

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., JANUARY 1, 1857.

NO. 1.

Correspondence of the Signs.

WASHINGTON CITY, D. C., DEC. 11, 1856

BROTHER BEEBE—By the special request of sister P. Staten, of Nassaongo, Maryland, I submit, for publication in the *Signs*, some remarks upon the following passage of scripture: "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 I also am known." 1 Cor. xiii: 12.

The inspired apostle, in the preceding part of the chapter from which our text is selected, was plainly showing that all gifts, however excellent, are nothing without charity, or the love of God, combined with them; by which every child of grace is solemnly admonished that excellency of speech, great powers of mind, a profound knowledge of gospel doctrine, and a strong faith in the eternal purpose of the immutable Jehovah, without the love of God in the heart, will be as sounding brass, or a tinkling cymbal; therefore, Paul plainly points out the difference between a PROFESSION and a POSSESSION.

How often it is the case among the professed followers of Christ, that, while peace and harmony seem to pervade the church, every individual member appears to stand firm in the doctrine, recorded in the scripture for the rule and guidance of the church in all matters, pertaining to the kingdom of our Lord Jesus Christ; but God, in his inscrutable purpose, saw fit to choose his people in the furnace of affliction; therefore the church, in various ages of the world, and from time to time, passes through severe trials, which are, according to scripture, for a trial of the faith of the professed followers of Christ, to see whether it consists in WORD and TONGUE, or in DEED and TRUTH. When such times of trial, sorrow and distress come upon the church, either in defence of the doctrine, which her individual members are solemnly bound and pledged to defend, or on account of serious difficulties, which may have arisen in any branch of the visible church, a test is then had of the charity of the members composing such branch; and, if the charity is the effect of living faith, a manifestation of it will be made by freely forgiving each other, bearing each others' burdens, and so fulfilling the law of Christ; for living faith works by love, purifies the heart, and overcomes the world. True charity never leads a person to say I believe that I am one of God's elect; now, unless every one, professing to be a child of grace, does JUST RIGHT, and treats me properly, I cannot associate with them, nor forgive them. No, that is not its result; but the apostle has given the injunction for the elect of God to follow; and, sooner or later, in their experience, they will be brought to follow it. Thus it reads: "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, hum-

bleness 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. And, above all these things, put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

For now we see through a glass, darkly. In ancient times the glasses or mirrors were made of molten brass, and polished so as to reflect an image, but it was very imperfect compared with such reflection as is given by the mirrors now used; and in the time of the apostle many were made of polished steel. Either kind of mirrors gave an imperfect representation of the person or object; and I understand the apostle, in using this illustration, to set forth in a very forcible manner the imperfect light in which christians view their own hearts, their obligations to each other, the liability of christians to *prejudge* and *misjudge* each other's motives; and that God's dear people have only faint views of his wonderful dealings with them; for they are often led to conclude, like Jacob of old, that all these things are against them. Christians may be deceived by admitting those into their fellowship, who have no spiritual and saving knowledge of Christ—the Way, the Truth and the Life; but, upon profession of the same faith, they are received into the visible union and communion of the church. Query: Can it be possible that a person may go so far as even to deceive a church with regard to a faith and belief? Yes. How can that be accomplished? By studying the doctrine of the church, and obtaining the theory, or a "head" knowledge of the church, and yet be destitute of vital godliness; and the writer of this communication often fears that he is one of that description.

These, with many other things which might be named, are faintly seen by God's dear people, while surrounded by the dimming glass of the flesh, which so obstructs their sight; and the saints, while in this vale of tears, are not able to view each other's hearts; consequently are apt to wrongly judge of each other's motives; "For what man knoweth the things of a man, save the spirit of man which is in him." We may draw the following inference from the declaration of Paul, just quoted: We cannot know the thoughts and intents of each other's hearts, any farther than they are made manifest; for a person may profess much love and regard for another, and still have destruction at heart, as in the case of Joab and Amasa; for when Joab had taken Amasa by the beard to kiss him, [what wonderful friendship!] he then smote him with a sword.

I cannot understand Paul to mean by declaring to his Corinthian brethren that in its being *made manifest to them*, or to

God's children in any age or clime, kindred or nation, that they are redeemed from under the curse of the law by Jesus Christ, their elder brother and kinsman Redeemer, that they had a FAINT OR PARTIAL view of Christ, their great High Priest and atoning Sacrifice, by and through whom their sins were purged away; and I think that sister Staten, with all others, who have been brought into gospel liberty, is READY to say, that, at the time of her deliverance from under the galling yoke of the law, that Christ appeared to her enraptured vision as the one altogether lovely and the chief among ten thousand; that he was a full and complete Savior; and that she also felt, at the time, that her old, corrupt and depraved nature was gone; and without such discoveries, in a greater or less degree, there could not be full assurance of being accepted in the Beloved. I have been led to conclude that God's dear people have, with few exceptions, the most delightful season of perfect satisfaction, at the time of their being first delivered, or brought into gospel liberty, that they ever enjoyed in this vale of tears. In this glorious deliverance there was not a seeing through a glass darkly, but Christ was revealed in (not to) the child of promise the Hope of glory; therefore, I am led to conclude that in God's dear people seeing through a glass darkly, is with regard to his wonderful dealings with them as his people, that in all their doubts, trials, afflictions and sorrows, they have only a faint view of his wisdom in the same.

But then face to face. When the saints are freed from their prison house of clay, they will be brought into the immediate presence of Him, whom they adore; and then doubts and fears cannot disturb their peace, sin and satan cannot annoy them; but an eternity of bliss will be their portion; and as the poet has said, when they have been there *ten thousand years*, they have no less days to sing God's praise than when they first began. O blissful thought! that the dear saints of God will ultimately all be called home; and then and there be at rest, being freed from war, tumult and calamity; and dwell forever near their heart's delight.

The object, I presume, which sister Staten has in view, by the manner in which she referred to the text now under consideration, is, Will the saints of God recognize each other in heaven? If they do, one thing is certain, it will not have any connection with the ties of consanguinity or blood relation; for, if that be the case, it would cease to be heaven; and even here upon earth, flesh and blood cannot, and does not, enter into the kingdom of heaven; for the child of grace, after having enjoyed much delight in hearing the truth proclaimed in its purity, finds that flesh and blood require temporal food; therefore is not and cannot be spiritual, while it re-

quires perishing food to supply its returning wants. The Arminian notion of heaven is, that they will enjoy each other's company in the same relation that they do here upon earth; and they publicly proclaim it; but that is in exact accordance with their system, for it is a fleshly one; and a stream cannot rise higher than the fountain; for that which is born of the flesh, is flesh.

My dear sister, allow me to refer to seasons of enjoyment in your own individual experience, and see what they will prove to you with regard to this important subject. Have there not been seasons, in your experience, when you have assembled with your brethren, and faith has been in lively exercise, that you have ENTIRELY forgotten your kindred after the flesh, and felt at the time that you could sit and sing yourself away to everlasting bliss? Are not such seasons as these a foretaste of heaven? or, as the apostle said, *a tasting of the powers of the world to come*? At such times the child of grace never thinks of kindred and friends after the flesh; neither does human reason THEN attempt to describe what Heaven is, or what it will be; for the inspiration of the heavenly world is then felt in the soul; and all human ties and natural affections are lost sight of, while faith is thus in lively exercise; therefore proving that while heavenly love is filling the heart, the enraptured soul is fixed with heavenly aspirations, and vain theories concerning heaven are all shut out; for the child of grace is then actually enjoying the blessings of heavenly and divine things.

The Savior in answering the caviling of the Sadducees concerning the resurrection, said, "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." Therefore, in heaven there is no such relation as husband and wife, parent and child, bond and free; but they are all one in Christ Jesus. Furthermore: if such relation there existed, the children of God would have the same desires for their kindred and blood that they have here, which would destroy heaven or perfect bliss. Would time and space admit, I would extend my remarks further upon this point; but as there are some other points which I wish to notice, I must leave this particular branch by saying, that at the time Paul speaks of their seeing "face to face," or perfectly, if it be in the glorified state of the church, I cannot conceive from the general tenor of scripture that they are to know each other in any sense as to kindred in the flesh; for as I before stated when God's dear people have special seasons of enjoyment in each other's presence, they behold in each other some faint resemblance of the dear Redeemer; and in that sense know each other as children of one Father, brethren of one family, and heirs of one inheritance; but in what

sense, or to how great a degree, they are to recognize each other in heaven, the scriptures tell us not. The exhortation, often given by zealous religionists, for parents to prepare to meet their children in heaven, and children to meet their parents, implying that there will be the same fond and mutual embrace THERE as there has been upon earth, is without scriptural authority.

Now I know in part. I understand the apostle in this clause to be setting forth the imperfect knowledge, which the church has in her militant state, of the complete and perfect bliss of the church triumphant; that is, that in her individual members, composing the mystical body of Christ, she has a faint conception of the joys of a perfect state of bliss, where sin and Satan cannot annoy; but I cannot understand it to mean that he, with the rest of the apostles, knew only part of the plan of redemption, or that which he did know was wrong or partially so; neither can I understand him to mean the very vague notion now extant in the religious world, viz: the Baptist have some truth; the Methodist, a little; the Presbyterian, part, &c; but, as before remarked, I understand him to mean that he then knew in part ONLY the perfect joys of heaven. As to the plan of salvation, as made manifest through the life, death and resurrection of the Lord Jesus Christ, and WHAT was accomplished by that, I think he did know, for said he, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

Again: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things; yea, the deep things of God." The things God hath prepared for those who love him, Paul said were revealed unto the primitive saints by the Spirit; but they could not enter into the full enjoyment of them in the flesh; for said Paul for me to live is Christ, (that is a defense of the truth,) and to die is gain; therefore they knew only in part; but because they knew only IN PART the enjoyment of perfect bliss, did it prevent the revelation to them that this glorious inheritance was RESERVED in heaven for all the elect of God? SURELY NOT. Let us bring a figurative illustration of this. Supposing that I am cast out into the world a poor orphan, without father or mother, without a home, having no house to shelter me from the storm, no food to eat, nor raiment to wear, and a relative of mine had recently died, and, in his last will and testament, had bequeathed to me an immense fortune, which fact, being entirely unknown to me, could, for the time being, do me no good, either as to the sorrow of my mind, or my bodily sufferings; but he who was, by the testator, appointed my guardian, after making proper inquiry, finds me, and ascertains certainly that I am the person to whom the inheritance is bequeathed, and while he thus beholds me by the way-side, cold, hungry and ragged, he is touched with pity, and immediately conducts me to a comfortable residence where I am warmed, fed and clothed, and makes proper arrangements for daily supplies for me, saying to me it is SURE EVERY DAY; then be-

fore leaving me, should tell me, to my great astonishment, that a relative of mine had left me a large inheritance, but that I could not come into possession of it till I was twenty-one years of age; and should also tell me that he was my guardian to see that all my wants were supplied daily till I was of age, to receive my legacy, and that to satisfy me he would show me the WILL, and to keep me in remembrance of my portion, he would give me a copy of the WILL, stating that the truth of the will would be verified by receiving daily supplies.

Now, after receiving such kind assurances, and having my daily wants supplied exactly according to promise, proving the truth of his declaration, should not I be ungrateful if I forgot his kindness, and very unbelieving to doubt his word? Because I receive only my living out of my inheritance, while under age, does it prevent my coming into possession of that inheritance at the proper time? God's dear people in this vale of sorrow receive their daily bread; but they have an inheritance in heaven, which is incorruptible, undefiled and that will not fade away; and while HERE, they know only in part the complete glory of that inheritance.

But then shall I know even as also I am known.

Having already written more than I intended, concerning the subject now under consideration, I will close by saying, that the saints never will be fully satisfied till they awake in that glorious abode where faith will be changed to sight and prayer to praise. "As for me," said David, "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Brother Johnson, a member of the Salisbury church, Maryland, requested my views of 1 Cor. xi: 29; but as brother E. Rittenhouse has already expressed his views upon THAT, and had them published in the *Signs*, I refer him to them, which he will find in No. 21 of the current volume.

WM. J. PURINGTON.

CHILI CENTRE, N. Y., DECEMBER, 1856.

TO SISTER PHEBE JANE NORRIS:—Dear Sister in Christ, whom I love in the truth for the truth's sake that dwelleth in you. Seeing your invitation in the 22d number of the current volume of the *Signs of the Times*, to any brother or sister who loves to talk of Jesus, to write you on that subject, I feel induced to write you a letter on the subject of our unspeakably precious Jesus, who is made known to us poor fallen, sinful, undone and needy creatures, in the Scriptures of eternal truth. While reading your letter, I was reminded of some lines which I wrote nearly forty years ago:

Of Jesus I ever would talk,
Of Jesus I ever would sing;
With Jesus I ever would walk,
Till me to his glory he bring.

Although I have to lament that I have been a dull scholar during all my Christian career, yet I hope I do possess some true knowledge of him, whom to know is eternal life. And possessing this knowledge, I do believe there is an important need for the Jesus of whom the Scriptures testify. Through his unmerited grace I am led to see that there is indeed a need for Jesus the Savior, somewhat as the Psalmist did, when he addressed the Heavenly Father, "Look upon the man of thy

right hand." The Man? Yes, the glorious God-man, "whom thou hast made strong for thyself." None but the Mighty God of whom Isaiah wrote, was strong enough to bear the weight of the sins of his unnumbered millions, and with their sins, the weighty vengeance and wrath of God which lay upon them. In the words of the poet—

"On him almighty vengeance fell,
Which must have crushed a world to hell;
He bore it for his chosen race,
And proved himself their hiding place."

Peter says, "Himself bear our sins in his own body on the tree;" and having done this his people are everlastingly saved. Saved from the curse of the law, which is everlasting death to all who are not truly interested in the efficacious death of Christ. All of his dear elect family will, to the everlasting joy of their souls, find that he hath obtained eternal redemption for them, for he hath fully and forever completed the work which his Father gave him to do; and we, as believers in him, shall enjoy the heart-ravishing benefits of his death, while on our pilgrimage here, and perfectly and eternally in heaven. The prophet Isaiah says of our inexpressably precious Redeemer, that "His name shall be called Wonderful." And in this the prophet spake most truly, for Jesus is surely the most wonderful person in heaven or on earth; for none beside him bears so many titles as he does, and all of them are of unspeakable worth and benefit to his dear people. What unspeakable worth and benefit do we find in him as the Lamb, slain from the foundation of the world. And we shall feel the true peace of God in our consciences, as we are led to him, that we may obtain the sprinkling of his peace speaking blood within, and the destroying angel who shall sweep off into everlasting destruction the unbelieving world, will never be permitted to hurt those on whom his blood is found.

What infinite worth do we find in him as the Ark of the covenant of grace, in which the tables of the broken covenant are shut up. He having by his obedience to the law, in our stead, forever cancelled the demands of the law which were against us, whereby the law is become rather our friend than our enemy, so that now sin hath no power to destroy us, and with Paul we may triumph, saying, "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 our Lord Jesus Christ." Death is therefore a vanquished foe, from whose power the believer is forever delivered. We have this set forth in type, when the Israelites passed over Jordan, as soon as the feet of the priests who bore the ark, (which was Christ, typically,) were dipped into the brim of Jordan, the waters on the upper side were congealed, and stood, as it were, in a heap, and the Israelites went over dry shod. Thus we have the clear and positive testimony that the waters of everlasting death are forever dried up, or removed from every true believer, by the efficacious death of Jesus.

What sweetness do we find in Jesus, when we contemplate him as the High Priest of our profession. When the high priest, under the law, went in to officiate for Israel, he had inscribed on his vesture, "Holiness to the Lord," which

preaches this truth to me, that Jesus is all my holiness before God, and he being my holiness, I have no need to fear that it will be well with me, as Jesus possesses all the holiness that God requires to render his people everlastingly holy, according to the word. He is of God made unto us wisdom, righteousness, sanctification and redemption. And when the high priest went in to do service, he put on his holy garments, around the hem of which there was fixed a bell and a pomgranate alternately; which teaches me that all heaven will be filled with the most delightful harmony. Such as delighted all heaven when he, with his own blood, went into heaven itself, having put away our sins by the sacrifice of himself, and obtained eternal redemption for us.

Again, may we not say he is wonderful, as the manna that came down from heaven, which, viewed in the type as the food of the Israelites in the wilderness, was a small round thing, and I think we shall not greatly err, if we regard Christ as the gift of the Father's love, as corresponding with something round or like a circle, without beginning or ending, which sets forth the Father in his love, and we may rejoice that God's love is from everlasting to everlasting; or, so to speak, from the everlasting past to everlasting to come, ever the same towards us in his love. The love of the Father, Son and Holy Ghost, is made known to us as our feast and solace, through our most precious Jesus, as our all-sufficient Mediator. But our Lord Jesus speaks of himself as the sustenance of his dear people, John vi., and he says that they who eat of him shall live by him, and except we eat his flesh and drink his blood, we have no life in us. But as we cannot be happy unless we feel assured that Jesus hath loved us and given himself for us, we have spiritual life in us and are born again of God, and have spiritual appetites given to us, and can feed on nothing less than Jesus, who is the bread and water of eternal life; and our infinite happiness shall be to be raised up by Jesus, who is the resurrection and the life, at that great day when he shall come in his glory; and then we shall hear him saying to us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

I might continue to write about this unspeakably precious Jesus, the eternal Lord of his church and her Redeemer, of his numerous soul-cheering, soul-endearing, soul-satisfying, and soul-supporting titles, but when all is said which can be told by men and angels, there will still be an infiniteness untold. The Queen of Sheba was struck with wonder and astonishment at the greatness, riches and magnificence of Solomon; but O, a greater than Solomon is here! And she was led to exclaim, "The half had not been told her." And thus may we say, in a much higher sense, of our unspeakably rich and magnificently glorious, Lord Jesus Christ. And, as the Queen, at the sight thereof, retained no more life in her, so have I found, when blessed with a view of Jesus' infinite greatness, as the Mighty God and Everlasting Father, and of the infinite extent of his merits, and the indispensable necessity of his merits, to satisfy divine justice, and meet the demands of the holy law, which could not possibly be done in any other

way. I have found this sight has most effectually killed *free will* in me, and to subdue the spirit of self-righteousness. Now, dear sister, that the precious and altogether lovely Jesus, may be more perfectly known by us and by all the dear church of God, is the sincere desire of your brother in Christ.

