I could not go any more to hear it; if she wished to go she could, but I would go to Beulah, where it was not preached. The excitement in Beulah church, as well as in other denominations continued, and evening prayer meetings were appointed at private houses, and I attend one of them. After some of the members of Beulah church had exercised their gifts they called on my brother Josiah to engage in prayer. When he began I was struck as though a dagger had pierced my heart, which wounded me so deeply that I could not shake it off. This led me to attend all meetings that I possibly could, and I was led to examine the scriptures; but I felt ashamed to let any one know it; fearing that they would think that I had become alarmed, which I did not wish any one to know.— There was in the house a Testament which I managed to get to the Mill where I worked and read in it there while the saw was running. Previous to this I had been very much engaged in planning a plough that would plough my hill lands to advantage which still came into my mind and led it off from the subject of religion; but something seemed to say, get religion first, and then the plough. Thus I was exercised for some time, and still continued to read my Testament, and trying to pray that the Lord would show me how great a sinner I was, for I felt that all was not right with me. My mind became so much exercised that my worldly business was neglected. One of my customers found me reading my Testament, which I did not wish any one to know, and said he thought I read my Testament too much and neglected my work. In October 1831, it became necessary for me to drive my team to Wilmington, I started in the morning with a very gloomy mind. I had not traveled over two and half miles, before I was struck with a sense of the awful condition I was in as a sinner before God, and I thought he was about

to inflict his justice upon me. I asked him to spare me until I could return home with the team to my family, I think I can say, with the woman of Samaria, "Come see a man that hath told me all things that ever I did; is not this the Christ?" Mysins appeared all to be brought before me, and I thought, if I had ever taken anything wrongfully from any man, I would restore him four fold. My secret sins seemed to be continually before me, and I truly thought it was the Lord's doing.— Sin appeared in a different light from what it had ever before appeared to me. I discovered that my former views of religion were wrong, and that the doctrine of Election and Predestination was true, and I wished to see the ministers who preached it, to tell them the change I had met with. I saw clearly that God was a Sovereign and that he had all power in heaven and earth, and hell; and that he knew all things, and had declared the end from the beginning, and that there was no way of deliverance but through the mediation of Christ. I met a strange woman on the road who asked me if I had met a person whom she described. I answered her that I had not. When she uttered an awful oath, which shocked me to my very soul, and I fervently asked the Lord to forgive her. I thought if I could meet a christian I would tell him my condition, and he could tell me if it had been so with him, and whether it was the Lord's work. Behold when I got to my journey's end I there met the deacon of Beulah church; but I could not open my mouth to him, on the subject. My mind had become so dark and gloomy that I spent a sorrowful night. On the next morning I attended to my business and started for home with my mind deeply exercised about my condition, when this scripture came to my mind, "By the deeds of the law, no flesh living shall be justified." So deeply was my mind impressed with it, that I found myself repeating it aloud, and people passing me must have heard me, before I noticed their being near. At length the night brought me home to my family. My wife was anxiously looking for me, having discovered that something was not right with me, before I left home, I was constrained to tell her what had happened to me and desired her to pray for me. My mind was very dark, and I was in great trouble, and wished to find something to relieve me. I took up a Hymn Book and read a hymn, and then retired to bed. The next day being Sunday, I started to go to the meeting at Beulah. We called at the before mentioned deacon's house, where others had also stopped, it being near the meetinghouse and I there took up a hymn book and read another hymn, and then repaired to the meeting house. When the minister gave out the first hymn, behold it was the same one I had read the evening before, which surprised me, and the next one he gave out was the one I had read in the morning at the deacon's house. I was filled with surprise, and thought the Lord's hand was in it; but the preaching had no effect on me, I returned home sorrowful, and retired to a wood, and knelt down to pray, where I thought no one could see me, to pour out my complaint to God. I had been there but a few minutes when I arose, and saw one of my household approaching me. It appeared to me that every body was taking notice and watching me. I returned to my house and spent the night without any comfort. The next morning I repaired to the Mill as usual, and in a moment, to my surprise, my burden left me and I found myself praising God and rejoicing in my deliverance, All

nature seemed to wear a different aspect to me, and I felt a peculiar love for those whom I believed were God's children. I felt constrained to tell every one I met with, what the Lord had done for my soul. If I was not mistaken, and under a delusion, which I sometimes fear is the case, I had the presence of my Lord and Master with me, so that I did not fear the frowns nor court the favor of men. I felt so completely his that nothing earthly had any weight with me and I felt, and expressed it that if my body was struck dead I should feel no change but still be with my God. I thought all my trials and troubles were at an end and I should spend all the remainder of my days in the presence and enjoyment of my God. But alas, in this state of mind I continued four days, when it pleased the Lord to withdraw his presence from me, and to suffer me to listen to the dictates of men. I was told by one whom I esteemed as a christian, that fears were entertained that I would become deranged, which led me to think that all I had experienced was a delusion, and in a moment I felt that like Peter, I had denied my Lord and master. O, the sorrow that I then felt.— If I had possessed the world I would have given it to be reinstated in the presence and enjoyment of my God. I then had time to reflect on what I had passed through, and was led to the conclusion that it could not be all a delusion. I tried to get my burden back, but I could not. All fears of hell had left me, and I felt troubled about it. My mind became exercised in regard to the ordinances, this being on Friday and on Saturday following was the church meeting day at London Tract, I made up my mind to offer myself to that church, and on Saturday, in company with my wife I went to meeting; and Elder T. Barton preached to us, Christ, as the way of life and salvation, and when he closed, I told him that this was the first time I ever heard him preach, although I had sat under his preaching for a long time. I then related to the church what I thought the Lord had done for my soul and on Sunday I was baptized and received into the church. Since that time I have had many changes. Sometimes rejoicing and on the mount, at other times mourning and in the valley. I have ever esteemed it a privilege to meet with the brethren, and I think I can truly say, we have sat together in heavenly places in Christ Jesus. I now feel my leanness, and can say, Oh, that it were with me as in times past; as in the day when God preserved me, and when his candle shined upon my head; and when by his light I walked through darkness; as in the days of my first love, when the secret of God was upon my tabernacle.

JOSEPH G. DANCE.

For the Signs of the times,
Mt. Healthy, O. July, 15, 1852.

BROTHER BEEBE;—I am once more entrusted with a small portion of money to remit you for the "Signs of the Times," and if I could be favored with the light of him who dwelt in the bush, it would be a comfort to me to communicate a few words to the afflicted sons and daughters of the second Adam, the Lord from heaven, to such as are born again of an incorruptable seed, and have been long in the school of Christ, and have learned by at least two witnesses, namely, the scriptures, and their own experience, that while they are at home in the body, they are absent from the Lord, and do more or less suffer afflictions: which, if altogether without, we cannot be his legitimate children. But if we

are made to bear affliction's rod with a calm resignation to the unchangeable will of the Lord, and if we be led by the Spirit to feel that it is for our good, and his glory, they will afterwards yield the peaceable fruits of righteousness. This was probably the case when, David said, "Before I was afflicted I went astray." Amidst all these trials, there is one thing that comforts me, and that is to have the evidence that Jesus is my Savior, my friend and my everlasting peace; and that when the old earthly building or tabernacle shall be taken down, through grace, I have a building of God, a house not made with hands, eternal in the heavens.

May the grace of our Lord Jesus Christ be with all his dear sheep and lambs, is the prayer of one who desires a better country.

LOT SOUTHARD.

EDITORIAL.

MIDDLETOWN, AUGUST 1, 1852.

Lebanon, Warren co. Ohio, July 23, 1852.

BROTHER BEEBE;—I have just received the 13th No. of the present Vol. of the Signs of the Times. You appear to have taken a great deal of pains to prove something that I have never denied, since I have professed to be a Baptist *a viz.* That Jesus Christ is the spiritual Life and Head of his church. *b* But I do not believe that that Life is created life, or that it ever died. *d* Is the Life of the church human or Divine? or is it neither? *e* Will you answer these questions? *f* Does brother Beebe believe that when Christ through the eternal Spirit offered himself without spot to God, that the spiritual Life of the church died? if so was there any body in heaven or on earth, that was in possession of spiritual Life at that time? *h* I believe that Jesus gave his soul and body, for the souls and bodies of his people. *i* "When thou shalt make his soul an offering for sin," Again, "By which will we are sanctified, through the offering of the body of Jesus Christ once for all." Were the souls and bodies of the Lord's people all dead, when Jesus poured out his soul unto death? *j* "If Christ died for all, then were all dead." Yes, they were all dead in the sight of the Law, *k* and Jesus died to redeem them all from its curse. But Brother Beebe thinks they died, when Jesus died. *l* Was Abel and Enoch, and Abraham, and Moses, and Elijah dead when Jesus was? *m* Were the Apostles and the women that wept at the crucifixion of the Savior any part of the church? *n* If so, did they die when Jesus died? *o* They tell us, that they were eye witnesses, of his death; but if your notions *p* be true, they were mistaken. *q* Paul told christians, that Christ had redeemed them from the curse of the Law by being made a curse for them: but, if I understand you, you think that he, and they were all made a curse TOGETHER. *r* Paul said, "Who loved me, and gave himself for me." "Awake O sword, against my shepherd;" "smite the shepherd and the sheep shall be scattered."

"His life and blood the shepherd pays,
A ransom for the flock."

But, to prove that his people were not with him when he died, hear the following witness: "I have trodden the wine press ALONE; AND OF THE PEOPLE THERE WAS NONE WITH ME." *s* Isaiah lxiii. chap. and 3d verse. We know that his people were not buried with him, for some of the apostles, and some wo-

* Place not legible.

man, went to the sepulchre on the morning of the first day of the week; which they could not have done, if they had been buried with him. *t* But, if they were not buried with him, but were alive all the time that he lay in the grave, and were not buried until after he arose, they could not have arose when he arose.—

u Hear the following witness "But every man in his own order: Christ, the first fruits; AFTERWARD they that are Christ's at his coming." And we know, that they did not go to heaven when he went to heaven.—

v Proof. "And when he had spoken these while they beheld, he was taken up and a cloud received him out of their sight. 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." In my former communication I made the following enquiry, "If they died with him were buried with him arose with him why not preach that they all went to heaven with him?" Unto which Brother Beebe replies "Why bless your heart, Brother Williams, we do." Well I think, that the Apostles did not so preach; and that such is not the experience of christians. *w* Brother Beebe; your reply to my short letter, is calculated to do me much injustice, by making the impression upon the minds of the readers of your reply that I believe that "Christ has a church on earth, whose Life is not in heaven. *x* As a matter of justice, I ask you to publish the foregoing; *y* and if you cannot publish, please to return it to me by mail.

From your unworthy brother,

SAMUEL WILLIAMS.

REPLY TO ELDER S, WILLIAMS.—It is by no means our design to insult the intelligence of the Old School Baptists, by allowing a protracted controversy through our columns on a subjects, which has, from the days of the apostles, clearly distinguished the Baptists of all ages. A subject so clearly defined that the merest infant in the Kingdom of Christ can and does comprehend it, viz. that Jesus, Christ is the life of his church, and in that character came into the world, lived, died, was buried, arose from the dead, and ascended up into heaven. This plain New Testament doctrine, having been publicly disputed in this region of country, was the occasion of, and drew forth the Circular Letter of the Warwick Association, and the publication of that circular drew forth the violent attack of brother Williams, to which we replied in the 13th number of the current volume. In that paper his remonstrance was published word for word as he wrote it. In our reply we do not see how it was possible under the circumstances of the case that we could have done him injustice. If an impression gained currency among our readers, that he disputed the above positions, that impression was the very natural result of his attack on our circular. How we could have done him injustice unless it were by publishing his own letter, we cannot conceive as no one of common sense would ever think of holding him responsible for any remarks or inferences made or drawn by us; but still as he complains of injustice, we give him this second hearing that he may set himself right before our readers, and let them know how far, and in what sense he believes the church of God on earth has a life and headship in Christ, in heaven.

For convenience sake, and to make the whole matter plain, we have marked alphabetically the passages of his letter demanding reply from us, that the reader may readily follow each reference mark to its corresponding letter in our reply.

a If what we proved to be bible truth, in our former article was not denied by brother W. we shall have to confess that either he knows not whereof he has affirmed, or that we are sadly deficient in capacity to comprehend his words.

b Can he believe that Christ is the life and head of the church, that he died, yet maintain his position, that the life of the church did not die? He certainly occupies both these paradoxical positions or our understanding is strangely at fault; for he says Christ is the life of the church, that Christ died, and yet that the life of the church did not die!

c He does not believe that the spiritual life of the church was ever created? What has that to do with the subject? It was neither affirmed in the circular, nor in any remarks of ours, and consequently has no bearing on the subject before us, unless it be intended to raise a fog to dim the vision of those who read our discussion.

d We missed our mark in proving that Christ is the Life, and the only life of his body, the church, for since he has been a baptist, Eld. W. has never disputed that fact, nor can he be a baptist and dispute it, yet the life of the church, which as a baptist he cannot dispute is Christ, he says he does not believe that it died. Can our brother be perfectly sane, and say this?

e We think it a far more rational plain for brother W. to secure what game he has already started than to seek new issues for debate. We are willing however to be catechised, if our replies can be of any service to him or to others. We believe that Christ who is the Life of his church, sustains all the characters ascribed to him in the scriptures, of God, Man, and Mediator. In ihm as the Word that was before all time God and with God, was light, and the light was the life of men, and that light and life, we believe to be both spiritual and divine, but the human life of all human beings was in Adam, who was only a figure of him that was to come.

f To be sure we will, and try to make our answers so clear and plain, that if possible brother Williams may understand us.

g We have already repeatedly declared most unequivocally, that we believe that same Jesus, who through the eternal spirit offered himself without spot unto God, is the Life of his church, and as such he made that very offering. And farther, when that offering was accepted, the Head, and body, and life of the whole church was accepted in the Beloved.

h Yes. It is our impression that the sustaining hand of God, turned upon the little ones, bore up the members of his mystical body, both in heaven and earth, when he as the life of that very body, and of all its members died on Calvary. But whether this be so or not, cannot change the testimony of God, that when he died for all, that then all were dead, in the sense which we have and do still contend for. We have not given this reply because it has any bearing on the subject in discussion; but simply because brother W. desires to know what we believe.

i Brother W. has a right to believe that Jesus gave his soul and body for the souls and bodies of his people; we would believe so too if we could find it so written in the bible, but whether he be right or wrong in this belief, has no more to do with the subject matter of the last circular of Warwick Association, than if he believed in the Rochester rappings, or that a comet had fallen. We have never ourselves, nor have we ever known

any other baptist to doubt that the soul of Christ was poured out unto death, and that his body gave up the ghost on the cross; but we had supposed that it was to redeem his church, instead of its being a mere business transaction of purchase and pay for a property in the Adamic stock of the human family.

j No, the lives of their human bodies was not what Jesus came to lay down, nor has his redemption delivered them from that sentence which is still on their bodies, Dust thou art and unto dust thou shalt return. But all for whom Christ died, were dead, in the sense in which he was dead for the union of Christ is indissoluble, whether in life or in death.

k By what authority does brother W. presume to qualify the emphatic declaration of an inspired apostle of Jesus Christ?— But tell us how they could be dead in the sight of the law, and yet not be dead at all. Surely the legs of the lame are not equal.

l And brother Beebe has good reason to believe so, on the testimony just quoted from Paul, taking it as the Holy Ghost has given it, without the improvement proposed by our good brother Williams. We cannot avoid thinking so without giving God the lie,— Indeed the love of Christ, we hope, constrains us, because we thus judge. By what restraining power or influence brother W. disbelieves it we must leave him to explain.

m The bodies of some of them were, as to Enoch and Elijah their bodies were still living at the last account we have of them.— But as members of the body or church of God, Christ was their life and that life was laid down at the time referred to.

n Does brother W. ask this question for information sake? Or does he only think to embarrass us with such trifling quibbles?

o We are astonished that any brother claiming the high standing which brother Williams occupies, who from the dizzy pinnacle on which he stands, deals his rebukes unstinted to whole associations of old School Baptists, at a blow, amends the language and corrects the meaning of the inspired apostles of the Lamb of God, should be so slow to perceive that we at least believe what we say, and what we have so frequently said. How does he suppose that we could possibly believe that Christ is the life of all his church, in all her members, and as such he died, and not believe that he as the life of the apostles, died?

p It is not our notion, but the testimony of eternal truth by inspiration given which we have brought. No mere notion of ours can be worth contending about, but what our God has said deserves the reverence of all who fear him, and with them, unless in an unguarded moment, and when grossly misguided, it will be revered.

q It is not for want of respect for brother Williams, that we incline to the opinion that the mistake is his own and not the apostles'.

r It is not quite certain, that brother Williams understands us, and if he does not, it may be that we do not believe as he has supposed in this particular.

s Was Isaiah in the sixty third chapter speaking of the offering which Christ, through the eternal Spirit made of himself unto God or was it the destruction of Edom? Was it his people that he was treading in the wine press of his fury, when of the people there was none to help him, or was it his enemies that he was crushing beneath his feet? Allow his own explanation, "And I looked and there was none to uphold and I wondered that there

was none to uphold. Therefore mine own arm brought salvation unto me." Was this salvation brought him as a separate and distinct being from his church, or to him as the Head over all things to his church, which is his body? "The day of vengeance," is in my heart; and the year of my redeemed is come." "And I will tread down the people in my anger, and make them drunk in my fury and I will bring down their strength to the earth," Who can fail to understand that the people of Edom, of Bozrah, were in the wine press in this case and that all the church of God was so completely embodied in him who trod the press, that in the deliverance of his church from Edom, he brought deliverance and salvation to himself? If brother Williams or any other brother would separate the church from Christ, the Head from the body, or Christ from the bone of his bones, they must find other testimony than the 63 chapter of Isaiah for the purpose.

t This argument if it be proper so to call it, presents about the same barrier to our views as the difficulties suggested by Nicodemus did to the new birth as set forth by Christ.— It has never been assumed by us that the natural body, or natural life of the people of God, was buried with Christ, or that they arose with him.

u Brother W. must allow us to give Isaiah and Paul a decided preference, in all those points of difference between him and them. The Spirit of Christ which was in the prophets, spake by Isaiah thus to his church, "Thy dead men shall live, together with my dead body shall they arise." We are inclined to believe these words mean something and we know of nothing they are more likely to mean than what they say, and if they mean what they say brother Williams' position is false, and the church have risen together with his dead body, in the sense intended by the Holy Ghost in this passage. Not their mortal bodies, which are not to put on immortality until the resurrection of the last day, but the church as she existed in Christ was quickened together with Christ, and raised up together and made to sit together in the heavenly places, in Christ Jesus. If then ye be risen with him, seek those things which are above, where he sitteth &c. Christ himself said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished, and Paul says to the saints, Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life." Rom. vi. 4. But No, says brother Williams, the thing is not possible for they were alive and saw him die, and were early at the sepulchre on the morning of his resurrection. What a mere quibble to bring against such almighty truth.

v We hardly know whether to attribute such perversion of the subject to ignorance or design, we would hope it is not the latter.

The passages quoted have reference clearly to the final resurrection of the bodies of the saints at the last day and not to the life of the church in Christ. If our life did not go up to heaven when Christ ascended we have no assurance that it ever will go there; but the testimony of eternal truth is that Christ who is the life of his church went up with a shout, and that God who is rich in mercy, has raised us up together and hath seated us together in the heavenly places in Christ Jesus.

w But we have now proved that the apostles did not preach, and therefore it must be

in perfect harmony with the experience of all real christians.

z If brother Williams believes that the life of the church is in heaven, he believes what we contended for in the circular and what is he now contending about? Why did he attack our circular? That circular did not assume that the natural bodies, or Adamic life of the church, died, was buried, or arose, or ascended to heaven with Christ. If he believes the life of the church of God is in heaven, how long does he suppose it has been there? Was it there before the world began? Did it ascend when Christ ascended, or is it there gradually accumulating as the saints leave this world and are personally received in to their ultimate happiness? If we remember rightly he has disputed the doctrine of eternal union, and if he believes in any union at all it must be eternal, or time union. The truth is he must believe as we do, and is inconsistent in fighting our views, or else he disbelieves our position, and if so it can do him no injustice if we so represent him.

y Only on the ground that we are charged with doing him injustice have we consented to trespass thus far upon the feelings of our readers, and we hope that this may be the last time we shall be called to the unpleasant task of confronting those who claim to be old School Baptists on the fundamental doctrine of the gospel of our salvation.

OBITUARY.

Gordon Co., Ga., July 11, 1852.

"He hath done all things well."—Mark vii. 37. "And blessed is he who ever is not offended in me."—Mathew xi. 6.

DIED, On Thursday the 8th day of July, 1852, about 10 o'clock in the evening, at home, my wife, Mrs. BEERSHEBA BOWDOIN, aged 58 years and 7 days, death having lost its sting, "in hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 2. I now venture for the comfort of God's dear children, to comfort any who are cast down, with the comfort wherewith I am comforted, that they may press on for the mark of the prize of the high calling of God in Christ Jesus. Mrs Bowdoin's mother was baptized by Elder Benjamin Mosely, in Putnam Co., Ga., and her daughter has often told me that much of her life on her bed at night, was spent in prayer to God for her children, who were orphans. Mrs Bowdoin has often spoke to me of her distress because of her sins from an infant, but did not obtain deliverance through Jesus until the year 1820. From that time she had many fears, often trying to lay the foundation of repentance from dead works, until she had made a full profession of her faith to the church at Mt. Gilead, and was received and baptized on the first of August, 1846. She was a firm and unwavering believer in the Old School Baptist doctrine—a lover of truth and justice. The poor and needy found in her a sympathizing friend. She was a kind and tender mother, having lost three children, (daughters,) and left six living, nearly all grown. And O my soul, many hours have I known her to spend by my side in the silent hours of the night in prayer. May a double portion of the Spirit of her God rest upon me that I may lift up my prayers for the remnant by day and night. The untiring, industrious, tender wife, she was worthy to have been a help-meet for a minister of Christ. She never opposed my going to meeting, and while lying on her death-bed often urged me to go; though we often parted in tears, she would charge me to do all the good I could. Her affliction was of such a nature, and she possessing so much of that retiring modesty which is so ornamental to females, she must have suffered beyond all description. No medical aid could reach her disease to profit

or remove it, and for some eight months she lingered weakening daily. On Tuesday night she arose in her bed and said aloud, "I never shall forget the day when Jesus took my sins away. Glory to King Jesus, glory to my King Jesus; let thy will be my will," and prayed for our children. On Wednesday she said to me, "I have often watched for you and often seen you come: but now I go from you and cannot return, but you will come to me." I asked her if she was in pain, and she pressed herself with her hands and said she was not in any pain, but spoke of a great bodily weakness, but of no more pain while she lived. And when she thought she was dying she said, "Weep not for me," and stretched out her hands, saying aloud, "If this be death I soon shall be from every pain and sorrow set free." She continued in her senses, knowing all the children, and stretched out her hands to bid them farewell, hoping to meet them all in heaven. She called me to come and kiss her once more, after which she said, "What a beautiful garden of trees; I see a light O how bright," and ceased to breathe without a struggle. O the glory that surrounds the saints when yielding up their breath. We scarce could say She is gone, before her willing spirit took its mansion near the throne.

These things I have written from a clear conviction of its being my duty. There are many eye-witnesses that God's dear children may be Strong in the Lord, and in the power of his might. They are the seed that serv him, and who are accounted unto him for a generation—chosen a royal priesthood, a holy nation, a peculiar people, whose tears are bottled, and whose prayers ascend in a cloud of much incense up to heaven, and will be answered on earth. Although my companion is gone, I would not have it otherwise; the Lord gave her, the Lord took her away, blessed be his holy name. While she was living I hope the Lord was my companion when from home; when at home she was my stay in some degree; but now she is with Him, and I hope her God is mine, and will be my comfort by day and night, and blessed be his holy name.

JOSHUA BOWDOIN.

Swan creek, O, July, 18, 1852.

BROTHER BEEBE:—It has become my painful duty to announce the death of our beloved brother, CALEB MEAD, who departed this life on the 14th inst, in the 74th year of his age. He had been a regular member of the Baptist church for forty years, or more. He was firm and unshaken in the doctrine of salvation by grace, and a consistent and useful member of the church to which he belonged. In the sifting process which divided the Baptists some years ago, he came out as pure grain, and stood firmly attached to the Old School brethren. By his upright deportment and godly conversation adorned the doctrine of God our Savior. He will be long remembered by his brethren, as also by his numerous relatives and friends, who need not sorrow as they who have no hope. "Precious in the sight of the Lord is the death of his saints."

"This life's a dream, an empty show:
But the bright world to which I go,
Hath joys substantial and sincere,
When shall I wake and find me there?"

Yours very sincerely.

AMOS MEAD.

DIED.—At Warwick, on Saturday, the 31st ult after a short illness, Mr. JAMES BRADNER, in the 70th year of his age. Mr. Bradner was an old and very highly respectable citizen of that town, and for many years a constant attendant of the Warwick Baptist church. It is believed that he had entertained a hope in Christ for many years though he never made any public profession of religion.

DIED in this village, on Thursday, July 22, after a short but severe illness, ELIZA, daughter of Thomas Tatham, aged 13 years.

She was a very interesting child, and her sudden departure has caused deep affliction to her family, but

"The dear delights we here enjoy
And fondly call our own,
Are but short favors borrowed now,
To be returned anon."

MISCELLANY.

LOSS OF THE STEAMBOAT HENRY CLAY.

Another terrible calamity occurred Wednesday 28th ult. on the Hudson River.—About three o'clock the steamboat Henry Clay took fire and in a short time was a sheet of flame, and burnt to the water's edge.—She had between three and four hundred passengers on board. Of these, it is variously estimated, that from twenty to fifty principally females and children, perished in the flames, or were drowned in their efforts to escape the fire. Most of the baggage was lost.

Such is a brief account of a disaster that has thrown the city into consternation, and carried sadness and desolation to hundreds of families.

The following are the particulars of this dreadful disaster:—

She started from Albany in company with the Armenia, making the usual stoppages for passengers, swelling rapidly the number till it reached to between four and six hundred. She raced with the A, as all the passengers we have seen inform us, till she run ahead of that steamer some four or five miles. Her hull had become very much heated from the sun, as well as from her own furnaces, till she was as dry as a chip and as inflammable as gun powder. In this condition, and when near Yonkers, while these four or six hundred human beings were little dreaming of danger a black smoke was seen to issue from the centre of the boat, near the pipes. Soon after, one of the attaches of the steamer appeared and requested the ladies to keep cool—that there was no danger. Immediately was noticed that the head of the boat was turned towards the shore, from which a breeze was blowing. Then the flames began to steal up and through the vessel.—Then the cry of fire spread consternation among the passengers of that ill-fated steamer. Almost immediately after this she struck on shore, below Yonkers, about a quarter of a mile this side of Fonthill, Mr. Forrest's residence, and the scene that then ensued baffles description.

The steamer struck head on; and as the fire broke out in the centre, and the breeze blew off shore, those on the stern of the boat had either to leap into the water or perish in the flames. One of the passengers who had reached the shore, said that as he turned, he saw the flames envelop a fine lad, standing on the verge of the upper deck, seemingly uncertain whether to perish by fire or water. The flames and thick smoke seemed to wrap around him like a winding sheet till he disappeared and is no more. Another gentleman informed us, that he saw a mother take her infant in her teeth by its clothes, to have the babe come on top when she arose to the surface and approach the edge of the boat to leap into the water. By a sudden jerk of the boat the child fell from the grasp of the mother, and also disappeared. There were several other heartrending incidents connected with this sad affair. We shall never know all the sad scenes of this terrible disaster. Most of these who were saved came to the city in the Armenia and by the Hudson River Railroad. The down train stopped to render assistance, and a special train was sent out to bring the survivors to town.—Several reached the Irving House in a sad plight—some without shoes, others without hats, and some without coats, shoes and stockings, &c, &c. Three other survivors—Mr. Vandieck, of Baltimore, and two ladies—arrived at the Astor House in a terrible state of mental and bodily anguish.

The steamboat Armenia, which left Albany as we have already stated, in company with the Henry Clay, was, at the time the fire occurred, about four miles distance astern. When she came up her officers immediately made every effort to rescue those on board the Henry Clay. We have obtained the following account from Captain Polhemus, the pilot of the Armenia, who succeeded in saving and bringing to the city a number of the injured and uninjured passengers:

The following are the names of those upon whom the inquest was held:—

Mrs. Harriett E. Colby aged 32 wife of T. E. Colby, of Montpelier Vt.

Mrs. Elizabeth Hillman of Troy N. Y.

Mrs. Emile Bancroft aged 55, wife of Stacy B. Bancroft dry goods merchant of Philadelphia.

Mrs. Anthony Robinson and daughter, of Perry street, New York.

Mrs. Owen Fernnell, of Wilmington N. C. An Irish lad who was near the pilot house is missing supposed drowned. His body has not been discovered.

A. G. Downing editor of the Horticulturist—Newburgh missing.

Mrs. G. W. Simins of Eldrige street New York lost two children, the body of one of them a boy about two and a half years old has been found and identified

Mr. G. F. Whitlock house agent No. 96, Allen street, drowned; on his body was found a porte monnaie gold watch pencil case etc.

Owen Fernuell, of Wilmington N. C.

A light flaxen haired child wearing a Bloomer hat, name unknown standing on the after deck was burnt.

Mrs Wint and daughter, of Perry street, N. Y. missing.

Mrs. Baily drowned.

Mr. W. F. Ray, wife, and daughter, of Cincinnati, Ohio, drowned. Mr. S. W Cook saved one of Mr. Ray's children, by swimming from the stern of the wreck to the shore.

All the bodies that were not identified, were sent to the flag station at Yonkers.

Mr. Radford the owner of the Henry Clay was on board of the George Washington going up the river, but on nearing the burning vessel came off in a small boat to the shore, and immediately engaged boats and grapples to search for the bodies of the sufferers. Several of the bodies were so badly burnt and disfigured that it is almost impossible to identify them. The crews of several sloops, in the vicinity of the Henry Clay, came on shore and rifled the trunks that were saved, and even robbed the bodies of all the valuables that were about them.

We learn that the fire was caused by the excessive heat of the boilers causing the carvas covering them to ignite, and before the flames could be subdued, spread over the boat. The scene at Yonkers was most heart rendering—parents searching for their children women for their husbands, and husbands for their wives. Every body as soon as brought ashore, was immediately surrounded by the crowds all seeming anxious if possible to identify them. The Coroner gave permission to have the bodies of Mrs. Hillman of Troy and Mrs Bancroft, of Philadelphia removed to their respective homes for interment. The inquest will be continued this morning. Some other persons are still missing and the boats are engaged in grappling for the bodies.

The latest intelligence received from the scene of the disaster, states that 72 bodies have been found and others are known to have perished. The total loss of life, will not probably fall much short of one hundred.

The Coroner's inquest was concluded on Tuesday evening. The verdict of the Jury is that the deceased came to their deaths in consequence of "culpable negligence, and criminal recklessness," on the part of the officers of the Henry Clay.

Thomas Collyer one of the owners of the boat has been arrested, and held to bail in \$10,000. Warrants have been issued against all the owners of the boat, for each of whom it is said the same amount of bail will be required.

—The present condition of this city, in a moral point of view, is a subject that demands the immediate and earnest attention of every good citizen. We are rapidly approaching if we have not already attained, the bad eminence of San Francisco in its earlier history. Murders, unprovoked and deadly assaults on quiet wayfarers, rape, and high way robbery are of daily and nightly occurrence; and the rum parties are in such an ascendancy that crime is in most cases attended with perfect impunity. It seems vain to hope for the application of a remedy by the constituted authorities, and the appointment of a California Vigilance Committee is as much needed here as on the Pacific. But if every citizen will use his influence and do his duty, these evils may be checked, and order and safety restored to our metropolis. N. Y. Paper.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., AUGUST 15, 1852.

NO. 16

POETRY.

THE SEA VOICE.

O come my dear brethren and sisters, to me,
I will sing of our life, as a voyage on the sea,
I will sing of our Captain and tell of his charms,
Of Zion his chosen, midst tempests and storms.

The church is the ship, built by wisdom and skill,
Secured in all parts by his love and his will;
With her masts pointing upwards, her colors
outspread,
Her sails fully set, with her compass and lead.

Jesus Christ is appointed to take full command,
And gather his crew from all parts of our land,
From all nations he calls them, their own native land,
One language he gives them, they all understand.

Enlisted for life with their Captain to sail,
Well stored with provisions that never can fail,
Neither laden to founder nor light to capsize,
They'll press for assurance and sail for the prize.

See the tempest arising, while billows they foam,
Red lightnings are flashing, loud thunders do roll,
While their fears are excited with tremblings of soul,
Their captain's undaunted, he's fearless and bold.

Hear his voice mid the tempest, while billows they rave,
Never fear brother sailor, the vessel I'll save;
Tho' all hell should combine with the storms of the sea,
This ship is secure, and forever shall be.

When o'er distant waters they onward press
surround, by pirates their ship to assail,
Never fear brother sailors, we'll make good our trip,
'Tis our motto forever "Dont give up the ship."

When our sky is o'ercast and thick fogs do appear,
When dread rocks shows their heads and mid reefs we must steer,
To your chart as your guide, while we'll heave forth the lead,
Be resigned brother sailors, your safe in your Head.

See the headlands appearing, the haven's in sight
Cast away your tarpaulins, I'll clothe you in white,
Bid adieu to thy country and storms of the sea,
Thine afflictions are ended and ever shall be.

"WHEN I CRY AND SHOUT, HE SHUTTETH OUT MY PRAYERS." Lam. iii. 8.

I hear a righteous man,
A prophet good and great,
In deep distress complain,
And thus his grief relate;
I call on God, and cry and shout,
But all my prayers he shutteth out.

Ye drooping souls give ear,
Who knock at Jesus' gate,
And no kind word can hear,
Tho' knocking loud and late;
Such was the weeping prophet's case,
A man of God, a child of grace.

He cries, and cries again,
And yet no answers come;
He shouts aloud thro' pain,
And still the Lord is dumb;
Like some abandon'd wretch he moans,
And Jesus seems to mock his groans.

Let every drooping saint;
Keep waiting evermore;
And tho' exceeding faint,
Knock on at mercy's door;
Still cry and shout till night is past,
And day-light will spring up at last.

If Christ do not appear,
When his disciples cry,
He marketh every tear,
And counteth every sigh;
In all their sorrows bears a part,
Beholds their grief, and feels their smart.

COMMUNICATIONS.

For the Signs of the Times.

Oglethorpe Co., Ga., July 15, 1852.

BROTHER G. BEEBE:—I confess I have not treated you with the respect due, because I have never written to you, I believe but once, since you was with us in the fall of 1850, when you attended several Associations in this State. Since that time I have passed through some severe trials, but the Lord has sustained me thus far, so that I yet have a name and place with his poor and afflicted people. Some whom I once considered firm in the faith once delivered to the saints have departed and gone after the popular religionists of the present age, who are preaching up a conditional salvation, and making the greatest part of the condition to be the work of men; for they preach that if ministers can be sent by men and money to preach to the heathen, they can be saved, but if this is not done they must be lost.—The popular opinion now is that unless men and women hear the external sound of the gospel, they never can be saved; and I am certain in this they are wrong, for instead of the external sound of the gospel's teaching sinners the way of salvation, it is a savor of death unto death, until the way of salvation is taught them by revelation of the Spirit of God, and in this work God has said, "It is not by might, nor by power, but by my Spirit, saith the Lord." So that I am fully satisfied that the same Spirit that inspired holy men of old to write the Scriptures, and the same spirit that now prepares men to preach the gospel, must reveal to sinners the character of God in his justice, and of Jesus the Mediator of the new covenant, before they can believe the truths recorded in his holy word, or preached by his ministers. So that instead of the salvation of dead sinners being dependent upon their hearing the external sound of the gospel, or reading the word of God, a revelation to their souls by the Spirit of God is necessary before they can receive or believe the spiritual things of which the Scriptures and the preached gospel testify; for the preaching of the gospel, together with the written word of God, never was intended as a means through which life was to be given to the dead; but to testify of Him who is the Way, the Truth, and the Life, and until His Spirit is sent forth of God into the hearts of poor sinners, they remain natural, and cannot receive the spiritual things of which the preaching of the gospel testifies. It is remarkable that so many professed ministers and Christians will contend that dead sinners receive life and hearing spiritually through hearing preaching, or some other means. Until they are quickened by the Spirit of God, they remain dead in trespasses and sins, and no means or instrumentality can be effectual until life and hearing is given, and then faith being in existence, the sinner that was hears, because God

has given him life and ears to hear. So then exactly consistent with this view, Paul says, Rom. i. 16, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth!"—1 Cor. i. 21, "It pleased God by the foolishness of preaching to save them that believe." Fully agreeing with what he says in the 4th chapter of Hebrews, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." This plainly shows that faith in the hearer is necessary to make the preaching profitable, and faith is the immediate gift of God and works by love, purifies the heart and overcomes the world. The doctrine now most popular and common in the world, is that sinners cannot believe or exercise faith unless they first hear the external sound of the gospel. In this I think they put the effect before the cause, for life and faith is the cause of hearing spiritually, and believing the preaching of the gospel is the effect. But some one may be ready to ask me, in the language of Paul in the 10th chapter of Romans, "How shall they hear without a preacher?" In candor I ask, How shall they hear with a preacher? and I am well pleased with Paul's answer in the same chapter. "So then faith cometh by hearing, and hearing by the word of God." In the verse preceding this, Paul says, "But they have not all obeyed the gospel. For Esaias saith, who hath believed our report?" And in the verse following he says, "But I say, Have they not heard? Yea, verily, their sound went into all the earth, and their words (not word as above) unto the ends of the world." In this Paul explains the difference between words of preachers in preaching, and the Word of God who is the quickening Spirit, and quickeneth whom he will, giving hearing spiritually, by which faith comes, which hearing produced obedience in them that believed their report when they testified by their words preaching things pertaining to Jesus Christ and his spiritual kingdom, which words all heard literally but many of them, as is yet the case, were not profited, because faith was not mixed in them with what they heard externally.

The same preachers who contend that through the external sound of the gospel as a means God communicates life to dead sinners, are doing all they can to make their hearers believe that Paul never referred to the preachers of the gospel and their words when he said their sound went into all the earth, and their words to the ends of the world, but that he referred to the language of David in the 19th Psalm. Speaking of the literal heavens, day and night, &c., he says, "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." If Paul means no more than the teachings of the works of creation, the heavens, the sun, moon, and stars, night and day &c., when he says their sound went

into all the earth, and their words unto the ends of the world, surely he means the same kind of teachings when he says, "How shall they believe in him of whom they have not heard; and how shall they hear without a preacher? and how shall they preach except they be sent?" for it is all in the same connection, speaking of preaching the gospel and the extent to which it had gone. But to agree to this they will not, for it would at once expose the fallacy of their preaching, that God now requires, not only his people, but the world, by contributions of gold and silver to send preachers into all the world, to carry out fully the commission given to the Apostles, when the fact is God has no where required his people, nor the world, to send preachers to heathen lands; and if you have thought he did, reader, examine your book again with care. If the advocates for begging money to send preachers into all the world, would come out openly and acknowledge the truth, that David used the literal heavens, in which God had set a tabernacle for the sun, as a suitable figure, to represent the Sun, of righteousness who should arise with healing in his wings, to set up and establish his gospel church, and to complete which he sent out his apostles, and before their day closed the gospel was preached to every creature which was under heaven.—Col. i. 24. then their craft would be in danger, and their many religious speculations would have an end.

I will close this communication by giving a short account of the gracious dealings of Israel's God to his poor afflicted people with whom I have been of late. At our last meeting at Lystra, the third Sunday in last month there was one baptized who had obtained a hope in Jesus about two months before.—On the fourth Sunday in last month at Big Creek, Clark county, there was one baptized who had obtained a hope only one month before. At both of these meetings the churches considerably revived, and one good evidence that the Lord was in our midst to bless was that the brethren and sisters seemed hearty in acknowledging their wanderings from the Lord. At our last meeting at Black's Creek, we had truly a refreshing sea, son as coming from the presence of the Lord, (last Saturday and Sunday,) and the meeting never closed till Tuesday evening. During the meeting there were six baptized, and one received on confession of faith. Amongst the number baptized was one who had been received and baptized by the Missionary Baptists several years ago, though since the division. He stated to us that he became dissatisfied soon after he joined them, from the fact that he believed the articles of the Baptist faith, (which all have about the same written articles,) and that their preachers did not preach consistent with their articles of faith. In this situation the more he heard of their preaching the more miserable he became, until to be with them proved a miserable prison to him, until he determined at last to come to the Old School Baptist church

and tell his experience and be baptised; and as we came up out of the water he gave the greatest evidence that he truly had the answer of a good conscience, and was satisfied with the people he loved, who were contending earnestly for the faith once delivered to the saints, and whose preaching was consistent with the word of God and the articles of faith which they profess to believe. Truly the brethren and sisters seemed greatly revived and many gave evidence that they were enquiring the way to Zion.

May God visit his people once more generally, and cause his chosen who are yet dead in sins to hear the voice of the Son of God and live.

Yours in love,

D. W. PATMAN.

N. B. The brethren here greatly desire you to visit us next fall, and attend several of our Associations; and particularly, we desire you to be with us at the Oconee, the time of meeting you will see in the *Messenger*.

D. W. P.

For the Signs of the Times.

Cincinnati Aug., 4, 1852.

BROTHER BEEBE:—I was well aware when I wrote my last, dated June 17th, that I was crossing the views of many Old School Baptists, you seem also to differ a little from my regarding some things in the New Testament on church order, I am glad however to find that with me, you ardently desire to see the Old School Baptists family planted on the old apostolic platform in all her doctrine and order. Please accept my thanks for your kind wishes and prayers on my behalf. It certainly is a source of comfort to the Lord's people to reflect that they have a throne of grace to go to, and that in the arms of faith they may carry the cases of each other there. May the Lord pour out a spirit of prayer and supplication on his children that they may like Jacob, wrestle with him and not let him go until he bless them, O, that they would give him no rest until he establish and make Jerusalem a praise in the earth.

You need not feel afraid of my feeling hard by being criticised, when a christian brother, in the spirit and love of the gospel of Christ, shows me where I am wrong and points out a more excellent way, it should be received as a kindness, "such smiting will not break my head, it should be felt like an excellent oil. Psa. cxli. 5.

It has indeed been the cause of commutation, and still is that so much difference of opinion should exist amongst those who are perhaps loudest in their cries of the perfection and sufficiency of the scripture, but may we not be faulty in neglecting to give the subject of church government that prominence in our meditations and ministrations, which it deserves. In trying to draw the attention of the brethren to subjects of this kind, I have been told something like this, "O, that's new school, O, that's new light, O, that's Campbellite." I would intreat the brethren not to talk so; am I to throw away anything that new school folks hold, merely because they hold it? am I to throw away all the truth that is held by the new lights Campbellites, presbyterians, or papists, merely because they hold it? They all profess to believe there is a God, shall I deny it because they hold it? how wicked would it be to do so. Just as wicked would it be to refuse anything taught in the scriptures because it may be held by some other denomination. I try to throw away all prejudices and pre-conceived opinions, all doctrines and commandments of men, and also all practi-

ces of churches except so far as I believe them to be in accordance with the word of God. I do not think it is necessary to enquire what this man believes, or what that church practices, before I can receive or reject it, although I deem it prudent and profitable in many cases to ask counsel and advice from brethren in the Lord; but after I do so, I must compare their advice with the word of God, and receive or reject it accordingly. I wish to stand on about the same platform that Elijah did, namely to hold my views of truth, though I did not know another man in the world who held the same views, not that I wish at all to be singular without cause; but from the idea that I hold of the supreme authority of God's word.

Now I do not think that all this is inconsistent as regards my identifying myself with the old school Baptists. I have for so far acted on the principle of forbearance, but while I do so, may I not try to exhort the brethren to the performance of duties which I believe they are neglecting, and point out from the word of God what I conceive to be the nature and order of the churches of Jesus Christ? I am well aware that differences have existed, and do still exist, and I am all so well aware that christians are exhorted to be of one mind in the Lord. I cannot think that because differences have existed and do exist that we should make up our minds quietly to permit them without trying all scriptural means to bring the Lord's children to see alike on all subjects. I set a high value on the visiting and fellowship of sister churches in a scriptural way; but I do not know of a single instance in the New Testament where the fellowship of the churches was manifested by calling together the officers of other churches to set apart officers in any one church. Still there is ample room in the example of the early churches for the exercise of visiting and associating together in such a way as will be profitable, especially to the temporarily and spiritually poor. You call for precept or example for the administration of Baptism, by any others than preachers. Now if we can find out who were preachers of the gospel in the first churches, we will find at the same time who should administer baptism. The church at Jerusalem were all scattered abroad except the apostles, and they went every where preaching the word. Query, were these regular preachers, if so they had a right to baptize, yet we have no account of their receiving any particular commission or being set apart in any particular way more than what was common to members of other churches. It cannot even be proved that they were all endowed with miraculous gifts. I don't find that the scriptures warrant us to hold preachers in the light of a *caste*, I think they make it the duty of all the Lord's children to make known the truth of the gospel as the Lord gives them opportunity, God has not only made them Kings and Priest but witnesses for him. Now would he not be thought a strange witness in a court who would say it was too public a place to say any thing on the subject?

Christ baptized not, but his disciples, then it was right for them all to baptize except some are forbidden, but where are they forbidden. It will not do to confine this to the twelve, for he had more disciples than they. Nor even the 70, for he had more disciples than they. Perhaps it will be still more to the point where Peter at the house of Cornelius did not baptize the converts but commanded them to be baptized. In this instance it seems that Peter chose to make use of those who accompanied him which shows great

wisdom and prudence in him and also humility. The approbation of brethren is also made to appear in their taking part in this *gentile* affair, but we have no account that I know of that these were preachers in any other than the sense which I have been hinting at already. Some seem to take advantage of these positions by saying they would give females a right to administer baptism this is but a poor shift however, Paul sufficiently explains the position which they occupy in the churches.

I am happy to find that there is a goodly number of Old School churches in the United States that reject the principle of doing business by majorities and I understand their affairs are as prosperous a state as those who take the worldly plan. But brother Beebe can witness to the fact that it is not only possible but quite practicable for churches to do all their business as a whole. Since I became a Baptist I have been about 10 years connected with churches who always did business as a whole and do so at the present time; the fact is that all the churches known in Britain as the Scotch Baptists never think of doing business by majorities, and I believe they are as well taught as any churches in the world. But why do I go so far away, the principle is admitted and acted on by all Old School Baptist churches in this country, in certain cases, why not in all? if it is practicable in some cases why not in all?—You do not understand how I am going to carry out my plan of perfect unanimity? if it was only *my plan* it would be a very poor plan, according to my judgment and the judgment of many of the Lord's people, it is the Lord's plan, and it is only because I think so that I try to maintain it. I did not use the term *perfect unanimity* I don't believe in perfection except in the sense in which the elect are perfect in Christ. What I have written I hope may serve in some measure to illustrate my ideas regarding the way in which I believe the scriptures teach the churches to do business, when I used the word "*association*," in my last I did not think it necessary to guard it from misunderstanding. I used it as it is generally used and understood in this part of the country where talking about religious meetings we mean a number of christians and others met at a given place according to previous appointment, the christians however are understood to be the association, a number of churches send delegates with letters containing the leading principles and statistics, a book of some 15 or 20 rules and regulations and bye laws called their constitution, is read and of course must be adopted and acted on by all members of association. Committees are appointed to attend to the different departments of business and money collected for incidental expenses, and this is what I mean by an association. Query, where is the model in the New Testament? But that christians are divinely authorised to associate together for social worship for christian correspondence, and mutual edification is certainly provided for in this statute book and I never doubted it, nor did any christian that ever I met with, "*provided that they be governed in such associations by the precepts of the divine statute book.*" I thank you, brother Beebe, for the clause in italics, it is all I ask and I hope I shall continue to ask for the old paths. It is the desire of my soul that the Lord's children would associate together more than they do, and speak often one to another as in old times, and that they would exhort one another daily. I am sorry to say that many churches neglect the assembling of themselves together for months, because

they have no *regular preacher*. While they have the scriptures in their hand and a throne of grace to go to, they have a *regular preacher*, there certainly is something very far wrong here, O brethren have you nothing to tell each other about the goodness of God to your poor souls? Can you not read in your own tongue the wonderful works of God, can you not implore the Lord's blessing upon yourselves and all his people? do you forget that the Lord has promised to be in the twos and threes of his people, when they meet in his name? many have got it into their heads that they *should not* speak and many think that they *cannot* speak, and therefore they will not try. O brethren let me exhort you to exhort one another and prove the Lord if he will not pour down a blessing on you, till there be not room to contain it.—I did not expect that you would quote Act. xx. as a pattern for an association I have a great many objections to that view of the passage, I will only mention two at present, the 1st is the Jerusalem meeting was not a periodical meeting there were no periodical meetings in those days, except those meetings on the first day of the week, 2nd when you can say at your associations as they said at this meeting at Jerusalem, you may plead for it as an example, but not tell them, verse 28th. "For it seemed good to the Holy Ghost and to," &c., I think it should be distinctly remembered that no church can now be circumstanced as the church of Antioch was in as much as the New Testament was not then written nor the laws of Christ's Kingdom fully revealed. The apostles were then in the room of the New Testament. Had the New Testament been then written the church at Antioch, as far as doctrine was concerned would have appealed to it, and to it alone. But as this was not the case they referred to the apostles who were in the room of Christ, just as we refer to the scriptures.—And the church at Jerusalem acted on the occasion with the apostles at their head just as we ought to act in settling all matters of doctrine and discipline with the apostles in our hands. Nothing in this case presents anything exceptionable to the independency of the churches which is exhibited in many places and ways in the New Testament. This passage is somewhat like the chameleon, it is made to change its color according to circumstances. It is a curious fact that it has been appealed to with perhaps equal confidence by Romanists, Episcopalians, Presbyterians, Methodists &c., The Pope calls it the first *general council* held at Jerusalem. The Episcopalian calls it the first *convocation of clergy* and the Presbyterian is quite sure that it was a *Synod or general assembly* to which the *presbytery* of Antioch appealed the Methodist says with equal confidence that it was quite a pattern for a *general conference* and Brother Beebe now appeals to it as authority for an *Old school Baptist Association*.

Brother Beebe, there is certainly a great difference between my circular and that of an association, in the first place I am alone responsible for what it contains whereas a great many are responsible for what the circular, of an association contains and in the 2nd place; it is all my view whereas the circulars of associations are very seldom the views of the whole, and a vast deal of mischief is done by one party publishing views that another party in the same association are diametrically opposed to; yet it purports to be the views of the association. I have known circulars published in this country

hat were not the views of one half of the association.

Should you not feel inclined to print this please return it at my expense and you will oblige

Yours sincerely in the bouds of love and truth.

W. DODD.

For the Signs of the Times,
Fayette county, Ten. July 9, 1852.

BROTHER BEEBE :—I will write a few remarks on a portion of scripture penned by the prophet Isaiah, L. 10, 11, " Who is among you, that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God. Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand, ye shall lie down in sorrow." We learn that all scripture is given by inspiration and is profitable, that the man of God may be perfect and thoroughly furnished to every good work. The tenth verse, describes the situation of many of the children of God at the present time as well as in the former ages. Job was a man that feared God; but he was deeply afflicted in the loss of his children and of his property, through all of which he maintained his integrity; yet for a purpose known only to God, he suffered Satan to afflict his body to a dreadful extent, in which his integrity seemed to waver, and he deplored his birth, and desired the Lord to withdraw his afflicting hand until he should fulfill his days as an hireling. He had comforters too; but miserable comforters they were. In their own eyes they were righteous, while Job was condemned by them as a guilty wretch. We could mention Jeremiah who cursed the day when he was born, and the man that brought tidings to his father, saying, A man child was born into the world. In fact the scriptures throughout represent the children of God, as an afflicted people; saying, "I will leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord. A word of consolation to the afflicted brethren, for I personally know some of that character, and I hear of others through the "Signs of the Times," and the "Southern Baptist Messenger." You may have to walk in darkness, and have no light, and the tempter may suggest that you are surely deceived, that if you were a child of grace you would be otherwise dealt with. Hear then the voice of his servant. Though the present may be to you a night of sorrow and affliction, joy shall come in the morning. Have any of us resisted unto blood, striving against sin? Take the prophets, the Savior, and the apostles for examples of suffering, lest ye be weary and faint in your minds. The Lord grant unto you the good will of him that dwelt in the bush,—

A few words on the eleventh verse, and I will close, "Behold all ye that kindle a fire, &c. This is the season of the year that fires are being kindled, and as I have lately witnessed an attempt, I will give an account of it as a specimen. It was Friday night last, sometime after dark, before the operator arrived, to begin proselyting (alias) a protracted meeting. A small company had assembled they waited patiently until he arrived.—He began by telling them how ardently he had labored for the last twelve or fourteen days, and how at one place he had converted 22; at another 3; at a third place 10, and added

them all to the church. And now he wished to know who wanted to have their friends converted? The recording angel was traveling to and fro, anxious to record the names of any that might be converted, and such as have friends there, are anxious to receive the news of their unconverted friends which they left behind, and all the heavenly hosts were anxious and waiting to hear of the conversion of their ungodly friends. He told them, the work had to be done by prayer and supplication, and he then proposed that if they desired a prosperous meeting, they should come into the altar and unite with him in prayer for the same.—Not one however acquiesced. He was silent a moment, and then said he had come for a blessing and he meant to have it before he left, and then proposed that all should get down at their seats and unite with him, and nearly all dropped upon their knees, and verily a fire was soon up. So they walk in the light of their fire, that is, they tell what great things they have done for their god, whereof they appear to think he ought to be glad. By this their efforts, the prophet Habakkuk says, they make men as plenty as the fish of the sea, and creeping things that have no ruler over them, therefore did they sacrifice to their net, and burn incense to their drag, for by them their meat is plenty and their portion fat, &c.—But saith the Lord, They shall lie down in sorrow, O dreadful end! When will such horrid delusion have an end? My soul sickens while I write, but we are in a weary land.

Brother Beebe the foregoing, presents only a few of my thoughts in honesty expressed.—May the Lord bless you and yours, together with all of the household, of faith,

I am, as ever, yours in bonds of love.

PETER CULP

For the Signs of the Times.

[The following letter was written by sister Mary Weymouth, (whose obituary will be found in this paper) a short time before she withdrew from the New School Baptists, and is furnished for publication by her friends.]

DEAR SISTER IN CHRIST :—I take my pen to let you know how I have felt in my mind for some time past, I have feared sometimes that I do not know anything about the religion of Christ. I have feared that I was deceived, and that I had deceived all that know me.—But there is One whom we cannot deceive.—He knoweth all our thoughts and wicked hearts, and what sinful creatures we are. I feel unworthy; and if I am saved it will be by grace and that alone, I cannot be saved by anything else. But some will tell we must do this, that, and the other thing, or we can never be saved, I have thought when I have heard them preach such works, that they did not know what the true gospel was, if they did know, they did not preach it. If the doctrine I have heard for the most part of my time, for two or three years past, is true, I must confess that I do not know anything about religion. I know there is no comfort for me to hear such preaching; and I have had a mind to withdraw myself from them, for some time, I have not said much about it yet, but I think I shall take myself from them, I did not know so much when I joined them as I do now, and I know but little now, and I often think that I never felt my condition to be half so bad as it is. But I think if we are brought to see ourselves as we are we shall not think that we can do any thing to save ourselves. I think that I can say at times, "In me, that is, in my flesh, there

dwelleth no good thing. I think I love that gospel which the Old School Baptists preach, and I can say at times, it is a great comfort to me to hear them preach. I should like to join the Old School Baptist if I were fit; but I fear that I am not. I do not want to deceive them, and I am afraid I should if I should join them. But I have a little hope that I have been born again. If I am a child of grace I am the least of all. I do not feel worthy to be called a christian, for I do not act like one. O that I could live like one.—When I look back on my past life and see how I have lived, I feel to groan in myself with groanings that cannot be uttered. But I think I can say I love the company of christians, and I delight to hear them talk of the goodness of God, and tell what he has done for them.

I will try to tell you something of how I got along when the Lord first opened my eyes and showed me what a sinner I was. If my eyes were ever opened, it is all I can say. I have a hope that I cannot give up, and my hope is that I shall meet with you and all the rest of God's saints in heaven. It was three years ago last winter when the Lord stopped me in my sins, and shewed me what a sinner I was; I felt that I was the worst of all sinners, and thought the Lord could not save me and be just in doing so. I could not sleep, eat, or work, for a week. I was at Spring-Vale, at that time, and there was a revival there, and a number were brought to see their condition, as I hope, and I thought the Lord would save all but me. On Saturday my father came after me; I felt almost as bad as I could; and he asked me if I was going home. I told him that I did not know but I would. I felt so bad that I did not care much where I went. But I could not tell him how I felt; I tried to keep it all to myself. I suppose I looked bad, for my father asked me if I was sick. I told him that I had been to meeting, but I would not have had him know how I felt, for anything. But I think he suspected me. On Sunday night he carried me back, and on that night I felt worse than ever; I passed the night in tears, for I thought I should be cast off forever. On the next morning I went into the mill (Factory) to work, and all at once, my burden left me, and I thought, if I had ten thousand tongues, I could not praise the Lord enough for what he had done for me. I think I can say I felt happy for two or three days, and then I began to doubt and fear. I then wished that I had never said anything about religion. I thought I would have given worlds if they had been mine to give, if I had said nothing about it, and I think so even yet, at times. They spoke to me about going to the church meeting; but I thought at first, that I could not go, however I went and felt very free to relate my feelings; and they received me; and then I had a greater trial than ever; for I thought I had deceived the church. When baptism came up before me, I thought it would be a privilege, if I were only fit. I think I can look on the ordinances of Christ with pleasure.—But I must close now.

MARY A. WEYMOUTH.

For the Signs of the Times

Waltham Mass., Aug. 12 1852.

BROTHER BEEBE:—Enclosed is the amount for this and next year's subscription to your little messenger, which ever comes fraught with glad tidings to my starving, thirsty soul. For although a stranger in the flesh to you and most of your correspondents, I rejoice in the hope that I have been made an humble

recipient of like precious faith, and have read with sincere delight the experience of so many of the dear children of God. And although I feel unworthy to be reckoned among them; yet I can say with Ruth these are my people, and there God is He in whom I trust. It is nearly six years since, on a profession of faith in our Lord and Savior Jesus Christ, I was received as a member of the Old School Baptists Church of Jay, Me. but for the last five years I have been far removed from the privileges I there enjoyed, and all the dear brethren and sisters with whom I am thus united. And except during a short residence at Woburn, and an occasional visit there, and at Jay, since, and through the medium of your valuable paper, I have heard nothing that I could call gospel preaching. But God who is rich in mercy hath not left my soul comfortless. but often refreshes my weary heart by the applications of some sweet promise of never failing grace with which his precious word so copiously abounds. It hath pleased God in his all-wise providence to remove from us by the hand of death our only and most truly and tenderly beloved child Edwin F. who died March 22 1852, aged 10 months, and 19 days. Oh! my brother, none but those who have been called to pass through similar trials can know the agony I endured when first I felt that I must yield my cherished idol to the embrace of death, that the love which would have braved the fire, or flood, and even sacrificed life itself to shield him from harm, was powerless before the shaft of the destroyer which even then had set its unerring seal on brow and cheek so fair. But glory to his name who hath gotten us the victory, who rewarded me not according to my iniquities but through sovereign, distinguishing grace enabled me to say.

I bow, dear Father, at thy throne—
Submissive kiss the rod,
And ask but this, that we may meet
In the bosom of our God.—

I feel that I have trespassed on your time and patience, and much beyond what I intended, but you can read what you please and throw the rest aside.

Yours, in the hope of a glorious immortality.

SARAH A. T. LYMAN.

For the Signs of the Times.

Timber Ridge Frederick co. Va.

DEARLY BELOVED FOR THE TRUTH'S SAKE, I am glad to see your proposition, in the Signs, for the Printing, and distribution of Minutes, as my opinion has been for some years decidedly in favor of your having such support from the Old School Baptist Associations in this part of our County; inasmuch as the christian correspondence of the old Baptists through your conduct, under God, opened and kept up, so much to the edification of the widely scattered Zion of God, demand, in language beyond the power of words, that both Associations and, individual members, should aid your press whenever they can with convenience do so.—Dear Brother, I do not see what any brother or set of brethren can now have as a plea against your having the little job of printing of the minutes of their Associations since you have given in the "Signs," such favorable propositions as the following—viz you agreed to print minutes correctly and in good style, and to forward them post paid to the churches where they belong in any of the States at as cheap a rate, as they can be printed at their nearest Printing Offices Now Brethren in general I would say that as Brother Beebe knows how minutes should be

printed and would be more likely to correct mistakes made by Clerks of Associations, than he would be to make mistakes; while some printers that are not of our family might carelessly, unintentionally, or ignorantly, make some very disagreeable blunders. As this is the case, if the job is any profit to brother Beebe, and his proposition a convenience to the Churches, why not get him to do it? For every church to have its minutes directed to one of its members and lodged in its nearest Post office will be a great convenience to such a church. Brother Beebe, I proposed last year to our Association (after writing to you on the subject) that it favor you with the printing which proposition was seconded by the Association laying the charge of attending the Printing, and distribution on me.— Ah! and why not get Brother Beebe to print, after all this ceremony? The reasons are these. One brother supposed the Postage would be very heavy on so many minutes, and I did not know what it would be. Another brother said if I would get them printed near him that he would attend to the distribution.

But now; your proposition, obviates the difficulty, of Postage and distribution.

WILLIAM D. ENGEL.

Please publish immediately for the information of any Ministering brother, or Baptist member that might wish to come, that our next Patterson's Creek Association will be held with the little Cacaphon Church Hampshire County Va. which is 18 miles N. E. of Romney and only (I would suppose) about 6 or 8 miles from the Baltimore and Ohio Railroad where it passes little Cacaphon Creek in Hampshire Co. It will commence on the next Friday after the 4th Sunday in August 1852, which will be 27th, of this month.

W. D. E.

For the Signs of the Times.

Milton, Ia. July 20, 1852.

BROTHER BEEBE:—I am reminded that a remittance is due you for the Signs, which to me is a welcome and valuable little messenger of truth, of good news from a far country, and from precious brethren and sisters, many of whom I have never seen nor ever expect to in this world; but I humbly hope and trust through divine grace I shall meet them in heaven, where the wicked cease from troubling and the weary are at rest.— Dear brethren and sisters, should we not praise and thank the great high God continually, who has assured us, by the infallible testimony of his word, that there is such a rest prepared for the saints and faithful in Christ Jesus. I do believe that when Jesus, who is our Life, died, he redeemed us from all iniquity, and that he as our life was all that the law demanded for the transgressions of his people. And I believe we all died with him, were buried with him; and arose with him, and hence we are made to sit together with him, in the heavenly places. And if Satan should be permitted to take us down to the regions of wo, if Jesus is with us, he would be as heaven to us, even there; for when the three Hebrew children were cast into the fiery furnace, the form of the fourth was seen walking with them, and there was not so much a hair of their heads singed, nor the smell of fire upon their garments. I speak from experience; for I believe I have been made to walk through a furnace of afflictions, both of a spiritual and temporal nature. I have met with dogs, and wolves, and goats, in sheep's clothing, prowling around in the night. It must have been night with me, for it was when my senses were lulled into inactivity or sleep, so much so

that I believed they were my friends. But they have unmasked themselves, and I can now see how true that scripture is that says The heart is deceitful above all things and desperately wicked. Who can know it? Thus, by foes without and fears within, I am often made to cry out. Where is he whom my soul loveth? They have taken him away and I know not where they have laid him. O, that I could but see the light of his countenance, how soon would those gloomy clouds give place to love joy, and peace, within this troubled breast. Such joy as friends cannot give nor foes take away. But it is through great tribulation we must enter the Kingdom; and my daily prayer is that

"A humble green branch I may be,
Bearing fruit to the honor of Jesus, the Tree."

O, that I could bring forth fruit an hundred fold. The spirit is truly willing, but the flesh is weak. I desire to live as becometh the gospel, and not to be a stumbling block to any. But I come so far short of doing the things that I would, and I do so often things that I would not, that I sometimes feel afraid that I know nothing about true christianity. If I am a saint, which I often doubt, I am surely the least of all. I sometimes wonder how my dear brethren and sisters can meet me with so great kindness and marked attention; for if they could see what a wicked heart I have, I think sometimes, they could not. But I suppose every one can feel their own unworthiness more sensibly than that of their brethren and sisters. I shall always feel grateful to my Baptist friends in Indiana, as well as those in Ohio for their kindness to me when an entire stranger among them.

I have just returned from a short visit in Ohio, where I saw some of my dear old friends, whom I had longed to see for nine years. It was truly a happy meeting to me to meet a twin sister in Christ, sister Wiggins was baptized the same day that I was, and Christ was manifested to her the next day after he was revealed to me as my Savior when he removed my heavy load of sin and guilt, which time I shall never forget. I suppose some of the dear brethren and sisters wonder why I do not write my past, or first experience. If any should ever think of it, I would refer them to page 148, of Vol. 16, over the signature S. H. Lyon, which was so printed by mistake of the compositor, they will find my first endeavor to pen what I humbly trust the Lord had done for me.— The reason I make this reference is because I have been asked why I did not write my experience. I suppose others like myself, for I love to read the experience of the dear saints. I always claim a part of each of them even of brother Beebe's, for I do not recollect when I first had serious thoughts on the subject of religion, as it was when I was very young.

But, to return to my visit, I did not enjoy it as I have some, on former occasions; for I heard no preaching while I was there; and there appeared to be a coldness among some of the members with whom I have enjoyed sweet communion in days that are past.— There seemed to be a lack of that perfect love, and forgiving spirit which ought to characterize the children of God.

Dear brethren these things ought not to be, Try to forgive one another, as our blessed Lord has forgiven us. Let us not fall out by the way; our pilgrimage is but short on earth, and if we ever meet in heaven we must love one another with a pure

heart fervently, as God for Christ's sake has forgiven us.

I have just read brother W. Thomson's letter of May 25th, and am much pleased with it, both in regard to the duty of the ministers and members generally; and I shall take a share of the admonition to myself, for I have kept my letter in the house for more than a year, waiting for an opportunity to get to a church to present it; but now I will try to deposit it with a church as soon as possible, and to attend meetings as often as I can, and see if my privations will awaken the sympathy of our pastor and the brethren and sisters, so as to induce them to visit me more frequently. I have often wondered why the Lord had cast my lot so remote from the society that I so much love. He surely has a design in it, but that design I cannot comprehend. I therefore leave all to him who knows all things, and who doeth all things, according to the counsel of his own will. I pray that I may at all times be reconciled to his will, whether my journey be smooth or thorny. My sheet reminds me that I must close, It is a task for me to write for my nerves are so weak that it is difficult for me to write at all. I send you the remittance due you for my little friend, the "Signs," and I am thankful for your labor of love, bestowed so freely on the same. I have found many savory dishes served up in your editorials. May you ever be strengthened with might by the spirit, in the inward man, and be enabled to fight manfully the battles of the Lord, and may you at last be able to say, "I have fought the good fight; I have finished my course, and kept the faith," that you may not be afraid to meet the King of glory and receive your crown, which he has in reserve for you, and for all who love his appearing. I now close this imperfect scroll, with assurance of my christian love to all the dear children of God, scattered abroad, and desire an interest in all of your prayers, for I feel my loneliness more and more.

SARAH H. IZON.

For the Signs of the Times.

Palmyra County, Ia, June 22, 1852

BROTHER BEEBE:—The "Signs of the Times," comes to us regularly, and we take a great interest in reading them, and they contain all the gospel preaching we have. They are to us as cold water to a thirsty soul. We are surrounded by arminians; but their preaching is not food for a child of God. I cannot see how a christian can be an arminian. I do believe every christian is bound to acknowledge that he can do nothing of himself I know that it was not for any thing good that I had ever done, that God bestowed his mercy upon me. I know that I was a poor helpless sinner and entirely dependent on God for mercy. I remember well the time when I first saw that I was a sinner; it was when I was about fourteen years of age.

I was raised by a strict Presbyterian, and taught to believe that saying my prayers every night, living peaceably and moral, was all that was required; but how sadly disappointed was I when the Lord opened my eyes to see my last condition. I then thought there was no mercy for me. Brother Beebe, I cannot express what were then my feelings. I did not wish to live, and I was afraid to die. I thought if I died I should sink down to perdition. This was a trying time, for I found my prayers, my tears, and all that I could do were unavailing. I mourned because I could not mourn. Time passed on until one evening I was trying to sing,

"Amazing grace, how sweet the sound"

When my burden left me and I felt calm and easy; everything looked beautiful, even the woods seemed to be praising God. This was a time long to be remembered by me.— But I have had many doubts and fears since that time, in which I have feared that it was all a delusion, and that I was deceived, and had deceived the church. I still believed with the Presbyterians, I had never heard a Baptist preach. I was married in January 1841. After reading the scriptures and becoming convinced on the subject of baptism, my husband and myself related our experience to the Canaan church fifteen miles from where we lived and were received and baptized by Eld. T. Young July, 1841.

We cannot go to our own meeting often, but we have our bible and the "Signs" to read and we esteem the privilege highly. I have been made to rejoice in reading communications from the brethren and sisters, and if I know anything, I know that I love the brethren and sisters, and if my heart does not deceive me, I love the Lord Jesus. When I believe, I rejoice in his presence, and am enabled to lay hold of my little hope which he has graciously given me, as small as it is, I rejoice with joy unspeakable and full of glory, but at other times I have doubts and fears. We are persecuted and misrepresented by the world, and the world hates us, and persecutes us more than they do any other denomination. If I could know that we are persecuted for righteousness sake, I could bear it with perfect resignation, but sometimes I am tempted to fear that we are wrong. There are but few of the brethren and sisters that I have ever seen or expect to see in the flesh, but I hope we have been brought near by the blood of Christ.

Brethren and Sisters, if brother Beebe publishes this you need not be afraid to write. I have been looking in every number for a communication from you, sister Piper. I must close with christian love to all my brethren and sisters in the Lord. May the Lord keep us near to him, is the prayer of your unworthy sister and if a christian the least of all.

I desire an interest in your prayers.

ELIZABETH YOUNG.

CORRESPONDING LETTER.

The Fryngpan Old School Baptist Church and the churches and brethren uniting with her in a meeting for correspondence,—To the churches and Associations corresponding with us together with all who love our Lord Jesus Christ in sincerity and walk in truth: Send brotherly greetings.

BELOVED BRETHREN:—In addressing to you this our letter of correspondence, we would call your attention to the declaration found in Deut. xxxiii.—part of verse 29, as a theme of contemplation. "Happy art thou O, Israel: who is like unto thee, O, people, saved by the LORD, the shield of thy help, and who is the sword of thy excellency?"

Moses having in the preceding part of the chapter pronounced prophetically a blessing upon each tribe severally, then addresses Israel collectively, first as *Jeshurun*, and in the text above quoted as *Israel*.

"Happy art thou O Israel." Israel is here addressed as singular, as one whilst he is spoken of as a people. Wherein was this unity found but in him to whom this name Israel was given, and from whom as his posterity they inherited it, together with the blessing therein implied? This was evidently the case with the national Israel, and can be no less so with spiritual Israel the antitype. At the time Jacob received this name he was in very

strained circumstances. He had just received word that his brother Esau was coming to meet him, and *four hundred men with him*; he knew Esau's enmity against him, he no doubt felt conscious of the provocation he had given him. He therefore feared that himself, his wives and children and all that he had would fall a pray to Esau's vengeance. After making certain arrangements, and having sent all over the brook, "Jacob was left alone, and there wrestled a man with him until the breaking of the day, and when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said Let me go, for the day breaketh, And he said I will not let thee go except thou bless me. 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 hast thou power with God and with men, and hast prevailed." Gen. xxii, 24, 28. This has all undoubtedly a typical reference to the spiritual Israel, but we cannot now go into a full illustration of it, lest it swell our letter to too great a length. We will remark that Jacob's posterity were all involved in his sin toward Esau, and in the threatened vengeance, and in his prevailing to clear away his sin before God, and to have Esau's enmity subdued, his posterity, those already born, as well as those that should be born after, participated in the same blessing. Hence the name *Israel* was attached to them, and so recognized of God. Exod. iv. 22. "And they shall say unto Pharaoh, this saith the Lord, Israel is my son, my first-born." Now brethren, would we not insult your feelings, were we to ask you whether as spiritual Israelites, you in your own persons, as *princes have power with God and with men*? How then have you prevailed, and have been manifested as Israelites? National Israel as we have seen thus prevailed in an external sense and obtained the name Israel through and in their immediate head Jacob, Have we not a Head, a Jacob through whom as Israelites we have power with God and with men? Jacob was so named from the circumstance of his hand's taking hold of Esau's heel. Esau as from his names, Esau and Edom, as well as from his being the first born and being disappointed of the blessing was evidently typical of national Israel as manifested under the Sinai covenant. Had, not Christ hold of the heel of national Israel, in all the manifestation or birth of that people from the promise to Abraham to give him a seed on through the giving of the law with all its ceremonies and forms? that is, Was not all, designed to prefigure the coming of the Messiah, and to introduce him to the view of faith as well as to prepare the way for his manifestation in the flesh? Thus we see his hand hold of Esau's heel in the declaration to Abraham, "And in thy seed shall all the nations of the earth be blessed," as well as in his being the substance of all the sacrifices of the law. Again Jacob was distinguished as the *elect* of God. See Rom. ix. 10, 13. So Christ is declared as the *elect* of God. See Isa. xii. 1, and lxxv. 9. But the posterity of Jacob were elected in him to be participants in the blessing of Isaac, and that whilst Jacob was yet in the womb, and therefore it must be as they existed in him, and hence it was said to Rebekah. "Two manner of people shall be separated from thy bowels" which could only immediately have taken place in the birth of Esau and Jacob. Gen. xxv, 23. So the children of God are said to have been *chosen in Christ before the foundation of the world*. See Eph. i. 4, If before the

foundation of the world, of course when he only, as their life existed in God, before sin existed and therefore before he could be manifested or declared in the world. And if then chosen *in him*, it must have been, that according to the type, they were chosen in his election, and must have existed in him and were as a distinct *manner of people* in time to proceed from him. Brethren, is it not in Christ and in him only, that you find your Israel, your *power with God and with men*? Is it not alone through his atonement, and intercession that you have confidence to approach God with your supplications, and hope for acceptance with him? Is it not *Christ in you the hope of glory*. *Christ living in you* (Col. i. 27, Gal. ii. 20) that gives you the victory over the old man and over the allurements and opposition of men? Or is it from some new strength that you have obtained of your own? In other words, Is that *faith which is the victory* &c. a faith of your own, or is it not the *faith of the Son of God*? See Gal. ii 16, 20.—*Happy indeed art thou, O, Israel*; thy life being one with the Son of God, 1 John v 12. Christ being thy life, thy salvation and righteousness, no curse can now reach thee, nor any *plague come nigh thy dwelling* in a spiritual sense, the blessing of God rests upon thy head and therefore upon thee his body and upon each member thereof. Thy very afflictions are blessing, and not in disguise neither, but often seen openly as such.—

"Who is like thee, O, people saved by the Lord?" Truly in all times, the spiritual Israel the members and body of Christ, have been singular, a different manner of people from others, in their salvation. Saved by the LORD, by Jehovah as it is in the original.—As he is, as his name signifies, self-existent, he is all that he is, absolutely of himself, therefore in the manifestation of himself in his power, in his grace, or in his holiness, or in his love and mercy, he cannot be controled, influenced nor helped by any other, nor governed in the manifestations of any of his attributes but by his own purpose and his purpose, and design, must be like himself eternal. Hence his people in being brought to know his salvation, are brought off from every idea of conditions.—Their repentance instead of being viewed by them as a condition, is in itself a turning with loathing from every doing and exercise, yea from their whole Adamic nature, with all its works and faculties, as being depraved and rendering them unworthy of the favor of God. Instead of viewing their faith as a means of their salvation it gives them to see their salvation as already complete in Christ Jesus, that he is that salvation, (Isa. lxii 11) so that we might as well talk of faith's being the means of Christ's existence, as of its being the means of salvation. As we are saved by, Jehovah. Christ must be, and is Jehovah, existing of himself, and not of another. If the life which is the *light of men, was in him in the beginning*, he was still the Word and the *Word was God*. If he is the only begotten Son, *he is in the bosom of the Father*, he and the Father are one, Jno. i. 18. & x. 30. Hence the life of believers is hid with Christ in God. If *Christ is in his people, the hope of glory, liveth in them*, (Col. i. 27, Gal. ii. 20) God even the Father is in them there, "I in them and thou in me." John xvii 23. If that as the Mediator, he might make that offering to law and Justice which was required for the redemption of his people, he partook with them of *flesh and blood*, he was still, *God manifest in the flesh*. Contemplate the salvation of Israel as you may as completed in Christ or as existing experimentally in the

believer, his hope of glory, it is by the LORD; it was his purpose, it is all his work, all that was necessary for accomplishing it, he provided in himself, and communicates it with himself as the life, to his people, as his body. Hence the *church* of which he is *Head is the fulness of him that filleth all in all*. Eph. i, 22, 23.—Who then is like thee, O, people? Who is there of all the shades of religion in the world that do not manifest their opposition to thy salvation? "The shield of thy help." That is, Jehovah is the shield &c. Israel by his relation to Adam was ruined, condemned and helpless. But God laid help upon one that is mighty, exalted one chosen out of the people. Psa. lxxxix, 19.—By David in this connection, we are evidently to understand the antitype of David, he who was David's Lord and Son, Jesus Christ as we have showed is mighty as the Jehovah, and he is called the Mighty God, Isa. ix 6. Help was laid on him, in that he was appointed the Surety of the better testament, a Mediator between God and men, and the High Priest of our profession. Israelites are made to know by experience that all their help must come from him, that as he said to his disciples "Without me ye can do nothing;" (John xv, 5) and that, they can do all things through Christ which strengthen them, Phil. vi 13.—And Christ says, "Because I live, ye shall live also."

A shield is an armor of defence. Christ as the helper of his people was assaulted with the wrath of the law, it met him at his birth and persued him to his tomb. He was assaulted by all the rage of Satan. Nothing short of the Godhead could have sustained him under the assaults and enabled him to triumph over them, and to bring his body the church out with him *unharmd* from the contest. The help itself, the salvation of Israel is assaulted by many enemies, external and internal but Jehovah shields it. "He that keepeth Israel, &c. Psa. cxxii. 4, 5. And who is the sword of thy excellency." The word here rendered excellency, signifies exalted, or exaltation. In the passage already quoted, Psa. lxxxix 19 where David is spoken of as the type of Christ, it is written, "I have exalted one chosen out of the people." David was chosen from among his brethren and exalted to the throne of Israel. So Christ is manifested as one with his brethren. Thus it is written, "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." Heb. ii 11. And thus Christ said to Mary, "Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." John xx 17. Here he fully acknowledgeth a brotherhood with his disciples, as having with them one common Father, and one God. Not only this but it is also written that "Forasmuch as the children are, partakers of flesh and blood, he also himself likewise took part of the same, that through death, &c." Heb. ii 14. In the foregoing verses he had both acknowledged them as brethren and as children, and thus claims a father and a brother's right to redeem them. And that the law might recognize his right to redeem, and accept of satisfaction at his hands, he came into the law place of the children by taking part of the flesh and blood of which they partook and in which they had sinned. He thus humbled himself to come under the law, both as God, (Phil. ii 6. 7.) and as the Son. Hence it is written "Though he were a Son yet learned he obedience by the things which he suffered." Heb. v. 9. His humiliation thus was the ground of his exalta-

tion as spoken of in the text above quoted from Psa. lxxxix. See Eph. iv, 9,—10, and Phil. v, 6—10. As the condemnation of Christ to death lawfully, could only be by his standing in that relation to his people as their life by which the law could hold him as one with them and their sins as the sins of his body and members, and hence could inflict the penalty on him. If their sins were not thus considered as his, how could David when speaking of Christ in the Psa. xl. represent him in verse 13, as saying "Mine iniquities have taken hold upon me, so that I am not able to look up, they are more than the hairs of my head, &c." Again in Psa. lxxix. in which Christ is also particularly spoken of, represent him as saying verse 5. "O God thou knowest my foolishness; and my sins are not hid from thee." Christ individually had no sin.

If then Christ is so one with his people, he the life and head, and they the body and members in particular, (1 Cor. xii. 12—27) that their sins were his, did not Paul rightly say "I am crucified with Christ?" Gal. ii 20. If crucified together, were they not raised up together? Hear what Paul testifies "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 ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. ii. 4—6. Notice that this quickening this raising &c., is not only together with Christ, but it is *in Christ Jesus*, it must therefore have been in his being quickened, in his being raised; and therefore as one with him. And who is it that has the presumption to call in question a truth so divinely testified to by an inspired Apostle? In the exaltation or excellency of Israel. The Lord is the sword of this excellency. By this sword, by the power of his self-existent Godhead, Christ cut his way through the curse of the law, through death and the grave to the exaltation of his people. This sword was stronger than the flaming sword placed at the east of Eden. Jesus by his death vanquished that. The religion of Christ is a living and experimental religion: it is not to be supposed that Christ as the head and life of his people hath ascended to glory with the purpose of leaving his body or a single member of his body behind, *The head cannot say to the feet I have no need of you*. 1 Cor. xii 21. As every member of a body is quickened by the same life which animates the head, so every member of Christ's body must be quickened with that life which animates him as the head, "If any man have not the spirit of Christ he is none of his," and they must be born of the seed of Abraham, of Israel, or they are not Israelites. Again the saints must be kept and their bodies raised spiritual bodies before they can participate individually in the glory, the exaltation of Christ. But when we consider that Jehovah himself is the sword by which this excellency, this high exaltation is achieved, who can doubt its accomplishment, whatever obstacles we see in the way, whether within us or without?

Brethren, this is the salvation in which we believe, and to which we would bear our testimony. It meets with opposition and false representations even from some who once professedly walked in fellowship with us.

But we rejoice to know and to testify that this is the God we worship, the Savior we adore, the Mediator in whom we trust.—Even him of whom John testifies that, "This is the true God and the eternal life."—1 John v. 20. Therefore though reviled

and reproached, we would rejoice in the consolations of our trust.

Our meeting which is drawing to a close has been truly refreshing and comforting to us, we have been highly grateful at receiving a goodly number of corresponding messengers from our sister associations, ministers and other brethren. The preaching that we have had has been of Christ and his salvation and in opposition to all the attempts of men to save themselves; so that we have been made to think the language of Moses to Israel applies to us. "Happy art thou O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help and the sword of thine excellency?"

To our sister Associations we would say, we desire a continuance of your correspondence by minutes and messengers. Our next association will be held by appointment, the Lord willing, with the church at Mt. Pleasant Fairfax Co. Va. on Thursday before 2. Lord's day in August 1853.

S. TROTT. Moderator.

EDITORIAL.

MIDDLETOWN, AUGUST 15, 1852.

REVISION OF THE SCRIPTURES.

Our readers are generally aware that the New School Baptists have long been agitating the question of expediency or in expediency of revising the present version of our Scriptures. Divisions, animosities, debates, quarrels, excommunications and recriminations in ample abundance have marked their discussions thus far upon the subject. Their old Bible Society has been divided and a new one organized, those remaining with the Old, protesting against the expediency of a revision, and those of the new protesting against the plans and policy of the old society. Each in turn hurling the most unamiable epithets against the leading men and measures of the other party. Feeling but little interest in this heated controversy, and regarding it as a sort of family-jar among the Pilates and Herods who are always ready to unite their hands in opposition to Christ, his cause, his doctrine and his people; we have hitherto watched their movements in silence. Now do we even now feel quite sure that the few suggestions which we design to make will be very kindly received by either party— However others may view the subject, to us it clearly appears that the new school Baptists and a very large portion if not all the self-styled "Truly Evangelical" religious denominations of the present age stand greatly in need of a new version of the scriptures, for a number of reasons which we could give, and reasons too which we think must commend themselves to all the parties involved in the revision controversy. Of the many which we could urge if we were a New School Baptist, we trust they will bear with us while we name the following, viz.

They have labored long and hard to establish creeds and theories of divinity, institutions, plans, schemes and devices for accumulating funds, manufacturing preachers, employing, and paying missionaries, constructing suitable machinery &c. for converting the heathen and for evangelizing the world, for which the present version of the scriptures afford them no shadow of authority, and for the want of such authority they have long suffered great mortification whenever called on to declare "Who hath required these things at their hands?" With all their subterfuges, tricks, and legerdemain within the compass of their ingenuity have not as yet been able to supply

the lack of plain, positive clear and emphatic bible authority, who can be so stupid as not to perceive that they have as good and valid a right to so revise the scriptures as to force them to yield assent to their plans, or, if need be, to make new bibles outright, as they have to reject the truth of God and the ministers of Christ, and supply instead thereof, the traditions of men and the graduates of their own school? Is it not apparent to all that the New School Baptists have suffered the most painful and humiliating inconvenience for want of such scriptures as cannot be found in the old bible; especially when their most profound and classic diviners, when challenged even by the most unlearned servants of Christ to bring forward from the scriptures a "Thus saith the Lord," for any of the doctrine or practices wherein they differ from the Old apostolic Baptists, which they could not?

Under the reasonable conviction therefore that if they have a right to teach for doctrines the commandments of men; if they have a right to use their own mouths and say "The Lord saith," when albeit the Lord hath not spoken by them, that they have the same right to alter, revise, amend and improve the old and new Testaments, we suggest to the consideration of the president, directors and Co. of the New Society the following amendments.

To strike out, as our legislatures would say, "all after the enacting clause." Or, in other words, all after the title page, and let the blank be filled up with something more modern and better adapted to exigencies of the times, and wishes of the people.

Perhaps it may be thought advisable to appoint a committee of wise and learned men, let them all be of the new fashioned Bloomer Religion, to write out just such a bible as will in their judgment best subserve the designs and interests of modern priestcraft, and let a solemn convocation of all who are not satisfied with the old scriptures be called together to hear their report; and let all the people thus assembled gravely resolve that the bible thus reported, is, and hereby shall forever be, the revised, corrected, improved and simon-pure bible of the present, and of all succeeding ages. And let the Legislatures of states and nations be invoked to compel every man to adopt the new bible and cause to be put to death every one one who shall refuse to so adopt it.

And to the committee who may be thus appointed we will farther suggest. First that the Greek word *Baptizo*, with all its derivatives shall be thus simplified and modernized, That any person, infant or adult, bond or free, who will adopt the creed to be authorized by the new bible, shall be a proper subject of baptism, provided that he or she be willing to give freely and liberally of their worldly substance to sustain the various benevolent societies which are to be authorized by the new bible. That any educated young or old man, of approved talents, who having ability to facinate and charm an audience of graceless hypocrites, after receiving ordination &c. in due form, shall be a proper administrator of the ordinance. The mode shall be immersion in water, and administered thus—The administrator shall wear "Baptismal pants," made of India Rubber perfectly water proof—The subjects also to wear garments of such material as shall keep them perfectly dry.—A tub or cistern shall be provided in the basement of the Meeting House—A furnace with pipes to warm the water in the tub. The administrator shall lead the candidate down into the tub and immerse him into warm water, whereupon

he shall receive the hand of fellowship as a member of the community into whose communion he is so immersed.

In making a new bible, or improving and modernizing the old version, opportunity will be secured for supplying precepts and examples for Bible, Tract, and Mission Societies. Sabbath and Theological Schools, Baptist State Conventions and Maine Liquor laws, authorities which are, with the old bible in our hands, painfully destitute. We suggest that the Mission cause would be greatly promoted by providing a bible that shall contain instructions and authority for the organization of all the before mentioned church and world Societies, the manner of installing presidents, directors, and all other dignitaries, their salaries, titles, and powers; also the appointment of subalterns, directions for collecting and disbursing funds, authority for petitioning legislatures for chartered rights and special privileges. It may also subserve the popular cause, if some authority should be provided for religious Fairs, Tea Parties, Pick-nicks, Religious gambling for raising money for religious purposes.

We hardly need suggest the amendment of the scriptures in regard to doctrine. As no part or portion of the old bible affords any countenance to any of the doctrines or traditions of the present age, the new translators will at once see the necessity of making their version teach salvation by works, money, and means. It will be important to establish free-agency, free-will, &c. and let everything except the consciences and purses of the people be free.

We shall make no change for these suggestions, and if the board of directors desire it, we will hereafter supply such farther hints as may be required.

REMARKS ON BROTHER DODD'S LETTER:—

We are gratified to find that the difference between brother Dodd and ourself is not so great as we had supposed, and we are pleased with the general spirit and tone of his letter.

We admit that disciples of Jesus did baptize in the primitive age of the church, but we cannot see that it follows, that all his disciples baptized; or that because his disciples preached the gospel, all disciples were preachers. All who denied themselves took up their cross and followed him; were his disciples whether they preached the word or not.—their character as disciples was formed by their doing whatsoever he commanded them. Hence, if he commanded them to preach and baptize, their obedience established their discipleship. A disciple being a pupil, a learner, shows that each subject of Christ's government was to learn of him concerning the place he should occupy in the mystical body, and what particular gift he was to exercise for the common edification of the whole body. He hath set the members and distributed the gifts in the church, as hath pleased him, evidently making a difference, as the eye, the ear, the hand and the foot &c. So far as we can learn the work of preaching and baptizing belonged to the same calling. Admitting that the whole church was scattered by the persecution at Jerusalem, and that the scattered went every where preaching and even baptizing, is it not evident that the church scattered, as well as the church collected preached the word through the same gifts?

On the subject of associations, there is very little difference between us. The Old School Baptist churches in these parts, send no delegates, either to associations or elsewhere,

as they have no power of any kind to delegate away. Messengers are sent for the purpose of bearing letters of correspondence, and to aid in such deliberations of the association when convened, as may be required in conducting a more general correspondence with the saints scattered abroad; but our messengers are vested with no authority to make laws or creeds or to interfere with the independence of the churches. By-laws or written rules of decorum, are used by some associations, but we have none in the Warwick association, and where they are held the object of them, so far as we are able to judge is rather to prevent the members of associations from assuming rights which do not belong to them than to signify power possessed by them as bodies.

Circular and other letters of christian correspondence which are sent out by our associations, do not purport to be a perfect transcript of the views of all connected with our associations, neither are they clothed with any more power to bind the consciences of the saints, than the circulars of individuals.—So far as the sentiments in them contained are sustained by the scripture they have authority in them but no farther. They are intended however to indicate the views of a majority at least of the association by which they are published.

AN OLD GERMAN FATHER'S SYSTEM IN GIVING.—His rule is to give one-tenth of his income. Ten dollars acknowledged in the December Messenger, from W. E., Philadelphia, for the heathen, was from him, and another donation is now received.

"Accept the enclosed mite," a quarter eagle, "from one who owes much of his eternal interest to a part of a tract he found in the street, on infidelity.

Your servant in Christ,

"A TRAVELLER."

CHARLESTOWN, S. C., May 11, 1852.

THE FIRST GOLD DOLLAR.—An anonymous young friend in Norway, Maine, having received a gold dollar, remembered the notice he saw a year ago, of a boy who sent his first gold dollar, to a benevolent society, and transmitted it to the Tract Society; adding the wish, that "thousands of young men and boys may send their first dollar to aid in the glorious work of redeeming a fallen world."

REMARKS. The above specimens of the popular delusion of this nineteenth century are copied, in the order in which we have placed them, from the "American Messenger," a monthly paper published by the American Tract society. It must be regarded as a fair expression of the religious sentiment of all those self styled "Truly Evangelical denominations" embodied in the Am. Tract Society. The spirit of these items, like those of the three frogs, which John saw, Rev. xvi. 13, are the same. Gain rather than godliness, is the paramount desire of the institution.

The commendation of the German Farmer's gullibility, shows the strong attachment still retained by modern anti-christ for the old tithing system of the preceding century, and the readiness of the managers of this mammoth institution, to re-enact those oppressive laws for taxing the citizens of our country for the support of priest-craft, from which our country has so recently been emancipated by the patriotism and blood of our fathers.

The acknowledgment of "A Traveller," that he owes much of his eternal interest to a part of a tract, exposes the most heathenish ignorance, on his part, of the way of Salvation through Jesus Christ. If much of his eternal interest is due to part of a tract, we may infer that the balance of his interest is due to the other part of the same

tract, for he cannot be justly indebted to more than one Savior for his Eternal Interest. If he were born and taught of God, he would know and confess that Christ is God, and beside him there is no Savior, and that his glory he will not give to a Tract Society, nor his praise to Tracts.

The First Gold Dollar, is one of the thousand gilded allurements held out by the society to deceive and beguile the simple, the superstitious and the credulous. It is evidently designed to make the impression on the public mind, that as God commanded Israel under a ceremonial dispensation, to offer the first fruits to the Lord, and approved of their obedience in doing so, that he is now equally well pleased when men and women, and children give their money to the two daughters of the horseleech, to build up the anti-christians of the present day.

Those golden dollars are represented as aiding in the work of redeeming a fallen world, hence they are estimated by the American Tract Society as of equal value with the blood of the immaculate Lamb of God. The Church of Christ was not redeemed with such corruptible things as silver or gold, but with the precious blood of Christ. So we are expressly informed 1 Peter i. 18, 19 Nor was any golden dollars required to aid the Son of God in the redemption of his people. He performed the work alone. His own arm brought salvation to him, his stripes healed all his members, and all his redeemed shall come to Zion with songs and everlasting joy.

The Roman Catholics have undertaken to redeem a portion of the fallen world from purgatory, with money, and her protestant daughters have got one step in advance of their harlot mother, and offer to save the fallen world from going to purgatory by the aid of gold dollars. If the Catholics are wrong, can protestants be right?

Excursion.—This afternoon the steamer Lancaster will leave this city for Annapolis having been chartered by the "First Baptist Library Association," a company of young gentlemen who have formed themselves in an association for the diffusion of Biblical and other Theological information. The object of the excursion is a worthy one and we hope they may have a pleasant time. The boat will leave her wharf at half past one o'clock. Go all ye lover seekers of fun.

Baltimore Time, of Aug, 3,

REMARKS:—It may be a question with the uninitiated how the "diffusion of Biblical and other Theological information" can be promoted by Pleasure excursions adapted to the taste of the "lover seekers of fun," but to those posted up in the *modus operandi* of modern benevolence the trick commends itself as worthy of the most shrewd penny catchers of our age. The Steam Boat may be chartered for a religious purpose at a moderate expense and by the aid of the public press suborned by priestcraft, the *lover seekers of fun* are apprised of the frolic and tickets are sold at an exorbitant price and from the amount of patronage, a large profit is made by the operation. The association, of Biblical and other Theological information vendors, have an excellent apology for mingling in the dissipation of the spree with the "lover seekers of fun," on the ground that the "end is said to sanctify the means," the same as in religious fairs, pious raffling, Orthodox Oyster Stews, Sanctified Cotillon Parties and benevolent Balls. The professedly pious projectors of the game can participate the fun and then pocket the profits, and at the same time exemplify the Biblical and Theological position assumed by Paul, that there are those who believe that "gain is godliness."

The Lexington Association: will meet with the church in Broome Schoharie county N. Y on Wednesday the first day of September next. At 10 o'clock A. M.
This notice would have appeared sooner if we had not thought it was in the list of associational appointments.

MISCELLANY.

—A letter from Lake Superior says that a wooden skid was lately found twenty feet below the surface, upon which was resting a mass of copper weighing more than five tons! Two copper tools and several hammers of stone, together with coal and ashes of wood were lying around it, as fresh to all appearance as though they had been made last year, and yet there was six feet of vegetable soil above them, surmounted by a tree which, on being cut, proved to be at least five hundred years old.

—One of the steamboats that runs from Portland to the Penobscot advertises, in a morning paper, that the boat will leave on Friday, "to go as far as the ice will permit!" A Northern railroad still advertises its "Arrangement." People who desire a cool retreat during the prevalence of intense heat, should take one of these routes.—*Boston Transcript.*

OBITUARY.

North Berwick, Me, August 3, 1852.

BROTHER BEEBE:—It becomes my painful duty to inform you that the monster Death, the king of terrors, has again been among us.

Sister MARY ANN WEYMOUTH, a member of the church in this place, breathed her last on Friday the 30th day of July, last, aged 21 years, 5 months and 14 days. She was a sister of Joseph Weymouth, whose death was noticed in the Signs, a short time since, and a daughter of brother Daniel, and sister Ruthey Weymouth. She was sick of Typhoid fever about 15 days. She entertained a hope in Christ about five years ago and united with the New School Baptists; but she discovered that she was not at home; and about two years ago she united with the Old School Church of North Berwick, and has ever since manifested a great interest in the Old School Baptist cause. While sick I think she was the most reconciled to God, of any person I ever visited. She told me, that when she was first confined, her soul was in great distress for a short time; but the Lord removed the burden and it was very affecting to hear her tell of the goodness and power of God. O, said she, It is not for any thing good that I have done; but it is all of grace. She retained her reason, until about three days before she died, but only at intervals afterwards.

Brother Weymouth's family have been greatly afflicted. Shortly after Joseph died, sister Ruthey, and her eldest son's wife and her, two only daughters were all taken sick, with the same fever, Mary Ann was the last of them that was taken down. Sister R. Weymouth and her son's wife have barely recovered sufficiently to be able to follow Mary to her grave, the other daughter still remains very ill and on the day before Mary was buried, William, the eldest son, was confined to his bed with the same fever.

I should think that more than three hundred persons attended when Mary was buried. I tried to preach on the occasion from Psa. xi. vi. 10, "Be still and know that I am God." May the Lord sustain and comfort the afflicted family, and friends.

Yours, WILLIAM QUINT, JR.

PLEASE also notice the death of M^r. MOSES S. RANDALL, son of brother Hanson Randall, who departed this life on Saturday, July 31, aged about 29 years. He had never made an open profession of religion; but from what he told his parents they have a hope that he has gone to be with Jesus which is far better.

Springfield Pa, August 1, 1852.

BROTHER BEEBE:—It has become my painful duty, by request of the bereaved family, to prepare this notice of the death of our brother HUGH MADDEN ESQ. He was born in Lancaster county Pa. January 31, 1779, and departed this life May, 20, 1852, aged 73 years, 3 months and 20 days.—He has left a widow and five children, with many friends and relatives to mourn their loss.

His widow, our sister Madden, has been for several years deprived of her natural eyesight, but she gives good evidence that the eyes of her understanding, in regard to spiritual things have been divinely enlightened.
Brother Madden sustained his reputation in

all the relations of life, as a husband, he was kind and devoted; as a father affectionate and judicious, as a member of the church of Christ he was highly esteemed, as an orderly sound, and faithful brother. As a citizen his character stood high, for virtue intelligence, and integrity. In 1822, with the consent of his neighbors he was appointed Justice of the peace by the Governor which office he filled with much credit to himself and satisfaction to all persons concerned.

His peace loving disposition led him often to compromise difficulties between neighbors, which were brought before him as a magistrate for legal adjustment, and often has he proposed to remit all costs due to him, if the parties would settle their differences themselves. His decisions were seldom appealed from as they were uniformly impartial and just. It is believed that his course saved the township, more trouble and expense than had been by all who had ever preceded him in office in that town. He held the office 28 years, and until 1850, when his age and infirmities, led him to request a release from its duties.

He was called by grace, at an early period of his life. In 1820, he was baptized an profession of his faith, by Elder Obitt, a traveling minister, there being at that time no organized church, or resident preacher in that vicinity. Shortly Eld. Davis came into the neighborhood, and preached, and baptized such as brought fruit, meet for repentance, and finally a church was there raised up and our brother united with it and continued a worthy member of it to the time of his death, which was more than 30 years.

JOSEPH FURR.

Brother Furr, and the family of the deceased will excuse us for condensing this notice as we have not room in this number to insert it at full length as first written. Our Correspondence having become very extensive, embracing all the States and Territories of our country we have many obituary notices, which we cheerfully do, but in order to do so, they must necessarily be comprised in as short a space as possible [Ed].

Deerfield, O, August 8, 1852.

BROTHER BEEBE:—I have to announce the death of our brother JOHN TORBERT, who died on the 8th day of March, 1852, aged 80 years and 21 days. He was formerly a member of the Ebenezer Church, in the Kotocton Association, in Virginia; he removed to Ohio about sixteen years ago, and united with the Mt. Olive church, in Morgan county, Ohio. He was a worthy member of the Old School Baptist communion, I was intimately acquainted with him all the time he lived in this state, It may well be said of him that he was a lover of the truth. He was sorely afflicted with rheumatism for many years but he bore his afflictions with patience and christian fortitude. He often expressed his desire to be released from his earthly tenement that he might be "with Christ, which is far better."

SAMUEL MOODY.

Chambers Co., Ala., June 22, 1852.

BROTHER BEEBE:—At the request of sister Wilkerson, I send you for publication the following obituary notice of the death of her beloved husband, brother JEPHTHA WILKERSON, which you will please insert in the "Southern Baptist Messenger." He departed this life on the 15th of June 1852, aged 60 years, 4 months, and 21 days.

Brother Wilkerson united with the church at Providence, Jasper Co., Ga., and was baptized by Elder David Montgomery on the fourth Sunday in October, 1852, and was ordained as a Deacon of the same church on Friday before the fourth Sunday in June, 1827, and continued to officiate in that office up to his death. He was married to sister Ann W. Wilkerson, daughter of Elder David Montgomery, on the 27th of February, 1827, by Elder Mesheck Lowery.

Brother and sister Wilkerson had been to meeting on the first Sunday in June, inst., and on their return home, their mule ran away with the buggy and threw them both out breaking brother Wilkerson's collar bone and several of his ribs, and otherwise bruising him very much. He suffered greatly from the wounds received, but counted them all as nothing to be with Christ. He was heard

to say, during his sufferings, "Who would fear to die?" and other like expressions, showing his entire confidence and faith in Christ. At about a quarter past 10 o'clock on Thursday morning, the 15th of June, he breathed his last, and his spirit wended its way to that building of God, that a house not made with hands, eternal in the heavens, where the wicked cease from troubling, and the weary are at rest.

In the death of brother Wilkerson the church has lost one of the most useful exemplary and pious members—the wife one of the kindest and devoted of husbands, and the children a tender and affectionate father, and the community one of its best citizens all of which is abundantly manifested from the many evidences afforded by his brethren and friends during his sickness, who did all that could be done to alleviate his sufferings, as also, from the close attention and great interest manifested by his attending physicians, Doctors Bacon and Ferrell.

"When music sorrow weeps the past,
And mourns the present pain;
How sweet to think of peace at last,
And feel that death is gain."

JOHN C. TOWLES.

Jackson, Pa. August 6, 1852.

BROTHER BEEBE:—By request I send you the following obituary notice.

DIED, of consumption, in Gilson, Susquehanna county, Pa. July 15, Mrs. LUCY M. WASHBURN, wife of brother Washburn, aged 27 years and 13 days. Her membership was with the Presbyterians: for several years she had absented herself from them and attended the meetings of the Old School Baptists exclusively as long as her health would admit. In her last sickness which lasted about six months, she informed her husband and others that she had taken a great deal of satisfaction in attending the Old School meetings, and had often thought that it would be her greatest pleasure if she was worthy to be numbered one with them; and that she had shed many tears when she had passed waters which were sufficient and suitable for baptismal purposes. She had kept her feelings on the subject mainly to herself she being some what doubtful and timid. She had however come to the conclusion to offer herself to the church, as a candidate for baptism if she should ever recover her health.

She bore her sufferings with a good degree of patience and resignation, and seemed to enjoy the smiles of her Lord and Master, especially for three or four days before her death. Notwithstanding her former diffidence, her tongue was set at liberty and she conversed freely on the subject of religion, (for that was her theme,) with all who visited her. She manifested a desire to depart and be with Christ. She thought she had a view of him twice during her illness, and described how he appeared to her. We are informed by those who were with her more or less during the last three or four days of her pilgrimage on earth, that she was the happiest person they ever saw, and in this frame of mind she continued waiting for her Savior's welcome signal until her ransomed spirit leaped forth to embrace her God, and mingle with the glorified spirit in heaven.

She was an affectionate wife, an indulgent mother, and beloved and lamented by her neighbors. She has left a husband, and two children with a large circle of relatives and friends to mourn their loss; but we believe our loss is her gain.

May the Lord give brother Washburn and all the bereaved relatives and friends hearts of resignation, is the prayer of one of the most unworthy.

ARNOLD BOLCH.

DIED.—In this village, August 21, of inflammation of the brains, JANSON COLLINS, eldest son of Doct. H. Everett, aged 13 years and 5 1/2 months.

DEACON CHARLES HARDING HAS FINISHED HIS COURSE!

We stop the press to make the solemn announcement. He had been unwell but a few days of *diarrhea*, he died on Thursday morning August 26 at about 4 o'clock. The dispensation will be more fully noticed in our next number

Departed this life, at his residence in Monroe, Walton Co., Ga., on the 2d day of June, 1852, Elder THOMAS G. WOOD.

The subject of this notice was born near White Plains, Green Co., Ga., on the 5th of November, 1809. He united himself with the Baptist church in Monroe, the 10 day of September, 1831, and was baptized on the succeeding day by Eld. John Hillyer.

From that time until the day of his decease he consecrated the best energies of his life to the service of his Master, and was justly esteemed in this section of the State, as an ornament of his profession, and a fearless and able champion of the truth, as it is in Christ Jesus.

Brother Wood was eminently a useful man, social in his disposition, benevolent in his feelings, industrious and temperate in his habits, and his acts and impulses, he was recognized as one of our worthiest citizens.

A. FRIEND.

DIED. In New York city, on Saturday the 21st day of August, inst., of Inflammation in the head, after a short but severe illness, SARAH F. CONKLIN, Daughter of Daniel C. and Sarah J. Conklin, in the 4th year of her age.

Her remains were buried at New Vernon Sunday morning the 22 inst.

NOTICES.

PRINTING MINUTES.

Much difficulty has been experienced by many of our Old School Baptist Associations, in getting their Minutes properly printed.

The new Post office arrangements and reduction in the rates of postage on printed matter, will enable us, with the facilities we now possess, to print Minutes correctly and in a good style on our Power Press, and forward them post paid to the churches where they belong in any of the States, at as cheap a rate as they can be printed at their nearest Printing offices.

Those Associations who wish us to print their minutes will forward their copy and money post paid to us with directions as to how many copies they desire, and how they are to be divided, and to what churches, and post offices they wish them sent and we will print them immediately, and send them, post paid, as they shall direct.

The clerks of associations will please be particular, to write the names of persons, churches, and post offices in as plain a hand as possible.

In most cases where we print the Minutes we shall be able to publish the circulars with some accounts of the locality, condition, statistics, and time and place of their next meetings, which we cannot so well do unless we print the Minutes.

We are also prepared to execute any other kind of Job Printing, such as Books, Pamphlets, Circulars &c., at the cheapest rates, and without delay.

MARRIED.

At Broome, Schoharie county, N. Y. on Sunday August 8th, by Elder George W. Slater, Mr. CARR ACHELLIN of Rensselaerville, Albany county, to Miss RUTH C. WEST daughter of Lewis West Esq., of the former place.

A SURE CURE FOR THE TETOTAL MANIA, AND A QUIETUS FOR THE MAINE LIQUOR LAW.—A pamphlet bearing this title has just been issued by G. J. Beebe, Editor of the Banner of Liberty. It is a complete refutation of the modern doctrine of Total Abstinence and shows clearly the folly of all attempts to regulate the drinks of community by statute law.

Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to aid in extending our circulation, the publishers have arranged to apply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance.

TO NEW AGENTS AND SUBSCRIBERS,

Agents and subscribers who write to us on business should observe the following rules and thereby not only save us from great vexation and labor but also secure for themselves the direct object of their writing, viz.

1. All communications to us should come post paid, as prepaid letters are subject to but little over half the amount that is charged on unpaid letters.

2. In sending new subscribers write their names and post office, County and State, in a bold and plain hand, so that it can be read without difficulty.

3. In sending pay for old subscribers state the amount to be credited to each, and never fail to mention the post office to which their papers are sent.

4. In ordering the address of any subscriber to be changed, be particular to mention the name of the post office where they have been receiving as well as that to which they wish to have the paper addressed.

In ordering a paper stopped mention the name of the person and also the name of the post office to which the paper has been sent

Assurance Meetings.

Time, and place of holding the following Assurances, viz.

Greenville, O. On Friday before the 4th Sunday in August.

Muskingum O. Friday before the 4th Sunday in August.

Salem Ky. At Mt. Pleasant, Boone Co. Ky. the 4th Friday in August.

The Towaliga Primitive Baptist Association will meet with the Mount Gilead church, Upson Co., Ga., on Thursday before the first Sunday in September next.

Lebanon, Mt. Gilead church, Hancock Co. Ia Friday before the 3d Sunday in August.

Licking, Ky. Sardis church, Boone Co., Ky. 2d Saturday in September.

Miami, O. Fairfield church, Butler county, O Friday before 2d Sunday in September.

Con's Creek, Bethel church, Johnson Co. Ia. Friday before the 1st Sunday in September.

Fi shing River, Mo., Big Shoal Creek church, Clay Co. Mo. 4th Saturday in September.

Tygart's Valley, Little Bethel church, Gladly Creek, Barbour Co., Va., on Friday before last Sunday in August.

Bullhatchie, Ala. Mount Zion Church, Franklin County, Alabama, eight miles south-east of Burlison Post-office.

The next session of the Yellow River Association is appointed to be held with the churches at Bald Rock, Newton Co., Ga., to commence on Saturday before the fourth Sunday in September next.

The Oconee Association is to meet with the church at Lystra, Madison Co., Ga., on Saturday before the second Sunday in October next.

The Ocmulgee, to meet with the Shoal Creek church, Newton Co., Ga., on Saturday before the second Sunday in September next.

The Uharly Association will meet with the church at Mount Gilead, Cass Co., Ga., on Saturday before the third Sunday in September next.

The New Hope Association, to meet with the Holley Spring church, Campbell Co., Ga., on Thursday before the second Sunday in September next.

The Primitive Ebenezer Association will meet with the Rutherford's church, Washington Co Ga., commencing on Thursday before the fourth Sunday in September next.

The Springfield Association will meet with Holly Spring church, Richmond Co., Ga., on Friday before the third Sunday in September next.

The Lower Canoochee Association will meet with the Gum Branch church, Liberty Co., Ga., on Saturday before the second Sunday in October next.

The Upatoi Association will meet with the New Hope church, Macon Co., Ga., on Saturday before the third Sunday in September next.

The Kehulkee Association, will meet by appointment with the church at Conoho, Martin county, N. C., on Saturday before the first Sunday in October 1852 at 11 o'clock A. M.

RECEIPTS.

Table with columns for Name, Amount, and Total. Includes entries for New York, Mass, Penn, Ohio, E Harding, Ia, Ferguson, Ill, Mo, Mich, Mr Capt A Eastland, Ky, Ga, Va, and Iowa.

Total, \$ 83,50

LETTERS RECEIVED

S L Pruett J R Stoughton I Tompkins Susan P Ferguson Eld J Edmondson Mary A Weymouth Eld J Furr Eld Wm A Thompson R Brett Esq Eld Wm Dodd H Parson Eld A Buckles Wm Dewell Mrs Mary Burns E Roberts P M Eld S Trask D J Yager Wm L Benedict R H Wallis P M Wm D Engle Capt A Eastland Jas Moody Paul L H Walker Eld A Bolch J H Day P M Eld C B Has sell Wm L Beebe Mrs Susan A Johnson Mrs S A T Lyman S E Harding D H Brown D H Sullivan J Hughes J W Blair Eld L A Hall L Fry Elizabeth Young Eld S Williams J Wilson J Mickle W P Cole P M Eld R Jones N C Daniel Mary Bull Eld G M Thompson

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE.

To whom all communications must be addressed post paid.

TERMS.—\$1,50 per annum: or, if paid in advance \$1; \$5 paid in advance, will secure six copies for one year. All moneys remitted to the editor by mail will be at our risk.

LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us, all money due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

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WISCONSIN. Elders—D. Wilcox, Titus Bishop.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1852.

NO 17

POETRY.

CHOSEN IN THE FURNACE.

Sons of God, in tribulation,
Let your eyes the Savior view,
He's the Rock of our salvation,
He was tried and tempted too
All to succour,
Ev'ry tempted, burdend son.
'Tis, if need be, he reproves us,
Lest we settle on our lees;
Yet he in the furnace loves us,
'Tis expres'd in words like these:
"I am with thee,
Israel, passing through the fire."
To his church, his joy and treasure,
Ev'ry trial works for good;
They are dealt in weight and measure
Yet how little understood;
Not in anger,
But from his dear cov'nant love.
With afflictions he may scourge us,
Send a cross for ev'ry day;
Blast our gourds, but not to purge us
From our sins, as some would say;
They were number'd
On the scape-goat's head of old.
If to-day he deigns to bless us
With a sense of pardon'd sin,
Perhaps to-morrow he'll distress us,
Make us feel the plague within;
All to make us
Sick of self, and fond of him.

EVERLASTING LOVE.

BENEATH the sacred throne of God
I saw a river rise,
The streams were peace and pard'ning blood
Descending from the skies.
Angelic minds cannot explore
This deep, unfathom'd sea;
'Tis void of bottom, brim, or shore
And lost in Deity.
I stood amaz'd, and wonder'd when,
Or why this ocean rise,
That waits salvation down to men,
His traitors and his foes.
That sacred flood, from Jesus' veins,
Was free to take away
A Mary's or Manasseh's stains,
Or sins more vile than they
Free to the sinner, dead to God,
Who sought the road to hell;
That trampled on a Savior's blood
And on his buckler fell.
Triumphant grace, and man's free will,
Shall not divide the throne;
For man's a fallen sinner still,
And Christ shall reign alone.

PRAISING GOD.

To him, to him whose love hath wrought;
More than I ever ask'd or thought;
To him my powers aspire to raise,
A grateful song of humble praise.
My Savior sought me from above,
When destitute of race and love,
And rushing blindfold down to hell,
He saw—and caught me, as I fell.
And now to him be glory given,
Who taught my feet the road to heav'n;
To him be praise through endless day,
Who guides and keeps me in the way.
Praise him, ye angels, round the throne,
Whose blood did for my sins atone;
He is your glory and your boast,—
Praise Father, Son, and Holy Ghost.

CHRIST THE CORNER STONE.

Laid by Jehovah's mighty hands,
Zion's foundation firmly stands;
Raised upon Christ, the Corner Stone,
Secure as God's eternal throne.
See how the glorious fabric grows,
Framed of materiae that he chose;
Each stone prepared and fitly set,
The royal structure to complete!
Still shall this edifice arise,
Till all shall reach the lofty skies,
And joyful hosts shall praise above,
Jehovah's grace and Jesus' love.

COMMUNICATIONS.

Harrisburgh, Ia., August 20, 1852.

BROTHER BEEBE:—I am about to leave home for a three or four months' tour of preaching. Having traveled in this work through thirteen states of the Union, and being now sixty and four years of age, I think it very probable that this will close my long journey. I expect to travel on this circuit through Ohio, Kentucky, Tennessee, and North Carolina, and perhaps I may touch on some of the other states. Carolina is a state in which I have never been.— Why is it so, brother Beebe? We see many brethren, able in the ministry, who hardly ever get one hundred miles from home, and some who even seem to make preaching rather a matter of convenience. Many Sundays find them at home idle. All the week they seem to serve Cesar, but a sprinkle of rain, muddy roads, hot sunshine, cold winds or snow and frost is considered a sufficient plea or excuse for them to sit by their comfortable fireside and disappoint a whole congregation which has met on their appointment. If the Lord has called and qualified some of his public servants to this very convenient station, they are surely much favored above some of their fellow servants. I am sure there are others who are called or sent out to labor, and charged to be instant in season, and out of season; to warn, to rebuke and admonish, with all long suffering and doctrine. On these this charge is enjoined. "Let him that teacheth wait on his teaching; he that exhorteth, on exhortation, &c. I see no gift of the Holy Spirit bestowed on a prophet, apostle, evangelist, pastor, teacher, preacher, or exhorter, but what was designed for useful and constant exercise. It might not be amiss for some of your able correspondents to give us a letter on the duty of ministers, and others who hold various gifts of the spirit, in doing so, be particular in pointing out that convenient gift, and the convenient exercise of it, and all the little matters which amount to a sufficient excuse for this time serving gift.— Surely if there is no such kind of gift, some are occasionally preaching without any gift at all, or else they are very remiss in stirring up the gift that is in them. Could not brother Beebe or some one who has studied the uses of the divers gifts of the Spirit, do us the good service, to write such a communication;

My mind has been convinced for many years that the visible church of Christ is like a body with all of its several members, and all these different members have not the same office but each member has the gift suitable to qualify it for the office it is designed to fill in the body, and the exercise of all these divers members of the body in which they are set, are so useful to the whole body that no one member, however great, can say to another member, however small I have no need of thee. No member, on

the other hand, by comparing himself and his gift and office, as a member of the body with the greatest members or gifts or offices in the body, should be in the least discouraged at finding how very small and comparatively useless he may be, for it does not follow, because he is not an eye, or a mouth, or an ear, or some conspicuous member, that he is therefore not of the body. No, God hath bestowed abundant comeliness on some of the less conspicuous, and they are members of the body, and useful in the office God has assigned them in the body.

Having been long convinced of all this, I have believed it to be the duty of every member to seek for his proper place in the body, and then to be actively engaged in the office, or exercise of that member. Some may say, How shall I know my place, my gift, or the office I am to occupy in the church? The body knows the place for, and the gifts and usefulness of all its members.— The eye has the gift or qualification for seeing for the whole body, the ear for hearing &c. If these members should exchange offices, neither could perform the office of the other; nor could any other member perform the office of either of them, for they are all members in particular, and can therefore only be useful in their particular place, and office. Therefore, the church, whose members we all are, will soon find in what office each of its members have the gift to be useful to the body. If the church places a member in a place or office for which that member has no gift, the member, in obedience to the call of the church will manifest that he has, or that he has not the gifts for that place. Let all the members be subject to the body for her profiting, of which she alone can judge, and she should see that every member is in its proper place. In this responsible business, the church will need all her wisdom, faithfulness and prudence, and every member to be actively employed in his proper office as a member of the body.— The general church of Christ, the First Born, includes all the heirs in the Will of God the Father. In that will every spiritual gift is assigned to every respective member, to qualify each for the place each is destined to fill in the visible church of the First Born.— Hence the church on earth is but a visible development of the chosen body of Christ or the children of God, the brethren of Christ and heirs of his and their Father's will. As a testator, God appointed Christ, the First Born Son of the family, heir of all things, and all his members, as unborn brethren, were joint heirs with him. His office as Mediator, or executor of this will, was assigned him in that will, and in this world he visibly developed it. So their places and offices as assigned each of them in that will are also fulfilled, or developed in and by them. Hence, Paul was an apostle of Jesus Christ by, or according to the will of God. According to the provisions of that will the spirit gave the several gifts, as apostles, prophets, evangelists, pastors and teachers, helps in

government, discerners of spirits, tongues &c. These were all of them, in Christ Jesus, before the foundation of the world; but they are dealt out to us personally in time, by him who worketh effectually in every part, or member, giving to every man, a measure of the spirit, preparing it as a particular member, of the body, and all to result in the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ, till all the members are visibly brought to fill their places and offices, making a visible increase of the body, for the edification of itself in love, till we all come, and fill the fulness of the measure of the stature of the original spiritual body of Christ; the height, and width, with the number and size of every member will be even in him, no fractional differences. So the church on the earth, at the close of time, will be precisely, in size and number, offices and the distribution of gifts, what she was in Christ, as arranged in the will of God, before time began. The visible church, with all her members and gifts, is therefore a development of the same church in her invisible existence in Christ her Head and Life. In thinking about these gifts, and their development in the visible church, I have been deeply sensible of the awful responsibility of each member, individually and of the body collectively, in relation to the exercise of all the gifts. I have often said, O, Lord, teach me to know my place, and always to be in it, and enable me to fill it promptly, be it what it may. O, be the wise counsellor of thy church, and give her wisdom, to call every member to his proper work in the church.

When I see some men who, for years, have seemed to be useful, who have given some strong evidence of having a spiritual gift, and perhaps to such a degree as to become the pet of the churches, whose flattering applause has made them giddy on their summits, and when they have become so badly spoiled that they could be petted no longer, and when a desire for popularity has swallowed up every other consideration, then I see the church begin to mourn and her members look sad; fears crowd upon them, their peace is broken, and perhaps their pet has now got beyond their control. He knows too much to be advised. Perhaps he assumes to impugn the doctrine of the other ministers of the churches, and of the association; finding fault with all, and accusing many. Brother Beebe, when I see such things I sicken; I tremble; and I say, surely the church may err too. O Lord, make thy church wise, faithful and prudent, so that even a spoiled child may not involve her in confusion and disgrace. Let every member personally, and the whole church collectively, be on the watch. If preachers lead parties, produce factions, and disturb the tranquility of the body is not the church, in some degree, responsible for it? When he first began to depart, to find fault, to accuse, to defy the church, to change his course, to seek the applause of the world at the expense of his brethren; in a word

when he began to assume a dictatorial dominion over the long-established usages of the churches; to oppose the long approved ministers, and the long cherished truths which they preach, when associations, and their circulars, are impugned, and plain scripture doctrine flatly denied, and the churches still patronise such an one, are they not awfully accountable for the reproach and distress that must follow such a course of things? A little faithfulness in the start, a little admonition, by churches, might have nipped all this in the bud. But where this is omitted, and the spoiled child is flattered, sustained, indulged and encouraged until he secures a strong party which he has filled with deep prejudices against others, and in favor of himself, it is then too late for anything but division and distress. I do not say that such cases now exist; but I am an old man, and have seen such, and they may be again.

The White Water Association has just held her session, the harmony was perfect; in business all was unanimity. Fifteen ordained, and eight licenced preachers were present, and not one jarring sound or lisping tongue was among them.

As ever, yours truly,

WILSON THOMPSON.

Null's Mills, Ia. Aug. 24, 1852.

BROTHER BEEBE:—I have written twice within the last six months, and as I see no receipts of the letters or money, acknowledged, I fear they have both been miscarried, or, by the dishonesty of some Post Office agent, failed to reach you. One of them contained five dollars, to be equally divided between you and the publisher of the Banner of Liberty. It is matter of regret with me my dear brother, that you should loose your just due, especially as I am informed that you have lost the present year from two to three hundred dollars, which has been mailed to you, but never received, May the dishonesty of the mail department soon be pierced to the bottom.

I am gratified much with the tone and spirit of your paper. Brethren from all parts of our wide spread county (with but few exceptions) all speak the same things and appear to be of one mind, and where there are errors started in doctrine or order brother Beebe's discerning eye, and gentle but, close shaving pen, discovers and corrects the defects, by scripture words which are like apples of gold in pictures of silver. I have felt to thank God, for the wisdom and prudence he has bestowed on you and which is manifest in your editorial communications.—May the Lord increase your wisdom and understanding in the sublime mysteries of godliness, and perpetuate your usefulness in the household of his saints. Among the many excellent writers in the Signs, permit me to name brother T. P. Dudley, the reason why I mention him particularly, is because he has been charged with heresy, by some who ought to be his friends. O, that all who profess to be of us, could have a relish for the plain truth of the gospel. Paul once enquired of his brethren, "Am I therefore become your enemy because I tell you the truth?" It may be that brother Dudley's accusers have uttered these things, from momentary excitement, or from prejudice. I am confident at all events, that the dear old servant of Christ, has been misrepresented. Be that however as it may, the tree is known by its fruit. If any man who has been born and taught of the Spirit, will read the account, written by brother Dudley, of his

christian experience and call to the ministry, and say that they have failed to be convinced that it is of the Lord, they can say what I cannot. While I was reading his experience, my soul was drawn out in love and gratitude to God for his wonderful grace displayed in bringing him to see and feel his lost and helpless state, and to renounce his works, as any ground, either in whole or in part, of his acceptance with God, and which presented Christ to him, as the end of the law for righteousness, and enabled him by faith to lay hold of him as his Savior, as the Way, the Truth, and the Life.—If the same interrogation which was addressed to the saints by our Lord, should be applied to brother Dudley, "Will ye also go away?" (notwithstanding the saying of some that he has already gone away) I am confident he would, in the language of Peter, reply, To whom shall I go? Thou hast the words of eternal life.

In October last, he visited our part of the country and preached several times at Lick Creek, and once at Fayette, and was in company of several of our oldest and most gifted brethren in the ministry, among whom were Elders, Wilson Thompson, M. McQuay, J. F. Johnson, Daniel Conner, Daniel Roberson and Lot Southard, by all of whom he was recognized and fellowshiped as a sound and consistent Old School Baptist and if I ever heard the truth proclaimed by any man, I heard it from his mouth. On doctrine he was clear, and on experience he was sweet and heavenly. Let others call him what they may, to me he is one of the Lord's sweet preachers. As a christian, a minister of the gospel, a lover of the truth, and as a patriot who has exposed his life for the defence of his country, every christian, and every American citizen ought to love and respect him.

In closing I will renew my request, for your views, on 1 Cor. xiv. 22—25. Will you grant my petition and oblige your friend and brother.

GILBERT C. MILLSPAUGH.

North Berwick, Maine, June 28, 1852.

BROTHER BEEBE:—I send you the following letter which was written by Sister Nancy Clark, to her friends, giving an account of the state of her mind. If you will publish it in the "Signs of the Times," I think it will be read by our Harford friends and by many others with much interest.

WILLIAM QUINT JR.

DEAR COUSINS:—I feel inclined to write you in regard to the way I am getting along in my mind; it is in a poor discouraging way, especially of late. I seem to be in a cold and inactive state. My affections seem to be set on things of this world, more than on God, I can, in some degree discover that I have a proud deceitful heart, and I can discover something that looks like the spirit that the pharisees and hypocrites possessed. I find my nature just as prone to evil as the sparks to ascend upward, so that when I would do good evil is present; and how to perform that which is good I find not. I cannot command my thoughts, for sometimes when I try to meditate, my thoughts are like the fool's eyes wandering to the ends of the earth. At such times I think I am different from all others; I do not feel like a christian, nor do I seem to feel like one who cares for any of these things. But I am not greatly deceived I do desire to live the life of the righteous, but I fall far short of it. It is true I have a faint hope, or something that I call a hope, but at times I greatly fear that it is only the

hope of the hypocrite, for it seems as though I have the least grounds for a good hope of any one. And yet I cannot give it up so, if I have deceived myself and the church, I cannot help it. My desire is, and has been for a long time, that if I have been taking up with a false hope, the Lord may convince me of it. It sometimes seems that I might be convinced that it is a false hope; but still I cannot give it up. Whether it is good for any thing or not, I think that it is all that keeps me from despair. It seems like an anchor of my soul, sure and steadfast, when every other refuge fails, it holds on, and is that which bouys me up. And amidst all our trials and temptations, the christian's hope is based upon a sure foundation which the gates of hell cannot prevail against. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. Sometimes I fear that God knowes that I am none of his, and that I have no helper, if I were in possession of all that this world calls good or great, it would be but vanity and vexation of spirit. But if I can but know that Christ is my Savior, it is enough. Sometimes I feel to adopt the words of Watts.

"Far from the tents of joy and hope,
I sit and grieve alone."

But, amidst all difficulties and perplexities I have great cause for gratitude, for the many favors and blessings he is daily bestowing upon one so unworthy as I view myself to be; for I feel unworthy of a standing upon the earth, and still more unworthy a standing in the church. Sometimes it rises up in my mind thus; It may be you have a name to live while you are dead, and that you are one of those who shall seek to enter in, and shall not be able. It is sometimes suggested that I am destitute of every thing that constitutes a real christian, not even having a good experience, such as other christians have, and that I may be destitute of the whole, and that I had better give up my hope. The temptation is sometimes so strong, that it almost seems as though I had given it up, for something says, you have no love for christians. But at other times it seems as though they draw like cords around my heart, and I wish to live and die among them. When I feel thus towards them, my hope seems stronger, and I forget the things that are behind, in some measure, and desire to press forward. But soon I am down again, and something says that I have been led by the enemy, captive at his will, that I am destitute of that faith which works by love, and purifies the heart, and overcomes the world; and that my sincere desires, are unnoticed by the Lord, I think, at such times I can adopt the words of Job, I go forward, but he is not there, and backward, but I cannot behold him. I look to the world, but can see nothing there worth living for. I seem to be brought to a "Stand still place," where I have to say, "Why am I thus?"

You say, if you were on as safe ground as I am, you would not feel to doubt as you do I think I am well acquainted with such feelings; I often converse with those whom I believe are christians, and I can view them all as being on safer ground than myself; but, the Lord knoweth them that are his. I ever feel to rejoice in anything, I rejoice that the Lord reigns, that none can stay his hand; and he is of one mind and none can turn him. I have a little hope that I do love the doctrine which exalts the Creator and abases the creature. So you see that I have no hope in or of myself. If ever I am saved, it will all be of grace.—But I think perhaps I have already said too much, about

myself, and have come short of writing of things just as they are.—I will close by saying, I lived many years after it seemed that I could understand the language of Ruth to Naomi, when she said, Entreat me not to leave thee, or to return from following after thee: where thou goest, I will go, thy people shall be my people, and thy God, my God." But I thought I would be satisfied myself before I went to the church, but I came, at last to the conclusion that I could not decide; and I would let the church decide for me; for there was no enjoyment for me any where else. I did so, and was received and baptized. I have sometimes feared that I did wrong; but I can see nothing that I want to go back for.

Yours, as ever,

NANCY CLARK.

Oregon City, Oregon T. July 20, 1852.

BROTHER BEEBE:—I send you enclosed the Minutes of our Association, please publish the circular and corresponding letters, we had a harmonious meeting and it will be a time long to be remembered by the Oregon brethren and sisters. It was at a central point and proved to be a general meeting of the brethren of Oregon, and I have reason to hope the Lord was with us, and we were made to realize the declaration of the inspired penman. How good and how pleasant it is for brethren to dwell together in unity. The preaching was in accordance with the divine oracles, the name of God was glorified, the sheep and lambs of the fold of Jesus Christ, were fed on fat things and made to rejoice in hope of the glory of God. I have never I think, seen the children of God at any place in my life blessed to a greater extent with the divine presence than they were, especially in the sequel of our meeting on Monday. The brethren here appear to see eye to eye, and speak the same things. May God still extend his blessings to us, and to all his dear children every where, is the prayer of your unworthy brother in the gospel.

ISOM CRANFILL.

CIRCULAR.

The Siloam Association of Regular Baptists, now in session with the Hillsborough Church, Marion County, Oregon Territory, to the Churches of which she is composed, sendeth christian salutation.

VERY DEAR BROTHERS AND SISTERS:—We have abundant reason to praise and adore the God of all grace for his mercy and goodness towards us in sustaining us, the past year, and giving us another opportunity of meeting together in an associated capacity and greeting each other in the love and fellowship of the gospel of Jesus Christ, and sitting together in sweet union and harmony and attending to the worship of Israel's God; and before we are separate to return to our several earthly homes, we propose addressing you in a circular letter on the subject of the Church of God and its government.

We are well aware of the importance of the subject and deeply sensible that volumes might be written on it and the half would not be set forth, consequently we shall endeavor to bring to view only a few particulars as set forth in the scriptures of divine truth.

The church of God is called the bride, the Lamb's wife. Rev. xxii. 9. The body of Christ. 1 Cor. xii. 27. The temple of God. 1 Cor. iii. 16. God's elect. Rom. ii. 33. It is also styled the kingdom of God. It is a distinct organization from the powers of this world. Our Savior says. "My king-

dom is not of this world." The prophet Daniel after bringing to view the rise and fall of the four great empires of the world says "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed." Dan. ii. 44. Again, Behold, a king shall reign in righteousness, and princes shall rule in judgment." &c. Isaiah xxxii. 1. And again, I will make her that halted a remnant, and her that was cast off a strong nation, and the Lord shall reign over them in Mount Zion, from henceforth, even forever. Micah. iv. 7. The foundation of this kingdom is the Rock of eternal ages, and underneath is the everlasting arm; it stands as firm and secure as the throne of the great I AM. The setting up and establishing his kingdom and the ingathering of its subjects has never rested upon contingencies and notwithstanding the combined powers of darkness have been set in battle array against the subjects of this kingdom for upwards of eighteen hundred years, yet they have never succeeded in the final overthrow of one of its subjects. The Lord, by the mouth of the prophet, says no weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. Isa. lv. 17. Jesus Christ is king in Zion, for of him God had said, "Yet I have I set my king upon my holy hill of Zion." Psalms, ii. 6. His throne shall never be vacated and his glory he will not give to another. He declared to his disciples, All power is given unto my hands, both in heaven and in earth.— He is sole lawgiver in Zion. His laws are absolute and imperatively binding upon every believer. He establishes doctrine and order in his church; For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder. His name shall be called Wonderful, Counsellor, the mighty God the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice henceforth and forever. The zeal of the Lord of hosts will perform this.— Isa. ix. 6, 7. The subjects of this kingdom are not required to make laws for themselves, or to devise plans for the enlargement of the kingdom, but to be subject to the laws, rule and regulations of Jesus Christ their law-giver, priest and king. In every age of the world since the organization of the Christian Church, the man of sin has been endeavoring to introduce new laws, rules and regulations, for her government, and has often used the powers of the great men of the earth to enforce those new laws, rules and regulations, but the church being guided and governed by the unerring spirit of her great law-giver, has ever rejected those innovations, and has been willing alone to submit to the laws of Zion; consequently her footsteps were stained with blood for near eighteen hundred years. When we unfold the pages of ecclesiastical history we often find the visible church of Jesus Christ appeared to be weak and small; yet in all the dark ages of the world since the commencement of the christian era, there was a remnant that would not bow the knee to the mother of harlots, nor partake of the corruptions introduced by the powers of darkness, a remnant still exists the visible church of the Most High, and she stands aloof from the innovations of the enemy of souls. For the last half century the serpent has been engaged in casting a flood out of his mouth to swallow her up. Witness the floods of false doctrine such as Arminianism, non-resurrection, univesal atone-

ment, setting up the power of the creature instead of the Creator, denying the sovereignty of God, the doctrine of Election, Predestination, &c., together with the introduction of numerous societies and institutions (unwarranted in the word of God) for the pretended purpose of converting sinners and evangelizing the world. But we feel thankful to God that there is still a remnant that is closely observing the ancient landmarks and traveling the old paths, maintaining inviolate the ordinances of the house of God, the doctrine of free and sovereign grace submitting themselves to the laws of Zion admitting of the introduction of no new laws, rules or regulations amongst them.

It is necessary for the enjoyment of the blessings of the kingdom of God, that the heirs of grace should be born into the kingdom.

Our Savior says, Except a man be born again he cannot see the kingdom of God.— John iii. 3. The new birth is effected alone by the operation of the Holy Spirit of the living God. The efforts of men no doubt have caused numbers of shamaites to be born, but the legitimate heirs of the inheritance are born alone by the mercy and power of the Most High; Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost. It is the indispensable duty of all heaven-born souls to take up their cross and follow the lovely Redeemer through evil as well as good report. The order of the church is beautifully set forth in these words: Then they that gladly received the word were baptized; and the same day there was added to the church about three thousand souls, and they continued steadfastly in the Apostles' doctrine and fellowship in breaking of bread and in prayers." And again, "As ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him and established in the faith, as ye have been taught abounding therein with thanksgiving. Let brotherly love continue, let us strive to keep the unity of the spirit in the bonds of peace; let us lay aside every weight and the sin which doth so easily beset us and run the race which is set before us, looking to Jesus who is the author and finisher of our faith, let us at all times be humble and at the feet of Jesus, remembering that we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. In order that the church may enjoy peace and maintain the order of the house of God, a rule of discipline is given by our Savior and his Apostles which should be strictly observed. Too great a laxity in discipline often causes distress and disorder in the churches. It is our duty to discriminate between private offences between individuals, and public and scandalous offences. In the 11 chap. of Matthew our Savior has given us a plain and immutable rule concerning the former, which we refer you to; and by his spirit through the apostle he has given us a plain and immutable rule concerning the latter. The Apostle Paul says, Now we command you brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly. And again, I beseech you brethren, mark them which cause divisions, and offences contrary to the doctrine ye have learned; and avoid them. The Apostle again says, but now I have written to you not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolator, or a railer, or a

drunkard, or an extortioner, with such an one, no, not to eat. Then dear brethren, we see how important it is for us to maintain a strict rule of discipline amongst us. Peace, fellowship, union and harmony will then be perpetuated and the church will shine forth in her virgin beauty and look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners; ever looking unto Jesus who is the author and finisher of her faith and the source of her comfort and consolation. May God in his mercy keep us in the good and the right way. May he guide and guard us by his unerring Spirit and finally bring us off more than conquerors through Him that loved us and gave himself for us.

CORRESPONDING LETTER.

The Siloam Association of Regular Baptists, now in session with the Hillsborough church, unto the brethren and sisters with whom she corresponds, sendeth Christian salutation;

VERY DEAR BRETHREN:—Through the tender mercies of the all-wise and overruling providence of God, we have been blessed with another annual meeting of the churches composing the only old regular Baptist Association existing in Oregon; and feeling a great desire to have a correspondence with our brethren in the States, some of whom we used to meet in former days and participate in the rich blessing of gospel feasts, the remembrance of which is like cold water to a thirsty soul; but now, being deprived of that great satisfaction, we feel anxious to open a correspondence with you, by letter, and an exchange of minutes, if it will meet your approbation and you can have confidence enough to extend your christian fellowship towards us, so poor and unworthy. With this letter we send you our articles of faith, that you may learn what we are in principle. And as regards the mission principle, with all its kindred institutions, we stand aloof, believing them to be emanations from the kingdom of darkness, without the first warrant from the scriptures of truth. We have full evidence of their corruptions, even here in Oregon, for they do encompass sea and land to make proselytes, and have bewildered some whom we feel to hope are the children of God; yet if they are, they will be delivered with a high hand and outstretched arm, for the captive soul shall be set at liberty.

Our meeting has been one of harmony and brotherly love. The gospel has been set forth by our preaching brethren in power and energy, to the upbuilding of Zion and the confession of the enemies of truth. The true laborers in the Lord's vineyard in this far western country are but few, yet they stand united, and in such a capacity are a host, being led and instructed by their Leader—the Captain of Salvation—they are an impenetrable phalanx to the enemy, while the doctrine of the cross of Christ is their theme.

Very dear brethren, we have reason to rejoice that the Lord is manifesting himself among us in the deliverance of his children from the power of darkness, and translation into the kingdom of His dear Son. The letters from the churches composing this association state several additions, by experience and baptism; likewise, that peace and union abounds among them, yet in some instances they complain of coldness and barrenness in the cause of Christ.

Our next association will be held, the Lord willing, with the church called Molalla Clackamas county, Oregon Territory, to commence on Saturday before the third Sunday in June, 1853, at which time we wish to hear from you whether you will grant our request. Any communications you wish to make to us please direct to the care of our much esteemed brother, Isom Cranfill, Oregon City, Clackamas county, Oregon Territory.

Done by order, and signed in behalf of the association, day and date above written.

ISOM CRANFILL, Moderator.
ATTEST—J. T. CROOKS, Clerk.

The Old School Baptists of No. Pennsylvania, believing in one God, who is self-existent, Eternal, Immutable, ever glorious and abundant in goodness and mercy, a Father, Son, and Holy Ghost, and who is the supreme Ruler of the whole earth and the wise disposer of all events, possessing all power in all worlds, and who worketh all things after the counsel of his own will and who will do all his pleasure in his own time and way, independently of the efforts and contrivance of finite men. To all our brethren scattered abroad, whose fellowship is with the Father, and with his Son, our Lord Jesus Christ, unto whom those lines may come, send christian salutation.

DEAR BRETHREN:—Through the abundant goodness of our merciful God, we have once more been permitted to hold our annual meeting, to speak of the goodness of the Most High, to declare his greatness, to talk of his power, and to praise and adore him for the riches of his grace, who is our fronteer and rear-ward, our Sun and our Shield. Our Strong Tower, The Lord, Our Righteousness and who filleth all in all.

It is one of the greatest privileges we can enjoy in these low ground, to confer with our brethren on the things of the kingdom of our covenant God, in whom is all our strength and confidence. In him is our hope, he is our Righteousness, Sanctification and Redemption. But when our eyes are turned within, we behold the great disparity between the Infinite and Holy God, and us poor short sighted mortals, we are led to exclaim as did the prophet, "Wo is me, for I am undone;" and to lay our hands upon our mouths in the dust, and cry, Unclean, unclean! But the God of Israel is stronger than all our imperfections: he is unlike the arminians' god whose purposes can be overturned by an arm and flesh. For our God rideth forth a victorious conqueror, and swayeth his sceptre of power in bringing the blind in a way that they knew not and in paths that they had not known. He hath made even us, to rejoice in his name, and raised up our heads to behold the king in his beauty, and to worship at his feet.

And now, dear brethren, we desire a correspondence with you, and we feel to adopt the Macedonian cry, "Come over and help us," for we dwell in a land, and among a people almost given up to idolatry, for they virtually say of their popular religious institutions. "These be thy gods, O Israel. But it is our mercy to know that the Mighty God reigns in Zion, and he has said to the vessels of his mercy, who are in Babylon, Come out of her, my people," And he hath also said, "My sheep hear my voice, and I know them, and they follow me, and I give to them eternal life, and they shall never perish." "A stranger they will not follow, for they know not the voice of strangers.

Our present interview has been one of peculiar interest— We have been made glad by seeing and hearing our brethren from abroad. Our next annual meeting is appointed to be held with the Greenfield church, in Luzerne county, Pa. on Saturday before the third Sunday in June, 1853, at which time and place, all our brethren and sisters who can, and especially ministers of the gospel, of the old stamp of course, for we know of no others who are ministers of the gospel of Christ, are affectionately invited to attend.

May grace, mercy and peace abide with you all, and with us, forever.

ARNOLD BOLCH, Clerk.
C. A. MORSE, Clerk.

For the Signs of the Times.

Letter to the S. C. Primitive Baptist Association.

The Jackson's Creek Old School church of Christ, to The South Carolina Primitive Baptist Association, send Christian Salutation.

DEARLY BELOVED BRETHREN:—Great and important revolutions in Empires, kingdoms and republics take place in one year. And since we last addressed you by letter we have advanced one more year towards that final state to which we, and all the rest of the human family, are hastening. Have our diligence and watchfulness been in any wise proportionate to the importance, object, or prize, we all have or ought to have in view? In reply to this question we must all say, "They ought to have been." According to the scriptures the way to heaven is narrow, and few there be that find it; while the way to destruction is broad and the gate is wide, and many there be that go thereat. Go to the Paidobaptist churches and the Newlight churches converse with their members about experimental religion, and you will scarcely find one in a hundred that take any interest in such a conversation or that seem to understand or care any thing about it. You seem to get beyond their depth as soon as you broach the subject of experimental religion. They go to meeting, take the sacrament (as they call it) and pay up their proportion of the preacher's stipends, and thus they lull their consciences in a quiet as if all was well. Go among the Pagan nations or into Mahometan or Roman Catholic countries and converse with the inhabitants about Christian religion, or about genuine and heart-felt religion, and they will be so far from giving you a hearing that you will be ready to think perhaps there is scarcely any religion upon the face of the globe. Now according to the newlight doctrine, "No thanks to God that the Christians differ from others.—They all had their talents, but the others did not improve them. God did a sufficiency for them all, but the others would not avail themselves of their privileges. Even the heathens might have been saved if they had improved the light that was in them," say they. "All might be saved if they would choose salvation. God has done as much for the salvation of others as he has done for that of the Christians. If a man wont have a thing we cannot expect that God will force it upon him." So say the newlight and the whole host of what we call *Arminians*; and this term indeed includes the generality of mankind, both professed saints and sinners.

Now according to this system the Christian is under no more obligations to God than the worldlings. They might have been in as safe a state as he is, (according to this system,) so that the christian is under no special obligations to God. But according to our view of the subject, salvation is freely given of God." By grace are ye saved through faith, and that not of yourselves; it is the gift of God." We hold that it is not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus into good works, which God has before ordained that we should walk in them; that it not of him that willeth nor of him that caneth, but of God that sheweth mercy.—I therefore we hold that christians are bound to yield obedience to what God commands them, and to live to his glory; that they should glorify God in their bodies and in their spirits which are Gods. * * * The *Arminian* system acknowledges that it is

their interest to do so. For God, say the *Arminians*, is bound to reward them for their obedience. But we say, It is their bounden duty; and that when they have done all, should say, "We are unprofitable servants: we have done that which was our duty to do;" at least they may say, We have been trying to do it. Rom. vii. 18.

Now, brethren, we would be glad to be able to inform you that we come up to our obligation to God. But this we cannot do, for in many things we all offend; and so we come short of the glory of God. But we acknowledge the obligation, and still keep trying and trying, and praying to God to give us grace and strength to do so. And if God will through Christ accept of the will for the deed, and should crown us as if we were indeed conquerors and had conquered opposition (that is the opposition to grace that is still remaining in our old nature) by our own efforts, we shall be able to join with those that sing, 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.

Brethren, as regards our state, besides our spiritual warfare to which we thus refer, we have only to inform you that we are at peace among ourselves. We are in as much harmony and christian friendship as it is to be expected among people whose minds are as liable to be diverse as their features are different from each other. We are indeed of one mind and of one accord, having the same mind one toward another, so far as we can judge by the harmonious intercourse which we have with each other.

Brethren, we get no Minutes. We are sorry about the failures of the Minutes; but so it is, we get none * * We send you * * for the printing of the Minutes; and we wish them directed to brother Jonathan Mickle, Ridgewood P. O. Fairfield District S. Carolina.

Brother Gilbert Beebe (editor of *The Signs of the Times*) proposes to print Minutes for the Associations; and says he can, with the facilities he now possesses, print Minutes correctly and in good style on the power press that they have at the office of *The Signs*, and forward them *post paid* to the churches where they belong in any of the States, at as cheap a rate as they can be printed at their nearest printing offices. And he says further (we quote his words) "Those Associations who wish us to print their Minutes will forward their copy and money to us, *post paid*, with directions as to how many copies they desire, and how they are to be divided, and to what churches and post offices they wish them sent, and we will print them immediately and send them, *post paid*, as they shall direct." You will please take this notification of brother Beebe's into consideration and consult what is best to be done, while you are in consultation, about the printing of the Minutes. And may the Lord preside, and direct you in all your deliberations.

We have appointed our beloved brother, Jonathan Mickle, to bear this communication to you and sit with you in council.

The foregoing letter was forward to us for publication in the Signs of the Times, as we presume, by our highly esteemed brother and talented correspondent, Jonathan Mickle, of South Carolina. We thank the Jackson's Creek church for the interest which she has so kindly expressed in our behalf. The letter, we think, will be read with pleasure and edification. [Ed. Signs.]

For the Signs of the Times.

Barbour county, Va., August 8, 1852.

BROTHER BEEBE:—As it is time to renew my subscription to the "Signs of the Times," I desire with the enclosed, to send my christian love to you, together with all those who are of the house hold of faith, and especially those whose communications have appeared in the Signs. Though I have seen the faces of but few of them, they speak so clearly the sentiments of my heart that I am constrained to love them, and to hope that I am of the same family. I hope they will continue to write for the comfort and edification of Gods dear children.

Dear brother, I have been a reader of your valuable paper but a few years; yet, short as the time has been, language would fail me to express the comfort and satisfaction I have enjoyed in reading them. On one page I find a rich doctrinal communication, well calculated to establish and build up the saints in the faith of the Son of God, upon the next an exhortation to love and to good works, or some other encouraging epistles interspersed with sweet promises of the gospel, which are, in Christ Jesus, Yea, and in him Amen, to the glory of God by us. While upon the third appears an experimental communication in which some dear child of God has told of the dealings of the Lord with his or her soul, in bringing them out of darkness into light, and translating them into the kingdom of his dear Son. Some of them have told my exercises so clearly that I have been led to exclaim, If these be christians why may I not hope? And last, but not least, I find an editorial, in which some, to me dark passage of scripture are explained, and the explanation founded on a "Thus saith the Lord," and all in such harmony and beauty that I have been made to rejoice and wonder at the goodness of God in making known to poor fallen man, the mysteries of his kingdom, and in enabling them to speak and write for the edifying and perfecting of the saints, till we all come into the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

I would not have sister Jewett think that the Old School Baptists of North Carolina are alone in bearing reproach for Christ's sake; in Western Virginia they suffer the same things, and especially are the ministers of the gospel made to pass through the fire, but these things should not move them, it is a part of their legacy left to them by our heavenly Father. The Lord knoweth them that are his, therefore let us hold fast the profession of our faith without wavering, for he is faithful that hath promised. And let us forsake not the assembling of ourselves together to worship God according to his revealed will. Small as the little flock of Christ may appear to finite beings, compared with the hosts of their enemies, by whom it has ever been confronted, when God shall avenge the blood of her martyred children upon the guilty head of her enemies, the saints shall then appear as a great multitude which no man can number. No more shall they then be derided for their poverty or insignificance no more shall their language be distorted and their designs misconstrued, no more shall they then be scoffed at and their names cast out as evil, but as the Lord's host shall they appear.

"Our eyes shall then with rapture,
The Savior's face behold,
Our feet, no more diverted,
Shall walk the streets of gold.
Our ears shall hear with transport,

The hosts celestial sing;
Our tongues shall chant the glories
Of our Immortal King."

I am glad that some of the brethren of Virginia have begun to bestir themselves of late, and I desire to hear from more of them.

I had thought of giving a reason of my little hope, but I fear that I have already wearied your patience.

Dispose of this scribble, brother, as you think best, May the grace of God rest on you, and upon all his chosen people, is the prayer of your unworthy sister in tribulations.

MARY BULL.

For the Signs of the Times.

Warrenton, Va., August. 27. 1852.

BROTHER BEEBE:—Feeling it my duty, I will endeavor, through the medium of this paper, to give an account of what I hope the Lord has done for me.

At a very early age, I felt concerned about my soul's salvation; and knew that without a change, I would certainly perish. I tried very hard to live in such a manner as I thought would be acceptable to God.

I frequently prayed, and read the Bible, believing that by so doing, I would at length commend myself to his favor. But I soon became wearied of my good works: they were too dry and unpalatable for my appetite, and as I thought that I could as easily repent in the future, I concluded that I would put off getting religion until a more convenient time.—But years rolled by, and this time came not, until it was the Lord's good pleasure to show me my lost condition.

This was I believe, about a year ago.—It seemed then as if my eyes were opened, and that I had been blind before; for I viewed myself a most wicked and hardened sinner, as sunk in the lowest depth of sin, and running fast the road to perdition.

I then looked back upon the past, and wondered why I should have been so regardless of my soul's welfare and I thought it strange that I had not seen my real situation before. But I felt that the hand of the Lord was upon me, and it was he that had turned me from the error of my way, and like the prodigal son, I felt depraved and condemned in his sight. I tried to pray to him for forgiveness, but from my heart proceeded nothing but evil thoughts, and from my lips, foolishness. It seemed as if my heart was made of stone, and that nothing but the power of God could change it. Indeed so totally depraved did I feel, that I considered it as abominable in the sight of God for me even to take his name between my lips. I then concluded that I had come to what christians call the *Stand still* place, for it seemed as if I could do nothing at all. At length I became very miserable and mourned as one who had no hope, I knew that I must receive a change of heart, or I never could appear in the presence of God in peace.

But how to effect this change, I could not tell, the works which I had before considered good, appeared as dross, and I was at length brought to rely upon the Lord as able to save independent of all I could do. I believed too, that if I was one of his people, he would bring me in at his own appointed time. But still I could not forbear to cry out in the language of the publican, "Lord be merciful to me a sinner." At times my heart would be softened so that I could approach the Lord in prayer when I would receive comfort and consolation, and when I read of the assurance of God's love towards his people, I would feel happy and shed

tears of thankfulness. I knew not why, as I had no evidence that I was one of them, yet I rejoiced that God had a people who were saved in Christ.

Having repeated exercises in this manner, I began to indulge a hope that I was one of them. But still I felt condemned and unworthy of so great an inheritance. In this condition I continued until March last, when I experienced as I hope, a change of heart—a short time previous, I was more unhappy than I ever was before, my sins seemed two fold heavier, and I went about groaning in spirit, because I could not be comforted. I felt as if the Lord had left me to work out my own salvation with fear and trembling. But he, in his mercy,

Bade my anxious fears remove,
And gave me comfort in his love.

One day while sitting at the table, these words were presented to me "You hath he quickened who were dead in trespasses and sins." I immediately arose, and burst into tears, while I found myself rejoicing and praising the Lord. It seemed as if he had forgiven me, and I felt drawn towards him. Then these words appeared, as it were unto me. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Never did I experience such inward joy, I wept aloud, and would have given all I possessed if there had been any one near, to whom I could have gone, and told what the Lord had done. But I was then with persons who I believe, had never been led in this peculiar way, and who would very probably have thought it only the result of the imagination. So I kept my feelings enclosed within my own breast, and did not reveal them to any one, except my mother, to whom I wrote a letter informing her of my experience. I then found consolation in the Bible which appeared like an unsealed book, for I viewed it in a different light from what I did before.

It seemed as a precious messenger which had been sent solely for my comfort, and it told me so plainly that Christ had paid all the debt I owed, and had sealed my eternal redemption with his blood. I thought then that I could not praise God enough, and when I heard the word *Grace* mentioned, it would send a thrill of joy throughout my heart, and cause it to dissolve in thankfulness for I felt that it had been extended to me so freely and so mercifully.

I continued in this happy frame of mind for sometime, praising God, that at the early age of 18, I was brought to rejoice, in his name.

But after a while I began to grow cold.—I found that my old nature was not entirely destroyed, and I was afraid lest the Lord should cast me off on account of my sins.—Indeed some times now, I think myself too unworthy to be called a child of God; but I feel it my duty to go as I am, and be baptized, and unite myself with the sons and daughters of Zion.—

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, Ye much loved saints,
For I must go with you.
Through floods and flames, if Jesus leads,
I'll follow where he goes,
Hinder me not, shall be my cry,
Through earth and hell oppose."

I have now given the reason of my hope for salvation, for which I give God all the praise, for I did nothing of myself, it was all of his goodness and mercy, that I was brought to obey:—and if he had not awakened me, I should have slumbered in darkness. "But, for the great love wherewith he loved me even when dead in sins," he quickened me to a sense of my guilt, and put his

spirit, within me, crying "Abba Father!" I know that if it had been left to me, I should have chosen the road that leadeth unto death, for I found it impossible to live without transgressing the law, and, "If I offended in one point, I was guilty of all." But glory be to his name, Christ bore all my transgressions when hanging on the cross, and redeemed me from under the law. I plead his death, and the free and sovereign grace of God, as the only means by which I can be saved.

Yours in the hope of eternal life.

VIRGINIA B. FITZGERALD.

Lebanon O. August 25, 1852.

BROTHER BEEBE:—I discover, that it is quite an easy matter for a man to set up a man of straw, and then demolish it in a trice. I believe that I understand you now, what it is that you call the Life of the church you say, it is "both spiritual and divine."—It will be a long time, before you get the Baptists of Ohio to believe that the spiritual and divine life of the church ever died.

I believe, that God is the life of his church. Proof. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "In him was life; and the life was the light of men." Mark it; the life that was in God, is the light of men. Again we read, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifest unto us."—Eternal life then, is the life of the church.—

"This is the true God, and eternal life."—Brother Beebe enquires, "Can brother Williams believe, that Christ is the life and head of the church, that he died, yet maintain his position, that the life of the church did not die?" Well, he thinks he can. "God is a spirit." The spiritual life of the church, is the Spirit of God, or the divine Life.—

"Now we have received not the spirit of the world, but the Spirit which is of God."—Now, if there is any spiritual life, in the absence of the Spirit of God. I confess that I am so ignorant or insane, that I do not know it. Is the Godhead a spirit? I answer yes. Now let us hear Brother Beebe, "The Godhead could not be sacrificed, it withdrew when Jesus hung bleeding on the cross, and in evidence thereof Jesus cried "My God, why hast thou forsaken me." Brother Beebe says "the Godhead withdrew," we say that is the life of the church; and think we have proved it by the scripture of truth.—

As spiritual life never sinned, we believe that it never died; that the same kind of life that sinned, did die when Jesus died, and no other; as the Law has no claim upon any other. "But tell us how they could be dead in the sight of the Law, and yet not be dead at all?" Well, you have us now, we give it up. "Does Brother Williams ask this question for information sake? or does he only think to embarrass us with such trifling quibbles?" We should never think of embarrassing that man with quibbles, who can prove that the saints of God have already gone to heaven by quoting—when God lifted his hand to heaven and said, I live forever.

Your remarks about the 63 Chap. of Isaiah truly astonishes me. It matters not, when, nor where, the battle there described took place—"I that speak in righteousness mighty to save," was one of the parties.—How brother Beebe could flatly contradict such an exalted character, when brother Beebe has said—"What our God has said deserves the reverence of all who fear him, and

with them, unless in an unguarded moment and when grossly misguided, it will be revered." He that speaks in righteousness declares, "OF THE PEOPLE THERE WAS NONE WITH ME." But Brother Beebe says—"Who can fail to understand, that all the church of God was so completely embodied in him who trod the press, that in the deliverance of the church from Edom, he brought deliverance and salvation to himself?" I for one, have failed to discover that Jesus did not there speak the truth. But, "No, says brother Williams, the thing is not possible." I am sorry my brother that you should so pervert what I have said. I preach, that believers have risen with Christ, are quickened together with him, raised up together with Him, and made to sit together in heavenly places in Christ. But, I do not believe that Saul of Tarsus had risen with Christ, and was sitting in heavenly places in Christ when he was holding the clothes of the men who stoned Stephen to death. No, he was at that time, where he told his brethren at Ephesus they have been—"Without Christ being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." This is the last on this subject for the Signs.

SAMUEL WILLIAMS.

EDITORIAL.

MIDDLETOWN, SEPTEMBER 1, 1852.

CONCLUSION OF THE WHOLE MATTER.

Among the communications in this number, will be found what, brother Williams promises shall be his last letter for the Signs on the subject of his attack upon the Circular Letter of Warwick Association. He has now had an opportunity of illuminating our readers with the full radiance of his superior light, and of showing up the ignorance and heresy of the association, to his heart's content. Whether he has fully realized his cherished anticipation, and convinced nine of every ten, of the Old School Baptists that we are wrong and that he is right, he has not, and we shall not attempt to declare.—From numerous letters which we have received and are daily receiving from Ohio, and other Western States, we conclude that Warwick Association is not entirely alone in her position, that Jesus Christ, the Life of the church, died on Calvary, for his members, and when he died for them all, then they were all dead, according to the testimony of Paul. 2 Cor. v. 14. and that God hath raised him up again from the dead, whereof we are all witnesses; and farther, that God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and hath made us sit together in heavenly places, in Christ Jesus, according to Eph. ii. 4 & 5. But still as we have said before, so say we again now, that a multitude agreeing with us in the sentiment does not prove that we are right, nor would the circumstance of our being alone in our faith, if it were even so, prove that we are wrong. Our faith and confidence rests on what we believe to be the testimony of God as recorded in the scriptures of truth.

We concede to brother Williams all that he claims in regard to men of straw. We know of no other person on earth who has a better right to know how they are made, or

how easily demolished, than himself.

Unhappily for our brother, when he quit lampooning the poor arminians, he did not beat his sword into a ploughshare, and his spear into a pruning hook; but he retained them to fight his brethren with.

The Warwick Circular was addressed to the churches of which that association is composed, it was not designed to convert the brethren or churches of Ohio, to any new theory; for we had never dreamed of any difference between them and us upon the subject. The doctrine had been preached in the bounds of our association, (by a person who, though not a member of any church belonging to the association, had access to the pulpits of some of our churches,) that the Lord Jesus Christ did not exist, only in purpose, until he was born of the Virgin Mary. That his sonship, as the Son of God, had reference only to his incarnation, and that as the Son of God he had no existence, (only in purpose) until he was born of the virgin, and in his zeal to establish this position, he publicly declared at an old school meeting at Hardyston last winter, that, If Christ existed as Mediator, before his birth of the virgin, he must have existed without blood; and that he would as soon trust in the blood of a dog as in a Mediator so existing, without blood. This was what in our judgment called for the circular. To call the attention of our churches to the subject, it was written, and adopted without a dissenting voice or vote of any member of the association, and that too, with the cordial concurrence of several eminent ministers and brethren from sister associations, in New York, New Jersey, Pennsylvania, and Virginia. This explanation we deem necessary, not only to repel the insinuation that we were offering some new-light to brethren in Ohio; but also to correct some forced constructions which we learn have been changed upon the circular, in Virginia and Kentucky.

Indeed the Warwick Association supposed that she had a right to publish what she honestly believed to be the truth as it is in Jesus, in a circular letter to the churches from whom she had received authority to do so, without giving any just cause of offense to either Jew or gentile; if in that supposition, the association erred,—if this is not her right, and if we must be subject to any prelate, we insist on the privilege at least of a voice in electing our presiding pontiff. The Warwick Association has never set herself up as a standard for the Baptists of Ohio, or of Virginia. She has never claimed a right for herself that she has not cordially conceded to all other associations. She has never professed infallibility or that she was less liable to err than her sister associations. Those who do so sit themselves up, have her unmingled pity.

Brother Williams' commentary on John i. 1, & 2, certainly is entitled to the claim of originality. We had supposed that the Word spoken of in that text was Christ, who was made flesh and dwelt among us, whom the apostles had seen with their eyes, had looked upon, and their hands had handled, &c. was the Life of the church, which Life, John informs us, was in the Son. The Son bears record, that "No man hath seen the Father at any time," But the Life, he declares, was manifested and we have seen it, and bear witness, and show unto you that eternal Life, which was (not the Father, but which was) with the Father, and was manifested unto us." 1 John, 1, & 2. The same apostle declares, "This is the record that God hath given us eternal Life, and this Life is in his Son. He that hath the Son, hath Life, and he that hath not the Son of God,

hath not Life." And we know that the Son of God is come, and hath given us 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." 1 John v. 11, 12, & 20.—In perfect harmony with this testimony we have believed that Christ is the Life, and that he as the Mediator, Head and life of his church, was, in the beginning with God, and we also believe that this same Word, in his Godhead, was God. The Word was with God, and the Word was God, and the Life and Light of men was in the Word, which was (both) with God, and which was God, and that the Word which was with God, and that was God, was made flesh. That his being made flesh was not what constituted him the Mediator, or the Son of God, but it was that which manifested him as such. He was as we believe, the Word, the Son of God, and the Mediator: Head and Life of his body, from the Beginning, and as such he was with God, when God by him created the world, and we believe with equal firmness that he was not only all this, but that he was and is in the fullest sense of the word the eternal God, Jehovah possessing in himself all the fullness of the Godhead bodily; so that the life of the church which is his body, being in him as its Head, was hid with Christ in God; and consequently the life was with the Father; but we do not believe with brother Williams that this life was the Father, for if it were, then all who possess it would be incarnate Gods. If brother Williams, or any other being, will dare to deny that Christ is the "Spiritual and divine Life" of the church, we will judge him not.

Let us leave him or them to settle the matter with him whose word they dare dispute.

If brother Williams will find another baptist on earth that will read our remarks on Isa. lxiii, and then unite with him in charging us with flatly contradicting what is there said, we will review the subject, but until then, we will let his charge stand for all that it is worth. Till then we shall regard the detached portion of the text, which he has marked for small capitals, in the manner that he has quoted and applied it, as a garbled perversion of the word of God, and highly unbecoming a minister of the gospel.

In closing this unpleasant discussion we assure our readers that we have been dragged reluctantly into it. We have no unkind feeling towards brother Williams. Our language in some instances may seem harsh, perhaps too much so; but we have tried to honestly before God, express our views. We would not use a broad axe to clip the wing of a fly, nor would we think to turn the course of the Mississippi with a tea-spoon. Brother Williams, threw the gauntlet, and, as we are informed by reputable brethren of Ohio, proclaims publicly from the pulpit that he is at war with his brethren, milder language would better comport with our feelings towards him, for we are not angry; but we endeavor to speak the truth in soberness. Whenever he shall lay down his weapons of opposition to his brethren, and manifest that meekness which becomes the followers of the Lamb, we will gladly present to him the Olive branch of peace.

All who feel disposed to make war on their brethren, would do well to read Isaiah. liv. 17. "No weapon that is formed against thee (Zion,) 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."

REMARKS ON ISAIAH lxiii. 3, 4:—I have trodden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and there blood shall be sprinkled upon my garments, and I will stain all my raiment, for the day of vengeance is in mine heart, and the year of my redeemed is come.

The shocking manner in which our former remarks on this text, have been distorted and misrepresented, to say nothing of our having been charged with contradicting the express declaration of him that speaketh in righteousness, demands from us a careful review of the subject.

That the prophet was treating upon the triumph of Christ over the enemies of his Israel, is too plain to require argument. Esau and Edom both refer to the twin-brother of Jacob and Israel, the former representing the none-elect whom God has hated, and whose heritage he has laid waste for the dragons of the wilderness, the border of wickedness, and the people against whom the Lord hath indignation forever. See Mal. i. 1—4. The latter representing God's elected and redeemed family; compare, Mal. i. 1,—4, with Rom. ix. 11, 13.

The people spoken of in our text, none of whom were with him, to aid or help him, in treading the press, are the same that he will tread in his anger, and trample in his fury.—"I will tread them." We submit the question to any school boy capable of parsing the sentence, to decide whether the pronoun *them* can possibly refer to any other antecedent, than the people which was not with him in his conquest set forth. That people therefore which were not with him are doomed to suffer the fury of that conqueror who speaketh in righteousness.

His treading the wine-press alone, is fully explained in the fifth and sixth verses. "And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

By no fair or grammatical construction of the passage can it be made to appear that he was alone only in regard to helpers. He wondered that there was none to help, or uphold. In regard to help, none was with him, neither friends nor foes. His children could not aid him in the conflict, nor uphold him in the struggle. But as enemies, his enemies were in the press, crushed beneath his feet in fury; and his members were embodied in him as their Head and glorious Representative, hence his triumph constituted the year of their redemption or deliverance.

As the Captain of Salvation, he travels in the greatness of his strength, and that strength is the "Strength of Israel which cannot lie." He is mighty to save, but detached from his church, if that were possible, he would need no salvation. He is as really and truly identified, in his Mediatorial office, with his church as he is with the Eternal Father, when he suffered on the cross, the Father, withdrew his presence; but did Christ and his Father therefore cease to be one? So also his disciples fled that the scriptures might be fulfilled, when Jesus said to his persecutors, "This is your hour, and the power of darkness;" but did he therefore cease to be their life? When he poured out his soul unto death, did he not even then see his seed? Has he ever for a moment lost sight of them? It is true they have never been able to help, or to uphold him; they could not watch with him one

hour, nevertheless their walls were continually before him. It is therefore in perfect harmony with our text, to say that when his arm brought salvation to him, that it brought salvation to the church of God in him. It brought salvation to the body of which he was the Head. The Head and body must live or die together. If the Head lives, the life of the Head animates the body, "Because I live, ye shall live also," and when he died for all his members, then were they all dead.

REPLY TO BROTHER MILLSPAUGH.

Brother Millspaugh who has requested our views on 1 Cor. xiv. 22—25, is informed that we have no special light on this passage; and would rather refer the subject to some brother who may be more enlightened.

We have supposed the apostle in speaking of *tongues*, and of an *unknown tongue* &c., to allude to such language as is beyond the comprehension of the hearers and hence, he would rather encourage the exercise of such gifts as are for the edifying of the whole church, than the occupying of the time in tongues, which however learned, or, in themselves comprehensive or appropriate, being unintelligible to the unlearned, cannot edify the whole church.

The special gift of tongues, to the apostles and other primitive christians was among the miracles which were designed to shut the mouths of unbelieving gainsayers. In the case of Peter and John, when inspired to speak with tongues miraculously, so that all persons present heard in their mother tongue, the wonderful works of God; those who knew that they had not the knowledge of tongues, from a study of them in the schools, took knowledge of them that they had been with Jesus. The Jews required a sign, and so do all others whose religion rests on external testimony presented to the natural intellect; but those who are born and taught of God, possess a vital faith which rests on no rational conviction of the natural or carnal mind, but a faith which is a fruit of the Spirit, a gift of God, of which Jesus Christ is the author and finisher; and their faith is made active by the operation of God, hence the signs required by carnal professors of religion, are unnecessary for them that believe, prophesying preaching, praying, singing, exhorting &c., in an intelligible manner is of great use to the church promoting her edification and comfort.

From the general theme of the apostle in this chapter we may learn that christians should endeavor by all that in them lies, to edify one another, that the best gifts of the spirit are those which, to the greatest extent secure this result. And, as all the children of God are qualified, in some way, and to some extent, to edify, they should endeavor to cultivate the gift to that end.

THE TESTIMONY OF MOSES.—Deut. xxxiii.

"And he said, The Lord come from Sinai, and rose up from Seir, unto them, he shined forth from Mount Paran, and he came with ten thousand of saints, from his right hand went a fiery law, Yea, he loved the people; all the saints are in his hand." Compare this with Deut. xxxii, 40. "For I lift my hand to heaven, and say I live for ever."

Rev. i, 17, 18, "And he laid his right hand upon me, saying, Fear not, I am the First and the Last, I am he that liveth and was dead, and behold I am alive for ever-more, Amen, and have the keys of hell and death."

John x, 28—30. "And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my Father's hand, which gave them me, is greater

than all, and no man is able to pluck them out of my Father's HAND: I, and my Father are one."

"Firm as the earth thy gospel stands,
My Lord, my Hope, my Trust;
If I am found in Jesus' HAND
My soul shall n'er be lost."

FRIGHTFUL STEAMBOAT EXPLOSION

Once again we are called upon to record a most shocking steamboat disaster on the Hudson, by which a large number of persons were hurried, without an instant's warning, into the presence of their Judge, and many more so burnt and scalded as to leave little hope for their recovery, while they lingered in such agonies as to make them welcome death, to end their torments.

The steamer Reindeer left New York for Albany on Saturday last, at half past eight A. M., and reached Milleden, Saugerties landing, at quarter past one P. M. She had landed the Saugerties passengers, and was drawing in her gang plank, when the pipe which connects the flues, called the connection of the return flues burst. The steam rushed out between decks, tearing down a temporary bulkhead passing through a pantry into the lower cabin, where a number of passengers were dining. The work of destruction in the dining cabin was complete, every person there being either killed or badly injured. The steam passed up the chimney, carrying away the smoke-pipe which fell across the hurricane-deck, breaking it down.—No persons however were injured above the deck, except the engineers and cooks.

The following is a list of the dead, as far as ascertained up to Monday, at 6 P. M.

James Brown, of New-York; Frederick Morrell, bar-keeper; F. Donain, fireman; Peter Foucke, waiter; Solomon Savoy, colored of Rhinebeck, drowned; Mrs Mary Ann Bowers, wife of Daniel U. Bowers, of Albany; John G. Bumfeldt, an employee of the Danish Consul; D. F. Holdridge, of Albany; Thomas J. Barnes, of Richmond, Va. Hugh Riley, of Richmond, Va. Margaratta and Camella Andrews, step-daughters of Riley; U. B. Cox, second engineer; Joseph Brown deck-hand; Estella Loup, daughter of Mr. Loup, of the firm of Warren, Loup & Bliss, of New-York, aged 12 years; Garwood Bensusan, steward, of Pine Plains; John Savoy, of Rhinebeck; a German waiter, name unknown; Dennis Savoy, colored; Mrs. Sarah N. Lockwood, of Albany; Augustus W. Whipple, of Cambridge, Mass. Rev. George R. Williamson, of Amity, Saratoga county; Norman Platt Williamson, son of the preceding William H. Snell, of Richmond Va. David N. Bowers, of Albany; Samuel Brown, of New-York; J. E. Lockwood and Miss Sarah Lockwood, of Albany; Edward Zeller, a German.

The following persons were scalded, some of whom are not expected to recover.

David N. Bowers, No. 914 Broadway, Albany; Woods Baker, Princeton, N. J., of U. S. Coast Survey; J. Hall, New-York; Hugh Lowery, Newburg; Mr. Quigley, Merchants' Hotel, New-York; Mrs Quigley, do. Miss Quigley, do. John Howlett, the engineer; Charles McGregor, South Brooklyn, N. Y. Henry C. Heck, do. Wm. H. Snell, Richmond, Va. Captain Hoyt; Mrs Hoyt, his wife; Mrs. Hoyt's servant; Miss Lockwood, New-York.

There appears to be little doubt of the true cause of this calamity. It is positively asserted that at all the landings the safety-valve was held down, so as to accumulate a large amount of steam, that the boat might leave the landing at full speed. As long as the engine is not in motion, the boilers may bear the pressure; but as soon as it is liberated, its expansive force, brought suddenly to bear upon the machinery, is too great; and either the boiler itself or some of the flues gives way. No fact is better known than the extreme danger of such a course; many frightful accidents have taken place from it; and its adoption at this day proves a guilty recklessness that should meet the severest punishment. It remains to be seen whether the constituted authorities will be moved, by this and similar wholesale murders, to take any effectual steps for their prevention.