WM. P. COOK.

SUISUN VALLEY, CAL., OCT. 30, 1856.

BROTHER BEEBE:—Having attended to the business part of my letter, I now propose to give you, and the readers of the *Signs of the Times*, a sketch of the appearance of things—religiously—in this far-off land of California. The people in some parts of this country have, this summer and fall, seemed to take more interest in matters of religion, than they have hitherto done since the country has been settled. But what will be the result of these things, God only knows. If it is his work he will carry it on, and be glorified in it; but if it be from any other source, it will soon pass away, and the hoped for result will not be realized. I have noticed, through life, that when the people of any settlement or neighborhood becomes religiously inclined, the work-mongers and effortees of the day are sure to hitch in and try to inflame the passions of the people, and thereby raise a great excitement, which is well calculated to deceive many, and to make them believe that they have experienced religion, when the grace of God has had nothing to do with it. But, it does not follow, as a matter of course, that the God of heaven does not convert sinners, during such excitements. The Methodists, north and south, succeeded in getting up quite an excitement in Suisun Valley, and have made some converts; but from the appearance of things, I fear the excitement originated more from a desire of each party to excel the other, than from a genuine work of grace on the hearts of sinners. I would hope that time may prove these fears to be groundless. There has been considerable excitement on the subject of religion in the settlements and valleys bordering on the Bay and the Pacific, I resolved, in September, to visit that part of the country, and accordingly sent on appointments to be filled in October. But before the time came for me to leave to fill them, a gentleman who lived forty miles from me, came to see if I could go and preach in his settlement. He had not heard of my appointments in that neighborhood. All the sects had united, some two weeks previously, in holding a Camp Meeting and some of his children had professed religion, and one of them had been baptized unbeknown to him, and a prospect of some of the rest pursuing the same course; and the old man was nearly distracted. He had been an Old School Baptist, and could not bear to see his children led off in the *isms* of the day. I agreed to fill an appointment at his house on the next Sunday night, and he left apparently much better satisfied. After he left, I weighed the matter well, and finally concluded that the circumstances were such as might have required more prompt attention than I had given to the subject. So I concluded, as I had to be at Santa Rosa on Saturday and Sunday, I would set out one day sooner, and go by the settlement where my attendance had been solicited. So I left home on Thursday, and the night of that day found me some eight miles from the house

of my friend. I stopped for the night with an acquaintance, and was soon informed that there was a prayer-meeting to come off there that night. When the people were collected, and were informed that I was a preacher, the crowd seemed unanimously to desire that I should preach. I accordingly did so. The people seemed to be religiously inclined, and they were very attentive. On the next day I made my way to the house of my friend, and found all well, and his family in a more settled state of mind than I had anticipated. Word was given through the neighborhood that there would be preaching that night, and about sunset the people commenced gathering, and continued until the room was about as full as the people could be comfortable in. They all became seated, and seemingly, anxiously waiting to hear what the stranger—the old *iron jacket* preacher—would say. The meeting was opened in the usual manner, and the text was read from Psa. xlv. 14 and part 15th—"The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of fine needlework." A literal view was given, to prepare the minds of the hearers for the spiritual application; and while illustrating the clothing of wrought gold, and raiment of fine needlework, that the church must be in possession of, in order to appear acceptable to the king, there were many persons who shed tears copiously. After preaching was over and the assembly dismissed, they seemed unwilling to disperse, and many of them engaged in singing, until a late hour.

On Saturday was the Conference Meeting at Santa Rosa. After breakfast, old brother Faught, with two of his sons and myself, set out for Santa Rosa, fifteen miles. On our arrival we found the church together, with some of old brother Faught's children, and others, who lived in that vicinity. After preaching, the church came together for business, and the door being opened for the reception of members, the eldest son of brother Faught came forward and gave a relation of the dealings of the Lord with him, and was received for baptism. Old sister Faught and brother Vankle and son-in-law, put in their membership, one by relation, the other by letter. On Sunday, after preaching, the door was again opened, and three more of brother Faught's children—two daughters and a son—came forward and joined on experience. After Baptism, we had to go fifteen miles to brother Faught's, to attend an appointment at night. When we got there the people were assembling, and continued to come in until the room was crowded, and many were in adjoining rooms. Before I opened meeting, I was introduced to the New School preacher who lived in the vicinity. My subject that night was—"As Moses lifted up the serpent in the wilderness, even so shall the son of man be lifted up, that whosoever believeth on him might not perish, but have eternal life." I occupied as much time as my worn out condition would allow, and after the people were dismissed, I heard a gentleman near the door remark, "If that is what they call *iron jacket* doctrine, then he was one, for it was just what he believed." I made an appointment for Monday night, at a School House in the neighborhood, which was well attended, and the people manifested the same interest that they had done. But I

was much worn out, that being the eighth sermon I had preached, from Thursday night up to that time—that it was with much difficulty I could speak. After meeting, I rode in the open air one mile, and after I got there I took a hard *ague*, which was followed with a high fever for two days; so that I was not able to proceed on my contemplated journey, to fill my appointments in the settlements bordering on the Pacific. I remained at old brother Faught's until the next Monday, before I thought it safe to undertake to ride home. The Reformers commenced a protracted meeting at the School House on Friday evening, and on Sunday I concluded I would ride that far; so I went to see if Campbellism in California was the same as it had been in the States. I heard the big gun; he was a learned man and a good speaker. His subject was faith, and so far as that faith which is predicated on literal testimony—which is but a literal faith—is concerned, his effort was an able one; but he never touched that faith that works by love, and purifies the heart. I returned to brother Faught's to spend the night, and leave for home on the next morning. About night, the neighbor's began to come in, until there was quite a collection of them, and finally they desired to know if I felt able to preach to them again. I told them I would try, and if my strength failed me I would stop. So I again tried to preach to them salvation by grace, and left the event with God, who alone is able to make his Gospel powerful unto salvation, to every one that believeth. I arrived home on Monday evening, and found all well.

I am yours, in hope of eternal life,

THOMAS H. OWEN.

CHARLESTON, PENN., DEC. 1, 1856.

BROTHER BEEBE:—I have often thought of writing to you of some of my trials, and to give you the reason of the hope that is in me, for I do hope to come off a conqueror, because Christ has said that they who hunger and thirst after righteousness shall be filled. If I know my heart, I desire to be holy, because my Lord is holy. When I was twelve years old, I thought I could *get religion* when ever it suited me to do so; but I did not think that I was much of a sinner. There were many sins, such as swearing, stealing, &c., which I did not commit—and then, on the other hand, I sometimes said my prayers, attended meetings, kept the Sabbath, &c., as well as I knew how. But such thoughts could not always last. One day when spinning, the band would fall off the wheel, and I became angry and cursed the wheel, saying it acted as though the devil were in it. At that moment it seemed to me as though my heart was struck, as with a hammer, and all my self-righteousness forsook me. I saw what I was, and wondered that I was not immediately cut off. All things that ever I did was set before me. I thought the Lord had stricken my heart not to soften, but to crush it. I went to meeting soon after this, and the preacher said *all* might be saved, if they would forsake their sins, and pray to God to make them holy. So, to work I went, expecting to get pay for my work, as others said they did. But I grew no better, and thought I was given over to hardness of heart and a reprobate mind, to believe a lie and be damned. I dared not attempt to pray, for it seemed to me that to do so would be a great sin.

Some whom I saw at the meetings, would tell me of having had the same thoughts and feelings, but that God had forgiven them. But it now appeared to me that they could not be as great sinners as I was. But as I felt, I was not willing that any should know my feelings, especially, I was unwilling that my parents should know. Being at a meeting one night, and my father, very unexpectedly to me, was also there, I tried to keep out of sight; but as soon as the meeting was closed, the minister came to me and asked me some questions. I could not answer. I desired to get away out, to get to where I was boarding; but it was two miles distant, and the night was very dark, and I was on foot and alone; but all that was not so bad with me, as for my father to know of my state of mind. The meeting was at a dwelling-house, and the friends objected to my leaving that night, and my father came and told me to stay and he would take me home the next day. I wanted to see the rest of my folks, but did not wish to be seen by them. I felt unfit to be with any one. After I got home, I went out, hardly conscious of what I was about. Time with me seemed drawing to a close. How long I was out, I know not; but on my return, a little brother asked me what was the matter with me, but I could not tell him. A little sister, eight years old, said, it was because I was so great a sinner. It seemed to me that infants and adults all knew that I was the vilest of the vile. I remained in this way about four months, when I, one day, took a Bible and hymn book, and retired to the woods and sat down, and resolved to open and read the first chapter, and the first hymn that I opened to. I open to the forty-third chapter of Isaiah, and read—"But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee," &c. I read the chapter through, and why, I know not—but I opened to the hymn composed on that chapter, and sung,

"When through the deep waters I call thee to go,
The rivers of wo shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

My heart was filled with praise to God, and I thought the birds were singing his praise, and everything was praising God and saying—

"Great is the Lord, what tongue can frame
An equal honor to his name."

All things were new to me; my load of guilt was gone, and I was filled with wonder and with love. My feelings at that time I cannot express, but you who have felt the joys of pardoned sins, can understand what they were.

Now, I thought my troubles were all at an end. I went and told a brother-in-law what I had read, and that it did not seem possible that man composed that hymn. He replied that it was God, speaking through men, and said no more. I was disappointed, for I wanted to tell my thoughts, but knew not how to begin. No one spake to me on that subject for about two months. I felt it to be my duty to be baptized; but then again, fears arose that I was unfit to belong to the church, and perhaps they would not receive me. These words would sound in my ears, "Thou art mine." "I have redeemed

thee," &c. I was finally baptized, June 30, 1830, by Elder Eli Gitchell. My trials since that time have been many and great. Sometimes fearing that I have deceived myself and others; that such a wanderer cannot be one of Christ's little ones. But since the Association at Cherry Flats, I have had many happy hours. I was alone before. But since I have received your paper, (the *Signs*.) which is a very welcome guest, many times when reading it, I say, it cannot be man's work, but God speaks through his children; your paper contains all the preaching I have. I have seen none since June, but mockers of Bible truth. I am called a hard uncharitable predestinarian; a partialist, and all sorts of names that they think will wound my feelings; but their darts never hit me. Truly, if to believe that God has chosen his bride, the church in Christ, before the world began, and reveals himself to her in time, and causes her to esteem him as the chiefest among ten thousand, and altogether lovely, and as her help and salvation in every time of need, constitutes me a partialist, then am I such. I firmly believe the doctrine set forth in the *Signs*, and O that I could write as your correspondents do, it would then be a pleasure to me to write. Then I should know that I could speak comfortably to Jerusalem. I have never felt a greater desire to know the truth, and that others should know the truth, than of late. I look in every paper for Elder J. L. Purington's name, but have not found it. I should like to have his views on Rom. viii. 20—"For the creature was made subject to vanity, not willingly; but by reason of him who has subjected the same in hope."

I fear I shall weary your patience; but bear with me, as I have no one to speak to on these subjects, and cannot satisfy my mind in writing. I do not know as you can read what I have written; I do not take a pen in hand once a year. I know you will pity, rather than blame me, so I venture to write these imperfect lines. I sometimes fear that we shall not long enjoy the privilege of writing or printing our sentiments, for there are some about here who wish to exterminate all Old School Baptists from the earth. They hate us with the same hatred that the Jews manifested to Stephen, and if it were not for the laws of the land, they would as readily stone us, as the Jews did Stephen. But still they boast of their charity and benevolence, and love for everybody, and talk of our enlightened nation, and of the great works of their ministers in converting sinners, and flatter themselves that soon all will see alike, and all belong to one church. But their boasted light seems to me to be darkness, for they talk of saving themselves and others; but Christ came to save that which was lost. How consoling the thought to such a wretched, lost and undone creature as I am. I cannot do the things that I would. The goodness of God to me is unbounded. With loving kindness he has drawn me to admire his perfections and his government. With his people I desire forever to dwell. The Old School Baptists are often charged with thinking themselves better than any body else; but they are the only people I know of who know the sinfulness of their own nature, and that perfection belongs alone to God. They all know and confess, that when they would do good, evil is present with them. Their

language is not, "I am determined to do better than I have ever done; I can live perfect, and I will not stop short of true holiness." But as my sheet is full, I must close. From a sinner saved by grace alone, if saved at all.

BETSEY JENNINGS.

NEAR GREENFIELD, ILL., NOV. 27, 1856.

BROTHER BEEBE:—Having finished the business part of my letter, and my sheet not being filled, my will is good, if I had the ability, to write anything that would be edifying, comforting, or interesting, to any of the poor and afflicted people of God; but I know my inability. Yet, as I see but few communications from Illinois, I will say to you, there are a few Old School or Regular Baptists scattered through this State; and I sometimes feel as though I were left alone, and they seek my life also—for I am the only preacher of our order in this county, with three churches and about one hundred and thirty members, and no other preacher of the Old order within twenty-five miles; so it is seldom I can meet with a fellow laborer in the Gospel. I have had the privilege of attending four associations this season. The first was the Morgan Association, in Scott county, on Saturday August 3, and I there met a large congregation, and the following preachers, viz.: A. B. Alsbury, J. Williams, J. Francher, Wm. Crow, T. Shepherd, J. Record, M. Beagle, M. Whitlock, J. B. Moore, J. Conlee, J. Barnett, H. Hankston, S. Coonrod, Cup, Riging, Robison, and I think some others. The next was the Sangamon Association, in Sangamon county, on the fourth Saturday in August. The congregation was large, and the preachers in attendance were, B. B. Piper, from Indiana, Williams, J. B. Moore, C. Alsbury, J. Alsbury, Abbots, Stafford, Crow, Shepherd, Whitlock, Beagle, Morris, Conlee, Coonrod, and I think others. The next was the Concord Association, this is the one to which I belong; it was held in Macoupin county, the second Saturday in September. The assembly was large, and the preachers present were, Street, B. Wood, Applegate, I. Wood, Craig, Willarford, Long, Record, Morris, Barnett, Bur, C. Alsbury, Hukell, Simpson and Coonrod. The next was the Illinois Association, which was held in St. Clair county, on the second Saturday in October. The congregation was large, and the preachers present were, L. Craig, Wilberford, Beer, Booth, of Ohio, Coonrod, Raglin, Simpson and Dearmiak. At all these Associations peace and union abounded, and the preaching was all of one whole piece—salvation alone, by the free and sovereign grace of God; which caused me to take courage, in the assurance that God has reserved to himself a remnant according to the election of grace, who have not bowed their knee to Baal. There are from sixteen to twenty Associations of Regular Baptists in Illinois, mostly in the middle and southern parts of the State. Their faith and practice, I think, corresponds with that of our brethren in the older states. They are unpopular with the masses of the people, and are every where spoken against, which is, no doubt, the cause why many of the dear people of God do not discharge their duty, by uniting with the church. But there are some who are willing to suffer affliction, reproach, and even persecution, with the people of God, like a

young man at our October meeting, in the village of Greenfield, as I closed my discourse on Sunday and was about to take my seat, he came forward, with tears flowing down his cheeks, and took me by the hand, and informed the church that his desire for a long time had been to be with us; but knowing that we were unpopular people, he had stayed away. After relating the Lord's work with him, he was received and baptized in the fellowship of the church.

Brother Beebe, I have tried to give you a little account of the Baptists in Illinois, and, in conclusion, I will say to you, I have received the *Signs of the Times* regularly, and have often received strength and consolation in reading the communications of brethren and sisters who are scattered abroad, many of whom I have never seen in the flesh, and also by reading your editorial articles. I fear that I have already taxed your time too much; but bear with me, as this is the first time I have ever troubled you in this way, and perhaps it may be the last. Yours, in the hope of eternal life,

STEPHEN COONROD.

BLANCHESTER, OHIO, DEC. 2, 1856.

BROTHER BEEBE:—Having a small remittance to make, I have concluded to try my hand once more as a contributor to the *Signs of the Times*, my health for the past season having been such that I shall not be able to travel this winter as I have for some years past; thus being admonished by my oft infirmities that I, too, must sooner or later lay down this tenement of clay. This old man which is born of the flesh, and is flesh, being corruptible in its nature, was defiled, polluted and corrupted at that early date, "when by one man sin entered into the world;" and being a descendant of that one man which brought sin and death into the world, I feel from day to day sin and death working in me. All my natural faculties of soul, body and spirit appear so carnal that I am often made to tremble and ask, Can it be possible that Christians have so much of sin and Satan about and within them? Although I have had a name among the Lord's people for twenty-seven years, and the most of that time has passed since I first tried to preach Jesus to the people, yet I feel the need of repentance from day to day, and if I hope it is against hope. But again I ask, If I am dead why this groaning, why this hungering and thirsting after righteousness? If I am blind, why should darkness be so grievous to me, or light so much to be desired? If I am not born again, why this longing to be delivered from corruption? why this struggling to keep hold of the promises? why do I delight in the law of God, or why do I hate the tyranny of sin in my members in which my flesh delights to honor? Nay, if still in nature's darkness, why should I above all things desire to see the cause of truth prosper, or delight in the saints of the Lord, to meet together in his sanctuary, to walk in the garden that is watered by his grace, to behold the order of his house, the sitting of his servants, the glory of his courts? To contemplate the King exalted on the throne of his righteousness, and his condescending love to his beloved, as they are seen looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? Or why is it, that ere I am

aware my soul makes me like the chariots of Aminadib?