ABSTRACT OF THE NEW POSTAGE LAW.

This law goes into operation on the 1st day of next month (October.) Under it—

Newspapers, periodicals, unsealed circulars, &c., weighing not over three ounces are to pay one cent each, to any part of the United States, or half that rate, when paid quarterly or yearly in advance.

Newspapers, &c., weighing not over one and a half ounces, half the above rates, where circulated within the state of publication.

Newspapers, papers and pamphlets of not more than 16 pages, 8vo., in packages of not less than eight ounces, to one address, to be charged half a cent an ounce, without regard to the number of pieces.

Postage on all transient matter to be prepaid, or charged double.

Books, bound or unbound, of not more than four pounds each, one cent per ounce, under three thousand miles, and two cents over that distance. Fifty per cent, to be added when not prepaid.

Weekly newspapers free in the county of publication.

Bills for newspapers, and receipts for payment of moneys therefor, may be enclosed in subscribers' papers.

Exchanges between newspaper publishers free.

Newspapers, &c., to be so enclosed that the character can be determined without removing the wrapper—to have nothing written or printed on the paper or wrapper beyond the direction, and to contain no enclosure other than the bills or receipts before mentioned.

Letter postage is not touched at all by the new law, but will remain as at present.

According to the provisions of the new postage law, the postage on the Signs of the Times will be reduced to six cents a year to any part of the state of New York, if paid in advance by the subscribers at the Post offices where they are received; and twelve cents per year if not paid in advance. The payment of one and a half cents, to the Post Office in advance, will prepay three months postage to any part of this state.

Twelve cents per year, will prepay the postage on the Signs to any part of the United States for twelve months.

This new law takes effect from and after the 30, day of the present month.

The Brookfield church desires us to publish that the time of holding her church meeting is changed, from the first to the third Saturday in each month.

New arrangement of appointments for preaching and public worship at New Vernon and Wallkill. On the second Sunday in September, inst. meeting will be held at New Vernon, and once in two weeks thereafter; meetings on the alternate Sundays will be held with Wallkill church. The church meetings at New Vernon, are on the first Saturday, and at Wallkill on the last Saturday in each month.

—Most distressing accounts have been received from Augusta, Ga., of the destruction of life and property in that city by the late storm. Both bridges across the Savannah river were carried away, with all the bridges across the canal. The water rose four feet in the streets. One or two houses were washed away, and several lives lost. The cars on the railroad could not approach within a mile of the city, and the mails were taken to the post office in canal-boats. The damage to property in the city is estimated at \$1,000,000. The accounts from the upper country are not so disastrous as was anticipated, though great injury had been done to the crops. Accounts continue to reach us from every portion of the country, giving similar details. It is believed that no fresher so serious, has occurred since 1840.

Man is naturally born to trouble, as the sparks naturally fly upwards.

MISCELLANY.

A STARTLING PREDICAMENT.—On Saturday one of our citizens was on a visit to Canada, and about the time the storm of that evening was coming on, started in a carriage to return to the American side. When about midway of the "suspension bridge," the storm struck them with appalling fury. The wind blew a perfect tornado, while the air was densely filled with driving hail and rain; so potent was the wind that the bridge swayed literally to and fro, ten or a dozen feet, making one giddy with its vibrations. So appalling was the commotion, that the horses stopped, and finally fell upon their sides on the bridge, while the driver in the extremity of his terror, seemed incapable to make the least effort to move from the perilous spot. The inmates of the carriage could with difficulty keep their seats, and for a short time expected nothing else but to be precipitated into the surging waters. A situation like this is too appalling for description, and we must leave it to the imagination to picture what the sensations of those in the carriage, were during this frightful commotion of the warring elements.—*Rochester Advertiser.*

DESTRUCTIVE FIRE. The Norwich, Ct. "Aurora," gives account of the most disastrous fire that has ever occurred in that city. It commenced at 1 o'clock Wednesday morning the 8th inst., in the stable of the Clinton Hotel, and extended from thence to the extensive Lumber Establishment and Coal Houses of John G. Huntington, and to the large building occupied by Edward Chapell, laying in ruins all the buildings and property from the head of Central wharf, to the Norwich Union Store.

The loss is estimated at about 150,000, or \$200,000.

The Poughkeepsie Daily Press, of Wednesday, gives an account of a most shocking accident that occurred on the Hudson River Railroad, on Monday, August 29, about two miles this side of Tarrytown. It appears that there were three ladies walking on the track, a short distance from a curve, when the express train came suddenly upon them, so frightening them that one jumped directly in front of the locomotive and was instantly killed.

TEACHING A FOREIGNER TO SPEAK ENGLISH.—My friend, the foreigner, called on me to bid me farewell before he quitted town, and on his departure he said: "I am going at the country." I ventured to correct his phraseology by saying that we were accustomed to say, "going into the country." He thanked me for the correction, said he had profited by my lesson, and added, "I will knock into your door on my return."

A romantic old maid at Niagara last summer married "Okee Fubbee an Indian Chief" and flute player. Okee turns out to be a mulatto barber from St. Louis, and has a wife there.

MARRIED.

At South Westerloo, on Sunday, August 29, by Elder George W Slater, Mr. JAMES STANTON of Coeymans, Albany Co., to Mrs REBECCA M. BORTHWICK, of Broom, Schoharie county, all in this state.

OBITUARY.

DEACON CHARLES HARDING:—Whose death we barely announced in our last number, was the senior deacon of the New Vernon church, which office he had held to the entire satisfaction of the brethren for many years. He was a brother according to the flesh, as well as spirit, to Elder Amos Harding, whose obituary was so recently published in this paper. Brother Charles Harding was baptized on profession of his faith in the Redeemer, by Elder Benjamin Montanye, about thirty years ago, and we believe he was the last individual that Eld. Montanye ever baptized. Brother Harding appeared to have been born into the doctrine, as well as the spirit of the gospel. From the first of our personal acquaintance with him in 1826, we have never known him to waver on any point of the doc-

trine of Christ, as held by the Old School Baptists. He has been an able and faithful advocate for, and defender of, the truth as it is in Jesus. His uniform walk and deportment was in harmony with the truth he so much loved. As a member and deacon in the church, he occupied an important place, and his counsel, exhortation and admonitions have not only rendered good service in years which are past: but we trust they will be remembered with profit for years to come. The church feels deeply the bereavement; but mourn not as those who have no hope. The Lord has not only stricken the church sorely in removing our dear brethren, but he has been graciously pleased also to comfort and build us up—Quite a goodly number have been recently added to us by baptism, who thus far adorn the doctrine of God our Savior, in their walk and conversation.

Brother Harding's last sickness was but short, but he had been long waiting for his change to come and now, in a good old age he has gone down to his grave like corn that was ripe for the harvest.

He died at about 4 o'clock on Thursday morning August 26, in the 79 year of his age.

DIED.—Near Bloomingburg, on Monday, August 29, MISS MARY ANN HARDING eldest daughter of Mr Jarus Harding, and grand-daughter of Dea. Charles Harding whose obituary is recorded above, in the 18 year of her age. On Friday the 27, we attended the funeral of brother Harding, and on the Wednesday following we were called to attend the funeral of the subject of this notice, from the same house. She was sick at the time of her grand-father's funeral, of the same complaint which terminated his mortal pilgrimage. For some time past her health had been imperfect, and when taken with the dysentery, she sank down rapidly until locked in the chilling embrace of death.

With her deeply afflicted parents and surviving brothers and sisters we sincerely sympathize. May the heavy affliction be sanctified to their good and God's glory.

Harford Co., Md, August 15, 1852.

MR. BEEBE:—Please publish in the "Signs of the Times" the following Obituary.—Departed this life, April 15, 1852, my much loved sister, Mrs ELIZABETH FRANCES GLADDEN, wife of Abraham Gladden, and daughter of Abel and Sarah Durham. She died of consumption, aged 24 years and 7 months. The loss to us cannot be resored it has left an aching void in our hearts. Her death being more sudden than we had apprehended, made the dispensation more afflicting than I can describe. I was sent for in haste to see her, as she was dying, and when I entered the room, she exclaimed, "This is right, God hath all power in his hands, to do as seemeth good in his sight, and we should not murmur at his will!" And so he has seen fit to call her away, and as I hope to that paradise where the bud that puts forth will never fade, and where sickness and sorrow can never come.

She had never made a profession of religion; but her walk and conversation has given us strong ground to hope that she is now enjoying that rest which is in reserve for all those who are of the household of God.

She believed firmly in the doctrine of God's foreknowledge and contended for the same doctrine that was preached by the apostles, that Jesus prayed only for those whom the Father hath given him out of the world, I have heard her say she wondered at the arminians for being so bitter against election, when it seemed so clear and plain other, that we are not able to do one tittle towards our own salvation. She believed that Christ is the only way whereby sinners can be saved. And she appeared to enjoy religious conversation very much, all her life, and desired an interest in the Redeemer, especially towards the last. She mourned her unworthiness, and said she felt forsaken; but if she was no more forsaken than our dying Savior was when suffering on the cross he exclaimed, "My God, My God, Why hast thou forsaken me." I trust she has found a peaceful rest in his embrace. But a few minutes before her last, she said she had some hope from reading the experience of two members of the church, and soon expired. She has left a devoted husband, a father and mother, three brothers and two sisters, to mourn with those who mourn.

SARAH ANN WILSON.

Ye mourning saints whose streaming tears,
Flow o'er your children dead
Say not, in transport of despair
That all your hopes are fled.

While cleaving to the darling dust
In fond distress, ye rise,
Rise, and with joy and reverence view,
A heavenly parent nigh.

Though your young branch is torn away,
Like wither'd trunks ye stand,
With fairer verdure shall ye bloom,
Touch'd by the Almighty's hand.

S. A. W.

Washington city, D. C. Aug. 22, 1852.

BROTHER BEEBE:—If it is not trespassing too much on your time and space, you will oblige me by publishing the following obituary of my esteemed friend, and the niece of my aged step-mother, Miss ELLEN CARR, daughter of Mr Benjamin Carr, of Montgomery county, Md, who died June 15, 1852, in the 27 year of her age. The disease of which she died was Bronchitis. She was confined to her room about four months, gradually wasting away. By her special request I was summoned to her bedside to hear from her dying lips that she had received a hope that God for Christ's sake had forgiven her sins. According to her statement, she had been exercised in her mind for a year past, and sometime in February last she had a dream, in which she dreamed that she was sitting in the Shiloh Meeting House, listening to Elder Lecahman, and that the gospel truth came with great power, exposing the sinfulness of her heart, causing her to look down upon herself, and to her surprise she discovered that her dress was burned in holes, and to use her own words, with mortification she slipped out and changed her dress; but as soon as she returned to her seat her dress would burn as before, until she had changed for the seventh time. Ashamed and confused, she made her way to her aunt's, and in going there; she had a deep stream to cross, the only passage across was on three pure white stones; she put her foot on the first and it moved a little, and so did the second, but the third stood firm, and on arriving, she said, "I meet you all!" Her aunt exclaimed, "I have no fatted calf, but I will make a feast." And on the next night the words of the prodigal were applied to her with great comfort. She continued in that happy frame of mind until one day she was reading these words, "Therefore fear lest a promise being left us of entering into his rest; if any of you should seem to come short of it." She concluded they were written for her, and that of all creatures she had come the shortest. While in this distress Elder P. Waters, called to see her and he explained the text greatly to her satisfaction, thus,

"The text in question was addressed,
To whom was promised future rest,
Rest from all labor and all fear,
No more to weep the flowing tear.

The promise of eternal rest,
To Christ's unchanging firm request,
To all who seek the joys of heaven,
And pray the Lord to be forgiven.

The promise is in Christ our Lord,
Yea, and Amen. So reads the word;
Short, none can come, of endless rest,
Who leave their heads on Jesus' breast,

But the caution Paul has given,
Of coming short, is not of heaven,
But of a rest from law and wrath,
Which none can enter without faith.

The christians, in the apostles' day,
Who from the gospel seem'd to stray,
Seemed to come short of gospel rest,
To such the caution was address'd.

Therefore its clue, beyond all doubt,
For such as you it was not wrote,
For you have come, a trembling soul,
To Jesus Christ, to make you whole.

For such as you, he bled and died;
O'er such he wept, to such he cried,
"Come unto me, ye shall be bless'd,
And in me find Eternal Rest."

Then leave this world, at his command,
To take your seat at his right hand,
And as you go, O, may you sing,
O, monster Death, "Where is thy sting?"

Never has it been my privilege to attend so delightful a death bed scene. She was calm as a summer morning; not a cloud darkened her brow, and when asked, a few mornings before her death, how she was, she replied, Free from all trouble, and from all pain. She saw her mother in tears, and said to her, Why will you weep? Don't grieve for me; my happiness will soon be complete. She requested to see me a month or more before her death; but such were my domestic engagements, I could not leave home until ten or twelve days before her happy spirit took its immortal flight; and notwithstanding her death was looked for every day, and even every hour, remarkable as it may seem, she lingered until we met once more

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1852.

NO 18.

POETRY.

THE LAW COMMANDS, AND GRACE PERFORMS.

The law of heavy hard commands,
Confirms the waken'd sinner's bands;
But grace proclaims relieving news,
And scenes of matchless mercy shews.

No precept clogs the gospel call,
But therein grace is all in all;
No law is here but that of grace,
Which brings relief in every case.

The gospel is the promise fair
Of grace, all ruins to repair;
And leaves no sinner room to say,
'Alas! this debt I cannot pay;
'This grievous yoke I can not bear,
This high demand I cannot clear.
Grace stops the mouth of such complaints,
And store of full supply presents.

The glorious gospel is, in brief,
A sov'ign word of sweet relief;
Not clogg'd with cumbersome commands,
To bind the soul's receiving hands.

The joyful news of sov'ign grace,
That reigns in state through righteousness,
To ransom from all threatening woes,
And answer all commanding Do's.

This gospel comes with help indeed,
Adapted unto sinner's need;
These joyful words that suit their case,
Are chariots of his drawing grace.

CHRIST - HE BELIEVER'S HIDING PLACE.

Where must a sinner fly,
Who feels his guilty load,
And staves condemn'd to die,
Out of the mouth of God?
Can any door of hope be found?
Not any, sure, on nature's ground.

What if he mend his life,
And pour out floods of tears,
And pray with fervent strife?
These pay no past arrears.
The law, with unremitting breath,
Declares the wage of sin is death.

Who then shall reconcile
Such jarring things as these?
Say, how can Justice smile
At Mercy on her knees?
Or how can mercy lift her head,
If all the legal debt is paid?

Jesus, thy helping hand
Has made the contest cease,
Paid of each law-demand,
And brought the blest release;
Stern justice satisfied by thee,
Bids mercy bring the news to me.

O tidings sweet, of grace
To sinners lost and poor,
Who humbly seek thy face,
And knock at mercy's door!
Who taste the peace thy blood imparts,
And feel the Savior in their hearts!

All hail, we bless thee now,
Who bought us with thy blood;
Our gracious Shepherd, thou
Wilt bring us home to God!
On earth we sing thy bleeding love,
And long to see thy face above.

THE BREAD OF HEAVEN.—John vi. 5, 8.

When through the desert vast
The chosen tribes were led,
They could not plough, nor till, nor sow,
Yet never wanted bread.

Around their wandering camp,
The copious manna fell;
Strew'd on the ground, a food they found,
But what they could not tell.

But better bread by far
Is now to christians given;
Poor sinners eat immortal meat,
The living bread from heaven.

We eat the flesh of Christ,
Who is the bread of God;
Their food was coarse compared with ours,
Though theirs are angels' food.

COMMUNICATIONS.

For the Signs of the Times.

Milton, Ia. August 20, 1852.

BROTHER BEEBE:—It may seem presumptuous in me to write again so soon; but I can offer no apology, only that I have for once in a long time been filled with the good things of the kingdom, and have had a feast of fat things, full of marrow, and have been filled to overflowing, and I have none to tell my joy to, for I am alone in regard to christian society of my own faith and order.

I have just returned from the Whitewater Association, where I do believe I sat with my brethren and sisters, in heavenly places in Christ Jesus. I have often in times past enjoyed a little heaven on earth; but this was certainly a great heaven to me; for I heard, as I hope, with a hearing ear, and understood with an understanding heart, no less than twelve sermons. The ministers seemed truly to be filled with the Holy Ghost; for the preaching began with Jesus, and continued throughout and ended with Jesus.—It proclaimed Jesus the Author, and Finisher of Salvation. There was so much peace and harmony, and brotherly love manifested, and I saw so many brethren and sisters from afar whom I never expected to see again; this side of the eternal world, that this scripture seemed applicable to me, "He brought me to his banqueting house, and his banner over me was love." And Jesus appeared to me, "As the Apple tree among the trees of the woods," and I sat down under his shadow with great delight, and his fruit was sweet to my taste. I was glad to witness the courage and boldness of the shepherds in speaking; for they feared not to declare the whole counsel of God. While they were determined to know nothing among us, save Jesus Christ and him crucified. Him they preached, to the Jews a stumbling block, to the Greeks, foolishness; but unto all who are called, Christ, the power of God and the wisdom of God. I think I felt like Swain when he sung that beautiful hymn which ends with the following verse,

"Think, O, my soul, if tis so sweet,
On earth to sit at Jesus' feet,
What must it be to wear a crown,
And sit with Jesus on a throne,
Where congregations n'er break up,
And Sabbaths never end."

I am sure that if all the saints could enjoy one such a feast at an association, as I enjoyed, they would never say another word against associations. They would hail them as a delightful privilege, when they could meet so many, so large an assembly of our Father's children convened in one place to worship the King of saints. While there I could but contrast the present with the future. Here I see a company of perhaps nine thousands, and it looks like a large company; but what is it compared with the

innumerable company which surround the throne, who have come up out of great tribulations, and who have washed their robes, and made them white in the blood of the Lamb, in that blood which our Savior shed so freely on Calvary for all the "election of grace." I do believe we were all in him then, the bone of his bone, and the flesh of his flesh, as much as we were before the world began. My bible has always taught me so, and I believe it. If our life was not hid in Jesus, when he died, I wish some one more enlightened than I am, would tell me when, and where it got in him, and explain to me what the scriptures mean which testify that "If one died for all, then were all dead, and the meaning of Christ's words to Martha, "I am the Resurrection and the Life," and what did Paul mean when he said "When Christ who is your life shall appear, then shall ye also appear with him, in glory? I think he was as truly our Life before he was crucified as he is now: and the same everlasting arms which are underneath us now sustained us when he as our life, died on the cross and cancelled all the demands of the law on our behalf. I hope none will be offended with me for thus expressing myself on this point of doctrine. I know it is not customary for women to do so; but as I have, if brother Beebe thinks that I am wrong I hope he will forgive me this transgression.

Be assured that what I have written is kindness. I wish not to hurt the feelings of any but would rather make peace; for I cannot avoid mourning when any brother shows a disposition to bite and scatter the flock of Christ. And if there should be any in our ranks who desire to make a division in our association, I would say to them. Look well before you leap, lest you dash your feet against a stone. And what ye do, do quickly. Offences will surely come, but wo to him by whom they come.

Brother Beebe, there are many in this region who believe there are degrees, in happiness, and misery, after death, and they bring, John, xiv. 5, 3, to prove it; will you favor us with your views on that portion of scripture when you have leisure?

I have felt desirous to let the shepherds know, that their labors at the association were not vain, for I believe many others as well as myself received large crumbs from their Master's table at that time and place. I noticed some who seemed to be feasting; but they can speak for themselves.

I desire to express my love to all the dear saints who are scattered abroad, and you brother Beebe, may reserve a large share for yourself. Although we are strangers in the flesh, I hope we are fellow-citizens and of the household of God in spirit. May the Good Shepherd of Israel continue to sustain you in your labors, and keep you always dressed in the spotless robe of righteousness which is woven from the top throughout, without a seam. May he enable you ever to fight manfully the battle of the Lord. I often

wonder who will fill the place of our old editor, when he shall finish his course, but the Lord will provide, and he will set watchmen on the walls of Zion. So fight on brother, until your warfare is accomplished; for your crown is sure. God has promised it, and he is not slack, concerning his promises, as some men count slackness.

Do as you please this.

As formerly,

SARAH H. IZOR.

For the Signs of the Times.

Logan Co. Ky. August, 28, 1852.

BROTHER BEEBE:—I have been receiving the Signs for some time, and have read the experience and travels of many of my brethren and sisters, and I have had it on my mind to throw in my mite, by giving a statement of some of the trials which I have passed through in thirty eight years, with once in a while a taste of the waters of that river, the streams of which, make glad the city of God. When I first received a hope that God, for Christ's sake had forgiven my many sins; I thought I should never see any more trouble; but it was not long before doubts and fears began to arise and I was afraid that I was deceived. I prayed to the Lord, if I was deceived, that he would undeceive me. It was not long before I received another manifestation of the love of God to my soul, and then I thought I certainly should doubt no more; but I was again mistaken. On Saturday before the second Sunday in January, 1819, I went to the Spring Creek Church, and told them my experience, without any questions being asked me, only if I felt it to be my duty to be baptized! I thought the church did not act faithful with me; and they put too much confidence in me, and I feared that I was deceived. On the next day, with four others, I was buried with our Lord and Savior in baptism. And I felt to rejoice that I was accounted worthy to follow him in the ordinance. But it was not long before doubts and fears arose like billows on the boisterous seas, and again I feared that I was deceived. After many conflicts I got into what John Bunyan calls, "Doubting Castle," and I thought I would go to the church and have my name erased from the church book, and I was even tempted to destroy my natural life. I continued in this condition about three months, and I think, my brothers and sisters, if I am not mistaken, the midnight hours and silent groves, could witness my prayers and groans. My sleep had left me, and my appetite was gone, and I was sinking into keen despair, for I thought there was no mercy for me. At length I come to the conclusion that I would drive of these dreadful temptations, by my daily labor. I arose early one morning in March, and went to plowing, and continued to plow until about eight o'clock, and then went to the house and tried to eat, but could not. I think I tried to pray to God to give me some relief in some way, I returned to my plough, and plowed one round, and t^{ed} my horses, to

go back and a verse of one of Watts' hymns came to my mind with great force.

"Lord how secure and bless'd are they,
Who feel the joys of pardon'd sin;
Should storms of wrath shake earth and sea,
Their minds are heaven and peace within."

I tried to sing the first two lines, but it seemed I could not sing, but when I struck the third line, my fears and troubles were all gone in a moment, and I was made to rejoice with joy unspeakable and full of glory; I was fool enough to think I could hear my voice echo to heaven. For two or three days I had a joyful season, and then doubts and fears began to rise. I thought if I were a christian, I should not have so many vain and foolish thoughts. I was sometimes tempted to doubt the reality of religion. I saw there was going to be a division in the Red River Association, and this caused me a great deal of trouble, for I was not fully established in the doctrine of election. The separation took place at the next session, and there was a privilege granted to the churches, or members of the churches, to unite with the arminians, or the predestinarians. I went home and searched the scriptures from the first of Genesis to Revelation, and I prayed to God, to instruct me that I might know which way was right, and which was wrong. At the December meeting the church let her members know that if any of her members wanted to join the arminians, if they would make application at the next meeting, they would be dismissed. I returned home, and continued reading and praying for instruction. I started to go to the meeting on Saturday morning before the second Sunday in January, and as I was riding along, three questions were presented to me, viz.

1. Who created Adam and Eve? I replied God.
2. Who formed Adam? I replied, God.
3. Where was Eve and all Adam's posterity? I answered, In Adam.

In a moment my mind was carried into eternity, and, by faith I had a perfect view of Jesus, with his bride and posterity in him in eternity, as Eve and Adam's posterity were in him, until they were made manifest. Jesus Christ's people were all in him before they were driven out of the Garden into the wilderness. God's Jacob was in a waste howling wilderness, and in a desert land, at a guilty distance from God, and there the Lord found him, and he led him about and instructed him, and kept him as the apple of his eye. I firmly believe that every one of his people shall be called and regenerated, and saved, according to Matt. 1. 21. "And thou shalt call his name Jesus, for he shall save his people from their sins." But I am afraid that I am not one of his people that was chosen in him in eternity. I am often afraid that I am deceived, and that I shall do something to dishonor the cause of God; and this makes me fear that I shall one day fall by the hand of Saul. This is what causes me a great deal of trouble. I am like a ship on the boisterous ocean, and afraid that I shall never reach the shore of the happy land, but sometimes I think I enjoy an earnest of the divine inheritance. I have many trials that make me weep and mourn over my wicked nature, and then I fear that I have not been born again. "Many are the afflictions of the righteous, but God delivers him out of them all." Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it. But Wide is the gate, and broad is the way that leadeth to death, and many there be that go in thereat. I often try to pray the Lord to lead me in the right way.

I am now in my 80th. year, and being poor, I have had to work hard to support my family. My hand trembles so that I can hardly write, If you think proper to publish this, it is to be continued.

Your unworthy brother,

RICHARD HUTCHINGS.

For the Signs of the Times.

Coosa county, Ala. August, 21, 1852.

BROTHER BEEBE:—I have had a desire for some time to communicate to my brethren and sisters who are scattered abroad, the reason of the hope that is within me; and I would gladly say something that would be comforting to God's little children. But should I write of all my trials, I fear that I should trespass on the patience of the dear people of God who read, and intrude on your time and space. I will therefore try to be as brief as possible, I feel myself so incapable of writing, and so unworthy withal, that I do not know whether my scribbling will be found worthy of a place in your valuable paper. My mite is small, but I freely throw it in.

I was born in Green county, Ga. in 1805, and my father having died when I was about two years of age, I was left under the parental charge of my mother. My mother was a member of the Primitive Baptist church, and I was brought up according to that faith, and she is still a faithful member of the primitive order of the Baptists.

I trust that I obtained a hope in Christ when in my twenty-first year, but my first alarm was about a year before that time, and it was occasioned by seeing a near relative die. I was forcibly impressed that my turn would be the next, and that if I died in my sins, I must sink down to hell. Impressed that my time on earth was so short, I thought it high time to try to get religion; for I had always thought that I could get what the world calls religion at pleasure; and the way to get it was, as I supposed, to keep out of bad company, attend religious meetings, and leave off all my bad habits; and this kind of reformation would constitute me a christian. I worked on until I thought that I had obtained religion; and I felt quite elated at the thought, and could look with scorn down on those whom I considered sinners, for I did not believe that I was any longer a sinner.—But soon I discovered myself to be falling from grace, as it is called by some, under these circumstances, I would begin to patch up my old fig-leaf garment, with some new fig-leaves, or new promises. I worked on in this way, whenever the garment became rent, I put on a patch, which only made the rent worse, until it pleased God, in great mercy to show me that I had a wicked heart, and this awakened in me a greater alarm, this brought me to a halt, for such an evil heart I thought did not belong to a christian. What to do, I did not know. At last I thought I would pray to God to take away my evil heart, but my prayers did not avail, for I was not delivered. I will not attempt to tell the times and places when and where I have attempted to approach the Lord with fear and trembling, sometimes fearing that satan would meet me, and at other times fearing that the Lord would cut me off for the attempt. You, my brethren and sisters who have experienced the same trials, know that they can be more thoroughly felt than described. Suffice it to say, my garment was completely rent to pieces, and I had nothing to patch it with—I promised to be brief, but as this is probably the last you will ever hear from me, I trust you will indulge me, while

I attempt to tell you when I trust I found my Savior, and your Savior, to be the chiefest among ten thousand and altogether lovely, and who took me up out of a horrible pit of miry clay, established my goings, and put a new song into my mouth. Perhaps it was when I viewed myself to be in my worst condition, when I had given up all for lost, and acknowledged the justice of God in my condemnation, and that,

"If my soul were sent to hell,
His righteous law approved it well."

I could not be restrained from smiting on my breast, and crying God be merciful to me a poor condemned sinner. Well do I remember the day when I took my horse to go to a place on the settlement, on some business, and while riding alone by myself meditating on my sad condition, envying the very trees of the forest, when a smooth still small voice seemed to say to me, "For just such a sinner as you are, Christ came into the world to die." I recollect turning my head, thinking some one had spoken to me; but I saw no one. I remember nothing more distinctly so as to describe it, until I found myself riding rapidly, and praising God, that Christ had died to save such a sinner as I was. Why, my brethren and sisters, I fully thought that I could convince the whole world that Christ had come and died to save sinners, of whom I was the chief. I did not continue in that rapturous frame long, before the old deceiver, the devil, who had so long deceived me, suggested that Christ had truly come to save sinners, but not to save me! This has occasioned me many doubts and fears at times, until the present time.

My sheet is full, and I must close; but I have not related half my tale.—Farwell,
Yours in tribulation,

THOMPSON BOWREN.

For the Signs of the Times.

Date county, Ala. Aug. 20, 1852.

BROTHER BEEBE:—Through the mercy of God, I am permitted this morning to communicate to you a few thoughts, and through your valuable paper, to the scattered saints who read its pages.

Our churches, to the extent of my knowledge are at peace and stand on the primitive platform. Salvation by grace, through the atoning blood of the dear Son of God, while *manism* is excluded among us, as being at all meritorious. We are dependent on the revelation of the sovereign will of God.

I have thought I would give you and your readers, a history of this country, and of the churches; but I will defer it for the present until I shall have more leisure. The *Work and Do-ism* stock, have predicted that when the present ministers of the primitive order shall wear out, and the present generation of *hard-shells*, as they call us, shall pass away that our *creed* will be obliterated. But, permit me to inform you, dear brethren, of better things. God is graciously pouring out of his Spirit in some portions of our country.

And we hear the cry, "Men and brethren what shall we do?" It has pleased God to send more laborers into his vineyard, in the church where I had belonged, there was one ordained, and three licenced preachers and some of the young preachers are powerful in the gospel and deeply led into the mysteries of divine things.

The times in our country have been pretty hard for a year or two past, and money is scarce, so that the steam of the isms is about to fail, and their Babel to fall.

For the remaining part of my letter I will offer a few scattering remarks on Isaiah ix. 6. "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor; The Mighty God, The everlasting Father, The Prince of Peace."

The great Architect of the universe, in speaking all things into existence, was pleased to make the Sun the bright luminary to rule the day, and when he is shining in his strength, we can see all the visible objects that are around us, and we discover that by the rays of the sun the earth is caused to vegetate and bring forth her plants and herbage. We also see that in his wisdom he was pleased that the sun in its natural evolutions should disappear from the vision of the eye and hide itself beyond the western horizon, and as soon as the sun disappears darkness begins to cover the earth, and the labors of his creatures cease. Suppose that amid the gloom and darkness of midnight, a person should hear his best friend proclaiming some great, grand, and desirable object, warning the people to pursue their best interest, pointing out the road and describing the land marks, and the obstacles which are in the way. And should this individual start, amidst the darkness of the earth in which he was enveloped, in pursuence of the desirable object, he goes but a short distance before he meets with great difficulties, and is lost amidst the darkness.—He rambles about, but eventually acknowledges that he is lost, and, without light, shall never come in possession of the desirable object. Surrounded with dangers, he cries, What shall I do? O, that the sun would arise upon me; he prays for a risen sun.—The other constellations give him no light for they are obscured by a cloud. I might compare the cloud, to the wrath of a sin avenging God. Eventually the sun in its evolutions appears rising in the east, and upon him in his benighted condition. O what joy and gladness! What an unspeakable gift, to a lost creature!—I will stop right here, and tell you, that I believe it is just as possible for this individual to raise the sun with his own puny arm, as it is for the wicked to possess themselves of the grace of God by their own merits. I shall only hint at things as I pass, lest I should occupy too much space.

In the writings of the prophets we learn there was another Sun expected, to arise with healing in his wings, and to him the prophet Isaiah alludes, in speaking of the child born, and the son given. This Son was ever with the Father; when God said, Let us make man, he was there.

And the government shall be upon his shoulder. And, my brethren, I rejoice that it is so. When man violated the law of his supreme Ruler, and by his transgression fell under wrath and condemnation, this Son stood as the surety of his bride, and stood in covenant engaged to pay the debt for her, and so all the ancient pilgrims were saved.—He had placed himself between the offender and the offended and was viewed as a Lamb slain from the foundation of the world, and when man fell under the law, it was on this platform that he assumed the payment, and also he assumed the government of his people and hence all the ransomed of the Lord shall return and come to Zion. We need not fear when we see the church in a cold or lukewarm situation; for the Lord's work is before him, and his arm shall rule for him.

Men may proclaim, from the stand and from

the press, thousands of souls in heathen lands are going down to perdition for the lack of the gospel, and we cannot go penniless to preach to them. Make up certain amounts of money, and we will carry the glad sound of the gospel to them, by which they may be saved." But, brethren, believe them not.— We have been plainly told of them; Peter says, "There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies; even denying the Lord that bought them, and shall bring upon themselves swift destruction, and many shall follow their pernicious ways, by reason of whom, the way of truth shall be evil spoken of. I fear sometimes, we use too much dissimulation with them. But blessed be God, this Sun has arisen, the angel of the Lord brought glad tidings to the poor shepherds that were watching the flocks by night. It was so wonderful, that it made them afraid; but the angels of the Lord said, Fear not, for behold I bring you good tidings of great joy, which shall be unto all people. For unto you this day is born, in the city of David, a Savior, which is Christ the Lord. He has come now in fulfillment of the predictions of prophets; to establish and propagate his kingdom. The middle wall shall now be broken down; the types and shadows all now centre in him.— I must hasten, omitting much for want of space.

Throughout his sojourn here, he was surrounded with enemies, who even desired to take away his life; and, as it is written, "They hated him without a cause." But before he made his great sacrifice, he promised to send the Comforter, even the Spirit whom the world cannot receive. Then, fear not, ye doubting saints, the Holy Ghost has engaged to bring us to Christ. And, dear brethren, when ye were aliens from the commonwealth of Israel, led captive by the devil at his will, then you had no desire for holy things; but when it pleased God to touch you with the finger of his love, and to quicken you, you no longer confined your time to the pursuit of folly, but deeply concerned to find the pathway of righteousness, not the paths of sin which are haunted with spectres of guilt. God was pleased to draw the curtain which concealed his heart, and he has a peep into its recesses, and he beholds it as a sink of sin and uncleanness. Now he begins to wonder at the mercy of God, in suffering so vile a creature to live. He remembers how he once flattered himself that at some future day, when it should suit his convenience, he would become a christian; but now that he is brought to the trial, all his boasts are humbled. Here he is, a helpless creature, unable to go to the physician; unable to free himself from the bondage of sin, and here he must lie forever, unless that God against whom he has sinned draws him. Here he lies, as passive as clay in the hands of the potter, unable to fashion himself into a vessel fit for the Master's use. About in this state, dear brethren, you were drawn to earnest prayer, never did a drowning man call for help or a convicted malefactor plead for pardon with greater sincerity, and ardor. You prayed as for your life. Yes the awakened sinner tries his utmost skill to bring himself into the favor of God. But he sees that all his works are sinful. He tries every expedient of his own, and finds them to utterly fail, and he regards himself as the most miserable creature on earth. He would change conditions gladly even with the brutes. He takes up a lamentation over himself in his sad condition, and says, I am cut off, there is no hope for poor

me. Lord, have mercy, or I perish. He views the justice of God against him. O, that the sun would arise upon me, he says, and reveal his light, for he is the light of life. If, says he, I am condemned, it is just, for I am a hell-deserving sinner. He throws himself at the foot of the cross, and when he is brought there, he finds a friend; for he thought, when in his distress, he had no friend, either in heaven or on earth. The Son has now taken hold of his case, assuming all his sins, in agony and death satisfies all the demands of law and justice, in behalf of his bride, the church of God.

Dear brethren, so enormous was the debt that when the Son of God, was cancelling it, the sun refused to shine upon his blessed head, the rocks were rent, the graves were opened, and the earth was to her centre shaken. But for this scene, he was cheered with the knowledge that he should see his seed, and the travail of his soul and be satisfied. For this joy was set before him; for it he bore the cross, and despised the shame, he has accomplished the work of redemption arisen from the dead, and set down on the right hand of the majesty on high.

And do we not see of the travail of his soul, when his redeemed children are born again, and when they take up their cross and follow him, and when we come around his board and commemorate his death and suffering for the redemption of his people?—I must close for my sheet is full.

Yours in hope of a blessed immortality.
E. B. TURNER

For the Signs of the Times.

Jefferson, Schoharie Co. N. Y. Aug. 13, 1852.

BROTHER BEEBE, — I feel it to be the duty of God's dear children to bear testimony to the cause of Christ, in this day of darkness and delusion, if it be but feebly expressed.— Therefore with a trembling hand, but I trust a warm heart, in love to Christ and his precious cause, I venture to raise my feeble pen to attempt to record in your valuable messenger, the gratitude I feel for the privilege of receiving, and edification I realize in perusing the contents of the same. Malachi says, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and thought upon his name, &c. I love to read the experiences of the dear children of God, each child rehearsing in his own simple language what great things the Lord has done for his or her poor soul, and yet all comprise one and the same thing, all unite in one general acclamation, Not unto us, not unto us, but to God be ascribed the glory. I do hope that God for Christ's sake has forgiven my sins, and taught me by divine grace to put my trust in him. I indulged in sin and folly, being led by the enemy of souls, until 22 years of age, (yet not without many convictions of my wicked course, when, as I humbly trust God spake peace to my troubled soul, opened the eyes of my understanding, unstopped my deaf ears, and made me to know the joyful sound of the gospel of Christ. O that was a precious moment to me; languishing on a sick bed, all prospect of pardon fled, hell seemed opened to receive me; every promise that the bible contained condemned me; conscience pleaded guilty and justice said, Strike! I felt in utter despair, when the three last verses of the XI chapt. of Matthew come to mind as if spoken directly to me. "Come unto me, all ye that labor 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." My burden instantly removed and my joy was like an overflowing stream. I can safely say this was the first happy moment I ever knew I had such a view of Christ in all his glory, that I felt freed from the wrath to come, the curse of the law, from the tyranny of Satan, from the love and practice of sin, from the fears of death and the misery of hell. But O! how soon was I like Peter ready to sink. The tempter who is ever ready to trouble, told me that my hopes were visionary, that there was no reality in my joy, you are deceived and deceiving yourself. The change wrought in the soul that has really fled to Jesus Christ for salvation is so great and wonderful, that we cannot easily deceive ourselves. He who fleeth to Jesus Christ for security from the avenging wrath of God, is a person in whose heart is wrought a conviction of guilt, an apprehension of his danger, despair of every other refuge, and a firm belief in Jesus Christ as a surety." Thus when I read the blessed promises contained in the Scriptures I could receive them, and the gospel proclaimed did profit for it became precious food for my poor soul, where the Arminian drug had no savory in it.

"Sovereign grace hath power alone,
To subdue a heart of stone;
And the moment grace is felt,
Then the hardest heart will melt

As to the doctrine of election I never had a doubt, it was the rich grace of God that brought me to trust in him. "We love God because he first loved us" my experience was a baptist experience. The bible taught me to be a Baptist, and also taught me the duties enjoined on a christian, But yet I wandered in the wilderness six years hoping and doubting, until the good Lord brought me as it were out of the fire. I went to the Lexington Baptist Church and was received by the church and baptized in the year 1845, where I still have a name. O if my name is written in the Lamb's book of life it is enough. But I do not expect to be carried to the skies on flowery beds of ease, my cup contains many bitter draughts, but much more that is sweet. My pathway is strewn with many sore trials and impediments of the keenest nature that ever marked the pilgrims' track, yet through all my journey thus far, the Lord has been with me, his grace is sufficient for me, and when I realize Christ as my righteousness in heaven, I am ready to say the will of the Lord be done in all things, and even in the midst of trials I can sometimes say, sweet affictions.

"Trials bring us near to God,
Makes us humble keeps us there,"

I feel to approve brother Wilson Thompson's lecture contained in the 12th No. of the Signs, and wish him to write again on the duties of members embodied in a church. I want also to tell how my hope was strengthened with reading The Sea Voyage in No. 16. Brother Beebe, give us more precious crumbs.—Brethren and Sisters in Christ, watch and pray, follow the Lord through evil as well as through good report, love one another, for by this ye may know that ye have passed from death unto life, because ye love the brethren.

May the Lord bless his people every where.
HULDAH S. JOHN.

For the Signs of the Times
Junius Seneca Co., N. Y. Sept. 7, 1852.

BROTHER BEEBE:— With your consent I will send a few lines to our Heavenly Father's

family which is widely scattered abroad in North America, whom we esteem as the peculiar care and treasure of our kind and loving Shepherd who gave himself a ransom for his flock, for he is the Head over all things to his church, which is his body. Now if we can tell when he became the Head, we shall have the date at which she became his body. The first man in and with whom the woman was created, who at a later date was manifested as a separate body, and stands revealed as the mother of all the human race, and she being deceived was in the transgression in which she involved her husband. So the anti-typical pair. The second Man, Head, and Husband, of the church which was chosen in him before the world began, so then in this mysterious union, when she, the spouse elect, transgressed the law, she involved her heavenly Husband, and therefore the Righteous Lord hath, in justice laid her iniquities on him. But it is a glorious truth that he was rich, and in his might he entered the breach, and by the sacrifice of himself, made an atonement for her, and made an end of sin, and by the blood of the covenant, sent forth the prisoners out of the pit. So he 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. O brethren, let us wonder and adore, while we behold the manner of love, which the Father hath bestowed on us, that we should be called the sons of God.

And now, dear brethren, as I rejoice to hear of your prosperity, through the Signs, so for your joy, I will say, that I spent the last two weeks in August in Steuben county, and in the region that lieth round about, where I found the brethren in love and union and I enjoyed a pleasant season with them. We received four precious members, three of them on experience and one by baptism.— And our brother John Fisher, was ordained to the work of the ministry whereunto we believe the Holy Ghost has called him. I am greatly pleased that he is located in that destitute region, as I esteem him as an able minister of the New Testament. Our beloved brother Chatfield is also running to and fro, a part of his time, proclaiming the glad news of salvation by grace.

I returned home on the first inst., and found my family all well, and on Saturday the 4th, attended our Covenant Meeting at Clyde, where we had an interesting day.— Deacon John Mitchell, from the New School at Lyons, united with us by experience, to the general joy of the church; and Thomas Blake and wife, from the New School at Waterloo, where they last spring united, being induced to believe that church were Regular Baptists, answering to that title in England from whence they came, they were therefore baptized with their baptism, but to their sorrow they soon found they were hearing another gospel and found they had been deceived. And having heard of the Old school Baptists, they enquired diligently for them, but for a time, without success, but at length he that leadeth Israel as a flock, led them to us, where they willingly offered for baptism, and they were accordingly baptized last Sunday and united with the church; and are now going on their way rejoicing. I have baptized five from the New School this season besides a number we have received on experience. A number more have declared to me their intention, to unite with us soon by baptism, and others seem to be enquiring; so we feel to thank God, and be of good cheer. My sheet is full, so Farewell.

WM. W. BROWN.

Lynchburgh Va. Aug. 29, 1852.

BROTHER BEEBE:—I attended the Pig River Association, in Franklin county, which commenced on Friday before the fourth Sunday in this month. We had a very rainy time, and but few preachers were in attendance, but those who attended were of the right sort; they all spake the same language and, I trust, they all saw eye to eye. We enjoyed peace and harmony, and the gospel of our Lord and Master was set forth in its glory, if I have ever heard it, by brother John R. Martin. He reminded me of Paul when he was caught up to the third heaven, where he heard things which it was not lawful to utter. Whether in the body or out of the body, he could not tell, and I think brother Martin was as near that situation as any man I have ever seen.

I expect to attend the Staunton River Association, in Pittsylvania county, on Saturday before the last Sunday in September, which is to be held with the Union church, I should be glad to meet with you there, brother Beebe.

I sometimes think I will try and write you and the brethren and sisters an account of what I hope the Lord has done for my soul. But a sense of my inability keeps me from doing so. Still if it be the Lord's pleasure, I will try.

I remain I hope, your brother, in the affections of the gospel,

STERLING S. HILLSMAN.

For the Signs of the Times.

Cow Marsh Del. Jan. 25, 1852.

TO MY HIGHLY ESTEEMED BROTHER GABRIEL CONKLIN:—Some eighteen months past, you through the Signs, enquired after the experience of several of the brethren, and among others, mentioned my name. But surely you are ignorant of my unworthiness and inability to give to you, or to any of the dear family of heaven a christian experience; for I often fear that I have no such experience. It would be a moral impossibility to give to you or others a full account of the ups and downs, outs and ins, through which I have passed in these low grounds of sorrow, but I will try to give you some sketch thereof.

First, my origin—I was born of, as I trust christian parents, in April, 1789, on the premises where I now reside. I have no knowledge of any religious impressions being made on my mind before I was seven years of age, unless it were in hearing my father sing David's Lamentation for his son Abaham, and that was perhaps only sympathy. But sometime, not far from the age of seven years, the following incident occurred; one night I was out of doors, after some of my childish projects, and over heard my father's voice engaged in secret prayer, which produced in my mind an awful foreboding of some great calamity about to fall on us as a family.

I heard my father pray in his family and also at prayer meetings at his own house but never thought of his praying elsewhere.

My projects were all over for that night, but to the fire corner I hastened to await my father's return to his family circle. I anticipated to see depicted in his countenance the forebodings which I felt. But how was I delighted to see him return calm and serene, in countenance. From that time I imbibed the notion that if I could become a christian, I should be happy in this world, and have no fears of death, or of any thing else.

Living near the Cow Marsh meeting house, where I often heard the gospel preached, and having learned to read a little in the

New Testament, I found that I could not be a christian without believing in the Lord Jesus Christ, for life and salvation; and how to believe, I knew not. I concluded if I had lived in Judah, or Jerusalem at the time he was on the earth, and witnessed the miracles which he wrought, I could have believed on him; and I was wicked enough to suppose that the Almighty had not been as merciful to me as to some others of the human family because he had not given me the privilege of seeing Jesus as he was seen by those at Jerusalem. But, I hope he did, in great mercy, at length grant me a spiritual vision of his dear Son. In reading John xx, 26—29, (as you will see published in a number of the Signs, some time previous to your request.) that revelation, or whatever it may be called, created in my soul a great longing after Jesus; and, I sometimes hope, a true love to him. But at that time, and for some time previous there existed some difficulties in the Baptist church at Cow Marsh. Some members were at variance with each other, and the enemy came in like a flood upon me suggesting, if there were any reality in religion, church members would not disagree, fall out by the way, and cast each others names out as evil; so I halted on that account, and not only that, but I found there was still corruption within me, and I wanted to be holy. But, after much delay Jesus made me willing to come with all my corruptions, and my unworthiness, by his blessed word which saith, He that confesseth me before men, him will I confess before my Father, &c. In the month of July 1816 I made my profession of faith in Jesus Christ, to the church and was baptized, and went on tolerable smoothly for a while, got a family around me and as we were often without a stated ministry, I used to think that I should be glad if I could preach; but as college preaching was becoming very popular, and I was so situated that I could not go to the Columbian, or to any other college, I thought I had a very good excuse for not attempting it. Not very long after I became a member, I began to exercise in my weak manner as you know it continued to be, at prayer meetings. In this I continued until March, 1831, when at the urgent request of some, and consent of all the members of the Cow Marsh church, I consented with reluctance, to try to preach. But, O me, what a poor preach it has been! I have blundered along until the present time, sometimes trying to preach, and again thinking I must quit, as the Lord seemed to shut the door of utterance against me, and which seems still to be the case. I think I have had some comfort in that exercise, but such seasons of comfort have been short and far between, so that I feel like one of old, to enquire, Hath God forgotten to be gracious; will he be favorable to more? Are his mercies clean gone for evermore? I will here relate, Not long after I began to exercise my gift, if I have any, I reproved a brother for having neglected to visit an afflicted brother and I did it before my family which was not in gospel order. He said nothing at the time, but it wrought upon his mind so that in a few days he came to my house, and on leaving rehearsed the charge which I had made against him, and manifested irritation, at which I was so thunderstruck that I could make no reply, and had forgotten when or where I had made the charge. After he had gone I was miserable in very deed and had no rest, day nor night, until I went to him alone and acknowledged my fault, and obtained his forgiveness, and I can truly say in thus acting I was relieved of a bur-

den which was too intolerable to be borne, and obtained comfort to my soul which wicked men know nothing of, and which devils cannot feel. Still I continued to be the same poor helpless creature. When I would do good, evil is present with me. It is seldom if ever, I can engage in religious duties, without having some pride and of course vain thoughts, and although I hate them, as much as I can, I cannot avoid them?—And now if you think I have any reason to hope in God, who is the health of the countenance of his people, you will please tell me for I should assuredly feel very glad to be assured that I may call you *Brother*, indeed and in truth. The half is not yet told; but I must stop for the present,

With due respect, Yours,

PETER MEREDITH.

Suisun Valley, California. May 10, 1852.

BROTHER BEEBE:—Having received the Signs, I hasten to comply with my promise to send you the subscription money, and at the same time to express to you and to the numerous readers of your valuable paper, the consolation and pleasure it afforded me to have the privilege of again hearing from the saints scattered abroad, and of reading their communications, which come to me like cold water to a thirsty soul. To think of being deprived of church privileges and the company of the children of God for the term of three years, will give my brethren and sister far distant from me, some idea of my disconsolate state, but I can assure you that I have not language to express the greatness of the privation; but I trust I can say with the poet.

"The Lord is precious everywhere,
His children cannot rove so far
But he his promises will fulfill,
In being present with them still."

There seems to be quite a change in the character of the communication in the Signs, from those of three years ago. Then they were mostly on doctrine, now they seem, (by the fifth number which I have received,) to be mostly on experimental religion, which has proved very consoling to me, especially to witness the sameness of the work of grace on the hearts of God's children, from Maine to Florida, and from Oregon to Georgia. It is a evidence that God is revealing almost daily, of his wonder working power and grace in the salvation of his elect, and it should make our faith strong, that salvation is of the Lord. When I commenced writing it was with the intention of giving a relation of what I hope was the work of the Lord with me in changing my mind from the element of sin, and giving me a desire for holiness. If I knew that it would afford to any of the dear lambs of the flock the same satisfaction that the like communications from them have me. I should take great pleasure in doing so. But before I proceed, let me say to you, that although it has now been more than thirty years since, I have never been able to get any better evidences of my acceptance with God; although I have sought him more than thrice; and it has not been such an anchor as to keep me steady in one place; for I have been on every side, up and down; but oftener down than up; yet there is but one thing I would exchange it for, and that is a better one.

I was born in 1770, in Buncombe county, N. C., my parents were Baptists, there was no distinction then and there, among the Baptists as there is in these days. I had serious reflections about death when I was quite young, which I presume was occasioned by hearing my parents and others talk of the

horrible state of those who die in their sins, but as I grew older, these impressions wore off, and I became very much attached to the vain amusements of the world, particularly frolicking and dancing. This I thought was a small way of sinning, and would be easily got along with when I should get ready to attend to it. Many times at meeting, when I heard the preachers speak of the change necessary to fit us for death and judgment, knowing that I was a sinner I would be so affected that I could not refrain from shedding tears and often promised in my mind, that I would do better, but when I would get off, with youthful companions, it would all wear off. Thus I continued, promising and failing until I was 22 years old. I had got married and we were living by ourselves. I came in from work one evening in the fall of 1821, my wife's sister and another young lady of the neighborhood were there, and after supper, they asked me to help them sing. I replied that I was not in order for singing, they however commenced singing a hymn; during which I felt I was a sinner in the sight of God, and that I was not in the situation to enjoy the blessing alluded to in the hymn, and that without a change, I never could. My thought traveled back over my whole life and instead of my sins looking small, they seemed to me to be of the most heinous character; my many broken promises and vows, seemed arrayed before me, as if to show me that I had forfeited all claims to God's mercy, and that the time was once when I might have obtained the favor of God; but now it was too late. Those whom I had regarded more wicked than myself, seemed to have a better chance for heaven than I had, for they had sinned ignorantly; but I had sinned against a better informed judgment, which made the justice of my fate more apparent.—I went to bed with a heavy heart, and slept some, but when I awoke in the morning, my case was no better, my distress of mind increased; I tried to pray; but it seemed that I could have no hope that God would answer my prayer. I had been so treacherous that it looked like presumption to ask God for any favor. I continued in this state of mind sometimes, trying to fulfill the righteousness of the law, but growing worse in my own view, instead of better, I recollect of sitting down to breakfast one morning when my mind was so distressed that I was afraid to eat, for it seemed to me that I was so unworthy of any of God's mercy, that the food would certainly choke me. My wife, at length became alarmed about me, for fear that I was becoming insane. I still did not tell her what were my feelings; but assured her that she need not be uneasy about my becoming deranged, I felt willing, if it had been possible, to exchange conditions with the beasts, or the meanest reptile, for they seemed better off than I, for they had no souls to be lost. After lingering in this way for some weeks, while sitting by my fire one night, and meditating on my deplorable condition, I felt confident that my time in this world was very nearly at an end, that my preparation for eternal misery was nearly complete, and I felt thankful that God had borne with me so long. I thought I would go out and try to pray once more; the night was very dark but I made my way a little distance to where I had cribbed my corn; for I had often poured out the bitter lamentations of my soul in that place, I tried again to pray, but it seemed that God heeded nothing that I said, and that my case was sealed, I felt a spirit of resignation to the will of God, and I fell prostrate on the backs on the floor, feeling

that God was just in my condemnation, and I felt perfectly calm. The contest seemed to be decided, and the struggle over. How long I lay there I know not, the first thing that attracted my attention was the appearance of a personage right above me, who with a smile spake and repeated what was at that moment revolving in my own mind, that "Surely mercy is too great a favor for such a sinner to obtain." I arose wondering what these things could mean. My troubles were gone and I felt comfortable; but why it was so I could not tell. I returned to the house, and found my wife still sitting up, but I told her nothing of my feelings, after some time spent in deep meditation, I retired and rested and slept better than usual. In the morning when I awoke, my mind was still at ease. I wondered with astonishment what could be the cause; as the things which had transpired on the evening before seemed only to confirm the impressions of my mind, that grace was too great a favor for such a sinner to obtain. I thought that my situation was worse than before; for my troubles were gone, and I had no hope for happiness. I could see no other purpose in it only that the trouble and distress that I had felt was to convince me of the justice of God in my condemnation, that my cup was full and when death should have done his work, my soul would sink in the regions of eternal misery; and what seemed to me more astonishing was that I could not grieve about it. I began to wish for my troubles again; and finally I went to the woods and while trying to implore the mercy of God, I found myself breaking forth in praise to God, for his long forbearance in keeping me out of an awful hell. I arose from my knees and returned to my business; every thing appeared wrapped in mystery, but the whole desire of my soul was to get my burden of guilt back again, but all my efforts and prayers were unavailing. I often went to meeting, and when hearing the preacher describing the christian travel, I could witness it all, until hope took the place of despair, and the love of God banished all fear; there he left me short of the promised land, to mourn for the body of Moses.

I spent about four years in the dreary wilderness, during which time it seemed that Satan was permitted to afflict my mind as he did the body of Job, in the days of old. Often it occurred to me, that it had been told me in a manner that I could not misunderstand, that there was no mercy for me. O my brother, what a wretched "slough of despond" this was. To go forward I could not; to go back I was not willing, finally as a last resort, I thought if I could commit some known wickedness, as I had formerly done, it might have a tendency to convict me and I might get my troubles back again. I resolved to go to the first ball that I could have an opportunity of going to, and I would dance, and see what effect it would have. I did so, and while standing on the floor, waiting for the violin to start, I felt so miserable, that it seemed to me that I could not raise a foot from the floor. To think of backing out would not do; for the people would suspect what were my feelings; I went through with it and hardly knew how, instead however of bringing my mind into the state of condemnation as formerly, it produced grief for the act itself. The next victory Satan gained over me, was to induce me to give credence far enough to infidelity to examine the reasoning in favor of it and against the existence of a God; and the truth of the scripture, I commenced the investigations which shortly resulted in throwing

aside the bible and disbelieving its testimony. I fully believed that I was able to maintain my position by the principles of sound reason. I rested here, if rest it may be called for a time at length an old Baptist came to my house, a man with whom I was very well acquainted, and during the evening he enquired of me what were my thoughts on the subject of religion. I replied it was a matter I thought but very little about, for I did not believe there was any reality in it, nor in the scriptures either. He looked me in the face, and remarked. Now you don't believe that. I answered, I do believe it; and I believe that I can convince you of it. He remarked, that if he had been in error all his life, he would like to know it. I set about it confident of success. I found my starting point and began to hunt for my stakes that I had set up, but to my astonishment they were all down and out of the way, I could find nothing of them. I made an effort but seemingly got hold of every thing left handed, or by the wrong end, so I could produce no argument, that pleased myself. I got along so badly, that I gave it up as a complete failure. He then commenced upon me, and gave me what I considered a very sound drubbing. I felt exceedingly mortified and retired very soon, but rested badly, I could not keep from reflecting on the poor subterfuge I had laid hold of, and had been resting upon. For all nature, when I looked upon it, and considered its wonderful formation, its strict obedience to the laws by which it was governed, gave evidence, too strong to be denied, that there was a God, who had created all things, and that I could not avoid his requirements. My soul's desire then was that God would pardon my unbelief and forgive my trespasses and give me to understand the full nature of my case. I resumed the practice of going to her preaching, and sometimes I could weep over my forlorn situation sometimes my mind was led back to the time when my troubles left me and while pondering these things the thought would recur, Now you are trying to force yourself into a belief that you are a christian whereas you have had no evidence of it, and you are acting the hypocrite. These thoughts always alarmed me; for I was afraid of hypocrisy, and I would try to banish them from my mind as speedily as possible. I spent over a year in this way.

In March, 1826. I heard that one of my old associates had joined the church and was to be baptized on the second Sunday of that month, some six miles from where I was. I attended and felt very solemn under the preaching a part of which seemed to suit my feelings, while other portions of it I dared not embrace. After the preaching the congregation repaired to the water for baptism. I left my horse at the house, and followed them on foot with very heavy heart. I placed myself outside of the crowd but where I had a fair view of the water. While the congregation were singing, and while the preacher was praying, I felt lonely in the extreme. I witnessed the administration of the ordinance and the whole seemed to be most beautiful and charming to those who were engaged in it. And the thought arose in my mind, How glad I would be if I were only fit to follow the example of the Savior, which seemed to be followed with almost an overwhelming anxiety to be baptized. Then, in quick succession, these thoughts rushed in, that it was wicked for such an unworthy creature to desire that sacred ordinance. These simultaneous thoughts produced a sensation that I was hardly able to bear. My knees

grew weak, and my flesh began to tingle,— I turned and sat down by a tree that was near, and remained there until the shock abated, I thought it best to leave the place lest I should attract the notice of the congregation which had not yet dispersed. After getting a short distance from the crowd, I ceased to restrain my feelings, which gave vent in a profusion of tears. Walking slowly towards the house, unconsciously that any one was near me, my attention was attracted by a rustling of the leaves just behind me, I turned and saw one of the members of the church coming towards me, he saw that I was weeping, and he called me by name, and said, Is not this a glorious time? I replied that I supposed it was to those who could enjoy it. He asked me if I could not enjoy it, I answered in the negative, and he enquired the reason, and I replied, that I had no evidence of the forgiveness of my sins, and never expected to have. He asked me several questions in regard to the state of my mind, and I began to tell him how my feelings were wrought upon that day, and how miserable I felt. He then enquired about my previous exercises. I just then discovered what I was doing and felt sorry that I had told him my feelings: for I feared that it would make a wrong impression on his mind, and I felt reluctant to answer him any farther; but he insisted, and on reflection I concluded that if I did not answer him, he would think I had experienced more than what I had; and his impressions concerning me would in that case be equally erroneous. So I answered his questions in the way that I thought would be the least likely to create wrong impressions; after a short conversation, he advised me to read the promises and try to embrace them, and then we parted. I then became more willing and less afraid to investigate and maturely consider the nature and effect of my former exercise, which was continued with a fervent desire to God, that if I had found grace in his sight, he would give an evidence, and enable me to trust in his name. Sometime in May, while alone at work in the field, my mind was deeply concerned upon the subject of my situation, and of eternal things, when the words of the apostle John, (though I did not then know they were his words) came to my mind with more power than any thing I ever heard, "We know that we have passed from death unto life, because we love the brethren." It seemed to me that the love and mercy of God accompanied it to the inmost recesses of my soul, for I thought that if I knew anything, I knew I loved the people of God, and I felt that I had the witness within that I was born of God. O, my brother, this was a feast of fat things to my soul. I had received Benjamin's mess, a forty day meal. And even now while recording the scenes of that day, I feel to hope that it was a foretaste of the glory which the Savior had with the Father before the world was, and which he has promised to make all the heirs of heaven partakers of. I found that the enemy which I had feared had slain me, was vanquished, and so completely routed that he nevermore could resume the conflict. But O, I then little thought that one of his emissaries had a dwelling place in the same tenement, and was always watching for opportunity to dispossess the rightful owner. I felt willing and anxious to be baptized; but circumstances seemed to require that I should defer offering myself to the church, until after the August election, for I was that year running for the state legislature, and I thought if I offered to the church before

the election, the world would say that I done so for the sake of getting baptist votes. I was still drinking copiously of the river the streams whereof make glad the city of God. The June meeting came on, and I had to be in another part of the county on Saturday; but rode almost all night to get home so that I could attend meeting on Sunday. When I got home, my wife told me that she had been to meeting and that several persons had been received and were to be baptized on Sunday, I was pleased to hear it, and slept very little on that night. In the morning we fixed off to meeting pretty early; the people seemed cheerful and lively, and I enjoyed the preaching well, after which the people repaired to the water, I went with them, but had no intention of offering myself at that time to the church, for the reason before stated, I intended to keep on the outskirts of the crowd; for I did not want anybody to know my situation. The preacher however opened the door, for the reception of candidates for baptism, and a gentleman of my acquaintance came forward, and as I was anxious to hear his relation, I crowded up near and when he got through the question was taken, and he was received. The brethren commenced singing, and the love God seemed to animate every heart and the preacher proclaimed. "We have done as we were commanded, and yet there is room." A member of the church who stood behind me, called me by name and said, Don't neglect your duty any longer. The thoughts of my former disobedience rushed upon my mind with such force that I abandoned my resolution, and went forward, feeling that it was better to obey God, than to confer with flesh and blood. After I got through the main question was put, without asking me any questions. I was disappointed, for I would rather have been interrogated; however I was received, and after those who had come prepared were baptized, I put on the wet clothes of a brother, and was baptized also, and when coming up from the water my mind was so impressed and wrought upon to warn every one who had been changed from the love of sin to the love of holiness, against the forbidden paths of disobedience that it was with difficulty I could refrain, and it lasted me until I got home. After that went off, I had no other trouble of mind for several days, when a gentleman who was a well-wisher to the Baptists, but not a member, came to my house on business, after that was over he asked me how I felt since I was baptized, I told him that I felt very well; he replied, that I was not like two that he named, of the brethren who were baptized the same day; for they had got into such trouble and doubts, that one of them had resolved to go to the next church meeting, and have their names erased from the church book; the thought then came into my mind that I was no christian; for I had felt no such thing as that. I could then recollect that I had heard old professors complain just in that way. Here the warfare commenced with your poor unworthy brother, which has continued well nigh 27 years and I am well convinced that if I am not saved by grace alone, I shall be found on the left hand at last.

When I commenced this letter I intended to give you an account of the exercise of my mind, on the subject of the ministry, on what I have sometimes thought was my call to the ministry; but this communication is already too voluminous, and to trespass further on your columns would be out of the question. I do not want you to give this a place in the Signs, to the exclusion of be-

of matter.

I am yours in, hope, through grace of eternal life.

THOMAS H. OWEN.

CIRCULAR.

The Elders and brethren of the Lexington Baptist Association, convened with the church at Broome, Schoharie, county N. Y. on Wednesday and Thursday, September 1, & 2, 1852, to the churches which we represent as messengers, send love and christian salutation.

THE MYSTERY OF GODLINESS.

BELOVED BRETHREN:—In contemplating the subject, the apostle exclaimed, "For without controversy, great is the mystery of godliness. God was manifest in the flesh."—If it was a mystery to him, how much greater must it be to us in this our day. But brethren, though this mystery be hidden from the wise and prudent, it is revealed even unto babes. *God was manifest in the flesh, not without the flesh, it is a mystery that God should appear in the flesh.* "All flesh is gross," but "God is a spirit." In that light he is manifested as before all things, set up from everlasting the great Covenant Head of the church of the living God. And grace was given her before time began, and in the great plan founded in infinite wisdom the rights of justice were secured and full satisfaction rendered to the demands of the law in the eternal purpose of our God, which he purposed in himself before time began, and in time manifested in Jesus Christ, in accordance with the promise made to Zion in Christ. And as his people are partakers of flesh, and blood he took upon him their nature, sin only excepted. Therefore when he appeared he was both God and man, or, God manifested in the flesh. It is apparent to all who understand the word of God, that he sustained the Mediatorial character between God and man—That he must have something to offer in behalf of his chosen people—That he offered himself without spot unto God, that he might be a merciful and faithful High Priest, in things pertaining to God. He had no blemish, neither was guile found in his mouth, as such he was accepted by his Eternal Father, on the part of his chosen flock. On him was laid the iniquity of us. He became Surety for great sinners, and consequently must make a great sacrifice, even the sacrifice of both soul and body, with which he appeared in the flesh. Being put to death in the flesh. He was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. He poured out his soul unto death; died for our sins once, but dieth no more, death hath no more dominion over him.

He said, "It is finished" and gave up the ghost. That body was laid in the tomb, and on the third morning he arose with an immortal body, and thereby proved himself to be the Resurrection and the life of all his dear children. They were recognized in his life, his death and resurrection, as one with him, heirs of God, and joint heirs with Jesus Christ. Consequently they rejoice in the final triumph of the mystery of Godliness, over death, hell, and the grave. And, as God, manifested in the flesh, has triumphed for them, so must all saints be made to triumph over the last enemy, which is death. He ascended to heaven with a shout of victory, proving himself to be the Son of God with power, for the admittance of all the redeemed family, that they may behold him as he is, and be made like him.—Brethren, with this happy prospect in view may we not sing with the poet.

"Hail sovereign grace, that first began,
The scheme to rescue fallen man,
Hail, matchless, free, eternal grace,
That gave our souls a hiding place"

Great and peculiar indeed are the privileges conferred upon those who believe in our Lord Jesus Christ. As his divine power

hath given us all things pertaining unto life and godliness, through the knowledge of him that hath called us unto glory and virtue, whereby are given unto us, exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Let us give all diligence to add to our faith, virtue, and to virtue knowledge and to knowledge temperance and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if things be in us and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. See 2, Pet., i, 2—9

ISAAC HEWITT Moderator.

C. B. FULLER Clerk

CORRESPONDING LETTER.

The Lexington Baptist Association in session with the Baptist church at Broome Schoharie Co. N. Y. Sept. 1st and 2nd 1852, to the several associations with whom we correspond send christian salutation, praying that grace, mercy and peace, may rest upon them as the Israel of God.

Through the continued mercy of our Heavenly Father, we are again permitted to enjoy the anniversary of our association, for which favor, we feel to render unfeigned thanks to the author of all good.

A good expression of steadfastness in the faith, and order of the gospel, is manifested in the letters from our churches, yet we have but little cause for rejoicing when we look at the low state of our churches, in respect to additions, or the revivings of God's word among us; clouds and thick darkness, seem to be gathering closely around the pathway of the saints, of the Most High God. But brethren, our trust is only in God. Every good and perfect gift is from above and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning. If we mourn now, we shall be comforted. Let us lift up our heads, and rejoice in the prospect of the fulfillment of the unchanging promise of our God, who has said, "I will never leave, nor forsake thee."

May brotherly love be revived and abound in Zion, and may all wrath, all bitterness, evil speaking, and envyings be done away.—And may love, joy, peace, humility, meekness, righteousness and truth, abound among us; and all with whom we hold christian correspondence.

With gratitude we acknowledge the receipt of your messengers, and minutes, and heartily reciprocate your kindness in sending them to us. Our present session has been harmonious and pleasant. We earnestly desire a continuance of christian correspondence with all who love our Lord Jesus Christ, and walk according to the faith which was once delivered to the saints.

Our next associational meeting will be held, if the Lord will, with the church at South Westerlo, Albany Co., N. Y.—On the 1st Wednesday and Thursday of September 1853. Opening at 10 o'clock A. M., at which time and place, we desire to be again favored with your christian correspondence, both by messengers and minutes.

ISAAC HEWITT, Moderator.

C. B. FULLER, Clerk

The Tates Creek Association of Predestinarian Baptists, to the Churches of which she is composed, sendeth this, her annual epistle of love.

BELOVED BRETHREN AND SISTERS IN THE LORD: With feelings of humble reliance upon Zion's King, and a profound reverence for the

laws and ordinances of the Lord's house, we send you this our annual epistle, to stir up your pure minds, by way of remembrance.

The blessed Lord says: Except a man be born again he cannot see the kingdom of God." The new birth we understand to be the work of the Holy Spirit in the soul, by which we experience a change of heart—renewal of the mind, and we are thus made partakers of the divine nature. In the new birth we are passive, and receive from God eternal life, (John 10, 28 and 19 2. 1 John 5. 11.) The second or new birth is from above, and of an incorruptible seed. (John i. 12, 13; 1 Peter i. 23.) The nature of this work plainly shows, that it is not of man, nor in the power of man to produce it; it is called a creation or production of God only. "For we are his workmanship created in Christ Jesus unto good works, which God hath ordained, that we should walk in them." (Eph's. 2, 10.) The situation in which men are, before reformation takes place, shows clearly that the work is of God "Dead in trespasses and in sins," in a state of ignorance and inability, (Eph's. ii, 1.) The evidences of regeneration, are conviction of sin, holy sorrow, repentance, deep humility, knowledge of our own depravity and just condemnation, faith in the Lord Jesus Christ, love to the brethren, and devotedness to the glory of God and the prosperity of the kingdom. 1 John iv. 7 & ii, 3 & iii, 14. The heart is circumcised to love the Lord, the affections of the soul are changed; an internal panting for God and thirsting after righteousness is felt. Regeneration is an instantaneous work, for there can be no medium between life and death; and they that are born of God, have passed from death unto life. It is a great and important work, for without it, we cannot see the kingdom of God. It is great, because God is its author—its effects are great, for in it the dead are made alive, the enemy is made a friend, the foreigner is made a fellow-citizen with the Saints and one of the household of God. (Eph. ii, 19.) The spirit of adoption is received, whereby we cry Abba Father; a translation from the power of darkness, into the kingdom of God's dear Son, is effected—a knowledge of redemption and forgiveness of sins through the blood of Christ, is enjoyed by the soul, and the purifying virtues of that blood in purging the conscience from dead works, to serve the living God. A sweet reconciliation to God and his government, and a humble reliance upon his promises and his grace, take possession of the soul, and a lively hope is therein begotten, and a title to an estate "incorruptable, undefiled and that fadeth not away is received." The great change wrought in our souls, by the power of God, in regeneration is that that qualifies us to serve God acceptably through our Lord Jesus Christ, and that urges onward in a life of holy obedience, to the laws and ordinances of the Lord's house. The whole of our practical piety, is only the external evidence of this internal change, for regeneration is an internal work, and does not consist in the observance of external forms. It is not a change of the flesh or of the fleshy lusts, but is a renewal of the spirit of the mind a purging of the conscience, and an implantation of holy desires in the soul. By it we receive an earnest of our inheritance and when we contemplate the riches of God's grace, that has made us partakers of the inheritance of the saints, we feel a joy that is unspeakable and full of glory. We delight in law of God after the inner man, and lost our relish for the world, for we are crucified unto the world, and the world unto us. Beloved if you have experienced this great and important change then are you the children of God. It doth not yet appear what you shall be; but when he shall appear you shall be like him for you shall see him as he is: these vile bodies shall be changed and fashioned like unto the glorious body of our Lord Jesus Christ. With these prospects before us, let us remember the admonition, "If ye be risen

with Christ, seek those things which are above." Be ye followers of God as dear children and live in love, for he that loveth is born of God. Give to the world a practical demonstration of the holy principles implanted in your souls by the Holy Ghost. A profession of religion, unless it is accompanied by a Godly life and conversation will bring a reproach upon the cause of God, and produce barrenness in the church: therefore an apostle has said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The limits of a circular admonish us to come to a close.—But permit us in conclusion to exhort you, to walk as children of the light, to adorn the profession you have made by a Godly life and conversation, ever remembering that the man that doeth these things, shall be blessed.—For sake not the assembling of yourselves together: speak evil of no man, cultivate brotherly love, and may grace, mercy, and peace from God our Father, and from our Lord Jesus Christ be with you all. Amen.

EDITORIAL.

MIDDLETOWN, SEPTEMBER 15, 1852.

Pittsburg, Pa. Sept. 11, 1852.

DEAR BROTHER:—I am so well pleased with your editorials, I beg you to give your views on 1. Tim. iii. 16, "And without controversy, great is the mystery of godliness," &c. Also on Prov. xxv. 2. "It is the glory of God to conceal a thing." &c.

Your brother in tribulation

GEORGE CHESTER,
Sinner saved by Grace.

REPLY.—Were we to confer with flesh and blood, our reason would dictate to us, in consideration of the excited state of many brethren on the subject matter of the first ext proposed for comment, that we should rather be guided by the text in Proverbs, and conceal what light we have, if we have any, at least until the troubled waters of debate and contention shall become more smooth and pacific. But although the proverb teaches that it is the glory of God to conceal a thing; it also teaches that "it is the honor of kings to search out a matter." And as our brother who desires our views is in tribulation, although a sinner saved by grace, he may be called up out of all his tribulation, before the agitation alluded to shall entirely cease.

"And without controversy." We do not understand the apostle to mean that there was no controversy on the subject, for certainly the doctrine embraced in the text was controverted by Jews and pagans, at the very time the text was written, and the controversy has continued ever since, and it has drenched the earth in blood, at sundry times since the apostle finished his course. But from the expression we understand that the doctrine, although a mystery, is so well established in the faith of God's elect, so positively declared in the scriptures, and so thoroughly inscribed on the experience of all the children of God, that it cannot be successfully controverted by heretics or schismatics. It is possible that in Paul's day there were none professing christianity who pretended to controvert the fact that godliness, in the sense defined in the text, was a mystery, but it would seem that we have many at this day who feel themselves competent, to divest the subject of all mystery and teach every man his neighbor and every man his brother, saying, Know the Lord. It is regarded as a matter easily taught to unregenerate children or adults, in Sunday Schools

Bible Classes, in tracts and Sunday School books &c. But those who hold it as a mere science, have yet to learn that it is not only the glory of God to conceal a thing, but that he has concealed these things from the wise and prudent, and revealed them to babes; because so it seemed good in his sight.

"Great is the mystery of godliness." This is not from any want of ability on the part of God to make the subject perfectly plain to whomsoever he pleases, for the fact that these things are revealed to babes, sufficiently demonstrate the power of God to make known the riches of his grace, and to reveal his Son, and to give the light of the knowledge of the glory of God, in the face of Jesus Christ, who is, (as we understand in his Mediatorial relationship to the Father, and to his church) the brightness of his Father's glory, and the express image of his person.—The apostle, if we rightly understand him, sums up all this great, and sublime, and uncontroversial mystery in the person of our Lord Jesus Christ. He says to the Corinthians, "For I determined not to know anything among you, save Jesus Christ, and him crucified. 1 Cor. iii. 2, and in the same chapter he adds, "But we speak the wisdom of God in a mystery; even the hidden wisdom which God ordained before the world, unto our glory; which none of the princes of this world knew," and in the same connection he also says, "But God hath revealed them unto us by his Spirit" &c. This Spirit which searches all things, even the deep things of God, abideth in the regenerated heirs of glory, and John says "Ye have an unction from the Holy One, and ye know all things." "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. ii. 20, & 27—

"God was manifest in the flesh." Could we detach every other consideration from the subject of Godliness, the single truth, of the incarnation of the eternal God, is a most glorious sublime and heavenly mystery; but when we consider the infinite disparity between God and men and especially fallen sinful men, The mystery is still greater, that the Lord God should dwell with men—That when every mouth was stopped and all the world guilty before God, that the Word was made flesh and dwelt among us, was made of a woman, made under the law which his people had violated, to redeem them from its dominion and wrath.

On the subject of this astonishing manifestation. John says, "That which was from the beginning, which we have looked upon, and our hands have handled of the word of life.—For the life was manifested &c John i 1 & 2. And this inspired witness saw and bore record, both in his gospel and in his epistles, that in this manifestation of the Word which was with God, and which was God, was embodied the spiritual life of all the church.

In this great and glorious mystery is presented to our mind, the Mediatorial glory of the Only Begotten Son of God, as the only medium of connection between God and the flesh, (not as a metaphysical, undefinable abstraction, as some have regarded it, nor yet as one of our modern exponents has represented the Mediatorial existence of Christ to be like a third color produced by the uniting of two distinct colors, for in the production of a third color, both the original colors are lost whereas in Christ, both the real Godhead and real humanity are retained,) "No man hath seen God at any time; the only be-

gotten Son, which is in the bosom, of the Father, he hath declared him." John i. 18. gain, "And no man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal him." Luke, x. 22. And again, "Not that any man hath seen the Father." John vi. 49. Compare these scriptures with John xiv. 6—11 "No man cometh unto the Father but by me. If ye have known me, ye should have known my Father also and from henceforth ye know him and have seen him." He that hath seen me hath seen the Father." "Believest thou not that I am in the Father and the Father is in me! The words that I speak unto you, I speak not of myself; but my Father that dwelleth in me, he doeth the works, Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake."

From these with many other scriptures, the conclusion to our mind is unavoidable that the manifestation of God in the flesh is only through the incarnation of the Son of God, as the divine Mediator between God and men—between Deity and humanity—between Creator and created, as a Day's Man who can lay his hand on both, in whom all the fullness of the Godhead dwells bodily, and in whom also all the church is complete according to Col. ii. 9, & 10. And as he is one with his people, even as he is one with the Father, whenever the church is manifested Christ is manifested as her Head, and whenever Christ is revealed the Father is revealed in him, as one with him. For the Head of the church is Christ, Eph, i 22, and the Head of Christ is God, 1 Cor. xi. 3.

This is the MYSTERY which had been hidden from ages, and from generations, but now is made MANIFEST to the saints, to whom God would make known what is the riches, of the glory of his Son, among the Gentiles, which is CHRIST IN YOU, the hope of Glory. Col. i. 26, 27. It is not only then a great but we find it to be truly a glorious manifestation, that "God hath reconciled us unto himself by Jesus Christ and hath given unto us the ministry of reconciliation; to wit, that God WAS IN CHRIST," (and in him manifested when the Word was made flesh and dwelt among us,) "reconciling the world unto himself; not imputing their trespasses unto them," 2, Cor. v. 16. This manifestation is the disclosure of a truth which was equally true before it was manifest, the "manifest" proves that it was true from everlasting though hidden from ages and generations, and even now hidden from the wise and prudent and not very clearly understood by all who profess to be his saints, it is nevertheless revealed to his saints. Not an Arian or Socinian Christ, that may not be worshipped, nor an Arminian Christ that cannot be relied upon, nor yet the sort of Christ, which some have recently been proclaiming, that never existed until born of the virgin, only in purpose, but we have a Christ whom dwells all the fullness of the Godhead bodily, and in whom the church is complete, Col. ii, 8, 10.

This manifestation is made to the saints in the incarnation of the Son of God, the Head and Life of the church, the Mediator, Advocate, and Savior of this people. For he was made flesh, (or manifested in the flesh,) and dwelt among us, and we beheld his glory; the glory, as of the Only Begotten of the Father, full of grace and truth. John, i, 14, "For the Life was manifested, and we have seen, and bear

witness, and shew unto you that eternal Life which was with the Father, and was MANIFESTED unto us. 1 John i 2. "Beloved believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.—Hereby know we the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of anti-christ whereof ye have heard that it should come, and even now already is it in the world." 1 John iv 1—3. With these scriptures in view, with all that the scriptures testify, of the mystery of Godliness, "Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind; and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. ii, 18, 19.

Justified in the spirit.—The Holy Ghost descending like a Dove when Jesus was baptized, manifestly identified him as the Immanuel, God with us. That Holy Spirit in his divine office work, in taking of the things of Jesus and showing them to us, justified all that was predicted of him, and all that he claimed to be. But, in the immediate sense of the text, the Spirit of him that raised up Jesus from the dead, which dwells in his saints and shall also quicken their mortal bodies, Rom. viii. 11, By which spirit he went and preached to the spirits in prison, 1 Peter. iii. 19. That Spirit, bringing the body of the Lord Jesus from the dead, proved that he had fully answered all demands of law and justice, and that he had put away the sins of his mystical body and destroyed death, and brought life and immortality to light, in his resurrection; for he was delivered for our offences, and raised again from the dead for our justification. The spirit of the Lord God that was upon him, justified his claim to the Messiahship and the spirit of life in Christ Jesus our Lord, by which the Son quickeneth whom he will, justifies his claim as the Savior of his people, for besides God there is no Savior, and that which proves that Christ is the Savior proves also that he is God.

Seen of angels, Those angels which attended on his birth, which ministered to him in his agony in the garden, and who attended at the sepulchre when he arose, and were present when he ascended, saw him. The messengers of the church, or seven stars which are in his right hand are called angels of the churches, and they also saw and bear record of him, that he is the Son of God.

Preached unto the Gentiles, according to the prediction that he should be a light to lighten the Gentiles &c., and that he should be the salvation of God, to the ends of the earth, all goes to demonstrate the mystery of Godliness.

Believed on in the world, by and through the faith of Jesus Christ, of which he is both Author and Finisher, and which is of the operation of God, this faith in his children, is manifested by their believing on him, in the world. And finally he was,

Received up into glory. As a final and conclusive evidence of his complete justification as the Mediatorial Head and Life of his people. He has gone up with a shout. And he is exalted a Prince and Savior, to give repentance unto Israel and remission of sins.—And he shall also most certainly descend with a shout, when he shall come to raise the dead and judge the world at the last day.

Remarks on Prov. xxv. 2, in our next

APPOINTMENT.—We received, too late for insertion in this number, a notice for a Meeting, appointed by the Ebenezer Baptist Church of Loudoun county Va., for preaching, and consultation, in regard to the proscriptive measures adopted by Ketchikan Association, at her last session. Churches aggrieved are invited to send messengers to participate in the consultation, and Old School Brethren in general, of both parties are invited to attend. The Meeting is to be held at the Meeting House of the Ebenezer Church, on Friday before the third Sunday in November next, at 11 o'clock A. M.

CORRECTION. The Brookfield church have changed the time of holding their monthly church meetings, from the first Saturday, to the Second Saturday in each month, and not to the third, as was incorrectly stated in our last number.

MARRIED.

At Berwick, (Maine,) on Thursday the 16th inst., by Mr Elder P. Hartwell, ABRAHAM D. KNAPP, to MRS ELIZABETH H. FULSOME both of Great Falls, N. H.

OBITUARY.

Portland, Me. Sept. 7, 1852.

ELDER BEEBE:—I send you for publication the following obituary notice and the accompanying lines which were composed August 25, 1852.

Yours Respectfully
CATHARINE ELIZABETH CLARK.

DIED.—At Scarborough, Maine, DEACON LEBEKA BLOSSOM, and his wife REBECCA BLOSSOM, November 3, and 6, 1845. His age was 67 years, and hers 62 years. They were born in Bridgewater, Mass., and were married February 5 1804. They experienced religion and were baptized in the same revival, and united with the Baptist church at the same time, which was 1806. Their deaths occurred within three days of each other, and one grave now contains their relics. They moved to Eaton N. H., soon after their marriage, and from thence to Scarborough, Me, in 1816. The Baptist church at S. held the fundamental doctrine of the gospel. Perhaps some of your Maine correspondents will recollect of its members. I will name brother Mills, and wife, brother Chase and wife, brother Chase kept the town's poor for many years before his death. The church has gradually diminished. It may be they could not obtain ministers that could feed the sheep and lambs of Christ, and that some have moved away; for many years Dea. B and wife, and widow Chase alone survived to tell of the former prosperous state of the church, at this time the widow Chase is the only survivor.—Sister Blossom had two brothers, Martin, and Lewis Leonard, who are preachers, one of them is in the state of New-York.

LINES WRITTEN, TO THE MEMORY OF DEA. BLOSSOM AND WIFE.

"They were lovely and pleasant in their lives, and in their death they were not divided." 2 Sam. i. 23

In life they lovely were,
I knew full well their worth;
From duties, pains and care,
The tyrant death, took both.

N. B. As the poem is lengthy, containing sixteen or eighteen stanzas, we cannot without crowding out other matter insert the whole of it. Ep.

North Berwick, Me., Sept., 9 1852.

BROTHER BEEBE:—By the request of sister Eliza Ford. I take my pen, to write for the Signs of the Times an obituary of her husband, MR. OLIVER FORD. He departed this life, August 20, 1852. Aged 46 years and three months. His disease was the consumption. Mr. Ford never made an open profession of the religion of Christ; but about four or five weeks before his death he was in great distress of mind, having a great view that he was a sinner. He desired christians, and asked them to pray for him. Before he died he received an evidence that God, for Christ's sake, had forgiven all of his sins; quite a number of the brethren and sisters of North Berwick visited him a number of times, and were well satisfied that he was a quickened person. He was as composed in his mind for a short time before his death, apparently, as a person could be in the flesh, waiting for the time to die. He breathed his last without a struggle or groan.

WM QUINT JR,

NOTICES.

PRINTING MINUTES.

Much difficulty has been experienced by many of our Old School Baptist Associations, in getting their Minutes properly printed.

The new Post office arrangements and reduction in the rates of postage on printed matter, will enable us, with the facilities we now possess, to print Minutes correctly and in a good style on our Power Press, and forward them post paid to the churches where they belong in any of the States, at as cheap a rate as they can be printed at their nearest Printing offices.

Those Associations who wish us to print their minutes will forward their copy and money post paid, to us with directions as to how many copies they desire, and how they are to be divided, and to what churches, and post offices they wish them sent and we will print them immediately, and send them, post paid, as they shall direct.

The clerks of associations will please be particular, to write the names of persons, churches, and post offices in as plain a hand as possible.

In most cases where we print the Minutes we shall be able to publish the circulars with some accounts of the locality, condition, statistics, and time and place of their next meetings, which we cannot so well do unless we print the Minutes.