In all the exercises of my mind I find something wonderful, and yet so contradictory, that it reminds me of an exclamation of an officer in Cyrus' army, "Oh Cyrus, I have two souls—the one seeking after good the other after evil." But the authority of the apostle to the Gentiles will better satisfy the readers of the *Signs* than the appeals of the heathen, though ever so applicable to our state of mind. Then instead of ascribing the warfare, confusion and discord in our bosoms to two opposing souls, we find it to be the flesh and the spirit—the old and new man—the inner and outer man. The first is born of the flesh and of the earth, with all its loves, faculties and passions; the second is created in righteousness and true holiness, and is from heaven. The old man claims his inheritance, like the Reubenites, Gadites, and the half tribe of Manassah, on this side of the river, because they have much cattle. This world, with its wealth, pride, and passion, suits the flesh; so that we, although Christians, are partakers of both Adams; for the first man is of the earth earthy, the second is the Lord from heaven. Peter speaks of some who had been partakers of the divine nature hence the opposition within; for, whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. So we find that the ancients were troubled with themselves; and shall we, while in the flesh, escape its buffetings? Shall we pass smoothly on, when those of whom the world was not worthy have had to fight day and night against sin, and while the whole creation (that is in Christ) groans, and travails in pain, waiting for the adoption to wit: the redemption of the body. Then let us with patience wait the Lord's coming. Farewell. J. C. BEEMAN.

GRAND LEDGE, MICH., NOV. 30, 1856.

BROTHER BEEBE:—I desire again to address a few lines to my dear mother, brothers and sisters, and to the household of faith.

Very dear friends—I have long wished to address you all, and as I have nothing to communicate except a few thoughts on the subject of religion, I have begged the privilege to address you through the *Signs*; and may God restrain me from writing a word that may offend any of the "little ones" of the fold of Christ.

I have the greatest reason to rejoice that I still live, a monument of the amazing mercy of Him who is infinite in wisdom, and whose ways are past finding out by finite worms of earth. Although I am sure that God, the creator and governor of the universe, is surrounded by angels and the spirits of the just made perfect, yet through redeeming grace and dying love I would fain bear some humble part in praising and adoring the "King of kings and Lord of lords." And why should I refrain, since he has done so great things for me? For me, did I say? yes, for me. And if any poor soul has reason to rejoice, surely I have; for he has taken me out of the horrible pit of mire and clay, and put a new song into my mouth, &c. And often, very often, do I think of our dear deceased father's parting words to me: "Delilah, do not forget the hole of the pit from whence you were digged," &c.; and shall I ever

forget the love which God, for Christ's sake, has bestowed upon me? Shall I ever wound the cause of the great Redeemer? If I know what my desire is, it is this: that I may be kept humble at his feet, and there learn his will concerning me. Sometimes I am led to exclaim, O, what a proud heart is mine! how filled with unbelief and sin! And when I look upon myself, I am bowed down with shame and remorse on account of my sin; but when I look by faith up to God, and to his wonderful power, might and dominion, I feel to rejoice with joy unspeakable and full of glory.

All you who love the Lord, can rightly appreciate the joy that is shed abroad in your hearts while meditating upon the glorious hope formed within you by the application of the blood of Christ. Why, ye dear saints of God, it is like an "Anchor to the soul both sure and steadfast, reaching to that within the veil, whither the forerunner has for us entered." And oh, what a consolation to the poor afflicted soul to know that his Redeemer lives; and because he lives himself they shall live also. And often, when my mind has been darkened by clouds of temptations, one thought of this glorious hope has dispelled them all, and caused me to rejoice that God is all in all. I have often thought that it is no wonder the apostle Paul thus addresses his brethren, after telling them of the wonderful goodness and forbearance of God towards spiritual Israel, "his chosen people:" "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 again, "He that hath this hope in him, purifieth himself, even as He is pure," &c. The new man cannot satisfy his hungering, thirsting soul with the vanities of earth; nothing short of the bread of life can satisfy the soul that has been slain by the law, and made alive by the blood of Christ.

I desire to be thankful and bless the Lord that in these days of darkness and delusion he has reserved many who have not bowed the knee to the image of Baal; and I desire to be thankful for the privilege I have enjoyed, of reading in the *Signs* the communications of the dear brethren and sisters, the editorials, and also the sermons written by ministering brethren in different parts of the country. Oh that we might magnify the name of God for the preached gospel; it is like good news from a far country—like bread and water to the hungry and thirsty soul. Sometimes I feel to "pray the Lord of the harvest to send forth more laborers into his harvest; for truly the harvest is great, but the laborers are few." Sometimes I feel strong in the Lord and in the power of his might, and can say, "I know that my Redeemer liveth," and "because He lives I shall live also, but not for works of righteousness that I have done; but of his own will he begat us," &c. So then it is not of works, lest any man should boast. Then, beloved ones, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus who is the author and finisher of the faith of the righteous."

And my dear mother, who art gliding with us to the tomb, may the Lord bless you, and cause you in your deep afflictions and in your declining years to lean upon

His arm at all times, knowing that nothing shall happen to you without his will. He will surely bring his ransomed ones home with songs and everlasting joy upon their heads. May the Lord bless you all. Adieu.

Yours truly, DELILAH W. BALL.

P. S.—Will brother Trott give his views on Gen. vi. 6: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." D. W. B.

TERRYTOWN, PENN., DEC. 7, 1855.

DEAR BROTHER BEEBE:—I am yet in the land of the living, enjoying all the privileges of a child of earth; but the great question is, do I enjoy the privileges of a child of God? One that has been bought with a price, even with the precious blood of Christ—who verily was fore-ordained before the foundation of the world, but was made manifest in these last times for all who by him do believe in God, who raised him from the dead and gave him glory, that their faith and hope may be in God. But I often feel that my faith and hope in God are very small; for it seems that if I were a child of God, I would enjoy more of the Spirit's influence than I do, and be more conformed to the image of Christ, and yet I have never been willing to give up my hope, which sometimes is as an anchor of the soul, both sure and steadfast, entering into that within the veil, whither Jesus, the forerunner, hath for us entered.

Dear Brother, what great reason we have for gratitude to God, that he has not left our salvation to depend on our own works, which are as filthy rags, but on his own eternal purpose, which he purposed before the world began, that we should be to the praise of his glory who first trusted in Christ. Now, who was it who first trusted in Christ? Was it not God the Father that trusted his people in Christ, before the world began? If not, please correct me, for I do not wish to be in error, but to be guided in all things by the word of God, and take that as the man of my counsel; and O that I could live up to its holy teachings in all things. But I find a law in my members warring against the law of my mind, bringing me into captivity to the law of sin which is in my members; and I often feel to exclaim, O, wretched creature that I am, who shall deliver me from this body of sin and death? But "thanks be to God who giveth us the victory, through our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world. Brother Beebe, I have often thought if I could write like such and such a sister, I would like to write for publication; but as it is, I do not think my scribbling worth publishing. I remain your unworthy sister in Christ,

ABIGAIL DODGE.

FAIRFAX C. H., VA., DEC. 15, 1856.

DEAR BROTHER BEEBE—I see in No. 21, Vol. 24, of the *Signs of the Times*, that sister Dutton requests my views on 2d Peter, iii: 12-13: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

I somewhat regret being called on for my views on this text; because, in the first

place, I think I have in some of the earlier volumes of the *Signs* expressed my views of it, and, secondly, I am aware that my views of this text differ from those of some of the brethren whom I have quite as much reason to believe are, in their general views, subjects of God's teaching, as I have that I have myself been thus taught. Still, as I am not convinced of the error of my views, I will give them.

The first point of enquiry is, What are we to understand by the heavens and earth which are to be burned, and what by the new heaven and earth wherein dwelleth righteousness? The opinion of some is, that by the former we are to understand the covenant of circumcision and legal dispensation, as being appointed of God a fixed residence for national Israel to dwell in; and that by the latter is intended the new covenant and gospel dispensation. I admit that the terms heaven and earth are sometimes used to denote the old covenant and legal dispensation; as in Isa. xiii: 13, and Hag. ii: 6-7, compared with Heb. xii: 26-28. I also admit that in the gospel covenant and kingdom there dwelleth righteousness. But the heavens and earth spoken of in these texts were to be shaken and moved from their place—not burned that I am informed of. This, as I understand, according to the prophecy of Haggai, was by the coming of Christ, when he gave up the Ghost, having taken the hand writing of ordinances out of the way and nailed it to his cross. Hence the veil of the temple was then rent in twain, showing that God no longer dwelt in the holy place of the temple, and was there no longer to be worshiped by legal rites. And from the day of Pentecost believers have dwelt under the dispensation and blessings of the new covenant, and received that *kingdom which cannot be moved*. But the *old heavens and earth* of which Peter speaks were yet reserved unto fire, when he wrote A.D. 65, thirty-two years after the gospel dispensation or kingdom of heaven had come and taken the place of the legal dispensation. And the new heavens and new earth of which he spake were yet looked for as something then future.

But, secondly, taking the context as a correct criterion by which to judge of what Peter intended by the heavens and earth that were reserved unto fire, we must conclude that he spake of the natural heavens and earth, which still exist. For in verses 5 and 6, he speaks of the heavens of old, and the earth standing out of the water and in the water, whereby the world that then was being overflowed with water perished; meaning, evidently, the antediluvian world which perished. Consequently, the heavens and the earth, which, he says, verse 7, are now by the same word; that is, which still exist by the same word of God, are kept in store reserved unto fire against the day of judgment and perdition of ungodly men, must be the same natural heavens and earth. However slack God may appear to some men to be, in thus destroying this world, yet Peter assures us that "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up."—Verse 10. Hence I understand the apostle to mean what his language so definitely expresses, that these material heavens are to pass

away, and this earth with all the works which belong to it are to be burned up. Hence also by the new heavens and new earth, which, he says, is looked for, I understand him to refer to a distinct place of residence where, the saints being raised and changed when this day of the Lord shall come, shall forever be with the Lord.

The idea has been entertained that these heavens and this earth being dissolved and burnt up, they will only be burned over and purified by fire. Whether Peter's strong language will admit of such construction, I will not stop to enquire. To me, it is of no importance whether the new heavens and the new earth are to be formed out of these old materials, or whether they will be altogether new. The revealed change of the bodies of the saints at the resurrection, from natural to spiritual bodies, would favor the idea of a change of the present heavens and earth, corresponding thereto, for their future residence. The saints, though their bodies will be raised spiritual bodies, must still occupy some locality, because they will not be omnipresent. The same is the case with the glorified body of the Son of God. Where he is, there will be the heaven of the saints, there they will behold the brightness of God's glory and the express image of his person, for such is the Son. But of whatever the new heavens and new earth may be composed, there are important differences between them and the present heavens and earth, some of which I will notice. 1. In the heavens which John saw, there was no more sea; consequently there will be there no water needed but the fountain of the water of life; no materiality there, Rev. xxi. 1-6. 2. There will be no tempest there, for the Lord God Almighty and the Lamb are the temple of it. They will truly worship God as they will see him in the Lamb, in spirit, without any need of external forms to express their worship. They will be wholly swallowed up in and filled with the love of God—Rev. xxi. 22. 3. There will be "no need of the sun nor of the moon there, for the glory of God and the Lamb, will be the light thereof. And there will be no night there;" Rev. xxi. 23-25. As the saints will be wholly changed from natural to spiritual, in their bodies, there will to them be no natural darkness and no need of natural light. And as the Lamb, who is the light thereof, will be constantly present with them, and the brightness of the glory of God constantly shining upon them, there will be no spiritual night or darkness there.

Again, Peter informs us that *righteousness dwelleth therein*. In this world dwelleth sin, making it a sin-defiled and sin-disordered world. There is no purity, no truth in it; look where we will within ourselves, or without, we behold corruption, and that which maketh a lie. But because in the new heavens and earth dwelleth righteousness, according to the pure law of love, there "shall in no wise enter into it anything that defileth, neither that worketh abomination or a lie;" Rev. xxi. 27. Hence, there shall be there "no more death, nor sorrow, nor crying, nor pain;" Rev. xxi. 4. What a glorious and happy residence the saints will have in their heavenly inheritance!

I will now pass to notice Peter's exhortation to the saints in view of those things of which he wrote. In doing this, I will also take the 11th verse in connexion.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God," &c. I do not understand Peter here as intending to shake the minds of, or to trouble or terrify, the saints to whom he wrote any more than did Paul the Thessalonian brethren by writing to them that "That the day of the Lord so cometh as a thief in the night," &c. 1 Thes. v. 1-3, and 2 Thes. ii. 1-10. It is not much to be wondered at, that persons who view the Scriptures as an instrument of terror to drive people to a servile religion rather than as a revelation of *peace and good will to men*, should, in view of such declarations as this of Peter's and the one of Paul's just noticed, do as did many in the latter part of the tenth century, who, thinking that the millenium or the thousand years of Christ's reign on earth was about closing, and therefore that the world was about coming to an end, gave up their possessions to the Catholic church, and became monks and hermits; or as did the Millerites a few years back in running into all their wildness, manifesting, in both these cases, and in many others, that "God had sent them strong delusions that they should believe a lie." But you, my sister, I trust, art not left to that delusion which would lead you to suppose that, to maintain a holy conversation and godliness, you must neglect to fill with fidelity your station in society and in the world, or that you must neglect to provide things honest in the sight of all men. The truth is, we manifest more of a holy conversation and godliness by a proper attention to the wants of our families, and to the several affairs of this life appertaining to our stations, than by neglecting them. A holy conversation and godliness, are a department corresponding with our profession of not being our own but the Lord's, and of being governed in all things by his revealed word. The consideration that all worldly relations and things are perishing and hasting to dissolution, should keep us mindful that our inheritance is not here, and lead us to live as those who are looking for another and better country. Such a sense of things would prevent our being covetous and grasping after the world, and from hoarding it up. If we are entrusted in Providence with this world's goods, whilst as faithful stewards we shall not waste it by extravagance or neglect, we shall hold it as not our own but the Lord's, subject to be taken from us if he pleases, or to be used for the good of his cause and people where the duty is pointed out by his word. If in Providence we are destitute of this world's goods, we shall still manifest a cheerful and thankful spirit, knowing that a destitution of these things is no evidence that we are not heirs of God or objects of his love and care. Hence also, in our holy conversation we shall not suffer these perishing things of time, nor reproaches, nor persecution, to hinder us from attending upon our ministry, if in the fellowship of the church we have been called to minister, nor from assembling ourselves together with the saints to whom we have given ourselves to walk in fellowship; nor from connecting ourselves with the poor and despised followers of the Lamb, if we have a good hope of being saved through grace.

Looking for and hasting unto the coming;

or, *hasting the coming of the day of God*, as it reads in the margin.—Not that we are to look for or hasten the coming of that day by practicing the devices of men for hastening on what they call the millenium—nor that we are to expect its coming before the whole purpose of God, revealed in the Scriptures to transpire in this world, shall have been accomplished—nor that we are to hasten its coming personally, to ourselves, by dissolving our connections with the world by suicide or by secluding ourselves from it—but by habitually looking for the coming of the day of God wherein all these earthly things and relations shall be dissolved, we shall hasten the coming of that day in our experience, in that we shall thereby feel less tied to the world and less solicitude and anxiety about its affairs, and live more in anticipation of the new heavens and new earth wherein dwelleth righteousness. Could we thus live in anticipation of that glorious residence which is in reserve for the saints, the warfare within, temptations without, poverty, and other afflictions, reproaches and persecutions, and the commotions in the world, would have much less effect upon us to disturb our peace than they now do with many of us.

In answer to sister Dutton's request, I have given such views as I have on this portion of Scripture. Happy would it be for many of us (I speak of such as, with myself, have reason to complain of our coldness and want of spiritual enjoyment) if we might be enabled, by grace, to give more heed to Peter's injunction, in view of the day of darkness and trouble which seems fast coming upon the church; we should then find, according to Paul's declaration, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." That is, the new heavens and new earth which the day of God shall reveal.

With christian regards, S. TROTT.

CASS CO., INDIANA, NOV. 27, 1856.

BROTHER BEEBE:—The *Signs of the Times*, and *Southern Baptist Messenger*, bring me good news from a far country, of the operation of the Spirit on the hearts of sinners. Brethren and sisters, thank God that ye were sinners, but though I thank God, I do not thank you, that ye have obeyed from the heart that form of doctrine which was delivered unto you. What form? Not free will; that beaten road in which the self-righteous and the Pharisees have always contended for, ever since God has had a people on the earth; and the reason they contend for it, is because darkness has covered the earth, and gross darkness the people. They are, therefore, led 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. They are ignorant, being destitute of a saving knowledge of Christ, and their doctrine is, therefore, the doctrine of men and of devils. Brethren, is it not important that we should leave and discard the doctrines of men and devils, when we are admonished that broad is the road and wide the gate that

leads to destruction, and many there be who go in thereat. They are led captive by the devil, at his will. But how did we come to obey? God, who commanded the light to shine out of darkness, has shined in our hearts, and that light caused us to see and know what was our condition, by nature, and that our own prayers and tears, with the help of all the institutions of men and all their societies, could never make us free from sin. That light enabled you to see in Christ just such a Savior as you stood in need of, that light made manifest to you, that in your flesh dwelleth no good thing; but it showed you that in Christ dwells all the fulness of the Godhead bodily, and that he has power to forgive and purge away your sins, which made you rejoice and praise God. You could see how God could be just and justify and save one of the worst of sinners. Then you willingly obeyed; for it was God that worked in you, both to will and to do of his good pleasure. You could then take his name on you, by walking in his ordinances. Brethren and sisters, stand fast in the liberty wherewith Christ has made you free, and contend earnestly for the faith which was once delivered to the saints. May the Lord bless his poor and afflicted children, and enable them to write for the beloved messengers. Brother Beebe, do as you think best with this. I remain yours, in hope of eternal life,

ANDEEW VEAL.

The Editor's Department.

MIDDLETOWN, N. Y., JANUARY 1, 1857.

Introduction to Volume XXV.

Through the preserving goodness and abounding mercy of our Covenant God, we are once more permitted to offer our annual salutation to our readers, and in the congratulatory greetings of the season, WISH YOU ALL A HAPPY NEW YEAR. The happiness inspired by the remembrance of the constant flow of spiritual and providential blessings which have followed us all our days, and preserved our lives, and brought us to the commencement of a new Year, which begins with the date of this paper, is mingled with the solemn consciousness that we are thus far advanced in our mortal pilgrimage; that we have one year less intervening between us and the terminus of the journey of mortal life. We are one year nearer to that house which is appointed for all the living, and to which we are all rapidly hastening. In infinite wisdom God has concealed from us the time, place and circumstances of our final departure to that bourne from whence no traveller returns. The number of our months are with the Lord, and nothing can possibly frustrate his purpose, to either contract or expand them. This is well for us, inasmuch as we are made to feel our dependence on him, and learn to trust and confide in him. We know that he is too wise to err, and that his ways are equal. Very many, who at the commencement of the last year were among us, in apparent health and vigor, are now with us no more; and many of us who are now active, in the busy scenes of life, according to the course of nature, will, before the close of the present year, be gathered with our fathers, and the places that know us now, will know us no more forever. But to

those of us, who, through the boundless grace of God, are interested vitally and savingly, in the blood and righteousness of our Lord and Saviour Jesus Christ, the thoughts of our approaching dissolution should occasion no pain. We know that if these earthly buildings, these mortal tabernacles, were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. And in anticipation of the inheritance which is laid up in heaven for us who are kept by the power of God—

"We long for evening to undress,
That we may be with God."

All our earthly enjoyments are transient and momentary, but the inheritance of glory is incorruptible, undefiled, and cannot fade away. That change to which we are hastening, shall release us from the bonds of mortality, and deliver us from the body of this death, "Because the creature itself, also, shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." These mortal bodies shall be made like unto Christ's risen and glorified body. This mortal shall put on immortality, and the saying that is written shall be brought to pass, that death is swallowed up in victory, and then shall all the redeemed family of God sing in full chorus, "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 unto God who giveth us the victory, through our Lord Jesus Christ." Should we take a retrospective view of the past year, the goodness and mercy of God has been renewed to us every morning, and repeated every evening. His loving-kindness, long forbearance, and Covenant faithfulness, has been as constant as our days. He has never forgotten to be gracious unto us. When we have passed through the waters, he has always been with us, and through the rivers, they have not been permitted to overwhelm us; when we have passed through the fire, we were not burned, and through the flames, they have not kindled upon us. Truly he is a Refuge to us in all our distresses, and a very present help in every time of trouble. And in looking forward, bright prospects meet the eye of faith, and with the poet, we can sing—

"His love in times past,
Forbids us to think,
He'll leave us at last
In trouble to sink.

Each sweet Ebenezer we have in review,
Confirms his good pleasure, to help us quite through."

In the revision of our subscription books, we have, as is usual at the beginning of each volume, erased the names of those from whom we have not heard for a long time. In doing so, we may have struck off some who have paid, and who wish their papers continued. In all such cases, we shall be happy to hear from those who wish their papers continued, and we will cheerfully correct all mistakes.

Our agents, and subscribers in general, are requested to aid in extending our circulation. There are but few of them who could not, with a little exertion, make up a club of new subscribers, and send them on, to begin with the present volume, as we shall print several hundred copies extra of the first and second number, which to supply new orders with back numbers.

The Prospects of Our Paper.

We begin this, our Twenty-Fifth Volume of the SIGNS OF THE TIMES, with a larger circulation than we have had at the commencement of any preceding volume. At the end of volume twenty-third, we had 4,812 subscribers; we struck off 167 non-paying names, and began the twenty-fourth volume with 4,645. At the close of the last volume, our circulation had increased to 5,347, from which we now deduct some 300 or 400 names, some of whom have gone the way of all the earth, and others we have not heard from for a long time; we begin this volume with 5,000 good and substantial subscribers, the greater portion of whom have stood by us for many years, and some from the commencement of our publication, now entering the twenty-fifth year.

The last year has been more prosperous, notwithstanding the great commotion in the world, and the violent agitation of the anti-christian powers of the world, principally, as we believe, on account of our happy deliverance from some belligerent spirits, who were formerly numbered with us, who have, however, now gone out from us, that it might be made manifest that they were not all of us. Since their departure from our ranks, and more especially from our columns, peace and harmony has prevailed, and brotherly love, christian fellowship, and gospel union has characterized the communications which have filled our columns.

We do not propose any change in conducting the new volume. Still it shall be our aim to contend earnestly for the faith which was once delivered to the saints, and to seek those things which make for peace in Zion, and things whereby one may edify another. We shall endeavor, on our own part, to speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished; that her iniquities are pardoned, and that she has received of the Lord's hand double for all her sins.

And we earnestly desire our correspondents to write in that meek, quiet, gentle, loving, comforting and edifying manner and spirit which has characterized their communications for the past year.

The *Signs* are principally calculated to be useful to the saints, many of whom have no other medium of intercourse with their brethren and sisters, and are situated where they seldom hear the gospel preached; it is therefore, on their account, desirable that the *Signs* should contain as much gospel preaching as possible. And, as many of the saints scattered abroad, are exposed to the wiles of those who lie in wait to deceive, it is important that well-written articles should frequently appear in the *Signs*, exposing the hidden things of dishonesty, and exhorting the saints to stand fast in the liberty wherewith Christ has made us free, and that they be not entangled with the yoke of bondage.

Communications of an experimental nature have been highly appreciated, and they have proved encouraging and beneficial to the saints generally. They have been able to compare their exercises and experiences one with another, and while they have uniformly recorded their sense of the goodness of God to them, and testified the saving power of his grace, they have afforded great consolation to the tried, tempted and trembling lambs of the flock.

Admonitions, written in a gospel spirit, to walk blamelessly in all the ordinances and institutions of the gospel, are always useful and profitable. We are not only to contend for the faith as delivered to the saints; but we are admonished to "speak also those things which become sound doctrine;" and we are also to urge upon each other the importance of walking worthy of the vocation wherewith we are called.

May God give us grace whereby we may serve him acceptably, with reverence and Godly fear, and to qualify us all to write, to speak, to hear and to walk to the honor and glory of our God; may we have much of that wisdom which cometh down from above, which is first pure, then peaceable, gentle and easy to be entreated, which is without partiality and without hypocrisy, and that charity which is the bond of perfectness.

Ordination Department.

DEAR BROTHER BEEBE:—Having, at the request of the Lebanon Church—upon the appointment of the Blue River Church,—visited the former. We were much delighted to see and be with an interesting set of brethren and sisters, all united in the strong tie of brotherly love, met for the purpose of setting forth a beloved young brother, fully to the work of the ministry. This was needful, from the fact that our highly esteemed Elder and well-beloved brother, John F. Johnson, in the providence of God, has moved to New York. Complete harmony prevailed throughout the meeting; and being unanimously requested to send what was done to the *Signs of the Times* for publication, we send it. It is very manifest that the benedictions of heaven are resting upon this people, formed for the praise and declarative glory of the King of Zion. The King of Glory, who says "I will declare thy name unto my brethren; in the midst of the church will I sing praises unto thee;" Heb. ii. 12—compared with Psalm xxii. 22, 23—Jehovah jireh; i. e., the Lord will provide, (Gen. xxii. 14.) We, on this occasion, were forcibly reminded of the removal of our esteemed brother, Eld. M'Queary, from the church militant, to the church triumphant, "for the Lord had need of him;" and by the superintendance of his providence, over-ruling power of his grace, and revelation of his Son within, to fill up as we believe, his eternal purpose, purposed in Christ Jesus our Lord, in sending a confirmed witness, Elder Jesse G. Jackson, to bear testimony to the truth as it is in Jesus. God will not leave himself without a witness.

If it was not asking too much, we would be gratified to see in the *Signs*, bro. Beebe, your views on the 11th and 12th verses of the 4th chapter of the letter to the Ephesian brethren.

Do as you please with the above, publishing the following, and as ever, I remain your unworthy brother in Christ,

JOHN W. THOMAS.

On Saturday, the 22d day of November, 1856, agreeably to a request of Lebanon Church, the following named brethren, met as helps in council, in regard to the ordination of Brother Joseph A. Johnson to the work of the ministry, to wit:

From Honey Creek Church—Brethren

John Hays, J. Personate, A. Maddy, and G. Keaton.

From Harmony Church—Elders W. McCormick, John Richards, and brother P. Martin.

From Blue River Church—Elder John W. Thomas, and brethren John Osborn, John Byers, and T. D. Clarkson.

The Council being convened, Elder J. W. Thomas was chosen Moderator, and T. D. Clarkson, Clerk.

After hearing brother Johnson relate his hope, his call to the ministry, and his doctrinal views, the Church and the Council unanimously manifested their willingness to proceed in his ordination.

Ordination Prayer by Elder W. McCormick; and the imposition of hands by Elders J. W. Thomas, John Richards, and W. McCormick.

A solemn and impressive charge and admonition to love and good works, by Elder W. McCormick.

J. W. THOMAS, Moderator.

T. D. CLARKSON, Clerk.

Miscellaneous Department.

Truth Eternal.

Though kingdoms, states and empires fall,
And dynasties decay;
Though cities crumble into dust,
And nations die away;
Though gorgeous towers and palaces
In heaps of ruin lie,
Which once were proudest of the proud,
The truth doth never die.

We'll mourn not o'er the silent past,
Its glories are not fled;
Although its men of high renown
Be numbered with the dead.
We'll grieve not o'er what earth has lost,
It cannot claim a sigh,
For the wrong alone hath perished,
The truth doth never die.

All of the past is living still,
All that is good and true;
The rest hath perished, and it did
Deserve to perish too.
The world rolls ever round and round,
And time rolls ever by;
And the wrong is ever rooted up,
But the truth doth never die!

RAG-BABY RELIGION.—I understand that the Methodists on the Cape, (near Portland, Me.,) held a rag-baby fair, the other evening, to raise funds for the purchase of books for their library. They had a mock post-office, where letters were sold at six cents each, and a grab bag, from which, for the sum of six cents, one could make a grab of candy worth a cent, or some other article equally valuable, done up in a roll of brown paper. A religion which resorts to such means, may be emphatically called a rag-baby religion. The little girl dresses her rag-baby, scolds it, nurses it, talks to it, and goes through all that she sees her mother do with a living child. So certain ministers get up a rag-baby church—composed of converts of their own making, instead of living souls in which the love of God dwells, and like the little girl with the rag baby, they go through all the acts that a true apostle would with a living church; they pray for it, baptise it, preach to it, scold it, and pretend that it is a true church, when, in fact, it is no more like a church of Christ than the little girl's rag-baby is like a living child. Rag-babies, sugar candy, mock post-offices, and grab bags, are brought into requisition to build it a house, to support its priest, or purchase its library. I do not know what kind of books are to be purchased with the money thus obtained, but to make their religion consistent in all its parts, they should have Mother Goose's Melodies, Gulliver's Travels, Jim Crow Hymns, and other books of the same character.—*Hacker.*

CHURCHANITY.—The churches of this city are in a singular fix. They have been building new edifices and remodeling the old, each society striving to make its own shearing pen more popular and fashionable than the others, to draw custom and increase the flocks. The Catholics have commenced a splendid cathedral; the Chestnut street Methodists are building a new temple; St. Stephen's has received a new front, ornamented with pigeon houses; the Congress street Methodist have whitewash-

ed or papered their wall; the Baptists have added a new front to the old musty walls, and a very tall steeple: but what are all these improvements, compared with the chime of nine bells that is to be placed in the tower of the Union church? What can new temples, new fronts, tall steeples, paint and whitewash do, when those bells get to playing Yankee Doodle, Old Dan Tucker, or Jim Crow, on Sunday mornings? Will not all the stray goats flock thither, and leave the other flocks in the lurch? What will be done next by the other churches, we know not, but something must be done, or that chime of bells will draw more than a fair share of custom. We must wait and see what old Jezebel will invent, and will report progress in due season.—*Portland Boat.*

Those who are in arrears with us, are respectfully notified that we need their remittances, to enable us to pay up heavy bills which must be settled, and which we have incurred in publishing the paper.

Marriage Department.

Nov. 5. At Southampton, by Elder Daniel L. Harding, Mr. John Krewson, to Miss Elizabeth Sager, all of Bucks county, Pa.

Nov. 6. At Hopewell, N.J., by Elder P. Hartwell, Mr. Johnson T. Blackwell, to Miss Kate Titus, all of Hopewell.

Nov. 26. By the same, Mr. Charles W. Wykoff, to Miss Laticia W. Leigh, of Princeton, N.J.

In Warwick, Orange Co., N. Y., on the 20th ult., by Elder J. F. Johnson, Mr. George N. Hallock, of Yonkers, N.Y., to Miss Emma F. Knapp, of Warwick.

Nov. 20. By Eld. Isaac Hewitt, Mr. Ebenezer B. Washburn, of Andes, to Miss Isabella De-mund, of Middletown, all of Delaware Co., N.Y.

Obituary Department.

NEWTOWN, WORCESTER Co., MD., Dec. 15.

BROTHER BEEBE:—It has become my painful duty to send you the obituary notice of the death of our beloved brother, Elder LAZARUS PRUIETT, who departed this life Dec. 12, 1856, in the 45th year of his age, leaving a widow and three children to mourn the loss of a husband and father, the Upper Pitts Creek Church of a member, and the Salisbury Association of a shepherd and faithful minister of the gospel. He was born and raised in Worcester County, Md., and continued his residence in that county as long as he lived. He has been a member of the Baptist church about twenty years, and has been trying to preach the Gospel about ten years. I was acquainted with brother Pruiett from his first move to preach; and he came up under my care the first time he officiated in public, and by my application. I also assisted in his ordination. He has stood in the midst of all opposition, sound in the doctrine and faith of the Gospel, and would not allow the authors of discord to enter the doors of the meeting houses of which he had the charge. He continued firm in the faith of God's elect until his death, and departed, in the triumphs of faith, solemnly charging all his brethren who stood around him in his last illness, to contend earnestly for the faith which was once delivered to the saints. He left a large number of friends to mourn his departure, for he was a kind neighbor, and a faithful overseer.

Thus you see the Lord is calling his servants home, and there seems to be none to fill their place. O, brother Beebe, I feel sometimes as if there is none to help me; I feel almost like the lonely bird on the house-top. May God send more of his faithful laborers into his vineyard, for truly the harvest is great and the laborers are few. Yours, as ever, in Gospel bonds,
THOMAS WATTERS.

NORTH BERWICK, Dec. 1856.

BROTHER BEEBE:—Please notice in the Signs the death of the widow OLIVE FORD, of this place, who died on the 6th inst., aged 73 years, 5 months and 14 days.

But I must continue, by request. SISTER HANNAH, wife of brother Gilman, of this place, whose experience was in the Signs last summer, breathed her last on the 11th inst., aged 42 years and about 2 weeks.

Also, Mrs. MARTHA, wife of Nathaniel Abbott, of this place, died on the 16th inst., aged about 60 years. She was not a professor of religion, but manifested at times, a great desire to be like christians, and took great interest in going to our meetings when she could.

WILLIAM QUINT.

CHURCH CREEK, MARYLAND, 1856.

DEAR BROTHER BEEBE:—It is with pain that I inform you of the death of our dearly beloved brother, Elder DANIEL DAVIS, who departed this life on Friday the 21st inst., in the 77th year of his age.

I have just got home from Salisbury, and write this for the information of your friends, expecting a further notice will be sent to you.

Yours, truly, W. WOOLFORD.

ANDES, NEW YORK, 1856.

BROTHER BEEBE:—By request of the deceased, I send you, for publication, the obituary of brother IRA WHITCOMB, who died at his residence, in Middletown, Delaware county, N.Y., on the 22d day of November last, with the enlargement of the liver.

FRANCIS O'CONNOR, Church Clerk.

O. S. Meeting Department.

BROTHER BEEBE:—Please publish there will be a YEARLY OR TWO DAYS MEETING, held with the Second Church of Roxbury, Delaware county, N. Y., on SATURDAY and SUNDAY, the 4th and 5th days of JANUARY, 1857.

BROTHER BEEBE:—Please publish a YEARLY OR TWO DAYS MEETING, to be held with the Old School Baptist Church in Andes, Delaware county, N. Y., on the FIRST WEDNESDAY and THURSDAY, in FEBRUARY, 1857.

BROTHER BEEBE:—The brethren of the Second Church of Hopewell, N. J., have appointed an OLD SCHOOL BAPTIST MEETING to be held with them, at their Meeting House, in Harborton, on WEDNESDAY and THURSDAY, the 7th and 8th days of January, 1857.

Those coming by Railroad, will be met at Washington's Crossings, on the arrival of the evening train from Trenton, on Tuesday the 6th of January.

Please insert this as soon as possible, that the brethren may have timely notice.

P. HARTWELL.

Subscription Receipts.

Table listing subscription receipts with columns for Name, Address, and Amount. Includes entries for NEW-YORK, MAINE, NEW-HAMPSHIRE, MASSACHUSETTS, CONNECTICUT, NEW-JERSEY, PENNSYLVANIA, DELAWARE, MARYLAND, DISTRICT COLUMBIA, VIRGINIA, NORTH-CAROLINA, GEORGIA, ALABAMA, MISSISSIPPI, ARKANSAS, TEXAS, CALIFORNIA, OREGON TERR., IOWA, MISSOURI, INDIANA, OHIO, and CANADA WEST.

New Hymn Book Department.

PROPOSALS FOR A NEW HYMN BOOK. At the earnest solicitation of brethren, we propose, during the present winter, to publish a choice collection of HYMNS, PSALMS, and SPIRITUAL SONGS, especially adapted to the use of the Old School Baptists.

PRIMITIVE HYMNS.—I HAVE, & 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 orders for the books.

Special Notice Department.