We are also prepared to execute any other kind of Job Printing, such as Books, Pamphlets, Circulars &c., at the cheapest rates and without delay

TO NEW AGENTS AND SUBSCRIBERS.

Agents and subscribers who write to us on business should observe the following rules and thereby not only save us from great vexation and labor but also secure for themselves the direct object of their writing, viz.

1. All communications to us should come post paid, as prepaid letters are subject to but little over half the amount that is charged on unpaid letters.

2. In sending new subscribers write their names and post office, County and State, in a bold and plain hand, so that it can be read without difficulty.

3. In sending pay for old subscribers state the amount to be credited to each, and never fail to mention the post office to which their papers are sent.

4. In ordering the address of any subscriber to be changed, be particular to mention the name of the post office where they have been receiving as well as that to which they wish to have the paper addressed.

In ordering a paper stopped mention the name of the person and also the name of the post office to which the paper has been sent

"A SURE CURE FOR THE TETOTAL MANIA, AND A QUIETUS FOR THE MAINE LIQUOR LAW."—A pamphlet bearing this title has just been issued by G. J. Beebe, Editor of the Banner of Liberty. It is a complete refutation of the modern doctrine of Total Abstinence and shows clearly the folly of all attempts to regulate the drinks of community by statute law.

In order to supply the demand for this work, the publisher has found it necessary to have it stereotyped, and can now supply any quantity.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Lexington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

TERMS.

Table with 2 columns: Quantity (Single Copy, Eight Copies, Fifty Copies) and Price (\$1.15, \$1.00, \$5.00).

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church.

Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to apply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance.

ABSTRACT OF THE NEW POSTAGE LAW.

This law goes into operation on the 1st day of next month (October.) Under it.—

Newspapers, periodicals, unsealed circulars, &c., weighing not over three ounces are to pay one cent each, to any part of the United States, or half that rate, when paid quarterly or yearly in advance.

Newspapers, &c., weighing not over one and a half ounces, half the above rates, where circulated within the state of publication.

Newspapers, papers and pamphlets of not more than 16 pages, 8vo., in packages of not less than eight ounces, to one address, to be charged half a cent an ounce, without regard to the number of pieces.

Postage on all transient matter to be prepaid, or charged double.

Books, bound or unbound, of not more than four pounds each, one cent per ounce, under three thousand miles, and two cents over that distance. Fifty per cent. to be added when not prepaid.

Weekly newspapers free in the county of publication.

Bills for newspapers, and receipts for payment of moneys therefor, may be enclosed in subscribers' papers.

Exchanges between newspaper publishers free.

Newspapers, &c., to be so enclosed that the character can be determined without removing the wrapper—to have nothing written or printed on the paper or wrapper beyond the direction, and to contain no enclosure other than the bills or receipts before mentioned.

Letter postage is not touched at all by the new law, but will remain as at present.

According to the provisions of the new postage law, the postage on the Signs of the Times will be reduced to six cents a year to any part of the state of New York, if paid in advance by the subscribers at the Post offices where they are received; and twelve cents per year if not paid in advance.

Twelve cents per year, will prepay the postage on the Signs to any part of the United States for twelve months.

This new law takes effect from and after the 30, day of the present month.

PRIMITIVE HYMNS.

PRICES, QUALITIES, &c.

Table with 2 columns: Binding (Plain Bound, Morocco, Plain Edge, Extra Gilt Edge) and Price (\$0.75, 1.00, 1.25).

BROTHER BEEBE:—Please do me the favor to insert the following notice in the "Signs of the Times." I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with their orders for the books.

Any person wishing to obtain a single book, or any number of them, all they will have to do will be to write me a letter, and enclose the money, as they would for a newspaper, and send it to me, and signify the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail; and if the books do not come to hand, I will send others, or return the money. So if they do not get the books, they shall have the money back again.

By this method, any person who may not find it convenient to purchase from any of the brethren agents, can send direct to me, and obtain any number they may want

Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents where it may be necessary to do so.

With unabating love for all the saints, I remain their brother and servant in the gospel, &c.,

BENJAMIN LLOYD.

Wetumpka, Alabama. Dec. 15, 1851.

Associational Meetings.

The Primitive Ebenezer Association will meet with the Rutherford's church, Washington Co Ga., commencing on Thursday before the fourth Sunday in September

The Lower Canoochee Association will meet with the Gutz Branch church, Liberty Co, Ga., on Saturday before the second Sunday in October next.

The next session of the Yellow River Association is appointed to be held with the church at Bald Rock, Newton Co, Ga., to commence on Saturday before the fourth Sunday in September

The Oconee Association is to meet with the church at Lystra, Madison Co, Ga., on Saturday before the second Sunday in October next.

Fishing River, Mo., Big Shoal Creek church, Clay Co Mo. 4th Saturday in September.

RECEIPTS.

Table with 2 columns: Name and Amount. Includes entries for New York, Eld I. Hewitt, N. J. Paul M Tulane, PA. Geo. Chester, Ohio. Tho F Hardacre, Ill. Eld Cyrus Wright, Tenn. Tho P Moore, Ky. A. L. Woodson, Iowa. J S Price, Ark. C J Atkins, Ala. John Brown, N. C. Jonathan Mickle, Va. Eld Tho Buck, Eld A C Booten, Total \$60.67.

Tho P Moore Eld Cyrus Wright Abijah Meeker Eld J Clark Elder William W Brown Tho F Hardacre A Mackintosh Eld T o Buck J H McKay P M Silane Geo Chester A L Woodson T L Daniel Eld A C Booten Eld I Hewitt Geo Griffin John Brown Samuel Bennett J Mickle J S Price B P Robertson P M Huldah St John D A Brown E Terry.

Ne AGENT. Jas. R Blackford. Ia.

LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us, all money due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

ALABAMA. Elders, B. Lloyd, R. Daniel, A. West J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, J. Lewis, D. Moore, and Peter Maples, Elijah Bell E B Turner, John Hood, G B Douthit, and A White CONNECTICUT. Elder A. B. Goldsmith, Get Wm. C. Stanton, Wm. N. Beebe and Eld. J. Basket CALIFORNIA.—Elder Thomas H. Owen.

DELAWARE. Elders, Peter Meredith, L. A. Hall, and brother W. Hitch. DIST. OF COLUMBIA. A. Mackintosh and Joseph Grimes.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., OCTOBER 1, 1852.

NO 19.

POETRY.

THE WORD OF GOD. Psa. xix. 7-10.

Precious Bible! what a treasure
Does the word of God afford!
All I want for life or pleasure,
Food and medicine, shield and sword,
Is revealed
In Jehovah's sacred word.

Food to which the world's a stranger.
Here my hungry soul enjoys:
Of excess there is no danger;
Though it fills, it never cloy,
While the Spirit
To my heart its truth applies.

When my faith is faint and sickly,
Or when Satan wounds my mind,
Cordials to revive me quickly,
Healing medicines, here I find:
When my Jesus
Shines therein into my mind.

In the hour of dark temptation,
Satan cannot make me yield;
For the word of consolation
Is to me a mighty shield:
While Jehovah
Gives me faith the truth to wield.

[Vain his threats to overcome me,
When in faith I take the sword;
Then with ease I drive him from me,—
Satan trembles at the word,
When my helper,
Makes me strong in Christ my Lord.]

[Shall I envy, then, the miser,
Doting on his golden store?
Sure I am, or should be wiser;
I am rich, 'tis he is poor:
Having Jesus,
I have an immortal store.]

PEACE MADE BY THE BLOOD OF THE
CROSS.—Heb. vii. 22.

Christ, exalted, is our song,
Hymn'd by all the blood brought throng;
To his throne our shouts shall rise;
God with us by sacred ties.

Shout, believer, to thy God;
He hath once the wine-press trod;
Peace procured by blood divine;
Cancell'd all thy sins and mine.

Here thy bleeding wounds are heal'd
Sin condemn'd, and pardon seal'd;
Grace her empire still maintains;
Christ without a rival reigns,

[Through corruption, felt within;
Darkness, deadness, guilt, and sin;
Still to Jesus turns thy eyes—
Israel's hope and sacrifice.]

In thy Sursty thou art free;
His dear hands were pierced for thee;
With his spotless vesture on;
Holy as the Holy One.

Oh! the heights, the depths of grace,
Shining with meridian blaze;
Her sacred records show,
Sinners black, but comely too.

Saints, dejected, cease to mourn;
Faith shall soon to vision turn;
Ye the kingdom shall obtain,
And with Christ exalted reign.

SAVING FAITH.—Acts xiv. 31: 1 Per. ii. 6.

The sinner that truly believes,
And trusts in his crucified Lord,
His justification receives,
Redemption in full through his blood;
Though thousands and thousands of foes
Against him in malice unite,
Their rage he through Christ can oppose,
Led forth by the Spirit to fight.

Not all the delusions of sin
Shall ever seduce him to death;
He now has the witness within,
Rejoicing in Jesus by faith.
This faith shall eternally fail
When Jesus shall fall from his throne;
For hell against both must prevail,
Since Jesus and he are but one.

The faith that lays hold on the Lamb,
And brings such salvation as this,
Is more than mere notion or name;
The work of God's Spirit it is:
A principle, active and young,
That lives under pressure and load;
That makes out of weakness more strong,
And draws the soul upwards to God.

[It treads on the world and on hell;
It vanquishes death and despair;
And, what is still stranger to tell,
It mounts up to heaven in prayer;
Permits a vile worm of the dust
With God to commune as a friend;
'To hope his forgiveness is just,
And look for his love to the end.]

[It says to the mountains, "Depart,"
That stand betwixt God and the soul;
It binds up the broken in heart,
And makes their sore consciences whole:
Bids sins of crimson-like dye
Be as otiose as snow, and as white;
And proves such a sinner as I
As pure as an angel of light.]

COMMUNICATIONS.

For the Signs of the Times.

Delaware Co., O. August 20, 1852.

BROTHER BEEBE:—Inasmuch as many have set forth things which are most assuredly believed amongst us, through the medium of your messenger, the Signs, which comes to us like cool water to thirsty souls, in this time of drought, and of mourning in this part of the land, I have felt a desire to state some of the kind dealings of the Lord with me. I know that I am not competent to write as I should like to, yet I will try to cast in my mite as a child, knowing that I am one of the least of all saints, if a saint at all.

I was born in Va. in 1819, a poor blind dead sinner, but knew it not until I was about nineteen years of age, when God, who commanded the light to shine out of darkness shined in my heart, and let me see that I was a sinner against him, which made me feel different from what I had ever felt before. This made me afraid, for before this the fears of hell which I occasionally felt, led me to promise the Lord, that if he would not send me to hell, I would turn and do better after which, especially when I was sick, I made many such promises, but I never got ready to fulfil them. But at this time the fear of God, instead of the fears of hell was what troubled me. I had been one day to hear an old Baptist preach, and felt my mind rise in opposition to his preaching, especially to the sovereignty of God in the election of grace, and when returning from meeting I told my mother, if that doctrine was true, God was unjust. She proved to me from the scriptures that I was wrong, and I saw it, and became so much disturbed that I could not refrain from weeping, but left the company for fear that she would discover it. At this time I was impressed that I was wrong and that God was just in all that he had done, and I was a sinner against him, and that I must now try to do better for I then thought that my salvation depended on my good deeds, and if I continued to be faithful to the end, I should be saved. I sat out immediately to reform, and thought that

should get religion. I tried to pray secretly. I would go into the woods where no one could see me, and there read my Testament to see if I could find any comfort, or learn what I must do, but all in vain, and all was dark, and I was guilty before God, and my cry was, Lord what shall I do, God be merciful to me, a sinner. But instead of finding relief, I grew worse, and like the brute in the mire, when trying to get out, got in deeper and finally concluded that I must perish in my sins; for sins which I had forgotten returned to my mind as though they had all revived. I wished that I had never been born or that I had died as soon as I was born, or that like the brutes, I had no soul, for all the creation seemed to be better off than I was; for against God I had sinned. My mind became very gloomy and much distressed. I thought the Lord was about to cut me off and I was unprepared to die. I cried, "Father, I have sinned against heaven and in thy sight, and am not worthy to be called a son; make me as one of thy hired servants," but it seemed to me, that the Lord did not regard my cries, and that he was angry with me, and was going to destroy me. No peace nor comfort could I find in this world, all was darkness and terror and I went mourning. I sought for peace in every way that my poor bewildered mind could contrive, but I found there was "No peace to the wicked, as with your God." Even tried the mourner's bench, there being a protracted meeting in the place at that time, held by the Methodists and the New-School folks, for you know they are all of a piece. I went to the meeting, and when they called for mourners, I went forward, and all that I recollect that they said to me was that I should pray, I told them I had tried, but found no relief. I thought if I was out of all mortal sight I would be glad; for if a soul ever was in hell while on earth, it was mine. I arose, and went away, saying to them, there was no mercy for me. I thought my soul was consigned to woe, and I could say,

"And if my soul were set to hell.

Thy righteous law approves it well."

and God would be just and his throne clear; for I could not see how he could be just and save me. I was as ignorant of Jesus as though I had never heard his name, I saw the goodness of God in my being spared, and his care that had sustained me all my life but his only made me grieve the more, to think his goodness had been so great to me and I was so base to him. I now had a desire to cease from sinning, for

"My grief, my burden long had been,
Because I could not cease from sin."

And I desired never to sin any more, even if I were forever lost. My outward conduct, I tried to reform, and the Lord led me to try my do-better efforts, for a little season, and I thought I was really getting better. Here a gleam of false hope sprung up, which stayed me up for a little season; but in a moment my refuge of lies was swept away, as the

Lord opened to my view the corruption of my deceitful heart, which drove me to despair of ever being any better. I thought I was beyond the reach of hope or mercy, and would have to appear before God in judgment and be condemned. I cannot express the feeling I had at that time, for I was greatly confounded.

In this time of need, the Lord, unexpectedly to me, revealed his grace, and said, "Thy sins are forgiven," and in a moment the scene was changed, my burden was gone, and my unbelief in his mercy left me, and my tongue broke out in praise to God for his love to me. So great was the change with me, that all things wore a smiling aspect, and all things seemed to be new, Christians seemed lovely, and the worship of God was pleasing, and I rejoiced with joy unspeakable and full of glory. But it was not long before doubts arose, and fears were suggested, that I was deceived. Now my mind was in trouble. My comfort was gone, and I mourned in darkness. My praise was turned to prayer, for the Sun had hid his face, and I found that I was still a poor helpless creature, and as dependent on the Lord as a child is upon its mother. Since that time I have a hope in Christ, and he restores to me, at times, the joys of his salvation. I have since that time passed through many sore trials, and have been almost ready to give up, and say, if I were a Christian, I should not be so cold and lifeless, and so much out of the way; for I had thought I should grow better; but when the Lord gave me a sight of myself, I saw more imperfections about me daily, wherefore I abhor myself in dust and ashes. I think I am one of the most ignorant of all God's children, I am distrustful and hard hearted, unbelieving and unwilling to obey my Master in anything only as I am constrained by grace divine abounding to the chief of sinners.

Now brother, I have tried to tell some of what I have experienced, and if you think it will be any satisfaction to the least of the flock of Christ, you are at liberty to publish it.

Your unworthy brother in the bonds of the gospel.—A Brand from the burning.

JOHN H. RIGGS.

P. S. Brother Beebe, please give your views on Luke xvi. 9. and oblige me.

J. H. R.

For the Signs of the Times.

Harris county, Ga., May 30, 1852.

BROTHER BEEBE:—Being confined to the house to-day, by rain, I will commit to paper some of my thoughts for your examination, consideration and disposal. And I will first remark that I am a poor helpless, dependent sinner, and I do hope I have been taught the same by that unerring wisdom that cometh from above; for in the absence of divine teaching no man knows his helpless condition neither will he acknowledge the same; this I know from experience; and daily observation teaches me that there are many, very

many in this awful condition, and yet professing godliness, and to be wise unto salvation. They acknowledge but little if any disability, but they claim great ability and power to do great things; yea, many wonderful works, to cast out devils, and to eat and drink in the presence of the Lord, for all of which they claim a reward. But on this subject the apostle Paul says, "To him that worketh is the reward reckoned not of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly; his faith is counted for righteousness."

They all claim to believe that the blood of Jesus Christ cleanseth from all sin; and that there is no other name given under heaven among men, wherby we can be saved. Well this is all true enough, and established by the scriptures; and it is what I believe and it is all that I contend for, I have no disposition to claim the reward (the grace of God) as a debt due me for my spurious works, for not all the world of mankind with all their combined powers can render any service to him, equivalent to his saving free and unmerited grace, or that can be accepted as worthy of any merit, in the sight of an immutable God. If this sentiment be true grace is free; free grace; and let not the armians charge us with disbelieving in free grace, for the apostle, speaking by the Holy Ghost, says, "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God." And if it be the gift of God, what could be more free. He says, it is not of works, and assigns the reason; lest any man should boast; boast of their wonderful doings, for which they claim the grace of God. But how different is the testimony of divine inspiration. Poor deluded souls; proceed to believe in salvation by grace and through the atonement of the bleeding Savior, and turn right round and attempt to predicate salvation upon the will and ability of poor depraved men, by saying that satisfaction was rendered by the Mediator, Christ, Jesus, upon the cross, and having done so, the salvation of man is to be accomplished through the agency of man, that man has both the power and the will to obtain this saving grace, by living up to the requirements of the law, and if they do not they must be forever lost. If this is the plan, then it is a gone case with me, dear brethren, because the law says that the soul that sinneth, it shall die; and there remaineth no more sacrifice for sin. I am a poor sinner; but thanks be to God, my hope for eternal salvation rests not upon such a foundation, but on him whose power can shake heaven, and earth and hell. In his presence no man can stand and claim justification on the ground of his own righteousness. We readily admit that satisfaction was rendered to infinite justice, by the blessed Savior, as the representative of his church, in consequence of which no claims or demands remain against her, and we believe the apostle was correct when he said, "Being freely justified by his grace, through the redemption that is in Christ Jesus. It now truly depends on agency for the knowledge of the facts of justification and redemption; but not on any agency of man, nor on free agency according to the common acceptance of the terms but as so many are fond of the terms, free agency, I think we shall do no injustice to say of this agency, that it is an agency by which the church of God obtains a knowledge of her freedom. This is about as free as we feel authorized to represent this agency. Jesus Christ said, "All that the Father hath in

mine, therefore said I unto you, He shall take of mine and show it unto you." Shew it to whom? Unto the church, the chosen of God, to all that the Father gave him, all who received grace in Jesus Christ, before the world began. So you see free agency will not so well apply to the Holy Spirit, for his work is limited alone to the heirs of salvation, through the redemption that is in Christ Jesus, their representative, who has fully represented them, and freely justified them. Therefore Israel shall be saved in the Lord with an everlasting salvation, he shall not be ashamed nor confounded world without end. In the Lord shall all the seed of Israel be justified, and shall glory. And, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba Father!,"

Brother Beebe, if you think the publication of such sentiments will not intrude on your column, I am willing, so far as I am concerned, that the world should see them.

Yours, in tribulation

JEFFERSON STRINGER.

For the Signs of the Times.

Cass county Il. Aug. 20. 1852.

BROTHER BEEBE:—The Signs of the Times, continue to come tolerably regular, and it is a welcome messenger. My poor soul is often made to rejoice when I read the able and christian communications from so many brethren and sisters. (if so I may be permitted to call them) scattered throughout the length and breadth of these United States. I am frequently made to sympathize and weep with those that weep, and, if I am not deceived, I often rejoice with them rejoice. And often my heart is made to flow with gratitude to God, that we have such a medium of correspondence, as the Signs, through which we can form our acquaintance and enjoy christian affection and fellowship with so many of the dear tried and suffering saints of God of whom otherwise we should have no knowledge of. We live away here in the far west, but we hold and believe the same doctrine, that is generally propagated through the Signs. We also reject all the doctrines and commandments of men, which we judge to be contrary to the scriptures of truth. We have, in our churches and associations, declared non-fellowship for the modern missionary system, and all its kindred institutions. We have not come out from them, but we have put them away from among us, and we now live in peace and harmony. Although the tongue of slander has been employed against us with malice and rage, by the whole body of anti-christ, the God in whom we trust, has not forsaken us, he is still remembering us in mercy. Our Association has just past; peace and harmony abounds in all our churches, and God in the plenitude of his mercy is adding to several of our churches, such as we trust shall be saved. Since our March meeting, I have Baptized nine willing converts, and this day I am to Baptize one more; and all these but two, in the church where my membership is. Brotherly love, and christian affection for each other, abounds among the members, and the good cause seems to be on the onward march, without the use of anxious benches or any thing of the modern effort system. We believe that God begins, carries on, and finishes his own work, without the agency, efforts, means or measures of sinful mortals. We are reproached and evil is spoken of us for trusting alone in the Living God, but we are told in the scriptures, "Cursed is man that trusteth in man, and that maketh flesh his arm," And again "Blessed is the man whose hope the

Lord is, he shall be as a tree planted by the river side, whose leaves shall be ever green." Jesus says, "I give unto them eternal life, and they shall never perish." What a blessed assurance! "In this world ye shall have tribulation, but in me ye shall have peace. Again, "Be of good cheer, for I have overcome the world." "Greater is he that is in you, than he that is in the world." Paul says, "Ye are dead, and your life is hid with Christ in God; and when Christ who is our life shall appear, then shall we also appear with him in glory. O, what a heavenly consolation.—When we shall have done with our sufferings in his unfriendly world, we shall all appear with Christ, our blessed Savior in glory. Not one of all the redeemed family will be left behind. The inquiry arises Shall I be one among them there? I can only say, if I am, it will be alone for what Jesus has done, and not for anything that I have done or can do.

Yours in gospel bonds.

CYRUS WRIGHT.

For the Signs of the Times.

Oakland town and county April 28. 1852

BROTHER BEEBE:—Highly esteemed for your work's sake, I have been a subscriber and reader of your paper for some years, and wish to continue my subscription, for which I send you the enclosed remittance, for the Signs, Messenger and Banner.

I feel bound to give thanks unto God for you brother, beloved of God, for I think I have the evidence, that God has from the beginning, chosen you unto salvation through sanctification of the Spirit and belief of that truth; and that he has called you by his grace to the responsible station which you occupy, and set you as a beacon, upon a mountain where the standard of the cross is planted, and the blood stained banner is waving. I regard the Signs as a central point where the scattered remnant of the chosen seed, meet in sweet and profitable correspondence together. Through this medium the gospel in its pure doctrine is proclaimed to the dear brethren and sisters who live remote from any organized church in which the truth is stately preached. And when they come richly filled with the precious doctrine of Sovereign grace and Electing love, they are to all heaven-born souls, like good news from a far country, or as cold water to a thirsty soul. Yea, it is like wine on the lees, well refined. Then, on another column or page we find a free will offering of some heir of glory, giving the reason of his, or her hope that God, for Christ's sake has forgiven their sins. All this like food to the hungry is sweet and delightful as clusters of grapes from the vines of Eschol.

Through this medium, the strong impart to the weak, and the weak encourage the strong, so that all those of the household of faith, are mutually edified and comforted together. I deeply regret that anything has paralyzed the hand of brother Trott, and pray that the healing balm may soon restore it to activity. * * *

It is about thirty seven years since I was compelled to believe it was my duty to preach Christ and him crucified, and although I have endured the frosts of sixty eight cold winters this is the fifth time I have ever written anything for publication, and it is more than probable it may be the last.

In hope of eternal life, which God that cannot lie, promised before the world began, I remain yours to serve in the gospel.

NOAHR LEET.

For the Signs of the Times.

Cincinnati, Sept., Monday 13 1852.

BROTHER BEEBE:—I have just received the Signs, dated August 15, and beg to call your attention to some mistakes made by your compositors, in a communication of mine, published in that number. I try to write as plain as I can, but no doubt there is difficulty in getting my scribble put in type. Some of the mistakes made don't take away my meaning from an intelligent reader, but some of them do. I will only mention such as I believe to be of the latter kind.

Near the beginning *Commentation* is printed instead of *lamentation*. Farther on you make me to say that I don't hold preachers in the light of a *castle*, perhaps they may be considered so in some sense, but that is not the word used by me at all. The word in my letter is *Caste*.

At the top of the third column there is a sentence in which there is also a mistake. I am made to say, While they have the Scriptures in their hand and a throne of grace to go to they have a regular preacher there certainly is something very far wrong here.—It should read, While they have a throne of grace to go to, they will not meet together without a regular preacher there certainly is something very far wrong here.

Acts xx. is printed instead of Acts xv. These are all that I think worth noticing Your attention will much oblige.

Yours in the truth,

WM DODD.

For the Signs of the Times.

Mt Healthy, O. April 1852.

BROTHER BEEBE:—Through the abundant mercy of him whose habitation is Justice and Judgment, I still remain in the old body of sin and can say, with one of old. "It is of the Lord's mercy, that I am not consumed."

For some time past it has appeared to me that darkness had been my pavilion; but if I am what I have, for more than twenty years, professed to be, it is all right; for the darkness and the light are both alike unto God; 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, and never have I entertained a doubt that that people who are the called, shall be saved with an everlasting salvation. For the Lord is good a Strong Hold in the day of trouble.—He knoweth them that trust in him. The foundation of God standeth sure having this seal, The Lord knoweth them that are his.—And in all the troubles, trials and conflicts of his children, in this vale of sorrows, they have a sure abiding place, which has been in all generations. Even the Rock of Ages, On whom we sometimes call, in our songs in this country, to shelter us, and which is the prayer of every saint. Unto all them that mourn in Zion the Lord will appoint beauty for ashes, the oil of joy for mourning and the garments of praise for the spirit of heaviness, Weeping may endure for a night; but joy cometh in the morning. Good Lord when will the morning come? When shall Zion say The Lord has turned again our captivity and given us our harps from the willows.

In hope of a blessed immortality beyond the grave.

LOTT SOUTHARD.

For the Signs of the Times.

North Berwick Me. Jan. 9. 1852.

BROTHER BEEBE:—I send you the copy of a letter from sister Mary H. Lawson, addressed to the church at this place, of which

she is a member. Her residence being about one hundred miles distant from the church, she has not the privilege of meeting with us, and as many of the members also live at a great distance from the church, and as they take your paper, we desire on their account, as well as others, that you would publish it for their perusal.

WM. QUINT JR

Augusta Me. Dec. 28, 1852.

To the old school Predestinarian Baptist church in North Berwick.

DEAR BRETHREN AND SISTERS:—Permit me again to address a few lines to you concerning the dealings of the Lord with me from time to time, during the past year. I have abundant reason for gratitude to the Author and giver of every perfect gift for the bestowal of innumerable blessings, and above all, for the hope which, through grace, I am permitted to indulge, of the pardon of my sins. But, notwithstanding all the goodness, tender mercies, and forbearance of God manifested to me, I find that I am continually going astray and disobeying the commands of my divine Master. My mind is too much engrossed with the vain and delusive things of earth, none of which afford any lasting enjoyment, but all leave an aching void, which the world cannot fill. O, the vanity of all worldly pleasures! I find true happiness can only be derived from him who is the Author and finisher of our salvation. He can supply that peace which the world can neither give nor take away.

I desire to be thankful that the Lord does as I trust, at times, give me some assurance I am of that happy number whose God is the Lord, that I shall be cleansed from all sin and permitted to enjoy that rest that remains for the people of God. How good it is to trust in the Lord, to cast all our care on him who careth for his children, in all their trials and afflictions, to carry them safely through this veil of tears, and at last to bring them off conquerors through him that hath died for them. Yes, blessed be God, he is always with his people, and ready to own and bless them. His watchful care is ever over them, and no good thing will he withhold from them that walk uprightly. He is their sure defence, and their refuge in every time of trial. The christian's lot is indeed a happy one, having the promise of the life that now is, and of that which is to come. The Lord may at times see fit to withdraw from them the light of his countenance, thereby causing doubts and darkness to hover around them, and they feel as though there was no hope, then they are led to cry, "Will the Lord cast off forever? Will he be favorable no more? But the Lord does not leave the christian here. He appears for his relief, and dispels all his doubts and fears, and speaks peace to his troubled soul. Then can he adopt the language of the Psalmist and say, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." The Lord knoweth them that are his, he will not suffer one of them to perish, for he will save them with an everlasting salvation. How immutable and glorious are the ways of God! With him there is no variableness nor shadow of turning. He is the Lord, and changeth not, therefore the sons of Jacob are not consumed. I am still deprived of the privilege of hearing the gospel preached in its purity. I dwell among a people that have a religion which is better calculated to please the carnal nature of mankind than the religion which Christ and his apostles held forth when here on earth. The *do and live* system

is the medium through which they profess to obtain salvation. But, brethren and sisters, we have not so learned Christ, Jesus has said, "I am the way the truth and the Life, no man cometh unto the Father but by me," I have no fellowship with arminianism which is so popular in this (falsly called) enlightened day. I choose rather to be numbered with a people who have been enabled to come out and be separate from the errors and traditions of men, and trust alone in the grace of God for salvation. I consider it a privilege in this time of great delusion and departure from the truth to have a standing with a people who are willing to endure sound doctrine, and that contend earnestly for the faith which was once delivered to the saints. I can say as did Ruth to Naomi. Thy people shall be my people, and thy God, my God. What reason we have to rejoice that the Lord has reversed a people, though few in number, in various parts of the earth, who have not conformed to the traditions of men, but still adhere firmly to the truth of the gospel. And that among them we find faithful ministers of the cross, who do not shun to declare the whole counsel of God, whether men will hear or forbear, and who are not ashamed to preach Christ, and him crucified who are willing to stand as bold advocates for the truth, regardless of what men may say. May the Lord bless all those whom he has called to labor publicly in his vineyard, with a double portion of his presence, and sustain them in the performance of their arduous duties which devolve on them. And while they are feeding the flock of Christ, may they be enabled with all boldness, to magnify Christ in their body whither it be life or death. May the Lord bless you all as a church, and cause his work to prosper among you. Pray for me, that I may be kept and directed by the Lord at all times.

Yours in christian love.

MARY H. LAWSON.

For the Signs of the Times

Charleston, Pa. January 8, 1852.

BROTHER BEEBE:—Although I am a stranger to you, and to the most of the brethren and sisters who write for the Signs, I hope and trust we have been made nigh by the blood of Christ, and I therefore feel as though we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. If I am one of them, I feel as if I am the least of all, and not worthy to be reckoned with the children of God. But I sometimes wish to tell the brethren and sisters how much comfort and satisfaction I have received from their communications, although I have been unable to read but little myself, but when I hear the experience of many whom I have never seen, and when they tell of their trials, doubts and fears, and how they have been delivered, and made to rejoice, in the God of their salvation, it cheers my drooping spirit and strengthens, and gives me courage that we shall one day meet together in the general assembly of just men made perfect, where there will be no more sorrowing nor sighing, but where all will sing the song of Moses and the Lamb.—But why should one professing to have a hope in Christ, be so often murmuring against the will and providence of God, and wishing things to be different from what the All-wise overruler has ordered them? I sometimes fear that it is because I have a profession without having any just ground of hope; for my heart is often unreconciled to his will, in regard to many things. Although I have

sometimes thought that I desired to say, O, heavenly Father, thy will not mine be done. But I fear that when he sends trials, and afflictions, although I should say, Thy will be done, were it in my power, I fear that the secret desire of my heart would be to change the will of the holy and righteous God, instead of meekly and patiently submitting to it. I have had to pass through many trials which would be contrary to the natural feelings of my heart to endure; being so much deprived of health for nearly three years past as to be entirely unable to attend to the duties which would necessarily devolve on a woman who has a family, or to attend the place for public worship. I have not heard any preaching within that time except what I have received through the Signs of the Times until since I commenced writing this; Elder Getchell preached at our house. Still although I have been deprived of many privileges, yet during the past year I have sometimes felt as though I had been made to realize that in this world we shall have tribulations.

In March last, my father in law was called away by death, and although we live but a short distance from his residence, I was not able to see him during his illness. My father was also sick at that time, and I have often thought it very uncertain whether I should ever see him again in this world—but still with all my trials I have no just cause of complaint against my God. But what abundant reason have I to thank him who worketh all things after the counsel of his own will, that whilst he has seen fit to send trials and afflictions, he has kindly promised that he will never leave nor forsake those who trust alone in his name; and that he has given me sufficient health to enable me to go and see my dear parent while he was suffering a long and protracted illness.

April 8.

Since the foregoing was written, it has pleased the Lord again to lay his afflicting hand heavily upon me, by calling my beloved father, DEACON DANIEL ROSE, to bid a last adieu to this world, after suffering much from severe pain, for nearly sixteen months. Although we, his family, have to mourn our loss, I trust our loss is his gain. I therefore desire to be still and know that it is God who called us to mourn, and he alone can give us comfort. Sometimes I think that in my affliction I have been led to look to the Rock that is higher than I, and I have felt as though God was my Refuge, and a very present help in time of trouble. Though our God is a consuming fire, yet, if I am not deceived, my soul has been made to rejoice at times, that I am in the hand of just such a God, who, while he is a consuming fire, himself sits a refiner and purifier, he watches the firing pot—and will not suffer the furnace to be heated any hotter than he sees is necessary, and if there is any gold, however small the particles, and mixed with dross, I feel assured that it cannot be hidden from his all-seeing eye. He will fit and prepare it for his own use, in his own time and way. Thus when my mind was led from this world of sin and sorrow, to meditate promises of God, and to look unto him as my rearward, although this world is a world of sore tribulation. I think, if I am not deceived, that in Christ I have peace, and that I sometimes receive that comfort and consolation which the world can neither give nor take away. At such times I can say with the apostle Paul, "Who shall separate us from the love of Christ?—Shall tribulation, or distress, or persecution,

or famine, or nakedness, or peril, or sword? Nay, in all these things, we are more than conquerors, through him that hath loved us: For I am persuaded that none of these things shall be able to separate us from the love of God which is in Christ Jesus our Lord."—And at such seasons, when I am led to view the love of God, it looks to me like a wonder of wonders, that ever one of the fallen race of Adam should be made the happy recipients of his grace, and much more so, that I, a poor sinful worm of the dust, who was running the downward road, should ever have heard that small still voice, which alone can give life to the dead sinner; and I can say, with the poet,

"Why was I made to hear his voice,
And enter while toëre's room?
The only answer I can give is,
'Twas the same love that spread the feast,
That sweetly forced us in,
Else I had still refused to taste,
And perished in my sin."

But, as this poor disconnected and imperfect scribble is already too lengthy, I will close. If you should have patience to look it over, do with it as you please.

Your unworthy sister in Christ.

S. S. ELY.

For the Signs of the Times.

McConnellville, O. March 3, 1852.

"Remember me O, Lord with the favor that thou bearest thy people; O, visit me with thy salvation; that I may see the goodness of thy chosen, that I may rejoice in the goodness of thy nation that I may glory with thine inheritance." Psal. cvi. 4, 5.

BROTHER BEEBE:—In meditating on a portion of the sacred word of our God, there are times when the new-born soul rejoices in the glorious things that are spoken of the city of our God; and if we possess the things by faith, the complacency we then enjoy, are more than our hearts can describe, although desirous for the glory of God, in communicating the joys of salvation which we now possess, to the poor, tempted, and tried disciples of our Lord Jesus Christ.—The words of the Psalmist, at the head of this communication, at times, are the lisping desire of all of the children of God by faith, though pilgrims in this world, engaged in a corrupt body of death; from which the mind is overtaken with darkness; the will entangled with the captivity of its enemies, but, thanks be given for the grace of God, which has inspired their souls with a glimmering perception for to press towards the mark, for the prize of the high calling of God in Christ Jesus, that they may obtain the glorious view of that kingdom, which is everlastingly glorious, but to be impeded by a fleshly relation to person and things, while endeavoring to acquire the perfection of that of that knowledge, which the sacred word of God reveals, is, a distressing conflict.

The Psalmist invokes the Lord for his favor which he confers upon his people: Remember me, implies personal thirst after the favor, or grace of God that hath appeared unto all men possessed by his people whom he hath anointed and called. How sublime and pathetic is the request, "Remember Me." Once a poor blind mortal of the earth, altogether earthly, one who never sought thy favor, nor desired it, until thou grantest unto me, repentance unto life. O Lord, may I, unworthy as I am, beseech thee for thy favor that thou bearest unto thy people; even thy covenant people that thou hast blest with all spiritual blessings in heavenly places in Christ Jesus, their covenant head. O cause me, to draw nigh unto thee in that new and

living way which thou has opened through the blood of thy only begotten Son. O how desirable it is to know the Lord our Righteousness for ourselves, that we may testify of him to others, so, so as to have a mutual faith, desiring to be found in Jesus, not having our own righteousness which is of the law, (ceremonial righteousness) but that which is through the faith of Christ, the righteousness which is of God, by faith, revealed in the gospel. Rom. i. 17.

I am fully persuaded in my own mind that, to be engaged at all times for a knowledge of my personal interest in Christ as my all, in my salvation, would greatly influence my will to be reconciled to the divine government of the grace of God. The Psalmist limits his request by the favor that the Lord bearest unto his people; his request was special favors from heaven that he desired; such as he knew the Lord bears his people up with in a time of distress and affliction.—He knew the Lord had no need to be put in mind, for to recollect what he had promised; the Lord knows all things from the beginning to the end of time. He had taken a retrospect view of the dealings and destiny of Israel, by the God of Abraham. His heart was inditing praise to his Jehovah, for his mercies and goodness, in the behalf of the chosen people of Israel. The Lord had saved this people from their oppressive enemies by his almighty power, and destroyed an host of them in the Red Sea. He conducted them by Moses through the wilderness—He gave them laws and ordinances—He brought them into the promised land—They were associated as a family and separated from all nations, to be a peculiar people unto the Lord. Yes though their father was an Amorite, and their mother an Hittite, yet their Jehovah displayed his sovereign will and purpose in choosing and calling their father Abraham, to be the father of the faithful; Ezek. xvi. describes their pollution and exposure and by strong and lively figures represents their cleansing from their filthy and idolatrous worship.

But, an Israelite indeed, such as David was knew by experience, that it was literally true that man was a polluted condemned sinner before God, his Creator and judge. And though Israel as a nation was saved from many extremities, and sanctified by the blood of bulls and goats, and the ashes of an heifer to the purifying of the flesh, yet, nothing but the blood of Christ, who through the eternal spirit offered himself without spot to God, could purge the conscience from dead works, to serve the living God. When David called to remembrance, the marvellous deliverance he had experienced from his enemies, by the God of Abraham, his heart was full of praise even of that covenant which God made with Abraham, and of his oath unto Isaac, which he hath confirmed to Jacob for a law, and unto Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance, when ye were but few, even a few, and strangers in it 1 Cron. xvi. Psa. cv. 8. 9. 19.

It was a great favor to be one of Abraham's children, though but a fleshly and national interest was entailed by it. The dispensation of God towards this people in their protection was gracious and marvelous; but severely did Jehovah visit them for their transgressions with the sword, the pestilence and the famine; but, while they obeyed the laws and ordinances of their God, as the God of Abraham, Isaac and Jacob, delivered unto them by Moses their leader, it went

well with them; the Angel of the covenant protected and guided them in a right way, healed them from their sicknesses, and feed them with milk and honey, according to his promise, and drove their enemies out from before them, by little and little, till they should increase and possess the land; but, heaven or an eternal glory, was never promised on their obedience; but when called by death from their ceremonial service, the law of God, as their Creator and judge, could only recognise them as the sons of Adam, and children of wrath, even as others—David, the king of Israel, was a man after God's own heart, being inspired with saving knowledge to prophesy of him who was to come to ratify the covenant that God made with him, as his chosen. I have sworn unto David my servant, my mercy will I keep for him for evermore, and my covenant shall stand fast with him, my covenant will I not break nor alter the thing that is gone out of my lips," Yea, says David, Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire, although he make it not to grow. Psa. lxxxix. 3. 28, 34, 2 Saml xxiii 5

It was a gracious design of the Almighty God, to reveal his mercy unto our fallen parent that, the seed of the woman shall bruise the serpent's head. The promise was graciously given arising only from his sovereign and gracious will against whom they had sinned. For what did they to merit, or that moved God to reveal such a gracious promise? Nothing. Was God bound by the law of his nature to shew mercy? No, all that God could do, as their law giver and judge he had done, they sinned and death was the consequence, God told them so, and they found him to be a God of Truth, but the serpent a liar. Gen. ii. 17, 3—4.

And it has pleased the gracious God to make further discoverie to his people by his promises that, it should be accomplished in due time. The Patriarch declares, The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come and unto him shall the gathering of the people be. Gen xlix 10. The laws and ordinances of God, by Moses, provided for the people an Alter, for the sacrifices, and Priest to offer them, and the mercy-seat within the veil, where the high Priest alone, once every year, but not without blood, which he offered for himself, and for the errors of the people; these things shadowed forth the substance of him, who was in heaven. And all the prophets testified, of its accomplishment which afforded them an object to confide in for the time being while waiting with a glorious anticipation for the arrival of the promised seed. It was by faith in God's promise that, David desired to be visited with this salvation; "O visit me with thy salvation, indeed, it is God's salvation, he provided it in the beginning of all time, and, manifested it in due time, David knew that, burnt offerings could not avail any thing, as to the cleansing him from guilt; his desire was to wash in the fountain that should be opened to the house of David, and all the inhabitants of Jerusalem for uncleanness. Wash me and I shall be whiter than snow, hide thy face from my sin, and blot out all my iniquities. Blessed is he, whose transgression is forgiven whose sin is covered. No being could forgive sin, but the Almighty God, for the whole creation of Angels and men could never have acquired it but, he that come in the end of the world, hath put away sin by the sacrifice of himself.

Salvation by grace, is a glorious theme to meditate on, and when the subject of it can realize by faith, in exploring and investigating the several qualities of its nature, the influence being then experienced, the service of God becomes delightful and peaceful. Salvation by grace, being limited, and qualified, in the person, and Meditation of Jesus Christ. No man can know savingly the blessing connected with this salvation, but, by the renewing, the enlightening, the teaching, of the Holy Spirit of truth, and when the Holy Spirit comes in the office of a teacher, to the poor soul that is thirsting after knowledge, he realizes the promise of the Savior who said, When the Spirit of Truth is come, He will lead you into all Truth.

There have difficulties arisen in the mind of many of the children of God from phrases used by brethren to convey their views to others of the Holy covenant made with and ratified by Christ Jesus before, and at the end of the world; such as a "Trinity of persons," "eternal and vital union," "covenant of grace made in eternity," covenants of works," &c., are phrases that I have not met with in the word of God; yet the word of God implies such phrases and does it become us as children of the same heavenly Father, walking by faith in the same living way, to censure and threaten to withdraw all correspondence from each other, because we cannot find words to express our belief of the truth more correctly or to define and describe the nature and quality of the holy Covenant? The apostle Paul writing to the church at Corinth xv. 3—4. expressly declares I delivered unto you first of all that which I also received, how Christ died for our sins according to the scripture, and that he was buried and that he rose again the third day according to the scripture. The scriptures then, are the things written by holy men of God, as they were moved by the Holy Ghost, which things the angels desire to look into, which compose our Bible, or the Book of Truth, that contains the will, the purpose and the design of God, who sent his only Son to execute his grace according to his eternal purpose, which he proposed in Christ Jesus.—And to him, give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins. By searching, and comparing of the scriptures we shall find how Christ died for our sins, In what manner—For what purposes and to what extent, For salvation must be of God, or else impossible! The Jews crucified the Son of God, as a malefactor, as a blasphemer and as a deceiver; but He died the Shepherd of the sheep, the Head of the Church. The surety and sin-bearer of his people, And for this cause he is the Mediator of the New Testament, (or covenant) that by means of death, for the redemption of the transgressions were under the first testament, that they that were called might receive the promise of eternal inheritance. To have a correct knowledge of the Atonement of Christ Jesus, is desirable and necessary for the saints to worship God, by faith, as their heavenly Father; for if we worship in spirit and in truth, it is through Jesus Christ, and I him crucified the blood of Jesus Christ his Son cleanseth us from all sins. O, my soul! is it possible all thy sins are forgiven? Yes, if Jesus hath died for you, for the scriptures say He hath put them all away by the sacrifice of himself.

Dear brother Beebe, how little do I appreciate the liberty into which I profess to be called, I sometimes think I believe with a knowledge in my head, rather than with the

heart unto Righteousness, although with my mouth I confess thy salvation. O Lord, visit me with thy salvation, so as to possess the saving influence of it. But, we know 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. Such emphatic sentences of scripture demand our serious attention and examination, for to engage our minds to receive the interest therein declared. Do I know that I am in him? These interrogations we should put ourselves, as saints of God. The Prophet Isaiah declares, Unto us a Son is born unto us a child is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, and the Prince of Peace. This glorious personage has come. In the fulness of the time, God sent forth his Son made of a woman, made under the Law, that he might redeem them that were under the law; and the first open and manifest appearance of the Son was in a manger in Bethlehem. Luke ii. 16. Here in this providential circumstance, what do we behold, the mystery of God. God manifest in the flesh, Yes, Mary's babe, but Mary's Maker! Isa. liv. 5. And Simeon a devout and just man, come to the temple by the revelation of the Holy Ghost, and when he saw the Jesus brought by his parents, he took him in his arms, and blessed God and said, Lord now lettest thy servant depart in peace according to thy word, For mine eyes have seen thy salvation.

"The terrors of law and of God
With me can have nothing to do.
My Savior's obedience and blood,
Hide all my transgression from view."
Yours in bonds of Truth.

JAMES JANEWAY.

For the Signs of the Times

Hancock Co. Ia. July 20, 1852.

BROTHER BEEBE:—Through the kind providence of our merciful God, I am still alive, and receive a copy of the Signs once in a while, which gives me some comfort, in reading the communications therein published and especially the editorial articles. And, although I think I know my own weakness unworthiness, and inability to write to edification, I desire to give to you and the brethren generally some account of the travel of my mind in the passage from a state of nature, to a state of grace, that is, if I am indeed in that state. I know that if I have ever been brought to the knowledge of the truth, the Lord has brought me, and at a time, and in a way that I had least expected. I was very strong in our religion, and in self justification. But when it pleased the Lord to enlighten the eyes of my understanding I saw the corruption of my heart, and that it was deceitful and above all things desperately wicked, as I had never seen it before.

I suppose I was born in Buckingham county Va. My father emigrated to North Carolina, when I was about three years old, where I was raised until I became thirty years of age, but having been in that time, greatly afflicted, my afflictions caused me many serious reflections on the subject of death, and judgement, and some heavy convictions. I was brought so low sometimes that my parents would call in the neighbors supposing that I were dying. Under these reflections I suffered great distress but on getting better, these distresses would leave me.

There was a revival of religion at about the time I was in my nineteenth year, and I saw many who seemed to be wrought upon which produced in me a desire to feel as they did but this also left me, and had little if any weight with me, until one day when I was at meeting, I strove with all my power to get conviction, but could not feel any, and as I was returning home I concluded that I must take a different course, and I resolved to go home and after dinner, to go and find a place to get religion. Accordingly I went to the forest where, in a deep ravine, I found a large tree where I could hide from every mortal eye. I approached the tree, and as I was about to kneel down, a voice, such as I never before heard, seemed to say within me, What have you come here for? I was astonished and condemned, and could give no answer. I think the Lord showed me the pollution and guilt of sin, and I saw the danger that I was in, and thought the Lord would destroy me before I could get home. Previously to this, I had thought I had prayed, for God to give me religion, but now I prayed for mercy. For about nine months I suffered a great fight of afflictions; partly while I was made a gazing stock, and partly while a companion of those who were so used, and I came to the conclusion that I must die, and be made an example of on that night. I thought after the family had retired to bed, that I would once more go and implore the mercy of God. So I went to my father's orchard to pray, but when I got there, my mouth was stopped, and I thought I must die before morning. I returned to the house and lay down on my bed in a room where there had been no fire for weeks. I lay with my face downward on my pillow and I saw a light, my natural eyes being shut and as I was musing what it could mean, something said within me, that Jesus was in the light, and I thought I saw the form of one in the light, at whose presence my burden left me in a moment, and I felt so light and strange, that I felt of my arm, to see if it was indeed me. But now I felt I was in a worse state than before, for my burden was gone and yet I could not rejoice. I could not mourn for my sin, as I had done. On the following day my heart was light, but I had no satisfactory evidence that I was born again. On the next day I attended meeting and took my seat at a distance from the stand, and rested my head on my hands and knees, and prayed to God, to show me what was my duty to do. While thus engaged I felt a sensation such as I had never before felt, and I raised my head when Behold all things wore to me a new aspect, and I was filled with love to God, and to everybody, and I then, thought I never should see any more trouble. Immediately I went, forward to the church and told them what I thought the Lord had done for me. I was received, and, on the next day baptized.

I had some impressions, which caused trouble to my mind, which I strove to get rid of, but could not. About that time there were prayer meetings held in the neighborhood, and frequently the brethren invited any who felt so impressed, to take a part with them, and this would revive my impressions, with a still deeper sense, of my duty. At that time I resolved to conceal my impressions from every creature on earth. I prayed the Lord to relieve me, by day in the field, and by night on my bed. I tried to travel it off, and so I journeyed into the West Tennessee, about two hundred and fifty miles, they followed there and back, and also to South Carolina and back. After

this I married and removed into this State, Indiana, and the same impressions followed me across the Ohio river. I struggled with it as long as I could and finally went to the church and told them what was on my mind and the church gave me liberty to use the gift I had, and I have been trying to do so ever since, but I must acknowledge that it is in and through much weakness, and it is through much tribulation and persecution we enter the kingdom. Now may the Lord bless his Zion with the spirit of his love, is my prayer for Jesus' sake. I remain

Yours in hope of eternal life.

CHARLES HOOD.

For the Signs of the Times.

Indianapolis Ia. March 9 1852.

BROTHER BEEBE:—I never saw your face, but I have frequently heard from you and I have read many of your editorials and have been edified thereby. I am pleased to see the care you, have taken to keep controversy, out of your paper. The apostle exhorted his brethren to study the things that make for peace, and things whereby one may edify another. O, that the time may come when brethren shall observe this, and cease to contend about words to no profit, words which gender strife rather than godly edifying and when they will preach "Christ and him crucified."

Brother Beebe, I am a poor helpless sinner, and I have a hope that God brought me to see myself lost and undone, twenty six year ago. After I obtained a hope in Christ I was baptized by our beloved Eld. Thomas P. Dudley at Bryan's Station church, near Lexington Ky. And now I can respond to the language of Paul, and say with him.—"In me, that is, in my flesh dwelleth no good thing."

Unworthy as I am, I have been trying in my imperfect manner to preach the gospel of the Son of God, and if it were not that God worketh all things after the counsel of his own will, I think I should sink. But the excellency of the power is of God, and not of us.

Farewell, my brother, I commend you to God, and to the word of his grace. When it is well with you, remember your unworthy brother.

JOHN H. RANSELL.

Mt. Vernon Ia July 6 1852.

BROTHER BEEBE:—Having just read the eleventh Number of the Signs, I feel called on to make a short communication which I hope will find a place in your paper. My object is to correct your error in relation to Eld. Daniel Parker and in doing that, may relieve the minds of others and particularly Brother Powers of Texas who seems much concerned on the subject.

Eld. Daniel Parker was born in the State of Georgia where he joined the regular baptists and began to preach, in a few years he moved to Ten. where he were ordained by Eld. Gardner McConico and another preacher from Ten., whose name I forget. He moved I think in 1818 or 19 to Ill. where he joined the Lamotte church of regular baptists.—In 1826 he wrote his views, on the "Two Seeds," he was for a long time undecided whether to publish them or not, but at length being persuaded by those on whose judgment he relied he finally concluded to publish them. Now comes the point in your editorial to be corrected, and as I lived in sight of Eld Parker, and my father and mother for a long time were members in the same church,

I think I have a right to know something of the matter. Your knowledge is of course from hear say and mine is from personal knowledge and I write in the face of hundreds of hundreds of living witnesses to correct me if I deviate a hair from the truth. You say on page 87 of the Signs. "And although his (Eld. Parker) new theory caused much division and discord in the church and associations he so far as we are informed on the subject retained his standing in the churches which adhered to his views."

I have long been anxious to set this matter right because others besides brother Power are anxious to know just how the thing was managed. When Eld. Parker wrote his views he told his brethren that he never intended to make it a matter of pulpit discussion, that if it was true the church was not ripe for it, but that as the smoke of mystery Babylon dispersed and light was diffused, some one possessed of greater light would bring it out more clearly than he had done. There was at this time two preachers in Lamotte church, Tho. Kennedy and Dan. Parker. Eld. Kennedy soon made war on the subject, but it was evident Eld. Kennedy was a Fullerite, besides Parker insisted it should not be made a test of fellowship—the difficulty progressed sometime when the church split and both parties mutually excluded each other. Parker and his party excluding Kennedy and his party for a denial of the third article of faith. (the union of Christ and the church) and a fragrant violation of the rules of decorum. These are the changes as now recorded. When the association come on there was no split nor anything like a split; all the churches but one or two expressed in their letter to the association that they were for sustaining the Parker part of Lamotte church; the churches who were silent lived a long way off but acquiesced with the rest of the churches who were acquainted with the matter. Eld. Kennedy and his party went off in high dudgeon and joined a missionary association, and O! such a set of baptists as they present to this day I opine you would be ashamed of. I know them well yet, and they are still in full fellowship with the rankest arminian missionary, baptists we have any where. But to return. The Lamotte church was at that time a member of the Wabash District association who was in correspondence with Eel River, Lost River, Blue River, Vermillion, Little Wabash, Sugar Creek and Salem associations, all of which she retained without a jar. She still retains them only distance has caused one to drop formally. All the churches of these associations agreed that it, (the "Two seeds") should not be a test of fellowship among them, and the matter is hardly ever named now in any of these churches. I have heard Parker preach more than a hundred times and I never heard him even advert to the subject. I was also present when Eld. Parker and his company was constituted into a church previous to moving to Texas.—Himself and several other members of Lamotte church together with quite a number from Grand Prairie church requested to be constituted which was done by two ordained preachers of good standing—the church was called the "Pilgrim church" which still exists somewhere in Texas—these few hints may perhaps set matters to rest.

The missionary Baptists were all that ever made any fuss about the Two seeds, in this country, and you might travel months unless you named the matter, you would not hear it named.

Yours truly.

B. B. PIPER.

For the Signs of the Times.

New Rochelle, N. Y. Jan. 27, 1852.

BROTHER BEEBE:—Permit me to make a few observations on the motive and privilege of true prayer. True prayer is the longing of the soul after that mercy, the need of which is really felt; it is a thirsting for God, a hungering for the bread of life. The Holy Ghost is the author and regulator of it.—Ample is the provision, and every way suited is the salvation of the Gospel, yet none by nature have any real appetite for the one, nor real knowledge of the necessity of the other. No man can keep alive (much less quicken) his own soul. It is the Lord's work, otherwise sins and circumstances would soon stifle the feelings and the mouth of true prayer; but the Lord carries on the work. Prayer then is constant in its nature, and object; being an appetite for truth, and a thirst for God. But its exercise is another thing. No particular place is essential to this. We sometimes pray most when we say nothing; and sometimes but very little or none at all when we say a great deal. Prayer to God is truly a solemn exercise, and we ought never to multiply words for the sake of making a long prayer. Many christians do not consider how much they deaden our prayer meetings by multiplying words; from ten to twenty minutes, and even, sometimes to half an hour, so that each one present feels the workings of impatience, and are glad when the prayer is ended.

To this, it may replied, they are so led by the Lord that they cannot occupy less time. I think when the Lord is with them, they speak with power, and are more likely to entertain than to weary. It is that long dry round of words of which I complain and which whether in the pulpit, or any where else, does more harm than good. It is not the language of the tongue but the meaning of the heart that God regards, and in which answers of peace are felt in the soul. Prayer is a very great privilege, where is the christian who has not something to tell the Lord that he would not tell to any of his fellow-creatures? Our prayers are to God who is our Father, our Savior through all the changes of life. He loves us, and he will bring us to a city of habitation, whose builder is God even our God. The whole gospel encourages us to look to the Lord, and assures us that we shall find him. Here I would observe particularly that while on the one hand, we may look with assurance for what he has promised, yet on the other hand, it is unscriptural to pray for what is not promised, such as for the redemption of fallen angels, the salvation of the whole world, perfection in the flesh, &c., all such prayers are unscriptural, and of the flesh. We know that it is the will of God that his people shall be saved; but we also know that it is not his will to save the whole race of Adam, therefore it is contrary to the gospel to pray for all men in the sense that free-willers and the most of those who profess to be Calvinists do.

Again, there are many things concerning which we know not what the will of the Lord is. Here, as a certain writer observes, that little great word, so well known to God's people, comes into important use, and concerning many things we have to go to the throne of grace with an, "If it be thy will." This is of importance in our perplexities, in family prayers, in mixed companies, and in the pulpit, indeed in all our plans, purposes and movements in life. Go to now ye that say to-day or to-morrow, we will go in such a city, and buy and sell, and get gain; ye ought

tosay, if the Lord will, we shall live and do this or that. Our dear Lord will not be angry with us for our not knowing that which his holy word does not reveal. These three things then are clear, namely, That we should look with holy assurance, for those things which it is the will of God to grant. That it is wrong so ask for things which are clearly contrary to his will. And that we must use the submissive *if* when we do not know what is his will, in the things we ask. Thus true prayer which is indited to the Holy Spirit, will accede with the words of holy men, who have spoken as they were moved by the Holy Ghost.

Dear brother, may I not hope you will forgive me the freedom I take in writing to you in such a subject. I think I am writing to an able brother in Christ, if I did not think so I should not have written at all, for I think none but those in Christ will have patience to read it, and none but those in whom Christ, formed as the hope of glory will be consistent in pointing out its deficiency, or imperfection. I close with my best wishes for you, and for all of God's tried children.

JAMES FLANDRAW.

For the Signs of the Times.

Herrick, Bradford Co. Pa. Oct. 14, 1852.

DEAR BROTHER BEEBE:—What, of an earthly nature, can be more beautiful and lovely to an intelligent mind, than a well ordered family, living in unison and harmony with each other, moving forward in the journey of life, in perfect unison, without a jarring note to cause a discord amongst them? Order, Peace, and Harmony, whether existing in families, neighborhoods, or amongst the nations of the earth always have, and ever will be admired by the wise and good.

But how much more beautiful and lovely does that spiritual family appear, who compose the Church of the living God, walking in the truth and dwelling together in love and unity! John says; "I have no greater joy than to hear that my children walk in the truth." Says the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity."—The wise man, in his songs, inquiringly speaks, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? How beautiful the figure here represented. At the approach of morning the darkness recedes, and the shadows fall away: and the sun, when risen, dispels the unwholesome vapors of evening, and with his cheering rays enlivens and invigorates the whole family of nature. His brightness is such, that it dazzles our weak vision; but how dim the light, when compared with that glorious light which emanates from the Sun of righteousness whose penetrating beam enters the hardest heart, making visible the abominations and filth that lie concealed.

If peace and harmony are so essential to our happiness and well-being in our domestic relations, how much more so, amongst those of a spiritual household! Then, how necessary for the peace of Zion, that all her members manifest a spirit of forbearance, brotherly love, and kindness towards each other, and as the Apostle says, bear each others burdens and so fulfill the law of Christ.

That divine personage, who is the Head of this spiritual family, who has made full provision for the wants and necessities of every legitimate son and daughter belonging to the household, that they may enjoy all that comfort and peace in their pilgrimage state which he in wisdom saw was for their good and his glory.

And for their encouragement in seasons of

adversity, He has left on record many great and precious promises, testifying that he will not leave nor forsake his children. Even down to old age. He will be with them.—He also says, that, "He will lead his flock like a shepherd, and carry the lambs in his bosom, and gently lead those that are with young."

And as a wise head and husband, he has given a wise and perfect rule by which his family is to be regulated and governed in all things pertaining to the peace and prosperity of his house, plainly showing the duty and obligations of the several branches of the family to each other; and as a peculiar people, he has enjoined it upon them to be separate from the world.

For children to know, understand, and practice any rule aright, they must apply their minds to a faithful study of it, asking instruction of their teacher. Then, how important for those that belong to that spiritual building or school of Christ, to study his word, looking to him for wisdom, in all things relating to the kingdom of God, and the order and glory of His house.

Is it not a subject of lamentation, that many who stand as visible members of this Spiritual House, often fall out by the way disagreeing about the word and testimony of our Lord, and if their brethren do not subscribe to their views, they become very sensitive on the subject, and prove themselves quite refractory.

How is it? Does the Spirit teach diverse doctrine; or is His doctrine one, and are not all his children taught by the same Spirit!—Then why this confusion of tongues, unless it be the spirit of Anti-christ? Truth is truth and it will stand upon its own basis, and cannot be strengthened by human props. All the fabrics which are erected by human skill, with every plan and device, for helping the Lord in the great work of saving souls, will fail, and shall pass away as the summer cloud; but the word of the Lord shall endure forever.

Doubtful premises among men, may be compromised, but truth needs no compromise. Those who stand in the truth, should never yield the point, for by so doing they injure their own veracity, and bring reproach on their master's cause. Paul says to his brethren, "Contend earnestly for the faith once delivered to the saints."

Yours in Love.

DANIEL DURAND

For the Signs of the Times.

BROTHER BEEBE:—The Fathers in Israel are falling, the grave has lately enraped the forms of many of the old soldiers of the cross, many of these who have fought valiantly for the truth. They rest from their labors, they sleep in the tomb. Safely will their ashes be under Jehovah's watchful care, until the curtain of night shall be drawn, and the dawning of the blessed resurrection morning burst forth, then will they, with all the redeemed, follow Jesus their head, in the glorious resurrection from the dead to glory.—"Then this corruptible shall put on incorruption, and this mortal, immortality."

There was one aged veteran of the cross, who had grown grey in his master's service, Eld. H. Pettit, no more will we hear the kind admonitions, or heartfelt appeals to those who professed to follow Christ. He cannot encourage the weak lambs with the sincere milk of the word, or feed the sheep with stronger food; but his flesh rests in hope, and his spirit has soared to the fountain head of enjoyment. Christ and his righteousness was his theme in life, and in death the everlasting arms supported him, yet, the spirit comforted him in his last hours with a "wonderful view of a blessed immortality beyond the grave."

And there was another father in Israel who has fallen asleep, Deacon Charles Harding, he was one who stayed upon his God, he lived in the fullness of Him, who had redeemed him, he drank from the fountain head.—"For him to live was Christ, to die was gain." Zion laments, pilgrims bewail their loss. The strong in faith are soaring homeward, the laborers are falling in the field while many weak in faith are left stumbling by the way; they have never reached the mountain top when the old sheep love to graze, but leaning upon the Lord they hope soon, though with faltering step, to attain the summit, where they too can be strengthened, in the rich pastures of love.

Yes, many weak in faith are left to mourn the departure of those whose company has been to them a delight, who firm in the rock of ages, had often encouraged them in a dark hour, not with the tongue of flattery, but in unfolding that garment which is without seam in protracting its spotless purity, its length, and its breath and its adaptation to cover every deformity of the sin-sick and fainting soul.

But they have passed away, no more entangled with earthly coils, they are secure in the embrace of a smiling God, free from pain and infirmity they are enjoying the fruition of infinite love, here they were engaged in a warfare, there there is nothing to mar their peace; here they confided in the covenant promise of a covenant God, there they participate in the revealed glories of that blessed covenant, and are mingling unceasing thanksgiving and praise to him who rules upon the throne. "Blessed are the dead which die in the Lord."

MARIANNE MURRAY.

Athens Pa. Sept. 30 1852.

EDITORIAL.

MIDDLETOWN, OCTOBER 1, 1852.

THE MAMMON OF UNRIGHTeousNESS.

Brother Riggs, in a postscript to his communication on the first page of this paper, requests our views on Luke xvi 9. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness that, when ye fail, they may receive you into everlasting habitations."

Worldly riches are called the mammon of unrighteousness because *mammon* is the name in mythology of the god of riches, and is used in our text to denote the unrighteous perversion of the use of the treasures of this world. The unrighteous children of men, instead of making friends of earthly treasures unrighteously make a god of it, trusting in it, venerating and sacrificing to it. Thus instead of making friends by using the things of this world as not abusing them, setting a just estimate on them, as being providentially committed to us as unto stewards, by the gracious providence of God, there is a natural propensity in the fallen nature of man to regard them as did the rich fool, who said to his soul, "I have much goods laid up for many years, &c, and would therefore take his ease, relying on his riches, as his mammon or his god, perfectly indifferent to the decrees of any other God, and perfectly unconscionable that the God who made him would that night require his soul of him.

Worldly possessions are not the God or mammon of righteousness nor should they be of the disciples of the Redeemer, but they are the idol of unrighteousness and of those who worship them. The admonition in our text awakens the inquiry. How are the saints to

make friends of that which is idolized by the world? What is meant by their failing? And of the everlasting habitations into which they are to aim to be received.

Although in the context we have the parable of the unjust steward whose wisdom (not his honesty) was commended by his Lord, we do not understand that our divine Lord, commended his shrewd and dishonest course as a pattern to be imitated by his disciples, but rather, to teach them that their stewardship in charge of the earthly providential blessings of their God, is only of a limited duration. It is only for a brief period that their stewardship of any portion of the good things of earth is to continue. We are to die and leave all these treasures behind us, shortly and as the wise, though dishonest steward, while in charge of his master's goods, made use of the opportunity, to secure for himself a benefit when he should be no longer steward, so the disciples, should use the treasures, of earth committed to their trust, under the full conviction that the trust is limited and that they are liable at any moment to be turned out of their stewardship in regard to earthly possessions, and while they have them in charge as goods belonging to God, they should make such use of them in feeding the hungry, clothing the naked and administering to the necessities of others, that when they should be removed from their stewardship and become poor, those who shall have these good things in charge may in return minister to their necessities.

A practical illustration of this was soon known to the disciples, when the persecution arose against the saints at Jerusalem by which they were driven away from their possessions, and thus thrown out of their stewardship by the confiscation of their property and soon after the day of pentecost the disciples, acted upon the principle laid down in the text. They made friends of the mammon of unrighteousness by disposing of their estates before they were driven from them by persecution and sold their houses and lands, and laid the proceeds at the feet of the apostles; thus raising a common fund from which all their necessities were supplied, after they had failed. Christians seems sometimes hard to comprehend the idea that they are only stewards of what a kind providence has put them in charge of. The earth, with its fullness belongs to the Lord, and we are his stewards of that portion of his property that he has bestowed. He could give us much more, if our good and his glory would be promoted thereby, but he is the wise judge to decide the amount to intrust to our care. If we set our affections on the portion committed, love it, rely upon it, sacrifice our health our consciences, and even our religious privileges to it, do we not make it a mammon of unrighteousness to us?

Christians may not be aware of the lurking propensity to idolatry which sometimes exerts a powerful influence over them. It may be well to enquire seriously, Do I not sacrifice to mammon? When I leave the path which Christ has marked out for me, rather than lose some opportunity to accumulate wealth or expend some already accumulated? Do I not on some occasions for sake assembling for the saints, from fear that the absence from worldly business, may lessen my worldly gain? Do I devote that share of my master's goods, which he has intrusted to me, in relieving the sore necessities of some of his children, or of his creatures, in visiting the widow and the fatherless, the sick and the afflicted in their afflictions, to deal out, of the greater abundance committed to us, to make them more comfortable? Are there now

of God's children, who have moved away from the privileges of the church, and from the society of their brethren, merely for the sake of increasing their store of earthly wealth? If there are any such, have they not sacrificed their better portion at the shrine of mammon? Have they not sold their birthright, the present privilege of it, for a mess of pottage? When the necessary expenses of the church have required some portion of what our Lord has made us the stewards of, for providing a comfortable house to meet in; to sustain those who are devoting their time and labor to the service of the church, to minister to the poor of the church, &c., have none of us forgotten that all that we have and all we are belong to the Lord, and that we are only stewards in charge for the time being?

That when ye fail.—We cannot understand our Lord to mean that christians are liable to fail of their eternal interest in his love and grace for he has declared that they shall never perish, but their stewardship shall fail and the worldly possessions which they hold in trust shall go into the hands of others, if not before, when God shall call us hence. But in the sense of our text we understand the failure spoken of to allude to the change of our circumstances while here in this life. Here again permit us to suggest an inquiry or two, by the way of illustration. Have we never known the chastising hand of our faithful God, brought down in sweeping away our idols by blasting our goards, and taking from us those things which we were making idols of? Brethren who having farms who could not leave them when duty called them to attend the solemn assemblies of the saints have they not been, in mercy deprived of their farms? The cattle, the oxen, the cows the merchantize and the money of God's children has sometimes become a snare and a trap, so as to bow down their backs, and prevent their looking up to higher privileges and nobler contemplations. This which is the mammon of the unrighteous, becomes an enemy, robbing us of heaven born rights and privileges, and when our covenant God removes them from our stewardship we fail. To make to us friends of these things of earth, is to use them as not abusing them knowing that their fashion is passing away. Employ them as the master has instructed us, Deal them judiciously to those who are in need and be ever ready, without grudging to give them up to him who has bestowed them, and when they are gone, when ye in this respect fail, those who have been in the hours of adversity aided by us, will in return carry out the same principle, and in their stewardship receive us into everlasting habitations.

Such are in brief some of our views, on the subject of the text. We have not given them, as any new light on the subject, nor under the impression that we understand the subject better than our brethren; but rather because as a steward of whatever light we have we do not feel at liberty to withhold from those who ask of us. Those stewards of me manifold wisdom of God, who have greater light than we have, will, we hope feel importance, of dealing out of what their master has committed to them to supply our lack.

Naples, N. Y. Dec. 1852.

BROTHER BEEBE:—I have thought like this, and now I wish you would give your views on the subject, it may be of some benefit to others as well as myself, that it is better to keep out too lambs, than to let in one wolf, for this reason; if they are lambs, they are safe, for the great shepherd has promised to carry them in his bosom, and if he has chosen them, it will not hurt them, it will only love them. But if a wolf comes in he

will be sure to bite some of the lambs and perhaps some of the old sheep. My dear brother, how much we have seen of their frothing and foaming, and how apt they are to besmear the innocent with their froth.—When I look at the abominable wickedness, of the Priest-craft of our day, how many unstable souls they beguile, feeding them on error and delusion instead of truth, it seems to me that it becomes us to be careful.

Dear brother, I have been highly gratified and very much pleased with the present volume of the Signs, and I hope God will enable me to continue to take your valuable paper as long as I live, and that he will guide me in his truth. May the Lord of all grace and Father of all mercies, guide you in all your ministerial as well as your editorial labour.

Yours affectionately.

S. P. MOSHIER.

In reply to our beloved brother, we would say, that in our view of the subject, the church of God cannot be too vigilant in watching the folds of Jordan, and demanding the counter-sign of all who ask for admittance. Let the scriptural Shibboleth be demanded and let none pass who cannot frame to pronounce it clearly, and there will we think no wolves be let in, nor lambs let out. Some wolves, we are advised, will come to us in sheep's clothing. Beware of them. Externally they may seem to be sheep, but inwardly they are ravening wolves, by their fruit ye shall know them. The work of the spirit on the heirs of salvation is an inward work. Their circumcision is not outward in the flesh, but inwardly in the heart in the spirit not in the letter, whose praise is not of men but of God. God will write his new covenant law in their inward parts and the evidence of an internal work of grace should be looked for in examining candidates for baptism and membership, the sheep's clothing alone is not enough. An external reformation or profession like the washing of the swine may do for anti-christ but all such as have that only, will be sure to return to their wallowing in the mire. When an external reformation is produced by an internal operation of the Spirit, it is in harmony with the word, and in all cases where the heart is circumcised the outward walk and deportment will be effected by it, for all who are born of God, are born into a love of holiness and a loathing of sin, sin is no longer the element of such, their relish for it is taken away and although in their remaining carnal nature the strong propensity to sin, still lurks yet the in the spirit of their minds, every child of God hates with perfect hatred. The sheep's clothing will not change the nature, or natural propensity of the wolf, his disposition to scatter and devour the flock is the same in whatever dress they come. They never put on the sheep's clothing from love to the flock, it is only to deceive the sheep and lambs, neither do ungodly hypocrites assume the character of saints, profess to love the flock, and the truth, the doctrine and ordinances of the church of God because they love them; but because they wish to deceive them.

But to answer the question directly as policy it may be better policy to keep out the lambs, or some of them than to let in wolves but as to scripture authority we have no divine warrant either to keep out the lambs or to let in the wolf and as both are contrary to the word we cannot give a preference to the one wrong over the other. Let in, we say all the lambs, and keep out all the wolves.

Brother Moshier may say, it is difficult to decide sometimes whether the applicant be a

lamb or a wolf. Take them on the back track, as a dear old brother, now deceased, used to say, and if it be a wolf, you will find marks of violence where they have been killing sheep. Certainly the divine rule is perfect, let us strive to understand it and to act in all things strictly according to it, and leave the issue with the great Shepherd and Bishop of our souls.

OBITUARY.

Wetumpka Ala. June 30th 1852.

DIED.—At his residence in Coosa County Alabama, on the 25th of May 1852. Eld. LUKE HAYNE in the 54th year of his age.

The subject of this obituary was a native of South Carolina but had been a citizen of Alabama for a number of years. He was baptized and united with the Union Church of Atauga-County Ala soon after the early settlements of the state and was ordained to the Gospel Ministry in the year 1834.

Eld Haynie was a firm consistent, Minister always adorning his profession by his consistent piety to the time of his death.

At the time of the division in the Baptist denomination he took a decided stand with the Primitive Baptists and was soon after chosen Moderator of the Ebenezer Association and filled that station during his residence in its bounds and after removing to his late residence he was at the organization of the Wetumpka Association chosen Moderator and filled that appointment for nine successive sessions. But his active labors are now over and he has gone to inherit that crown of glory which the Lord bestows on all his children.

During his last illness his sufferings were intense which he bore with great patience. I was frequently present with him his mind appeared to be loosed from the strings of this world and he often expressed himself as anxious to depart and be at rest. He several times addressed his family and friends then present upon the subject of religion and on one occasion he said to me still go on and preach salvation alone through Christ as you have heretofore done. And at another time he caused his family and friends then present to be seated and he addressed them very appropriately. He said he was ready to be offered up and the time of his departure was at hand, and if he had been influenced by any other motive he could then have none and he still declared salvation was of the Lord. And he said to me I was then sitting near his bedside tell the brethren with whom we have been accustomed to meet that Christ and his salvation was my boast in death.

Soon after this however he began to improve and was spared to get about again and was able to ride and to attend to some business for a few weeks. But he then relapsed or had a second attack which terminated his earthly career.

To those acquainted with the departed one it is needless to enlarge upon his virtues as a husband, father, christian and friend, his numerous acquaintance and especially his brethren will long remember their cordial greetings in our solemn assemblages. Calm resigned and in full possession of his senses he fell asleep in Jesus.

He leaves an affectionate wife and a family of children and a large circle of friends and acquaintances so mourn their loss. We deeply sympathize with the bereaved family, the church of which he was a member and the Association feel sensibly the loss of brother Hayne. But we sorrow not as those who have no hope for we are confident that our loss is his eternal gain, we trust he has gone to the bosom of the Redeemer to enjoy those mansions prepared by the Savior for all his saints, where his own soft hand shall wipe all tears from their eyes and where sorrow and sighing shall forever flee away.

May the merciful hand of our Heavenly Father sustain the distressed family in their afflictions and give them all to meet again beyond the reach of sorrow.

BENJAMIN LLOYD.

N. B. The Southern Baptist Messenger and the Primitive Baptist will please copy. B. L.

DIED.—On Wednesday Sept. 1st Brothe JOHN CHAMBERLAIN formerly of Oxford Warren Co. latterly of Redington Hunterdon co. N. J. aged 60 or upwards. Brother Chamberlain was suddenly taken with a fit of Apoplexy on Sunday morning and when discovered was helpless and speechless and in a measure senseless and remained so with a little exception till he expired on Wednesday afternoon—a more particular notice will probably be taken of Brother Chamberlain's death hereafter.

P. S. Brother Beebe, at the request of the family please insert the above notice in the Signs.

GABRIEL CONKLIN.

MARRIED.

In this town, (near Bullville) on Wednesday evening, Oct. 6, by Eld Gilbert Beebe, Mr. BENJAMIN CARPENTER of Van Burenville, to Miss ABIGAIL McEWEN, daughter of Mr. John McEwen, all of this town.

At Sugar Loaf, in this county, September 28, by Elder P. Hartwell, Mr OSCAR S. SMITH, of West Milford, N. J. to Miss CATHARINE A. HOLLEY, of the former place.

NOTICES.

PRINTING MINUTES.

Much difficulty has been experienced by many of our Old School Baptist Associations, in getting their Minutes properly printed. In some instances the clerks, and publishing committees are unaccustomed to preparing copy for the press, and the printers are ignorant of the sense intended to be conveyed by the manuscript copy and make wretched work in getting the Minutes out.

The new Post office arrangements and reduction in the rates of postage on printed matter will enable us, with the facilities we now possess, to print Minutes correctly and in a good style on our Power Press, and forward them post paid to the churches where they belong in any of the States, at as cheap a rate as they can be printed at their nearest Printing offices.

Those Associations who wish us to print their minutes will forward their copy and money post paid, to us with directions as to how many copies they desire, and how they are to be divided, and to what churches, and post office they wish them sent and we will print them immediately, and send them, post paid, as they shall direct.

The clerks of associations will please be particular, to write the names of persons, churches, and post offices in as plain a hand as possible.

In most cases where we print the Minutes we shall be able to publish the circulars with some accounts of the locality, condition, statistics, and time and place of their next meetings, which we cannot so well do unless we print the Minutes.

We are also prepared to execute any other kind of Job Printing, such as Books, Pamphlets, Circulars &c., at the cheapest rates and without delay.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm L. Beebe, at the "Southern Baptist Messenger" Office, in Lexington, Georgia, in a pamphlet, of 86 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

TERMS.
SINGLE COPY, .15
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These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church.—They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., OCTOBER 15, 1852.

NO 20.

POETRY.

For the Signs of the Times.

LINES ON THE DEATH OF ELDER GEORGE AMBROSE.

[Respectfully inscribed to his friends.]

The way-worn pilgrim is now at rest,
The cold earth lies on his pulseless breast;
He's gone to his last and deep repose,
Re moved alike from his friends and foes.
No more shall the cares of this mortal life,
Its toils of sin; nor its toils and strife,
Disturb him now in his damp cold bed,
Where his heart is laid with the silent dead.

Oh! there are hearts that will mourn for him

And many an eye and many a tear be dim;
And friends will sigh for the spirit gone
"To that home from whence none e'er re-
turn."

But oh! why mourn? it is better thus,
In the Göl of Jacob, he placed his trust;
Death hath no sting, and the boasting
grave,
No terrors for him, whom the Lord hath
saved.

Why should you weep for that pilgrim
now,
Though death damps he on his pallid brow,
Though worms may feed on the clay-cold
cheek,

And those lips shall never in kindness
speak.
Why weep for him, who from year to year,
Toiled on thro' life, mid distress and tears,
Who endeavored the tramp of God to blow,
And preach, through Jesus Salvation from
us?

His toils are ended; and God has pressed
On his shining brow, a starry crest;
A golden harp bears he in his hand,
And praises God mid a faithful band.
He's gone to the home that the Lord hath
given

And walks o'er the golden streets of Hea-
ven;
He shouts with the countless host above,
The praise of *Jehovah*, whom all should
love.

Why weep for him? The word of God,
Says "Blest are they who die in the Lord;
The righteous are taken from evils here,
Oh! then why mourn with your bitter
tears?"

Why weep for him who hath gone to rest,
No more to be troubled with deep distress;
No more to sin, in "this vale of tears"
Nor be troubled more with darkening fears.

Dry up your tears, in the Lord confide,
He'll be thy guardian thy friend, thy guide
Place your trust in one who his sheep can
save,

From the grasp of hell and the gloomy
way,
Of sorrow that swells in the human breast;
Like "the troubled sea that can never rest."
Firm as the hills, his word shall stand,
God will protect his chosen band.

I am but a stranger, yet it seems to me,
That way-worn pilgrim, I still can see
As he last stood here and spake of God
As he sweetly told of his faith in the Lord.
Rest weary pilgrim, forever rest;
In that fadeless clime among the blest;
And may those friends that are left below,
To that home, above, forever go.

M. A. GIBSON.

Pictaway Co. O. Oct. 4, 1852.

For the Signs of the Times.

Near Lexington Ky. Oct. 10 1852.

MY DEAR BROTHER BEEBE:—After an at-
tack of bilious fever combined with inflama-
tion of the bowels which has confined me
more than six weeks; I am through much
necy, so far recovered so to have the privi-
lege of once more addressing you with the
rest of the Lords redeemed and regenerate
family, through the columns of the "Signs."
This I do the more readily now, because
many friends, in different parts have shown
anxiety to hear from me, since they heard of
my affliction.

I was attacked some seventy five miles from
home on my return from an interesting tour
to this Scioto and Muskingum associations,
Ohio, where I fondly hoped to meet Brother
Beebe.

My Physician supposes my attack was ren-
dered more violent, by my perseverance in
riding on horseback, the seventy five miles
home, in little more than a day and a half.
Sick as I was.

Brother Beebe, I trust I may not be pre-
sumptions in saying, I think I have realized
in some degree, the saying of the apostle.

"But though our outward man perish, yet
the inward man, is renewed day by day,"
nor have I been unmindful of another say-
ing, of the same apostle, "But we had the
sentence of death in ourselves, that we should
not trust in ourselves, but in God which
raised the dead and doth deliver, in whom
we trust that he will yet deliver us."—
Though the strokes seemed to the flesh, heavy
yet have I realized as I think, the truth of
that other, saying, "My grace is sufficient for
thee."

Why it is I cannot tell, but it seems to me
that my thoughts have been less occupied
with the subject of death and judgement,
and more employed with the life of faith
within the last seven weeks, than for very
many months preceding, I have felt that if I
could only live the life of the righteous, I
was entirely willing to trust the events here-
after with him, "who cannot do but what is
just, and must be righteous still." Among
the many topics which have occupied my
mind during my confinement perhaps the
largest share has been devoted to the pres-
ent position of the Licking Association, her
doctrine, order, &c. I suppose this has
been superinduced from the fact, that her
session for 1852 took place during my con-
finement and that her last, is the first session
for thirty two years, at which I was not
present to participate; that she is contending
for the faith once delivered to the saints,
I cannot permit myself to doubt. My ar-
dent desire is, that she may carry out
that faith in a practical conformity to all the
precepts enjoined upon the heirs of immor-
tal glory. Such union and harmony, such
confidence and affection, I have never known
to pervade the breasts of a body of the same
size, say 700 or 800 members. I am sure
I can say, most conscientiously, I do not de-

sire to interrupt the harmony of others and I
am too selfish to wish ours interrupted.

I know Brother Beebe, it's very common with
the advocates of the various systems to plead
precedent and ancient example for their doc-
trine and practice; but no precedent nor ex-
ample, which is antagonistic to the Bible will
do me. That is the standard, to its doctrine
I wish to bow. Error is not less error, because

propagated by a supposed or really pious ad-
ocate, nor is truth less true, because spoken
by the "accuser of the brethren." Else
why the exhortation. "Call no man on earth
master, for ye have one master even Christ,
and all ye are brethren." Why all these ex-
hortations. "Search the scriptures." "Take
heed how ye hear, and what ye hear."—
"Prove all things, hold fast that which is
good." "To the law and to the testimony.

If they speak not according to this word it
is because there is no light in them." "If
any come to you and bring not this doctrine
received him not into your house, neither bid
him God speed, for he that biddeth him God
speed is partaker of his evil deeds." I am a-
ware that with many, it is a very potent ar-
gument to say "beware of him, he preaches
new things. Is the preaching of new things,
provided they are true, inconsistent with the
Bible? I think not, especially when I re-
member that the master said. "Therefore

every scribe which is instructed into the
kingdom of heaven is like unto a man that is
an house holder, which bringeth forth out of
his treasure, things NEW AND OLD," Mat. xiii.
52. Brethren, was not the plan of salvation
by grace alone, new to you? Remember we
"enter in by a new and living way." How
much wiser would we act, if instead of joining
the cry, "mad dog." "New things," when

we hear something which we do not so read-
ily comprehend, to go to our bibles, and ask
the Lord to open our understandings that we
may understand the truth, least pursuing a
different course, we be found fighting against
God?

If we looked no further than the vicinity of
the "Tempest in a Tea pot," which burst
here a few years since, and the intelligence
born from a certain quarter, we might take
up the lamentation of Elijah "Lord, they
have killed thy Prophets, and digged down
thy altars, and I only am left, and they seek
my life." But they who have survived the
deluge, saw in the distance, and heard "the
answer of God to him, I have reserved unto
myself seven thousand men who have not
bowed their knees to Baal." Timid breth-
ren would frequently say to me "Brother
Dudley, it seems there will be but a remnant
indeed, left." I asked, are we contending for
the truth? O yes, I have no doubt of that.
Then said I, rest satisfied the Lord will de-
fend his own truth, and sustain his servants in
maintaining it.

Brother Beebe, The brethren sometimes
call me an enthusiast, because I tell them, I
have not a doubt but the cause we are advo-
cating will ultimately triumph over all oppo-
sition still, I frankly confess, I felt some de-

pression of spirits, when I saw these few
though they were, from whom I had hoped
better things, join in the cry, "new things."
I will not disguise the fact, brother Beebe
that I was greatly revived, and made to try
to bless God and take courage, after a tour
in the Western part of Ohio and Indian

among some of the churches of the Miami
White Water, and some other associations
last fall. On our first approach, I thought I
could perceive, at most of the churches I
visited, some shyness, but I did not leave one
after preaching, without evidence that the
doctrine I advanced was most cordially
and joyfully received—On the tour, which
lasted between two and three weeks, and dur-
ing which I tried to preach some ten or fif-
teen times, three days were spent at Lick
Creek, Indiana, the Church of which Brother
Wilson Thompson is pastor. Here I tried to
preach three times, and I must say I have
never had stronger evidence any where that
the doctrine advanced, was cordially received.
Brother Thompson wrote me some months
afterwards in which he says "There were
members to hear you on your visit to us last
fall, from six or seven different association
and I have not seen or heard of the first Old
School Baptist who dissented from one doc-
trine you advanced."

Having formed some acquaintance with
Brother George Ambrose and John B. Moore
of Scioto, and learning something of Muskin-
gum association, I had a great desire to visit
those associations. The way seemed to be
open, and accompanied by my Brother James
(who also accompanied me last fall, to Ohio
and Indiana) we set out and reached the
neighborhood of Scioto, on the day before
that association commenced; we were kindly
received by the brethren, and I was imme-
diately informed by the *Moderator*, that I
was selected to preach the Introductory ser-
mon, At the outset, I thought I could perceive
here, as on my tour last fall, a little shyness,
but I had not proceeded far before I was con-
vinced I was with my people; and through-
out the meeting I received evidences that the
doctrine I preached, was most cordially re-
ceived by the brethren generally, it is true
there were a few very few exceptions. I be-
came acquainted with many ministering
brethren, some of whom accompanied us on
to Muskingum reaching the latter association
I tried to preach each day, and as at Scioto,
each evening also, very soon I became satis-
fied, as at Scioto, that I was among my peo-
ple. I left those Association, after trying to
preach some fifteen or sixteen times among
the brethren, with the firm conviction that I
have never been among so large a number of
strange brethren, where I had been more
kindly received, or where the doctrine I held
was more cordially received, with the few
very few exceptions alluded to. The fact I
Brother Beebe, it is only necessary to preach
the doctrine we hold, plainly, and to show
how sweetly it harmonizes with the experi-
ence of God's ear children, and how it in-

eites them to love and good works, and christians cannot resist it. Long shall I have with me a vivid recollection of the kindness and real christian hospitality of those brethren and sisters. As regards our journeyings and lodgings, we placed ourselves under the wing of Brother Ambrose, who though in feeble health, accompanied us from the commencement of Scioto to the conclusion of Muskingum association, where we parted, with a hope at least on our part, to see him again restored to health and usefulness in the ministry.

Brother Beebe, I have perhaps fatigued myself too much in writing this communication, and have made it probably too prolix, but I submit it to your discretion and am as ever

Most truly and affectionately your Brother in affliction, and as I trust, in the kingdom and patience of Jesus Christ.

THOMAS P. DUDLEY.

P. S. I omitted to say, that Elder Williams on several occasions complained publicly of you, in regard to the controversy between you and him through the Signs. But his complaints did not prevent the doctrine of the Eternal and indissoluble oneness of Christ and his church, *not in purpose*, but *actual oneness* being presented for the consideration of the brethren, *an overwhelming majority of whom*, I feel quite sure joyfully receive it. T. D.

For the Signs of the Times.

Hannibal, Mo. Sept. 18, 1852.

BROTHER BEEBE:—I have been requested by many distant friends to let them hear from me through the medium of the "Signs," which I will now, with some reluctance attempt to do. I have thought for some two years past, that I would never write a line for publication again, considering my efforts so poor and unprofitable; but having waded through the deep waters of affliction, both of body and mind, I have thought it prudent to state some of my exercises, and when I am through, the brethren with yourself can form your own opinions whether I am a poor deceived creature or not. I sometimes fear that I am.

My experience differs in some respects, from that of some of those whom I love and highly esteem, and this occasions doubts to arise in regard to my little hope. I never have had *serious* fears of the devil; neither have I in all my troubles felt a dread of hell, and its torments, but I have felt that I was a fit companion for the wicked one, and that hell was my just desert; but still I did not dread them.

I was born in Washington county Ky., November 8, 1814. At an early age, my father, Samuel Lowe, moved to Indiana, where I commenced school, being seven years of age. As soon as I could read, I became much interested in reading the bible, the book of books. My father soon observed it and encouraged me, but never attempted to aid my conceptions, nor influence my mind in forming opinions. But not so my warm hearted mother, Sarah Lowe, she encouraged me and instructed me with all a mother's kindness, but she did not make a proper distinction between natural and spiritual life, and moral and spiritual obedience, and her tuition produced a full crop, as it generally does. I was, from the age of eight until ten years "a pharisee of the pharisees," and us touching the righteousness of the law, I thought myself blameless. My mother having taught me to pray and to do good, to

live morally and uprightly, I progressed finely. My playmates were not half as good as I was. I would say to myself, I am glad that I am not as bad as this, and the other boy, but superior to them all. At the age of ten years, I called in question the religion of many who were members of the church and believed that my life and deportment was much more like that of a christian than theirs. On one occasion which I shall never forget, I disfellowshipped my father and Elder Jonathon Jones, whom I had thought to be two of the best men in the world. I had heard them both relate their experience, by the fireside, and when brother Jones was through, my very soul was filled with horror and it appeared to me that my poor little heart would break, the thought that a man and a preacher, should have such a bad heart and corrupt nature was too much for my comprehension, so I cast him by the board, and said to myself, Sir, I am sorry for you, you are not a christian, and you ought never to preach again unless you get better. My father related about the same, at which I burst into tears and left the room. O the distressing thought that my poor father, a deacon in the church and not a christian! After this I often tried to pray the Lord to make my father and brother Jones christians. A short time after this I heard Elder Aaron Vandevere preach on the subject of the pharisee and publican, he first gave a description of the pharisee, and painted him in glowing colors, which made my heart to leap for joy. I was carried far away in the field of my imagination, and began, in the condor of my heart, to thank God that I was like the good pharisee. But, in a few minutes he turned to the other character, and when he made the application, and showed the true condition of both, I was utterly confounded. I saw for the first time in my life, that I was only a pharisee, that I was a poor condemned sinner, and this was the first time in my life that I left the meeting house in time of service; but to stay longer; as it appeared to me. I could not; so I went home. I wept all the way and when I got home and found the bible, I turned to the subject and read it carefully. This was the first time I had ever read the bible when I could find no comfort in doing so, when distressed. But the whole connection of the subject condemned me. Before this, my prayers generally relieved me; but now to my astonishment I could not pray, my *form* was gone, and all I could say was gone, and all I could say was, Lord save, or I perish. I remained for some weeks very unhappy, and when christians were talking together, I wanted to hear; but instead of condemning them I felt unworthy to be in their company, and I would go out and weep alone. One day my father sent me on an errand to a neighbor, and I got to the door, I found the lady of the house, (Mrs Drake) and her child corpses; having seen the lady a few days before in apparent health, this gave me a great shock, and in an instant the thought arose in my mind, if this were my condition where would my poor soul be? I felt constrained to pass sentence against myself, and say, In hell with the rich man. I then felt the earnest of condemnation in myself. When I returned home it was dark, I got down from my horse and fell upon my face, but it appeared to me that I was too great a sinner to pray to God, for God could not look upon sin with the least allowance. Just at this moment the thought occurred to me that Christ had died for sinners, and I knew that I was a sinner and that if I could

not be saved for what I had done God could, for Christ's sake, save the vilest of the vile. At this moment a glorious light seemed to break into my soul, and I beheld Christ as a Savior; and from that time to the present I have never had any ground of hope for myself or for others, only through Christ as their Life, their Head, their Prophet, Priest and King, and Shepherd. With this view I commenced singing,

"I'm not ashamed to own my Lord,
Nor to defend his cause," &c.

The words had a peculiar sweetness, that I had never realized before and after singing the hymn, I thought of a precious niece, and started to go and see her, intending to point her to the Lamb of God which taketh away the sin of the world, after which I intended to tell my father and mother how precious, but before I reached home, the thought occurred to me, God does not convert children, and you are only eleven years old, and your mind has only been relieved, and you should not be so foolish as to think this is religion. I yielded to the idea, and by the time I got home, I would not have named it for a world. From this time until I was in my fourteenth year. I was moderately moral in my deportment but soon became passionately fond of young company, and as my acquaintances increased, my life became more wild, and from my simple child's play I found my way to parties of pleasure, and I became very fond of dancing and of all the amusements of the ball rooms. Many times have I been smitten, while on the floor and would have given the world, if at my command, if I had not come or participated in the amusement. On several occasions while in this mood, some young lady would take the opportunity to chide me, calling me "Old sober sides," and say we must have a play or something of the kind to keep me from the blues. This would wound my pride for I had a great aversion to being thought seriously inclined. I would for that cause pretend to enjoy the sport. But what yet seems strange to me is, I would become so much interested as to feel that it was a happy time, but I have no recollection of any time when I did not pay the cost dearly. In my moments of reflection I would sorely repent, and promise the Lord that I would never do so again, which promises were often made and often broken. When about fifteen years of age I commenced following the River and I soon became much pleased with that kind of life and to my shame I confess I was a very apt scholar in learning the ways and wickedness of the Boatmen and I became more and more wicked, and felt less and less compunctions of conscience until I came to the conclusion that I had never known any thing about vital religion, and threw away my hope and with it nearly all restraint.

At about my eighteenth year I had a severe spell of sickness which, I thought, brought me near the grave. I then began to think on death and eternity and tried to take refuge and comfort under the universal canopy but I could draw no lasting consolation from such a view. Then I thought I would try and see if there was *no change* for me in the *Do and live* system, but I found no resting place there. I saw the law was so just and true that there was not one good duty I could do. At about this time my mind was directed back to the time and place when I was made to rejoice, but the mountain of sin which I had committed since that time arose before me and shut out that view. On that night while slumbering I

thought I beheld a most lovely personage come and touch me saying in a pleasant and sweet tone, Thy sins are many but they are forgiven you, and you are spared for a purpose of God's own glory. I awoke rejoicing in my soul and a kind hearted lady who stood at my bedside, asked me if I was better. I informed her that I should get well and asked her if she could not praise God for his goodness to poor unworthy me? she left me weeping and sent for the doctor, but I needed only good nursing. I soon recovered and that year I tried to be a good man, and to see if I could live as I thought a christian should live, and for the greater part of the time, I avoided young company as much as I could, for I had found out my weakness, that temptation could and did unman me, and that the only safe way was to keep away from the allurements and temptations of the wicked one. In May, of this year, I was received as a member of Walnut Grove church in Warwick county Ia. after having faithfully told the church the ground of my hope and how vile I had been. I was immersed by Elder Elisha Halcorn, and there commenced trying to live the life of a Baptist. But my brother, I have not lived as I thought a baptist could and ought to live. And I can here say, If I have ever in all my life lived one day as I ought, it has been because Christ liveth in me, and if I live acceptably before the Holy One, it is because I live by the faith of the Son of God, who hath loved the church, and who gave himself for her, that he might redeem her from all iniquity and purify and present her unto himself over all opposition, a glorious church without spot or wrinkle.—Farewell.

Your unworthy brother, in hope of eternal life, through Jesus Christ.

S. I. LOWE.

For the Signs of the Times.

Chambers county Ala. arch 8, 1852.

BROTHER BEEBE:—Inasmuch as several brethren and sisters have written to you on the subject of their christian experience and my soul has been comforted in reading what they have related I am inclined to attempt a relation, through the Signs, of my own experience, and hoping that it may be beneficial to some of God's dear children, I will mention some incidents which are calculated to display the special providence of God, in taking care of his children in their unregenerate condition.

I was born in the State of South Carolina in Lancaster District, March 31, 1791. I am the eldest of a family of ten brothers and one sister, all of whom are now living but one brother. When I was eleven years of age, there was considerable excitement on the subject of religion, and my mother seemed much distressed in regard to her state as a sinner. This caused me to reflect on a future state and to weep much; but it all wore off. In 1805, my father moved to Jackson county Georgia, where I passed five years in wickedness promising to reform as soon as I should be settled in the world. In 1810 we moved to Jasper county, Ga., and in that year as nine persons with myself were walking in a field in single file a large limb of a tree fell across the path barely missing my head, but struck the edge of my hat by my forehead. I felt very much alarmed, and it seemed to be a warning for me to reform, and I promised the Lord that I would do better, and from that time I attended meetings and on some occasions could not refrain from weeping and sometimes I felt compelled to try to pray, but this also

all wore off. It is true I did not go into gambling drunkenness or profane swearing, but lived what is called a moral life, sometimes praying. In February 1814, I was married and lived on still promising to pray and sometimes trying to do so. In 1815, I moved to Putnam county Ga. and betook myself more to prayer and attending meetings until I thought myself to be as good as any body; if I sinned a little I thought I could soon weep and pray it off, for I thought I could make a very good prayer. I really thought the greater portion of professors of religion were hypocrites. I had thought if I should ever become a christian I would be a very good one, and it seemed to me that I lacked only one thing, and that was conversion.— I read the bible a great deal, and I saw that conversion was necessary, and as I had done all that was necessary and all that I could do, I confidently expected conversion to follow, and I wondered why it did not come, and how it would feel. Every time I went to pray, I listened and looked for it. In returning from secret prayer, in December, 1817, I red y felt grieved with the Lord, for withholding conversion, and the question came forced to me, as though it had been spoken. What is conversion? I stopped and stood still a moment and then replied, It is a change.— And as quick as though the question followed, If you are so good, what sort of a man would you be if changed? And that instant it seemed to me that I was the worst sinner in heart there was in the world. I did believe that I was a hypocrite. I had deceived all who knew me, but God, it was impossible to deceive; others as it appeared to me had acted out the evil of their hearts, but all the abominations of my heart were still there, and from that time until the present, sin is mixed with all my prayers. From that time I went with a heavy aching heart. I was constrained from necessity to go often to pray, but I grow worse instead of better. I often thought I would quit trying to pray, but soon I had to try again. Many times it seemed that I was so great a sinner, that if I made the attempt the Lord would kill me. One night when I went to pray and I saw my wife on her knees at prayer, It seemed to me that mine was a hopeless case, that there was a chance for her, but none for me. Sometimes I thought I was losing my senses, and would become an idiot. I had never been intoxicated in my life, but twice I tried to get drunk in order to get rid of my trouble and I know I drank enough to make me drunk, but it made no impression on me. This I regarded as something supernatural, and it astonished me very much, but it only increased my trouble. I read the bible through, and the New Testament twice through in eighteen months, in search of some promise that would apply to my case; but found on every page nothing but condemnation for me. It seemed as though I was one of the on elect and that it was a sin for me to read the bible; I closed the book, with a determination never to look in it again, and tried to reconcile my self to the thoughts of everlasting banishment and for two weeks I did not try to secrete myself for prayer. I cannot express my feelings at the time, I thought the punishment after death was too little for me, and that God had commenced them here in time. This was in July 1819. At the end of the two weeks I was walking to a certain place in my field, and it appeared to get perfectly dark to me, and I felt certain that I was going to die, and that I must be forever lost. I knew that God would be just in my awful doom, and I loved him in

his justice. I knelt down to pray, and it seemed to me that if I uttered a word, the Lord would mite me dead for my presumption. I arose and stepped off a few feet from the place, where I saw, (not with my natural eyes) the opening of a pit, immensely deep, my left foot seemed to be upon the brink and my right foot raised for the next, the fatal step, balanced over the pit and hope fled from me I slipped and was sinking down when I saw an opening through the darkness clear as the crystal, this appeared to me to signify the way in which the children of God are taken to heaven, and I thanked God for such a glorious way of salvation. My distress and burden were all gone, every thing looked beautiful and seemed to be praising God. I wondered what this could mean, when the sweetest voice I ever heard seemed to say to me, Be thou also buried with me in baptism, that you may also walk with me in newness of life. I was astonished for I had believed all the time that immersion only was baptism. But in a moment Jesus Christ was presented to my soul, as the Way, the Truth and the Life, and I was made to rejoice in the smile of my God. His law being fulfilled in Jesus Christ, for me I could not praise him enough for his great love and mercy. The way appeared to me to be so plain that I thought I could describe it so that every body would understand it, and become christians. But before I could tell my wife, the question arose in my mind, What are you going to do? To make christians was my reply.— And are you a christian? To this I had to say, I do not know, and from that moment, I have been subject to doubts on that subject. These things I did not see nor hear with my natural eyes or ears. It seemed that my soul was engaged altogether and my body was in the struggle of death, I had forgotten my distress, and I now began to examine where it had gone, and how it went, but I could tell nothing about it. I thought that christians knew all about it, and that they have not fears on the subject, and I became distressed about it, and prayed the Lord to undeceive me if I was deceived and if I was not to give me an evidence of his love.— I frequently tried to throw it all away and start anew and I prayed for conviction but I could obtain none. About one month passed in this way when a scene with me commenced which I will attempt to narrate there were several who witnessed the fact some of whom are still living.

About a month after I experienced a hope I was attacked with a nervous fever, and sank under the disease until I became speechless, though I retained my intellectual faculties through the whole. Many of the neighbors were at the time taking fodder for me. I was confident that my time of departure had come, my hope in Christ was strong and I was perfectly willing to die, still I feared my family would suffer by it. In all human appearance to myself and others, I did. For thirty minutes I saw time close upon me and eternity dawn. I saw Jesus and also my wife and children all in minnature size, and we seemed to be in an immensely large building which was beautiful indeed they appeared to come walking in a row, he the first and they following after they stopped and he turned and facing me reached out his right arm over them and looked very sternly on me, and at a motion of his hand they disappeared, and he then motioned me to follow them. Words could not have been more satisfactory or convincing to me than were his looks and motions. I understood them to signify. "For their sake I spare your

life." I revived the house was filled with weeping people. I asked them what was the matter. And as spake in a strong voice they were astonished. I asked why they wept and one of the neighbors replied we thought you were dead. I said I am not dead nor shall I die now, but he replied I am afraid you will. I told him I was as certain to get well as that I was then living, and I verily believed it from what I had seen: but they could hardly believe it. I recovered very fast and got well. This was in August 1819. After this I desired to join the church but I experienced many doubts and fears, and darkness and some relief at that time, until August 1820. On the third Sunday I related my experience to the church at Mt. Gilthead, Putnam county Ga. and was baptized by Elder James Brooks. Not long after this the enemy pressed me that I was deceived, and had deceived the church. I went to the conference to request them to stike my name from the church book, but failed to make known my request, I loved the brethren so well that I could not. But at length I became reconciled to remain with them.

The brethren and sisters are writing on the subject of conviction christian warfare &c. and thereby comforting one another, I have been looking for some of the Elders to write on the subject of their call to the ministry, but have seen none as yet hoping that it may be a benefit to some of them, and perhaps to some other brethren and sister, I will write some of the dealing of the Lord with me on the subject, together with some of my experience in the ministry. I must go back to my deliverance from sin. When I was, relieved of my burden of distress and the plan of salvation was revealed to me, I saw the condition that sinners were in, by being shown thousands of them of all sizes which were literally dead, and which should live, and I saw they were equally dead in trespass and sins and I was asked if I would tell them, I thought I would, but I made no promise. Some times I thought about this, until I was baptized when going from the water I overheard a brother say, "I believe brother Brooks has baptized a preacher to day. I sank very low at the thought for I was the only male that he had baptized at that time. But the first that I would know a text would come into my mind. Finally I concluded I would not preach, for I was too great a fool and I had but nine months schooling. I became a backslider in heart, and practice for several years and when traveling I would not stay with a brother baptist if I knew it for fear he would ask me to pray. The Lord sent judgments upon me. He took a beloved wife and child from me by death, and this I knew in my mind was for my disobedience, because I had backsliden and would not consent to preach. I passed on thus until June 22, 1821., when I moved again, and in the following October I was attacked with billious fever and lay twelve weeks, in which time all despaired of my recovery, but I did not. Sometimes I desired to die, to get rid of the thoughts of having to preach I relapsed fifteen times notwithstanding the attendance of medical men. Still I would not promise to preach. In the fall of 1827. the brethren commenced a prayer meeting weekly; by this time I had become so much distressed that I had no rest day nor night, I met with them at these meetings, and often thought if the brethren knew my heart as I did they would not suffer me to pray with and for them any more. Every week I grew worse and worse, until I felt myself

the most wretched sinner in the world. The church to which I belonged contained about three hundred members, and I begged the Lord to lay this work on any one of them, even on any of the blacks rather than me.— I was too illiterate and had not sense enough to speak in presence of the wise and learned I passed on until June 1828, and it was laid on me to open the meeting. I felt inexpressably miserable and though I had no faith at all. I picked up the New Testament and it opened to the place where the centurian's servant was healed. It seemed to me that I would have given all the world for such faith as the centurian had. I read the passage and said something about it and tried to pray and while the next brother was trying to pray I was contrasting my wavering faith with his strong faith my heart was hard I could not feel. But all at once my heart felt like breaking and I began to weep, I went out to satisfy myself with weeping and a large field was presented to my mind, thickly inhabited by people who were tearing and destroying each other, and I then believed that God could make use of me to preach the gospel. The question came home to me, "Will you feed the flock, and warn sinners of their danger? I replied, I will feed the flock and warn sinners whether they will hear or forbear. I felt almost as great a relief as I did when at first delivered from my burden of guilt. But shortly afterwards I thought it was all a delusion. It was laid on me to open the meeting by reading the scriptures and making some remarks and in February 1829, I was liberated by the church so preach within her bonds I had not expected this and I opposed it and felt angry and grieved at heart and for three days I verily believe the church had put forward an Ishmaelite. I determined never to try to preach again. But a kind of reasoning took place in my mind. Will you set up your judgment above the church? God is in her midst.— Love flowed into my soul, and I wanted to see them and to acknowledge my meanness to them. I now felt willing to try again.— In June of that year, when I was looking for them to tell me to stop, they gave license to exercise my gift wherever providence might cast my lot. I learned that they intended that fall to call me to ordination and I sold out and moved to Throup county in Georgia glad enough to escape from them. The church in the vicinity where I moved to and where I united were supplied by a man who was tinctured with arminianism, it has ever been my theme to dwell upon the cardinal doctrine of the gospel, so we clashed in doctrine. I found they were going to call for my ordination and I again moved before the time came on and again escaped. Shortly after this, some brethren of a church requested me to give them an appointment and I promised to do so. I learned how ever that it was in order that all might hear me, as some of them had not, and to call for my ordination and I kept away from there so I escaped again. From that time I spent much time in visiting destitute settlements until the Concord church, where my membership was, unanimously agreed to call me to ordination on a petition from the Talepuey church in Carol county Ga., which church I supplied two years, it was then and ever has been an Old School church. They urged it on me until I at length submitted. They called a presbytery, I would not read the scriptures until the time came for my examination hoping that I should escape; but to my great astonishment they laid hands on me with prayer and set me apart to the full functions of the ministry

on the 15th day of February 1833., of which I am very unworthy. It always has seemed to me too great a work for me.

I shall now write promiscuously. I was called to attend churches until I had no spare Sundays and travelled and preached alone for several years, the Lord blessing the word. In 1837, the division between the old & new school Baptists took place. I had then baptized more than two hundred persons. I then moved to Alabama, into Chambers county, since that time I have baptized over two hundred more. For several years I attended four churches in four different counties. Under my feeble ministry God has been pleased to raise up ten spiritual sons, in the ministry and all of them eminent preachers of the gospel. In 1833, and 1834, I attended a church forty five miles distant from my house, and July 1834 I had a meeting one night in that county and I felt that I should die, if God did not quicken sinners. In a few minutes, I was set at liberty and all the sinners there, cried out aloud. They all requested to be prayed for. Five years after that time a very worthy brother told me that every sinner that was present that night had obtained a hope and the most of them had joined the church.

In December 1834, the last time for several years, that I visited that church, I had several appointments, and the last was a night meeting fifty miles from home. I dwelt separately on these several points, viz, Election Predestinarian, Holy calling, Final Perseverance of the saints in grace, the impotency of man to recover himself from sin, and I then spoke of Jesus Christ as the law fulfiller, the way, the truth, and the life, I never had witnessed such a meeting in my life.— Five or six years afterwards I visited that country again, and the brethren told me that forty persons had joined the church, all of whom had dated their experience from that night meeting. There was a Methodist society in sight of the place and they never met in their house of worship afterwards, the last man who joined was their leader confessing conviction the same night. This led to the constitution of a church at that place.

The first I ever attended was Taliapucy in Carroll county Ga. In the two years that I attended them, they were built up and several were added by baptism, and several by letter. It still continues a church in high standing. While supplying them, I was invited by the Methodists to preach in their meeting house, and I did so, when I got through they requested me to pray for them and I did so, three or four years afterwards a preacher told me that they were a Baptist church and he was their supply at the same house, and all the original members but one were Baptists. I held a meeting in that county with a certain church, the day was so cold that everything was frozen up, and I thought the people could not go out to meeting, but at 12 o'clock, when I got there, they had a log heap on fire, and the house was nearly full it astonished me. On that night there was no meeting appointed, but the people came and filled the house, and while I was preaching, the man of the house who was probably sixty years of age, got so cold that he had to get up and warm, and while looking over the people, conviction fastened on him. He said they looked warm, and composed but he felt himself to be a poor lost sinner. When he joined the church and related the circumstances there was a work begun in which about thirty were added to the church.

I never have believed in man's instrumentality for one man to convert another, because

it is alone the work of the Holy Spirit of God, yet I believe equally strong in its being God's time and their turn.

I have had every inducement held out to me so became a missionary. When in 1833 there was a Home Mission Society constituted they made use of my name without my knowledge or consent, and while on a preaching tour a brother told me of it. It grieved me much, and it seemed to me that I could not half preach, I was so much distressed about it. Three months from the time of the formation of the society it met again, I then and there told them my name must be taken off from their papers. The pastor of the church, (the Cedar Creek church) Caldwell, handed me a few dollars, saying take this the brethren have done this for you because you would not be a missionary and they say you must take it. This was more than four years before the split took place. I ever have been opposed to all the missionary institutions of the day, and to their arminian doctrines and ways, I have never advocated them either publicly or privately neither before nor since the general division. In 1837, the split took place, I then went on the old school side where I have been all the time, as there are a great many witnesses who can testify.

JOHN M. DUKE.

CIRCULAR LETTERS.

The Maine Old School Conference, in session with the Baptist Church in North Berwick York Co. Me. Sept. 10th and 11th 1852. To the several Associations, Churches, and brethren with whom she corresponds sends christian salutation.

BELOVED BRETHREN.—God who is rich in mercy has preserved through another year and permitted us to meet once more at our annual conference for worship and christian correspondence, and we desire to be grateful to him for the privilege with which we are indulged. Many changes have occurred both in the visible church and in the world since the last anniversary of our annual meeting. Some of our dear brethren have been called home, and others have been afflicted and distressed. Amid all the changes which we have experienced and witnessed we do rejoice that God and his grace changeth not. He is the same in all generations, and his grace saves sinners of whom we have been constrained to acknowledge ourselves to be the chief. Our present meeting has been interesting and harmonious; we have been made to sit together in heavenly places in Christ. The theme of the preaching has been Christ and him crucified, which is food to those who are born of God. We have been made to feel in some degree the force to the Royal Psalmist's words. Behold how good and how pleasant it is for brethren to dwell in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down of the skirts of his garment. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing even life for evermore. We feel deeply interested in the welfare of Zion. May God in infinite mercy keep us from doing anything which shall hurt the oil or the wine. May we ever heed the words of the apostle. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves."

May we be enabled to follow after the things which make for peace; things where-

by one may edify another. Truth is so precious that it is worth contending for, and never should be yielded even to gain peace. We are to contend earnestly for the faith once delivered to the saints, but we should contend in meekness, considering that we know but in part. Let us not be in haste to cry out heresy when we hear a brother advance an idea that seems new to us. If the crown be not taken from the head of Christ, we may hope that in the end all will be found in accordance with the oracles of God. That which appears new at first, when fully explained and understood, may be recognized as a link in the one chain of truth, in perfect harmony with all the other links, constituting the one great chain of eternal truth. We are directed to prove all things, and to hold fast to that which is good. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectionate one to another, with brotherly love, in honour preferring one another, Not slothful in business, fervent in spirit, serving the Lord. Rejoicing in hope patient in tribulation continuing instant prayer. Distributing to the necessity of saints, given to hospitality. Bless them which persecute you, bless, and curse not. Rejoice with them that do rejoice and weep with them that weep. Be of the same mind one towards another. Mind not high things but condescend to men of low estate. Be not wise in your own conceits." Th above together with many other injunctions in the New Testament teach us forbearance in our intercourse with brethren. Jesus saith to his disciples "This is my commandment. That ye love one another, as I have loved you." Paul, hath said, "Let brotherly love continue." May we not be overcome of evil, but may we have grace whereby we may overcome evil with good. May we all be kept from harboring a jealous spirit towards our brethren. "Jealousy is cruel as the grave;" and when it prevails among brethren it makes sad work. The warmest friends are separated and arrayed against each other and much sorrow comes in consequence. In his letter to the saints at Ephesus the apostle said "Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ. If Paul felt himself to be the least of all saints how ought we to feel? When the disciples once disputed among themselves as to who should be greatest, the Lord rebuked them by saying "If any man desire to be first the same shall be last of all and servant of all." Jesus thus taught his disciples to be humble. May we all be of an humble meek and quiet spirit. Let us seek to honor and glorify God in our body and spirit which are his, and be careful to maintain good works, following in the footsteps of the flock, looking unto Jesus the author and finisher of our faith. Beloved brethren, suffer the word of exhortation, and may Almighty God lead us into all truth, and preserve us blameless unto the coming of our Lord Jesus Christ, who will present us without blame before him in love.

We desire to acknowledge the coming your messengers, and the reception of your minutes, and trust that our hearts have been made glad by the messages of love they have brought to us. We hope to enjoy a continuance of your correspondence, and as we do not print minutes, we desire you to receive our correspondence through the Signs of the Times."

Our next meeting is appointed to be held

(the Lord willing) with the Baptist church in North Berwick, York co. Me. on Friday after the first Monday in Sept. 1853, at which time and place we hope to welcome your messengers and receive your minutes of correspondence.

P. HARTWELL Moderator.

WM. QUINN JR. Clerk.

The Tygart's Valley River Association of Regular Baptists, to the churches of which she is compassed sendeth Greeting.

HOLY BAPTISTS:—Partakers of the heavenly calling, seeing that we are in the midst of a gainsaying, and perverse generation whose language and whose conduct proves that they despise the counsels of the Most-high and hate the truth as it is in the blessed Jesus. We feel a disposition to say a few things for your encouragement by the way, as our Lord, has commanded us to encourage one another so much the more as we see the day approaching, and 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, you may be glad with exceeding joy. If you be reproached for the name of Christ happy are you, for the spirit of glory, and of God resteth upon you: for our Lord hath said, Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake, rejoice and be exceedingly glad for great is your reward in heaven, for so persecuted they the prophets which were before you. Observe the many ways pointed out by the different branches of Antichrist see their ingenuity to lead the flocks of Christ astray, hear their sarcasms against those who are strong in the faith of God's elect. Notice their nets, and their spider webs which they spin, to entangle the lambs of the flock, and we can say in the language of divine truth if it were possible they would deceive the very elect. Now as Jaunes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith, but they shall proceed no further, for their folly shall be manifested to all men as theirs also was, for God shall shortly bruise satan under your feet, and though your enemies may cast it in your teeth that you are not the Zion of God, because your numbers are not greatly enlarged, know most assuredly that the way is narrow, and the gate is strait, and few there be that find it. The flock of God is very small and none are safe but they; Fear not little flock for it is your Father's good pleasure to give you the Kingdom. We also have the testimony of God's word, that the Old school Baptists are the church of the living God, the pillar and the ground of truth: and that other denominations are no more nor less than branches, or, sprouts from the Catholic stump, and that the popes of Rome originated from those corrupt men who crept into the church to spy out the liberties of God's people in the days of the Apostles, and by their stratagems gained the ascendancy, and in the days of Constantine received law power upon their side and thus the poor Christians were put to the rack, and torn to pieces in different ways, and for fear of the Romish inquisition they met in secret places in the night time, in order to worship the God of heaven, even the poor Waldenses were disturbed by them and peace and harmony taken from the valley of Piedmont. Do you suppose for a moment that human nature is any better now than it was then? No, not one

particle, for they shall wax worse and worse deceiving and being deceived, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of and your names cast out as evil; but be of good cheer Christ has overcome the world and be thou faithful unto death and you shall receive a crown of glory and though the great beast that the world is now wondering after; may fill the land with his tracts and with his different false religious books and bias the minds of our youths, and get the law of power upon his side, yet the Lord will save his hearts delight for he that is our God, is the God of salvation, and to God the Lord belong the issues from death. We took the position that the old School Baptists were the true church of the living God, and for proof the doctrine which they hold and teach the world does not nor cannot receive, for the word of truth says ye are not of the world therefore the world will not hear you. While the doctrine of other Denominations, the world will hear and receive which proves that they are of the world for the world loves its own, again their doctrine limits the power, and the Glory of God. While that which you advocate brethren, gives him all the power and all the glory, exalts him with an humble heart, and a contrite spirit, and makes him Lord, of lords, and King of kings. Then be not discouraged though the Gaians may slay the Abes, though the Ishmaelites may grin and mock the Isaacs, though the Esaus may hate the Jacobs, though the Amelekites may wage war with the Israelites, though the Philistines may invade the land of Canaan, though the Sauls may seek to slay the Davids, though Jezebel with all their train may try to put down the Elijahs, though the rivers may be red with the blood of the saints, as they were anciently the Lord will bring you off more than conquerors, though the righteousness of his dear Son. Then if God be for us who can be against us, Rejoice not against me, Oh! mine enemy when I fall I shall arise for the Lord is my helper I will not fear what men can do unto me. Stand fast therefore Brethren, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage, Gird up your loins like men put on the whole armour of God, war a good warfare stand in your places and contend earnestly for the faith once delivered to the saints walk in the precepts of your King. love one another as Christ hath loved you and hath given himself for you, and hath clothed you, with the garment of salvation. Are you situated where you cant meet with your brethren, the Lord will commune with you are you weak in faith the Lord is strong, do your enemies tell you that God will cast away his people whom he foreknew, the Lord says I Will never leave thee nor forsake thee do you feel a thorn in the flesh? The grace of God is sufficient for thee. Do you sometimes think that the Lord is clean gone forever and that you are left to remain in thick darkness without the least ray of divine light? the Lord will visit you again at the set time, and the voice of the turtle shall be heard in the land, Oh! dear soul you are more precious in the sight of God than all the spices of Arabia, you are the object of his affections. You are kept as the apple of his eye, you are his bride, his fair one, his love, his dove, his undefiled, then all things are yours, and you are Christs, and Christ, is Gods.

tify you wholly, that you may receive an abundant entrance into his everlasting kingdom.

JACOB KELLER Moderator.
JOSHUA S. CORDER Clerk.

CORRESPONDING LETTER

The Maine Predestinarian Baptist Association, convened with the Whitefield church in Sept. 1852, to the Associations, and all of like precious faith with us, with whom we correspond sendeth christian love.

DEAR BRETHREN:—Our gracious and merciful God in his abounding goodness has spared our lives through another year, and permitted us to meet once more in an associate capacity, and we hail with joy the opportunity to send you our epistle of love. It is a time of clouds and thick darkness in the religious atmosphere in this region, though it is called by many a time of increasing light; but it appears to us that darkness covers the earth, and gross darkness the people, and many are running to and fro and crying here and to there, and the man of sin is developed in many forms in opposition to the government of our Lord Jesus Christ in his church.

But beloved in the Lord we rejoice that the Lord God Omnipotent reigneth, and that the foundation of God standeth sure having this seal the Lord knoweth them that are his, and that the eternal salvation of his people rests on no human contingency, for he that keepeth Israel neither slumbers nor sleeps. He has put his law in their hearts, and on their minds it is writen, and I will be their God, and they shall be my people saith the Lord; for I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more. Therefore we are not moved in this dark and deluded age, for our trust is in the Lord and have no confidence in the flesh. It gladdens our hearts to hear through the Signs, and your corresponding letters that there are as many at least in the land who have not bowed the knee to the modern Baal of human inventions, as there was in Israel of old in the days of Elijah. Therefore, dear brethren let us stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage, but strive for the unity of the Spirit, and those things which make for peace, and things whereby one may edify another. And may our glorious High Priest shower down his blessings upon us more abundantly teaching us to deny ungodliness and every worldly lust, and to run with patience the race set before us looking unto Jesus the author and finisher of our faith who for the joy set before him endured the cross despising the shame and is now seated at the right hand of the Majesty on high to appear in the presence of God for us.

Our meeting this year was very harmonious and we felt in some degree to rejoice in the God of our salvation.

Though our number is small we still feel to continue our yearly meetings and also to continue our correspondence, believing that there will be a mutual reciprocation by our brethren.

Our next meeting will be held if God permit with the Bowdoinham church commencing on Friday after the second Monday in Sept. 1853.

J. L. PURINGTON. Moderator.
WM. QUINN JR. Clerk.

The Tygart's Valley River Association of Regular Old School Baptists, held with the Little Bethel church Gladys creek

Barbour county, Va. on Friday and Saturday before the last Lord's day in August 1852. To all associations with whom she corresponds, sendeth christian love

Dear brethren in Christ, agreeable to our last years appointment, We have been indulged by our Heavenly Father with the privilege of once more meeting together and, considering our ingratitude and many shortcomings, of which each church and each individual member among us will plead guilty, we stand astonished at the goodness and mercy of God in granting us privilege so inestimable, yet we are on the other hand encouraged by his word, which declares while we were dead in sin, God so loved us, that he gave his Son to die for us, will he not also with him freely give us all things? Cold and ungrateful as we are, we do feel an assurance that we hold and love the truth as it is in Jesus, and the order of the gospel and are opposed to all the innovations and inventions of men.

We have not only to endure all the persecutions of the religionists of the world, but if needs be, we are in heaviness through manifold temptations, these things we learn from divine truth are a part of the saints legacy, but we mourn in remembrance of some of the churches in our connection, which have, from the ravages of death and other causes, dwindled down to a mere moiety. While others have entirely disbanded, what shall we say for encouragement? All things work together for good to them that love God to them who are called according to his purpose. Then fear not little flock, amidst ten thousands of your enemies and the corruption of your flesh, remember the language of Jesus confirmed to us by an oath, that we might have strong consolation who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor of the soul both sure and steadfast. Nothing but the gracious promises of Jesus can satiate the craving appetite of the children of God. It is true hypocrites and men made professors may be cured otherwise, as Ahab was cured of his sudden fits, by Naboth's vineyard being obtained for him, and a great deal under the name of religion is having men's persons in admiration because of advantage,

Oh! may the love of Jesus reign in our hearts so that we may love one another according to the new Commandment which is so desirable to the soul, and exhibits such beauty that men will have to say truly these have been with Jesus and learned of him.

Dear Brethren you have met us here,
Some of us met this time last year,
While some that met to worship God,
Are now beneath the silent cloud.

We've met once more to worship God,
Oh! that our hearts may all be one,
And while assembled here below,
May serve the Lord through Christ his son.

JACOB KELLER Moderator.
JOSHUA S CORDER Clerk

REMARKS.—The Tygart's valley River Association comprises sixteen churches; eleven in the northwestern part of Virginia, and five in the southwestern part of Pennsylvania. We believe this association has always occupied Old School Baptist ground. Two churches, viz, Big Red Stone Pa. and Husher's Run, Va, were added at the last session. Elders Tho. Collett, J. Keller, J. S. Corder, H. Cool and M. Roberson are among the ministers within her bounds. The churches are generally small, but, so far as we have learned steadfast in the faith, and harmonious in their understanding and practice of the truth.

EDITORIAL.

MIDDLETOWN, OCTOBER 15, 1852.

"The enemy shall not exact upon him, nor the son of wickedness afflict him."

Whether we consider this text in its literal application to David, or in its spiritual and prophetic allusion to Christ, there is a peculiar sweetness in the declarations which it contains. The emphatic words are from the mouth of "God who cannot lie." and therefore present a full indemnity for the perfect security of him, or them to whom the indemnity belongs. He, whose mouth has uttered these words of comfort, is alone able to maintain their truth, and fulfill the pledge.

David as a man, as a child of God, and as the king of Israel had many enemies to contend with, and some that he admitted were too strong for him, and sometimes it did really seem, to human reason, as though his enemies exacted upon him, and that the sons of wickedness afflicted him, but poor feeble reason often errs when attempting to scan the works and ways of God. When David was persued by Saul, who sought to slay him, when Absalom rebelled, and when Shimei cursed him, to the finite view of mortals, they exacted upon, and sorely afflicted him, but in reality it was not so. The God of David even then presided over the storm, and his inscrutable decree had balanced the weight and stricken the measure of all the sufferings of that man of God. The malice of Saul the wickedness of Absalom, and the disloyalty, of Shimei, were all working for the ultimate good of David. Saul persued, Absalom rebelled, and Shimei cursed, because God had bidden, or ordained this affliction for David's good and his own glory, and beyond what God had designed, they could not go a step. The wrath of men, is made, to praise God, and the remainder of wrath is by his power restrained.

But David was clearly a type of the blessed Redeemer, our Lord Jesus Christ, and throughout this psalm most strikingly personates him, and especially in our text. As a shepherd and protector of his father Jesse's flock in his youth, as a mighty and successful warrior confronting and vanquishing the enemies of Israel, as a leader and commander of the people, as the king of Israel, and as the seminal head of a lineage of kings, as well as the legates of the covenant which was ordered in all things and sare he most brilliantly prefigured that spiritual David with whom the covenant of grace and salvation stands fast forever, whose throne shall endure as the sun, and whose seed as the days of heaven.

The words of our text may be considered in their application of him, first, personally and second representitively.

1 *Personally.* It looked as though the enemy exacted upon him, when in all earth which belonged to him, there was no room for his birth in any human abode, no place for him to be cradled but in a manger, when all the fullness of the earth rightfully belonged to him. But trace him, in his incarnation, from the manger to the cross, the tomb and the cold slumbers of the dead, and at every step we would suppose the enemy exacted upon him, and the son of wickedness afflicted him. Though spotless, innocent and pure, going about and doing good, though meek and lowly; holy harmless and separate from sinners, his life was sought, he was persecuted, reviled, insulted, spit upon his rights were disputed, and even his right to live was denied; was not this exacting upon him.—Neither the law of God, nor the constitutional laws of men, could claim the life of the innocent the holy, yet he was innocent and holy and his life was demanded, and yielded up, was not this exaction? Viewed only with

the eye of reason, it would be regarded as clearly, so, but in the sense of our text, neither wicked men nor devils, could inflict on him one pang, cast on him one reproach, or offer to him one insult, beyond the great decree which he came to earth to fulfill. No man could take his life from him, or they would long before his death upon the cross. Herod could not kill him in the slaughter of the infants, because his time had not come and all the hosts of men and devils were restrained in their rage and only allowed to do whatsoever God's hand and counsel had before determined should be done. The perjury of the false witnesses who testified against him at the bar of Pilate, the enthusiastic shout of the mob, who said crucify him, the settled enmity of the high priests scribes and rulers, the mocking and scolding in the hall of Pilate, the unjust decision and sentence of the court, the awful execution of his sentence, on the cross would all seem to justify the conclusion that the enemy did exact upon him, and that the son of wickedness afflicted him were we not divinely instructed upon the subject. Was it no exaction when in his humiliation his judgement was taken from him? What right had the Jews or Romans to crucify him, when the judgement of the court had been rendered that he was perfectly innocent? No guile found in him. No fault in this just man. This was the judgement legally rendered by the court, but it was taken from him, and he was led away to be crucified like a lamb to the slaughter. What right had the soldiers to appropriate to their own use his garments? did they not exact?

Divine revelation lifts the curtain and we see, he carried our sorrows he was bruised for our offences, the chastisement of our peace was upon him and with his wounds we are healed, and the risen Jesus himself told his disciples that thus it behooved him to suffer and then to enter into his glory. So we see that after all the malice, and violence of his enemies, they did not exact upon him. The armed band could not take him one moment before his hour, and assaying to do so they fell backward to the ground like dead men. The soldiers could not break any of his bones as the brake the bones of those who were crucified on his right and on his left hand, although they came for that purpose to the cross, for the scriptures had guaranteed that a bone of him should not be broken, and they could not exact upon him. The great stone at the mouth of the sepulchre and the Roman Guard, could not exact one moment's delay of his resurrection. All the powers of darkness have labored, and do still labor in vain, to exact from him one single soul that he has redeemed with his blood. His seed shall serve him, and shall be accounted to to the Lord for a generation.

Thirdly. As the head and representative of his mystical body, the enemy, shall not exact upon him, nor the son of wickedness afflict him. In this vital relationship to and identity with them, all that is done to them is done to him, for they are his body, his flesh, and his bones. "I was hungry, and ye gave me meat. I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me." Then shall the righteous say, Lord, when saw we thee an hungered, and fed thee, or thirsty and gave thee the drink, &c. And the King shall say unto them, Verily I say unto you, Inasmuch as ye have done it unto one, of the least of these my brethren, ye have done it unto me.— And to those on his left hand he shall say

Inasmuch as ye did not these things, unto one of the least of these, ye did it not to me. See Math. xxv. 34—45. In all of their afflictions he was afflicted, and the angel of his presence saved them, in this love and in his pity he redeemed them, and he carried and bear them, all the days of old. He that receiveth his disciples, receiveth him, and they who receive him, receive also him that sent him, while they that reject his disciples, reject him. But in all the sufferings and persecution that he, in his body and members, has and does endure, there is a limitation, beyond which the enemy shall not exact upon him, nor the son of wickedness afflict him. He has himself formed the smith that bloweth the coals, and bringeth forth an instrument for his work, and he has created the waster to destroy, and Zion has his promise for her consolation that, No weapon forged against her shall prosper and every tongue that shall rise against her, she shall condemn, for this is the heritage of his servants, and their righteousness is of him. His members, have received an unction from the Holy One, they are his anointed, he that touches them, touches the apple of his eye, for he keeps them as the apple of his eye.

Although his members are hated of all men for his name's sake, and are an afflicted and poor people bearing the reproach insult and better persecution of the enemies of God and truth, how consoling to know that their God and Savior is Head over all things to his church, which is his body the fullness of him that filleth all in all, that he presides over the storm, the raging elements are subject to his command. All power in heaven and earth is in his hand, the winds and sea obey him, loud pealing thunder is hushed to silence at his bidding. Devils, though eager to annoy and vex his saints, stand aghast and tremble at his approach. Neither they nor their emissaries shall exact on them, nor go one step beyond the bounds which infinite wisdom and goodness has ordained for their good, God's glory, and the utter confusion of all the powers of darkness.

Truly the enemy may attempt to exact, and the son of wickedness to afflict beyond the limitation which our God has set. The heathen may rage and the people may imagine a vain thing, against the Lord, and against his anointed saying let us break their bands asunder, and cast away their cords from us but he that sitteth in the heavens shall laugh, the Lord shall have them in derision.

In consideration of these things, dear brethren.

"Judge not the Lord by feeble sense,
But trust him for his grace.
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan his work in vain,
God is his own interpreter,
And he will make it plain."

REMARKS ON Proverbs xxv. 2. "It is the glory of God to conceal a thing." In reply to this part of the request of brother George Chester, which was crowded out of the 18th number, we will now submit the following remarks.

Whatever displays the glory of God, must be worthy of the most profound attention of all his children. They can be engaged in no higher pursuits nor aim at anything more lofty, grand, or pleasing, than to trace the beams of that unsullied and eternal glory which belongs to God and which shines forth wherever his works and ways are made known to us his creatures. To be fully satis-

fied that God is, and that he will be glorified in every thing and that even the wrath of man shall praise him, is pleasant to all who love God, and are the called according to his purpose, but to be instructed by his word and his spirit how God's glory is to be promoted or displayed in everything, is truly transporting. To secure a revenue of praise and glory to his great name from all beings, things and events, must require that he should possess all power and wisdom, and that his government should be absolute and universal. That his pleasure should be done in the armies of heaven and among the inhabitants of the earth. The enquiry of our brother seems to contemplate the question how the glory of God can be involved in concealing a thing, and to this particular point we wish to direct a few remarks by way of reply, hoping that they may be so presented and applied as to lead him with others into a train of reflections on the subject which may be profitable and edifying.

There are many exemplifications of the truth of our text to be found in the scriptures and also in the experience of all his children a few only of them we shall be able to notice at this time.

In regard to himself His infinity the peculiar, mode of his existence, the depth of his infinity the depth of his wisdom and the divine harmony of all his attributes together with the manner and mode of his government in providence and grace, these are all to wonderful for us, and he is glorified in keeping back the face of his throne and in spreading his cloud upon it.

2. In regard to the hidden glories of his Son. His wonderful and unexampled pedigree, his identity with the Father in the supreme God head and his union of spiritual life with his church in the mediatorial character which he sustains. God's power is all sufficient to uncover all the mysteries of these things and make them known to all intelligent beings in heaven and earth, if in his wisdom he saw it would promote his glory, but knowing all things he knows that it is his glory to conceal them. It is true he gives his children some intimation of them by his word and Spirit, and as far as can comport with his glory and their good but beyond the tendency of a revelation of them to glorify him, he conceals them.

3. The spiritual life of the church is concealed hid with Christ in God, existing and dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty. This secret Christ, is truly with them that fear him and he will shew them his covenant, but now they know only in part so far as it is consistent with the glory of God but they shall hereafter know, even as they are known and see even as they are seen.

4. The great mystery of Redemption.— That God was in Christ reconciling the world unto himself not imputing their transgression to them has been, for the glory of God, concealed and hidden from ages and generations past and all these things are now hidden from the wise and prudent, and revealed unto babes, because so it seemed good in the sight of God.

5. The day and the hour of the coming of the Son of Man, and of the end of the world, is concealed. No man knoweth it not even the Son, it is known only to the Father. God's glory is thus protected and therefore it is that he has concealed the thing.

6. Who are, and who are not, among the sons of men the chosen vessels of his love afore prepared and ordained to glory, is a

thing which God for his glory has concealed. The time when, place where, manner and circumstances under which, he has ordained to quicken them and make them manifest in due time, are all perfectly known to God, but concealed from men.

7. All the trials, struggles, temptations, persecutions, losses, crosses, and afflictions, through which he has ordained each of his children to pass from the period of their spiritual birth until the consummation of their final glory is most wisely concealed from them. How little do they know when entering into life while rejoicing in their first love of the horrors of darkness the coldness of affliction, the wavering of their faith and confidence in God that awaits them in their pilgrimage because the glory of God conceals the thing. If we could know and comprehend all these things in advance we should not be able to live by faith upon the Son of God, hence for his glory, has he ordained that his children shall live and walk by faith and not by sight.

Abraham went forth at the bidding of God, God had concealed the thing, but we see that all resulted in the glory of God. Elijah thought all the Lords prophets were slain but himself because God had concealed from him the reserved multitude. Job was not able to perceive his God, in some of his bitter trials, but James reminds us that we have heard of the patience of Job, and we have seen the end of the Lord. The Spouse says of her Beloved, "I sought him but I could not find him." Thus for his glory in the trial of our faith our eyes are sometimes hidden that we cannot see him in his dealings with us. And Isaiah says, "Verily thou art a God that hidest thyself, O God of Israel, the Savior." No man by searching can find him out, for "This is life eternal that they may know thee, the only true God and Jesus Christ whom thou hast sent.

He in the thickest darkness dwells,
Performs his works, the cause conceals,
But, though his methods are unknown,
Judgment and truth support his throne.

In heaven and earth, and air and seas

He executes his firm decrees,
And by his saints it stands confessed,
That what he does is always best,

"Thine essence is a vast abyss,

Which angels cannot sound,

An ocean of infinites,

Where all our thoughts are rownd.

Reason may grasp the massy hills,

And stretch from pole to pole,

But half thy name, our spirits fill,
And overloads the soul."

THE STATE OF OUR CHURCHES.

As some unfavorable reports have been put in circulation in regard to the harmony of the churches in our immediate vicinity justice to the churches and a becoming zeal for the honor of God, requires that we should disabuse the minds of brethren at a distance in regard to the matter. The New Vernon and Walkill churches are and have been for the last two years enjoying the most perfect harmony and peace that we have any right to look for this side of heaven. In doctrine and order we were never more perfectly in union. Our meetings have been unusually interesting and refreshing and during the last two years the Lord has added quite a goodly number to us by baptism. We were never in a more prosperous state. The Warwick church, as we learn from an unquestionable source, is also in peace and harmony and the labors of our beloved brother Hartwell are owned and blessed of the Lord to the comfort and upbuilding of the church. The Brookfield church has been in

a very low condition for a long time, and destitute of the stated administration of the word for about eighteen months. They seem or late to be making some exertions to keep up the order of the house of God and are desirous of a more frequent supply of gospel preaching. Of the state of Ramapo, Thompsonstown and Liberty churches we are not advised the two last named are supplied a portion of the time by brother Broma. We are pained to learn that there are difficulties and want of harmony in the church at Hardyston. This church, from the time of her constitution, until within the last few months has been one of the most harmonious sound and happy churches within the range of our acquaintance. Pity they should lose sight of the admonition to "Mark them that cause divisions" &c. contrary to the doctrine which they have received, and avoid them.

On the whole we have great reason to adore the God of our salvation for his loving kindness towards us as a little community or association of churches. Our session in June, was interesting and profitable and the presence of our visiting brethren from a distance, Elders, Wm. Sharp, R. C. Leachman, A. St. John, A. Bolch, G. Couklin, with many other choice brethren, coming to us as they did in the fullness of the spirit of the gospel of peace added greatly to the sweet communion and comfort of our interview.

HUMAN EVENTS ARE EVER VARYING.

As we approach the period at which the citizens of these states shall choose the president and other electoral officers for the ensuing four years, the anxiety strife and zeal manifested by the various parties concerned presents a striking contrast between the kingdoms and Republics of this world and the kingdom of our Lord Jesus Christ.

That glorious potentate whom God has set upon his Holy Hill, is invested with power and dominion which must ever continue. His kingdom is everlasting and his dominion shall have no end. As he hath an unchanging Priesthood, so hath he also an unchanging dominion. He is the same yesterday, today, and forever. His laws are all enacted sealed and published to his subjects, a perfect transcript of them registered in the hearts of his children by the unerring finger of God himself, and as they are all provided and enacted in infinite wisdom they will never require nor admit of any alteration, a bridgement, or amendment. They are a perfect and complete rule for the practice of all his saints, and an unchanging standard for the faith of all the elect of God.

We require no change of laws or administration. The crown is secured to Christ, and it shall flourish on his head. No recurring change of administration can disturb the peace of Zion. Of the increase of his government and peace there shall be no end, upon the throne of David, to order it, and to establish it forever. His throne, as the days of heaven, is established, and his seed shall endure as the sun before God, his subjects shall be, and are a willing people, under his blessed administration, in the day of his power. With his bow and his crown he goeth forth conquering and to conquer, with his sword upon his thigh, he rideth prosperously in majesty, with truth and righteousness. Having all power in heaven and earth, he is able to maintain his government; for none can arrest the execution of his decrees. Earthly governments rise and fall according to the sovereign order of his throne, and all rule, and all authority must ultimately be put down before him, and the stone which was taken from the mountain without hands, (with-

out the aid or agency of men) shall grow and break in pieces all earthly governments, and fill the earth. The last enemy that shall be destroyed is death. After the triumph of the Son of God over all opposition he shall deliver up the kingdom unto God, even the Father, and the Son himself shall then be subject unto him that put all things under him, that God may be all in all. 1. Cor. xv. 25-28.

ELDER GEORGE AMBROSE.

This eminent servant of our Lord Jesus Christ, as the reader will see by the short notice under the Obituary head in this paper, has laid off the garments of mortality and closed his eyes on all the vanities and vexations of earth. We have enjoyed a long and pleasant acquaintance with him, by correspondence for many years and had the pleasure of personal acquaintance with him for a few days when he visited Ohio and Kentucky, a few years since. From our knowledge of him as well as from the testimony of others, we are aware of the high reputation he bore, and that his praise was in all the churches. His views of gospel truth were clear and deep, and he was sorely grieved when any departed from the simplicity of the doctrine of salvation by grace. We feel the severity of the stroke which deprives us of his farther correspondence and most sincerely sympathize with his afflicted family and the churches to which he has administered in his calling as a witness for God and truth. His health for many years has been very imperfect and he has long felt the seeds of mortality ripening in him for this event, but though his outward man, has been thus decaying, he has been renewed in his inward man day by day. And now that his earthly house is dissolved and fallen, he has most undoubtedly, gone to inhabit and inherit that building of God, that house which is not made with hands, which is eternal in the heavens. Now while we feel and mourn our loss, may we with earnest desire be enabled to pray in the spirit that the Lord of the harvest may raise up, and bring into the vineyard many others whom he will own and bless, for truly the harvest is great, and the laborers are few.

OBITUARY.

Burdett N. Y. Oct. 2, 1852.

BROTHER BEEBE:—It becomes my painful duty to notice for publication the death of our much beloved sister POLLY TOWNSEND who departed this life Sept. 26, 1852, in the 46th year of her age. Sister Townsend was forty-five years, 6 months and 19 days old. She and her first husband, Mason Weed, were united with us, to the first Baptist church at Burdett, Tompkins Co. N. Y. in the year 1833, were baptized by Elder James Reynolds, Pastor of that church. Brother and Sister Weed, were worthy members and ever adorned their profession and were much loved by all that knew them; it pleased the Lord in his providence to remove Brother Weed in the year 1841, which was the greatest loss to sister Weed. She was left with five small children to mourn the loss; but the Lord sustained and was her support in all his dealings with her.

She was married again to Mr Travis Townsend, by Elder Reed Burritt, Mr Townsend was a affectionate husband, and a good citizen, he never made any profession of religion, but it pleased the Lord to call him from her embraces, to another world; again the church and friends were called to sympathize with her in her afflictions.

But alas, the time of her departure also come, and as the writer of this notice believes has gone home, her funeral was attended by Elder Burritt who preached on the occa-

sion, from Revelations xiv. 13. "Blessed are dead, &c.

Your unworthy brother,

WM. AYRES.

Enfield, Tompkins Co. N. Y.

DIED.—Sept 13 1852 of Quick Consumption JOHN H KERBY son of the late William, and Sarah Kerby, aged 23 years, 6 months, and 14 days.

The deceased departed this life at the residence of his grandfather, brother John Horton.

A few days before his death, he expressed his willingness to die, and his happiness in the belief that his sins were forgiven through the merits of our blessed Savior.

He leaves a large circle of relatives and friends, who mourn the early death of a generous, industrious, and worthy young man. A sermon was preached to a large and respectable audience on the day of his burial, by Elder R Burritt, from 2 Cor. v. 1.

THOMAS HORTON

DIED. At Cedar Grove, near Princeton Mercer Co. New Jersey, on Monday evening, October 5 1852. Mrs MARY ANN, wife of Albert S Leigh, aged 46 years and 3 months.

On Friday morning, October 8, a daughter of the same, aged two years and 1 month.

Mrs Leigh the diseased, has been a member of the first Baptist Church of Hopewell upwards of 25 years, to her husband she was a kind and affectionate sharer alike of his sorrows and his blessings, to her family a kind and loving mother, to the world an example of christian character and morality. A few days previous to her death, on being asked concerning her sufferings, she answered in the language of Isaiah, The whole head is sick, the whole heart is faint, but like Job, of old, "All the days of my appointed time, will I patiently wait, till my change come." Before her death, she took her husband's hand and addressed some words of consolation from the scriptures, and bid him farewell; then her children commencing with the eldest, she gave each a long charge, relative to their conduct through life, then laying back her head she said my bed has been hard, but now it is soft; quoting the language of the poet,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head
And breathe my life out sweetly there."

Jesus will soon take me in his arms and carry me across this Jordan of death, and land me safely on Canaan's happy shore.—Angels are gathering round. See them in white garments appear! Behold Christ in the midst! How bright and shining he appears! How glorious to see the Savior!—Come, Lord Jesus, come quickly.

Respectfully yours,
ELIJAH LEIGH.
Cedar Grove, N. J. October 16, 1852.

Derbyville Ohio, October 9, 1852.

BROTHER BEEBE:—At the request of our bereaved sister, Ambrose, I send you for publication the solemn announcement of the death of our dearly beloved brother and highly esteemed pastor, ELDER GEORGE AMBROSE, who departed this life on the 25th day of September without a struggle or a groan, being in the 56th year of his age.—He was truly a beloved and faithful minister of Christ, and a zealous laborer in the spiritual vineyard of our Lord. We deeply mourn our loss, but we mourn not as those who have no hope. Deeply as we feel the stroke we desire to be fully reconciled to the divine government, and to say, The will of the Lord be done.

I remain your unworthy brother in tribulation.

WILLIAM KELLEY.

DIED. At New Vernon, of Dysentery after a short but severe illness on Sunday morning October 27, CAROLINE, infant daughter of Dimick and Sylla Wilkin, aged about 2 years.

"Sleep on, sweet child and take thy rest.
God call'd the home, He saw it best,"

NOTICES.

PRINTING MINUTES.

Much difficulty has been experienced by many of our Old School Baptist Associations, in getting their Minutes properly printed. In some instances the clerks, and publishing committees are unaccustomed to preparing copy for the press, and the printers are ignorant of the sense intended to be conveyed by the manuscript copy and make wretched work in getting the Minutes out.

The new Post office arrangements and reduction in the rates of postage on printed matter, will enable us, with the facilities we now possess, to print Minutes correctly and in a good style on our Power Press, and forward them *post paid* to the churches where they belong in any of the States, at as cheap a rate as they can be printed at their nearest Printing offices,

Those Associations who wish us to print their minutes will forward their copy and money *post paid*, to us with directions as to how many copies they desire, and how they are to be divided, and to what churches, and post office they wish them sent and we will print them immediately, and send them, *post paid*, as they shall direct.

The clerks of associations will please be particular to write the names of persons, churches, and post offices in as plain a hand as possible.

In most cases where we print the Minutes we shall be able to publish the circulars with some accounts of the locality, condition, statistics, and time and place of their next meetings, which we cannot so well do unless we print the Minutes.

We are also prepared to execute any other kind of Job Printing, such as Books, Pamphlets, Circulars &c., at the cheapest rates and without delay.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm L. Beebe, at the "Southern Baptist Messenger" Office, in Lexington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, *postage paid*, in any quantity on the following

TERMS.

SINGLE COPY,	.15
EIGHT COPIES,	\$ 1 00
FIFTY COPIES,	\$ 5 00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church.—They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

TO NEW AGENTS AND SUBSCRIBERS.

Agents and subscribers who write to us on business should observe the following rules and thereby not only save us from great vexation and labor but also secure for themselves the direct object of their writing, viz.

1. All communications to us should come *post paid*, as prepaid letters are subject to but little over half the amount that is charged on unpaid letters. Those who observe this rule, may be sure that we shall take their letters from the Post Office. Our authorized agents will also prepay their letters, and charge the amount to us and deduct the same from their remittances.

2. In sending new subscribers write their names and post office, County and State, in a bold and plain hand, so that it can be read without difficulty.

3. In sending pay for old subscribers state the amount to be credited to each, and never fail to mention the post office to which their papers are sent.

4. In ordering the address of any subscriber to be changed, be particular to mention the name of the post office where they have been receiving as well as that to which they wish to have the paper addressed.

In ordering a paper stopped mention the name of the person and also the name of the post office to which the paper has been sent

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., NOVEMBER 1, 1852.

NO 21

POETRY.

For the Signs of the Times.

"A SIGH AFTER JESUS"

A sigh after Jesus! O blessed are they
Who are groping in darkness, yet longing
for day
The promise is theirs that the dawn will
appear

A d the bright sun of morning illumine the
sphere.

Despair not ye lambs, though scattered and
cold,

Your Shepherd is calling, "Come ye of my
fold."

Have you struggled to find Him till
strength is all gone?

He carries his lambs in his bosom we
learn.

A sigh after Jesus, a tear, or a groan
(Sure evidence given of life in the soul)
O tell us, tried soldiers, who're firm in the
Rock,

If 'tis not the bleating of Christ's little
flock?

Can ye not bear witness to sighs, tears, and
groans.

And tell of that Savior who heal'd all your
wounds—

Of that Shepherd who found you, and led
you with care,

To pastures of love where rich promises
were?

O yes, you can tell how good to the taste
Were those dew drops of love, and those
sweet sips of grace;

You can tell with what pleasure you sung
the new song,

And still love to sing that all praise doth
belong

To him who first caused you to sigh for his
smile,

And then sweetly whispered "poor lamb,
thou art mine."

O, you who've long trod in this good path
of old

Forget not the poor bleating lambs of the
fold.

Speak ye of the goodness, the mercy, the
power,

Of him who upheld you through each try-
ing hour;

Pray ye that his spirit may gently diffuse
That all healing balm which flowed from
Christ's wounds,

Sing ye of the riches of sovereign grace
Which provided for worms a safe "Hiding
place."

In your closet, abroad, or wher'er you are
found

Forget not the poor bleating lambs of the
fold

M. M.

September 28 1852.

TRUST IN GOD'S FAITHFULNESS.

A thousand promises are wrote
In characters of blood;
And those emphatic lines denote
The ever faithful God.

Through those dear promises I range
And, blessed be his name,
Though I, a feeble mortal, change
His love is still the same.

COMMUNICATIONS.

For the Signs of the Times.

Adams Co. N. Oct. 2, 1852.

BROTHER BEEBE:—Two of your readers
in Missouri, have requested me, by letter, to
give my views through the "Signs of the
Times" on Matthew xii. 43—45, I feel that
I need instruction on every important subject,
and where is the child of Grace who does
not feel that there is importance in every
verse, line and word, that has been spoken by
him who is our Light, and our life giving Je-
sus? He told his disciples, "It is the spirit
that quickeneth, the flesh profiteth nothing
the words that I speak unto you, they are
spirit and they are life." As the food liter-
ally taken by us, and by all the animal crea-
tion sustains, and thus far is our animal spir-
it and life, so by parity of reasoning the
words or various subjects brought to view by
our blessed Shepherd when opened to the
mid of our Father's children becomes not
only food, but even spirit and life, and it has
been the pleasure of God to make known to
one of his family this and to another that
portion of his word, so that each may have
some portion of this word for the mind to
work upon. For the new man wants food
and although cumbered with clay, yet as
the sparks ascend so the mind is in pursuit
of a knowledge of the will of God, this leads
them to search the record of his instructions
to his children. And although I may have
doubts of the correctness of my views rela-
tive to the matter contained in the text still
believing that we, God's children, have this
treasure, the knowledge of his word, in earl-
ern vessels, that the excellency of the power
may be of God, and not of us, I feel it to be
the duty of the members of this one family to
speak often one to another, and with one of
old, I would say, "Such as I have, give I unto
thee."

By comparing this part of Matthew
with Luke xi, 14—26, we may learn who
our Lord was addressing and that may
greatly help us to understand what that last
state of the person referred to was. He says
Math. xii. 45. So shall it be unto this
wicked generation" Your readers may
know that these ideas are borrowed, but as
I write not for praise, I may as well tell when
and of whom I received them. When I was
a babe, if I am yet of the household of faith,
in the fall of 1827, brother Thomas P. Dud-
ley preached from these verses with their con-
nection, and the ideas advanced were so com-
pletely sustained by the scriptures, and since
that time confirmed by personal observation
that I feel willing to submit them to the con-
sideration of my Father's children.

1. When the unclean spirit is gone out
of a man, he (the man) walketh through dry
places seeking rest and findeth none. This
man only holds to our view a person, whether
under the typical or gospel dispensation, who
from some external cause whether excited by
fear of hell, or hope of heaven, may have like

the Jews become very religious, or as in
our day, may have made profession of reli-
gion by joining the church. I do not mean
attaching himself to one of the modern tribes
of Ashdod or Moab, or Ammon, gathered by
men and kept alive by the use of means,
such as worldly wisdom in the arts of revival
making, protracted meetings, exciting songs,
telling of the meeting or parting of parents
and children, husbands and wives &c. with
hugging and shaking of hands for these, are
not dry places for old nature, but just in ac-
cordance with nature, and as long as this
state of things can be kept up unregenerated
men and women think religion is a fine thing,
and here is where they find rest, and in this
many of them are willing to lavish out their
cash to support the men who advocate these
nature pleasing notions in which they
suppose they are doing something for God
and adding souls to the Redeemer's family.
But let this unregenerated person have joined
the church of Christ or come into the compa-
ny of Jesus in the days of his flesh, when he
was laying the axe to the root of all creature
instrumentality to come to Jesus or to know
the Father and to them, this is walking
through dry places wherein they find no rest.
For Jesus has never hinted to them, that by
keeping the sabbath, observing the ordinances
or in the use of means, they should get
to heaven or obtain immortal glory. His
doctrine was and still is "Ye must be born
again." Neither knoweth any man the Fa-
ther, save the Son and he to whomsoever the
Son will reveal him." But men thought
then as they now think, that they can find
him and then teach every man his neighbor
to know him, especially as they have become
so expert in turning the book of nature, hold-
ing it forth by the light of science, the lamp
of reason, of philosophy, which they say are
in harmony with the bible, and when they
have prayed for them, described the terrors of
the damned to them, and promised them the
blessings of the godly, security from hell,
and certainly of gaining heaven on condition
of their complying with the requirements,
the poor pharisaic religionist of course
thinks he has the power to do all this, or such
good people would not have told him so,
he therefore resolves by the help of God
to do his part, and is determined to hold out
faithful so as to be sure to win the crown.—
I say should this man, whom the unclean
spirit (opposition to revealed religion) has
gone out from, through some mistake in this
nineteenth century offer himself to an old
school Baptist church while the watchmen
were asleep and the keeping of the doors is
entrusted to universal charity, which I fear
is sometimes, the case but when the watch-
man awakes or a faithful steward comes to feed
the church of God, and holds forth the doc-
trine of God our Savior, the everlasting love
of God to poor hell deserving sinners, even
the great love where with God has loved his
people, even when they were dead in sins,
should he speak of their being chosen in
Christ, before the foundation of the world

that they should be holy and without blame
before him in love; or should he declare—
By grace are ye saved, through faith and that
not of yourselves, it is the gift of God, not of
works lest any man should boast." Or, "For
ye are his workmanship created in Christ
Jesus unto good works, which God hath be-
fore ordained that ye should walk therein,
although these above all things meet the de-
sire of all God's children, these get religion
folks have no relish for them, and would soon
begin to complain that this kind of preach-
ing is only calculated to set them on the
stool of *Do nothing*. If, say they, I believed
as all these old Baptists preach, that all who
ever have or ever will be saved, are those
and only those who in consequence of their
relation to their Redeemer, were chosen in
him before the world began, I would take my
fill of sin, for according to this doctrine all
who are to be saved will be saved, whether
they preach or not and whether I pray or
not. Such characters as this are soon found to
be walking in *dry places* and finding no rest.
It is no wonder that such an one is ready
to leave and join some one of the even phar-
isaical denominations of religionists with
which our world abounds for this is but re-
turning to his own house, (worldly religion)
and he finds it empty that is of those hard
sayings, swept clean of those old ironjacks,
and garnished adorned made beautiful suited
to his taste and desire.

Then goeth he. This individual, full of
fleshly zeal, to some of the modern institu-
tions to prepare himself and learn the plans
and devices of modern theology for conver-
ting souls without grace, or evangelizing the
world, and this is one of the ways that he
takes to himself seven spirits more wicked
than himself. "And the last state of that
man is worse than the first. He has be-
come a most bitter persecutor and a more vio-
lent opposer of the church, of the truth, and of
the people of God, than he ever was before,
far more so than the openly profane of the
world. "Even so shall it be with this wick-
ed generation."

History shows that the Jews of that age
were the most atrocious persecutors of the
saints of any that ever lived, and truly great
calamities which the Jews brought upon
themselves by their unparalleled zeal to spread,
and sustain religion was awful in the extreme
while truth justice and the love of God ap-
peared to have become extinct among them
And he alone, who holds in his almighty
hand our destiny, knows how soon this high
favored Republic, shall, in consequence of
false zeal and flagrant misrule be brought in
to, if possible, a state of greater vassalage, to
hireling priests, such as we see, from day to
day, are compassing sea and land to make
proselytes which according to the words of
our prophets are but two fold more the chil-
dren of hell than themselves are.

O, my Father's children, when I look
around upon the little flock in the midst of
ravaging wolves, were it not for the promise
of our blessed Shepherd who has said, "Be-

cause I live, ye shall live also," I should despair. And another declaration equally true, Ye, (the household of faith) are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth, fornication, covetousness, &c. which is idolatry for which things sake, the wrath of God cometh on the children of disobedience.

Now, in concluding this imperfect scroll, may I not call upon my brethren and sisters, as strangers scattered, as one of old did, and say, Elect, according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience or that you might have the obedience, and sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied.

Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. With Paul, allow me to say. I beseech you, brethren, that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness with long suffering, forbearing one another in love. Endeavoring to keep the unity of the spirit in the bonds of peace. And study the things that make for peace, and things whereby one may edify another. Brethren Adieu.

J. G. WILLIAMS.

For the Signs of the Times.

Jay, Me, May, 14, 1852.

BROTHER BEEBE:— Since I last wrote you, I have had an impression to give a sketch of my trials before and after I made a public profession of religion, although I feel myself the most incompetent to indite of any one of your contributors, and I feel unworthy of a name or place with those brethren and sisters who have communicated through the "Signs." It does seem to me that I am less than the least of all and it sometimes appears to me to be presumptuous to think of writing for the "Signs." But it seems that I am constrained by a higher power than my own. For more than a year before I wrote my experience I had great trials and they were more and more severe until I was made willing. Yes, the Lord will make his children humble suppliants and willing in the day of his power. His grace will make us all children, humble suppliants, and willing to be called fools for Christ's sake, and to have our names cast out as evil; for all that will live godly in Christ Jesus, shall suffer persecution. And it is through much tribulation we must enter the kingdom of God. The kingdom spoken of, in the word which appears to me is Christ himself, and it is that faith which works by love, purifies the heart and overcomes the world, by which we are to ever come all opposition and enter the kingdom of our God. This kingdom cannot be obtained by the old covenant of works, nor purchased with money; for it is a free gift; and every living child,—every child of grace, has the kingdom within himself, which is Christ in him the hope of glory. It is a delightful kingdom, for when the children enter it their souls are made to leap for joy, and their peace flows to them like a river; there is no night of darkness or sorrow, all is harmonious and tranquil. We read in the word that the saints of the Most High shall possess the kingdom forever, even forever and ever. There are many passages of scriptures which prove that Christ and those whom the Father hath given him before the

foundation of the world, are the Kingdom of God. It is an everlasting Kingdom and a dominion that hath no end. It is secure and steadfast and whosoever is born again shall enter in and shall in no wise be cast out. He that hath ears to hear, let him hear what the Spirit saith unto the churches. Dear brethren, my soul has had a feast since I have been able to contemplate the kingdom of God, a joy that is unspeakable and full of glory, I have desired for a long time to understand the kingdom of God, and I have a great reason to praise him for his abundant goodness for any light whereby to know the mysteries of that kingdom. But I must leave this glorious subject.

After I had a small evidence that the Lord had begun a good work in me, and that he would perform it until the day of Jesus Christ, I had an enquiring mind, to know the doctrine of Christ and also his precepts, what was the duty of a believer, and in searching the word, I found that if we had light, we were to let it shine, and not put it under a bushel, and if I were a disciple of Christ, I must take up my cross and follow him through evil as well as through good report. And that I must forsake father and mother, brothers and sisters, houses and lands, yea, hate my own life also, or I could not be his disciple: but the great question with me was to know whether I were a true believer in Christ; I was fearful of being deceived, and of building my hope upon a false foundation. All this time the people of God looked like the excellent ones of the earth, and it was my delight to be with them and to hear them converse. I also thought a great deal of being at meeting when the Lord's Supper was to be administered. It was a solemn time to me; it appeared to be solemn as at a funeral, and I could not refrain from shedding tears. It was a time of self examination with me. It appeared to me that I was so vile and sinful I could not be fit for so holy an ordinance. But after a long time the Lord was pleased to give me an evidence and make me willing to go forward before a large congregation and publicly confess that

"I was not ashamed to own my Lord,
Or to defend his cause."

The church I then was connected with, were Congregationalists, and sprinkled for baptism. I was not satisfied at the time sprinkling was baptism, for I had read in the bible that when Christ was baptized *he went up straightway out of the water.* I informed some of the members, of the state of my mind, and they said it did not avail any thing either way. I have since found that they are an ignorant people, and they have a zeal that is not according to knowledge, that they take circumcision for baptism. I remained in that society something over a year, and then through the providence of the unchangeable God, I emigrated to the state of Maine. On the next day, it being the Sabbath, I was invited to attend a meeting in Readfield where I heard a Baptist sermon for the first time, and I also saw a number baptized by immersion. I could see no beauty then in the ordinance, nor was it any satisfaction, for I was satisfied at that time with my old creed, and I was strong in the Arminian belief and felt as firm as a rock, and I thought it was not in the power of man to make me believe otherwise. Soon after that scene, I was again invited to hear Elder Nutter of Livermore Corner, preach from the words, "Take us the foxes the little foxes that spoil the vines, for our vices have

tender grapes." I must truly say, I was fed with his preaching and greatly delighted but I still retained my former belief, though there were many trying to make me see the error of my way. Soon after I heard Elder Nutter preach at Turner, I returned to Jay, where the Lord appeared to be at work with his children, bringing to the knowledge of the truth, I then began to be quite interested in these meetings, and after a while there were two to be baptized. and out of curiosity I went to see the performance, and while looking on, the Lord was pleased to open my eyes to see, and my ears to hear, and he gave me a heart to understand, that I had publicly professed his name and that I was not baptized. I was soon under a great trial of mind being a member of the Congregationalist church, to leave them appeared to me I could not, for they seemed near and dear to me. It was a meeting that I had attended from my childhood. I then thought if I could be baptized and not join the Baptist church, as I then expected to return to my native place in a short time, in that way my mind would be relieved. So I asked Elder I. Macomber the question. But he told me that they would not baptize unless I should join them. I then did not know what to do for I knew by my feelings that I would have to go forward or else be beaten with many stripes. I then began to think about close communion, and could not see the propriety of it. So I learned to search the bible, and while I was reading the propriety of what was called close communion, was made as plain and clear to me as the sky when without a cloud. I was satisfied in my mind but could not express it. The next trial was that I must go to the conference and relate my experience and it seemed to me then that I had none. But I however went and related some things which I hoped the Lord had done for me, and was received as a candidate for baptism, and they would have had me to go forward in the ordinance on the next day, but I refused for I did not yet feel satisfied that it was my duty to join them. I was in such an unbelieving state of mind that I was tempted to disbelieve all that was in the bible, excepting what the Savior has himself said. So I applied myself to reading the word, and the more I read the more I felt constrained to take up my cross. The time arrived for the children of God to meet again, as I delighted in such meetings, I also went and while there I was asked again about being baptized. I answered them again in the negative, for I was greatly tried in regard to the state and standing I was in. I began to think it was all a delusion and that I was possessed of a wrong spirit. And one day I said to Elder I. Macomber that I would try the spirit. He replied, You will get a whipping, and it was not long before I believed what he said, for my trial of mind was more than I could bear. While meditating on my deplorable condition these words came with power to my mind. "Let the dead bury the dead, but follow me." Also these, Render unto Caesar the things which are Caesar's and unto God the things that are God's. In a short time I was made willing to follow my Lord and Master into his liquid grave, and when I came up out of the water, I rejoiced in spirit, for my burden was all gone and it appeared to me that I could go on my way rejoicing. And while I was passing from the water these words came to my mind.

"I am happy now my Savior's come.
To guide me on my journey home."

Have patience, brethren, for in patience possess ye your souls. And also, take courage, for if God be for us, who can be against us. May we all know the majesty of the kingdom of God.

Your unworthy sister.

S. MACOMBER.

For the Signs of the Times

Fortville, Ia. Feb. 1, 1852.

BROTHER BEEBE:— I rejoice to hear from the dear people of God which are scattered abroad throughout the world, through the "Signs of the Times." which I have had the privilege of reading. They all appear to have been taught of the Lord to know that they must be born again, not of blood nor of the will of the flesh, nor of the will of man, but of God. The scriptures teach us that all the children of God, shall be taught of the Lord, and great shall be peace of his children. But I am sometimes brought to a stand, when I consider the tribulations of the Lord's people. But he has told them that in the world they shall have tribulation, but in him they shall have peace. The apostle Paul was enabled to rejoice even in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us. And Christ is in us the hope of glory, and we have the earnest of our inheritance. When I read the communications of the brethren and sisters I can witness some of their experience in their translation from nature's darkness unto the marvellous light of the kingdom of Jesus Christ, and this affords me some joy to find that I am not alone in my peculiar exercises, trials and afflictions. I acknowledge myself a poor unworthy creature, and frequently feel that I cannot fellowship myself, and I cannot wonder if others cannot fellowship me.

Brother Beebe, I wish you to continue my paper and I will try to send you the pay for the same. In looking over the scriptures I find but one name which is applicable to the church. John was a Baptist and Christ was baptized by John in the river Jordan and is therefore undoubtedly a baptist. Moses and all the prophets bore testimony of that kingdom which Daniel said should be diverse from all other kingdoms. Christ laid down the example for all his followers. But this name, in one sense, has become popular, especially when Missionary, Separate, Predestinarian, Regular, and such like qualifications are added. Isaiah has said. In that day seven women shall take hold of one man, saying. We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach. This I think applies to the present day.

We are forbidden to judge unrighteous judgement, but by their fruits ye shall know them. The scriptures teach us that the fruits of the flesh, are envy, strife, emulations, hatred and hating of one another. But the fruit of the Spirit is love, peace, joy, long suffering, gentleness, goodness, faith, &c. Forgiving one another. Many of the leading preachers of our age are trying which can look fartherest into eternity, and which can preach the most mystery. Now the Savior said to Peter. When thou art converted comfort the brethren. And again, Simon, son of Jonas, lovest thou me, more than these? Yea, Lord, thou knowest that I love thee. Feed my sheep. The apostle exhorts us to bear one another's burdens and so fulfil the law of Christ, and he admonishes us not to bite and

devour one another lest we be consumed one of another. Now for my part, if I know my own heart, I desire peace, but I must acknowledge that in me, that is, in my flesh dwelleth no good thing. The good that I would, I do not, and the things which I hate, and that I would not, them I do; for to will is present with me, but how to perform that which is good, I find not. And Paul says, With my mind I serve the law of Christ, but with my flesh the law of sin. If I am saved at all, it will be all of grace and not by any works of righteousness that I have ever done; by his own mercy he must save poor sinful me.

Now, brother Beebe, if I may so call you, I submit this short scribble to you, to dispose of it as you think best.

In closing, I wish to let you know a few particulars of my own faith. I believe God created man good and upright, and gave him a law which he transgressed, and by transgression became subject to its curse. But God who viewed the end from the beginning, foresaw every circumstance and chose a people for his own name's sake and ordained that they should be made holy, and sent his Son into the world to redeem them from the curse of the law, and he is now making this known by purifying them to himself as a peculiar people, zealous of good works, which he had before ordained that they should walk in them. And he will do all his pleasure in bringing them to himself.

Your brother in tribulation.

CHARLES HOOD.

For the Signs of the Times.

Troy, Pa. Aug 30. 1852.

BROTHER BEEBE:—As I have to write you on business I will give you some of my views of the doctrine of our Lord Jesus Christ, and of the way of salvation through him. I differ with all the religious world who regard money as the indispensable thing, and who can say, Money we want, and money we must have, to educate our young men, and qualify them as priests, to teach us and our children the ways of the Lord, and how to obey his commandments so as to prepare us for heaven. But I have not so learned Christ. Known unto God are all his works from the beginning, and redemption, and salvation are the works of God. "The Redemption of the soul is precious, and it ceaseth forever." Peter testifies that the saints of God were not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ as of a Lamb without blemish and without spot. The chastisement of our peace was upon him, and with his stripes we are healed. He was delivered up for our offences, and raised again for our justification. He has entered into heaven itself to appear in the presence of God for us, being exalted a Prince and a Savior, to give repentance unto Israel, and remission of sins. This great work of redemption was wrought, when Christ cried, "It is finished! when he bowed his head and gave up the Ghost, and when he arose from the dead, a mighty conqueror over death, hell, and the grave. Christ has himself assured us that "All that the Father giveth him shall come unto him." He has said, "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. God hath saved them and called them with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus, before the world began. And we are informed that they are born, not of

blood, nor of the will of the flesh, nor of the will of man, but of God. This is eternal life, and this life was in his Son, and God gave it to the heirs of God and joint heirs with Jesus Christ, and therefore it is written, Except ye eat my flesh, and drink my blood ye have no life in you. He has manifested himself to them as he doth not unto the world, by giving them the Holy Ghost which was "another Comforter." and one that should abide with them always, and teach them all things and bring all things to their remembrance whatsoever he had told them. He has also promised to give them a mouth and wisdom which all their adversaries shall not be able to resist nor gainsay. Why, need we fear so long as we have the King of Zion, the Lord of Hosts, to rule in, and to reign over us.—He who is the Root and Offspring of David, the bright and Morning Star. He has the keys of death and hell. He shutteth and no man openeth and he openeth and no man shutteth. He that liveth and was dead, and behold he liveth forevermore. And he whose vesture is dipped in blood, and whose name is called THE WORD OF GOD, rules all nations with a rod of iron. He hath trodden the fierceness of the wrath of the Almighty God.

Now the God of peace, that brought again from the dead, the Lord Jesus Christ that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will.—Let us remember where our great strength lieth, and that the weapons of our warfare are not carnal, but spiritual and mighty through God, to the pulling down the strong holds.

The "Signs," are a welcome messenger to me and I think I have great reason to rejoice that we have such a medium as the "Signs," and such a soldier of the Cross as its editor, who contends earnestly for the faith which was once delivered to the saints, and one who has chosen rather to suffer with the people of God, than to enjoy the pleasures of the world for a season.

If you think this scribble worthy of a place in your valuable paper, you are at liberty to publish it.

Yours in hope of eternal life.

M. POTTER.

For the Signs of the Times.

Philadelphia, Sept. 27, 1852.

DEAR BROTHER BEEBE:—You will perhaps be somewhat surprised, when I tell you that such an endearing appellation is used towards you, by one who is a member of a New School Church, such is the fact however but marvel not, for God works in a mysterious way. His ways are truly wonderful, and past finding out, of the truth of this he has made myself and wife living evidences, having opened our eyes, as we hope, to the truths as they have been delivered unto us. Having through his abounding grace enlightened our understanding whereby we are enabled to discern the things which are spiritual, and he has made us to see the corruptions and errors that abound in the popular churches. So, I have a hope that by the grace of God, through Jesus Christ, I am your brother. It is about six months since we were enabled to hope in Christ as our Savior, at which time we united ourselves with a church in this city. Since that time we have endeavored to make the holy scriptures our study in order that we might know the truth. We were soon led to see that the preaching and practice of the church were not in accordance with our views of divine truth, and we determined to search farther but we can find no authority for their

system of "converting and evangelizing," and as they can give no reason in accordance with the scriptures for their doings, we have made up our minds to leave them, with their man's wisdom, and inventions, and we hope, God willing, that our membership with that church, will this night cease, and that it will be, in a short time transferred to that little company of Zion's true worshippers that one of your correspondents so truly likens to Lot in the midst of Sodom, the Salem church of this city, where we have lately attended and have been comforted after the trials and crosses which you may be sure we have had to endure in coming out from them. But we are willing to bear it all, and more, for Jesus' sake, praying to God for help. If he is for us, who shall be against us? And although we feel that we are unworthy of a name and a place among his people, still we think they will be willing to take the stray lambs into the fold, if indeed we are such.