MOORE'S LETTERS.—THE DOCTRINE OF universal conditional salvation examined and refuted by scripture testimony, in seventeen letters, written by Eld. Jeremiah Moore, late of Fairfax County, Virginia.

THE 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 arrangements to supply the three papers, to any one subscriber who will take them all, for \$2 per year.

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States.

The "Signs of the Times,"

Devoted to the Old School Baptist Cause, is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid. TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars paid in advance will secure six copies for one year.

List of Agents' Department.

ALABAMA—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood. ARKANSAS—Elder S. W. Brown. CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe. CANADA—Dea. James Joyce, John S. McColl. CALIFORNIA—Elder Thomas H. Owen. DELAWARE—Elder L. A. Hall, T. Cabbage, John McCrone. GEORGIA—Elds. D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, J. E. Armstrong, D. L. Hitchcock, J. H. Montgomery, H. G. Fuller, L. C. Brock, William L. Beebe, J. C. Simms, P. Stewart, G. Leeves, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moon, T. Livingston. INDIANA—Elds. W. Thompson, Dr. Shirk, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millsbaugh, and M. J. Howell, D. Caress, J. Romine, W. Splitler, H. D. Banta, T. B. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Brooman, A. H. Bryan, D. H. Wheeler, D. Long, Doctor H. Duncan, A. Elder, D. J. McClair, W. Ellis, W. Rogers, Richard Hudkins, Charles Elliott, A. H. Utts, J. G. Jackson. ILLINOIS—Elders T. Threlkeld, J. Jones, J. B. Chenoweth, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Staford, I. P. Smith, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland, D. Putnam. IOWA—Elders E. Tonnehill, E. G. Terry, and J. S. Price, George Judy, I. Keith, J. Atkinson, Stephen Garrett. KENTUCKY—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, John H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley. LOUISIANA—Eld. Z. Thomas, and J. Perkins. MAINE—Elders Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Purington, Reuben Townsend. MASSACHUSETTS—Elder L. Cox, D. Hart, Amasa Pray. MARYLAND—J. Lownds, Baltimore City, Herold Choate, J. G. Dance, W. Woolford, R. L. Cole, A. McIntosh. MISSISSIPPI—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison, W. P. Meaders. MISSOURI—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, F. Jenkins, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, I. N. Bradford. MICHIGAN—Eld. J. P. Howell, W. Corder, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thomas Swortout. NEW-HAMPSHIRE—Joel Fernal. NORTH-CAROLINA—Eld. C. B. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis. NEW-YORK CITY—John Gilmore, No. 92, Sixth Avenue. NEW-YORK STATE—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, Wm. W. Brown, Jacob Winchell, J. L. Purington, J. Smith, K. Hollister, A. St. John, J. F. Johnson, L. P. Cole, H. Alling, and Bre. G. Lobdell, J. Vaughan, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding. NEW-JERSEY—Elds. G. Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. Geo. Doland, G. Slack, William H. Johnson, S. H. Stout. OHIO—Elders L. Seitz, J. Janeway, J. C. Beaman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McColloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newland, Joseph Graham. OREGON TERR.—Elds. J. Stipp, I. Cranfill, J. Turnidge, and Bre. J. T. Crooks, J. Howell. PENNSYLVANIA—Elders Eli Getchell, A. Bolch, Thomas Barton, D. L. Harding, J. Furr, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St., Phila. SOUTH-CAROLINA—A. McGraw. TENNESSEE—Eld. Peter Culp, T. Dodson, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Craton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostic, S. Bass, J. McKeele, T. P. Moore, J. Philips, A. Ezell, T. D. Kerby. TEXAS—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey. VIRGINIA—Elders S. Trotter, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Hershberger, S. Hillsman, G. Odear, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle. WISCONSIN—Elds. D. Wilcox, T. Bishop. WASHINGTON TERR.—Eld. W. M. Monew.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., JANUARY 15, 1857.

NO. 2.

Correspondence of the Signs.

BUCKS CO., PENN., DEC. 23, 1856.

BROTHER BEEBE:—The following communication was written something more than one year ago for the *Signs of the Times*, but least I should be considered as introducing something *new*, it was laid aside. And knowing the natural disposition of the mind to hold on to things handed down by tradition, rather than to consult the Scriptures particularly in reference thereto, I concluded not to forward it to you. But in reviewing it, I have concluded to hand it over for your disposal, which is a few thoughts arising from the text, Rev. xiv. 13, which reads thus: "And I heard a voice from heaven saying unto me, write blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." In giving my views, no doubt but that I shall cross the track of some of my brethren whose knowledge of the Scriptures is far greater than mine; and if I am so unfortunate as to have mistaken the true import of the text, I hope I shall not write anything contrary to sound doctrine. This text has been and is, frequently used by ministers of the Gospel, as a foundation for remarks upon funeral occasions, as though it pointed to the time when the children of God are called to lay aside their prison-house of clay, to dwell with Christ above. But I cannot so look upon it, and shall try to give the reason. Although I profess to know but little of the book of Revelations, yet, I believe them to be in perfect harmony with all other scriptures, and designed to set forth the Church of Christ in her militant state, also the developments of the man of sin. In the commencement of this chapter, we are informed John looked and lo, a Lamb stood upon Mount Zion, and with him an hundred and forty-four thousand, having their Father's name written in their foreheads; and they sung, as it were, a new song, before the throne, &c., which I understand to have reference to the redeemed of the Lord from among the Jews, which had been brought out from under the Sinai covenant, into a Gospel church state, which is a place of rest to the believer. In the sixth verse, he informs us of another Angel, flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth, which, to me, refers to the ingathering of the redeemed from among the Gentiles, and it is followed by the destruction of Babylon; then follows the text—"And I heard a voice from heaven saying unto me," &c. It matters not whether the voice that John heard was from the new heavens, the gospel church where Christ dwells by his spirit, or the heaven of heavens, to which the saints are destined to enter; for he now fills all things, and this command

came to John from him, to "Write blessed are the dead that die in the Lord, from henceforth." The Scriptures testify abundantly of that oneness of Christ and his people, in his sufferings, death and resurrection, that they were chosen in him before the foundation of the world, and that they have never been out of him, either in his conflicts or victories, like Adam the first, who is the figure of Christ, when he disobeyed, all his seed disobeyed in him—so when Christ obeyed, all his seed obeyed in him. But I understand the death here, alludes to an experimental death, or dying unto sin, for if not, what propriety can there be in saying, from "henceforth," or from this time onward? The Scriptures present no difference between those who died literally before that time, and after. Paul says: "Absent from the body, and present with the Lord;" and David says: "In thy presence, O Lord, there is fulness of joy, and at thy right hand there are pleasures for evermore." Neither is there any difference in the way they are brought from death to life and the power of sin and satan, to a knowledge of the just, all are born again, and led to Christ as the way.

But does the Scripture teach us there is a death wrought in the children of God, experimentally? Most certainly. Paul says: "I was alive without the law, but when the commandment came, sin revived and I died." Again, he says: "I, through the law, am dead to the law, that I might live unto God." "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

Thus, we discover the apostle was led, in his experience, to drink of the cup whereof Christ drank, when Deep called unto deep, and at the noise of his water-spouts, all the waves and billows of wrath went over him. And if the apostle was so taught by the spirit, so are all that are led by the spirit. But there is a difference, and a great one too, between the situation of the children of God under the former dispensation, and the latter, and that arises from the nature of the two covenants under which they lived. The children of God, under the first covenant, were circumcised, consequently obligated to keep the whole law of Moses, by which they received all their temporal blessings; yet, by faith, they often were enabled to look to the end of that which is now abolished to the promised Messiah, rejoicing to see his day, and often prophesied of the grace (viz., the favor) that was to come unto us. Yet, they must bear the yoke put upon them by Moses, shut up under the law. Hence, says the Lord by Zechariah, "As for thee, also, by the blood of thy covenant I have sent forth thy prisoners out of

the pit wherein is no water." Thus, we learn from the Old Testament, they were in a state of bondage, and in confirmation of this point, Paul says: "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 which hath an husband is bound by the law to her husband as long as her husband liveth, but if her husband be dead, she is loosed from the law of her husband. So that 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 no adulteress, though she be married to another man. But now are we delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." See Rom. vii. Peter also testifies that it was a yoke which neither we nor our fathers were able to bear. And Paul, when he saw Judaizing teachers attempting to place this yoke upon the necks of Gospel believers, says, "though we, or an angel from heaven, should preach any other gospel unto you than that which we have preached, let him be accursed." And when he saw his brethren at Galatia, stooping their necks to receive the yoke from those teachers, he said he stood in doubt of them; for they had been called unto liberty, only they were not to use their liberty as a cloak for an occasion to the flesh. Thus, I think we can discover something of the propriety of the language of the text, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors." The prophet Isaiah testifies concerning the Gospel day, that then the burden shall be taken off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, because of the anointing, and Zion's rest shall be glorious. He calls upon her to "arise from the dust and loose herself from the bands of her neck, and sit down, O Jerusalem." Sitting is a posture of rest. No more were the children of God to be under the lash of Moses, or to labor for that which satisfieth not; for Moses gave them not that true bread which cometh down from heaven, but Christ is the true bread, and his language is, "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 spirit, and ye shall find rest to your souls; for my yoke is easy and my burden is light." Yes, he has prepared a feast for his bride, and ornamented her with jewels, and she is called upon to get out of her closet to celebrate the nuptials of her Lord and husband. Jeremiah, when led by the spirit of prophesy, to speak of that day, says, "the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that

shall say, Praise ye the Lord of hosts, for the Lord is good, and his mercy endureth forever." John saw her in the vision, as recorded in the context, enjoying this feast upon Mount Zion, the place where Isaiah also saw her, elevated under the similitude of the Lord's house, established in the top of the mountains. David, also, had many visions of her, which caused him to break forth and say, "Beautiful for situation is Mount Zion, the joy of the whole earth, on the sides of north; the city of the Great King. God is known in her palaces for a refuge," and calls upon those that have eyes to see, to "walk about Zion, go ye round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation that are to come, saying—This God is our God, he will be our guide even unto death, and afterward receive us to glory." The apostle says: "We which have believed do enter into rest, and this rest remaineth, that some may enter therein, and they to whom it was first preached (i. e. the Jews), entered not in because of unbelief." For if Jehovah had given them rest, then would he not afterward have spoken of another day. There remaineth, therefore, a rest to the people of God. But can it be said, with propriety, that Zion rests, since God has chosen her in the furnace of affliction, and has said it is through much tribulation her sons shall enter the kingdom? Most certainly, those that believe what the Lord has said, do, for they know that all things work together for good to them that love God, to them that are the called according to his purpose. The promise is, that No weapon formed against Zion, shall prosper, and every tongue that riseth up in judgment against thee, thou shalt condemn; this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. But when faith is weak, they cannot rest. Jacob could not rest, at all times and under all circumstances, notwithstanding the exceeding great promises made to him, neither could David; yet, when faith was in exercise he could say that he should never be moved. But we see Abraham, when his faith was put to the test, was able to triumph over all, and so it is with all of God's elect when their faith centres in the Lord Jesus Christ, who is the heir of all things, and they are made sensible that they are joint inheritors with him. But the text says that the saints not only rest from their labors, but their works do follow them. But where do their works follow them? to recommend them to the Lord, or do they follow them to heaven? It does seem that many who profess christianity are looking for such a state of thing. But no person taught by the spirit of God looks for any such thing; every saint knows that all his righteousness is but as filthy rags, and the saints further know,

that no unclean thing can enter there; then where do they follow them, and what kind of works are here brought to view? They are the works of faith. Hence, says the apostle James: "Faith, without works, is dead." There is a living testimony brought to view in the walk and deportment of the child of God, which is peculiar to all the household of faith, to give credit to their profession, that they are the children of God. Jesus saith, "He that keepeth my commandments, he it is that loveth me." They need to take his yoke and bear his cross in his ordinances, observe all his precepts, both in the order of his house and in their deportment with the world; put off the old man which is corrupt, with his deeds, and put on the new man, which, after God is created in righteousness and true holiness. These works do follow all that are born of God. Although, if any of them through the lusts of the flesh, or the temptations of Satan, are overcome of evil, in some unguarded moments; yet they, like David and Peter, through the operation of the spirit, will eventually manifest a Godly sorrow for sin, which worketh reputation unto salvation; and the fruits of the spirit will follow the children of God throughout their pilgrimage, for "they shall still bring forth fruit in old age." And where these things are wanting, the evidence is doubtful of their adoption; for, says Paul, "The grace of God that bringeth salvation, hath appeared to all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world." And they that do these things, declare plainly that they seek a better country, and, as I before said, these works follow them to the grave; but not beyond, to the spirit land. They need none of them to recommend them there, but we need them then to prove that we are what we profess to be, to our brethren. But God looks upon the heart, not upon the outward appearance, and he knows them that are his, having his seal placed upon them. May the Lord work in us, both to will and to do, that which is well pleasing in his sight, to whom be glory forever. Amen.

Your unworthy brother in Christ,
D. L. HARDING.

BROTHER BEEBE:—This is a world of change, and its inhabitants are changeable. I sent you a notice lately, that my address was changed, by a change of my residence. I must now notify you of another change. I have sold my farm in Rush county, and located in Connersville, Fayette county, Ia. Yourself and other correspondents will, therefore, address me at the latter place.

Now, having given notice of my address, I believe I will blot over my sheet with something for your disposal, as you may think proper. Almost every subject of revealed truth has been touched on, more or less, by some of your able and numerous correspondents; but I do not recollect of having seen any one especially designed to set forth the claims of our denomination, above any other, to a divine origin. I will therefore, devote this little space to that point.

The name BAPTIST. The name JOHN was given by an angel of the Lord to Zacharias, some nine months before he was born, and his mission fully described, as the

fulfiller of Malachi's prophesy of the coming of Elias. See Luke ii. and Mal. iv. Hence, when the child was born and some dispute arose about his name, it was referred to his father, who wrote, "His name is John," for the angel had so named him. This John was to be "The voice of one crying in the wilderness; prepare ye the way of the Lord." And he was to make ready a people prepared for the Lord. Make them ready for what? Why, for the visible kingdom or church of the Lord. They were first prepared for the Lord, by the regeneration of the spirit, and then made ready for the visible church by John, whom God had sent to baptize them with water. Christ, as king and founder of the Church, was made visible to Israel by water, in his baptism, for he who had sent John to baptize with water, had also said unto him, On whomsoever you shall see the Holy Ghost descend and abide, the same is he. When John baptized Jesus, this visible token was given, accompanied by the opening of the heavens, the visible form of a Dove, and the voice of God, saying, This is my beloved Son, in whom I am well pleased. John saw this demonstration and publicly testified that, "This is the Lamb of God," &c. John's baptism was from heaven, and not of men. God had sent him to baptize with water, and this being his divine mission, he faithfully prosecuted it, and so received officially, the name of THE BAPTIST. This name and title, also bears a divine sanction. Christ, and the divinely inspired evangelists and apostles, so called him. The public ministry of the Gospel, commenced with the Baptism which John preached. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it," or men of all the nations. The mission of John differed from that of any of the preceding prophets. They could speak of a king which was to come, but John could say that he now standeth among you, he has come, this is he. Behold the Lamb of God, which taketh away the sins of the world. John was also to prepare the way of the king, and make ready a people, by the visible ordinance of water baptism, as the materials of his visible kingdom, by visible water baptism, so that they were ready for a visible constitution or organization on the day of pentecost. This mission of John, gave him such a preference over the former prophets, and yet he only made ready the materials for the visible kingdom, but died before its visible organization, and so it is said. Of all that were born of women, there was not a greater prophet than John the Baptist; nevertheless, the least in the kingdom of heaven is greater than he. I suppose that John was the Elias that appeared with Moses, and talked with Christ, in the transfiguration on the mount. This John was a BAPTIST, and authorized from heaven to baptize with water, and was visibly patronized by Christ, who was himself baptized by him, also by the Holy Ghost, descending like a dove, by the opening heavens, and by the audible voice of the Father, saying, This is my beloved Son in whom I am well pleased. If all this is not enough to establish the name *Baptist*, what would be sufficient? John was a Baptist, and as such, he baptized Christ, the king. Then Jesus was also a Baptist; and the materials for his visible church were Baptized

by John, and thereby were made ready to be constituted a Baptist Church, for the Baptists will admit of no other, even to this day. Hence we see that the Baptists have the divinely sanctioned name. We also see that God sent John, the first Baptist, with divine authority to Baptize with water. And still further, we see that the Son of God, being Baptized by a Baptist, became visibly a Baptist; and still further, we see by the opening heavens, the descent of the Holy Ghost like a Dove, and abiding on him, and the approving voice of the Father, a three-fold sanction from heaven was given. And the Baptized King of Zion, having all power—namely, all legal power—all authority in heaven and in earth, extended the commission to Baptize, to his disciples, and finally connected it with, and embraced it in the great commission which he gave to his apostles which was to be perpetuated, even to the end of the world, and carried out in all nations.

Now, in the name, in the practice of water Baptism, in the order and place assigned for this ordinance, in making the materials ready for the visible gospel church by water Baptism, after the Lord, by his spirit had prepared them for himself, &c. In all these things the Baptists are identical with John the Baptist and with the primitive church. All these items give to the Baptists a claim above all other denominations.

The Presbyterians, have their John (Calvin); the Methodists, also, have their John (Wesley.) We all have our Johns, but, in all candor, let me ask, where or when did all of their Johns or any other man, or set of men, except the Baptists, receive authority from heaven to administer water Baptism in any way, at any time, to any person or persons, old or young, believer or infidel? If no such authority has been given to any of their Johns, or any other person or people but the Baptists, (and if there has, let it be proved by Scriptural testimony,) then it follows of course, that, let the administrator be a good man or a bad man, and let him perform the action of Baptism as he may, and as conscientiously as he may, he acts without divine authority, it therefore is based only on assumption, and cannot, therefore, be valid Gospel Baptism.