For sometime I have been a reader of your paper, and have lately become a subscriber, I need not say how much we admire it, and how much it has comforted and edified us. We can join in all that has been said by your many correspondents in commendation of it, for when hungry, we have been fed by it, and revived and strengthened, and enabled to do battle for the truth as it is in Jesus. They are indeed refreshing to the weary pilgrims.

My object in writing this is to request your views on John xvii. 20. In regard to the preaching of the gospel being a means of communicating faith to the hearer. I understand that the Old School Baptists think it is not. Please dwell on the words, "through their words." I would like to have your views also on Zech. v. when you have leisure.

I remain, I hope, your brother in Christ.

ALEXANDER M. DERR.

Copy of a letter to a pastor.

MY DEAR PASTOR:—Nothing but a conviction of duty and a desire for a knowledge of the scriptures, a desire to know the truth could induce me to trespass upon your time which, on account of your arduous duties must be most valuable to you. But I do so with every confidence, believing you will accept the above as a sufficient apology, well knowing your great desire that those over whom you are appointed should understand the scriptures. Your experience in, and knowledge of divine things, and your ever willingness to impart to seekers such light on them as may be given you. I called on you yesterday morning, but you were not in, and as I can not make it convenient to call again and do not expect to have an opportunity of seeing you alone very soon, I take this method of asking your opinion on several subjects in the bible. And in doing so, I shall speak, as I think every one should to a pastor whom they respect, with great plainness and in all candor and sincerity.

Since I have felt that hope within me which is so dear to every one who believes, I have endeavored to make the bible my study; and to search the scriptures especially the New Testament, and more particularly the epistles. The latter because I have found many passages that I do not understand, if I do, I think they conflict with the teachings and practices of the churches. My mind has been much exercised on the doctrine of salvation by grace. From my understanding of the scriptures, God has reserved to himself a chosen people, all of whom, through his grace he will eventually save.—I have formed this opinion from many pas-

sages (and indeed the scriptures seem full of) among which are the following. In Matthew xx. 22, Our dear Savior, in answer to Zebedee's sons, when they had asked to sit on his right and left hands in his kingdom said, "It shall be given to them for whom it is prepared of my Father." If the kingdom of our Lord is prepared for a people, he must have selected a people, for whom it is so prepared. Also, it will not be left to the choice of that people whether they will accept of the kingdom. But, says our Lord, "It shall be given to them." Then can it be by man's own will or choice, (wholly or partly) that he is saved.

As we find in the second chapter of Ephesians, that we were dead in trespasses and sins, and in the fourth chapter, that man's understanding is darkened and that they are past feeling, and in Romans, viii. We find that "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can it be. So then, they that are in the flesh cannot please God. Again in Col. ii. we find we are dead in sins. And in 1 Cor. ii. 14, "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them for they are spiritually discerned with many others. Now, if man is dead in sin, he must be made alive, and can he do this of himself? Or even help to do it? If man's understanding is darkened can he remove that darkness himself, or admit one ray of light? And if they are past feeling, what does it require to make them feel? I think that nothing but the grace of God can do this, and it must first be given them to make them feel. Again the carnal mind is enmity against God, can that enmity against God in any way be changed to love, by any other power than that of God, or will the sinner have a desire to love God, while he is at enmity with him? If he can, then is it not of man's will that he is saved? And yet Paul says, It is not of him that willeth, but of God who sheweth mercy. And if he can not, why do we then tell him to "come and be saved?" Jesus says, No man can come unto me, except the Father draw him. If then no one can come of himself, it must be by grace alone we are saved. For by grace are ye saved through faith, and that not of yourselves; it is the gift of God. And as to the doctrine of election, if it is wholly by grace we are saved, and we can do nothing of ourselves, is it unreasonable to suppose that we have been elected to be partakers of that grace. Rom. viii. 28—30. "To them who are the called according to his purpose. For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son. Whom he did predestinate them he also called. In the first chapter to the Ephesians, I think our election is clearly set forth; also in 1 Thess. iii. 13. In reading these passages, and many others, it seems to me so clear, that it is impossible to believe any thing else.

Now the question stands as follows, Whether it depends wholly and entirely upon man's free will, or whether partly on God's free grace, and partly on man's free will? Or, in other words, Are all God's people called, regenerated, and saved wholly through grace alone they being a chosen people elected unto that grace before the foundation of the world? A question which I think is most important and I will be forever your debtor if you can satisfy my mind. If you answer No, then I would ask, How do you reconcile such answer with the New Testament? If you answer, Yes, then are the teaching and

practices of the churches consistent with such doctrine?

I have never seen the articles of faith, but presume they accord with them. Do you think it proper and consistent with sound doctrine to exhort, plead with, and request those who are unregenerated to make up their minds to come out to resolve to serve the Lord &c.? If they are the Lord's will he not bring them and make them come out, if the gospel is preached to them, and no other efforts are used? Does God require more? Is it not in a manner doubting his power? Is it apostolic and primitive to do no more? Is not such a course as I have mentioned calculated to lead people astray, and make them think it depends on themselves? to encourage them to depend on their prayers for salvation, and on works instead of grace and faith? Will it not bring many who are not called and who have no convictions? Is it not a great door opened for the world and stooping in a manner to please men? But finally is it not wrong, being contrary to sound doctrine? "Take heed unto thyself and to the doctrine, continue in them: for in so doing thou shalt both save thyself and them that hear thee," so says Paul. Surely then I shall be excused for my anxiety in the matter. This, my dear Sir, is the way I have reasoned on these subjects. These are my thoughts, given to you as they have occurred to me. I am a sincere seeker after the truth.

Strickersville Pa. Oct. 1852.

BROTHER BEEBE:—The above letter, as you perceive, was written by a member to his pastor, I will just say, they were both at the time members of a New School Baptist church, in the city of Philadelphia, and that the letter was written before its author had ever heard an Old School Baptist preacher, and the sentiments received before having read any production from the pen of an Old School writer, but previously to writing he had seen the "Signs," and found them to accord fully with his convictions of the truth. He informed me that at the time of writing he felt respect for his pastor as such and expected from him a satisfactory answer; but I need not say that in this, he was disappointed. Not receiving an answer as he had expected, he sought a personal interview and the pastor, as a *quietus* broached a new idea altogether, and that was, that "Paul had written many things that Peter did not understand!!! And of course it could not be expected that we can understand them!" I you think you will agree with me that he is entitled to a Patent from his brethren, for the discovery.

The names are for the present suppressed from motives of delicacy on the part of the writer. Yours

THOMAS BARTON.

For the Signs of the Times.

Jasper Co. Il. July 18, 1852.

BROTHER BEEBE:—Through the mercy of God, I am permitted to write you a few things in relation to myself. I have been a constant reader of the "Signs of the Times." for five years, and of the Southern Baptist Messenger from the commencement of the present volume, and I have been much edified in reading the experimental communications of the brethren and sisters whom I have never seen in the flesh and whom I can not expect to see in this world. I have been very much edified by your editorial articles, for I must confess that the "Signs" and "Messengers" contain all the preaching that I receive. They are both wel-

come messengers to me, bringing glad tidings of great joy. I have been impressed on my mind to write you some of my travels, but a sense of my inability has hitherto prevented me.

I was suffered to run on in sin and folly for twenty six years of my life, when I trust the Lord stopped me in my wild career; but like all other pharisees I got to be very good and religious at times, and thought if I ever joined the church, I would not be like this and that member of the church, but I would be the right kind of one. But when it pleased the Lord to show me what I was by nature and what I must be by grace, it materially altered the shape of my face, and the desire of my heart much more. Sometime in May, 1839, the Lord showed me what a desperate sinner I was. I had been in the habit of swearing profanely at times, and then I would appeal to Moses for relief. I thought I would quit swearing for it was a bad habit any how, But when I had got rid of that I found much greater sins within me which I could not so easily shake off. Instead of growing better as I had contemplated, I seemed to grow worse all the time. I tried to pray time after time, but instead of my prayers ascending to God, it seemed to me, they fell only to the ground, and instead of getting better by attending some secret places for prayer, all seemed unavailing and I still grew worse, and the more I strove to gain the favor of God, the farther I seemed to be from the attainment of my desire. In this way I was tossed to and fro from May until September, when I gave up all hope and thought as the Methodists preach. I had sinned away my day of grace and that there was no help for me. Like Peter, I found myself sinking very fast, and was constrained to cry out, Lord save, I perish. I gave up all for last, and could see no way in which God could be just in saving such a sinner as I was. As for the justice of God in my condemnation I never called it in question for I had trampled on his mercies so much and so often. But it pleased God, in his own time and way, to reveal his Son in me, by an application of these words, "Fear not little flock for it is your Father's good pleasure to give you the kingdom." It made my soul leap for joy, for then I could see how God could be just in saving such a rebel. I thought everything was engaged in praising God, and I thought it was no wonder for such a being was worthy of all praise. I then thought all my troubles were over, and I should never have any more. But in that I found myself sadly disappointed for in only a few hours doubts began to arise in my mind whether I was one of that little flock and such doubts have harassed me at times ever since. But at other times I have been made to rejoice in Christ as my Savior, my Shepherd, Priest and King. Since the latter part of September 1839. I have had many ups and downs, sometimes in darkness sometimes I have been made to rejoice in the Lord. From September 1839 till May 1840. I wandered about like a sheep that had no Shepherd. I prayed to God. If ever I have prayed in my life, to give me evidence whether I should join the church or not, for I was afraid that I should bring a reproach on the church and that I did not wish to do. I thought if I was only like this one, or that one, I could venture with safety. Sometimes I could hear brethren and sisters talk just as I felt, and it seemed strange to me that these old soldiers of the cross who seemed to travel on such a smooth road should talk of such trials. But since that

time I trust I have witnessed some trials, for I must acknowledge before God and my brethren and sisters, that I have received at the Lord's hand many stripes for my disobedience, and for the neglect of my duty and have to pass many wintry seasons and through many dark and gloomy places. Some years ago I had the opportunity of meeting brethren and sisters in a church capacity and of hearing the gospel preached regularly but since I moved into Illinois I have not heard the gospel preached except what I have received through the "Signs" and "Messenger." They come to me like cool water to a thirsty soul, and my soul has rejoiced in reading the able communications of the dear brethren and sisters who have told my feelings better than I could myself and the editorial matter that has appeared in the "Signs" and "Messenger," since I have been in this country have been refreshing.

I have thought I knew something of the religionists of the world, but I confess I never know much if anything about it, for they seem to worship almost everything but God. They can worship their preachers and their preachers can worship the members, and their money, and when that is said, their god is brought to light. Their preacher charged them a few weeks ago not to read any papers, but these of their own sect's.

A BROTHER.

For the Signs of the Times

DEAR BROTHER BEEBE:—Permit me to address you on the subject of the Warwick Circular or on a certain sentiment supposed to be contained in it, and which on a review of it, I think is pretty clearly expressed. I refer to the sentiment, that the *life of the church*, that life which was hid with Christ in God itself died when Christ died. When I first read the Circular I was highly pleased with it with the exception that I thought it wanted some qualifying terms to pervert brethren from putting the construction above given upon it, and which I find is generally put upon it, but on a review of the letter I think that you intended that construction to be put upon it. I find in my recent visit to the yearly Meeting at London Tract, that there is a good deal of opposition in the minds of brethren to that idea, brethren who I think would go with us in a belief of a life union, or a oneness of life of Christ and his people. I should be very sorry that whilst the soul regenerationists are splitting off from us on one hand these brethren should sever from us on that point. If therefore I could convince you that you are wrong in that sentiment and thus get you to give it up, I should be glad; on the other hand if you are clearly sustained by the scriptures in that view. I should be willing so to see it, and seeing it to embrace it. I hold perhaps as firmly as you do that Christ as the life and head of his people died, and that it was only in consequence of his sustaining such vital union with them that the law could in justice look to him for satisfaction and inflict its penalty on him. But I must say that at present my mind revolts at the idea, that immortality itself died; that eternal life ceased to exist, there is something so incongruous between the ideas of immortality and death, and eternal life and a ceasing to exist in reference to the some identical object. Do you ask, how then did he as our life die? I answer in his taking upon him manhood in which he could die, and on which alone the penalty of the law could be executed. And further that he took that manhood into such a personal or intimate union with himself that

his being put to death in the flesh, it was he the life and head of his people thus died and such is the union of the body and head and such the oneness of his people with him as being actually their life, that in him their life's dying, they died, and in his being quickened and raised up they were quickened and raised up together with him. And I understand the Scriptures as so defining the point and marking the distinction between the flesh and spirit, the manhood and the eternal life as existing in Jesus Christ, the *Son of God*. As in Pet. 3, 18. For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God—"How? by dying in the spirit or eternal life? No by, "Being put to death in the flesh, but quickened by the spirit."—Heb. 2. 14 is to the same effect. Forasmuch 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 &c." I understand the apostle's words here to imply that his taking flesh and blood was, that through death he might &c, hence implying that his taking flesh and blood was necessary to his dying. But if as he existed as the life of his people before his incarnation he could have died, I can conceive of no necessity for his taking flesh and blood in order to die and *through death* to accomplish the object specified. Again see Col. 1, 21 & 22. "And you that were sometimes 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 &c." Now this reconciliation was in the body of his flesh through death, and not in *eternal life*. If he could make reconciliation through death *in the body of his flesh* and make peace by the *blood of the cross* as in verse 20, I can see no necessity for his dying in the *eternal life* any more than in his Godhead, but both must alike stand personally connected with the body of his flesh in order to his making reconciliation by its death. My brother, please to review this subject, and I think you will see that the Circular needs such qualification as I have suggested.

Affectionately yours.

S. TROT.

Fairfax C. H. Va. Oct. 25 1852.

For the Signs of the Times.

Blanchester, Clinton Co. O. Oct. 12, 1852.

BROTHER BEEBE:—This is a trying time for the Baptists in Ohio. The children of Hagar contend most manfully for the inheritance of the heirs of promise. Worldly wisdom is held in high estimation among men. The enemy has again marshalled his forces the banners of craft and deception are again unfurled in the Miami Valley, where Zion for years has met in peace and harmony to sing the praises of her King, and to speak of his power, now discord appears to be the order of the day. Then, the ministers of the gospel of truth, with united voice preached without fear of opposition the sovereignty of God and the depravity of man. All the children of the flesh created in Adam, who was their natural head and representative, in him all sinned and in him received the cause in consequence of their living union with him, and were all by nature children of wrath. Not only the union of the earthly family was preached, but also that of the heavenly or spiritual family, that as long as God had loved, he had an object of love, that the man Christ Jesus was the object of that love, that he was before all time, as completely the Head of the church in spirit, and the church

was as completely his body in spirit as the church is now the bone of his bones, and flesh of his flesh. That in him they were blessed with all spiritual blessings, and in him they were chosen in him they stood justified and complete as they stood condemned and guilty in Adam. In Christ they were sanctified and preserved. Then we could unite with pleasure in singing.

In union with the Lamb,
From condemnation free,
The church from everlasting were,
And shall forever be.

But these days of sunshine are past with us and the chilling winds of contention are howling around us. Some of the old soldiers of our Prince have received their discharge from the field, others have removed to the far west, and some are nearly worn out in the service, among these are Wilson Thompson, and Thomas Childers. This morning I received the mournful intelligence of the departure of brother George Ambrose, he was one of Zion's sons of thunder. He fell asleep some three weeks ago. Brother David Layman, another faithful steward of the Lord's household, died at about the same time, being about 78 years of age. "How are the mighty fallen!" Younger men have since succeeded, and we fear that loving to have the preeminence is the cause of the discord in the Miami Association. Opposition to those ancient points of doctrine which Lee, Gard, Thompson and others proclaimed, and in which the Baptists did then rejoice appears, and they are becoming almost obsolete in this refined age.

I frequently feel like one of old to exclaim, Lord they have digged down thine altars and slain thy prophets, and I only am left and they seek my life to take it away. But the Lord being my helper, I will still preach Jesus to the children of men. He has enabled me in the past year to travel nearly six thousand miles and in my poor stammering way, to preach three hundred and sixty times.

JULIUS C. BEEMAN.

N. B. I wish Salmon Beaman of New York to write to me and give me his Post Office address, as I see in your list of receipts his name, I wish to know more about him, and his family relations and also Elder Joseph Beeman of Pennsylvania. My father had a brother Salmon Beeman forty years ago, in the state of Vermont, of whom I have not had any direct intelligence since. My address is J. C. Beeman, Blanchester, Clinton Co. Ohio.

J. C. B.

For the Signs of the Times.

BROTHER BEEBE:—I have been a constant reader of the "Signs of the Times," for nearly five years, and I have never troubled you with any queries. I now request your views on Ezekiel, x. 8—21. The main points on which I want your views are, the Cherubim, the wheels, the wings, the creatures and their faces &c. By giving them you will oblige one who is seeking after the truth.

I wish you to notify, Old School Baptist preachers, if any of them should travel to or from the West, on the National Road, at Greenup, some ten miles on the Newtown Road, that I request them to call and spend a day or two with me. It would afford me great happiness, and I will try to make the visit agreeable to them. I am in a fine country. Inquire for old brother Wm. Britton' or the undesigned.

I remain yours.

THOMAS C. MELTON.

For the Signs of the Times.

Altay, Steuben Co. N. Y. Oct. 31, 1852.

BROTHER BEEBE:—Through the mercies of a kind providence I am still an inhabitant of this earth, and I truly feel thankful and would wish to be grateful to our Bountiful Benefactor for his kind manifestations of grace which he has from time to time bestowed upon this unworthy worm of the dust.

Although my church privilege is not as I could wish to have it, yet when I think of dear brethren and Sisters, many who are destitute of preaching and also of the society of such as they esteem the choice ones of the earth, I feel that I ought to be thankful for the privilege that I now enjoy. I write at this time to inform you and all who correspond with me, that my Post Office address will hereafter be at Altay, Steuben Co. N. Y.

You will therefore please to direct the Signs to Altay Steuben Co. N. Y.
Your unworthy Sister in Christ.

MARY M. MATHER.

CIRCULAR LETTERS.

The Elders and Messengers, in Address to the several Churches composing the Licking Association of Particular Baptists, wish grace, mercy and peace multiplied.

BELoved IN THE LORD;—The great I AM THAT I AM, in the dispensations of his grace and unerring Providence, has brought us to witness another pleasing interview with each other, having unity fully manifested in our associated relation. Under the influence of such happy consequences the heart responding makes the inquiry,

From whence doth this union arise?
That hatred is conquered by love!
It fastens our souls in such ties
That nature and time can't remove.

Who, but those that have been created in righteousness and true holiness, completed in the image of Jesus, translated into his kingdom, know the sweets of those personal interviews, so often granted the followers of the blessed Redeemer: united in the same cause, fighting under the same banner of the same King equally interested in the conquest would not grasp the hand of his brother and companion in tribulation and in the God of their salvation? The solidity and permanence of our religious enjoyments arise from the truth of what God is himself, and the relation we bear to him; he is of one mind and none can turn him; the same yesterday, today and forever. The unchangeableness of his character is assigned as the reason why his people are not consumed—"I am the Lord and change not, therefore ye sons of Jacob are not consumed."—Mal. 3. 6. Again it is of his mercies that we are not consumed: because his compassion faileth not. These compared with the language of the Apostle, "Having made known unto us the mystery of his will according to his good pleasure which he has purposed in himself."—Eph. 1, 9. Again; "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."—2Tim. 1: 9; clearly and conclusively sustain the fact that our God is one Lord, working all in all, while the Holy spirit, who is the same God, bearing testimony and confirming it in the heirs of salvation interested in the covenant of grace according to the appointment of God, as purposed in himself; making known to them its rich treasures through Jesus Christ, in whom dwelleth all the fullness of the Godhead bodily, which treasures are deposited in the same divine store house for them who are divinely appointed to obtain salvation thereby: being therein secured as the chosen and preserved in Christ his body and fullness having been sanctified by God the Father. This view of the subject is further sustained by David when personating God as speaking concerning Jesus Christ our Lord—"I have made a covenant with my chosen. I have sworn unto my servant David; thy seed will I establish forever and build thy thorne to all gen-

erations." Psalm 89: 3 2. "A seed shall serve him, its hall be accounted to the Lord for a generation."—Psalm 22: 30. Again; "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and pity he redeemed them; he bore them and carried them all the days of hold." Isa. 63: 6. Thus we see the chosen of God his saints or children, were expressly spoken of as the seed of Christ in view of his whole church, or body, being his fullness and concerning which it is said he shall see his seed, he shall see the travail of his soul and shall be satisfied.—Isa. 53: 10, 21. And this is not all, for they were denominated the seed, substance and members of Christ, before they were fashioned, formed, or regenerated, (i. e. spiritually generated.) David when personating Christ, said; "My substance was not hid from thee when I was made in secret and curiously wrought in the lowest parts of the earth; thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalm, cxxxix: 15, 16. This corresponds with the doctrine taught by Isa. vi. 12, 13: "There be a great forsaken in the midst of the land: but yet in it shall be a tenth, and it shall return, and shall be eaten as a teil tree, as an oak, whose substance is in them, when they cast their leaves as the holly, and shall be the substance thereof." It is heremantifest that the substance of Christ was in view while he was made in secret and curiously wrought in the lowest parts of the earth, (his earth, the earth in which the will of the Father will be done as it is done in Heaven.) in a dark figure in his body the Church, and although his substance was unperfected, not collected together; yet in the Lamb's Book of Life developed in the accomplishment of Gods eternal purpose, all his members were written, while as yet there was none of them developed in personal existence only existing as a unit or seed in him, and in the process of time, as God has purposed in himself, and has appointed that they shall be fashioned like Christ their head, and consummated in his glory; being the seed and substance of Christ, wherefore it is said that "Christ is head over all things, to the church which is his body, the fullness of him that filleth all in all."—Eph. 2-22, 23. Th y, his fullness, and he filleth them, yea, filleth all in all. This goes to prove the eternal, vital and indissoluble union or oneness between Christ and his church; the supra bounding and everlasting love of God (which is the bond thereof) that exists on his part with and towards them, (the chosen in Christ) to be the securing and preserving cause that makes the gift and choice of God to and in Christ, effectual to their salvation. And the which will be carried on and completed by the spirit of the God of Israel through Christ Jesus, is clearly sustained by the Apostles, when speaking of God's "making known the mystery of his will according to his good pleasure which he has purposed in himself," thus it is very evident that the gathering of the members of Christ's body, or church, together by the distinguishing grace of God in regeneration, (i. e. spiritually generated) or being born again, was not bringing them into union with him; but unfolding and bringing to view its previous, actual and everlasting existence and making known his divine will and purpose which he purposed, not in human agency or effort, but in himself, and he will in the dispensations of the fullness of times, remove every let or hinderance, and gather in one all things, not things out of Christ to be brought and inducted into him, but things in him to be gathered together in one; i. e. one body or church, whether they be things in heaven, or in earth; ("Chosen in him before the foundation of the world thus in him when chosen, yea, before they were regenerated; preserved in him, gathered together in him, created in him unto good works, and because they are sons, or children they are heirs of the eternal inheritance which is in reserve for them, and fadeth not away; wherefore the Apostle saith; "If children then heirs, heirs of God, and joint heirs with Christ." Again, "Because they are sons (not to make them sons) God hath sent forth the spirit of his son into their hearts crying

(Abba Father. Wherefore no more a servant in likeness thereof,) but a son and heir through Christ manifestatively lords of the inheritance. Heirs of God jointly with Christ, being one with him, and one in him for it is thus written "both he that sanctifieth, and they who are sanctified are all one for which cause he is not ashamed to call them brethren." Again; "For as much then, as the children are partakers of flesh and blood he also himself likewise took part of the same." etc. A heart consoling and soul-cheering thing it is, that Christ, is not ashamed to call such unworthy beings as we are, his brethren; and wherefore? Because he and his body, church, or people, are ALL OF ONE; blessed and glorious oneness indeed and in truth. And when did it first exist? When we were regenerated? No. For if so, previous to that time, he would have been ashamed of his people, and never would have espoused their cause: consequently they would have been lost forever. The whole chain of divine information teaches us, that this oneness has been, now is, and eternally will be, with Christ and his; for there can as well be a head without a body, as Christ without a church. Here we learn the reason of his coming to sanctify it in order to present it to himself, holy and without blemish, and the children being partakers of flesh and blood before he took part of the same, not only shows their prior existence therunto but shows the reason why he likewise did so, that through death he might destroy him that had the power of death, that is the Devil, and deliver them the children, his people, his elect, his sheep, from the bondage of death.

How plain it is, that the whole chain of divine truth runs in the channel; and presents so beautiful a connection that we seriously doubt their being any deliverance or salvation in the absence of their having been eternally in Christ as a unit; dwelling together in unity and he, God, in Christ, their dwelling place in all generations; yea, the whole attention of the brotherhood, summoned to this point, to behold how good it is. All its sweetness arises from their relation to the subject; thus "Christ is both the root and the offspring of David." Thou bearest not the root but the root tree." Again; "Ye are the body of Christ, and members in particular members of his body, of his flesh and of his bones," "a bone of him shall not be broken." And this carried out thus: "All thy children shall be taught of the Lord," of all that the Father has given me, I should loose nothing, but should raise it up again at the last day."

It is also said that the RANSOMED OF THE LORD SHALL RETURN and come to Zion with songs and everlasting joys upon their heads; &c. The foregoing fairly and clearly develops the manifold wisdom of God, "according to his eternal purpose, which he hath purposed in Christ Jesus our Lord," thus compared with the following. "God commended his love towards us, in that while we were yet sinners, dead in trespasses and sins carnally minded, not capable of discerning the things of the spirit; Christ died for us, and even when we were dead in sins, God hath quickened us together with him, (Christ,) and raised us up together and made us sit together in heavenly places in Christ," which are the consequences growing out of the great love where-with he loved us, and who will not suffer his compassion nor faithfulness to fail. It clearly brings to view the fact that as it relates to the preservation of the children, or elect from eternal death, God has purposed in himself their regeneration in order to the love, faith and practice of the Gospel as a rule of life, to be the order of his house. And as it respects the gospel itself he will not suffer its true features to be altered from that in which it has ever stood in Christ our glorious advocate and redeemer to accommodate it to the views of carnal men, and it is wickedness to attempt such a thing by dressing concealing or handling the word of God deceitfully. There is as much difference between the law and the gospel as there is between life and death. The former is conditional on the part of the creature; for by it is the knowledge of sin, which reigned unto death. And the latter is an exhibition of

life from the dead, the power of God unto salvation, to the believer; brought from death to life, turned from Satan unto God; delivered from the power of darkness, translated into the kingdom of God's dear Son, brought from darkness unto light; the conditions of which are retained in God, permanently standing in his divine, eternal and immutable will, purposed in himself, according to his good pleasure; and he will not be frustrated; for God's chosen are his elect, according to his foreknowledge. Having from the beginning chosen them (the sheep) to salvation through sanctification of the spirit, unto obedience and the sprinkling of blood of the Christ, who hath abolished death and brought life and immortality to light through the gospel. Hence it is entirely his act, and of his own will, that their embodiment manifestatively takes place, baptized into one body, by one spirit, and made to drink into one spirit.—As such, it is said, except a man be born again, he can not see the kingdom of God.—Born of water and of the spirit, to enter thereinto. It is also said, "we are his workmanship created in Christ Jesus unto good works," &c. And now what are we to understand from the language used by Christ, compared with what Paul said in this place?

1st. We are to understand that as natural men we are born children of the flesh; and can neither see nor enter thereinto, and why? because God is a spirit and his kingdom spiritual, consequently the subjects must be spiritual to obey the laws thereof. It being set forth, one body and one spirit; even as its inhabitants are called in one hope of their calling, as a sufficient inducement to obedience. If they had had no seminal existence, as the seed of the second Adam, (Christ) there could have been no spiritual generation; if not spiritually generated, there could be no spiritual quickening; and if not spiritually quickened, they would not have been born a spiritual birth: all of which exists as a consequence of the vital union, or relationship of Christ as head of his body, and they being a unit in him, as a seed. Hence their being spiritually generated, proceeds from their being that seed. As perfectly passive in their being generated, quickened and born spiritually, as when naturally. The question may arise, how can these things be? We answer it is all the Lord's work. He generates, he quickens, and brings both to the natural and spiritual birth, so when they are born of the spirit they are born in a spiritual kingdom, possessed with spiritual life, with eyes, ears and a heart, to see, hear and understand spiritually, and now in a condition to do spiritually all that is required, through Christ, who strengtheneth them. For as a natural father can make his children understand and do his will, so our heavenly Father communicates to his children by his spirit, and makes them understand and do his will.—

2d. That this body is not one member, but many, and so being many, are one body in Christ, and every one, members one of another: 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, while its number is so completely definite that it can neither be increased nor diminished, which fact is fairly sustained by Peter. The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. This compared with the saying of Paul, "Therefore it is of faith that it might be by Grace, to the end that the promise might be sure to all the seed." Rom. 4. 16; and 3d. That the reason why we as members of this same body with you, brethren, beloved of the Lord are bound and under obligation to render or give thanks unto God, for you, is because he hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth; whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ.

In conclusion, how cheering the prospect opened to the view of faith, by the key of knowledge, exhibited in divine Revelation.—The Lord appearing in his Kingdom and Glory—the Glory of his wisdom, power, and love, to gather his elect from one end of Heaven to the other, for which reason he WILL SAY TO THE NORTH, GIVE UP; AND TO THE SOUTH KEEK NOT BACK, BRING MY SONS

FROM FAR, 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." Isa. xlii. 6. 7. The glorious Mediator seated on the right hand of power, on the throne of his Father's Glory and in the midst of the four and twenty elders; Yea, our yesterday and to day Mediator said, Behold I make all things new, he will fulfil all his promises he will work and who shall let it? Then let the Deist under another name, deny his Godhead or proper Divinity, and the infidel deny his power or hate his truth; mock at his revelation and experimental religion; Let the kings of the earth set themselves, and the rulers thereof take council together against the Lord and against his Anointed; Let hell from beneath be moved at his coming, let her martial all her numerous legions; let them act in their sable attire of impotent rage, or otherwise, let them unite their forces, and make war with the Lamb, and he will overcome them. For he is Lord of our Lords, and KING of our KINGS, and they that are with him are called, and chosen and faithful. With such prospects as these to confirm our hope in our Deliverer, and sust: in us, beloved brethren and sisters, with what unyielding and uncompromising perseverance should we adhere to the doctrine which is according to godliness with what earnestness should we contend for the faith which was once delivered to the saints. With what interposing zeal, according to the principles laid down in the Oracles of God, should we engage for the spread of gospel truth; and with what sacred joy should we contemplate the victories of the Cross, Would we abound in hope, in power of the Holy Ghost? let us abound in every good word and work. And, now may the God of peace that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting Covenant, make you and us perfect in every good work; working in you and us that which is well pleasing, through Jesus Christ, to whom be glory forever and ever. AMEN.

JAMES DUDLEY, Moderator.
JAMES S. PEAK, Clerk

EDITORIAL.

MIDDLETOWN, NOVEMBER 1, 1852.

REPLY TO BROTHER TROTT.—With many thanks to our dear brother for his christian faithfulness in calling our attention to some expressions in the late circular of the Warwick association, as also in some articles written by us in attempting to defend the doctrine of that letter, we at, his brotherly suggestion, have carefully reviewed the letter, and we do assure him and those brethren who have also manifested doubts in regard to the idea of the life of the church being laid down in answer to the demands of the law of God which stood against the people of God, that we had no idea in writing or defending that letter, that we were stating any new doctrine, or what would be so regarded by any of our old school baptist brethren. The idea objected to, was not the leading sentiment of the Circular, it was only incidentally used in setting forth some of our reasons for contending for the real existence of the divine Mediator in personal union with the Godhead, and in vital union in relationship to the Elect of God, as their spiritual Head and Life, before the world began, or from everlasting, in opposition to a sentiment recently advanced in this vicinity, denying that he existed at all in a mediatorial character, only in purpose, until he was born of the virgin Mary. By referring to that letter, we think our brethren will be satisfied that the existence of Christ as the Mediator, Head, Life and representative of his church, from everlasting

was the grand theme, and prominent point attempted to be established. We have never for one moment considered that letter free from defection, nor have we ever felt opposed to its defects being pointed out in a kind and brotherly manner, by any brother who may be able to do so. In attempting to establish the doctrine aforesaid, we among other arguments expressed what we had perhaps a thousand times before expressed in regard to Christ's dying as the Mediatorial Life of his own body and members, we were unprepared to believe that the Godhead suffered, or that the life laid down was a mere human life, or that the sacrifice made was only a human sacrifice. As on the one hand we have never known an old school baptist to contend that the Godhead of Christ was offered, or that it died, and on the other hand, all must admit that the law which Christ came to fulfil demanded more than merely a human sacrifice.

We now frankly confess our utter incompetency to define to our own satisfaction precisely how Christ was put to death in the flesh. We have a rational idea of how his flesh was put to death upon the Cross, but to us the declaration of the scripture that He was put to death in the flesh, means more than that his flesh, or that body which was born of the flesh, died. We have not contended that Immortality, as such, has died, nor that eternal life was subject to death. Here are points infinitely beyond our depth. As the soul in man is generally regarded as the undying part of man, which retains its vitality when the dust returns to dust, surviving the wreck of matter, the dissolution of the body, and shall continue ever to exist; so have we ever regarded Christ in his Mediatorial union with the church, as the soul or immortality of his mystical body, the church, or that, in the figurative use of the terms, Christ is to the mystical body what the soul of man is to the human body. When God made Adam of the dust, that form remained inanimate and lifeless until God breathed into him the breath of life and man became a living soul. And so we have regarded the church as being destitute of spiritual life in herself until by the breath or inspiration of the Almighty, Christ is communicated, and then that mystical body is animated. That Christ died, none perhaps will dispute, but in what sense he died, or rather, the nature and full extent of that death is the present inquiry. Isaiah informs us of his soul being made an offering for sin, and speaks of his soul being poured out unto death. Was that soul which was poured out unto death immortal? There certainly must be a sense in which it was and is immortal; and it is equally certain that there is a sense in which it could be, and was poureth out unto death.

Some of our expressions in the circular may have been to unqualified and probably were, for as we have before said our remarks in regard to the life of the church dying, were incidentally made, our mind was more immediately occupied on the more prominent theme of our letter but in meeting the objections of brother S. Williams we qualified our remarks by saying that the life of the church was laid down in the sense in which Paul had judged that if one died for all then were all dead. We have not undertaken to define the sense in which Paul's language should be taken, but we have felt perfectly safe in concluding that his judgement, constrained by his love of Christ, was perfectly correct, and that the members, of Christ

embracing all for whom he died, were dead when he died for them. And that sense as it appears to us, must have been such as to meet the demands of the law which required that all who had sinned should die. And hence the same apostle says that the saints are dead to the law by the body of Christ, that they should be married to him that was raised from the dead. And also, that they are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, we should walk in newness of life. All the saints while on earth, can say as Paul said, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

Brother Trott, suggests that if the eternal life of the church of Christ, as far as he is the head of the Life, could have died, then where was the necessity of his incarnation? We have taken no such position. We do not understand that Christ as the spiritual Head of the church, existed under the law which his children had, in their Adamic nature, transgressed, until he was made of a woman and so made under the law, to redeem them that were under the law, &c. Neither had the church, in that life, which was hidden with Christ in God, sinned but in the relation which his children stood in to Adam, they had become involved by transgression of the law under which Adam, and they in him, were created, therefore in order to redeem them it was indispensable that the Word in whom was that life which is the light of men, should be made flesh, &c. see John i, 1, 3, & 14.—And in this flesh he was put to death. His being nearest of kin to his church by virtue of which relationship he had the right of redemption, depended as we understand the subject on his being their spiritual Life but the ground on which he represented them in his obedience to, and suffering under the penal demands of that law, was on the ground of their being the bone of his-bones and flesh of his flesh. We see Jesus who was made a little lower than the angels for the sufferings of death &c. Heb. ii. 9. But, How, or where do we see him lower than the angels? Not in his mediatorial Headship of the church as existing with the Father before all time, for there we see him Holy, harmless, separate from sinners and higher than the heavens.—Not a little lower, but a great deal higher than the angels, angels and principalities are subject to him. But in this same chapter which brother Trott has made liberal quotations from, he is made a little lower, by taking on him, not the nature of angel but the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people.

Now it strikes us, that it was in this sense that Christ met the demands of the law which required the life of his people who had sinned. He took on him the seed of Abraham, and "If ye be Christ's then are ye Abrahams seed, and heirs according to promise." In this assumption of the seed us Abraham Christ identified all the heirs of promise as his members, so that in dying for them they, the seed of Abraham, were all dead.—This the apostle in his remarks upon the words of the prophetic promise made to Abraham, speaks of Christ, as completely identifying all that seed, "HE SAITH NOT UNTO

SEEDS AS OF MANY BUT UNTO THY (Abraham's) SEED, WHICH IS CHRIST. So we understand Christ in the atonement as perfectly represented his people, as Adam identified all the human family in his transgression and this view is abundantly confirmed in the parallel drawn by him, Rom. v. 12—21, and 1 Cor. xv. 22. It is worthy of observation that the church is not only spoken of in the sacred volume, as the seed of Christ. A seed shall serve him and it shall be counted for a generation." He shall see his seed, the seed of which he is the everlasting Father, &c. but Christ is also (and as we understand in regard to his incarnation) called the seed of the woman—the seed of Abraham the son of David, the son of man. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." &c. In this his humiliation he was made a little lower than the angels of the suffering of death that he by the grace of God might taste death for every man, and he so tasted death for every man, that he thus represented as to answer every jot and tittle of that law which says, the soul that sinneth it shall die; therefore in summing up, we will again repeat the inspired words of the holy apostle of the Lamb of God and say, "For the love of Christ constraineth us, because we thus judge, if one died for all, then were all dead."

We are glad brother Trott has written us on the subject, for several reasons, but principally from the hope that a friendly and dispassionate review of the whole matter may be edifying to our readers generally, as we think it is to us individually and if what we have said is not satisfactory to brother Trott or to any other brethren, should any of them write to us in the same brotherly manner in which he has written, it will give us pleasure to examine with all candour any farther suggestions that he or they may be pleased to make. But we have no disposition to open our columns for an acrimonious disputation of the matter. If we know our own heart on this subject we have no other desire than the defence of the truth as it is in Jesus Christ our God and Savior. We have no strife for the mastery but in all lowliness would we in meekness so far as we are able, instruct them that oppose themselves if peradventure God may give them repentance to the acknowledgement of the truth,

REMARKS ON JOHN xvii 20.—In reply to brother Dear, of Philadelphia. The intercession of our adorable Redeemer was not alone for the apostles and primitive saints, but for all that his Father had given him. His prayer for them in this chapter was not that they should be taken out of the world but that they might be preserved from the evil of the world. In the preceding part of the chapter we understand him to be addressing his Father in behalf of the apostles and those disciples which were at that time about to experience most dreadful trial, not only were they to witness the delivering up into the hands of wicked men, their divine Lord, to be insulted, mocked, blasphemed, cruelly scourged, and crucified but they were themselves to be scattered and bitterly persecuted. As he knew the feelings of their infirmities, having been tempted in all points as they are, he was well qualified in that, as in all other respects, to be a merciful and faithful High Priest for them, in things pertaining to God. The great and ultimate desire of our Immanuel was that all his people, including those who had believed and those who had not believed, might all be one even as he and his Father are one. He in them, and the Father

in him, that his people might all be made perfect in one, and that the world might know that the Father had sent him, and that the Father had loved his people as he had loved him. Having as we have seen, particularly prayed for his disciples unto whom he had given God's word, he says in our text, "Neither pray I for these alone but for them also which shall believe on me, through their words."

In our understanding of the text the following points are unquestionably established.

1. That the men whom the Father had given him out of the world, mentioned in the sixth verse of this chapter, were perfectly known to him and those of them who had not yet been made manifest by regeneration were equally with those who had then believed interested in his intercession and Mediatorial work. He had not to wait the developments of time, for now, when his soul was to be poured out unto death, he saw his seed, prolonged his days, and the pleasure of the Lord prospered in his hand.

2. His certain knowledge that they should all of them ultimately believe on him. Not for them who may, can, or will, but "which shall believe on me." In perfect harmony with this sentiment, the inspired apostle says, But we are bound to give thanks unto God always for you, brethren beloved of God, because God hath from the beginning chosen you unto salvation, through sanctification of the spirit and belief of the truth."

3. The things which he prays for in their behalf are fully expressed in the following adjuncts of the same sentence. "That they 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 know that thou hast sent me." Here we observe that while Christ establishes the unity of the Godhead and of its fullness in unity with Him in his Mediatorial oneness with his mystical body, the church asserting as he has often done, that he and the Father are one, he also uses the plural pronoun us, "that they may be one in us," showing conclusively that he was not only the Word which was with God, but also the Word which was God, and equally clear, that he was not only the Word which was God, but also the Word which was with God. That their oneness was and should be in that life which was hid with Christ in God.

To be continued.

MISCELLANY.

A child Shot by his Father.—The Wilkesbarre (Pa.) Advocate relates a most melancholy circumstance, which recently took place in Covington township, Luzerne county. A Mr John Williams seeing his own son, Isaac, a boy about 12 years of age in the woods gathering chestnuts, and supposing him to be a deer, fired his rifle and shot the little fellow through the back! On approaching each other the boy exclaimed, "Father, why did you shoot me?" and afterwards added, "Father you will bury me on the farm, won't you?" We are rejoiced to learn, that the poor little boy survives, and is recovering.

Taking a collection.—At a country church in England, at the close of an eloquent sermon, and before the contemplated collection had been made, a stranger arose, and putting a guinea in his hat, walked around, and received a liberal addition to his stock. The minister attributed his zeal to the moving power of his eloquence, and his own charitable spirit; but the surprise of the whole con-

gregation was inexpressible, when, instead of going in the vestry, they saw the new convert moving toward the door. The minister and others called upon him to deliver up the change, which he refused, saying: "My brethren, freely have ye given and freely have I received," and instantly mounting his horse which was an exceeding good one, he left the premises.

MARRIED.

In this town, Walkill, on Saturday evening, November 6, by Elder Gilbert Beebe, Mr. CORNELIUS MORSE, of Wyoanda, to Miss SUSAN D. KERBY, daughter of Mr. Noah Kerby of the former town.

OBITUARY.

Robertson Co. Ten. Oct. 16. 1852.

BROTHER BEEBE:—The hand of Death has been among us, and many of our brethren and sisters have fallen asleep during the past year. Among others, I am requested to inform you of the departure of our well beloved brother in the Lord, DEACON WILLIAM WATWOOD, of Montgomery county, Ten.—He departed this life in the middle of June last, at his residence, aged about 64 years. He was a native of North Carolina, but came into this state in his youth, and united with a church in the Red River Association, but in 1825, when modern missionism made its appearance and God's children had to declare non-fellowship with it and its kindred institutions our dear brother was found on the side of truth. He joined Drake's Pont until the constitution of Meadow Grove church which he joined for convenience. Brother Watwood was emphatically an Old School Baptist and having been intimately acquainted with him for several years, I can truly say that he adorned the profession which he had made in his life and conversation. We have often taken sweet counsel together. He was a great lover of the "Signs of the Times," as you know he was for many years a subscriber. As a member of, and deacon in the house of God he was ever watchful for the welfare of the brethren. In the relations of life as husband, father, and neighbor he sustained a high reputation. But he has gone as I believe, to the perfect enjoyment of that rest which remaineth for the people of God: having fulfilled the measure of his sufferings here for he had been in a lingering condition for a long time.

Most deeply do I sympathize with our dear sister Watwood and family in this bereavement and with Meadow Grove church in the loss of so precious a brother. May the dear Lord, in mercy grant grace equal to their day, in this troublesome world and may we finally meet around his throne in the Resurrection of the just, Amen.

Also

You will please to notice the death of (to me) a dearly beloved sister in the Lord, MRS. NERVA OGDEN consort of Smith Ogden Esq., of Logan county, Ky. and grand daughter of the late Deacon Peter Hansbrough whose death was noticed in the "Signs," some years ago.

In the death of sister Ogden we are reminded of the uncertainty of human happiness in this life. I have had the pleasure of an acquaintance of several years, with her, and I do firmly believe she had been under the teaching of the Lord for some considerable time though a sense of her own unworthiness was so great that it was not till lately she joined the church.

In the fall of 1847, I united her in wedlock to Mr. Ogden, and in July last upon a re-creation of her hope in Christ, I baptized her into the fellowship of the Providence church, and it did appear to me that she had drunk deeply of the waters of life. But the Lord, in the wise dispensation of his providence has removed her from among us. Yes, dear sister, thou wast taken away in thy prime scarcely thirty summers had passed e'er thou wert gone, to the silent tomb! But two months hadst thou enjoyed the fellowship of thy Father's children, before thou wast call-

ed away, and thy loved ones are left to mourn. But we sorrow not as they who have no hope. Thou wilt still live in our remembrance as a precious sister in the Lord. Sister Ogden had for some time suffered under a lingering complaint, and I have no doubt that her sufferings were great, but by divine grace she was enabled to bear them with christian fortitude.

Just before her death she appeared to enjoy much of the divine presence and frequently desired to depart and be with Christ which it far better. Thus has passed away our dear young sister leaving an affectionate husband, and one child to mourn their loss.

She meekly fell asleep in Jesus, September 1, 1842.

Bury the dead and weep,
In silence o'er the loss;
Bury the dead, in Christ they sleep,
Who bore on earth his cross.
They from the dead again shall rise,
In his own image to the skies.

I remain your unworthy brother, and companion in tribulation.

JOHN H. GAMMON.

DIED:—On Saturday Nov. 6, near Van Burenville, Mrs. Nancy, relict of Benjamin Dick, dec. aged 68 years.

From the Minutes of the Wetumpka Ala Association.

"On motion, the following brethren were appointed to draft resolutions in reference to the death of our beloved brethren, Elders DANIEL ROWE and LUKE HAYNIE viz. BEN JAMIN LLOYD, S. G. Atkins and Willi Cox.

The brethren appointed to draft resolutions in relations to the death of Elders DANIEL ROWE and LUKE HAYNIE, presented the resolutions, which were received and adopted. viz.

RESOLVED. That we deeply sympathize with the family relatives, and numerous friends of our beloved brother, Eld. Luke Haynie, the former Moderator of this Association) who departed this life on the 25th day of May, in the 54th year of his age. Brother Haynie was an acceptable minister of our order, and a faithful watchman on the walls of Zion, for near twenty years. We trust his labours have been abundantly blessed. We exhort the brethren and churches, to follow him as he followed Christ. May we all be enabled to imitate his generous hospitality, his christian examples, as a parent, a good citizen and eventually enjoy that rest which remaineth for the people of God.

RESOLVED. That a copy of this resolution be forwarded by the brother Clerk to the bereaved family of our deceased brother, hoping this severe affliction may be sanctified their present and eternal good.

RESOLVED. That we deeply sympathize with the family relatives and numerous friends of our dearly beloved Brother, Elder Daniel Rowe, formerly a member of this Association who departed this life on the 9th day of January, in the 53rd year of his age. Brother Rowe was an acceptable Minister of our order and a faithful watchman on the walls of Zion for near fourteen years. We trust his labors have been abundantly blessed.—We exhort the brethren and churches to follow him as he followed Christ. May we all be enabled to imitate his generous hospitality, his christian examples as a parent, a good citizen, and eventually enjoy with him that rest which remaineth for the people of God.

RESOLVED. That a copy of this resolution be forwarded by the Brother Clerk to the bereaved family of our deceased Brother, hoping that this severe affliction may be sanctified to their present and eternal good.

On motion, it was ordered that the brother Clerk forward a copy of these resolutions to the editor of the "Signs of the Times," for publication, with a request that the "Southern Baptist Messenger," and the "Primitive Baptist" copy them, and that they be annexed to these minutes.

BROTHER BEEBE.—In obedience to the wishes of friends and relatives of our esteemed and beloved sister ACHZA STOUT, I send you this obituary notice for publication. Sister Stout, was a member in good standing in the Fairfield church, in Butler county Ohio. It was the pleasure of our Heavenly Father to remove her from her earthly house, to that house which is not made with hands, which is eternal in the heavens, on the 15th day of September last, in the 78th year of her age. She had been a member of the Baptist church fifty two years. She united with the church of Old Hope-well, N. J., from which she brought a letter to the above named church, where she was received on the said letter, and in which she remained until she was called hence by death. She was sorely afflicted for so ne days before her death; but notwithstanding her sufferings of body, her mind was calm and she was quite resigned to the will of God, and after she had suffered all that was allotted her, she was liberated from the bonds of mortality, and with a smile of gladness she expressed a desire to part and be with Christ, which is far better. She has left a large circle of relatives in Ohio and New Jersey. But we may say to them all, Your loss is her gain. Therefore you have no occasion to sorrow as those who have no hope. May the God of Israel bless them all, and if in harmony with his will, may he give us all a good hope through grace, that our last end may be like hers. Yours in tribulation L. SOUTHARD. N. B. You will see that my present address is Crawfordville Ia. I hope soon to write you again. L. S.

them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

APPOINTMENT:—An Old School Meeting for preaching and consultation, will, if God permits, be held with the O. S. Ebenezer baptist church Loud Co. Va. to commence on Friday before the 3d Lord's day in November next at 11 o'clock A. M.

All churches of the Ketaocon Association which are opposed to that association, or certain leading men thereof, taking Eld. Wm. Gilmore by the hand of fellowship, whilst he has given no evidence of repenting for, or of turning from those corrupt practices for which he was formerly disowned by that Association, and to their combining with him in the unhallowed attempt to sink the reputation and standing of certain ministering brethren connected as pastors with churches of that Association, by ridiculing, misconstruing, and misrepresenting sentiments held by them, and by charging them with sentiments they do not hold; also churches which are willing to sustain preachers in the liberty of searching the scriptures for themselves, and preaching what the scriptures teach, providing they preach nothing subversive of the doctrine of Salvation by free and sovereign grace, or of the essential and eternal Godhead of our Lord Jesus Christ; all such churches of the association are invited to send messengers to the Meeting, to unite in consultation as to what course will be best calculated to preserve the fellowship, the peace, and the liberty of the churches standing on the Old School platform of gospel doctrine, gospel order, and gospel liberty. Churches, still uniting in the Corresponding Meeting, are also in like manner invited to send messengers, and Old School Brethren generally are invited to attend.

Those brethren who in the late session of Ketaocon Association took part in getting up and passing certain resolutions designed to represent the sentiments of the devoted brethren, and thereby to non-fellowship them &c. are invited to attend, and they would do well to attend if they feel confident that these objects of their and Elder Gilmore's opposition have departed from the testimony of the scriptures or hold any sentiments subversive of the doctrine of salvation by grace, or of the true Godhead of our Lord Jesus Christ,—not for disputation, but for a plain and candid expose of the views of each party, and by each; that the churches still holding these brethren in fellowship, if wrong in doing so may be convinced of the wrong; and if otherwise, that, if possible, they may be themselves convinced that the high handed measures which they have pursued against these brethren, are unwarranted by scripture. Done by request of the brethren and consent of the Ebenezer Church. S. TROTT. Fairfax C. H. Va. Sep. 16, 1852.

"A SURE CURE FOR THE TETOTAL MANIA, AND A QUIETUS FOR THE MAINE LIQUOR LAW."—A pamphlet bearing this title has just been issued by G. J. Beebe, Editor of the Banner of Liberty. It is a complete refutation of the modern doctrine of Total Abstinence and shows clearly the folly of all attempts to regulate the drinks of community by statute law. It also contains a copy of the Maine Liquor Law, complete, with an exposure of its odious features—an account of energetic but unsuccessful attempts made in England and other countries, as well as the United States, within the last century, to suppress the sale and use of wines and spruous beverages. It clearly sets forth a most overwhelming array of Bible authority for the temperate use of wines and liquors, with a comparison of ancient and modern alcoholic beverages. It seems to be what it purports, "A sure cure for the Tetotal Mania," &c.; and it appears scarcely possible for any intelligent person to attentively peruse its pages and retain an idea favorable to legislative interference with men in their "meats and drinks, or with regard to an holy-day."—26 pages—price 12cts per copy; 10 copies for \$1; 60 copies for \$5. Orders may be addressed to G. J. Beebe, or the editor of this paper, Middletown, Orange county, New York.

Southern Baptist Messenger, Signs of the Times, and Banner of Liberty.

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance, or any two of them for \$1.50 cents in advance, or one of them at \$1. But at these low rates there-mittance must be made when the orders are forwarded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co. N. Y., G. J. Beebe, editor of Banner of Liberty same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Lexington, Oglethorpe County, Georgia.

ABSTRACT OF THE NEW POSTAGE LAW.

This law goes into operation on the 1st day October. Underit.—

Newspapers, periodicals, unsealed circulars, &c., weighing not over three ounces are to pay one cent each, to any part of the United States, or half that rate, when paid quarterly or yearly in advance.

Newspapers, &c., weighing not over one and a half ounces, half the above rates, where circulated within the state of publication.

Newspapers, papers and pamphlets of not more than 16 pages, 8vo., in packages of not less than eight ounces, to one address, to be charged half a cent an ounce, without regard to the number of pieces.

Postage on all transient matter to be prepaid, or charged double.

Books, bound or unbound, of not more than four pounds each, one cent per ounce, under three thousand miles, and two cents over that distance. Fifty per cent. to be added when not prepaid.

Weekly newspapers free in the county of publication.

Bills for newspapers, and receipts for payment of moneys therefor, may be enclosed in subscribers' papers.

Exchanges between newspaper publishers free.

Newspapers, &c., to be so enclosed that the character can be determined without removing the wrapper—to have nothing written or printed on the paper or wrapper beyond the direction, and to contain no enclosure other than the bills or receipts before mentioned.

Letter postage is not touched at all by the new law, but will remain as at present.

According to the provisions of the new postage law, the postage on the Signs of the Times will be reduced to six cents a year to any part of the state of New York, if paid in advance by the subscribers at the Post-offices where they are received; and twelve cents per year if not paid in advance. The payment of one and a half cents, to the Post-Office in advance, will prepay three months postage to any part of this state.

Twelve cents per year, will prepay the postage on the Signs to any part of the United States for twelve months.

This new law takes effect from and after the 30, day of September.

RECEIPTS.

Table with columns for location and amount. Includes entries for New York, Ia, Me, N C, Va, and a Total of 48,0.

LETTERS RECEIVED

- List of names and locations of letter recipients, including Eld L Southard, Jas. S. Battle, Eld J. H. Gammon, etc.

THE SIGNS OF THE TIMES, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE.

To whom all communications must be addressed postpaid. TERMS.—\$1,50 per annum: or if paid in advance \$1; \$5 paid in advance, will secure six copies one year. All moneys remitted to the editor by mail will be at our risk.

LIST OF AGENTS.

The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to us, all money due, on account of subscriptions to this paper, and they are hereby requested to aid in extending our circulation.

- Extensive list of agents across various states including Alabama, Connecticut, California, Delaware, Florida, Georgia, Indiana, Illinois, Iowa, Kentucky, Louisiana, Maine, Massachusetts, Maryland, Mississippi, Missouri, Michigan, New Hampshire, North Carolina, New Jersey, New York, Ohio, Oregon Territory, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, and Wisconsin.

POETRY

HOPING FOR A REVIVAL

My heart un'um'd. and laid aside, (Th) cheerful hours he harp belongs My cruel foes insulting cry'd "Come, sing us one of Zion's songs."

Alas! when sinners blindly bold, At Zion scoff, and Zion's King; When zeal declines and love grows cold Is it a day for me to sing?

Time was, whene're the saints I met, With joy and praise my bosom glow'd Buf now, like Eli, sad I sit, And tremble for the ark of God

While thus to grief my soul gave way, To see the work of God decline, Methought I heard the Savior say, "Dismiss thy fears, the ark is mine.

"Though for a time I hid e my face, Rely upon my love and power Still wrestle at the throne of grace, And wait for a reviving hour.

"Take down thy long neglected harp, I've reed thy tears and heard thy prayer, The winter season has been sharp, But spring shall all its wastes repair."

Lord, I obey, my hopes revive, Come join with me, ye saints, and sing, But foes in vain against us strive, For God will help and healing bring

NOTICES.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm L. Beebe, at the "Southern Baptist Messenger" Office, in Lexington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

TERMS.

Table with columns for quantity and price. SINGLE COPY, .15; EIGHT COPIES, \$1 00; FIFTY COPIES, \$5 00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church.—They are rendered more interesting to us by knowledge of the fact that the author of

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., NOVEMBER 15, 1852.

NO 22.

POETRY.

THE MARTYR'S DEATH SONG.

[SELECTED BY MRS. MARY CADWELL TO BE
SUNG AT HER FUNERAL.]

I have fought the good fight I have finish'd
my race,
And thee, O my Savior, I soon shall embrace;
They may torture this body, my spirit is free,
And the billows of death shall but wait
me to thee.

Let thy strength, Lord, but guide me, thy
smile be but mine,
And my soul on thy faithfulness firmly recline;

The dungeon, the sword, or the stake I
can dare,
And in transport expire, if my Jesus be there.

Did my Lord feel the scourge? did the
thorn pierce his brow?
In the darkness of death on the cross did he bow,

All this didst thou suffer, my Savior, for me?
Then welcome the fetters that link me to thee.

United in sufferings, the promise is clear,
I shall with my Jesus, in glory appear,
Out of great tribulation, in triumph I go,
With my robes wash'd in blood, and made
whiter than snow.

I go to my Savior, I go to my God,
I tread the same path my Redeemer once trod;
Unworthy my Jesus, unworthy am I,
E'en to fall in thy cause; for thy truth
e'en to die.

Lo! on my clear vision, the seats of the
bless'd
Seem calmly to shine and invite me to rest;
Then, unshaken my soul on thy promise
relies,
Though I die, I shall live, though I fall
I shall rise.

Otisville, N. Y. Nov 16. 1852.

ALL ARE FADING.

Fading, fading, all are fading—
No substantial thing is there;
Loved ones leave us—we are passing,
Passing in another sphere.

Beauty, with her custom'd smilings,
And her love inspiring eye,
Fadeth, like the day-god dying
In the twilight summer sky.

Like pilgrims, worn and weary,
Toil we on our tiresome way,
Through this night of life, while gazing
For the dawning of the day.

Like a stately pageant moving,
Slowly o'er the trembling earth,
Pass the ages dim and hoary,
Bending all to scepter'd Death.

And the tread of valient nations,
Thundering on in mighty line,
Leaves a faint and fainter echo
In the crumbling hall of time.

Yes, these bright majestic heavens,
In their mighty march proclaim,
We are passing, we are passing,
Unto nothing, whence we came.

But when, like a baseless vision,
All have faded thus away,
There is built a home eternal
For the weary pilgrim's stay.
On the hill of God it standeth!
Rearing high its golden dome,
And the song comes swelling from it,
"Welcome pilgrim, welcome home."

COMMUNICATIONS.

For the Signs of the Times.

Near Oregon City, O. T. Sept. 16, 1852.

DEAR BROTHER BEEBE:—I have been confined nearly a month on account of receiving a severe wound on one of my legs. I am now able to set up a part of my time and I have concluded to write a few lines for publication in your paper, and have selected for a subject the following words, "Ye 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, 5.

The church of Jesus Christ, is brought to view under various similitudes by the divine writers. In the declaration under consideration, the Apostle has first the figure of a house, and second a priesthood, to represent the church of Jesus Christ. A good and substantial foundation is necessary for the safety and preservation of a building. In speaking of the foundation of the church of the living God, the Lord by the mouth of the Prophet Isaiah says, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation, and that believeth shall not make haste. "Our Savior says, upon this rock I will build my church and the gates of hell shall not prevail against it. The Apostle Paul says, and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone. Moses says, God is our refuge, and underneath are the everlasting arms. In viewing the permanency of the foundation of the saints of the Most High, the heirs of grace are enabled to have strong consolation, believing that notwithstanding the combined powers of darkness are leveling their artillery against them, that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, and that they will be upheld by the everlasting arm of the great I AM, and will ultimately be brought off more than conquerors through him that loved us and gave himself for us.

In erecting a natural house or building it is not only the prerogative of the builder but he is necessarily compelled to work on the principle of election and predestination; before he commences he predestinates in his own mind how large his house will be, of what kind of materials it will be composed &c, and he elects or chooses his materials to construct the building; these are facts that no sane man can deny, but let us behold for a moment the pride and the self important dignity of the human heart in denying the prerogative and Justice of the God of heaven

to prepare the materials to compose his spiritual building according to the principles they exercise themselves, viz. of election and predestination. To deny the doctrine of election and predestination is to deny the sovereignty of God, and it also denies the foundation of the christian's hope, Election is Choice, man has chosen to serve the devil, but God has chosen his people in Christ before the foundation of the world, and has predestinated them to eternal salvation. The Apostle calls the materials of this spiritual house or building, Elect according to the foreknowledge of God the Father he also calls them a chosen generation &c., In the words of our text he says, ye as lively stones are built up a spiritual house, the materials to compose this building while they are in the wild quarry of nature's darkness are not calculated to be component parts of the building until they are prepared for the same, this preparation is performed alone by the Spirit of God. The Psalmist David says, Except the Lord build the house, they labour in vain that build it.

Our Savior says, "Except a man be born again he cannot see the kingdom of God, he again says, it is the spirit that quickeneth, the flesh profiteth nothing; the Apostle Paul says the letter killeth but the spirit giveth life, and the letter hath he quickened who were dead in trespasses and sins. Again, Not by works of righteousness which we have done, but according to his mercy he has saved us by the washing of regeneration and renewing of the Holy Ghost. Every material of the building is found in the waste howling wilderness of sin and is arrested by the power of Sovereign and distinguishing grace, and made to see the exceeding sinfulness of sin, and are made to loathe and abhor themselves, and repent in dust and ashes, and to see the justice of God in their eternal condemnation, and to find themselves as helpless as a little child, depending alone on God for mercy and unmerited favor; and when all their hopes are gone of ever receiving mercy for any thing they can do themselves, they are enabled by grace divine through faith to view a bleeding Savior, as slain for their sin and raised again for justification; they are then enabled to lay hold on the promises and rejoice in hope of eternal life; they are then lively stones or materials of the spiritual building, being prepared by the master workman, and to such he calls the inspired Apostle Paul says Ye 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 to an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the spirit. There is no use for an inactive or lazy member in the house of God, we should recollect that we are lively materials or members of the church of Jesus Christ, and we should be actively engaged in the service of our Lord and Master; we should put on the whole armour of

God, and fight the good fight of Faith and lay hold of eternal life, we should adorn the profession we have made, by a godly walk and a well ordered conversation, in all things walking in meekness and humbleness before God, and not be weary in well doing and we shall ere long hear the pleasing declaration, well done thou good and faithful servant, enter thou into the joys of thy Lord.

We shall next consider the holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. Under the Levitical priesthood, the high priest was clothed with holy garments. The names of the twelve tribes of the children of Israel engraven on twostones upon the shoulder of the ephod and also on the breast plate of Judgment upon his heart; he also had the inscription of holiness to the Lord engraven upon a plate of pure gold on his forehead, and he entered the Holiest of Holies, and made an atonement acceptable to God. What a beautiful representation of the great atonement made by our covenant head, to wit, our Lord Jesus Christ, for the sins of his people. The Holy garments represent his spotless character. The names of his children are engraven on the stones of his shoulders, representing his all conquering power to effect his purpose in their eternal salvation, the names of his children are also engraven in the breast plate of Judgment upon his heart which shows that they are engraven in the book of his eternal remembrance and unchanging love, and that they are the characters represented in the Atonement, and that he will send forth Judgment unto victory in their eternal deliverance. The golden plate upon his forehead bearing the inscription of Holiness to the Lord, represents the purity and magnitude of the sacrifice and its certainty of receiving the divine approbation of the Father; what a beautiful illustration is here brought to view of the declaration of the Prophet Isaiah, When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, he shall see of the travail of his soul and shall be satisfied he was the near kinsman, and on the ground of eternal union or relationship, possessed the exclusive right to redeem his bride from under the curse of the law, and he being the God, man, mediator, and having made the propitiatory sacrifice that was due to divine Justice, and was well pleasing to God he could lay the hand of his divinity upon his Father's throne, and the hand of his humanity upon the church, and could bring about a glorious reconciliation and present his bride a chaste virgin, pure and blameless, before his Father's throne.

The children of God are said to be a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ, in the same chapter they are said to be a chosen generation, a royal priesthood, an holy nation, &c. In the Revelation to Saint John, the divine, it is said, Unto him that loved us and wash-

us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory forever and ever, amen. And again, Let thy priests be clothed with righteousness and let thy saints shout for joy; and again, I will also clothe her priests with salvation. Psalms cxxxii 1-16. So we find their clothing is righteousness and salvation; we shall next notice their sacrifice. The Psalmist David says, Offer the sacrifice of righteousness and put your trust in the Lord, And again, the Lord says by the mouth of the prophet Malichi, For, from the rising of the sun to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered to my name and a pure offering, for my name shall be great among the heathen; saith the Lord of hosts. Paul to the churches at Rome says, I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice holy and acceptable to God which is your reasonable service, and Again to the Hebrews he says, By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name. But to do good and communicate forget not for with such sacrifices God is well pleased. Heb. xiii. 15, 16.

The most important sacrifices the children of God are required to offer are praise to God and obedience to his commands.

1. Of praise to God, One of the divine writers says, I will praise the Lord with my whole heart in the assembly of the upright and in the congregation and again, oh that men would praise the Lord for his goodness and for his wonderful works to the children of men, and let them sacrifice the sacrifices of thanksgiving and declare his works with rejoicing. Language fails in unfolding the great obligation the children of God are under to praise and adore his great name while they exist in the world; his praise should exercise our minds every day and hour while we are sojourning here in the flesh; where the redeemed of the Lord are made acquainted with Christ by a living and divine faith, they engage in singing the song of Moses and 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, &c, their song is praise and glory to God in the highest, it is begun in time and it will be consummated in eternity when all the Redeemed of the Lord will be brought home to glory and join in the general assembly of the first born.

And lastly, we shall notice the sacrifice of obedience to the divine commands. The Apostle Peter calls the children of God Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, &c. the apostle Paul says we are created in Christ Jesus unto good works which God has before ordained that we should walk in them. So we find that we are chosen to obedience and it is ordained that we should walk in good works. In rendering obedience to God, it is very important that we should not fall short nor go beyond the divine injunctions. Numbers of the professed followers of our Lord Jesus Christ seem to think it a matter of minor importance if they should digress from the commandments, or should go beyond them, in doing things he has not commanded, but we should remember, God is not to be mocked he said to Moses, See that thou make all things according to the pattern shown the in the mount. It is likely that when Saul, king of Israel, was sent to destroy

the Amalekites he thought it a light matter to digress a little from the divine commands and to save the best of the spoil, but the Lord let him know that to obey was better than sacrifice, and to hearken than the fat of rams, and the kingdom was rent from him in consequence of his rebellion. Uzza perhaps thought it a light matter to go a little farther than he was required, and might have thought he was rendering necessary assistance when he put forth his hand to steady the Ark of the covenant of the God of Israel, but the Lord smote him dead on the ground for his sins. Nadab and Abihu might have thought it a light matter to offer strange fire before the Lord contrary to the divine injunction, but fire came out from the Lord destroyed them for their transgression. The great mass of the professed followers of our Lord Jesus Christ in the present day are apparently manifesting a great zeal for God in laying their shoulders to the wheels of Zion and in putting forth their hands to steady the Ark, in turning the world upside down with their efforts and their numerous money begging institutions, their theological seminaries for manufacturing preachers sending forth their hirelings which are teaching that the grace of God can be obtained with money, looks like offering strange fire before the Lord, and we have no doubt the enquiry will be made at the great day of accounts, 'who has required this at your hand. The Pedo Baptists have for ages past perverted the solemn ordinance of Baptism. In the dark ages of Popery when ignorance prevailed this was not strange, but since the light of education prevailed, and the scriptures of divine truth are in almost every man's house, we think it strange that a counterfeit that possesses little or no resemblance of the genuine, should still pass current extensively. In the Greek testament the verb Baptizo is the only word to designate the ordinance of Baptism, the only legitimate meaning of this word is to dip, immerse submerge to overwhelm, and it is a fact beyond successful contradiction that it never did mean anything else; every Greek Scholar knows that *Ego men Baptizo humas-envidati in Mattheu 3. 19* means I verily dip you in water. We could cite a great number of similar passages but we think it unnecessary. The old Mother of horrors acknowledges she did change the ordinance, and claims that she had the right to do so, but how her protestant daughters, (not claiming such right, can hold on to such abominable perversions is truly astonishing. As to Infant Baptism, it is certain that there is not the smallest intimation of either precept or example for it between the lids of the bible; we may justly conclude that all such mock obedience is an abomination in the sight of God. What candid christian can take a view of the religious world at the present day without being deeply impressed with the declaration of Daniel the prophet, when speaking of the abomination of dissolution being set up in the holy place! The apostle Paul calls it spiritual wickedness in high places. We believe the Lord has children (that is in Babylon) that have been led away by delusions, and we warn them in the language of Inspiration.—Come out of her, my people, that ye be not partakers of her sins and that ye receive not her plagues." The children of God, in the new birth, partake of the divine nature, consequently their desire is to be as holy as God is holy, to be at all times walking in obedience and humbleness before God, their prayer is, O that I might be able to bear more and more the image of my glorious Redeemer, that I might at all times obey his injunctions

and honor his cause—I had rather be a door-keeper in the house of God than to dwell in the tents of wickedness. &c.

In conclusion, dear brethren, let us exhort you to love and good works, and not to be weary in well doing; let us enquire for the old paths and walk in them, and at all times have a due regard to the ancient landmarks, not turning aside either to the right hand or to the left, in following after our Savior and God. Our great covenant head is gone before us, he has marked out our way, let us perseute it with alacrity and delight, ever looking unto Jesus who is the author and finisher of our faith. We need not expect neither should we desire a compromise with the world or the popular institutions of the day; we may expect to bear the persecution and hatred of a gain-saying world, but we should recollect that we are subjects of a s;iritual kingdom, that our Savior is our king, that he has obtained a glorious victory for us, and we shall e'erlong arise above the cares of this unfriendly world and go to possess the kingdom where we shall join to sing the praise of God and the Lamb forever and ever, Amen

ISOM CRANFILL.

For the Signs of the Times.

Naples N. Y. Nov. 7. 1852.

BROTHER BEEBE:—Having a small remittance to send you, as I have not troubled you or the dear brethren and sisters much this year, I have thought that you or they may think that I am joined to my idols. But my brethren and sisters I want to say a few words to you, if brother Beebe thinks what I write is worthy of your notice.

How do you get along this year? Have the "Signs of the Times" and "Messenger," brought as much as one joyful sound to your ears? Have they brought any glad tidings to your souls? Have their editorials their exposition of portions of God's word, and their numerous communications, their circular Letters, and letters of correspondence, their soul cheering and soul reviving experiences with which they have been so well supplied the present year, been interesting to us? Have they not cheered our drooping spirits? Well brethren the year is drawing to a close and with it the twentieth volume of the Signs, and what reason we have to rejoice that the good Lord has been mindful of us and has spared our unprofitable lives, while he has taken to himself so many of his children to join with the church triumphant.—But, to return to what was on my mind when I commenced this scribble, Which of us is willing to be deprived of the correspondence which we may have one with another for the small expense of twelve or sixteen shillings a year?

Dear brethren, we ought to hold up the hands of those who conduct our mediums of correspondence, and to have our hearts open with the opening of the 21st volume of the Signs. And brethren, we ought not to hold brother William L. away off to the South, and sit down contended with the Signs. The editor of the Signs is but a man, and subject to mortality, he may be taken away as brother Jewett was, and brother William L. may be discouraged, and then where are we? Dear brethren and sisters, who knows but we may have a Solomon when David is dead? You know it was Solomon who built the house. And although Abraham received the promise, it was in Isaac that the seed was blessed. But perhaps you may think me intruding, so I will stop.

In conclusion dear brethren, has not the

Lord been better to us than all our fears?—has he not blessed us in our store and basket?

Has he not favored Zion in some of her departments, and has not our hearts been made to rejoice in hearing from various parts, where God has poured out of his spirit and given life to the dead, sight to the blind and hearing to the deaf, cheering the hearts of his children, all of which we must have remained ignorant of were it not of the mediums through which we have received it at so cheap a rate. I would not be deprived of them for five times the amount, although we have one of God's heralds who lives and preaches here to this church. I am not afraid of hearing too much gospel; for we find that the wise virgins who had oil in their vessels had none to spare.

Brother Beebe, I have written more lengthily than I had intended, yet not half that I would like to communicate I will therefore close by subscribing myself a poor dependent sinner, relying alone on God for my salvation, if I am saved at all.

S. P. MOSHIER.

P. S. Brother Fisher was ordained here last August, greatly to the satisfaction of the church and council.

S. P. M.

For the Signs of the Times.

Dunlapville, Ia, Feb. 1852.

BROTHER BEEBE:—I have been trying for some time to pen the travel of my mind, in the way which I trust the Lord has led me. I have written again and again, and as often given up; but I have concluded to make this one more attempt. I cannot express all that I would like to, but I will note some of the most impressive of a multitude of thoughts, I compare my thoughts to the waves which have been rolling all along in the channel of my life; especially the tempestuous part of my voyage on the sea of time. If it were possible for me to call to mind all the anxious thoughts which have revolved in my mind, from my earliest recollection up to this thirty eighth year of my existence, it would be tiresome to read, if it were published.

I was born in New Jersey, in 1813, and raised in Hamilton county Ohio. My parents were baptists before my recollection,—As far back as I can remember, and before I could read, I had not heard of a supernatural power, but from observing the earth and sky, it was a mystery to me to account for their existence. I felt a desire to know their origin. The first snow I remember seeing fall, gave me still more reason to think there must be some cause for these things, and I asked my father why it snowed? He said because it is winter. I suppose he thought it was like my other childish inquisitiveness and that I was not able to comprehend the invisible power, I have no recollection of knowing myself as a sinner, until I was in my teens, when it appeared that I was only a blank in God's creation. I viewed him as a holy and just being, and that all his creatures manifested his workmanship but me. I have a bodily shape and breathe the breath of life which appears to me proceeded from God. The heavens show forth his handy work, but all my internal appearance is void of good, no resemblance of holiness belonging to me, all was blank. I viewed myself, with that degree of abhorance that I strove to provoke God to execute his judgement on me, that I might not live any longer, and I wondered why he suffered me to live, as I knew that I was an abomination in his sight

It seems to me that from the first I knew that I was a sinner, I was saying mentally—Who art thou Lord? And I labored to cleanse or put away my sinful disposition, by forming my internal nature anew, for I thought I was unnatural, and more like the brutes than like men. It was no longer an inquiry with me, whether there was a God; but to know, him for it appeared that all my hidden parts were open to his sight, and he was holy, just and true, I strove against my own vanity with all my might, but still it remained, so that I wished that I had never been born; and for many years the interposition of the allwise providence of God prevented me from taxing my own life. I choose rather to die than live so imperfectly and so opposite to all that God had made me for.—I had the vanity to censure God for having given me a bodily form, which was only a blot on his creation. I thought he could secure me against such abominable sin and shame as seemed to be interwoven with my being.—But I hope through suffering that I have learned to glory in the Lord. I think I should never have known the Lord's goodness in setting me free, if I had not been in bondage, and if I had never known sin, I don't know that I should ever have had any hungering and thirsting after true righteousness there was a constant struggle in my mind between sin and holiness, or rather, to be in possession of the one, and free from the other. As my life was prolonged, I thought I must be doing. I laid plans and listened to hear the Lord spoken of, that I might learn something, for it appeared as though I was the most ignorant mortal living. I thought if I were only possessed of rationality I could comprehend the scriptures, and what I heard people say about religion, and get it to, but I seemed to be next thing to an idiot. I thought it might be the Lord was going to let me live to a more mature age before he cut me off, and perhaps to give full time to make good the breach, to repair the ruin, to supply the lack, whilst failure after failure seemed only to make it worse. After all my strivings to become holy, I was a sinner yet had nothing good in me; and as a lost man searching after the way of holiness, but wandering back to the place from whence I had started, farther still on the back ground, and with still less prospect of being any better. It was like catching at straws and perishing at last. I believe I was traditionally in favor of the Baptist religion, but so short sighted and dumb that I thought I could understand when any were preaching or talking about religion. As I could not comprehend what they said, I thought it must be from lack of sound intellect, and yet the word *sinner* was plain. Hell and damnation, fire and brimstone, were not the burden of my mind; but it was that I was a disgrace to the creation of God. Holiness also appeared plain, as the opposite of sin, and I had become the dupé of sin and a dishonor to the great creator, but how to make amends, was what I greatly desired to know. One thing seemed remarkable through all my life, and that is, what I failed in, the Lord helped me, when I was worked out of the last apparent hope, of subduing my angry passions, & unruliness which as a fair representation of all my evil propensities, and when the gloom of despair darkened on my head so that without relief I must die of grief, the Lord has never failed to help me, and afford me some little hope that I might possibly live to see better days. I thought it possible that the Lord might change me suddenly from my destitute condition, that I would know of a certainty that

I was a christian, for I could not think that real christians have any such imperfections or corruptions as I find in me. I thought I had not a right mind, but was more of a fool than a crazy or mad boy. Such were the purport of my thoughts when at the time of the meeting of the Miami Association, after preaching one night at my father's house Grig M. Thompson commenced telling his experience. I was at the time stepping near the door, and I drew near to distinguish what was said, and as he told what a wretch he was in the sight of God, my own condition bore so heavily upon me that I hastened away, lest I should sink and fall under the notice of the people. My trembling knees bore me up until I got into the barn, where I stumbled and fell on my knees amidst the baggage of those who had put up for the night, and there I thought I would engage in prayer to God with all my heart, soul, mind and strength, and pour out all my soul before him, but I could not utter anything like prayer. My tongue seemed speechless; horror and judgement seemed to fasten upon me. I thought I had sinned again in attempting to approach God while I could offer no christian prayer. I went from the place with a heavy and hard heart, saying mentally, Wo, is me, would to the Lord that I were holy as he is holy. I returned again to the house to hear the Lord spoken of notwithstanding my unworthiness to listen to the things of religion, but the people were retiring, and I went to bed in tears, meditating on the conversation I had heard concerning the Lord and wishing that I could only still hear them talk of him. I fell asleep. It seemed of no use for me to go any more to meeting only to hear and see of heavenly things, for I could only view them as belonging to others and I myself unfit to be in the company of religious people. Yet I wanted to follow after, in sight and hearing of them, if peradventure some one might drop a remark whereby I might be instructed in the right way to obtain religion. It is difficult for me to express what I felt but to tell as near as possible, I was constrained to hope against hope, but could not see in myself any reason for cherishing such hope. I thought if I only could see how religion was obtained by others I could die better satisfied although forever unjust before God. The first lasting impression made on my mind under preaching was, if I mistake not, on Sunday: One preached who called himself a little cornfield preacher, if a preacher at all. He said, the sinner must be born again. I suppose thunder would have prostrated my body, but otherwise I do not know as it would have perplexed or stupified me more. I heard nothing more in connection with that part of his remarks, that I could afterwards call to mind. The sinner must be born again, continued to sound in my ears, so as to draw my attention from the preaching much of the time during that association.

I went to meeting on Monday. It was at a time when missionaries, false missionaries, I might say, were disturbing the churches.—At that time I had no disposition for contention about religious matters; but I thought it betrayed christianity to ridicule, to see people disagree and oppose each other. I was not aware that false teachers could have the hardihood to force matters so strongly; nor that real christians were so emboldened to stand their ground. I went away doubting much the reality of christianity among that people. Although traditionally prepossessed in favor of the Baptists, I wondered how a people professing to be guided by the same

scriptures, could have such different notions, beliefs and persuasions. And I may here say, it has not been till recently that I have been able to reconcile this matter. My inquisitive mind was in some degree enlightened in reading and meditating on the subject of the strait gate and narrow way, contrasted with the wide gate and broad road. This latter gate and way, which leads to death is evidently the way that seemeth right unto men, and there being many who go in thereat, accounts for all the false teachers which are in the world; while the strait gate and narrow way which leads to life, of which Christ has said, few there be that find it, is surely one only way, traveled only by a peculiar and blessed people, a people saved by the Lord, and it is neither seen nor entered by the self righteous. Our Lord has said in his sermon on the Mount, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." It is unreasonable and unsafe to conclude that any sect or people can of themselves be more righteous than that people were. No man can in truth say that the Lord alone is his trust, and at the same time have on a dress or righteousness of his own make. And no man was admitted into that kingdom when it was set up—except his whole trust was in the Lord. Neither has any man ever found that strait gate and narrow way until they have been stripped of self righteousness and self confidence. I am sure that Jesus and his righteousness exceeds the righteousness of the scribes and pharisees, and it is the only righteousness in which the kingdom of heaven can be entered. Men may, and will deceive, and by deception get many into the churches; these false brethren who have crept in unawares, will not endure sound doctrine, like those who have the truth, consequently contentions will arise.

But I must return. The sinner must be born again, presented a question to my mind which was not solved for many months.—If I could have laid it aside or passed it by, I am sure I should have done so. I recollect one time when I was greatly perplexed, I tried to get the subject started, so as to get my father to explain some things connected with it to me. I wanted to know how any one could know to a certainty the right meaning of the scriptures; and how it was known whether they were understood precisely as they were intended; for when I tried to read them, I failed to comprehend them, and they seemed so deep and mysterious, that I could not fathom them. But I made such a failure, for I could not talk sensibly, that my father understood me to be making light of the scriptures, and accordingly reprovéd me sharply. I thought this rather tough, yet only what I deserved for being simple enough to expose my ignorance; and from that time I have been more disposed to keep my ignorance to myself. I could not imagine how a sinner could be born again; nor could I search it out by reading. My thoughts were swifter than words could be uttered; and my distracted mind was as unsteady as the wind. I had little or no control, composure, or presence of mind when trying to read.—When I determined to search the scriptures with all the earnestness possible, my thoughts went ahead, or ran off in another direction; so that I could call them back only for a moment to think of what I was reading, when I would throw down the bible, and give vent to the wanderings of my bewildered mind, and walk away and look upon the lovely for-

est, the waving tree-tops, and listen to the melancholy sound of the wind, and think of the invisible power displayed which I could not comprehend. I thought of childhood when nothing of a wearisome nature troubled me long at a time, when life was light and easy, and said to myself, O, that it were with me as in days that are past and gone.—I thought to be born again, was to be perfect in body and mind, perfectly holy and having no evil propensities or thoughts, no vain expressions, no cravings after worldly things but such things were the cause of all my sorrowing of heart. I could see nothing within in that bore any resemblance to godliness.—On examination nothing but a mass of ruins appeared. In form, I seemed like others, but I felt sure that mentally, no mortal was so unlike a human being as I, and surely, if I were born again, these things would not must not be as they were. Often did I entreat of the Lord that these things might be taken from me, and that I might be filled with that, and only that which he would own and accept; that nothing but good might dwell within me, and that I might be made sensible of the workings of his mighty power, and know assuredly that a sudden change, a great miracle was wrought in me, whereby I might know that I am a creature of God, and changed throughout excepting my bodily form; for I verily thought if the Lord wrought a change, nothing corrupt would remain in my mortal body. I believed if I only had a clean heart and right mind, and all was holy within, I could and would withstand all temptations which had from time to time got advantage of me. At times I felt almost sure that such a change was manifest and as readily as I breathed the breath of life, would I do my utmost to make it safe, or keep it safe. But alas! slip, after slip, would at length sink my hopes down to the lowest degree of melancholy and despair, I was in just such a fix, and in the heat of my trouble, I was prostrated, and as I thought too sick to live, and remained so for weeks. I do not know but what my distress of mind was partly the cause of my bodily affliction, but whether so or not, I had no thought nor desire to get well. I thought it better to die than to live any longer in sin. I was too low spirited to care for any body or any thing; but it troubled me because I was not meet to be cared for, by kin or acquaintance. I thought, if they only knew the hidden workings of my heart, they certainly would not manifest so much care, and feeling, or trouble themselves so much to do for me.—I wished myself dead and out of the way, and that no one would remember me, nor shed one tear of sympathetic grief after my death. For several days and nights, I waited patiently, from the setting to the rising, and from the rising to the setting sun, to breathe my last. Gladly would I have left all things, as though I had never existed. But at length strange as it appeared to me, my bodily affliction began to abate, and I wondered why I was suffered still to live on the earth, as the Lord surely knew my falseness within. I thought that justice demanded that I should at once meet my final doom. To die and go down to everlasting wo, I looked for the worst of my case.

As I was spared to again set my unworthy feet upon the earth, I felt determined to begin, as it were, a new life. But soon I found my old passions rising and remaining, and my tongue would utter lies.

It would only be a repetition of much tha

I have already written to tell what followed, suffice it to say, I had gained nothing, but was rather worse off, and being run aground, I must have given up all hope of ever arriving at godliness, had it not been that the Lord would not let me off nor leave me to my own will. He was pleased to draw me in such a way that I was bound to admire, and search after the way of the Lord. It seemed sometimes like a voice, when no human sound was within hearing, saying sometimes in the language of the scriptures, and at other times in words of the poet.

"Come humble sinner, in whose breast,
A thousand thoughts revolve,
Come with your fears and sins oppress'd
And make this last resolve."