Of all the sects which are called Baptists at this day, which, it may be asked, have the right to claim this preference? I answer, Only those who, in other respects, believe and practice according to the order and rules established by the King, for the faith and practice of his visible kingdom or church. The visible church is one body, have one spirit, and are all called in one hope of their calling, one Lord and law-giver, one faith and one Baptism, one God and Father of all, who is above all, and through all, and in them all. They all, wherever they may be, or whatever may be the diversity of their gifts, are but different members of the same body, for there is one body and one spirit. This unit is the church, and the same spirit bestows all the diversity of gifts to qualify every member of the body for its respective office, so that no one member can say to another, I have no need of thee. Each is a member in particular, or a particular member. Of course, then, they all believe and preach the doctrine of union. The union of Head and body, the unity of the

spirit, with all its divine gifts fitly set in the church for the edification of itself in love. This church continues steadfastly in the apostles doctrine, and, of course, in the apostles fellowship, and in the fellowship of each other, in breaking of bread and in prayer. And the Lord adds to her visible members, such as shall be saved. Her Banner is, Christ and him crucified, and that to the exclusion of all *means, instrumentalities, conditions, terms, works*, or anything else, of our will or power. The true church and her ministers, are determined to know nothing, save Christ and him crucified. Her proclamation is, Salvation by grace. She acknowledges Christ as her king and only law-giver, by her habitual observance of the order and discipline of his house. Whose house are ye. These are the Old Primitive Regular Baptists. We often hear it said, One has as good a right to his opinion as another. This may be true in matters of mere opinion, where evidence is equal, or absent; but where evidence, the most weighty and unequivocal is presented, no man has a right to believe the reverse of it. In this very imperfect sketch, I believe the evidence is abundant to sustain the claim of the old order of Baptists, that they are the visible Church of Christ, of the primitive faith and order. Yours in Christ Jesus,
WILSON THOMPSON.

CLINTON Co., OHIO, DEC. 15, 1856.

BROTHER BEEBE:—Again I enclose you a gold dollar, for the continuance of your valuable paper, the *Signs of the Times*, for the year 1857; it is more precious to me than gold, for it brings me good news from a far country. I have a desire to relate to you, and to the readers of the *Signs*, something of the experience of a poor unworthy worm.

I was born and raised in Warren County, Ohio. When I was about sixteen years of age I thought I must *get religion!* doubting not that it was in my power to do so at pleasure. I prayed twice a day, and paid tithes, &c., until I considered myself very good—sufficiently so to join a church—but still I was not exactly ready. I thought I would join the Baptist Church as I did not like the Methodists—they were rather too noisy; but still I liked their way of *getting religion*. After I had continued in this way about four months, there was a Baptist preached at my father's house. His text was, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John iii. 8. This gave me trouble, for I thought I was not born of the Spirit. But this trouble wore off, and I relapsed into my old way, and so continued until the next spring. My sister was baptized by Elder Wilson Thompson, in the year 1828; and when she came up out of the water, something seemed to say to me, You are a sinner against God. What to do I knew not; I felt myself to be too great a sinner to attempt to call on the name of the Lord to have mercy on me. One day a woman caught me reading the Bible while the family were at dinner, for I could hardly eat or sleep; but I did not want any to know it; but the woman, being a Baptist, talked with me, and I told her of some of my exercises. She told me to pray to the Lord, and he would have mercy on me; but I thought it would be

adding sin to sin, for such an unworthy creature to ask mercy of such a just and holy God. But on going to bed that night, I felt as though I could not go to sleep without asking the Lord to have mercy on me. I found some comfort for a few days in trying to pray, but my trouble returned, and my distress was greater than before. I thought the Lord could not be just and save so great a sinner. He had forgiven many, but my sins were too great to be forgiven. I was not so much afraid of hell; but the justice of God seemed to condemn me. I could scarcely eat or sleep. I went to see and talk with Elder Thompson, but he told me that he could do nothing for me; so I concluded I must give up—that my case was really hopeless, and if I was saved at all it would be through free and sovereign grace. I was ten thousand talents in debt, and had not a farthing to pay. I felt like saying, with the poet,

"Here, Lord, I give myself away,
'Tis all that I can do."

Before I got quite home from brother Thompson's, while stepping over a hollow, light broke in, and it seemed to me that I went a good deal above the ground. I felt like saying, "Not unto me, not unto me, but unto Thy name be all the glory." Still I thought my trouble would return; but I could not get it back again. Every thing then appeared to me to be praising God. But then I began to feel afraid I was deceived. I felt that it was my duty to unite with the Church, but feared that I was deceiving myself. Nevertheless I attended the next church meeting, and was received, and baptized on the next day by Elder W. Thompson, at Lebanon, Ohio, on the fourth Sunday in July, 1828. And when I was coming up out of the water I felt that I enjoyed a heaven on earth. David says, Thy people shall be willing in the day of thy power. And the Lord says he will say unto the north, Give up, and unto the south, keep not back; bring my sons from far, and my daughters from the ends of the earth.

But I now often fear that I never had a real christian experience. I am daily prone to wander, as the sparks are to fly upward. May the Lord keep me more humble and more prayerful, and teach me to love him more and serve him better.

I have had much comfort in reading the communications of the dear brethren and sisters, and your editorials. Brother Beebe, if one so unworthy may call you brother, if I could see you, face to face, and hear you preach, it would afford me great satisfaction.—But I must close, lest I weary your patience. Dispose of this as you think best; if you think it worthy of a place in your paper, put it in; but if you think it will mar the peace of one of the dear lambs of Christ, throw it aside.

RHODA HENDRICKSON.

DALLAS COUNTY, TEXAS, NOV. 27, 1856.

DEAR BROTHER—For several years I have had a desire to write to you and to the children of God generally, for if I know myself, I desire their welfare; but knowing my inability to write anything to edification, though I have often felt a desire, I have forbore to make the attempt. I also have been deterred by many duties pressing; for this is, to me at least, a busy world. I have no leisure time, so that I am often in doubt between the care of my family and the Old Baptists whom I have tried to

serve, (through great weakness,) for several years. But now being confined to the house for a few days with inflammation of my eyes, I thought I would try to write, though it is with some difficulty. I hope the glory of God and the consolation of his people is my object. I have noticed a backwardness with some in saying *brother*; and with many, no doubt, on account of a sense of their own unworthiness, which I also feel. But as I regard you and others worthy of the appellation, and that it belongs to you, and as I am allowed a name among the children of God, unworthy as I am, it is my duty, as well as my privilege, to give you your proper appellation. I have thought, especially of late, that the discovery we have of our entire sinfulness is one of the strongest evidences that we are born again. The incorruptible seed of which the saints are born, is life and light, and consequently it reveals to us the depraved, lost, helpless and captive situation we were in, which the scriptures testify of, and to which all the promises in the bible belong. "The whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." We Old Regular Predestinarian Baptists are accused of not preaching to sinners; but the reverse is the truth. The hungry are fed with good things; but the rich are sent empty away. He that hath an ear, let him hear. Only the living, quickened or sin-sick soul that hungers and thirsts after righteousness—who mourns his helplessness; and to such the exhortations and the promises of the gospel belong. Not to the dead, who feel not their lost condition, who see not their sinfulness and helplessness; consequently they are rich, self-righteous and independent. In this we differ from others; we preach to the living, for their consolation and edification; while those who lack confidence in God to quicken and make alive, or deliver from the power of darkness, preach to the dead, in order to make them alive. I have traveled about considerably since I have been in Texas; for the Old Baptists are scattered and laborious, frequently spending four days, to attend a two-days meeting, and sometimes seventy-five or eighty miles to constitute a church or administer baptism. One thing peculiar I have noticed in the Predestinarian Baptists, that is, the esteeming others better than themselves, consequently peace and union abounds among them. This fall I was at the Union Association of Regular Predestinarian Baptists as a corresponding messenger. [I belong to the Pilot Grove Association.] I never was more refreshed in witnessing soundness, humility and love abounding. I shall never forget their kindness to me, and to each other.

But I intended, when I sat down, to give you some of the many reasons why I believe the Old Baptists are the church of Christ. I know I can say but little in a letter on so extensive a subject; but if I only touch the subject, it may cause others to reflect, or induce you, or some of your numerous correspondents, (should you publish this scribble,) to discuss the subject.

First, then, because they can trace their principles, through history, back to John the Baptist, to the time when the God of heaven set up his kingdom. Notice: The stone was taken out of the mountain without hands. And Jesus says: Upon this

Rock will I build my church, and the gates of hell shall not prevail against it. But the Babel builders are afraid the gates of hell will prevail unless they bring to the rescue the wealth, wisdom and popularity of this world. All around us are engaged in trying to make Christians, except the Old Baptists, who occupy the ground of our old brother John and the apostles. He was sent to a prepared people; to feed the sheep and lambs. Notice Peter going to Cornelius. He was a devout man, and so the Eunuch doubtless was a true worshiper of God. There is no instance where the apostles were commanded to aid or assist in effecting the new birth, or the work of regeneration. That is the work of God, as clearly his as the work of creation or redemption. We cannot make a hair white or black. Jesus has promised to give eternal life, which is the gift of God; he will do it. We ought not to be uneasy or fearful. He will save his people; yea, all of them; we can neither aid nor hinder it. For, it is not by works of righteousness which we have done; but according to his mercy he hath saved us. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us. Eternal life, which is the gift of God, does not depend upon the puny, trifling works of the creature; but upon the immutable goodness, infinite wisdom and almighty power of the Great Creator. It is true that much of our consolation in this life is connected with our works; but even in this let us not forget that it is God that worketh in us both to will and to do of his good pleasure. So that he that glorieth, let him glory in the Lord; for what have we that we have not received? Every good and perfect gift cometh down from above.

I have rambled a long way; but suffer a remark or two more, and I will try to return. But, says the enemy, did not John and the apostles say, Repent, for the kingdom of heaven is at hand. Let me ask, who did they say so to, the dead or to the living?—to the Egyptians or Babylonians, or was it said to the lost sheep of the house of Israel? Christ said to his disciples, Seek ye first the kingdom of God and his righteousness, and in like manner the Old Baptists are saying to all quickened sinners who are living in error, or in neglect of duty, whether in Egypt or Babylon, Repent, and come out of her, my people.

But the history of those around us who claim to be the church, shows that they are all too young. Some of the sects have arisen since my recollection, although I am but forty-four years of age. Nearly all the missionary institutions, now so numerous, have originated since the Revolutionary War, in which my grandfathers both served. I was conversing with two very intelligent Methodists on this subject, who said, "It is not worth while to deny it, for we all know that John Wesley is our daddy."

As Old Baptists, we disown the name of John Calvin; he never belonged to us, and we should not rob the Calvinistic Presbyterians who have a right to him. Although he dissented from Rome, he retained sprinkling, and favored persecution.

Secondly, I believe the Primitive or Old Baptists are the church of Christ, because they are the only *little flock* that I know of; and they dwell alone, and are not reck-

oned among the nations. Although some of the sects may be numerically as small of themselves, but as they unite with the others in their worship, fellowship, communion, and in the popular institutions, and all unite in their opposition to the Old Baptists, consequently they are the Large Flock, which do not dwell alone, but are all reckoned with the nations, neither do they acknowledge themselves helpless like little children, as do all the members of the kingdom of Christ. Of the many religious institutions which they have originated, they may say, in the language of the King of Babylon, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" Thus, while they boast of their works, the Old Baptists are saying, "Not by might nor by power, but by my Spirit, saith the Lord." For, they know and confess that, "Except the Lord built the house, they labor in vain that build it; and except the Lord keep the city, the watchmen waketh but in vain." "There are three score queens, and four score concubines, and virgins without number." "My dove, my undefiled is but one. She is the only one of her mother," &c. Some suppose the church to be composed of different denominations; but Christ has said that a house divided against itself cannot stand. His church is but one.

Thirdly, all admit the Old Baptists to be a branch of the true church. Our baptisms, ordinations, &c., are considered valid by them all, and a letter of dismission from our churches would be received, and they are very glad to get a Baptist, for the true coin will always pass currently among counterfeiters. But lest I be too tedious, I will name but one more reason, and then draw my communication to a close.

Fourthly, the Regular Predestinarian Baptist church is built upon the Rock, even Christ Jesus. He is their hope, and they have no other dependence. He is their life, their wisdom, righteousness and justification. While others think they have spiritual life in themselves, and boast their *free agency*, their ability, and their ability to *act faith*, the Old Baptists rely alone on Christ the Rock of their salvation. I will just remark, the Rock on which Jesus builds his church is large enough, solid, durable, and all-sufficient. "Ye are God's husbandry—ye are God's building." While anti-Christ is built upon the sand; for their boasted works, like the sand, will be all washed away. The works of the creature can extend no farther than this life. We are not opposed to good works; but we regard the bible as containing a perfect rule for our faith and practice; but it is idolatry to depend on our good works or any thing else short of Christ for eternal life.

Our opponents often ask, Does not God work by *means*? We answer, God created the world, redeemed his people, regenerates and saves them by his Word, which lives and abides forever. It is the Spirit that quickens, the flesh profiteth nothing. The words, says Jesus, which I spake unto you, they are spirit and they are life." Dear brethren and sisters, the Lord has done all things well; he worketh all things after the counsel of his own will. The wrath of man shall praise him, and the remainder of wrath he will restrain. He has declared the end from the beginning,

and his counsel shall stand and he will do all his pleasure. 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 our light affections, which are but for a moment, do work for us a far more exceeding and eternal weight of glory. What reason we have then to be thankful to God, to praise, trust and adore him, and to follow him, as dear children, not through fear of hell, but from love! Jesus says, If ye love me, keep my commandments. Then let us worship our Creator, and not the creature: for truly he has done great things for us, whereof we are glad. Let us endeavor to honor him by a well-ordered life and godly conversation. And inasmuch as he has borne with our manners, and freely forgiven our ten-thousand-times-ten-thousand sins, for his great love wherewith he has loved us, let us love one another, bear with one another, and forgive one another as the members of the same body. Let brotherly love continue, and if we see errors or wrongs in our brethren, remember that he that doeth wrong shall receive for the wrong that he hath done; and there is no respect of persons with God. Vengeance belongs to him; he will repay. And again, The Lord will judge his people. It does not belong to us to judge, condemn, or take vengeance. We all have faults. Let us try to imitate our Savior's example, in patience and forbearance. Jesus said to the woman, "Neither do I condemn thee; go and sin no more." Moses said to the Israelites, "Sirs, ye are brethren, why do ye wrong one to another?" Truly, it is our duty to keep a clean house; to withdraw from every brother that walketh disorderly. Then while we strictly follow our Savior's direction in discipline, let us see that we do it in that love and charity that covers a multitude of sins. May God grant us all grace to cast the beam out of our own eyes, that we may see clearly to pull the mote from our brother's eye.

One reason more that I would name, were I not afraid of being too lengthy, why I believe the Old Baptists are the church of Christ, is that the same charges are heaped on us which was charged on him. We are called Sabbath-breakers because we believe it is right to do good on the Sabbath day. Wine-bibbers, because we will not join their abstinence societies; we are called ignorant and unlearned, because we cannot consent to be wise above what is written, and because God has not chosen many of the wise, mighty or noble of this world. We are denounced as enemies to good works, and it is slanderously reported of us, and some affirm that we say, Let us do evil that good may come. These charges from the same quarter are of long standing against the saints of God, who believe that our salvation is not of works, but of God that sheweth mercy. We are charged with infidelity, because we are opposed to a union of church and State. Let us not murmur then if we be thus persecuted, for it is a part of our legacy. Jesus, for the joy that was set before him, endured the cross and despised the shame, and is now set down on the right hand of the majesty of God. Let us be united as a band of brothers. Seeing that we have all similar trials and temptations to contend with, let us take heed that we fall not out by the way. Nothing will please the enemy better, or distress the saints more, than

discord in our ranks. "Dust shall be the serpent's meat." Let the saints never feast with him on the foibles and imperfections of our brethren. Rather let us lay down our lives for the brethren, spend and be spent in the good cause, and with an eye single to the glory of God and welfare of Zion. Let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith, and unto our final deliverance from sin, toil and sorrow, and to that crown of glory which the Lord the righteous Judge shall give to all who love his appearing. SAMUEL CLARK.

MONTGOMERY CO. IND., Dec. 15, 1856.

BROTHER BEEBE:—The time has come when I should send my remittance for the valuable papers that I have read with so much pleasure, in years that are past.

I have received them regularly, and they have been satisfactorily laden, so far as I have been able to judge. How many pleasant hours have I spent in reading the *Signs of the Times*? How many precious communications from the dear lambs of God, that are scattered over this wide domain? But thanks to our heavenly Father, they are all taught in the same school, and thereby can speak the same language. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." O, how I love to read the communications from the dear scattered lambs of the fold, who are so destitute of a preached Gospel, for I know they are tried ones; but rejoice that they are kept by the power of God, through faith unto salvation. For such, the sympathizing tear has often flown while reading their communications, and thinking over their destitute situation, while journeying here as strangers and pilgrims in this low ground of sorrow. But "The Lord is good, a stronghold in the day of trouble." Our God is a consuming fire. He will never leave nor forsake his children; "He shall deliver thee in six troubles; yea, in seven, there shall no evil touch thee." Job v. 19. I am glad that it is so, for if my salvation depended on my good performances, my destiny would be sealed in misery forever. But the ways of our God are not our ways; he declares the end from the beginning and changes not; therefore the sons of Jacob are not consumed.

That people who worship a God that knows all things and possesses all power, and therefore needs no assistance of the preacher, in the salvation of sinners, are not popular here in Indiana, in the estimation of the new-fashioned religionists, nor do they wish to be; for the Lord has said, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." They are not to be reckoned among the nations of the earth. They wish to stand firm in the doctrine of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

I heard a New School Baptist money-made preacher say, "never mind, it won't be long that any of these people that believe the Lord must do all the work, will be here to trouble us, they are decreasing very fast." He further said, "we have separated from them, and they are doing nothing sure enough."