It sounded so real to my ears, that at times I would look around to see from whence the voice came. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." It appeared as though a voice had spoken it. I have no recollection of dates consequently I cannot state the times of the occurrences, which I undertake to relate, so I am aware of my liability to misplace some of the items of my experience, from want of recollection. But have to tell of what has transpired as it now occurs to my mind. It would be much more satisfactory to me, if I could give the date of every particular, yet I do not know that it is as important as to give the substance. But, as I was going to say, I cannot tell all about the noiseless voice was with me in my times of dispondence, but in such like way I was kept from utterly sinking in grief and despair. "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." These were refreshing to me, until I came to these words, Blessed are the pure in heart, &c., then I would conclude that these promises were not for me. They were most blessed and precious promises for good people. But, alas for poor me, I was not worthy of the least favor. I felt a consciousness of the truth of all that was written in the scriptures, yet I could not see how a correct knowledge of these things could be attained by mortals without being eye witnesses. I assayed to be guided as by a sure guide; but, on hearing men who profess to teach according to the scriptures, with much apparent assurance, say they did not know the meaning of this and that passage, and in seeing almost every professed christian within my knowledge faulty in some way or other, I did not know where to find a strictly perfect christian; or one who could explain the scriptures, with a certainty that they were perfectly correct. I could not help feeling distrustful of men's guessing at things as reliable testimony. But, who is this that speaks so to me, in this silent but irresistible voice? Who is it that speaks of these blessings, before mentioned? Are they spoken of the Lord, or of some other. Who is this Son of man, spoken of? Is he the Lord, that speaketh, about the time of the strongest workings of my mind which I cannot date, about believing on the Son of God, I was troubled in my sleep, I don't know how many nights, with the same kind of dream every night, but so many, that I felt confident that it was a token of what was to come to pass. The dream was, that I was in the midst of a frightful den of snakes, all alike, and I thought they were the off-scouring of all things, yet I was fit for no better company, the most sickening and hateful of all reptiles. I was in the same situa-

tion, night after night, until I was relieved in another dream, in which a serpent seemed to come upon me, but, somehow, the others were kept from touching me, whilst I strove to keep them from me, having nothing but my feet to defend myself with; but this other, appeared to have been hid, and came right upon my shoulder and seemed so harmless and beautiful that I never attempted to resist it; but admired its yellow, brazen and harmless appearance. It seemed moving between my clothes and skin, and was cooling to my back, so ended my dream. When I awoke, my dream was followed by a forcible impression of this scripture. As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up. I felt relieved for a short time, from the gloom that appeared to overshadow all nature. I thought I could again see beauty in the rising sun; but it did not last long, though I have not since been troubled with any farther vision of snakes; and am almost presumptuous enough to compare this vision with Daniel, in the lion's den.

[To be continued.]

For the Signs of the Times.

Schoharie N. Y. February, 1852.

BROTHER BEEBE:—The country where I reside is so filled with arminian professors of religion, and I hear so much of it, it makes me feel sad. They advance the sentiment, that persons in a state of nature are, endowed with abilities sufficient, if they will only put them in requisition, to obtain the favor of God; or, in other words, that salvation is conditional on their part, so that, if they perform the conditions God will accept of them. They must have the first choice, they choose to serve God, and he then chooses them, so according to this doctrine, the turning point of their salvation rests with themselves. I thought I would write my views of this doctrine, and contrast it with that contained in the scriptures and read it to my arminian friends; but if you will put it in the Signer, it may fall into the hands of a much larger proportion of that class of persons.

I will begin with the doctrine of total depravity, and the judgments inflicted in consequence. God made man upright but he hath sought out many inventions. Paul says, by one man, sin entered into the world, and death by sin; and so death passed from Adam to all his posterity, as a corrupt fountain, sends forth continually corrupt streams. When man began to multiply upon the face of the earth, God saw that the wickedness of man was great, Genesis vi. 1—5, and that every imagination of the thought of his heart was only evil continually. This is total depravity. And the Lord said I will destroy man whom I have created from the face of the earth.—The earth was also corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them, and behold, I will destroy them with the earth.

What vast destruction of human life was this! how many millions, or hundreds of millions we are not informed, the number must have been very great, for more than one fourth of the time, from the creation of the world, to the present time intervened, between the creation and the flood. Did depravity become extinct, when all were destroyed but eight souls? O no, it broke out again from the family of Noah, and overspread the world. And God continued to execute his judgment upon the rebellious

and wicked, in divers ways. He rained fire and brimstone upon the cities of Sodom and Gommorrah. He overthrew Pharaoh and his host, in the red sea. He commanded his chosen people to exterminate the nations of the land of Canaan without discrimination. And now, to enumerate more passages of scripture that go to show the total depravity of the human heart.—The fool has said in his heart, There is no God.—They are corrupt, they have done abominable works, there is none that doeth good.—The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one. Psa. xiv 1—3. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; And the way of peace have they not known. There is no fear of God before their eyes. Rom. iii. 13—18. Jesus Christ said of the Jews, ye are of your father the devil, and the works of your father ye will do, and again. He calls them, serpents and a generation of vipers Mat. xxiii—33.—That serpentine nature, was infused into Adam and Eve in the garden of Eden, when they partook of the forbidden fruit, and it has wound its way, through the whole mass of the human family, from that time to the present; and therefore they are all under the curse of the law as it is written. Cursed is every man that continueth not in all things written in the book of the law to do them.

And now something must be done to counteract the baneful influence, and the first intimation we have of this was when God denounced judgment upon the serpent, and said that the seed of the woman should bruise his head. Behold my servant whom I uphold, mine elect, in whom my soul delighteth; this is the promised seed, Isa. xlii. 1. He says I was set up from everlasting, from the beginning, or ever the earth was. Rejoicing in the habitable parts of the earth; and my delights were with the sons of men Prov. viii. 23—31. He is the head over all things to the church. 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. Now here is the head, with the members brought to view, and I know not, but they were all chosen at the same time. This is the doctrine of election I will now enumerate many other passages of scripture, that hold forth this doctrine.—"As many as were ordained to eternal life believed." "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." John x 27, 28, 29. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it and my servants shall dwell there. Isa. lxxv. 9. "Mine elect shall long enjoy the work of their hands," "they shall gather together the elect from the four winds, from one end of heaven to the other." I will now come to the ninth chapter of Romans. For the children being not yet born, neither, having done any good or evil, that the purpose of God, ac-

ording to election might stand not of works, but of him that calleth it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid.—For he hath said to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then it is not of him that will eth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed, say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of his mercy, which he had before prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? Esaias also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. It is apparent, that there is no part of scripture, more plain and positive, than the doctrine of election; but those who go upon the do and live system, manifest their dislike to it. No doubt but many hate it with a perfect hatred. They reply against God and say, why doth he yet find fault. If I do as well as I can, and yet, am not saved, it is not my fault, but the apostle anticipated those replies, and said nay, but O man, &c. Mankind in a state of nature are under the curse of a broken law, all children of wrath even as others. Jesus Christ has removed the curse from his people, being made a curse for them, for it is written; cursed is every one that hangeth on a tree. Now, if there is no provision made for the salvation of any but the elect, the rest are left under the law, to suffer its penalty. Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.

The Leopard cannot change his spots, nor the Ethiopian his skin, neither can they, that are accustomed to do evil, learn to do well. The Arminians say, the spirit of the Lord strives with every person and if they will be liable and not resist, and perform what God requires of them; he will accept them, and convert their souls. One of this kind of preachers said, he should never have been a christian if he had not yielded; another, that repentance was a stepping stone to come to Christ. They do not know, that the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned. Repentance and Godly sorrow for sin, are some of those things that the natural man cannot receive as is also, faith, that works by love and purifies the heart. The natural man is of the earth and can know only earthly things. The carnal mind is enmity against God, it is not subject to the law of God, neither can it be. If I have the ability to perform work, or service for my neighbor, and he stipulates to

remunerate me for the same, he is in duty bound to perform the contract, this would not favour much of grace: but if I was in a destitute condition, and entirely unable to labor, by reason of bodily infirmities, and he should bestow upon me freely, food and raiment." This would very much resemble grace. The apostle says, Now, to him that worketh, the reward is not reckoned of grace, but of debt, but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." To those who feel themselves by nature to be poor, ungodly sinners, and utterly helpless and dependant upon God for every mercy; who flee for refuge to lay hold on the hope set before them, in the glorious gospel of Christ, this is all grace, and glorious grace. They feel safe at the feet of Christ, who is the chiefest among ten thousand and the one altogether lovely. He that feeds his flock like a shepherd, who gathers the lambs with his arm and carries them in his bosom. Since salvation is all of the Lord, and faith and eternal life the gift of God; boasting is forever excluded. The Lord has power to save and destroy, in what manner he pleases; but the greater part of the human family are saved only with a temporal salvation: their lives are prolonged many of them, to old age, they are made partakers of many of the good things of this life. "God has chosen his own people from the beginning to salvation." But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. This is a glorious and enduring salvation. While passing through this unfriendly world, they have a continual warfare. It was said of the multitude that John saw about the throne, These are they that have come up out of great tribulation.

Who art thou, that repleth against God? is an important question. Wo to him that striveth with his maker. There are many unruly and vain talkers; whose mouths must be stopped; yes, every mouth must be stopped, and all the world become guilty before God. But who art thou? Behold the nations are as the drop of a bucket, and are counted as the small dust of the balance. All nations before him, are as nothing and are counted to him as less than nothing and vanity and though you possess one of the brightest intellects naturally, you are but an atom of this dust, this less than nothing. Oh how diminutive, in the eye of the great and terrible God. Behold he taketh up the isles, as a very little thing. He hangeth the earth upon nothing. 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. Psalms viii. 3-4. Job says, I have heard of thee, by the hearing of the ear, but now mine eye seeth thee, therefore I abhor myself; and repent in dust and ashes. I wish to add, a few lines here that I might have put in another place respecting, a passage of scripture brought against the doctrine of election.— "And whosoever will, let him take of the waters of life freely." "And the willing and obedient shall eat the good of the land."— These and corresponding scriptures, are for the encouragement of those whom the Lord has made willing in the day of his power.— He worketh in us to will and to do of his own good pleasure.

Now respecting the two different classes of professors. One, will boast like the Pharisee, and say, God I thank thee that I am not as other men are, I have yielded to the claims of

God, I have repented and taken the necessary steps to become religious, I pray, read the scriptures, and go to meeting, deal justly with my neighbors, and have observed all these things for a longer, or shorter time, what lack I yet? The other class will feel to cry out like the publican and say, God be merciful to me a sinner. I feel myself to be a poor, miserable, wretched, helpless, and destitute creature, and that my own righteousness is as filthy rags, and if I am ever saved, it will not be for any of my own good performance, but all through rich, free, sovereign grace. They will tell us sometimes that they saw no way that they could be saved; it appeared so just and righteous for God, to send them to hell; but in some unexpected moment, hope and comfort had shined into their souls, and they felt to rejoice in the Lord.— The wind bloweth where it listeth thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the spirit.

Behold how Sinners disagree,
The publican and Pharisee,
One doth his righteousness proclaim,
The other owns his sin and shame.

I will now come to remark something respecting the division of the Baptists in these parts. Thirty and forty years ago, they preached the same doctrine, generally, that the old School Baptists do now. Some of the preachers are still living, and can testify to what I say: they still give the same certain sound. But some, took it into their heads, that they must have a minister making machine; that they might have a more polished ministry. When they got their mill in operation, and some of the striplings got through they came out clear Arminians, when they came with another gospel, then, the division took place. There were two Baptist churches here, not far apart, the one of which I was a member left Rensselaer Ville association and united with the Lexington, not one of the members united with the new school. The other church divided and part went with the New School and these two little flocks are surrounded with a host of arminians; the country is full of them. And now, a word of encouragement to the few remaining old school preachers, with whom I have been somewhat acquainted from my youth up. A few more conflicts with the world, the flesh, and the devil, and they will be discharged from their warfare and go with the host of the redeemed to join the general assembly and church of the first born, Brother Beebe, I have been calling you brother though we never saw each other, yet if we are of the Lord's family we are brethren. What I have written is much more lengthy than I intended. If you think it worth the trouble, you can publish it, if not, you can put it under the table.

PELET NETHAWAY.

For the Signs of the Times
Strickersville Pa. Nov. 1852.

BROTHER BEEBE:—Brother Trott, in his communication, has referred to his visit at London Tract, and to the opposition manifested to an idea advanced by you, in your discussion with brother Wilhams, during that visit (which to me and to the brethren in general, was a very pleasant visit) I stated my dissent from an idea which I understood you to advance, and as I feel anxious to remove, if possible, all misunderstanding, I have concluded to present a few questions, and would state at the same time, that I do this not with a view to controversy, or from any other than the most friendly feelings, viz.

1. Do you believe that the spiritual life

of the human, that was hid with Christ in God, actually died, when Christ died, and continued suspended, or in a state of non-existence during his continuance in the tomb?

2. Do you believe that any thing more than that nature derived from the woman, or that was made of the woman actually died?

3. Do you think there was a necessity for the death of any thing more than that nature in which sin was committed? Your answer to the above will be gratefully received by

Yours as ever, in the best of bonds
THOMAS BARTON.

For the Signs of the Times.
Burlington Ky, Jan. 13, 1852.

BROTHER BEEBE:—For the first time, on my own account, I have concluded to write and submit to your disposal, a few lines on the subject of the teachings and leadings of God's Spirit on my mind as I hope. I was born of the flesh in 1810, and, if ever, in 1841, I received a manifestation of the goodness of God to poor, lost, and perishing sinners. Although I had previously seen and felt that I was the chief of sinners and could not see how it was possible that God could save such a being as I was without sacrificing his justice, at this time believed that I saw a perfect fullness in Jesus to save sinners. I have no recollection of feeling myself to be directly or especially interested in that fullness; but that he was the Savior of Sinners, I had no doubt, for I saw such a fullness, and such a perfect adaptation to the wants of poor helpless sinners in him that I felt somewhat rejoiced, and a pleasing sensation passed through my mind, that I had, at least seen a plan by which God could remain just and save sinners. I seemed to wonder within myself why I had not seen it before, for it appeared so plain and easy to be understood and the plan was this. Jesus had before his people had sinned engaged to save or pay their debts, and in that way he can remain just in saving his people from their sins. In this view of salvation through Jesus Christ, all seemed to me to be harmonious and complete. Well all those gloomy feelings of guilt and despair which had so long hung over my mind, had now fled, and all around me that had borne such a gloomy aspect now appeared to wear a different appearance altogether. The sun, which for a season, had not seemed to shine with its accustomed brilliancy now shone clear and pleasantly, and all around me seemed to speak forth the praise of him who is the sinner's friend. Yet notwithstanding all this, as I said before, I now have no recollection that I ever thought of religion or the pardon of my sins by Jesus Christ, at that time. Still there seemed to be a cause or a source of rejoicing, and the cause seemed to be this, I had long felt a desire that if there was any way in which God could be just and save such a sinner as I was, I desired, above all things, to see it. For I had no desire at any time to be saved at the expense of God's Justice, I desired that God might remain just in all his acts, even if I sank to hell, and I now believed that I had seen a plan by which God could save sinners and remain just, and that plan was all through the Lord Jesus Christ. Well, my troubles were all gone and I had seen before this, in my mind or imagination, as I thought, just how a christian should act. It seemed the most plain easy and delightful task that had ever been presented to my view, it appeared as though there could be no trouble seen in that way, and with all, it looked to me to be so safe, and so just to God, that I concluded that here was one who would live the balance of his days in that way, let my last end be what it might. For previously to this, I had been so perfectly killed to the love of sin, that I could see no difficulty in the way. But a strong desire to live in the service of God and no desire to sin. But in all this, what a poor deceived mortal was I, for it was but a very short time before I began to see some obstacles in my way; one of which was, "You have no evidence that you are a christian," and this I concluded was a

fact, for I had heard some tell their experiences, of whose christianity, I had no doubt, and they spake of words which were applied to them in their distress, which gave them great relief, and others could tell of times of great rejoicings when their troubles left them, so much so that they could tell their companions and neighbors all about their feelings, while I knew that I had not heard nor felt and therefore knew nothing about a christian's experience. But to feel troubled as I had previously, I could not. I still had a great desire to live a christian life, but by this time there began to be a great many things in the way. I had not joined the church, and for me to act like a christian, every body would be talking about me, and that I did not want to hear, for I felt so much like a hypocrite, that I did not wish any one to know any thing about my feelings. I had hard work at times to keep my feelings concealed. When I came to the table I often felt a great desire to return thanks for the blessings set before us, but my wife was not a professor of religion at that time, and I had never done such a thing in my life, and it did seem more than I dared to do vocally, but frequently did so without moving my lips, but even then I would feel ashamed of myself, and often thought of what the Savior said. He that is ashamed of me and of my words of him will I be ashamed, before my Father and his holy angels. The passage does not read in precisely that way, but in that way, it was presented to me, and so I was troubled in various ways. I frequently thought, if I were only fit to belong to a church, what pleasure I would take in living the life of a christian.

But for me to go and join a church, and know nothing about religion, was more than I dared to do, and I then thought that I never would unless I knew that I was a christian, and could tell the church a christian experience, and that I could not believe that I had, because I had heard no words, speaking peace to me, neither had I at any time had any great time of rejoicing.

But, as I see that my sheet will soon be full, I shall have to just state that I at length became willing to go to the church and tell them, or try to tell them some of my feelings, believing that it would be a relief to my mind, even if I were not received, which I did, hardly expecting to be received, for the want of the right kind of an experience, I however ventured forward and tried to relate some of my exercises, and somewhat to my astonishment I was received as a candidate for Baptism, on the 30th January 1842, and on the second Sunday in February 1842, I was baptized, and for a while enjoyed much peace and satisfaction in things of religion.

But, O my soul, where am I now? Instead of taking pleasure in the discharge of christian duties, as I once thought I should they have become a great task, and almost every thing is the opposite of what I had expected. Instead of walking in that beautiful way that I had imagined and in which I thought I was going to live, it does seem to me that I am never in it unless it be when I cross it. I can truly say with Job. O, that it were as in months that are past, when I hope the candle of the Lord shone upon me.

But alas! those days are gone.
Those golden days are o'er
The way that then with beauty shone,
Perhaps may shine no more.
Yours, as ever.

E. STEPHENS.

CIRCULAR LETTERS.

The Messengers composing the Salisbury Baptist Association, to the churches which they represent, send christian love.

BELoved IN THE LORD:—Through the protection of God, our Savior, we enjoy the privilege of meeting again in association, and of sending you this, our Circular epistle, in testimony of our love and fellowship with you as fellow citizens with the saints, of the household of God. That it may be manifest that we are of the household of God, let us endeavor to be identified with the primitive saints, who, amidst the rage of persecu-

tion, "continued steadfast in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." Acts, ii. 42. And be not conformed to this world, but be ye transformed by the renewing of your minds; that you may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 2.

Permit us, dear brethren, in this our Circular, to call your attention to the command which our Savior gave to his disciples, a short time before he suffered on the cross. He says,

"A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another." John xiii. 34.

He informed them that he should go unto the Father, and, as it appears, the thought that they should be deprived of his presence had filled their hearts with sorrow. They had witnessed the hatred of the Jews, both scribes and Pharisees, and their malicious attempts to put him to death, and as they were his disciples, they had nothing better to expect from the religious phrensy of their enemies, than that they would themselves become victims to their pharisaical and counterfeit sanctity and zeal. The religion of this world, with all its zeal in adhering to the doctrines and commandments of men, and its ostentatious shew of wisdom in will worship, our Savior has pronounced vain: "But, in vain they do worship me, teaching for doctrines the commandments of men." Mat. xv. 9;—The Savior's commands are obeyed by his people, when they are called and born again, they both honor and obey him from a principle of love. "We love him because he first loved us" 1 John, iv. 19. The Savior says, "If ye love me, keep my commandments." John xiv. 15. Love is the characteristic mark the Savior has given his disciples, to distinguish them from the followers of all other leaders. "By this shall all men know that ye are my disciple, if ye love one another." John. xiii. 35. If we contemplate the character of him who gave us this commandment to love one another we find in him the only Savior of his people, the king of Zion. Although while we are tabernacled here in the flesh, we can know him only in part, and see him only as through a glass darkly, but when he condescends to lift on us the light of his countenance, and when he grants us his gracious smiles, and bestows on us his spirit, then we can say experimentally, in the language of the spouse, "My Beloved is white and ruddy," the chiefest among ten thousand. He is perfectly white and spotless in purity and innocence, for there was no guile in him, yet ruddy, or red, when he, his own self bear our sins in his own body on the tree.

"Who was delivered for our offences," and he was made sin for us, who knew no sin, and he was raised again from the dead, for our justification that we might be made the righteousness of God in him. Rom. iv. 25. 2 Cor. v. 21. 1 Pet. ii. 24. The Savior prayed to his Father in behalf of his people "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 xvii. 20. 21—Here is presented, the union and oneness of Christ and his church. He is the Head over all things to his church, and the law giver to his people. He the Head, and his church the body. Eph. v. 23—32. "Beloved, if God so loved us, we ought also to love one another." The Savior is now, at this present time, even as he was when personally on the earth, "A stone of stumbling and a rock

of offence, disallowed indeed of men but chosen of God, and precious. Unto you therefore which believe, he is precious. 1 Pet. ii. He says. If ye love me, keep my commandments. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. "Ye are my friends if ye love me, and, "Ye are my friends if ye do whatsoever I command you." John. iv. 15. & xv. 12—14. The above words, "If ye love me," and, "Ye are my friends if ye do whatsoever I command you," appear to have been left on record, as a test to our own conscience, and to the church of God, to test the reality of our love, and the unfeignedness of our friendship to Christ, our obedience to him, in keeping his commandments. But if we obey Christ, rather than men, we shall have tribulation in the world, for it is the inheritance of the followers of the Lamb, Jesus has said, "In the world ye shall have tribulation, but be of good cheer. I have overcome the world." John xvi. 33—Rev. vii. 14. May we remember that, if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 John ii. 15. 16. John also says, "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. if any man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we received from him, That he who loveth God, love his brother also."—1 John. iii. 17, 18. & iv. 20. 21. Another apostle says, "Let love be without dissimulation. Abhor that which is evil, cleave to that which is good, Be kindly affectionate one to another." Rom. xii. 9. 10. Again, "I therefore, the prisoner of the Lord Jesus, beseech you, that ye walk worthy of the vocation wherewith ye are called." With all lowliness and meekness, with long suffering forbearing one another in love. Endeavoring to keep the unity of the spirit in the bonds of peace." Eph. iv. 1—3. Another apostle says, "Seeing ye have purified your hearts in obeying the truth, unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently." 1 Pet. i. 22.—And Paul says, "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." Col. iii. 13.—When by faith, we have a view of these precious, heart comforting truths, which are given us in the word of God, then we can through the grace of God, then we can and even feel our strength renewed in the Lord, and in the power of his might. Eph. i. 10. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth us from all sin." 1 John i. 7. Beloved, let us love one another, for love is of God, and every one that loveth, is born of God, and knoweth God, 1 John iv. 8.—Here then we have recorded in the word of truth what gives assurance to all the children of God when they have love one for another, that they have passed from death unto life, because they love the brethren. 1 John iii. 14. And that they are born again: not of blood, nor of the will of man, but of God. John i. 13. For he that loveth not

knoweth not God, for God is love. In this was manifested the love of God towards us, because God sent his only begotten Son, into the world, that we might live through him. 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. No man hath seen God at any time. If we love one another God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit, 1 John, iv. 3—13. This apostle also says "Whosoever believeth that Jesus is the Christ, is born of God, and every one 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. 1 John v. 1, 2. When we walk in the light, (and the light of revelation is in accordance with what is taught us by the word and spirit of God,) then, with conscientious satisfaction, we may humbly hope to be partakers with the saints in the enjoyment of the blessings which were given and treasured up in Christ Jesus for his people, before the foundation of the world, as it is made manifest by the gospel of the grace of God, and plainly announced by the apostle, "According as he hath chosen us in him, Christ, before the foundation of the world that we should be holy and without blame before him in love. Eph. i. 4—7.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen.

WARNER STATEN, Moderator.

L. A. HALL JR. Clerk.

The Wetumpka Baptist Association to the Churches of which she is composed send eth Christian salutation.

BELoved BRETHREN AND SISTERS:—In the fleet lapse of time, another year is added to the centuries of the past. And since we were before permitted to reciprocate the Christian greetings of one another in this body, many of our brethren and sisters have been called from our midst. And some whom we were accustomed to greet in this Association have gone the way of all the earth and we shall meet them here no more. Truly in the inscrutable dispensation of God we have been called to mourn over the death of those whom we loved for the truth's sake and whose memory we still cherish with much veneration. Yet on reviewing the manifold mercies of God exercised over us which demand of us perpetual returns of gratitude and love, the sweet and precious promises of our blessed Savior sustain us and bid us still to look to him for his grace and mercy.

Though our minds for a time may be overspread with gloom, and though our joys be mingled with sorrow, yet we would adore the hand which has so often in past life been vouchsafed to us in all the afflictions and trials through which we have been called to pass.

In our reflections our minds are led involuntarily to contemplate the past mercies and the distinguishing favors bestowed on us as an Association. Nine years have elapsed since we took our name among other Associations. We are favored with an extensive correspondence from sister Associations, and the peace and harmony of our body, the entire christian love and forbearance which have marked her deliberations scarcely have a parallel, for truly all her acts have been without a single jar or the least discord whatever. In view of all these distinguishing demonstrations of Divine favor, we can but exclaim the

Lord has done great things for us, while we enquire what shall we render to the Lord for all his benefits conferred on us.

In our former Circular Letters, almost every christian duty has been touched upon, and it would appear like taxing your time too much to again invite your minds to the consideration of these things. But while we are permitted to remain in this mode of existence we cannot be better occupied than to admonish one another to love and good works. It is by a strict adherence to the precepts of the gospel and to follow the example of our Divine Redeemer, that his name is glorified while we enjoy peace and consolation and have a conscience void of offence towards God and man. God in the order of his government has been pleased so to arrange our duties as to connect therewith our peace and happiness in this life, and by our obedience to his commandments we do show forth his praise on the earth. And though we do not consider that our acts of duty change the purposes of God, for God is immutable, and heaven is the reward of grace, but at the same time much of our happiness here as well as the happiness of those around us depend upon the faithful discharge of the duties assigned to us while in this mode of existence.

"We are his workmanship created in Christ Jesus unto good works which God has before ordained that we should walk in them." Then we are active beings, regeneration and the spiritual birth have passed upon us to prepare us for the duties that follow in the relation we now sustain to our Heavenly Father. In view of these things we cannot be inactive, there are many and important duties assigned to us here.

We often hear brethren say faithfulness becomes the house of God. This we suppose has its bearing on all Christians and embraces all Christian duties. The scriptures were given by inspiration of God and are profitable for doctrine for reproof, for correction for instruction in righteousness. And in many places in the Scriptures we find the idea conveyed, that the Church of Christ should admonish and exhort one another. Our cause is the same, our object the same, our obligation the same, and our happiness the same, consequently if one errs we all feel it, therefore, in all that we do we should have an eye single to the glory of God, the prosperity of his cause and the happiness of his dear children.

Could we at all times view in this light the admonition of brethren, perhaps we should not so often find fault with those who attempt to correct our errors. How discouraging must it be to the devoted servants of Christ who have labored for the glory of God and the good of souls until their days are almost ended, to see in many instances how little effect those labors have had in bringing about that reformation they so much desire. But we should not faint nor yet be weary in well doing while we read that the immediate followers of Christ received but little respect, even after they had long labored for the people's good.

One of the unfavorable traits of human nature is to be pleased with flattery and offended at reproof. But the direction to christians is to deny themselves take up their cross and follow Jesus. Self denial does not wholly consist, as some may suppose, in boldly performing a few religious exercises in the face of a frowning world. True self denial has much to do in regulating and controlling the affections of the heart. Reproof is improper when there is no call for it; and although flattery is never proper, yet encouragement is

beneficial when it can be with propriety given.

In the merciful dispensation of our Heavenly Father, he has been pleased to give us some tokens of better times among some of our Churches, for which we desire ever to be thankful. May the Lord cause his blessings to abound more and more. And may the set time to favor Zion be just at hand when the glory of the Lord shall be risen upon her.

Our Ministering brethren are much engaged in the Redeemer's cause and seem to be determined, to know nothing save Jesus Christ and him crucified. Then brethren while you see your Ministers thus actively engaged in so glorious a cause and one too in which you feel so much interest, fill up your duties by strengthening their hands and making them an ample return for their time and labor in serving the Churches. If God has given you a Ministry to preach the word of life to you, to administer the ordinances of the Church, and to perform all the duties of a Pastor for you—though God has assigned to him those duties, and though the obligation on his part to perform those duties is to God, yet the obligations on your part to sustain the Minister, is also to God. If then God has given the Minister to you to serve you in the administration of high and important duties which none but a minister could perform, the Lord and not man has made it your duty to make a suitable return to him as your servant. The Minister has no right to demand it, for the obligations are mutual in the relations of the gospel, therefore you are under the higher obligations to bestow it. Therefore let each Church feel that they are interested in this matter and see that some return is made to their Minister.

Brethren, the Lord has blessed many of you with the good things of this world, and you would scarcely miss the small amount that would be necessary to make the condition of your ministers easy. Are not some of our brethren laboring in the Ministry faithfully and almost beyond their temporal circumstances and are not some compelled to deny themselves many religious privileges on account of limited means, who might otherwise be useful to the Churches.

May the Lord move upon all our hearts by his Holy Spirit, and light up the path-way of duty before us, and give us that mutual sympathy for one another as the dear family of our Heavenly Father, that we may all act well our part and thereby promote the happiness of one another in all the relations of life.

We have penned down these thoughts as they have presented themselves to our minds, without regard to method, but we hope they will not be objectionable on that account.

Finally, on taking our leave of you for the present, permit us to invite your attention to the consideration of the many blessings bestowed on us. May it please God to continue his blessings to us and make them more abundant. May he carry on his good work of grace in our hearts until we see the consolation of the past generation, and may the aged as well as the young of this body live to enjoy this happiness.

With unabating christian love, we remain yours in Christ.

JOHN BLACKSTONE, Moderator.
BENJAMIN LLOYD, Clerk.

CORRESPONDING LETTER.

The Wetumpka Baptist Association, to her sister Associations with whom she corresponds sendeth Christian salutation.

DEAR BRETHREN IN CHRIST:—Through the divine providence of our covenant Head, we have been permitted to assemble ourselves together and to transact the usual business of our association, which was done with the harmony that usually characterizes our body; for which we feel thankful to God. The churches have been generally represented, and from their letters, seem to be in peace among themselves, and some additions, but no general outpouring of the Spirit.

Dear Brethren, we have been refreshed by your friendly correspondence, and request a continuance of the same, and now may the God of peace be with you and us, is the prayer of your sister in the bonds of the Gospel of Christ.

JOHN BLACKSTONE, Moderator.
BENJAMIN LLOYD, Clerk.

EDITORIAL.

MIDDLETOWN, NOVEMBER 15, 1852.

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We come now more particularly to the subject on which our brother desired us to dwell, namely, whether the preaching of the gospel is a means of communicating faith to the hearer? We will not attempt to set forth the views of all who are called, or who call themselves Old school Baptists, on this point, for we do not know that they all entertain the same view that we do, but so far as we are advised, we presume that he has been rightly informed by those from whom he has understood that they do not believe that the preaching of the gospel is the means of communicating faith to the hearer. We have not been able to find any portion of the scriptures in which the preaching of the gospel is denominated the means of any thing. We have learned that the gospel itself is the power of God unto salvation, to every one that believeth, not the means of God, nor the means of man, of salvation either to believers or infidels. But we would wish our brother to mark the difference between the gospel itself, and the preaching of it. The gospel is not the preaching but the thing preached. The preaching is often defective, imperfect, and ineffectual but the gospel is always complete perfect and effectual, for it is, unto every one that is called, both Jew and Greek, Christ, the power of God, and the wisdom of God. There is nothing in the text under consideration, nor indeed in any other text in the bible that to our understanding favors the idea of faith being the production of means, Certainly the faith of God's elect is a fruit of the Spirit, and the gift of God, and the apostle has informed us that it is of the operation of God. Jesus Christ is the author and the finisher of it.

Much confusion has probably arisen from confounding the terms, preaching and gospel, and faith and believing, These terms each occupies its distinct important, and appropriate place in the gospel vocabulary. The distinction between preaching and the thing preached, we have already noticed, and the distinction between faith and believing is equally marked and clear in the scriptures. Faith is the substance of things hoped for and the evidence of things not seen, but believing is neither the substance nor the evidence of things not seen. When men manifest a belief of the gospel of Christ, so far as it is manifested or seen by the saints, is an evidence to them that they are born of God, and by virtue of that birth possess the faith of God's elect. All unregenerate men are denominated unbelievers, not

because they all dispute the testimony of divine revelation, for that is not the case, many are fully convinced in their natural judgment of the eternal reality of these things like many who in the day's of our Savior's incarnation seeing the miracles which he performed believed on him were fully convinced in their judgement as intelligent beings that he was the Messiah that was to come. Yet when Christ himself preached in their presence the things of his kingdom, the words preached did not profit them, not being mixed with faith in them that heard, and the result was, on some occasions they said, these were hard sayings, and they could not hear them, and to avoid hearing them, they turned and walked no more with him. On other occasions some of the same kind of carnal believers, sought to take his life. The faith of God's elect, is a vital principle, it is alive, therefore none can possess it and remain dead. Its life is not derived from nature, but from the spirit by which the saints are quickened, hence the apostle informs us that the fruit of the spirit is love, joy, peace long suffering, gentleness, goodness, FAITH. Gal. v. 22.—Now wherever this fruit of the spirit exists, the word preached will readily "mix with faith" in those who hear it. But if this faith be not communicated by the Spirit that dictates the proclamation or preaching of the gospel, it cannot so mix, for there is no faith there for it to mix with, and therefore they who so hear are not profited. The truth of this position is clearly exemplified when and wherever the gospel is preached to a mingled audience of regenerate and unregenerate persons; it ever has been, as in the apostles' preaching, "some believed and some believed not." Those who believed were they that were born of God and consequently had "the faith of Jesus Christ," "which is of the operation of God." And they that believed not proved that at the time of hearing the word preached, they had not that faith in exercise in them.

It may be urged against our view, that Paul has said, "Faith cometh by hearing, and hearing by the word of God" Rom. x. 17. There are more senses than one, in which the term faith is used, in our version of the scriptures. It is sometimes used to distinguish the gospel from the legal dispensation, and sometimes it is used to signify its effect, and in this sense the apostle evidently uses it in this case. In the context he speaks of the Righteousness of faith, and then again of the effects of faith, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The heart of the natural man is the centre and seat of vitality, from that central point vitality is diffused to all parts of the body, but destroy the vitality of the heart and the life of the body cannot survive it. In the absence of the vitality of the heart, the whole body is dead.—Even so in the absence of that faith which is the immediate fruit of the spirit, and which is the operation of God, &c., all our believing is unto unrighteousness, but with the heart, or vital principle of faith bestowed in regeneration man believes unto righteousness, without it he cannot, for without faith it is impossible to please God.

This faith whether understood in regard to the strict meaning of the term, a vital principle, or in regard to its effect, in both cases comes by hearing, but with this difference.—The vital principle of faith, as the fruit of the

Spirit of the Living God, cometh only when the voice of the Son of God conveys it, then but not till then do the dead receive vitality, "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. By this hearing they receive the faith by which they are experimentally prepared to believe unto righteousness, and to confess unto salvation. "Hearing comes by the word of God." If they hear the voice of the Son of God, they hear the word of God, for he is the essential Word of God himself, and He only hath immortality dwelling in the light. In him as the Word of God, was life, and the life was the light of men. But do not let us infer because hearing comes by the Word of God, that it also comes by the words of men. For this vitality or spiritual life is in the Son of God, and no where else, he therefore who believeth on the Son, hath (not shall have but hath already) life. And his having life is what qualifies him for believing.

But believing comes also by hearing after faith is planted in the subject of Salvation. Observe the case of Saul. He was quickened at about mid-day, and the principle of vital faith was as prominently settled in his heart then as at any subsequent period, but still, "Behold he prayeth." and the risen and exalted Jesus of Nazareth whom he had persecuted, hears with approbation his prayer; but, for what does he pray? "Who art thou Lord?" &c., The same exalted Prince and Savior answered his prayer and set Ananias to tell what he must do. Although he had faith, how could he believe on him, of whom he had not heard? In his case he truly had heard, and no doubt believed on Jesus, but there were many things concerning Jesus and his cause, which he could not believe, until Ananias came to him, as a preacher, but if Ananias had come with the same message to Saul before faith came to him, his message could not have been mixed with faith in Saul, but now that God had given him faith, with what meekness does he listen to the message of the Lord which Ananias brought, and how cordially did he believe every word of it. The Spirit of God sent Philip to the Eunuch, not to give him faith, but to preach to him, faith having first been given. Though he had the vital principle of faith still he needed instruction, Philip preached to him Jesus (that good old fashioned theme and having faith he readily listened to the preached word, and when Philip, said, "If thou believest with all thy heart, thou mayest, with his mouth the Eunuch made confession of his belief that Jesus was the Son of God." &c. Now Philip had given him no faith, but the faith which God had given prepared him to believe the preaching of Philip.

To return to our text in John xvii. 20 — We understand the words of our Lord, "for them also which shall believe on me through their word," to express that, these disciples for whom he had before prayed, were divinely inspired to testify of him, that their words inspired by the Holy Ghost, should be published to all nations, and in every nation, kindred, tongue, and people under the whole heaven, "as many as were ordained unto eternal life should believe. For the promise was unto them, and to their children and to all them that were afar off, even as many as the Lord our God shall call.—Through the word of the apostles, the Gentiles should hear the doctrine of Salvation by grace, and being made alive by the quickening, or life giving power of God, hearing they should believe.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., DECEMBER 1, 1852.

NO 23.

POETRY.

CHRIST THE GOOD SHEPHERD.

Behold the Shepherd's tender care,
Towards the sheep that strays!
Throughout the desert, waste and bare,
He tracks its wandering ways.
So Jesus, while he sojourn'd here,
Amidst this waste of sin,
'Tis said he traveled far and near;
And sought his sheep therein.
To save from everlasting woe,
An object of his care,
Behold him through Samaria go;
A sheep had straggled there.
Though she insults him to his face,
It mattered not to him;
Her name was found among that race
That Jesus must redeem.
Amidst this flock, beloved of God,
Manasseh we behold,
And though his fleece was stained with blood,
He brought him to the fold.
Yea, from the dregs of sin and woe,
Shall grace her trophies wave;
And each to glory safe shall go,
Whom God ordained to save.

JESUS' NAME, THE SWEETEST SOUND.

How Sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.
It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest.
Dear name, the Rock on which I build—
My shield and hiding place—
My never failing treasury, filled
With boundless stores of grace,
Jesus, my shepherd, husband, friend,
My prophet, priest, and king,
My Lord, my life, my way, my end,
Accept the praise I bring.
Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought.
Till then I would thy love proclaim
With every fleeting breath;
And may the music of thy name
Refresh my soul in death.

ENCOURAGEMENT TO PRAYER

Jehovah is a God of might,
He framed the earth, he built the sky;
And what he speaks is surely right;
"The Strength of Israel will not lie."
Ye weary souls, with sin oppressed,
To him in every trouble fly;
His promise is, "I'll give you rest,"
"The Strength of Israel will not lie."
Then why sink down beneath despair?
To Jesus' throne of grace apply;
His promise plead, he'll hear your prayer;
"The Strength of Israel will not lie."
Ask what you will in Jesus' name,
He never will your suit deny;
To save you from distress he came:
"The Strength of Israel will not lie."
Behold, I come, most gracious Lord,
And on thy promise now rely;
In my distress how sweet this word:
"The Strength of Israel will not lie!"

CONFIDENCE.

Firmly I stand on Zion's hill,
And view my starry crown;
No power on earth my hope can shake,
Nor hell can pull me down.
The lofty hills and stately towers
That lift their heads on high,
Shall all be leveled in the dust;
Their very names shall die.
The vaulted heavens shall melt away,
Built by Jehovah's hands;
But firmer than the heavens, the Rock
Of my salvation stands.

COMMUNICATIONS.

For the Signs of the Times.

[Continued from page 172.]

The law of Moses, was now to me, a perfect law of holiness in force against me, for my transgressions, condemning me in all parts, saying, cursed is he that continueth not in all things written in the book of law, to do them. If I attempted to read, the first thing presented to my mind was that I had broken the law and dishonored God: for which it appeared as if the law was saying, smite the guilty rebel; why should he live? The gloomy shadow of death and condemnation, again dispersed the beauty of the shining sun. I recollect at one time I was determined on turning drunkard, for the purpose of drowning trouble; believing, that the strong appetite which I have for strong drink was sufficient, of itself, to testify against me at the bar of justice. I drank as much as I dared, for about a week, when the wound grew so sore that I was forced to abandon that project.—As I could do nothing for, or against, the workings of my mind, I concluded to stand on neutral ground, neither for, or against religion, and I was tolerably well contented for about six months, believing all I need try to do, was to do to others, as I would have them do to me.

I concluded that reason did not teach, that I should trouble myself more than to be honest in all things pertaining to my fellow man, and I got so far as to think it about all the religion that was absolutely required of mortal man; for this reason; Many who professed to be christians, appeared little else than worldly minded at last. If ever I felt disposed to bear down upon those who seemed to make a poor show of religion, it was, at that time. I began to conclude, that I was as good as some who belonged to the church, if not better. For I confidently believed, that those who walked so as hardly to be distinguished from the world, were hypocrites and pretenders. I began to think that all the show and parade about religion, was but a farce. When suddenly I was met with these words. "Except ye be for me, ye are against me," I was not sure that it was in accordance with scripture, yet it was effectual in sweeping me from my resting place. I could no longer stand on middle, or half way ground. I was condemned as a guilty rebel before God. My life was forfeited. I could see no way in which God could be just, and justify the ungodly; and for so unjust and ungodly a creature as I, to pretend to be for Christ, seemed to me to be a direct contradiction of terms. I thought, to betor Christ was to be holy as God is holy. The law says, he that faileth in one point is guilty in all. About this time, I thought it might afford me some relief if I were possessed of a companion who might console me in my worst times of grief and sorrow. This resulted in the choice of her, who is now my agreeable companion.

After we became united by promise, or in affection for each other, I was troubled, and reproached myself for not having told her that I was under the condemnation of death, before presuming to induce her to place her affections on me. I thought if I had only told her how short a time I had to live, she then could have acted her own pleasure, free from deception. In the midst of sore lamentation for having done this wrong, I was relieved in a dream as follows; I lived with my uncle Jediah Hill, from eighteen years old, till I set out for myself; and was accustomed to sawing. One night I fell asleep in my chair by the fireside, and dreamed that I was sawing and had on a log longer than common, with one end of the carriage and log out of the millhouse, where it was dangerous to go. As I went out to set that end of the log: my feet were suddenly, and in a way that I could not account for, removed from where I was standing, and no possible chance to escape a dreadful fall appeared, but to my astonishment, I was caught as it were and set upon my feet again, safely in the mill. I awoke in affright. My mind was mostly on the dream, for several days. It had one lasting effect, which was, I was at full liberty to take me a wife, only I was not worthy of so great a favor. I thought there might yet be a way to escape the condemnation of death as unexpectedly as I had escaped in the vision; and I now say, the Lord gave me my companion, with whom he has permitted me to dwell until the present time, since Nov. 6, 1836. My mind was engaged in things pertaining to my change in life for some time, but at length I found myself as wretched, miserable, and horror stricken as before. The gloom and sorrow again appeared, so that I could find no contentment of mind in any way. Sometimes I wanted to be alone, so as to give full scope to my meditations, sometimes I wanted to go in company with others, so that my mind would be drawn from such trying perplexities; some times I would have to leave company to hide flowing tears of anguish. I felt constrained to seek a suitable place to give free course to prayer, but found no place, no position, where I could word or form a prayer so as to give utterance to the groanings within, yet I now believe that I was praying from the heart, which is the most secret place that a man can enter into. Let me here remark that if ever I have received an answer to prayer, it has not proceeded from any formal petition which I have been able to make while endeavoring to serve with my lips, but from the heart yearnings, which are as likely to arise whilst at my daily occupation as in the closet. O what beautiful devotion, when the mouth can speak what the Lord has written in the heart. It is at this time a trouble to me, because I am not gifted in prayer either in public or private, so as to offer up an acceptable prayer in the sight of God. But I am getting before my story I could not be easy any where, either asleep, or awake, in the morning, I was not

rested, my bodily strength was failing under my burden of mind, so that I could hardly endure it. It appeared as if each effort only sank me the deeper, so that I knew not what to do. The "Baptists" appeared as though they had contented minds, and were blessed of the Lord. I was tempted to ask them if I might stay among them. I thought that they knew mine was an outside case, or they would tell me the way that sinners came to God. Jesus, was the strength of their preaching and conversation, yet I was blind, and could not see, deaf, and could not hear, believing I was too big a sinner, to come that way. I felt that I was ready to give up all, and die, if I could only see how God could be just in punishing the innocent to let the guilty go free. One day when I was up on the hay-mow to get hay for the horses, I thought I was as near heaven as I probably would ever be, and said to myself, here is a good place to pray, but it is of no use to attempt it, so, turning round I determined to pitch headlong on the barn floor and die, that it might appear as if I had accidentally fallen, but as I stepped out on the high beam, something said to me, hold yet a little while, and see how it will go with thee. I came down from the mow, and have never been tempted to kill myself since. I then thought, as I had at other times, that the Lord had changed my sinful nature, and that I would never sin any more so once more I determined to walk up to the mark, to glorify God; and live to the honor, praise and glory of his great name; but I soon found, that all the change which had taken place, was, I have since been contented to live out the full number of my days, be they few or many, otherwise I was no better than before. I made another effort to extricate myself from my awful situation, the sink of sin, the mire and dirt that I was perishing in. At that time it appeared as if Satan himself was in me, or had rule over me for about a week, worse than ever. I felt the most determined contradiction, of the reality of any thing pertaining to God, or godliness. I cursed and swore, till it appeared that the hair rose on my flesh, hurting me, saying to myself, there is no good on earth. I will take my fill of sin. It is dreadful to tell, but so it was; I found the cup of my iniquity was running over, so that I desired that the rocks and mountains might fall on me, and crush me. While I was thinking that death would not hide my transgression but that I must appear before God unjust still, at the resurrection; the rocks appeared as if they were grinding together as if, to grind me to powder. I had now, no inclination to try to do any thing to extricate myself, no disposition to dispute anything but was resigned to let come upon me what would. My heart had become so sore and swollen, from grief, that I could not reach the bottom with a sigh. I was sure that it would soon burst. Then I began as before, to entreat of the Lord that I might see the salvation of God yet before I died

I could hardly force myself to perform daily labor, so I dragged about by the hardest.—I remained spiritless, and almost lifeless, so sick and sin sore, that I was compelled to cry unto Lord that if a sin wound could be cured and the honor of God sustained, to relieve me quick, or I die. I was constrained to leave my work about noon or a little after, and go away from my work fellows; for it appeared as if the hour of death had come. Being opposite the barn door, I thought I would step in till I saw how it would go with me; I had but little more than shut the door when I was blinded, as with the darkness of a dungeon, my trembling knees gave way and I fell, barely having time to say, Lord save me, before I was as a dead man. The next I knew it appeared as if some one had lifted me up by the hand; I looked to see who it was, but could see no one. The light shined so bright through the openings, that I thought something uncommon had taken place in the heavens above, so I hastened to look out. I never saw such a beautiful, living appearance in the things of nature before.—It appeared as if a death like darkness had at once changed into light and life, new to me. "Old things have passed and all things have become new," came next to confirm the scene, then I thought to look within, to see how it was with me; the sting of sin and death were gone, my heart was eased of its soreness; there was such a calm within, that I wondered if it could be real. There appeared to me, a little way off, a man whose shape and stature were as other men, with a light within so bright that it outshined the Sun. I thought the man spoke to me, and said, It is finished, I have borne thy sins long ago and put them out of remembrance. When I thought to see him the same as I see natural objects; the scene was ended, I saw him no more. It was a wonder to me that I had not seen these things before. My mind reverted to Calvary, where the Son of God suffered and died, to satisfy the law, whereby I have escaped. I was satisfied that as God was pleased to make a way of escape through which poor guilty, helpless man might live, through the sufferings and death of his Son, it was just and merciful. Just because all power was given to him, by which he could rise triumphantly victorious over death, hell and the grave. Merciful, because man was already the victim of death in Adam, and must forever have perished had it not been for a wonderworking God, who was pleased to grant deliverance, by one who is powerful and able to save. I hardly can express the relief, joy, satisfaction and consolation that I felt for a short period of time.—I left the barn and went to join my work-fellows again, admiring all that appeared before my eyes, as the work of God in nature. I had no more trouble about election, because I had no just grounds to murmur against God, though I were eternally punished.—I thought I would go and tell the men, what consolation was come to heal my troubled mind, and to give me strength of body again to work, and that I had seen the Son of God, that true light spoken of in the scriptures, which John the baptist came from God to bear witness of. I thought I could tell it so plain that any body could see as I saw, and comprehend the way of Salvation as it is revealed unto babes; but I found that I might as well presume to take the place of days-man between God and man, as to make the thing evident to any and every body. I even refrained from telling my uncle what great things the Lord had done for me, although

he was a baptist, (and I looked upon them, as being the only spiritual denomination) because I was afraid he might not understand what I wanted to tell, and give me more sharp reproof, as father had done in the outset. I hardly thought that any baptist would listen to me, so I kept it to myself for some days, till I thought I could keep it no longer. One night I saw a baptist neighbour coming towards uncle's, and met him, feeling less shy of him than almost any one else. I could but introduce the subject, at all hazards, not being sure but he would be offended, but to my relief, his countenance at once lighted up, and tears came to his eyes, and instead of not understanding me, he took the words out of my mouth. I think it was a joyful time for both of us, so after telling me that I ought to go forward and relate these things to the church, he went on and told uncle of my state of mind, and he too, manifested a joyful sensation at the next opportunity of speaking with me. I felt great encouragement when I saw how they were made glad in my behalf. I had felt almost certain, that I should be thrust down as not worthy to be noticed by the least one of the baptists; they appeared so much better than I; surely I was to small to be noticed. It was strange to me that they owned me a new born subject, when I could hardly touch at things as I had experienced them. O how I did long to present plainly to them just what I had felt, but hitherto I have failed. Among things in nature new to me, my attention was soon arrested by a beauty in water, where there was much of it in a place. I could but wonder if I might be baptized, I often looked at places suitable for baptism, as if expecting to see the footsteps of Jesus literally. I hardly can give a good reason for being impressed to go out of the vicinity of the Mill Creek church, to the Pleasant Run church to relate my case, unless it was because I had received such strong impressions there, at the time of the association before mentioned; I had been raised in the vicinity, my parents were members there, and the church was few in number. On the first church meeting day there, after my season of rejoicing in the Lord had commenced, I went to meeting supposing that I would tell the church the whole matter; more hasty than considerate. I could not say anything of account yet by a unanimous vote, I was received as a candidate for baptism, which rather alarmed me lest they had deceived themselves; for I felt afraid it was not the Lord's doing, or else I could have told it all through. I was baptized the day following by Eld. Thomas Childers, March 1838. I have already been too tedious yet the half has not been told, for from that time to the present, I have had many ups and downs on account of sin that dwells in me; in my flesh dwells no good thing, the old man yet remains corrupt with his deeds. I am no better, in and of myself now than before. In reading where Jesus said to his disciples, Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven. I felt my poverty so keenly, that I was obliged to cry out mentally, Lord Jesus, except thou be my righteousness I have no righteousness. The repose of mind that followed was like a great calm after a raging storm. If Jesus be mine, I want no more. I ask no more, to support me through this life. I find by experience that I have labored under mistaken notions, in regard to the new birth, and that I am not my own teacher in the school of Christ. I had thought that I was changed, soul and body, a new creature indeed and

that I would have no more trouble with sin. But O, the disappointment that followed; I found myself possessed of the same sinful nature. I thought I would go to the next church meeting and tell the members to take my name from among theirs; but when I got there, they appeared so lovely, that I forgot for a time what I came for, and concluded, though I perish, let me live the remainder of my days with the Lord's people. Never from the time, I think I was really changed has the condemnation of death under the law, disturbed me. I now drop the subject, lest I intrude upon your time, patience, and space.

Yours in hope of perfection when this mortal body shall have put on immortality.

ISRAEL HILL.

For the Signs of the Times.

Middleburg, N. Y.

DEAR BROTHER BEEBE :—I have been a reader of the Signs for several years, and always find something in them interesting to me; glad tidings from a far country. I was born in 1808 and for about fourteen years what I did not do, I intended to do, to appease the wrath of God. At the end of that time, I learned there was a revival near, and that some were going to be baptized. I felt an impression to go and see them; I thought the singing sounded like heaven, and I returned very much cast down; I wished I could take as much comfort as they appeared to; my pharisaical riches were all gone, I thought I was the worst of sinners, and feared there was no mercy for me, I did not want any body to know my feelings, my constant prayer was, Lord be merciful to me a sinner. I read the bible, but it was to me a sealed book, I expected shortly to die, and in hell, lift up my eyes in torment; I saw nothing in the world worth living for. But I was afraid to die; I thought if I was a christian, how happy I should be. One day, when my hopes were all gone, these words came into my mind. Thy faith hath made the whole. My burden was gone, I looked around, everything was changed, and I thought all things, were praising God. I thought this was regeneration, and felt happy. I thought I would always remain in that state of mind, I had forgotten what manner of person I was, but alas, my comfort did not last long. I looked for my burden, but could not find it; I had not strength to tell any one, but some mistrusted me and said I had met with a change, I told them I feared not. I had my ups, and downs, and went to work, and worked up all my timber, and tools, but grew worse, instead of better.—These lines would frequent my mind.

All the fitness you require
Is to feel your need of him.

I thought, if I should join a church, I would probably wound the cause of God, as I saw I was an imperfect creature. At length, I moved to Schoharie Co., and I heard a great deal of preaching, but not the right sort, it did not bind up the broken hearted, nor proclaim liberty to the captive. I thought if I could sell out, I would pitch my tent among the baptists of the old order; fortunately, I heard of some, not many miles off, and when they were to meet, so I started to see what they were, and thought them, the choice ones of the earth. The pride of my heart, forbade any saying anything to them, for a long time. Although there was then a revival in the church, and I heard that they were willing to hear from those who were out of concert of themselves, I felt guilty I thought I had

kept back part of the price, and resolved I would tell the church my trouble, and was received, eighteen or twenty years after I hope I met with a change. This from a poor sinner who hopes to be saved by grace.

JONAS KERBY

For the Signs of the Times

Berrien Co. Mich. May 16 1852.

BELOVED BRETHREN and SISTERS :—I thank God for the undeserved privilege of conversing with you, through the medium of the Signs. Though we are separated by land and water, yet we are one in Christ Jesus united to the all sufficient divinity, by ties which the sons of men cannot comprehend by an engagement which the revolution of years shall not dissolve. The league of nations shall be broken and the laws of the mingled elements be canceled, but our relation to the Almighty God shall stand fixed and unchangeable as his own existence: Nor life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall ever separate us from his love.—Triumph, O my brethren, and rejoice! look forward beyond the period of all terrestrial things, when there will be no more intervals of grief and sin, sin, that insuperable evil, that heaviest of burdens that hangs as a weight on all my joys. But thanks be to God, I can sincerely say, I detest this vilest of slaveries. I long for the glorious liberty of the sons of God. I groan under the burden of flesh; this body of death. Let me give glory to God, and take shame and confusion to myself, as I ascribe my salvation to the free and absolute goodness of God. Not by the strength of reason or any natural inclination, but by the grace of God. I am what I am. I expect eternal life and happiness not as a debt, but a free gift, a promised act of bounty, therefore with the lowest reverence and most humble gratitude I would wish to lay low at the feet of Jesus and give to the Lord the glory due unto his name, and worship Him in the beauty of holiness. How poor would my expectation be if I only looked to be rewarded according to my own works. God has no need of such worthless work as I can do. He is infinitely blessed in himself, his glory admits of no addition; the praise of angels cannot increase his happiness nor the blasphemies of hell diminish it, he has fully manifested his love and beneficence to the race of man, in the glorious method of our redemption from everlasting bondage and death. Adorable measures of infinite clemency; unsearchable riches of grace, with what astonishment do I meditate on it. O Jesus! my Savior, what harmony dwells in thy name, celestial joys, immortal life, is in thy sound. Let angels set this name to their golden harps, let the redeemed of the Lord forever magnify it. Fear not, he says, to poor trembling souls, for I am thy Redeemer and the hope of Israel, and in my name shall all the nations of the earth be blessed. I am gracious and merciful, long suffering and abundant in goodness and truth. These are the titles by which I have revealed myself to men, I came the expected Messiah, star of Jacob, and the glory of the gentiles; I came from the fullness of ineffable glory, in the form of man to redeem my chosen people I am willing and able to save, and whoever comes to me I will in no wise cast out. Continue steadfast, brethren, in faith and patience, it is but a little while and the work will be at an end, but a few more days, months, or years, and your sighs and groans shall be changed to everlasting hallelujahs, but a few more weary steps, and the journey of life

will be finished, a few struggles more, and we shall have gained the top of the everlasting hill, and from yonder bright summit look back on the dangers we have escaped in our travels through the wilderness, and while we sing the wonders of redeeming love ascribe sublime and lasting honours to him, who sits on the Throne and to the Lamb for ever and ever.

M. B. JOHNSON.

To BROTHER HAWKINS:—Of Kentucky—I have read a number of your letters in the Signs, with deep interest, I take great delight in reading the letters from all of the brothers and sisters, but from your name, and the place where you live, I am of the impression that we belong to the same family, my father's name was Noah Hawkins, son of William Hawkins, formerly of Culpepper Co. Va. If I am not mistaken, my father soon after he was married moved away from his people, with my grand mother on my mother's side, eye-nold by name, and sometime after that, my grand father Hawkins, moved to the state of Kentucky, and the family were still there the last we heard from them, You can ascertain, from what I have stated, if it be the same family, if so, do me the pleasure to let me know in your next letter, but do it as it may, suffer me to subscribe myself your unworthy sister in Christ.

M. B. JOHNSON

For the Signs of the Times.

Burdett, N. Y. Dec. 1852.

BROTHER BEEBE:—When I undertake to correct or instruct the popular religionists of the present day, I am sometimes reminded of the reply that our divine Master made to his disciples, concerning the Scribes and Pharisees, Matt. xv. 14. "Let them alone, &c., but having a desire that the truth should prevail, and especially on the subject of religion, I perhaps sometimes meddle when I ought not.

The following communication, as you will see, was written in reply to an article in the "Rular New Yorker," on the importance of keeping the Sabbath, a copy of which was sent to the publishers of said paper, and I am not much disappointed in his declining to publish it, as it would no doubt offend many of his patrons. If you think proper to give it a place in the "Signs," please to send a copy to that editor address D. D. T. More, Rochester N. Y. that he may know that there is yet one man on the earth who dare print, and publish, the doctrine of Christ, though it be ever so unpopular, or even contrary to the civil law of our country.

Burdett, Nov. 30 1852.

MR. EDITOR: It is truly a popular thing to be religious, and probably has been in almost all age of the world, the most of our rulers seem to be religious men, our chief magistrates appoint days of fasting, prayers and thanksgivings, Congress and legislators have their chaplains and appoint them for our armies, and almost all the editors of political newspapers, manifest through their columns that they are friendly to religion; but we learn from the bible, and from observation, that the religion of Jesus Christ is not, nor ever was popular. The carnal mind is enmity against God; the religion of the gospel is spiritual in its nature, the reformer the natural man receiveth it not neither can he know it, it is foolishness unto him. 1 Cor. 11 14.—When Christ was in the world he was hated by the world, and especially by the wise and leading men of it, and his doctrine was and is the most offensive to the unregenerate of all doctrines; he told his disciples that they should be hated of all men for his name's sake, how then can the religion of Christ be popular; strait is the gate and narrow is the

way that leadeth unto life and few, there be that find it, and that few was never a popular people. I find in your paper of June 24, an article on the Sabbath, taken from the "North American," the writer of which, appears to think that the seventh day Sabbath is the same now as when given by Moses, Exo. 16. I am in the 66th year of my age, and I have been a professor of religion forty six years, and I have never known a person who believed in keeping the Sabbath as the Jews were required to keep it, and should there be such a person among us his conduct would no doubt be condemned by our most strict Sabbatharians, as he would not go from home, nor allow a fire to be kindled in his house on the Sabbath day, (of course he would not go to church) Exo. xvi. 29—35. The Jews did in process of time build synagogues and assemble in them for worship on the Sabbath day, but God did not require it of them; the day was to be one of temporal rest for them, their servants and their beasts, and God wrought a miracle every week, to enable them to keep it, so that they suffered no loss or inconvenience by keeping it, Exo. xvi. 19—24, and the only penalty for a breach of it was death, Num. xv. 32—36. Such a Sabbath was never given to any people but the twelve tribes of national Israel, and God gave it to them for a sign between him and them throughout their generations, and Paul says it was a shadow of good things to come, and places it among, and on a level with meat and drinks, and holy days and the new moon, all of which are abolished with other types. Col. ii—16—17 Thus the seventh day Sabbath was a day of temporal rest pointing to a spiritual rest in Christ, enjoyed by the believer only, as the apostle says "We which have believed enter into rest, Heb. iv. 3 There remaineth therefore a rest to the people of God, beyond the seventh day rest given to the father's, hence Christ says, Come unto me all ye that labor and are heavy laden and I will give you rest, Matt. xi. 28, "His rest shall be glorious," Some think that the seventh day Sabbath remains because it is included in the ten commandments, but they were at least partly ceremonial and in the order in which they stand as administered of by Moses, were only binding on national Israel and are not given to the gospel church; they were the administration of the letter to the children of the first covenant, and Paul says, that which was administered on those table of stone was to be done away, and is abolished 2 Cor. iii. 11—13, but many on the account on the veil that is on their hearts, cannot so understand it. The article above referred to says, We see with great regret, a constant tendency to the loss of the Sabbath," but the sabbath is not lost to the people of God, and especially to those of them, who know the difference between law and gospel. Paul says, If our gospel be hid, it is hid to them that are lost, and so it is with the new Testament Sabbath, it is hid to them that are lost either in unbelief, or a tradition which is contrary to that of the apostles. It is said by some that when the Sabbath is not regarded according to the law of Moses, the people become corrupt in their morals. The conscience is formed by education, and when the people have been taught that the first day of the week is holy they prove that they are already corrupt when they desecrate it, and if our civil government would allow every man liberty of conscience in matters of religion, as it pretends to do, many who are not disposed to attend public worship on Sunday, would be peaceably at work on their farms, or in their shops, instead of resorting to those places which are calculated to corrupt their morals. It is be-

lieved by some that the Sabbath was changed at the commencement of the gospel dispensation from the seventh, to the first day of the week but there is no foundation in the scriptures for such a belief, the primitive saints son-etimes assembled on that day for worship, but they never called it a holy day or a Sabbath, neither do we find any intimation in the New Testament that any one day ought to be kept holy except by the unbelieving Jews, and there is no such sin mentioned as Sabbath breaking, but by them. Constantine in the fourth century was the first man who made it illegal to labor on the first day of the week, and the legislature of our state has followed his example; hence our first day Sabbath is a legal one, but without any authority from God. One object in obliging one to rest on the first day of the week, no doubt is, that those who wish to worship on that day may not be disturbed by seeing others engaged in their own lawful business, and we could on the first day just as well, if we were not in error ourselves to get up a religious institution, for the good of society, that is not authorized in the scriptures and enforce it by the civil arm, is very little better than it would have been for Moses to have made the ark a little larger than the pattern shewed him in the Mount, for fear that it would not contain all that he desired to deposite in it.

Had Christ or the Apostles considered it necessary for the good of society, to keep one day holy, as even modern Sabbatharians do, they would no doubt have given some directions to that effect, but they have not, and all those who are contending for such a day are after the shadow instead of the body. Col. ii.—16, 17. But some will say, that we ought to have one day in the week to rest, very well, who objects? if we are in a free country we can rest one day in the week, or when we please, without a decree from the legislature.

I remain your brother in tribulation and in peace.

REED BURRITT.

For the Signs of the Times.

Borodino, Wayne Co. Mich. Dec. 2, 1852.

DEAR BROTHER BEEBE:—I am glad to see your paper, the "Signs," kept up, and to see you take so straight a course on doctrinal subjects as you have thus far, and I hope that you may be enabled, by divine grace, to continue in the "good old way," regardless of those snarling little animals by the way. Matt. 15—16— You must expect as Paul says, Acts xx. 30 I have discovered for the last sixteen years or more that I have read the "Signs of the Times," that as a general thing, those who have been the most pious, have been the first to turn against their brethren and fight against them and the doctrine they have always professed to maintain. You are not the only one who has had to contend with those from whom I was hoped better things. 1 John 2—19.

In my travels at various times and in divers places, I have been asked "Why do not the Old School Baptists wash one another's feet?" "Brother Howell will you give me your views on the subject of washing of feet?" &c.

Now Brother Beebe, if memory serves, you have been asked the same, or similar questions two or three times, but, I do not recollect of your giving any opinion on the subject.

If you judge the following will throw any light on the subject, you are at liberty to

publish it. I would say that I have no enemy in my mind's eye. I write to my brethren as friends, who, I consider, are capable of being Judges in the case.

Some, as the Free Will Baptists, are in the practice after partaking of the "Lord's Supper" of pouring water into a dish and washing the disciples' feet, as an ordinance after the the Lord's Supper! I have stated the above to bring the subject before us and it generally the opinion of those who ask those questions. In John, chapter 14, we have all that is said in the "lively oracles," on the subject. We will begin at verse 1st, which reads "Now before the feast of the passover."

Question. How long before? Answer.—"Two days."—See Matt. xxvi. 2, Mark 24; 1. 2. "And supper being ended."—Question. Whatsupper? Answer. The supper which he ate in the house of Simon, the leper," which was in Bethany.—See Math. xxvi. 6, 7. Mark. xiv. 3. Verse 2, compared with verses 21—30, which 30th verse reads, "He then, having received the sop, went immediately out, and it was night."

It appears from verse 29, that there was a feast yet to be kept, and from verse second that it had not before this time, entered into Judas' heart to betray Christ.

Hence, he went out of the house of Simon the leper as before stated, to the high Priests, as recorded in Math. xxvi, 14, 15. Mark. xiv. 10, 11. Luke xxii 3—6. and entered into an engagement with them to do the deed of darkness!

Many hearts have been misled, by considering this thirteenth chapter of John to refer to the passover supper; when there is no mention of it, only as it says "before" it, by referring to Matt. xxvi. 2, we find how long "before."

There are none of the circumstances attending this supper. In this there is no mention of breaking bread, taking the cup, as in that as recorded in Matt. xxvi. 26, 27. Mark xiv. 22—24. Luke xxii 19, 20. In this there appears to be a long conversation held, on great and interesting subjects; in the houses after Judas "was gone out." at that, as soon as they had partaken of the "Lord's Supper" and "sung a hymn, they went out into the Mount of Olives." see Matt. xxvi. 30. Mark xiv, 26. I have long been of the opinion, as brother William Dodd has shown, that Judas never partook of, what is called, the "Lord's Supper." that as he had made a bargain with the priests and had been seeking an opportunity to betray him into their hands; as soon as he had partaken of the passover supper, he went directly to the chief Priest's house, or palace; or, to where the soldiers were, in waiting; and, knowing that Jesus would go to the Mount of Olives, see Luke xxii, 39, went immediately there and, as Jesus tarried and instituted his last Supper, and sung a hymn before he left the "upper chamber," and went there, Judas had plenty of time to so do.

You have "my opinion" on the subject of washing feet. That it is not a church ordinance, and consequently, should not be practiced in a gospel church. That, if the washing of feet, was done, at least, two days before the "One offering" was made; and, of necessity, belonged to the legal dispensation, it is no more to be observed, as an ordinance, than the passover, or any other Jewish rite.

A word to Brother Dodd.—I was pleased with some of your letters; but with some of them, I was not pleased. I profess not to have a great deal of learning; but, there is

one thing which I have learned, viz. "Every truth is consistent with every other truth." Now, when you wrote your letter about not receiving those who had been baptized by the New School Baptists, without being baptized by a gospel administrator I was pleased, but when you wrote against a regular succession of ministers from the Apostles down to this day, I was not pleased; for, as we sailors used to say, you run foul of the rigging. I mean History and the Bible, Matt. xxviii. 20. Rev. xii. 6, 13—17, see also "Gibbon's Decline and Fall of the Roman Empire." I see, by the "Signs," that you pronounced a "Benediction" at your ordination. Query. Will you or any one, show me, through the Signs, a "Thus saith the Lord", for pronouncing a Benediction at the close of worship? If they will, they will confer a favor on me and others. "They that live in glass houses ought not to throw stones."

A word to the wise is sufficient.

Now Brother Beebe, and all my Brethren and Sisters, if I may use the appellation, cleave unto the Lord with full purpose of heart, and to his word, be not drawn away therefrom, by any of the wiles of the tempter, but strive together for the faith of the gospel, for God will bruise Satan under your feet shortly.

Yours, in love.

JAMES P. HOWELL.

For the Signs of the Times.

Near Hindsburgh Orleans Co. N. Y. 1852.

BROTHER BEEBE:—I will transcribe a letter from the Baptist church at Townsend, Upper Canada, to the Shaftsbury Association, written in the year 1808. My object is to show who and what the baptists were at that day, and who they are now. The letter was written before the new measure institutions, missionary, tract and bible societies, sunday schools and various other institutions of men ever had an existence in America. May the honest reader compare this letter with the present order and doctrine of the various people claiming to be baptists, and decide who are the true, and who are the false.

The Baptist church of Christ, in Townsend Upper Canada, holding the faith of one God, Father, Son and Holy Ghost; the doctrine of total and moral depravity: eternal and personal election, regeneration by the spirit of God, justification by the righteousness of Christ, perseverance of the saints in holiness, baptism by immersion, the resurrection of the dead, and general judgment, the eternal happiness of the righteous and the eternal punishment of the wicked: to the Elders and brethren of the Shaftsbury Association to be holden at Schodack; sendeth christian salutation.

DEARLY BELOVED IN THE LORD:—Although we are stationed under different civil governments, in this world, yet we trust we belong to the same united kingdom of our Lord Jesus Christ, whose king shall be Lord overall the earth, and whose laws are spiritual and divine; although earthly governments are subject to revolutions and confusion, yet this kingdom abideth forever; its laws are regular and constant and its foundation can never be moved. Although we never saw many of you, and never expect to, till the heavens be no more, yet we feel united to you in the best of bonds, we feel disposed to thank God, that we have been counted worthy through divine grace, to have a place and a name with you. We have received much strength from you, through your kind benevolence, for which we hope

the Lord will reward you an hundred fold; we shall still be happy to be favored with the kind visits of your missionaries, and hope at present, you will not be disposed to desert us. We are happy to find that the missionaries you have generally sent, have been firm and clear in the doctrine of grace, it is necessary that such come into the province (if any) for the great bulk of the professors of religion in this place are strenuously at war with the doctrine, and it appears to be no part of their hope. We think that ministers of our order, who hold to the doctrine of discriminating grace, when they come into their parts, ought not in the least degree, conceal their sentiments for the sake of rendering their subjects more palatable to those who substitute works for grace.—we do not think that the doctrine of grace tends to immorality, as some suppose, but that those only lead holy lives who are influenced by the principles of grace, and that this principle will lead us to deny ungodliness and every worldly lust. We have our trials as we pass along; some of our brethren and sisters have become disorderly in their walk, and some have departed from the pure principles of the doctrine of grace, those of each description, we have been under the necessity of excluding: we trust there is a goodly number of us united in the pure principles of the gospel, endeavoring to lead holy, praying lives, we are not disheartened but feel willing to put our trust in the Lord and continue in the warfare, until we shall obtain the prize. Our beloved Elders, Clark and Nathaniel Hendrick, are with us at this time; their coming to us was to our joy, for which, we feel disposed, (as Paul did) to thank God and take courage.

Signed by order and in behalf of the Church this 26th day of Sept, in the year of our Lord 1808.

URIAH CORLIS Clerk.

REMARKS:—With many of the old ministers composing the Shaftsbury Association at that day, I was afterwards well acquainted, viz, Elders Hull, Barber, Witherel, Le land, Baker, Olmstead, of Schodack, Willy, Grooms, Lewis and Longworthy. These were sound preachers of the doctrine of election; predestination did not frighten them, but was their theme. But since priest factories have been invented, there have multitudes arisen, who preach a means doctrine instead of grace. When we look at the old records and hear the doctrine of means advocated by those who claim to be the ancient baptist church, it may well astonish us. What apostacy! what awful falling away; search the churches through, how many will you find that love the doctrine of grace and election as taught in Ephesians 1st chap. and Romans 8th and 9th chapters. It is evident, that many claiming to be disciples of Christ, hate those doctrines, why? Because the carnal mind is enmity against God and his eternal purpose. God alone can give ears to hear, eyes to see, hearts to love and wisdom to understand the truth. I God withhold these gifts of grace, we must forever perish. May God bestow on us, dear reader, those graces, is the prayer of your fellow mortal. May God keep us in the unity of his spirit which is the bond of peace.

N. P. RHODES.

For the Signs of the Times.

To our Old School Baptist brethren scattered abroad, we hereby give the following statement.

We the following named churches, viz, Upper Broad Run, Upper Goose Creek and Mt. Zion, having hitherto been connected

with the Ketocton Baptist Association, at the invitation of the Ebenezer church, also having belonged to the same association, met with her by our Messengers this 19th day of November 1852, for the purpose of consulting with her relative to our mutual relation to, and further course toward that association, have come to the following conclusions.

1. That in consideration of said Association's, or the nominal majority thereof, at their session in August last, having passed certain resolutions, evidently designed to discard from their fellowship certain ministering brethren whom we hold in fellowship as gospel ministers, as also to sever from their fellowship such churches as may continue to fellowship those brethren; also in consideration of certain leaders among them giving such countenance to Wm. Gilmore, in his present standing as amounts to a bidding him God speed and therefore to a fellowship of him as a gospel minister, and further in consideration of the conduct of the moderator and others in depriving one of the churches of the association of her privileges therein, and thereby throwing the majority, including one or two who had no right to vote, on their side; we hereby withdraw from that association, and will remain separated from a connection with her, until she shall rescind those resolutions and withhold from the said Gilmore those tokens of fellowship, he still remaining apparently impenitent for that conduct for which he had been disowned by that association and by Old School Baptists generally.

In reference to the associations having passed those resolutions of disfellowship, we will remark, that there is an important difference in the views of the two parties, and there may be some difference of views on those points among us; as there is also as we have reason to believe among them; but none of these points of difference are, in our estimation of sufficient importance in themselves to justify the breaking of fellowship between us. The leading points of difference between the two parties, are that the rejecting party advocate the sentiment which has been designated as the soul-regeneration sentiment. Whereas the rejected brethren oppose that sentiment, and contend for a life union, or a oneness of life of Christ with his people, similar to what exists with the head and body of a person; that regeneration is the communication by the power of God of this life which was in the Word, and therefore was hid with Christ in God, unto the individual; and when in the new birth, it is brought forth, in faith in Christ, he is then manifested as translated into the kingdom of God's dear Son, is a son of God, and Christ lives in him. Further that as this life was in the Word, and the believer made a partaker of it, it must be distinct from the God-head, though it has ever existed in the God-head and inseparable from it; as Christ says of his disciples, to his Father, "I in them and thou in me, that they may be perfect in one." The above is undoubtedly the sentiment to which that majority in the association, or the leaders of it, were opposed, and for which they wished to reject from the fellowship of the association, those ministers and churches holding it. Had they declared this sentiment to be the ground for their resolutions of disfellowship, although we should have pitied their want of forbearance toward brethren for daring to differ from them in views, we should not have had the same ground for being hurt with them as now, seeing that in their resolutions instead of giving the sentiment truly as held by these brethren, and fellowshipped by us, they have assumed to

judge of their sentiment by a standard which every candid brother would reject.

But 2. Whilst we thus resolve to withdraw and be separated from the Ketocton Association, we do not wish to be understood as declaring non-fellowship with the churches and brethren of that association. It is true the soul-regeneration sentiment contains in it all the elements of Fullerism, if legitimately carried out. Yet as those brethren do not so carry out their views, so long as they continue to advocate particular and definite atonement, and salvation as being wholly of grace, and remain separated from the humanity contrived religious institutions, and so long as they shall not receive Wm. Gilmore or the churches which continue to hold him in fellowship, we shall be willing to extend the tokens of fellowship, to any of them that may be disposed in a brotherly way to come among us.

3. We claim the stand of Old School Baptists, and are prepared to maintain it. A fundamental point asserted by the Old School Baptists in 1832, was that of receiving the Scriptures as the perfect and only proper rule of faith and practice in reference to religion. This we still contend for, and therefore wish to reject what the Scriptures do not teach, and to receive as truth whatever is sustained by Scripture testimony. Herein those who claim to have acted as the majority of the Association differ from us. They, as we think, have manifestly in repeated instances referred to the former opinions of the old Ketocton Association, and of former writers as ground for their belief in preference to plain passages of Scripture.

Again, the Old School meeting at Black Rock in 1832, in endorsing the Prospectus for the "Signs of the Times," professed to believe in the absolute predestination of all things, this we still hold as understood by us. But some at least of the opposing party deny and oppose this doctrine.

4. We hereby recommend to the churches here represented to meet by letters and messengers with the churches who propose to hold a meeting for Correspondence with the Mt. Pleasant Church, Fairfax Co. Va., on the Thursday before the 2d Lords day in August, 1853, and there to consult as to any further order for keeping up a correspondence among us and them. And we hereby invite other churches so disposed in like manner and for like purposes to meet with us there.

We have thus, Brethren, given a statement of the conclusions, we have come to. You see the stand we now occupy in reference to the Ketocton Association, and of course in reference to any other associations that may sanction their resolutions of disfellowship. So far as God may dispose brethren, churches, and associations to fellowship us in our severance from this or these associations, we desire to be humbly thankful. So far as he may have appointed for us to meet with reproach and opposition, we, pray for grace to bear it with meekness and patience.

In conclusion we, by unanimous vote, request Brother Beebe, to publish the above in the "Signs of the Times."

ROBERT C. LEACHMAN Moderator.

For the Signs of the Times.

November 21, 1852.

BROTHER BEEBE:—I feel unworthy to write on the subject of religion for I view it to be one of the most important subjects that was ever dwelt upon. I have thought sometimes that it is too much neglected by the Baptists in our parts. I am a poor miserable creature, and view myself as helpless now, as I was the day my load of guilt was removed;

one thing I know, in me that is, in my flesh, dwelleth no good thing; but I have a hope that the Lord has pardoned my sins, nearly thirty years ago, and when I view all the way the Lord has brought me, and the many trials he has delivered me from, I am constrained to say with Peter, who are kept by the power of God, for I do believe there is no other name given among men whereby we must be saved, but the name of Jesus.— There are many inventions of men, at the present time, to convert sinners, but they do not frustrate the purpose of the Almighty, or cause one more soul to be saved, or lost than his will, for he has said “My counsel shall stand and I will do all my pleasure”— It is his good pleasure to save his people from their sins, in his own time. It becomes us all to examine whether we are of that happy number, whose God is the Lord, and strive together for the unity of the spirit and bond of peace. O that the Lord would visit Zion once more, for she is in a low state, the love of many is waxing cold. There is a cause for these things, but if it tarry, wait for it. Dear Brethren and Sisters I have read your communications, and often can witness to the travel of your minds from the state of nature to grace; we can give God all the glory for our great deliverance and for shewing us that he is a rewarder of those who diligently seek him. I often lament over a hard heart and view my great imperfection, for I know I am the chief of sinners. I could write all the time and not tell the half I feel on this subject. Farewell.

MARGARET SHERWOOD.

For the Signs of the Times

DEAR BROTHER BEEBE:—On receiving the 21 No. of the Signs, I was quite surprised to find in it, my letter to you of Oct. 25th. It was written as a private letter, though you have headed it, “For the Signs.” I said in the conclusion, Let me hear from you either by private letter, or through the Signs. This I said, knowing that you were much occupied, to inform you that if you chose to notice the subjects through the Signs it would satisfy me. I had no design of introducing myself again into the Signs, much less, there to discuss any difference of views between us; however you have broken no bones, in taking that liberty, as perhaps my letter in that way was a better introduction to your remarks. But I wish your readers informed that the publication of that letter was not my act. As I therefore on that account wish this published, I will with your permission offer some further remarks on the subject.

I will say that I am pleased with your editorial, with perhaps one or two exceptions you have expressed yourself differently on some points from what I should, though perhaps more correctly, for I feel that *God manifest in the flesh &c.* is a great mystery. I cannot agree with you in the application you make of Heb ii, 16 in saying he was made a little lower by taking on him the seed of Abraham. But I will not discuss this point. I agree with you that a mere human sacrifice could not meet the case for which Christ died. I have no objection to the expression in itself considered *That the life of the church died.* Neither have I to Watt’s saying,

“When God the mighty Maker died,
For man the creature’s sins.”

Yet I have no idea that the Godhead in itself suffered death. Neither have I that the life of the church in itself did. But such is the unity of the person of Christ, that he

who is the self-existent and immortal God did die in that *flesh* which the *Word was made*, and that the life of the church in like manner died. According to the view I have of the subject, the three natures in the one person of Christ, were absolutely necessary to enable him to make an adequate atonement for his people. None but the independent God could occupy the law place of others, as all other beings must be under the law of their production for themselves. Neither had he not been God, would such dignity have attached to his sufferings as to magnify the law, and to render his obedience the righteousness of God. Had he not been the head and life of his church, and thus one in person and life with them, the demands of the Law for their sins could not have attached to him, his suffering death would not have honored the law, but would have been an unjust infliction of its penalties upon the innocent. But neither as God nor as the life of the church could the law reach him with its demands until he *was made of a woman and made under the law.* His being made flesh I have thought, was like a man who had offended coming and giving himself up to the demands of the law.

I was led a short time since from a certain circumstance to enquire whether certain views of certain portions of Scriptures were important to be dwelt on in preaching Christ. My conclusions were that they were not, that if true, Christ could be as clearly preached as the way of salvation without them as with them. This led me to enquire whether I was not also doing wrong in dwelling so much on Christ’s being the life of his people and therefore there being one life with him. My conclusion was that from the importance of this union to an atonement, and to the whole matter of salvation, I was not wrong; and I was confirmed in this from the fact that Christ himself so intimately connects the idea of his being *the life* with that of his being *the way and the truth* in saying “I am the way the truth and the life.” The case of the two goats, used on the great day of atonement (Lev. 16.) was then brought to my mind, and I had some views on the subject, which I had not had before. I saw the importance of both goats in that ceremony of atonement though but one was offered in sacrifice. Lots were cast upon the two goats, one lot was for the Lord, the other lot was for a scape goat. The one that was for the Lord was to be sacrificed for a sin offering, and its blood brought into the holy place &c. This reminded me of what is written “A body hast thou prepared me,” and again, “By the which will we are sanctified by the offering of Jesus Christ once.” Heb. x. 5, 10. On the other goat the high priest laid his hands, and confessed over him all the iniquities of the children of Israel &c. And this goat was to bear their iniquities to a land uninhabited, &c. Here therefore was typified the manhood of Christ in which he endured the penalty of the law, and the spirit or life which so constituted the spiritual Israel one with Christ, that *all their iniquities and all their transgressions in all their sins* were accounted to him or laid on him. Had there been but the one goat for an offering seeing that he must be wholly consumed there would have been no manifestation that the law was satisfied, but as the other goat lived to bear their sins into the wilderness, there was the evidence of their sins being removed out of the way. So Christ *being delivered for our offenses* would not have been evidence of our clearance from guilt, had he not been raised

again for our justification. How was this? Christ says, “I lay down my life that I take it again.” He further says, “I have power to take it again,” and adds “This commandment have I received from my Father,” thus showing that he speaks of himself not as God but as Mediator. At the same time, I do not think it a *thing incredible that God should raise the dead.*

But God could not do it except in a way of justice. Justice had taken hold of Christ and inflicted the penalty of death upon him. Though such was the dignity of his person that the demands of justice were thereby cancelled, yet that which was under the dominion of death had no quickening or reviving power; nor any power to receive a clearance. Not only was Christ’s body dead, but his soul also was under that death which the law inflicts on the rational part of the final sinner. It was made an offering for sin, was under the curse, was in hell. Hence he said by David, “Thou wilt not have my soul in hell.” But still like the *scape goat* he in person was alive, not only as God, but as the life of his people, that life which caused their sins to be accounted his. He could therefore receive his justification, the *well pleasedness of his Father for his righteousness’ sake.*— And being now cleared from any further demands of the law, having borne away the sins of his people, *he could take again that life* which he had laid down, could bring out from death and the condemnation of the law his body, personal and spiritual. This is what I understand Peter to mean when he says *put to death in the flesh but quickened by the Spirit.* There is I think a correspondence with this, in the experience of a subject of grace. He is also killed by the law, and so killed that no legal life remains, no further hope of reinstating himself in the favor of God by any exertions of soul or body. But when faith is given him, he thereby receives justification through the righteousness of Christ, and is thereby quickened again to life, and raised up from under the condemnation of the law in his whole person. It is said “Wherein we are risen with him through the faith of the operation of God.” Col. ii. 12. This being the case it appears to me that faith exercises a quickening power to revive and raise up the individual from that legal death under which he lay. This faith is not an *act of the soul*, but is a *fruit of the spirit*, as the exercise of that *spirit which is of God by which we know the things which are freely given to us of God.* Hence *it is the spirit that quickens* or brings to the enjoyment of a life of justification, and that in distinction from the *flesh which profiteth nothing.*

You, my brother, probably differ from me as to what is meant by the *spirit* in those texts referred to above. John vi, 64 and 10, 3, 10 as well as the idea of quickening. As my views on these points are, by some, being tried to be twisted into a heresy of the grosser kind, permit me to assign some of my reasons for these views, though my remarks are already more lengthy than I intended.

1. In reference to the spirit, when I consider what God is, and that the Holy Ghost is God, I cannot think that in those passages where the spirit is brought to view in contrast with the flesh, that it can be the Holy Ghost that is thus compared with human flesh. But understanding that there are two headships, two seeds, and two manner of people, brought to view in the Scriptures, the one *flesh* the other *spirit*, I do not think it strange that in types, and in direct terms as *flesh*

and *spirit* they should be repeatedly presented to view in the Scriptures in contrast.— We are to remember that “The Lord is that spirit,” and that Christ is the Lord. If therefore the spirit is spoken of as in the believer it is *Christ in him the hope of glory*, if quickening power is ascribed to the spirit, it is the power of Christ, who is *made a quickening spirit.*

2. In reference to the idea of quickening, so far as I can judge of the import of the word and of its use in the Scripture, I cannot think that it is ever used to signify the production of a new existence, but to denote the giving of life or action to that which already exists. It is never used to denote generation naturally, but it designates the vivifying foetus which already exists as the fruit of generation. So I cannot think that it ever means regeneration. It is used to denote the reanimating of the dead naturally and legally. See John v. 21. “For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.” Here what is affirmed of the Father I think relates to the dead naturally, whilst that which is said of the Son, relates to his special work of salvation, and to his raising to life or to a state of justification experimentally, those who have been killed by the law. So in his further illustration of this subject, he speaks of the *hour being come when the dead shall hear his voice and live*, verse 25 and this in distinction from raising the dead from their graves, of which he affirms his power verse 28 & 29.— As death preceded the quickening by the Father, so a death corresponding to the quickening precedes the quickening by the Son. And in every case the death and quickening must correspond. So Christ says “Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth much fruit.” If Adam died a spiritual death, that is, lost spiritual life, then the imparting of spiritual life in regeneration would be a quickening, corresponding to that death, but not otherwise. So in 1 Pet. iii. 18. I understand the quickening of Christ to correspond to his death. His death was the penalty of the law which stood against the spiritual person of Christ, as head and body, the spirit being living to receive justification he rises with his whole body as well as his own fleshly body from under the wrath of the law. So Paul says of him *manifested in the flesh, justified in the spirit* 1 Tim. iii, 17.— *So the saints are said to be quickened together with him.* Eph. ii, 5, Col. 2, 13. This is my understanding of the subject. I cannot think there is any important difference between us as to the life. Take the *scape goat* it had an important part to bear in the atonement, but as I understand it, that was a living and not a dying part.

Perhaps I had better omitted the remarks defining my views of the *spirit* and of *quickening*; it may look like reviving controversy. But rest assured that was not my design.— You know as well as I do the importance of a right comprehension of the import of the words used, to a correct understanding of the scriptures. My suggestions on these points may lead some to a further examination of these words and of the texts in which they are used, instead of remaining satisfied with a traditional exposition of them.

I remain with brotherly regards yours,
S. TROTT.
Fairfax C. H. Virginia, Dec. 1852.

CIRCULAR LETTERS.

Dearly Beloved Brethren and Sisters in the Lord.

Through the continued goodness and mercy of the great head of the church, we have been permitted to meet once more in our associate capacity. By reference to our Minutes accompanying this Circular, you will discover what business has claimed our attention with its final disposition, together with the situation of the churches composing our body. According to our former custom and as an evidence of our christian regard for you, we address this communication to

you; in which we would stir up your pure minds by way of remembrance. First, we desire that both you and ourselves may be kept constantly mindful of what we were and are as sinners and rebels against God, consequently upon violating his holy law; and upon the principles of justice we have merited eternal banishment from his presence, and from the glory of his power, as we stand related to our natural head. Adam the first. And secondly, we most ardently desire that we may be ever mindful of the unparalleled love, grace and mercy of God towards us, that we should be called the sons of God; and that all this love, grace, and mercy, is brought to view in the holy scriptures as flowing to us through the incarnation, obedience, suffering, death, and resurrection of our Lord Jesus Christ, who in the everlasting covenant is brought to view as the "head of the church and savior of his body," the bridegroom of his bride; the Father of all his spiritual family, and by virtue of these heavenly relations, or the eternal union to his bride, he (the bridegroom) could, and did suffer in her stead, bear her sins in his own body on the tree, and thus redeem her from all iniquity, and graciously (and yet in accordance with law, justice, and truth,) proceed through the life-giving operation of the Holy Spirit, to bring up the prisoners out of the prison-house, and purify unto himself a peculiar people zealous of good works. And now dear brethren, let us never forget that it is through this gracious work of the Spirit that we become identified as members of this heavenly family, and are put in possession of those peculiarities by which the heirs of promise are distinguished from all the families of the earth; for these people, and these alone, have experienced a resurrection from the death in trespasses and sins in which they were involved as violators of God's holy law.

Being thus made alive, spiritually, they are enabled to see and know something of the true nature and demerit of sin, and to learn something of the holiness, truth and justice of God, and of his holy law; to feel and know something of the impurity, corruption, and deep depravity of their own hearts and nature; and from the principle of life within, to mourn, lament, and repent before God; to cry to him in the language of all the heaven-born family which have gone before, "Lord save or I perish;" or "God be merciful to me a sinner;" nor do they find rest or comfort, until led by the same blessed Holy Spirit to view, by faith, the Lord Jesus as the only medium of a sinner's acceptance with God "in seeing they believe, and believing they rejoice with joy unspeakable and full of glory;" they are here enabled to make a full surrender of all they have and are into the hands of the Lord; they fall in love with him; they love him because he first loved them; they enter his service from a principle of love and of choice. Thus, dear brethren, have we glanced at the character of our Father's spiritual family, all of whom both in heaven, and on earth are by him named.

Would it not, dear brethren, be a profitable employment for you and us to be engaged in contemplating the name or names with their significance, which our Father has given us? He has named or called us his people, his sheep, the sheep of his pasture; he hath called us, a holy seed; and hath said, "a seed shall serve him," (the Lord Jesus) and that "it shall be counted to the Lord, for a generation;" they are the "lot of his inheritance;" the travail of his soul, which he was to see

and be satisfied, when his soul was to be made (as it was in due time) an offering for sin. These are moreover named or called by their Father "a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvelous light." These compose the body of Christ, and when we look at them through the glass of God's word, we see the bride, the Lamb's wife; we see the elect lady and her children, we see the household of faith and the household of God.—Dear brethren and sisters, are not these heavenly and endearing relations that poor wretched sinners like ourselves are permitted (through grace) to sustain to the Lord Jesus, of sufficient magnitude to humble us in the dust of humility, and call forth every spiritual power and faculty with which the Lord has endowed us, in rendering praise and adoration to the adorable name of our bridegroom? O let us, and all saints, not only consider the excellency, grandeur, glory, and efficacy, of the grace of God, which has made us what we are, Christians, but let us consider too, the obligations we are under to love, adore, reverence, and obey him forever. The order and texture of the household of God, should claim our particular attention. Are we, dear brethren, permitted to indulge a hope sanctioned by the word of God that we belong to this heavenly family? Then, O how careful should we be not only in our deportment towards our Father, but to all the members of Christ's body, for be assured if we are what we hope and profess to be, a knowledge of our own delinquencies and wrongs, together with our daily experience with regard to the corruptions of our flesh, the wiles of Satan, and the numerous troubles and afflictions through which we are passing, should make us feel sensibly for our brethren and increase our care and love for them daily; for they (with us) are traveling the same thorny road, experiencing the same troubles; engaged in the same warfare, and are alike the objects of the scorn and derision of an ungodly world. But blessed be the Lord, this little flock is destined ere long (notwithstanding all their present sorrows) under the guardianship of their glorious Shepherd to arrive safely in the port and haven of eternal rest. We hear him say, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

O brethren and sisters, let the foregoing considerations have a due and proper influence on our lives and deportment one towards another. May each of our minds be turned to the heavenly admonitions and commands of our Father, obligatory alike upon all his household, to the various relations we sustain to him and to each other. God grant that we may abound more and more in Christian love and brotherly affection one towards another. The eyes of the world are upon us; the enmity and opposition of the anti-Christian church are against us, but, "if God be for us who can be against us." Let us "put on the whole armor of God," and stand fast in the liberty wherewith Christ hath made us free, and as free men in Christ, "contend earnestly for the faith which was once delivered to the saints." Let us be careful to exemplify the Christian character in our lives daily, that all the graces of the Spirit may be exhibited to all around us; then shall we give evidence that we have been with Jesus, and are taught God; which is our earnest prayer, for Jesus sake, Amen.

EDITORIAL.

MIDDLETOWN, DECEMBER 1, 1852.

New Liberty, Ky. Nov. 28, 1852.

BROTHER BEEKER:—Please give such views as God may grant you on Isaiah xxxiii. 20; and on the foregoing part of the chapter, and as I am in favor of two hours sermons, you will please dwell as largely as the limits of your paper will allow, and oblige your friend.

D. H. SULLIVAN.

REPLY TO THE ABOVE.

"Look upon Zion, the city of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

In the preceding chapter we have a prediction of the reign of our Lord Jesus Christ, in righteousness, and of his princes who should rule in judgement, and of the important revolution of things, at the time signified when he should come and set up his kingdom. This righteous Potentate, in his incarnation should be known as a hiding place from the wind, a covert from tempest, as rivers of water in a dry place, and as the shadow of a great Rock in a weary land. The eyes of them that see shall not be dim, and the ears of them that hear shall hearken, the hearts also of the rash shall understand knowledge, and the tongues of the stammerers shall be ready to speak plainly. This wonderful change should be manifest on the part of the subjects of his kingdom, while carnal and ungodly religionists should be made manifest in their villainy and hypocrisy uttering error against the Lord, to make empty the soul of the hungry as the promulgation of error against the Lord, and the churlish instruments of religious errorists always have a tendency to do. In connection with the rising government of the Redeemer, the prophetic eye looking down that vista of ages, is fixed upon the two descriptions of character that should be developed when Christ should thoroughly purge his floor and gather the wheat into his garner and burn the chaff with unquenchable fire, when he should separate the precious from the vile, the sheep from the goats, the saints from hypocrites, and feed his flock like a shepherd, gather his sheep with his arm and carry them in his bosom.

Zion, and Jerusalem in which Zion was situated, were typical of the spiritual kingdom of Christ, but in the type, filled with carnal Israelites and at the time referred to in the prediction, occupied by scribes and pharisees, and hypocrites, serpents and vipers, as they were brought manifestly to light by our Lord when he was personally here in the flesh, when, notwithstanding all their religious pretensions, he told them plainly that they were of their father the devil, and the works of their father they would do. When Jesus came to reign in righteousness, those predictions began to be fulfilled, Sinners in Zion trembled, and fearfulness surprized the hypocrites. They were jealous of his advancement, and sought to evade those fearful predictions by putting him to death.

"Look upon Zion, the city of our solemnities." What a spectacle was presented.—The Zion or Jerusalem which then was representing the covenants of works, gendering to bondage, and answering to the figure of Hagar, setting forth the legal covenant as Mount Sinai in Arabia; such was Jerusalem like Hagar, in bondage with her children—"Look upon her? See if there can be found in Zion, any who are or can be justified

by the deeds of the law, any who have the fear of God before their eyes, any who seek after God, or whose feet do not run swiftly to shed blood. Look upon her when all her rulers conspired against Christ, and when a war of extermination was opened upon all who owned him as their Lord and Master, and followed him as his disciples. Look upon her, when her high priests and rulers, her nobles, her learned, her reputedly pious, and her aristocracy in general, were arrayed against the little flock of our divine Lord, and who, from what they could there see would venture the prediction that the cause of the bleeding dying Lamb of God, should finally triumph over all the powers of darkness?—"the city of our solemnities." There stood the city of our God, in all the magnificence of the type. There stood the Temple, consecrated to the service of the God of Jacob, there was the ark, the altar and the Priest, there the city of David, the graves of the patriarchs the tower of David and the consecrated vessels of the sanctuary. Look upon her, walk around her, tell her towers, and consider her palaces, and mark ye well her bulwarks.

"Thine eyes shall see Jerusalem a quiet habitation." Not in the type but in the anti-type, in the spiritual church of the living God. In the order and peace, and quietude of the righteous administration of him whose name is Wonderful, Counsellor. The Mighty God, The Everlasting Father, and The Prince of Peace. Paul in his allegory speaks of "Jerusalem which is above," and which Jerusalem he says is the mother of all who, as Isaac was, are the children of promise. We think there can be no doubt that this is the Jerusalem to which the peace and quietude of the Messiah's reign is applied in our text, for the Jerusalem which was in bondage has long been demolished. In that David dwelt, but in this Jesus reigns, and of the increase of his government and peace there shall be no end. Here the work of righteousness is peace, and the effect of righteousness, quietness and assurance forever. In this New Jerusalem, is known the peace which Christ has made by the blood of the cross, reconciling all things to himself of things in heaven and things in the earth, even in him.

"No fiery vengeance now,
No burning wrath comes down,
If justice calls for sinner's blood,
The Savior shews his own."

Here the law is honored fulfilled, satisfied, and all its claims allowed and cancelled.—The justice of God not only allows but demands the complete justification of all for whom Jesus died. The habitation is quiet subject to no invasion, God is himself a wall of fire around about it, and the glory in its midst. The love of God is shed abroad in the hearts of all the inhabitants, and they are constrained to love one another with a pure heart fervently; and the divine benediction is; "Peace be within thy walls."

"A Tabernacle that shall not be taken down." This figure is taken from the tabernacle in the wilderness, to which frequent allusion is made in both testaments, but always having a figurative reference to the gospel church, or spiritual kingdom, of our Lord Jesus Christ. Moses was specially charged to make it according to the pattern showed him in the Mount. The materials of which it was made, the plan and manner of the workmanship, together with the use for which it was designed, were all minutely specified in the pattern, and under no circumstances was the man of God allowed to digress from the instructions given him. Thus with the church and body of our glorious Redeemer,

its composition members and fashion was established in the Mount of God, and in his book all the members were written, when, as yet one of them were in manifestation to any but the omniscient eye of God. The Tabernacle in the wilderness was a portable building, but it had often to be taken down and set up, for the Lord could make nothing perfect; but this tabernacle shall never be taken down. There can be no occasion for it. Its maker and builder is God, and what he hath joined together, let no man put asunder. Her location cannot be improved by any removal, she is beautiful for situation, the joy of the whole earth is Mount Zion.—She cannot be made to shine in any greater beauty by any change, for Zion is already the perfection of beauty, and perfect beauty cannot be improved. When from her militant state the church of Zion of God shall pass to the full enjoyment of her heavenly inheritance above, she shall not be separated, for she shall never be taken down. She shall be taken up, but never shall she be taken down. Old Babylon, which will-worshippers mistake for Zion, is constantly on the tilt, to keep up with the spirit of the times, but Zion admits of no change, the church of God is precisely what she was when first organized, and any, and every community claiming to be the church, which is not what the church was at her organization is not the Zion of our God.

"Not one of the stakes thereof shall ever be removed." The stakes of a tabernacle, like those of a tent, mark out the exact boundary of ground to be occupied by the tabernacle. In order to enlarge or contract the dimension of a tabernacle, the stakes must be removed. But as this church was a large in the election of grace, as she shall be in the consummation of her glory, there is no possibility of expansion or contraction. The area being already staked out in the wisdom and immutability of God, these stakes must remain as God has planted them. Men have racked their brains to invent ways or means for removing the stakes of Zion. Some wish to set them a little farther out, and others would have them to include the whole family of mankind, but God has set them to enclose the election of grace. To remove them, Mission societies, and a host of kindred institutions have been invented in modern times, as well as thousand of schemes and projects of the ancients, but up to this hour, God's word, in our text remains true, and not one of her stakes has yet been removed. Were we to understand these stakes to represent election, Predestination, sovereign love, Redemption by the blood of Christ, Sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ, &c. these evidently mark out all the ground which the Tabernacle of our God can or ever shall occupy, and where is the power that can ever remove any of these stakes which bound the church of God?

"Neither shall any of the cords thereof be broken." The cords of the tabernacle are those which connect the curtains with the stakes, so as to secure them in their place.—If these could be broken, the tabernacle no longer supported by the stakes, would immediately fall, for like the church which it represents, it cannot stand of itself. The very first wind would blow it down if the cords were broken or the stakes displaced. But thanks be to God, this cannot be done. By the cords may we not understand, our vital union and relationship to our Lord Jesus Christ, the Spirit's work in our regeneration, the faith of God's elect which clings to the stakes of Zion, and amidst the heaviest

storms, the loudest tempests, and the fiercest trials, the saints are made to triumph over all difficulties and to stand erect, while all who depend on such stakes as free will and human agency, shall sink down with old Babylon to rise no more forever?

In conclusion, allowing the church to be the tabernacle which God has pitched, and not man, and that her destination is immutably fixed, so that none of her stakes can be removed, nor any of her cords broken, must we not conclude that the church of God is where she was on the day of Pentecost, steadfastly in the apostles' doctrine, and fellowship in breaking of bread and in prayer? If one of the stakes, or any of her cords could be removed or broken, why not all. If apostolic doctrine, and gospel ordinances such as baptism and the breaking of bread, were among the stakes of Zion eighteen hundred years ago, can any order of religionists at this day who reject these ordinances, or this doctrine, be the church of God? Are not the immutable stakes and the unbroken cords the unmistakable evidences of the validity of our claim to be the church of the living God, the ground and pillar of the truth? If these be admitted as our views, let us contend earnestly for the faith which was once delivered to the saints, and stand fast in the liberty wherewith Christ has made us free, and be not entangled with the yoke of bondage.

Brother Sullivan, such as we have, we give unto you compare what we have written with the unerring standard, prove all things and hold fast that which is good.

The next number will complete the twentieth volume of the "Signs of the Times," and we have abundant reason to be thankful to God and to our brethren, sisters and friends for the very liberal support they have afforded us during the now closing year. Our circulation has never before been so great as at the present. We issue about 4,300 copies. The dissensions which have unhappily agitated the brethren in various parts of the country, will, in all probability occasion some falling off. Those who look for perfection in a publication will not find it in ours; but we hope that the poor of the flock, will on the whole find no occasion to regret that they have read our pages for the past year, and such as feel a readiness to sustain the paper we shall expect to renew their subscriptions.

Those who decline taking the next volume, are requested to give us early notice, that we may know how large an edition to commence our volume with.

DONATION VISIT:—Our grateful acknowledgements are due to our friends who called on us with their free-will offerings, on the 25th day of November last. The number of friends who took tea with us, was about 200, and the amount donated, in cash, about \$100, and in other valuables nearly as much more. Among other presents, the sisters of the New Vernon and Walkkill churches presented us a splendid Album Quilt, composed of blocks worked by different individuals, each block bearing the name of the donor.

While we preach for no stipulated salary, these voluntary expressions of kindness, are more than doubly valuable to us.

OBITUARY.

DIED:—At Cedar Grove, Ia. in October last, MRS. ANNA CHANCE, consort of brother Wm. Chance. She had suffered much from a cancer in her breast; but she bore her sufferings, as we are informed with christian patience and humble resignation to the divine will, and died rejoicing in the Lord Jesus.

DIED:—At Woburn November 19th. MRS. PRUE CONVERSE, aged 76 years and 7 months.

The little church at Woburn is again called to mourn the loss of another of their number, a true pilgrim, a beloved sister, and a worthy woman.—She made a profession of her faith something like forty five years ago, at a time when Baptists were comparatively few in these parts, and by a well ordered life and godly conversation she gave evidence of the reality of her profession and the power of divine truth. Gifted by nature with a vigorous intellect, she contented earnestly for the faith once delivered to the saints, and the wisdom with which she defended the "doctrine of grace," confounded, if it did not convince gainsayers. The departure of the Baptists from the primitive practice, she felt and deeply mourned, and at the time of the separation she united in the formation of the Old School Baptist Church, of which she continued a worthy member till her death.

Many years ago, our Sister Converse was visited with a slight stroke of palsy, the effects of which during the latter years of her life were painfully evident. Her faith, however, remained unshaken, and so long as she was able to articulate, she delighted to converse respecting the things of the kingdom of God. The bible was her guide; its glorious truths were her theme. But a few days before her death, I found her mind, though much scattered, still calm and peaceful. In the hope of eternal life which God who cannot lie promised before the world began, she gently fell asleep in Jesus.

Her funeral was attended at our place of worship on the 21st, by a large concourse of mourning friends and acquaintances, on which occasion I endeavored to speak from 1 John 3; 2. Her aged companion, Mr. Joshua Converse, now in his eighty sixth year, is thus left to a lonely widowhood. May God sustain him in the hour of his trial. Brother Beebe, as God is thus calling home one after another of our number, we can but look forward to that glorious period when the whole redeemed church shall be perfected and glorified in the kingdom of our God above.

LEONARD COX JR.

Blanchester Clinton Co. Ohio Dec. 5, 1852.

BROTHER BEEBE:—By the request of our bereaved sister Layman, I send for publication, the Obituary notice of Brother David Layman. Who fell asleep on the 24th of September last, aged 77 years 8 months and 24 days. Brother Layman joined the Regular Baptist Church in the state of Tennessee when quite a youth removed to, and settled in Butler county Ohio, in the early setting this western county became a member of the Church of Muddy Creek where he was ordained to the work of the ministry in 1815. Where he continued his membership till called to join the Church triumphant. Brother Layman was a consistent Old School Baptist, his talent though not brilliant, was nevertheless well calculated to comfort, feed and edify the lambs and sheep of the Redeemer. Of a sound mind, calm and even temperament, possessing probably as much of the spirit of Moses as any man living, as a husband, father, brother, neighbor and citizen he certainly had few equals, he retained his faculties of mind till the last, rejoicing even in death. Let me live the life of the righteous, Let my last days be like his.

JULIUS C. BEEMAN.

Roxbury. N. Y. Dec 7, 1852.

BROTHER BEEBE:—Please publish the following obituary.

DIED: in Roxbury, Delaware Co. N. Y. on the 27th day of November, ELIZA E. BOURBOUGHS youngest daughter of brother Chauncey and sister Bourboughs, aged 5 years 1 month and 19 days.

I was called to preach on the occasion, the text was Rom. viii. 18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. The following Hymn was sung on the occasion.

"How vain are all things here below.

How false and yet how fair,

Each pleasure hath its poison too

And every sweet a snare.

The brightest things below the skies

Give but a flattering light.

We should suspect some danger nigh

Where we possess delight.

Our dearest joys and nearest friends,

The partners of our blood,

How they divide our wavering minds,

And leave but half for God.

ISAAC HEWITT.

Brighton Mass., Nov. 29, 1852.

BROTHER BEEBE:—Please insert in the Signs of the Times, the following obituaries, which, in consequence of having been mislaid, have been long neglected.

Brother ROBERT S. ELYSH, died in Barry, Pike county, Il. September 15, 1848, aged 57 years. He was formerly from England,

and an Old School Baptist, both in name and practice.

ALSO.

August 20, 1850, MRS. MARIA R. SHADE wife of the late Robert S. Elvish, She was beloved by all who were favored with an acquaintance with her, and an ornament to the church of Christ. They left three children to mourn the loss of a kind father, and a most amiable, kind and exemplary mother. They had been living in Barry, Ill, about fifteen years.

Yours, in haste

DAVID HART.

North Berwick, Me. Dec. 10, 1852.

BROTHER BEEBE:—By request, I send you for publication in the "Signs of the Times," the obituary of sister MARY J. TAYLOR daughter of brother Samuel and sister Polly Ham, she departed this life, November 29, aged 23 years 2 months and 21 days. Her sickness was quite lingering.

About six months before her death she had the Measels, which left her in a very delicate state of health, and she continued to decline gradually until her death. Her sufferings were great. As I visited her frequently during her sickness, I will state something of how she was in regard to her mind. Clouds of darkness seemed to hang over her the most of her time until about four weeks before she died (she seemed greatly troubled under a sense of her unworthiness and manifested a great desire to be reconciled to God, and that he would cause the cloud to remove, and that she might enjoy the Sun as in days which were past) at which time she on a night in which she was in great distress of mind, the clouds disappeared, and she saw the Sun, and seemed to be as happy as a person could be while in the flesh, although very weak in the body. After praising God a short time, she commenced singing and sung the following words, as clear and distinctly as she ever could, and she was naturally a good singer.

"How lost was my condition, till Jesus made me whole;

There is but one Physician can cure a sin-sick soul;

Next door to death he found me, and snatch'd me from the grave,

To tell to all around me, his matchless power to save.

The worst of all diseases, is light compared with sin,

On every part it seizes, but rages most within." &c

She continued to enjoy her mind until she died, and shortly before her death she sung,

"O when shall I see Jesus!" &c.

She seemed to be altogether given up to the Lord, and awaiting the hour of her departure, and when that hour came, she breathed her last without a struggle or a groan.

She united with the Old School Baptist church about 12 years before her death.

WM. QUINT.

Strickersville Pa. Nov. 30, 1852.

DEAR BROTHER:—The little church of London Tract has sustained a heavy loss in the death of our highly esteemed brother THOMAS BALDWIN—Our brother Baldwin became a member of the Second and St. Church of Philadelphia, when quite young, and when that church was on the old baptist platform, from that church, his membership was transferred to the Brandegee church where he was appointed deacon and continued his connexion with her, till driven out by the flood of error by which the great body of our churches have been inundated, he then removed his membership to London Tract where he filled the office of deacon, and owing to the scarcity of our male members, the chief business of the church devolved on him which he faithfully discharged till called home. He was highly favored in not being called to suffer a protracted illness; on Wednesday last he was well, as usual, on Sunday morning between two and three, he was numbered with the dead, like good old Jacob was gathered to his fathers; true, the suddenness of the event made the shock more sensibly felt, both by his bereaved family and the little church, but for him it was a mercy to be exempted from the protracted suffering which has sometimes been the lot of God's children; but we know that the Judge of the whole earth does right, and it becomes us to bow with due deference to his wise and just decrees, especially when it relates to the removal of his children from this land of weeping to that house not made with hands, eternal in the heavens, where the wicked cease from troubling and the weary are at rest. There is a peculiar pleasure, under such bereavements in being enabled to say with confidence that we sorrow not as they that are without hope, and the habitual christian department of our departed brother, for many years has given him full claim to our confidence in the reality of his profession. That the Head of the church may sustain his bereaved companion and

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XX.

MIDDLETOWN, N. Y., DECEMBER 15, 1852. NO. 24.

POETRY.

THY WORD IS A LAMP UNTO MY FEET.

When Israel knew not where to go,
God made the fiery pillar glow;
By night, by day, above the camp,
It led the way—their guiding lamp;
Such is the holy word to me
In days of dark perplexity.
When devous paths before me spread,
And all invite my foot to tread,
I hear thy voice behind me say,
"Believing soul this is the way.
Walk thou in it!" O gentle Dove,
How much thy holy law I love
My lamp and light
In the dark night.

When Paul amid the seas seemed lost,
By Adrian billows wildly tossed,
When neither sun nor star appeared,
And every wave its white head reared
Above the ship, beside his bed
An angel stood and "Fear not," said
Such is thy holy Word to me
When tossed upon Affliction's sea;
When floods come in unto my soul;
And the deep waters o'er me roll.
With angel voice, thy word draw near,
And says, "'Tis I, why should'st thou fear?
Through troubles great my saints must go
Into their rest, where neither woe
Nor sin can come; where every tear
From off the cheek shall disappear,
Wiped by God's hand!" O gentle Dove!
Thy holy law how much I love!
My lamp and light
In the dark night.

When holy Stephen dauntless stood
Before the Jews, who sought his blood,
With angel face he looked on high,
And wondering through the parted sky,
Saw Jesus risen from his throne
To claim the Martyr as his own.
A "glie peace that sight bestowed,
With holy joy his bosom glowed,
And while the murderous stones they hurled,
His heaven wrapt soul sought yonder world
Of rest—"My spirit, Savior keep,"
He cried, he knelt, he fell asleep.
Such be thy holy Word to me
In hour of life's extremity!
Although no more the murdering hand
Is raised within our peaceful land—
The church has rest, and I may ne'er
Be called the martyr's crown to wear;
Yet still in whatsoever form
Death comes to me, in midnight storm
Whelming my bark, or in my nest,
Gently dismissing me to rest,
O grant me in thy Word to see
A risen Savior beckoning me.

FORGIVENESS.

And, when they had nothing to pay he frankly
forgave them both.—Luke, vii. 42.

MERCY is welcome news indeed
To those that guilty stand,
Wretches, that feel what help they need,
Will bless the helping hand.

Who rightly would his alms dispose,
Must give them to the poor;
None but the wounded patient knows
The comforts of his cure.

We all have sinn'd against our God.
Ex option none can boast;
But he that feels the heaviest load,
Will prize forgiveness most.

No reck'ning can we rightly keep,
For who the sums can know?
Some souls are fifty pieces deep,
And some five hundred owe.

But let our debts be what they may,
However great or small,
As soon as we have nought to pay,
Our Lord forgives us all.

'Tis perfect poverty alone
That sets the soul at large;
While we can call one mite our own,
We have no full discharge.

The law thy feet will not enlarge,
Nor give thy conscience rest,
Till thou canst find a full discharge
Lock'd up within thy breast.

COMMUNICATIONS.

For the Signs of the Times.

COPY OF A LETTER TO THE WESTERN BAPTIST ASSOCIATION.

The Old School Baptist Church of Christ at Buffalo Grove, to the Ministers and messengers of the Churches composing the First North Western Regular Baptist Association. Send love in the Lord.

DEAR BRETHREN IN CHRIST:—Through the tender mercy of our covenant-keeping God, we are permitted once more to address you by our epistle and although we have to complain of coldness and stupidity in things of religion; yet we are permitted to live in the enjoyment of peace and harmony among ourselves and are permitted to hope, and trust in the salvation of Israel's God.

Our brethren will no doubt recollect, that we endeavored, in our letter last year, to call their attention to the charge brought against this Association of propagating and holding communion with "Parker's Two Seeds heresy." And they will no doubt recollect, that we told them we had no fellowship for that heresy. We did expect our brethren would take some notice of that charge and endeavor to refute it, if it was not true; but as we cannot learn from the minutes of the Association that any notice was taken of the charge whatever, we think we have some reason to fear that the charge is too true to be denied. And as we have been charged with holding the same sentiments that those do who are accused of propagating that, or some other equally erroneous "two seeds heresy," we have thought best to give you our views, in as brief a manner as possible, of what we believe is the bible doctrine of "two seeds," and what we believe is heresy; and we wish our brethren to tell us plainly whether they are with us in sentiment or not.

We conclude, that no well informed, bible reader, will deny, that two separate and distinct seeds, are plainly brought to view therein. But from this plainly revealed truth we conceive there has gone out many vain and idle speculations, and hurtful errors, which are causing much disturbance in the church of God.

The first intimation we have of "two seeds," we find in Gen. iii. 15, where the Lord God in pronouncing the curse on the serpent for beguiling our mother Eve, says to him, "And 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." Here we see those separate and distinct seeds brought to view. One is the seed of the serpent, and the other the seed of the woman. The Seed of the woman, mentioned here, we understand to be our Lord Jesus Christ, who was "made of a woman," as we read in Gal. iv. 4, and born of a virgin as we read in Isa. vii. 14, Matt. i. 23—25. We understand this seed to have included in him, all the children of God, by grace, all those who are "Born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." I Pet. ii. 23. Although our Lord Jesus Christ did not come in the flesh for nearly four thousand years after the curse on the serpent was pronounced, yet the "two seeds" were developed at a very early period. We see it in the two first born of mankind, Cain and Abel. Cain, we are informed, "was of that wicked one, and slew his brother." I John iii. 12. Abel was enabled, by faith, to offer "unto God a more excellent sacrifice than Cain, by which he obtained witness that he

was righteous." Heb. xi. 4. We do not suppose there was any difference in the natural generation of these two men, we suppose they were both alike the children of Adam. We would beg leave to state here, that we have understood some to say, that although the serpent (or as he is generally termed the devil) had not the power to create, yet he had the power of procreation, and that Cain was the production of natural generation between him and our mother Eve, in the garden. The reason why we mention this here, is, because one of the ministers in this Association has been charged with preaching it publicly, but we reject the idea as being unscriptural; for we do not read that the serpent knew Eve, but we read that "Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord." Gen. iv. 1.—"And she again bare his brother Abel."—verse 2. We see no difference in the natural production of these children, they were both alike naturally, but Abel was born again of "incorruptible seed," which enabled him to see by the eye of faith, the Lamb which was to be slain on Calvary to atone for his sins and as a shadow, or type of it, he "brought of the firstlings of his flock, and of the fat thereof," and made an offering unto the Lord—But Cain, like every other unregenerated man, that has lived since, thought his own good works, or the fruit of his own labor would be accepted.

Again, we find intimations of this "incorruptible seed" in the promise made to Abraham, Gen. xxii. 18, "And in thy seed shall all the nations of the earth be blessed. Paul, commenting on the covenant made with Abraham, says "Now to Abraham and his seed were the promises made. He saith not And to seeds, as of many, but as of one.—And to thy seed, which is Christ." Gal. iii. 16. We learn from the above that the seed of Abraham, in which all the nations of the earth should be blessed, was Christ.—And we are informed in Heb. 2. 16, that Christ "took on him the seed of Abraham." This seed we understand to be a spiritual, or "incorruptible seed," for although Christ as the "Son of David," was a Son of Abraham, according to the flesh, or in the fleshly line of descent, yet we learn, that "They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Rom. ix. 8. We think there is no need of trying to prove that Christ was a child of promise, the old testament is so full of promises of his coming in the flesh, that, none will deny it. We shall not, therefore, take up time in trying to prove it, as we wish to be as brief as the nature of our subject will admit. We understand and this seed of Abraham to be the same which is called the seed of the woman in Gen. iii. 15, and as we have said before, we understand all the "children of the promise" who ever have, or ever shall be born into the kingdom of God, are included in this seed, for the Apostle says, "Know ye therefore, that they which are of faith, the same are the children of Abraham." "For ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 7, 28—29. We do not understand that the "heirs according to the promise," differed while in a state of nature from any other of mankind, for the apostle says again, "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the Father. Even so we, when

elements of the world." Gal. iv. 2, 3. Although they are "children" and "heirs according to the promise," and purpose of Jehovah; yet, until the promise and purpose of God was fulfilled they were like all others in a state of alienation from God, they "Were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii. 12.—But, "Because" they "are sons" "according to the promise" and purpose of God, in the fulness of time he sends "forth the spirit of his Son into" their "hearts, crying Abba, Father." Gal. iv. 6. Our brethren will understand from what we have written, that we believe Christ to be the Seed of the woman and the seed of Abraham, and that he is the "incorruptible seed" of which all the children of God are born when they are "born again," "by the word of God, which liveth and abideth forever." Having written thus much, about one of these "two seeds," viz. the seed of the woman, we will now turn our attention to the other, i. e. to the seed of the serpent.

And we would remark here, again, that we have understood some to believe, that although the serpent had not power to create, yet he had the power of procreation, and that it was through natural, or carnal generation between him and our mother Eve, that his seed was introduced into the world and that it embraces all the non-elect. And we have understood them to believe, that the serpent was not under the law, and in consequence of his not being under the law, his seed are not; that they are not styled sinners, in the bible; but are called the wicked. That inasmuch as "Sin is the transgression of the law" and "where no law is, there is no transgression," they are not sinners; for they are not under the law; instead of being under the law, they are under the curse pronounced on the serpent. But these sentiments we reject as being unscriptural. For we read, that God "Hath made of one blood all nations of men, for to dwell on all the face of the earth." Acts 17: 26. We believe that all mankind, both elect and non-elect were created in Adam; for we read, "In the day that God created man, in the likeness of God made by him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created." Gen: 5: 1, 2. Being created in Adam they were all under the law, and in consequence of Adam's transgression, they all became sinners; and as such are children of the devil. They became corrupted in their nature, so that they were "earthly, sensual, devilish." James 3: 15. We cannot learn that there was, or is any difference in mankind while in a state of nature. Paul declares there is no difference between Jew and Gentile, for he had proved that they were "all under sin." For there is no difference; For all have sinned, and come short of the glory of God." Rom. 3: 9, 22, 23. "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2: 1, 2, 3. If we "were by nature the children of wrath, even as others," we are at a loss to know, who could be more so. Certainly if we were "even" with others in being "children of wrath," then none could be more "the children of wrath" than we were. We do not suppose that men are said to be

the seed of the serpent, or children of the devil not because they are his by natural, or carnal generation; but because of their manifesting so much of his spirit by their wicked conduct. Anciently bad, wicked men, were called "sons of Belial." The Benjaminites of Gibeah, and the sons of Eli, the priest, were called "sons of Belial," because of their wicked conduct. Judges. 19: 22, and 1 Sam. 2: 12. Jesus said to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do." John 8: 44. He said this to them no doubt, because of their wickedness and hypocrisy. He had told them previous to this that he knew they were "Abraham's seed." 37 verse. They were Abraham's seed according to the flesh, i. e. by natural generation; but in conduct, or works, they were children of the devil. And we conclude that this is the case of all mankind while in a state of nature. They are all sinners by nature; i. e. they all commit sin. And John says, "He that committeth sin is of the devil." He does not make any distinction between the elect and nonelect, in this; but if it is as we have understood some to contend, that none are sinners but the elect, because none others are under the law, we must conclude that it is the elect, instead of the nonelect, that are of the devil. We conclude that "he that committeth sin," and he that "sinneth" are both alike, sinners. And if it is necessary that a being should be under the law, in order to be a sinner, then the devil and all his children are under the law; for "He that committeth sin, is of the devil; for the devil sinneth from the beginning." 1 John 3: 8. "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, neither he that loveth not his brother." 9th and 10th verses. Here is the manifestation of the "two seeds." One commits sin; and the other does not. If "sin is the transgression of the law," (4th verse,) and where no law is, there is no transgression, (Rom. 4: 15,) then the seed, or children of the devil are all under the law; for they commit sin, and by this they are manifest. It seems to us, that we hear some of the poor, tempted lambs of the flock of Christ, saying, "If this is so, then I am certainly a child of the devil; for I do nothing else but sin. Dear soul, have you no love for the brethren? Do you not love the doctrine of Christ? We think we hear you say, yes, I think I do love the children of God, and the doctrine of Christ; there is nothing gives me so much comfort as to hear it proclaimed. Well, dear child, we know that we have passed from death to life, because we love the brethren." "Every one that loveth, is born of God." 1 John 3: 14, and 4: 7. You do not, and cannot sin, because you are "born of God," and your seed, i. e. the seed of which you are born, remaineth in you. It is a living, abiding, "incorruptible seed," and must remain until you are landed safely on the shores of happy deliverance, beyond this vain world of temptation, sin, and sorrow. You cannot sin, because you are not under the law. "Sin is the transgression of the law," and "where no law is, there is no transgression." You are "not under the law, but under grace." Rom. 6: 14. "Christ hath redeemed us from the curse of the law, being made a curse for us." He was "made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4, 5. You "are delivered from the law, that being dead wherein we were held," and you have "become dead to the law by the body of Christ." Rom. 7: 4, 6. The law is the same to the child of God, that the dead husband is to the widow; he is perfectly free from all its claims. Christ, by his sufferings and death has made complete and full satisfaction to all the demands of the law so that divine justice is perfectly satisfied, and the law has no more claims against the Lord's chosen people. Instead of its being the children of the devil, that are not under the law, it is the children of God that are not under it; they have all been redeemed, and are delivered from it; but the children of the devil, have not been redeemed, and therefore are under it.

Again, we have understood Elders Wm Long, Andrew Gregg, and Robert Jeffers to

contend that although God created the bodies of the nonelect, yet he do not furnish them with either souls, or life; but they receive their souls and their life from the devil. But these ideas we reject as being unscriptural; for we believe the Almighty to be the only being who is able to give life; for he says, "I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand." Deut. 32: 39. And we read that "The Lord killeth, and maketh alive." 1st Sam. 2: 6, and "Unto God the Lord belong, the issues from death." Ps. 68: 20. "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein." Isa. 42: 5. From the above we learn that it is God the Lord that giveth breath and spirit to the inhabitants of the earth; and Moses calls him the "God of the spirits of all flesh." Num. 16: 27: 16. And Paul calls him "The Father of spirits." Heb. 12: 9. And the Lord says by the mouth of the Prophet, "I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Isa. 57: 16. From the above we understand that God has made souls; and we conclude that he made the souls of all mankind, from the fact that he is the "God of the spirits of all flesh," and the "Father of spirits;" and Zech. 12: 1, says, he "formeth the spirit of man within him;" and again, we read, "The Lord hath made all things for himself; yea, even the wicked for the day of evil." Prov. 16: 4, and also from the fact that we can find no place in the bible where the devil is said to have made souls; or where he is called the father of spirits. We have heard him, (i. e. the devil,) called the father of lies; and Jesus says, "When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8: 44. And we believe him to be "The prince of the power of the air, the spirit that now worketh in the children of disobedience; and the father of all those fleshly and sinful lusts which destroy the soul; and the father of all the false systems of religion that are now extant in the world.

We wish to notice one more idea, and then we will relieve the patience of our brethren.

There are some that tell us, "That when we look at a man we need not joy or grieve at what may be the future destiny of flesh and blood; for nothing that we can see will exist after death." This idea we reject; for we understand it to be a denial of the resurrection of the body. The resurrection of the body is so clearly revealed in the bible that we are at a loss to know how any well informed bible reader can deny it. Job says, "And though, after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 26, 27. And the Psalmist says, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15. And Isaiah says, "Thy dead men shall live, together with my dead body, shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19. Daniel says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2. We do not understand that the soul sleeps in the dust, but the body, and it shall awake and come forth a glorious body like unto the glorious body of our Lord Jesus Christ. Matt. 27: 53, says, "And the graves were opened, and many bodies of the saints which slept, arose. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." And Jesus says, "The hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. We do not understand that the soul enters the grave, but the body shall come forth, out of the grave. Paul says, "But if the Spirit of

him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "And not only they, but ourselves also, which have the first fruits of the Spirit even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8: 11, 23. Again, he says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold," he says, "I show you a mystery: We shall not all sleep, but we shall 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." 1 Cor. 15: 50, 51, 52, 53. We understand that this same body which is laid in the grave shall come forth out of the grave; but it shall come forth a changed, a glorious, immortal, incorruptible and spiritual body: for Paul says again, "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." Phil. 3: 20, 21. You will notice he does not say, give us another body; but "change our vile body." It is the same body changed. Again, Paul says, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 14, 15, 16, 17, 18.

We might bring much more proof from the bible in support of this point; but we think the above sufficient. In fact, we consider a denial of the resurrection of the body, equivalent to a denial of the resurrection of Christ; for Paul says, "If the dead rise not, then is Christ not raised." 1 Cor. 15: 16.

We might write much more on this point, and also on the subject of the "two seeds," and bring an abundance of scripture to prove the position we have taken; but we designed to be brief; and we think "a word to the wise is sufficient." We trust that our brethren will understand from what we have written, that we believe all mankind have descended alike from Adam by natural generation; and consequently are all alike corrupt by nature: that they were all alike under the law, and justly condemned by it, and if left in their natural state, they must all perish. But God of his infinite wisdom and goodness chose a particular number of them in Christ "Before the foundation of the world" that they "should be holy, and without blame before him in love; and "predestined" them "unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1: 4, 5. To these he gave life in Christ; and laid their sins on Christ, so that he "bare" them "in his own body on the tree," and by his stripes they are healed. 1st Pet. 2: 24. That Christ by his blood has redeemed them to God. Rev. 5: 9. That in time they are regenerated, and "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

We trust also, that our brethren will learn from what we have written, what ideas we reject as being heresy; and we would say to them in the fear of God, that as we have no fellowship for those ideas we reject; so neither can we fellowship those who preach them. We feel it to be our duty to manifest our love for Christ by acting in allegiance to him in obeying his command by the mouth of Paul, "A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Tit. 3: 10, 11.

In conclusion we would say, that we do

not wish to compel others to believe, or preach, as we do. We are perfectly willing that all those who differ with us in sentiment should have the privilege of preaching, or publishing their sentiments in any way they choose; if they will do it at their own expense, and on their own responsibility without trying to make us father them as our own.

And now may God grant you the spirit of wisdom, and understanding, that you may be able to discern between truth and error, and may his grace enable you to reject error and receive the truth in the love of it. And may you be enabled to consult together on the things of the kingdom of Christ in peace and harmony, and be of "one mind, striving together for the faith of the gospel." And may your deliberation tend to the glory of God, and the peace of Zion, is our prayer, for Jesus sake.

We have appointed our Br'n Elders Ebenezer Terry and Clement West, and Br. Joel Kinsey as our Messengers to bear this letter, and sit with you in your deliberations.

We have had no alterations since last year. Our present No. is 22.

Done by order and in behalf of the church, at our regular meeting for business, on Saturday before the 1st Lord's day in Sept. 1852. CLEMENT WEST, Moderator.

EDMUND CURTIS, Church Clerk.

For the Signs of the Times.

Madison Co. Ala. Dec. 16, 1852.

VERY DEAR BROTHER IN THE LORD:—The most sincere and grateful acknowledgement of God's multiplied mercy and goodness to such poor mortals as we are, is due from us, that we should be permitted to continue to correspond on the depth and length, and breadth, and height of our covenant keeping God, through the everlasting covenant of Jesus. It is a subject in which all our thoughts are drawn. To see Barabas turned loose to kick up his heels, eat, drink and be merry at the feast, while the blessed Savior with his dove, and lamb like harmlessness, because he said he was the Son of God, should go down into hell, look like it were enough to astonish angels, fill saints with admiration and wonder, strike the world with amazing fright, confound the devil, blow out the sun, and turn the moon to blood. But to think that our poor hearts are no more affected with his goodness and love than they are, seems to be ten times more strange.— To think that we are saved from an awful hell, and raised to heaven to live with our blessed Jesus! I many times think the feelings I had on the 16th of July, 1807, if they were only a fortaste of the feelings of the saints in glory, if I should be so happy as to get there, I shall be perfectly satisfied and never want to come back to this poor world again. Why I should love this poor world as I do, is very strange to me, for it has pierced my poor heart through with a thousand thorns. Yet I seem to cling to it. I have been clothed in mourning garments mostly forty five years; not that I would repine, but it does seem to me that I have certainly seen more trouble than any other poor mortal in the world. How often have the billows gone over my head and feet, as though I had the sentence of death upon me, until it has seemed that I could have no confidence in myself. But, as Job says, "I leave all my complaints with myself. How often have I felt, as though if I could, I would tear this poor heart out of me, and throw it away, or go into some hole in the mountains, and there melt it away in grief, but still it remains hard, and I cannot break it.

I have thought lately that this text of scripture did taste mighty sweet, in which Jesus says, "When I come again I will repay thee." The christian's pay day has not yet come, the crown is in heaven and not in

this world. I can but wonder if my head shall ever wear it? Unworthy! Unworthy! But glorious grace, conquering grace, reigning grace, is all my hope. May the good Lord bless every one of his poor sighing, crying mourning children, throughout this wide spread world.

I sometimes wondered which was the best man, Judas or Barabus. Barabus was a wicked murderer, and Judas was a high professor, showing a great zeal for the poor, but the world has long since condemned Judas with an everlasting overthrow because he sold his Lord for thirty peices of silver, but it is very graceful now for a man to make a long face, and whining mouth, and lament over a sickly wife and poor children, in order to sell what they call the gospel of Christ for the best price he can get. I would like to know what is the difference between the two cases? Judas made a bargain or covenant with the high priests and captains of the people, and sold the Lord Jesus, in the other case, the preacher makes a bargain or covenant with any church, as they are called, and sells what is called the gospel for the highest price he can get. If there is any difference, I would like to have it pointed out.

Still I believe in the obligations of the church of Christ toward the ministers of the gospel.

WM. CRUTCHER.

For the Signs of the Times.

Strickersville, Pa. Dec. 1852.

DEAR BROTHER:—I think you misunderstood my meaning by the word *non-existence*. I am aware that the term existence in its broadest sense will embrace inanimate as animate objects, but I used it in the sense of the absence of life, a sense in which I have often used it, and in which sense I have heard it used by those who have a higher claim to scholarship than I pretend to have, but, as I am not tenacious of a word, I will withdraw it and leave the question to stand without it.

As to the Headship of Christ I understand that he existed as the Head of the church before the church partook of the Adamic nature, and consequently before she became involved in the fall, and I do not believe that that head ever died, for if so the period must have been when the church was without a living Head, a conclusion to which I cannot come, from anything I have ever seen in the bible or elsewhere. I wish to be understood. I mean the Headship itself, which Headship was as completely alive, in my view of the subject, when Jesus expired on the cross, as it now is, or ever was. I do not intend this as an answer particularly to your remarks on this subject, lest I may misunderstand you; and in misunderstanding might make a false issue, an expedient from which I hope the God of truth may ever deliver me.

As to your answer to my second and third questions there can be no misunderstanding as you give to them both a direct affirmative, and I have no hesitancy in saying that we are at direct issue on these points.

In reference to the second question, you say that there was more that suffered death than that nature which was made of a woman. Now I understand this to embrace all that was human in him. It behooved him in all things to be made like unto his brethren. He, of course, partook of every constituent necessary to constitute him a complete man, and thus subjected to every species of suffering to which his brethren were subjected to suffer, both in soul and body, so was he and so he did. "My soul is exceedingly sorrowful even unto death." Yea, and whe

his immaculate body, was tortured on the cross he cried out "My God! My God! why hast thou forsaken me." Here we see complete sufferings, but that these sufferings were exclusively confined to his human nature, or that nature which was made of a woman, I am fully satisfied, as I can conceive of no other nature connected with him, that was susceptible of suffering either pain or death. Whenever it is spoken of, in reference to him, (according to my understanding) it has reference to his body. I here use the term death to mean the departure of life, in the sense it was used when they found that he was already dead which superceded the necessity of breaking his bones. He was said to be put to death in the *flesh*. It is also said, "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us. No one, I presume, understands that the Word was converted into flesh, but that flesh was taken into union with the Word, the same as Paul meant when he said, "Without controversy, great is the mystery of Godliness, God was manifested in the flesh."

I know neither brother Beebe, nor any brother will admit that the Word or God, manifest in the flesh, suffered death, and if so (according to my view) it must have been confined in its operation to the body of flesh which was taken into union with the divine nature. Redemption, cleansing from sin &c., are attributed to the *precious blood of Christ*. But I cannot by any possibility conceive of anything else capable of shedding blood, than the human nature, or that which was made of a woman. As I think I have said enough on this point to express my meaning, I will leave it, and proceed to the other, in relation to which you admit that it was necessary that more should die than that nature in which sin was committed, but from this I must also dissent.

I cannot see the necessity or justice of any other nature suffering than that which was in transgression. The penalty of the law given to Adam, was death, and Paul says "The wages of sin is death, and as it was human nature that sinned, upon what principle of justice any other nature was required to suffer the penalty, I cannot conceive. Nothing could be accountable to the law, but that which was made under it, and I know of nothing connected with Christ, other than that which was made of a woman, that was made under the law. In the fulness of time 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 adoptions of sons." I know of nothing more than the human nature of Christ that was made of the woman, or that was made to redeem the elect, who also in Adam were made under the law, and in him broke it, and in breaking it incurred its penalty, and must have suffered it, had not God of his infinite mercy provided a substitute of the same nature in which they sinned, as no other nature would answer, and no other nature was required to suffer the penalty. Thus it behooved him to be made in all things, like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people." To me it is evident that sin was alone imputed to the human nature of Christ. "He hath made him, to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Again, "He hath born our sins in his own body on the tree. What was it that was made sin? Or, what was that body on which our sins were born upon the cross?

his human nature is here intended, then it was his human nature alone that was required to suffer, and if anything else is intended, I must confess my utter inability to discover it.

The union between Christ and the church, illustrated by the Husband and wife, parent and children, king and subjects, Vine and branches &c., was not the effect of his suffering on the cross, this union existed long before his incarnation, but with his suffering is invariably connected the idea of deliverance. "He hath delivered us from the curse of the law, being made a curse for us. But who are the elect? The elect, no doubt, who were under the curse. But, How came they there?—By transgression of the righteous law of God. But, In what nature was that transgression committed? Why certainly in their Adamic nature, so it was amply atoned for and no other nature was required by the justice of God to suffer the penalty of death.

We know that there was more than human nature in this wonderful personage.—He was God with us. God, manifest in the flesh. We are aware that the union of these two natures was absolutely necessary to constitute him what he is, a complete Savior, and that in the accomplishment of this all important work, each nature performs its appropriate part.

I have endeavored, in as few words as possible to express any reason for differing with you, and I have no desire to protract the discussion as it might do more harm than good. I am willing to let brethren decide, according to their own conviction of truth, and should their decision sink me still deeper in the shade of obscurity, I will try to bear it without a murmur, and remain the same poor old sinner, saved by grace, if saved at all.

Yours affectionately.

THOMAS BARTON.

P. S. I can most sincerely assure you that nothing of the above has been dictated by any other than the kindest feelings.

T. B.

For the Signs of the Times.

Coosa county, Ala., Dec. 14, 1852.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none, he saith, I will return unto my house whence I came out.—And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first."—Luke xi. 24, 25, 26.

BROTHER BEEBE:—In the language of one old, "Hearken to me; I also will shew mine opinion" with due respect to the opinions of brother Williams, or any other brother or sister. I have thought in my private meditations that I had as much light upon the above passage of Scripture as any other, and if this be so, and brother Williams' views be correct, it will prove that I am destitute of light upon any portion of the sacred Canon. I understand that it is the unclean spirit that is gone out of his own accord (mark he is not cast out by the Stronger) and not finding any others to rest in, he saith, I will return unto my house whence I came out.—Now, house means a dwelling place, and as the man was the dwelling place of the unclean spirit prior to his going out of the man, it is clear to my mind, that it was the unclean spirit that said I will return unto my house (viz. the man) whence I came out.

And when he (the unclean spirit) cometh, he findeth it (the house, the man) swept and

garnished, the man not having been killed to the love and practice of sin is ready to receive him together with seven other spirits more wicked than himself; for then goeth he, (the unclean spirit,) and taketh to him (the man) seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first, and, to my mind, the reason is very obvious, being the dwelling of eight wicked spirits, seven of whom are more wicked than the first.

In my short pilgrimage, I think, I have seen many very many out of whom the unclean spirit had gone, and while in this state they became very religious to human appearance, and indeed seemed to outstrip the true Christian in their zeal for God, which was not according to knowledge. As the meteor for a time out blazes the true star, so do these out shine the true Christian in appearance; but anon the unclean spirit returns and finds them swept and garnished, i. e., in their own estimation, as perfect and holy as their Creator.

Then goeth he, (the unclean spirit,) and taketh seven other spirits more wicked than himself, and they enter in and dwell in these persons; and their last state is worse than their first. Prior to the time the unclean spirit went out of them, they were termed tolerably good citizens, but when the unclean spirit returns and enters them together with his more wicked companions, they become desperate, and manifest that they are possessed of eight wicked spirits, seven of whom are more wicked than the first. The last state of these is worse than the first. "Even so shall it be also unto this wicked generation."—Matt. xi. 42. Yes, when the wicked, together with the nations that forget God, leave this mode of existence, and are turned into hell, their last state will be worse than the present. As this is a subject upon which it is painful to dwell, and feeling my inability to do it or any other subject justice, I forbear further remarks. Now, if you think these hasty penned remarks are worthy a place in your valuable paper, you may give publicity to the same, if not, cast them by, and it will be no offense to

Yours in the tribulations of the gospel,
MEDEY L. WHITE.

For the Signs of the Times.

Thus saith the Lord. As the new wine is found in the cluster and one saith destroy it not, for a blessing is in it. So will I do for my servants' sake that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine Elect shall inherit it, and my servants shall dwell there. Isa. xv, 8, 9.

The prophet, under the influence of inspiration, is led in this chapter, to speak of the goodness of God in the revelation of the gospel his protecting care, and unchanging love to the subjects of it, and his just judgments upon all its enemies. The prophet was instructed to declare to the Jews, as a nation, that their iniquities had blasphemed the name of God upon the hills, and that he would therefore measure their former work into their bosoms. Those to whom the threatened judgment referred particularly, are designated as those who had provoked God to anger continually, to his face, by sacrificing in gardens, and burning incense upon altars of brick. They are further described by their remaining among the graves, lodging among the monuments and eating swine's flesh, and broth of abominable things. Now if these things have any application at all, in the gospel day, we

cannot fail to discover their identity with much of the worship of the present time. And if the blessing in this prophecy applies to, or rests upon the subjects of the gospel now, upon what ground can we exclude the judgements upon their enemies, for both classes and principles are kept in view in both national, and spiritual, Israel from beginning to end. It was said of one class, that they dwelt among the graves, and lodged in the monuments, and how forcibly does this term of expression describe the state of all those who are clinging to the law, or the ministration of condemnation and death, and dead works which can be, and are performed by those who are themselves dead in trespasses and sins. Their feasts also, or the system upon which they feed has no Christ in it, as its life, consequently it is destitute of life (spiritually) altogether. Not only is it destitute of life, but it blasphemes the name of God upon the hills, (the places of sacrifice and worship,) inasmuch as it presents some other way than Christ, the way, the truth, life, wisdom, righteousness, sanctification and redemption of all spiritual or true Israel. And upon all such blasphemy, the judgments of the Holy God are sure to come. But in this distinction, his Elect shall be saved, for he will call to them, and they shall answer, he will lead, and they shall follow, and through Israel must be sifted as corn in the sieve, not one grain of all the wheat shall fall to the ground, God will, for the Elect's sake, and for his own glory, suffer these abominations, and will not utterly destroy the ungodly nation, until he has accomplished all his will, in the personal salvation of all his Elect family, and though things may appear to us confused and discouraging, still we have the assurance that the Lord is not slack concerning his promises as some men count slackness, but is long suffering in his church not willing that any of them should perish, but that they all should come to repentance. Thus did Peter write to the children of the gospel kingdom, and Isaiah said prophetically, as the new wine is found in the cluster, and one saith destroy it not for a blessing is in it, so will I do for my servants' sake.

It needs no argument or additional proof in this place, to show that this prophecy of Isaiah's relates to the kingdom of Christ, the Election of grace, and those things which God in his infinite wisdom is pleased to suffer in the accomplishment of his eternal and sovereign will. The conviction of my mind relative to the cluster mentioned in the text is, that it points out the tribe of Judah, from which tribe the Messiah came, who is the promised blessing, or rather the fulness and perfection of the promised blessing. When God called Abram and blessed him, he said, And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the Earth be blessed. From this, it is easy to account why God extended protection and peculiar care to Israel, (the seed of Abraham) and suffered no man to do them harm, but reprov'd kings for their sakes, and especially to the tribe of Judah, for said an inspired man, it is evident that our Lord sprung out of Judah, of which tribe Moses said nothing concerning the priesthood. Jacob before his death, called his twelve sons, the patriarchs before him, and blessed them, and in that blessing their future character and condition were clearly set forth in all their generations. He said of Simeon and Levi, that the instruments of cruelty were in their habitations; and whatever may have been the personal character and disposition of these brothers, we are at once introduced

to a cruel enmity which was made manifest in their generations. But on returning to Judah, we see him also brought to him in his generations, in connexion with the honor, power and glory attending the same. And from this we learn that the cruelty of Simeon and Levi and its subjection to the power of Judah, and that they cannot prevail. Judah thou art he whom thy brethren shall praise, thy hand shall be in the neck of thine enemies, thy farther's children shall bow down before thee. Judah is a lion's whelp, from the prey, my son thou art gone up, he stooped down, he crouched as a lion, and as an old lion who shall rouse him up. The sceptre shall not depart from Judah, nor a law-given from between his feet until Shiloh come, and unto him shall the gathering of the people be binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes. Now if we enquire why the Lord suffered the manners and iniquities of the Israelites, the vine which he planted for himself in a very fruitful field, and set a hedge round about it, and which at times at least, brought forth wild grapes, and why he did not destroy it at once root and branch, we are not left to speculate on mistaken notions, nor to grope in the dark in relation to the enquiry. The Lord by the prophet has given a very plain and important reason, and it is this, destroy it not for a blessing is in it. Heaven and earth shall pass away, but never can a covenant blessing fail. Though Israel is a stiff necked and rebellious people, have blasphemed the name of God, have offered false sacrifices, and have eaten swine's flesh, and broth of abominable things, yet they are God's covenant people, and from them, through the tribe of Judah the Shiloh, or promised Messiah is to come in the flesh, and be made manifest as the Mediator of the New Covenant, the Redeemer and saviour of Israel, and they must exist as a nation, and Judah as a tribe until the fulness of time to which Paul referred when he said of Christ, He was 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 the language of the prophet directed to this point. As the new wine is found in the cluster, and one saith destroy it not for a blessing is in it so will I do for my servants' sake, that I may not destroy them all. Without this blessed saying, we might be led from some parts of the chapter to suppose, and particularly from the seventh verse, that God would not regard his covenant promise to this people; for in that verse it is said of them, your iniquities; and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills, therefore will I measure their former work into their bosom. But they were preserved for the elect's sake, and Israel as a nation, and Judah as a tribe existed until Jesus was born of the Virgin Mary, crucified by the Jews, rose from the dead, and called in the elect from among the Jews which were then upon the earth; thus separating the spiritual, from the fleshy Israelites, as represented in the parable of the ten Virgins. The unbelieving Jews were separated from the Kingdom, and they as a nation were destroyed, and were scattered abroad and yet remain a by-word and reproach throughout the Earth. And there is no proof which satisfies my mind that they will even be in more favorable condition as a nation. The gospel proclaimed the approach of the bridegroom, gospel order was set forth and established, the people prepared of the Lord were received into the

gospel kingdom, and all legalists were excluded therefrom. Should any object to this application of the parable referred to, on the ground that the door was shut. I would simply ask them, if that expression does not refer to the settled and unchanging laws of Christ's kingdom, and the exclusion of all legal and national privileges, the closing up of the Jewish dispensation spoken of by our Lord to Peter, relative to his loosing and binding on Earth, and in Heaven. But to return to this cluster and the peculiar blessing in it which saves it from destruction. When the bud opened and matured into perfect fruit, it was found to be the glorious Redeemer, the Root and Branch of David. The woman's seed was ordained to bruise the serpent's head. Judah's hand was to be in the neck of his enemies. Jesus was to be born of Mary, in Betlehem of Judah, and if a single circumstance, or connecting link in all the chain of his lineage from Abraham to Mary had been broken all the blessings of the Elect, and all the glory of God in their salvation, together with all his sustaining, and soul-enlivening promises must have failed and fallen to the Earth, for all the promises of God are in Christ, yea and amen, to God's everlasting glory. It was necessary, for God so ordained it, that Christ should thus be born of Mary, and to be brought into union with his brethren, in all their sorrows and shame, in all their wretchedness and affliction, for in all their affection he was afflicted. Again, for as much as the children are partakers of flesh and blood, he also himself likewise took part of the same, and was made manifest as the seed of David according to the flesh.

Hence it is written And I will bring forth a seed out of Jacob, and out of Judah. Reference has been already made to Jacob and Judah, but as the prophet mentions them here particularly, it may be well to pay some special attention to the reference. The Lord here says that he will bring a seed out of Jacob, who was named Israel, but we are not to suppose that this has exclusive reference to national Israel, or Israel after the flesh, for they are not all Israel which are of Israel hence it must have referred to spiritual or true Israel, the heirs of promise. And we cannot do better justice to the subject than by presenting what inspired writers have said upon it. And as if to keep in distinct view at all times in the church, God's sovereignty and electing love, important events which have occurred by God's appointment, have been recorded, which facts exclude all uncertainty in the case. We will here refer only to Ishmael and Isaac. Jacob and Esau. Of the first it is written that the son of the bond woman, shall not be heir with the son of the free woman, even with Isaac. And however afflicting it may have been to the natured affections and sympathies of Abraham, nevertheless God commanded him to cast out the bond woman with her son, and hearken unto the voice of Sarah, for Ishmael was not the child of promise, and all that could be done could not constitute him one; but in Isaac the seed are called, upon this point it may be remarked, that all the means and efforts of men never did, and never can produce a child of promise, an heir of glory, and all that multitude that has been produced or gathered within the walls of a profession of religion, by any other than Christ, and they being his spiritual seed, and existing in him as their life and head, are to be cast out, for they are not heirs. And in relation to Jacob and Esau, the same truth is presented. It is truly astonishing, that men will profess to believe what is written in the bible, and at the same time deny the absolut-

sovereignty of God and the election of grace. Of Jacob and Esau it is written, For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her. The elder shall serve the younger. As it is written Jacob have I loved, but Esau have I hated. The enemies of truth may quibble at this, deny and curse the doctrine but their rebellion and warfare is against the Sovereign and Eternal God, and with him I leave them, with simply the appeal of the apostle to them. Nay but O man, who art thou that repliest against God? In Jacob we see that spiritual seed prefigured of which David said, a seed shall serve him, and it shall be accounted to the Lord for a generation. This generation is clearly identified by the apostle in his Epistle to the Romans, as the sons of God, the seed of Christ, and the children of promise. He then says: Not as though the word of God had taken none effect, for they are not all Israel which are of Israel. Neither because they are the seed of Abraham, are they all children, but in Isaac (the son of Abraham, and father of Jacob) shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. Here then Isaac is embraced, and Ishmael is rejected or cast out, and who can change the fact, or invert the order. It is so, and is so even because it seemed good in the sight of a holy and Sovereign God,

The children of promise then are the seed of Christ, And in relation to its manifestation, it is written, Now to Abraham, and his seed were the promises made. He saith not, And to seeds as of many, but of one, and thy seed which is Christ. Now as the promise to all Israel was made to Abraham, relating to the land Canaan, they enjoyed it as a nation, they being his natural descendants, so are all the promises made to Christ for spiritual Israel, his seed, and they receive the blessings by virtue of their union to him, as the children of God, and heirs of promise. And if they are children, then are they heirs, heirs of God, and joint heirs with Jesus Christ. He that spared not his own Son, but deliver him up for us all, how shall he not also with him freely give us all things. And who shall lay any thing to the charge of God's elect, or say that they lack anything. For all things are theirs, and they are Christ's, and Christ is God's. The text says, and I will bring out of Jacob, and out of Judah an inheritor of my mountains. Christ is the first born, and elder brother, and inherits the double portion, and his brethren inherit all things in him. But in inheriting the mountains of the Lord Christ is spoken of as an inheritor and it is added, and mine elect shall inherit it and my servants shall dwell there. The church in Christ and the elect inherit the blessings in it, and this church is called the mountain of the Lord's house, and to this end was the following prophecy directed. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established upon 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. Here the elect among all nations are embraced, and the seed of Christ are brought into the inheritance of the gospel, the double portion of the first-born. Therefore in their land they shall possess th^e

double, everlasting joy shall be unto them. The Gentiles are now on equality with the believing Jews, the middle wall of partition which separated them has been broken down, and they are taken from the dust of the Earth, and are seated among princes and inherit the throne of glory. Here the saints enjoy all things; for in the gospel there is an everlasting fulness, a full provision made for all the seed, for every occasion, and every circumstance in life, as well as in death. The text further says, and my servants shall dwell there. Where shall they dwell? In Zion, where Christ dwells. For the Lord hath chosen Zion, he hath desired it for his habitation! This is my rest forever, here will I dwell for I have desired it. I will abundantly bless her provision. I will satisfy her poor with bread, I will also clothe her priests with salvation and her saints shall shout aloud for joy. There will I make the horn of David to bud, I have ordained a lamp for mine anointed. His enemies will I clothe with shame but upon himself his crown shall flourish. How blessed and sublime there is the abode of the saints. Here is the presence and good will of him that dwelt in the bush, the glorious Comforter, Prophet, Priest and King. This is not doomed to beg bread. Said David, I have been young, but now am old, yet, have I not seen the righteous forsaken, nor his seed begging bread.

In the Father's house there is plenty, and it is abundantly blessed. No blighting curse can reach or diminish it. In this mountain the Lord God hath made a feast of fat things unto all nations, and his people shall eat in plenty, and they shall never be ashamed.—Here salvation is enjoyed, and loud shouts of joy salute the ear. Here the crown flourishes or the head of our King, and of the increase of his government and peace, there shall be no end. And here is the lamp which dispels darkness, and sheds light and gladness throughout the habitation. Where there are pleasures forevermore. Well may it be said our lines are fallen to us in pleasant places, yea we have a goodly heritage. Here is the fulness of joy. The saints receive all things needful, and their enemies are powerless and clothed with shame. When these truths flow from God into the soul, and the believer is permitted to gaze on the fulness of Christ, his Redeemer, when by the spirit of adoption he can cry Abba Father, what praise and adoration fill the heart, and tune his every power. It is then he can endure hardness as a good soldier, and rejoice in God with joy unspeakable and full of glory. Then he can rejoice in tribulation, and in some degree, sit submissive under afflictions, glory in infirmities and reproaches, and though the mountain tempest may beat upon him, and all around him that is of the earth may frown and gather blackness, yet he can say, I know in whom I have believed, and though everything on earth may fail, yea oppose me, my Redeemer lives, and is immutably the same and whom he loves he loves unto the end; and though my path, be dreary, Jesus is with me and he has said I will never leave thee nor forsake thee. He knows all my sorrows, and temptations, and was touched with all the feelings of my infirmities, for he was tempted in all points as I am, and for me out rode the storm of temptations, and succored me when I am tempted and he will bring me off a conqueror, and more than a conqueror through himself, for he loved me and gave himself for me; and when the last wave of sorrow shall have rolled its chilling blast over me, when I shall have done with sins, doubts, failings and fears, when he shall have broken these clogs of mortality and corruption,

then will he take me into the fulness of unmingled bliss, where I shall see as I am seen, and know as I am known, and,

Where every power will find sweet employ
In that eternal world of joy.

Yours in hope of immortality,

WM. SHARP.

For the Signs of the Times.

White Water, Mo. Nov. 4, 1852.

DEAR BROTHER BEEBE:—The "Signs of the Times," still come to me with tolerable regularity, and I have received all the numbers, from the 10th to the 20th, excepting two which were lost in the mail, and it has indeed been a welcome messenger to me bringing good news from a far country. While reading the travels of so many of the distant brethren and sisters I have been made to realize the saying of the prophet Isaiah, "All thy children shall be taught of the Lord."—They seem to know nothing save Jesus Christ and him crucified, as the only Savior of poor lost and helpless sinners. Although I feel unworthy of the privilege, yet I feel inclined to write a few lines, and give a short sketch of my travels.

I was born in Bedford county, Tennessee, September 15, 1824, and when I was four years old my father moved to Illinois, and from thence to Arkansas where we lived in an uncivilized part for several years, without preaching of any kind. My parents were of the Baptist order, but opposed to the doctrine of unconditional election and predestination, which doctrine I also hated with the most perfect hatred until the time that I obtained a hope and was taught, as I trust, by the Spirit and word of God. Although I did not hear a sermon preached for three years, I was often made to think on judgment and eternity. But I would say, "Go thy way for this time," when I get old I will repent, but at present I am too young. I thought that all that was required was to quit my outward practices and live soberly, honestly and up rightly, and in doing so I should be saved. In the spring of 1841, while flattering myself with the prospect of a long life, and how religion would become me when I became old, this question came into my mind. Are not the young as apt to die as the old? I looked around for a moment at the numberless examples, and concluded that they were. I then concluded to set about getting religion, and for a few weeks I was as righteous a boy in my own estimation as ever had lived; but this did not last long; I overheard my parents talking of the change in my conduct, and I determined to show them that I could yet swear; and this I continued until I became alarmed by a discovery of my own heart from whence all my actions proceeded. I then thought I was the vilest sinner on earth and began as before, to get better, but all my efforts were in vain. I found sin was mixed with all that I did and that my heart was so contaminated that I could not think one good thought, nor perform one good action. In this condition I began to try to pray the Lord to pardon my sins; but did not expect anything but banishment from his presence forever. I remained in this condition, without one gleam of hope until on one night when about twenty five miles from home, where was the nearest church to my father's residence, several of my acquaintance had professed religion and appeared to be rejoicing in God their Savior; but I felt that my case was worse than theirs, and I could not see how God could be just and the justifier of such a sinner as I was. I could claim none of the promises; and when I was ready to

sink under my distress of mind, these words came into my mind, "Lord, if thou wilt, thou canst make me clean," and the answer of the Savior, "I will, be thou clean." My mind was relieved and I rejoiced. When I left the house, the first object that attracted my attention was the moon, I thought it shown in the greatest beauty that I had ever beheld it in my life. But, I did not think this was religion. I still felt desirous to obtain a hope, but, my fears were gone and I did not feel condemned, as before. On the next day, while trying to pray, it was presented to my mind that Christ died for me, and that I could be saved through him. This filled me with joy unspeakable and full of glory; I felt that I loved every body, and thought that I never should see any more trouble; the way appeared so plain, and the salvation of God so complete in Christ, that I thought I could tell every body how to find the Savior. A door was opened, and I went forward and told my exercises to the church, and was received and a brother told me if I wished to be baptized, he could prepare for me; but I told him I would wait about ten days, when meeting was to be held within about a mile and half of my father's. But there were some baptized on that day; and when I came to the water and saw them baptized, I saw such a beauty in their ordinance, that I then felt a great desire to go with them, and I rejoiced to see the day come when I should be buried with Christ in Baptism. I was baptized in the St. Francis River, at the Chalk Bluff, and I hope I received the answer of a good conscience. If I ever enjoyed preaching it was on that day. But I have met with many sore trials and temptations since that time.

I must close this imperfect scrawl, by subscribing myself,

Yours in the hope of Eternal Life.

ABRAHAM M. KEELE.

For the Signs of the Times.

Cincinnati Nov. 27, 1852.

BROTHER BEEBE:—As I have not had an opportunity to send my remittance by an agent, I concluded to send it myself. I have been a reader of the Signs, since they were first issued, with the exception of three years; they are a welcome messenger to me, especially when I read communications that speak of the fulness in Christ. They remind me of my own views which I had several years since, it was so full and free I ceased praying, my lips were sealed, I had no other want, that fulness was for me and all believers in Christ. I traveled on in that view for months, it seemed there was nothing to doubt trust and praise God; no doubts, no fears, peace flowed in as a river. It was living by faith in Christ Jesus. I think it would be wrong for me to doubt, I feel that in me, dwelleth no good thing, but in Christ I am rich and an heir according to the promise.—If the tempter comes and tells me I am imperfect, I tell him, I know it; but Christ is perfect, and I stand in his righteousness, and not in my own. My mind has been led to that passage of scripture which says, "Let us go on to perfection." Let us go to Christ, there is a rest in him, as I know from experience.

It is forty years since I was born into the gospel kingdom. I was many years looking for something good in myself, but I never found it and I became willing to be the sinner and let Christ be the Savior. He is my Intercessor, and it is all I need.

Your sister, in the bonds of the gospel.

N. B. W.

For the Signs of the Times.

Stanford, N. Y. Dec. 15, 1852.

BROTHER BEEBE:—Having a remittance to make for your valuable paper which has come to me laden with so much comfort and edification, I wish to say that it makes me rejoice to read the experience of my brethren and sisters; although unworthy to call them so, yet I believe that God has taught us to say, "Not unto us, but to thy name be the glory." We have had a time of trials in the Church to which I belong, which is feeble band, and without a pastor; for, a new school minister came into our immediate neighborhood, and has held his meetings four weeks already, and made about twenty proselytes, but did not raise any anxious benches. I suppose they thought they would hardly take, in this place; however some were taken amongst whom, are the gray headed and the youth.

To give a description of these night scenes would only be a repetition of what has passed in almost every place. For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. Brother J. G. Williams' letter came to us in season. His views on Matthew xii. 43, 45 and his description of these exciting meetings, came in the right time. Brother Beebe if you, or any brother or sister, has any word of exhortation for us, I pray you say on.—

Your sister in tribulation,

LUCY A. STEPHENS.

EDITORIAL.

MIDDLETOWN, DECEMBER 15, 1852.

THE END OF THE VOLUME.

In contemplating the goodness of God in his sustaining providence and grace, we are deeply sensible of the obligation resting on us to render to him our most devout thanksgiving and unreserved praise. During the twenty years, now closing upon us, that we have been engaged in publishing this paper, we are not aware that we have been called to encounter the same amount of trial and perplexity in any of the preceding, as in the year which is now being numbered with the past. We do not feel desirous to be carried to the skies on flowery beds of ease, or to be exempted from a participation, with the heirs elect of glory, in the tribulations which are in this world common to that poor and afflicted people who trust in the name of the Lord. In former years, our conflicts, so far as the publication of the Signs are concerned, have been more generally with those without whom we conceive to be the bounds of the Zion of God, but for the last twelve months, we have witnessed painful divisions and bitter dissensions among those whom we have regarded as the excellent ones of the earth, among whom has been our chief delight.—Nor have we been a mere spectator, but, as all our readers are aware, we have been ourselves involved in no small share of the controversies which have agitated the Zion of our God. Although we feel a consciousness that our aim has been uniformly to contend only for the faith which was once delivered to the saints, a knowledge of our infirmities, and a sense of our insufficiency to discharge our duty with a singleness of heart to the glory of God, and the comfort and edification of his dear children, has constituted our, by far, greatest trial. Next to the painful sense of our own frailty, have we deplored the discord which has been but too visibly apparent in various parts of our Zion.—The cause of the discord has been variously regarded, some have imagined one thing and

some another. But may we not regard it all as naturally resulting from the fact, that we are poor frail and imperfect beings? It is true all the saints have a spotless perfection in our Lord Jesus Christ; but in ourselves, and in regard to the present state of the church, it may truly be said, that "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." This is truly a cheering prospect: gloomy as things may some times seem to us, we are destined, if we be indeed the sons of God, to see our Savior as he is, and what adds to the glorious prospect is that we shall be like him.—We shall see him as he is, and no more dispute one with another as to his peculiar excellencies. His omniscient eye now sees us as we are; and he searches our hearts, and tries our reins, knows all our short comings, our trials and our tribulations, but he has ordained that we shall see him, and, as the psalmist says, "I shall behold thy face in righteousness and then shall I be satisfied, when I awake with thy likeness." Then shall all the sons of God, see as they are seen, and know as they are known, and that which is only in part shall be done away, and all that shall then engage our mind shall be perfect and complete.

"O, glorious hour, O, blest abode,
There to be near, and like our God;
And flesh and sin, no more control
The sacred pleasures of our souls;

The scenes of the past year have been checkered, and constantly varying, and from day to day, on the receipt of our mails, we have in our letters been saluted with the most cordial and heart stirring greeting of some dear brother, whose face perhaps we shall never see until it shall be changed to the likeness of Christ's glorious image, speaking words of encouragement, and telling of some poor lonely lambs of the flock who have been comforted and refreshed by reading the pages of the Signs, this has been to us like cold water to a thirsty soul. With a trembling hand we have broken the seal of the next, and perhaps our most gloomy fears have been fully realized, as we have traced the lines, which informed us of the unhappy differences, divisions, and of the bitings and devouring of one another. And then perhaps we have been severely castigated for having, in the expression of our views on some subject come in collision with the long cherished opinion of some one or more of our numerous readers.

We have found it extremely difficult to deport ourselves in the management of our paper, so as to avoid censure from some quarter. With a full sense of our frailty and liability to err, it grieves us to be charged, from time to time with heresies which from our soul we detest, and were it not for the thousand assurances which we are constantly receiving that many of the Lord's poor, obscure, and hidden ones, who are in many instances far removed from the immediate society of their brethren, and from where the gospel is preached, that our paper has been made a comfort to them, we should certainly quit our post.

We do not believe that the publication of the Signs, has been the cause of divisions among the professed followers of Christ, but we admit that the comparing of the views held by those who have occupied our columns, has brought to light some differences among the brethren we did not know existed and perhaps might have remained ignorant of their existence if the brethren had not compared notes, in their communications.—But if the publication of the Signs, detects,

some want of harmony in the views held, should it therefore, and for that cause be discontinued? Does not the preaching, or exhibition of our sentiments from the pulpit and in the chimney corner have the same tendency? And who would argue that christians should have no social intercourse or correspondence together, because such intercourse tends to manifest difference in their religious views?

But notwithstanding all the severe conflicts we have encountered, we can say to the praise of our God, that, Hitherto hath the Lord helped us; and having received help from God we continue unto the present time.—And with a humble but confident reliance on his unbroken arm, we propose to go on with our publication.

Our next volume will be issued on or about the first and fifteenth days of each month, as formerly; and we have contracted for paper for the same, of the same quality that the present number is on, and no pains on our part shall be spared to make the paper acceptable and edifying to our readers.

The terms of our paper will be as formerly, \$1.50 per year; or if paid in advance, \$1.50, in advance will secure six copies for one year. Those who take the Signs and Messenger, or Banner of Liberty, will be supplied with any two of them for one year for \$1.50, in advance, or with all three, for \$2, in advance. We render our sincere thanks to our subscribers for their patronage, and shall be happy to receive their orders for a renewal of their subscriptions.

BROTHER BARTON'S LETTER:—In compliance with the special request of our beloved brother, we gave our views frankly in answer to the several questions he proposed, and regret that we in any respect failed to comprehend his meaning, or that in our reply we have failed to satisfy him, as to our own views. We might now write an extended review of his rejoinder, and perhaps with no better success than in the former instance, but we are weary of debate with our brethren. We are honestly of opinion CHRIST died, and that he arose from the dead, according to the scriptures. And we have been engaged for more than thirty years in trying to preach Christ, and *him* (not merely his human nature) crucified. That *he* was put to death in the flesh; and that *himself* bear our sins, in his own body on the cross, seems to us clearly testified in the scriptures. It has, and still does seem to us, that a mere human sacrifice, would be insufficient to redeem Israel. Brother Barton argues correctly, as we believe, that the law and divine justice could only inflict its penalties on those who had sinned, and in the nature in which they had sinned, but if we understand the subject correctly, that penalty inflicted upon mere human nature, would fail to effect a deliverance or redemption, as human nature would be sunk by the curse of the law to endless perdition. Therefore in answer to his enquiries, we frankly avowed our belief, that not only that which was *derived* from the woman died, but that the Christ of God, who was made flesh, died, that Jesus died, Messiah was cut off, that he who now holds the keys of hell, and death, "was dead, and behold he liveth forever and ever Amen," see Rev. i, 18.

If nothing but the nature received from the woman could suffer pain and death as our brother contends, then must we not conclude that it was simply his human nature, of which Isaiah testified when he said. In all their afflictions *he* was afflicted and the angel of his presence saved them, in his love, and in

his pity he redeemed them, and he carried and bear them all the days of old. Paul testifies that "He is easily touched with the feelings of our infirmities &c. Now we have and do understand these passages to refer to his Mediatorial identity. That the offering of a human sacrifice, however pure, could not of itself atone for the sins of the guilty and hence, the necessity of the Mediatorial relationship, to make the sufferings of Christ available in taking away our sins. We do not believe that the God-head of our Redeemer suffered or died, but we do believe, (and we are sorry if we differ from our brethren) that it was in the character of a Mediator between God and men, that Jesus Christ bore our sins, in his own body on the cross and as the vital and true representative and embodiment of his church, head of his mystical body, and Mediator of the better testament, he came into the world, was made flesh and dwelt among us, and in that flesh *he* was crucified and in it arose again from the dead. Neither his Godhead, nor his Mediatorial Headship, was converted into flesh, as Brother Barton remarks, but he was made flesh in the same sense that he was made sin, made a curse &c., that is, he took part of the same flesh and blood that his children are partakers of, and in that flesh was manifested, not only all the fulness of the God-head, but also all the fulness of the church, which is the fulness of him that filleth all in all, and the church is complete in him.

Brother Barton remarks that redemption and the clearing from sin, is attributed to his blood. Very true, and that blood is called the blood of God, and blood of the everlasting covenant, and "the Precious blood of Christ, as of a Lamb without spot or blemish," who verily was fore-ordained, before, and slain from the foundation of the world. In the types, God informed Israel, that the blood, was the life, and Jesus not only shed the blood that coursed in the veins of his body of flesh, but he laid down his own life, and the life which he laid down was the same that he also took up when he arose.

Brother Barton quotes, "Who bare our sins in his own body." &c. We candidly submit the question whether this text would convey the same sense if we were to render it, *His body bore our sins?* To our mind the difference is very great. Had not Christ as the Mediatorial Head of his church dwelt in his body, it would not have been written that his own self bare our sins in his own body &c. We freely admit that it was only in that body of flesh which was made of a woman that the law could inflict its penalty on Christ; and hence the necessity of his incarnation.—But we did not design to extend our remarks to so great a length, but before we close, let us say to brother Trott, that In our remarks concerning Christ's taking on him the seed of Abraham, and thus being qualified to die for them, we did not allude to his representing them as their spiritual Head before the world began, but to his taking on him that flesh and blood of which they were partakers, he came within the precincts of that law which he came to fulfill.

In conclusion we claim no infallibility. Brother Barton and brother Trott, and many other brethren who have taken a different view from what we have, are our superiors in wisdom and in understanding of many of the deep things of the kingdom, as they are our seniors in years. We have a high regard for their opinions, and we fully appreciate the kind and brotherly spirit in which they have written on the subject, and we hope that

nothing we have written will be, by either of them, or by any other brother, attributed to any want of respect for them. We think that our views are as fully expressed as we are able to present them, and unless we are favored with some new light on the subject, or have occasion to reply to some brother, we shall write no more on this particular theme.

BEHIND OUR DATES. Owing to a variety of causes, we have fallen behind our dates in issuing the last few numbers of our paper and we are still about three weeks behind, but we are now making arrangements to redeem the time we have fallen behind, and shall, if nothing providential prevents be up to the mark in a few weeks.

As we are aware that some in various parts who were once numbered among the friends of the Signs, are now using their influence to prevent our subscribers from renewing their subscription, we earnestly desire those who intend to discontinue their subscription, to give us early notice; and all who intend to favor us with their patronage, to forward their orders as soon as possible, in order that we may commence the new Volume with a sufficient edition to supply all who may wish to be supplied from the commencement of the year.

MARRIED.

Near Westerlo, Albany county, N. Y. on Saturday evening the 14th inst. by Eld Geo. W. Slater Mr. JEREMIAH MABEY, to Miss ELEANOR HOUGHTALING, both of Westerlo.

In Cherokee county, Texas, March 21, 1852. by Elder E. Price, Mr. DAVID ROWLS, to Miss SARAH VIRGINIA WRIGHT.

In Angelina county, Texas, November 25th, by the same, Mr. GRAVES SCOTT, of Nacogdoches, to Miss MARY CATHERINE WRIGHT of Angelina county, Texas.

OBITUARY

North Anson, Somerset Co. Me. Dec 23, 1852.

BROTHER BEEBE;—It becomes my painful duty to give notice of the death of our highly esteemed brother, SAMUEL HILTON, who closed his eyes upon all transitory things, the 12th inst.

In the death of brother Hilton, we, as a church, realize a great loss; for seemingly one of the main pillars of our little church has been removed; but we feel assured that our loss is his gain; believing that he has been called from the church militant to the church triumphant. Not only have we, as a church, lost a prominent member of our visible number, but the Old School Baptist denomination has lost an ardent and faithful friend, who has for a long period of time been permanently established in the doctrine of grace, and whose views of the glorious plan of salvation, through a crucified and exalted Redeemer, were every deep and clear. In our conference meetings, while brother Hilton would be relating to the church his travel of mind and giving his views of the gospel truth, he was heard with much satisfaction, especially when his mind was led into the Old Testament; for then he seemed to bring forth things both new and old, particularly in his illustrations of the types under the Mosaic dispensation.—Alas! that precious gift is to be enjoyed by the church, no more!—About the last conversation I had with him, after speaking of his doubts, fears and trials, he said, "one thing I do know all the elect of God will be saved!" Brother Hilton was afflicted with disease for a number of years, which deprived him, for months at a time, of the privilege of meeting with his brethren, causing him at times to feel unreconciled to the providence of God; but he would say "it is all right."—I will briefly describe some things, relative to his last sickness and death; as doubtless his brethren, with whom he was familiar, would like to know something in relation to his bidding adieu to all things in this vale of tears.—He was confined to his room Friday Dec. 4, and died Sunday the 12th, at four and a half of the clock P. M. at the age of 74 years, 10 months and 12 days. His last sickness was very short, he