Thanks to our heavenly Father, he has reserved seven thousand who have never

bowed the knee to the image of Baal. "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. For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained, that we should walk in them."

Dearly beloved in the Lord, if you will bear with me a little, I will try to tell you something respecting the Baptists in this part of Indiana, say in thirty miles square. There are nine meeting-houses in that square, where the old fashioned "*do-nothings*" meet once in a month regularly, and hear a crucified and risen Jesus preached to poor lost and helpless sinners, who are saved by grace from first to last, without money and without price.

The number belonging to each church, is from ten to one hundred and twenty. And within those bounds are six orderly ordained preachers, who stand firmly united as a band of brothers.

Brother Beebe, cannot you and Brother J. F. Johnson, give us a visit here next summer?

We have a partial promise from brother J. F. J., and we should be so glad to have you come with him. For we do esteem brother J. F. as one of the Lord's chosen watchman.

This poor scrawl was gotten up in much haste, and I feel that it is not worth sending. If there is anything in it worth publishing, do so, if not, throw it by. A true lover of all the dear lambs of God.

C. L. CANINE.

"Wherefore, thee rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."—2 Pet. i. 10.

BROTHER BEEBE:—I feel disposed to pen some remarks on the foregoing Scripture, and place them at your disposal.

The preceding Epistle of Peter was directed "To the strangers (strangers and pilgrims; the world knowing us not) scattered throughout Pontus, Galatia, Capadocia, Asia and Bithynia, elect, according to the foreknowledge of God," &c. The one in which our text stands, "to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ."

In fact, the whole New Testament is dedicated to the same characters; it is "The book of the generation of Jesus Christ" exclusively. Nor need we stop here; for "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." But in this particular Epistle, the characters addressed, have the petition of the Apostle, that "Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord." Here, God the Father is brought to view, who is the original source of all blessings, and Jesus our Lord, the appointed Mediator, or the only medium through which all spiritual ones come to us; "For it pleased the Father, that in him should all fulness dwell." Hence, we discern that the fountain of all spiritual blessings, and the channel-way or medium through which we are to be made the recipients, are clearly set before us. How consistent, then, is the prayer for grace and peace, as grace "was given us in Christ Jesus, before the

world began;" and, as "He is our peace." Why it is that Arminians claim in Peter an advocate, or that he approximates nearer their imaginary work system, than Paul and others, I cannot tell—unless it be in consequence of their utter blindness and ignorance of scriptural things. For after exhibiting God our Father and Jesus our Lord, as the fulness, and medium from and through whom all spiritual blessings flow, he says: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Notwithstanding the world is constantly ringing with an incessant ding-dong of works—sinners, dead in sin, called upon to repent, believe, obey, pray, pay their money and use their means for the support of Sunday Schools, Theological Seminaries, Tract Societies, Temperance Societies, Missionary Societies, and a host of other things, are brought forward, to purchase the blessings and procure the salvation of sinners. By one fell stroke of an inspired Apostle, it is all swept by the board; for *his divine power hath given unto us, all things that pertain to life and godliness.*

Then, as faith is an important "gift of God," a fruit of the Spirit, "of the operation of God," and the Lord's children "believe according to the working of his mighty power;" and as that faith is a living and operating principle, ("see how faith wrought with his works,") impelled by this divine power, which works in us *mightily*, we are 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. Here, then, is work for the christian; not that he may get life, or be saved, but because *His* divine power hath given unto us the ability and all those other things that pertain to life and godliness, as Isaiah saith, "The Lord will ordain peace for us, for he hath wrought all our works in us." Therefore, "If these things be in you, and abound, they make you that ye shall neither be barren (idle in the margin), nor unfruitful in the knowledge of our Lord Jesus Christ." Mark ye, these things must first be *in you*, and then *abound*; flow out in a clear manifestation or development of the things which God has wrought in you, and thus you are to "work out your own salvation in fear and trembling," as well as all other things that pertain to life and godliness, not forgetting that "it is God that worketh in you to will and to do, of his good pleasure." Then remember, brethren, that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work;" 2 Cor. ix. 8.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

I have thus far dwelt upon the context and other connections in the Scriptures, to show the principle upon, and the sense in which we are to make our calling and election sure; for certain it is, that we can make them no more sure in God's eternal act and inflexible counsel, than they already are, for we do know "That the counsel of the Lord standeth forever, the

thoughts of his heart to all generations." Psa. xxxiii. 11; Prov. xix. 21; Isa. xlvi. 10, 11. "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love;" and this glorious object seems to have been, To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In the development of that purpose, and in order to make known to the church that "manifold wisdom," "Holy men of God" were inspired by the spirit of the living God, and by the light and power of that spirit, "Spake (and wrote the Scriptures) as they were moved by the Holy Ghost." Hence, we have in the Scriptures, all that is necessary to instruct us in relation to doctrine, reproof, correction and instruction in righteousness. We have, therefore, placed before us, a fair record, a perfect school-book, written out in legible characters, and fraught with all the necessary instruction whereby we are to make our calling and election sure.

But thus far, it is written only on paper; and the child destitute of capacities to receive the necessary tuition, might rustle the sheets and gaze upon the pictures and characters, until the whole would be obliterated, and yet, be none the wiser. This is a record of spiritual things; and we by nature are not spiritual, and therefore, so far as spiritual capacities are concerned, "without understanding," we "see not," we "hear not," see Jer. v. 21, and Rom. i. 31, and iii. 11; are "without strength," Rom. v. 6; "past feeling," Eph. iv. 19; and "have not life," 1 Jno. v. 12. Let us, for a moment, imagine a school-teacher, placing himself before a set of individuals situated naturally—as the above described ones are, spiritually—presenting his books containing letters, words, sentences, rules, &c. He commences, by saying to them, "now look, that you may have eyes to see; listen, that you may have ears to hear; do as these rules direct you, that you may understand them; feel their force, that you may have sensitive powers; do as they command you, that you may have life."

What would we think of such a teacher? Would he not exhibit the most palpable insanity? And yet, not a particle more than do the whole posse of the work-mongrel Priesthood, in calling upon sinners, who are "dead in sin," to see, hear, understand, feel and do, that they may get spiritual or eternal life, and go to heaven by it.

When such teachers undertake to inculcate the principles of the "Book of the generation of Jesus Christ," they commit most egregious errors; and no marvel. How can we expect a man to teach others correctly, what he does not understand himself? When they know not what they teach, or whereof they affirm—are "ignorant of God's righteousness, and going about to establish a righteousness of their own"—we need not wonder at their sad mistakes. It is as clear as the brilliant noon-day, that they have not even learned their alphabet in that book. Hence, they mistake *g* for *w*; *r* for *o*; *a* for *r*; *c* for *k*; and *e* for *s*. Nor are they any better skilled in the pronunciation of words; hence, they pronounce, in their way of

teaching, *g-r-a-c-e-works*. This leads to miserable mistakes in the construction of sentences; sometimes by placing wrong words in them, as "by works ye are saved, through the act of the creature;" and then leaving out important ones, as, "and that of yourselves, it is the *sale* of God." And again, "By works of righteousness which we have done," and changing again, "Come unto me all ye ends of the earth;" see Eph. ii. 8, 9; Tit. iii. 5; Isa. xlv. 22. And then adding again, "Work out your own *souls*' salvation;" and "This is the true light that enlighteneth every man that cometh into the world." He tasted death for every man. Phil. ii. 12; Jno. i. 9; Heb. ii. 9.

This is truly a "turning things upside down" with a vengeance; and, the generation of Jesus Christ should be very careful not to place themselves under the tuition of such teachers, for in so doing, they will be certain to learn bad habits in spelling, pronouncing, reading and understanding; and all good practical teachers, have found out that it is easier to take children in the A B C, and learn them good habits, than to disentangle them from bad ones after they are once acquired.

Let us turn away, then, from those soul-sickening teachers, and repair to Him who "taught as one having authority; and not as do the Scribes;" who spake as man never spake.

He commences by giving his apostles eternal life—"the spirit, which is of God, that we might know the things that are freely given to us of God." Jno. xvii. 2; 1 Cor. ii. 12. He opens the eyes of the blind, and unstops the ears of the deaf. Isa. xxxv. 5; He opens the understanding that we may understand the Scriptures, Jno. xxiv. 45, and speaks unto us the words of instruction; He gives us feeling sensibilities, by which we are made to hunger and thirst after spiritual supplies, and then presents them to us; and of his fulness, have all we received, and grace for grace. Jno. i. 16.

Having thus prepared the school-book, containing all the necessary lessons to be learned, the rules and regulations by which the school is to be conducted, and given us an introduction to the teacher, with the most convincing testimonials of his competency to manage the entire department, after furnishing a suitable *building*, with all the necessary articles of clothing, food, and drink, and all "without money and without price;" we having tasted that he is gracious in the introduction, by which taste we have been so charmed, and all our powers so fascinated, that our affections are set on things above, (the earthly, weak and beggarly elements, taught by those earthly teachers, in earthly Theological departments,) and not on things on the earth.

The superiority and excellency of those things above, together with the superlative glory, beauty and loveliness of the instructor, when contrasted with the remaining stock of earthly ones that we have on hand, and with the degradation, ugliness and hatefulness of the teachers that inculcate them, present to our minds an amazing difference.

In examining the contrast, while the earthly things hang as a heavy and wearisome load upon us, we sigh and groan,

being burdened, and then pant for a larger supply, and more thorough knowledge of heavenly ones.

In that acceptable time, when our aspirations are all on the wing, the teacher is heard to say, "Learn of me." Now is the time to take our book, and "give all diligence to make our calling and election sure." (TO BE CONTINUED.)

The Editor's Department.

MIDDLETOWN, N. Y., JANUARY 15, 1857.

BRADFORD CO., PENN., DEC. 14, 1856.

ELDER BEBEE—Dear Sir: I read last night your article in the SIGNS OF THE TIMES of the 1st instant, on the Salvation of Infants. While I necessarily, and, at the same time, willingly agreed with the doctrine therein stated; a passage of scripture occurred to my mind that for the first time somewhat perplexed me. Had you been present, I should have asked you to explain, in connection with that article, the words of our Savior, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." As I cannot have the pleasure of hearing you explain it, I hope I may some time see something about it in the SIGNS, if you have opportunity and there is anything to explain.

Yours, with great respect, S. H. DURAND.

REMARKS ON MARK X, 14, AND LUKE XIII, 16, IN REPLY TO S. H. DURAND.—"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." We are unable to discover anything in this passage inharmonious with the views expressed in the twenty-third number of our last volume, on the subject of the Salvation of Infants. To our mind, this text, when properly understood, will confirm the sentiments therein expressed. The occasion on which these words were spoken by our Lord, was not one in which he was setting forth the way of salvation. The people which gathered around our Lord, were bringing their little children or infants to Christ, not to have them *baptized* nor *rantized*, but we are informed in the context that the object of those who brought their children to him was that he would touch them. Who they were who brought their children, or what benefit they hoped to secure for their little ones, from his touching them, we are not informed; but we presume that, like the diseased woman who sought to touch the hem of his garment that she might be healed of her infirmity, they believed that a virtue would be communicated by the touch which would secure to them some blessing, either temporal or spiritual. But the disciples rebuked them. From this circumstance it would seem that those who brought their children were not disciples; but whether they were or not, they were rebuked by the disciples, who seemed to regard it as an annoyance, and rebuked them. Mark says, "When Jesus saw it," (that is, when he saw the conduct of the disciples,) "he was much displeased, and said unto them, Suffer the little children to come unto me," &c. It was somewhat presuming in the disciples, in the presence of the Master, without any authority from him, to rebuke those who brought their children to him. This may serve as an admonition to us all as disciples of the Redeemer to avoid the assumption of authority which he has not vested in us. It becomes us as his disciples to always remember that it is his to command, and ours to obey. In the text we have two express and positive commands laid down for the government of the disciples of Christ, for unto them as such the text is addressed. Both of these commands

enjoin the duty on the disciples to be passive, in regard to children's coming to Christ; and the reason why they should be passive is given also, namely: For of such is the kingdom of God. It would be exceedingly difficult to infer from these words a duty to interfere in the matter of bringing or preventing them from coming, much less to infer an obligation to *baptize* or *rantize* them. Christ has informed us, that no man can come unto him except the Father, which sent him, draw them; and all such as are drawn to him by the Father, he will raise up at the last day. Hence it is a matter over which his disciples have no power or control. They can neither facilitate nor hinder any from coming to Christ, either infants or adults, who are drawn to him by the Father; for the same power is displayed in drawing them to him that was displayed in sending the Savior into the world. And as none but God the Father had the power and the right to send his Son into the world to save sinners, so none but God has the power or right to draw sinners, old or young, unto him. And as they have no power to draw them, they are equally destitute of power to oppose their coming to him, when drawn or brought to him. It is indeed a matter in which they are not allowed to interfere. There can be no danger that any of God's chosen people should fail to come to Christ, for he has positively assured us, that "All that the Father giveth me, shall come unto me, and him that cometh to me, I will in no wise cast out." The work of salvation is so ordered and established in the counsel and decree of God, that neither men nor angels shall share with God in the work, nor divide with him the glory resulting from it. He will say to the North, Give up; and to the South, Keep not back; bring my sons from afar, and my daughters from the ends of the earth; even every one of them that is called by my name, for I have created him for my glory; I have formed him, yea, I have made him.

The reason assigned by our Lord, for commanding them to be passive in this matter, is, when duly understood, a very weighty one. For of such is the kingdom of God. If he had said to them, for of such shall be the kingdom of God, they might have inferred that the kingdom of God was not yet established, that the subjects of it were not yet known, and that there was some blank in regard to its establishment, yet to be filled up. But the kingdom of God was prepared from the foundation of the world. God's King is set upon his holy hill of Zion. His throne is forever and ever. It is from everlasting to everlasting. All his subjects were chosen in him, before the foundation of the world, that they should be holy and without blame before him in love. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And as he only knoweth them that are his, or them that are of this spiritual kingdom, none others are qualified to decide who shall or who shall not come to the Redeemer. The disciples can only know who they are as he makes them manifest. They could not therefore be competent to supervise the matter by forbidding any, whether old or young, to come unto Him. But as the words of our Lord are full of wisdom and instruction, we may learn, that besides impressing the disciples with a sense of their incompetency to judge and decide

who may or may not come to Christ, or who are and who are not of the kingdom of God, we learn two other important truths,

First, That there are some such children in the kingdom of God, as those whom he had taken in his arms, laid his hands upon, and blessed. "For of such is the kingdom of God." Those whom he has blessed are blessed forevermore; and, on this occasion at least, he blessed some who were literally *little children*. As in the article in the twenty-third number of the last volume, referred to by Mr. Durand, we proved by the testimony of the Scriptures, that all the human family, young and old, are by nature children of wrath—that all have sinned, and are therefore mortal—that if they were not sinners they could not die; neither could they be saved by the mediation of Christ if they were not sinners, for He came not to call the righteous but sinners to repentance. His name is called Jesus, for he shall save his people from their sins; it is therefore fully demonstrated that infants, in order to be saved, must be redeemed by Christ, and born again, of an incorruptible seed, by the word of the Lord, which liveth and abideth forever. And we now reiterate the declaration which we before made, and which cannot be successfully contradicted, that the doctrine held by the Old School Baptists is the only doctrine, preached among men, that can possibly embrace the salvation of infants, or of any others.

But, Secondly, Of *such* is the kingdom of God. All who belong to the kingdom of God, are brought experimentally into it by being born again, in which birth they are converted and become as little children. Except a man be born again, he cannot see the kingdom of God. And in connection with our text Christ said, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark x. 15. "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." John xiii. 17. Let us seriously consider this important asseveration of our Lord Jesus Christ. What awful considerations hang upon these words. No man can enter the kingdom of God in any other way than as a little child. Then, instead of infants being debarred from salvation because they are infants and unable to do anything to procure salvation, all adults, in order to be saved, must become as little children. What is there then peculiar to little children, which is so very important to qualify us for a reception of the kingdom, that none without it can in any wise enter without it? Is it *free will*, *free agency*, or human ability to comply with terms, conditions and overtures? We think there are none who will take that position. Little children are helpless, artless, dependent, without wisdom or ability to help themselves, and therefore entirely dependent on protectors for support and safety; and, let it be remembered that all who are born of God, taught by his Spirit, and brought by grace into the experimental enjoyment of the kingdom of God, must be reduced to a sense of their entire inability and helplessness, with no more power or wisdom of their own to rely upon, than the little child has for its own protection or support. As we are all by nature under the infatuation that we have sufficient power to determine our own destiny, we

must be converted from that delusion—be slain to all our confidence in the flesh, and taught of God to know that we are poor, guilty, condemned sinners, totally destitute of ability to will or to do anything towards our own deliverance. They are made to feel, to know, and to confess that if they are not saved by a strong, sovereign and almighty power, they are lost forever. When born of God, that meek, quiet, confiding, childlike spirit, which is peculiar to all the saints of God, is implanted in them; and under its benign influence they seek for a lowly place in the kingdom of God. They do not feel to enter the *place of broad rivers and streams* as a galley with oars, propelling themselves along by works, nor as the gallant ship in full trim, with canvass all spread out to the breeze; but stripped completely of its canvass, spars, and rigging, of all its oars, and self-propelling instruments, as the little, passive, helpless, dependent child enters into natural life, so enters the heaven-born child of God into the kingdom which is, and was, prepared for him, from the foundation of the world. Now we ask, Is not this method of salvation alone by grace, perfectly adapted to all the redeemed family of God, whether infants or adults? The tall, the wise, the noble, and the mighty men of this world, are quite as helpless and dependent for their salvation as the infant, the heathen, or the idiot. And what other doctrine except that held by the Old fashioned Baptists, and advocated in the *Signs of the Times*, presents any hope for the helpless, the lost, and the ruined of mankind? This childlike condition not only qualifies Zion's converts to enter, but also to dwell in the kingdom. "Wherefore laying aside all malice, and all guile and hypocrisies, and envies, and all evil speaking; as new-born babes, desire the sincere milk of the word, that ye may grow thereby."

When the disciples of our Lord were, at one time, inflated with vain ambition, and enquired which of them was to be greatest in the kingdom of heaven, our Lord set a little child in their midst, and said, "Verily I say unto you, except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me; and whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. xiii. 1-6.

UNION CO., INDIANA, DEC. 24, 1856.

BROTHER BEEBE—You will do me a great favor if you will publish your views in the *SIGNS OF THE TIMES*, on Matthew x, 27: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." I do not wish to be troublesome, though I often feel very inquisitive. I think I am more limited in my views on the scripture than the generality of those who have a name to live. I have long hoped that I might grow in the knowledge of the scriptures, not only in the way of repeating by memory, but by having a clear view of the very meaning of the scriptures in their proper bearings. Perhaps I have scribbled more than will justify you in consuming time in reading? Your brother, as I humbly trust,

ISRAEL HILL.

REMARKS ON MATTHEW x, 27, IN REPLY TO BROTHER I. HILL.—"What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the housetops."

These, with other instructions, were given by our Lord Jesus Christ to the twelve

apostles, when about sending them out to preach in the cities of Judea, to the lost sheep of the house of Israel, that the kingdom of heaven was at hand. He gave them to understand that they had nothing of friendship or favor to expect from those among whom they were to sojourn, or unto whom they were to preach. Behold, said he, I send you forth as sheep in the midst of wolves. Their mission was to men who would deliver them up to councils who would scourge them in their synagogues, and they should be brought before governors and kings.

Such being the nature of their mission and circumstances attending the execution of it; we may safely conclude, if there ever was a time when Christ's ministers would have occasion to be well equipped with defensive armor, and weapons, with swords, spears, or *Sharp's rifles*, it would have been when going in the midst of enemies as hostile and as deadly as wolves are to sheep. But no such warlike instruments, nor even staves, by which they might keep the very dogs at bay, were allowed them. Human wisdom would suggest, at least, as they were going into the midst of such implacable enemies, they should be able to fall back on their own resources, and to enable them to do so, they should be well provided with a generous outfit of food, apparel, of purse and scrip, that they might know what they were to eat and drink, and wherewithal they were to be clothed. But nothing of this was allowed; all this human economy was strictly forbidden; not a purse, or scrip, or second garment, or money, or anything else that human prudence could suggest was allowed. All these provisions were evidently denied them, that from necessity their trust and confidence should be alone in God, for all these things.

There was also another consideration. They were to be brought before councils, governors and kings, and those, all of them, of the most hostile temper and disposition. Would it not be well for the apostles to take some lessons on the subject of parliamentary usages and military tactics, that they should be well versed in legal matters that they might know how to plead their own and their Master's cause, when before the potentates of the earth? Human wisdom would readily assent to this. But that wisdom which cometh from above, will not allow it. Completely cut off from all self-dependence, Christ sent his ministers forth at that time, and thus he sends them still. And by this manifest dependence on God for safety and success, the ministers of Christ shall be distinguished from the ministers of anti-Christ, down to the end of the world. Perfectly harmonious with these regulations and restrictions, is the instruction given for the composition of their sermons. They were not to cull out from the sayings of men such passages as suited their fancy, and compile their discourses according to the rules of the schoolmen of the age, nor even to premeditate what they should say, but rely alone on the ever-constant providence of God, and in the same hour in which they were to speak, it should be given them what they should say. To this day there is no preaching that so comforts, warms and cheers the hearts of God's people as that which comes fresh from heaven. In the same hour in which it is received, it is handed out; it has no time to get cold nor stale.

What I tell you in darkness. Instead of going to some popular Seminary to learn what, and how, and when, and where to preach, the disciples of Christ receive their message from the same Master who gives their commission. Not what others tell you, but what I tell you. This would be enough for them to preach, and they may well leave all other preaching to be performed by the ministers of men and the emissaries of Satan. The ministers of Jesus should always be prepared to preach, saying, Thus saith the Lord. But there is an intimation here expressed of the manner in which Christ instructs his ministers how and what they shall preach.

What I tell you in darkness. There is a two-fold sense in which we may understand that Christ instructs his ministers what to publish in his name, *in darkness*. These instructions are given them out of the sight of all others, when secluded and alone, the matter is between the servant of the Living God, and his divine Master and Lord: hence in this sense it is told them in darkness. How frequently in ancient and in modern times has this distinguishing peculiarity identified the Lord's ministers in distinction from all others. An instance of this is given, Acts iv, 13. Two of the disciples, to whom the words of our text were immediately addressed, Peter and John, were brought before the rulers and examined, and the result was, "When they," the rulers, &c., "saw the boldness of Peter and John, and perceived that they were unlearned men," that is, that they had not the embellishment of the schools, that they had not learned their theology at the feet of Gamalial, "they marvelled; and they took knowledge of them that they had been with Jesus." Where else could they have learned to preach that gospel which is not a science, but a direct revelation, by the Spirit, from God. So it is also at this day, a mystery how God qualifies his ministers to declare among the Gentiles the *unsearchable* riches of Christ. To 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; for, had they known it, they would not have crucified the Lord of Glory. Truly, the secret of the Lord is with them that fear him, and he will show unto him his covenant.

The quickened and guilt-stricken sinner wonders, when hearing his case described by the minister, how the preacher came to know all about his situation; and the joyful convert and the aged pilgrim all are surprised when they hear, perhaps from one who, in the flesh, is a stranger, the very exercises of their own mind. The truth is they have been told these things in darkness, or in those spiritual revelations which are out of the sight of human reason.

But there is another sense in which the ministers of Christ receive their instructions in darkness. This is in regard to their own peculiar exercises and experience. When God communicated to Abraham the things that should befall his progeny in the land of Egypt, he caused a horror of darkness to fall upon him. And it is generally, if not uniformly the case, that the most important communications of the Spirit are made to the people of God; especially to his ministers, when clouds and darkness seem to us to be round about his throne, when he keepeth back the face thereof and spreadeth his cloud upon it. He answered Job out of the whirlwind; and good old Elijah had stretched himself out to die, when God told him of more than seven thousand reserved ones, who had not bowed the knee to Baal. The

ground is barren and the pasture is dry indeed, where no clouds or darkness are ever known. What I tell you in darkness, *that speak ye in the light*. Be that your theme to preach, and that your message to the people. God's people, especially his ministers, are to have no secrets in religion. Although all the things of the Spirit are a hidden mystery to every natural man; yet, so far as the minister is concerned, he is not to shun to declare the whole counsel of God. He is to speak in the light; that is, openly, undisguisedly, and without reserve, what he has been divinely commissioned to proclaim. Freely they receive and as freely should they communicate.

And what ye hear in the ear, that preach ye upon the house-tops. Of course we are to understand that what they hear in the ear, has reference to spiritual and divine things. Hence, in giving instructions to his disciples, Christ said to them, Blessed are your ears, for they hear; and blessed are your eyes, for they see, &c. And again, He that hath ears to hear, let him hear. And in the letters to the seven churches, the language frequently occurs, He that hath an ear, let him hear what the Spirit saith unto the churches. The hearing ear and the understanding heart, are the special gifts of God, and the evidence of spiritual life. In the quickening of God's people, the first operation is to make them hear the voice of the Son of God. Faith comes by hearing, and hearing by the word of God, and the saints receive the spirit by the hearing of faith, and not by the works of the law. And the Good Shepherd 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, and none shall pluck them out of my hands. With these qualifications to hear the voice of the Redeemer, the word of the Lord comes to his people, and especially to those who are by him called, qualified and sent forth to preach his gospel, and all the communications made to them by the spirit, are made through the circumcised ear, by which they hear and know the joyful sound. But the idea of words spoken in the ear, seems in this case to signify the things which Christ in his word, and by his spirit, has communicated to them. These communications are made to them for the general edification of all the saints, and are, therefore, to be openly proclaimed. *That preach ye upon the housetops.* As a housetop is a conspicuous place, so the preacher of the gospel is not to put his light under a bushel, or under the bed, but to proclaim, as from the housetops, the unsearchable riches of Jesus Christ.

This admonition to the primitive disciples, who were certain, from what had just been told them, that they were soon to encounter great opposition and severe persecution for the testimony of the truth, was calculated to impress on them the importance of faithfulness in the discharge of their duty, even when scourging, imprisonment and death, stared them in the face. To avoid the violence of persecution, or to save their lives, they are not allowed to keep back any part of the testimony of God. Nor were they at liberty, in order to avoid the consequences, to seek retirement, or less public places, for proclaiming the truth. As the housetops were the most public places, so, in the most public manner, and in the face of the most violent opposition, were they to expose themselves to the storm, not counting their own lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God. For unto them it was given, on the behalf of Christ, not only that they should believe on him, but also that they should suffer for his sake.

NEW ASSOCIATION ORGANIZED.

In accordance with their adjournment from the Fairfield Church, the brethren met this day, November 29, 1856, with Mill Creek Church, and after preaching, etc., organized by appointing brother I. T. SAUNDERS, Moderator, and brother J. E. LINE, Clerk.

1. The report of the committee appointed at our last meeting was received, and the committee discharged.
2. RESOLVED, That we adopt the ARTICLES OF FAITH and RULES OF DECORUM, as presented by the committee as the platform of this Association.
3. RESOLVED, That the name of this Association be changed from FAIRFIELD to LITTLE FLOCK ASSOCIATION.
4. RESOLVED, That this Association meet hereafter on the Saturday before the first Sunday in September, for two days only.
5. Appointed our next meeting to be held here with Mill Creek Church, to commence on the Saturday before the first Sunday in September next, 1857, at ten o'clock, a. m.
6. RESOLVED, That we earnestly solicit our brethren who feel that they are with us, to meet with us at our next meeting, and we particularly invite our brethren in the ministry to come over and help us at our next associational meeting.
7. We earnestly request Elder BEEBE to publish in the SIGNS the proceedings of this meeting, together with our Articles of Faith.
8. Adjourned to the time and place above mentioned.

I. T. SAUNDERS, Mod.

J. E. LINE, Clerk.

ARTICLES OF THE FAITH

OF THE PREDESTINARIAN REGULAR BAPTIST ASSOCIATION, CALLED THE LITTLE FLOCK, CONSTITUTED OR ORGANIZED AT THE MILL CREEK CHURCH, IN HAMILTON COUNTY, OHIO, ON THE 29TH DAY OF NOVEMBER, A. D. 1856.

1. We believe that the Scriptures of the Old and New Testament were given by inspiration of God, and that they are the only true rule of Faith and Practice, containing everything that is necessary and profitable, both for doctrine and instruction in righteousness. 2 Tim. iii, 15-16.
2. We believe in the doctrine of the unity of the Godhead; that there is only one living and true God, who is perfect in his Being and attributes; and that He has revealed Himself to us in the Scriptures, by the title and names of Father, Son, and Holy Ghost, as the Three that bare record in Heaven, and these are one. 1 John v. 7.
3. We believe that Jesus Christ was God manifest in the flesh. 1 Tim. iii, 16. That in his life while here on earth he fulfilled the law. Isaiah xiii, 21; Matt. v, 17. And in His death He endured its curse. Gal. iii, 13; Peter ii, 14. To the end that God might be just, and the justifier of him that believeth in Jesus. Rom. iii, 26-v. 1.
4. We believe that Jesus Christ as a Savior was FROM EVERLASTING the MEDIATOR of the New Covenant, and surety of of his people, THEY being complete in HIM and chosen in Him before the foundation of the world, even when He was enjoying that certain glory with the Father before the world was. John xvii, 5. And that in the fulness of time He took on Him a body like unto ours, in which He did suffer and die, and thereby obtained eternal redemption for all that He represented, as the members of His body, of His flesh and of His bones, in a spiritual point of view. Ephesians i, 4.
5. We believe that God created man upright, but he fell from that original rectitude, and all we in him became dead in sin, and wholly defiled in all our faculties; his corrupt nature being conveyed to all his posterity; so that we all, by nature, are children of wrath, servants sin, and subjects of death, both temporal and eternal. Therefore, being in heart at enmity against God, none can ever be saved by their own righteousness, for they have none, but can only be saved by the mercy of God, in bestowing repentance and faith

through the mediation of Jesus Christ the blessed Savior. See Psalms xiv, 2-3. Romans v, 12 and vii, 5, 18, 25, and viii, 7; Gall. xi, 16; 2 Timothy i, 9; Titus iii, 5; Eph. v, 7, 8, 9, 10.

6. We believe that the eternal redemption of the church, which was obtained by the shedding of Christ's blood, was special and particular; that is to say, it was only intended for the elect of God, the sheep of Christ—and that they, and they only, will ever enjoy a special benefit therefrom.

7. We believe that the justification of God's elect, is solely by the perfect righteousness of Christ, imputed to them, without the consideration of any good works done by them; and that the full and free pardon of all their sins, is only through the merits of the rich blood of Christ, as imputed to them, according to the riches of his grace.

8. We believe that Faith, Regeneration and Conversion, are not the acts of man's free will, power, agency, or means; but by the efficacious grace and power of God, through the Spirit, which alone can quicken and bring to life.

9. We believe that all those who are sanctified by God the Father, and preserved in Jesus Christ, are the elect, and the called, and that none of them will ever perish, but will surely have everlasting life.

10. We believe that Baptism (being the immersion of a believer in the water, in the name of the Father, and of the Son, and of the Holy Ghost,) and the Lord's Supper, are highly significant and important ordinances; and that the former is a requisite to the latter, and that none but believers, who give evidence of regeneration, are entitled to either ordinance.

11. We believe that the grace of God, the atonement made by Jesus Christ, and the work of the Holy Spirit, in regeneration, are all-sufficient to accomplish the final salvation of all the elect of God, without the possibility of a failure; consequently we discard every Arminian sentiment and principle, and have no fellowship for any of the societies and institutions which are so zealously supported by the New School Baptists and other denominations, viz., such as Missionary, Bible, Tract, and Temperance societies, together with their Theological Seminaries, Sunday Schools, Anxious Seats, and other inventions of men, which are *falsely* called benevolent institutions; believing them to be unauthorized by the Scriptures, corrupt in their origin, Arminian in their principle and aim, and are directly opposed to the doctrine of Sovereign Grace, and that their influences in the Church of Christ, is only calculated to lead to infidelity, distrust and unbelief, giving glory to the creature instead of the Creator, consequently we do not believe in them, nor advocate them, nor do we fellowship those who do.

12. We believe there will be a Resurrection of the dead, both of the just and the unjust, and that Christ will come a second time, when he will receive the righteous into everlasting happiness, and sentence the wicked to punishment of the same duration.

Marriage Department.

Nov. 26—In LaCede, Linn county, Mo., by Elder Peter Ausmus, Mr. J. T. OVERMAN, to Miss MARTHA McCASKEY, all of Lineas.

Dec. 7—In Lineas, Linn county, Mo., by the same, FRANCIS M. CARVER, to NANCY ANN WILSON, all of LaCede.

Dec. 20—At North Berwick, Me., by Elder Wm. Quint, Mr. ROBERT HANSCOMB, to Miss SUSAN STAPLES, both of that town.

Dec. 20—At Utica, New York, by Elder Thomas Hill, Mr. ELI CARTWRIGHT, of Chequer-ville, to Miss ELIZABETH ALEXANDER, of the former place.

On New Year's Day—At Arispe, Bureau Co., Ill., by Elder James B. Chenoweth, ELDER WM. J. FELLINGHAM of Granby Co., Ill., to Miss MARY GILBERT, of the former place.

On the same day—By the same, at Milo, Mr. JOHN T. DAVIS, of Arispe, to Miss MARIA G. FRETCHER, of Milo, Ill.

Jan. 7—In Walkil, on Wednesday evening, by Elder G. Beebe, Mr. LEANDER BRINK, Merchant of this village, to Miss MARY HORTON, all of this town.

Obituary Department.

BROTHER BEEBE.—It has become my painful duty to ask you to publish the obituary of my mother, Mrs. LUCY HUMSTON, who died on Thursday morning the 18th instant, with *neumonia*, which lasted about five days. She seemed very much composed, and fully sensible of the approach of death, and said she did not expect to get well, and desired that the Lord's will should be done. She was born May 28, 1778, and raised in Fauquier county, Va. She was married to my father when in her 16th year. She was received by the church at Thumb Run, in that county, in three or four years afterwards. And after removing to Shanandoah Co., about forty-four years ago, she united with the church at Union Forge. From thence they moved to Henry county, Ky., where she united with us at Cane Run, and continued until she was called, to unite with the church triumphant. The Lord has taken away an affectionate mother. My father, who survives her, is now almost 87 years old, who, with nine children, numerous grand children, brethren, sisters and friends, are left to mourn their loss, which we all believe is her gain. Truly, we sorrow, but not as they who have no hope. When death shall appear, may we all say with the poet—

Free me from death's terrific gloom,
And all the guilt that shrouds the tomb;
Heighten my joy, support my head,
Before I sink among the dead.
May death conclude my toils and tears,
May death destroy my sins and fears;
May death, through Jesus, be my friend,
May death be life, when life shall end."

The funeral was attended by brother Wm. D. Ball, on the 19th, who preached from Rev. x. v. 13—"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord," &c.

N. A. HUMSTON.

JUNIUS, N. Y., DEC. 25, 1856.

BROTHER BEEBE.—It again devolves on me to communicate to the obituary department of the *Signs*. My daughter, Mrs. OLIVE BROWN, born August 1, 1820, expired May 31, 1856. She was called by grace in early youth, and with great pleasure, I baptized her in the fellowship of the church, of which she continued a steadfast member, until the introduction of New Schoolism, when she took an unflinching stand with the Old School, and lived with us, highly esteemed for her steadfast faith and consistent piety, until the time of her call, as we believe, to join the ransomed throng in heaven. She has left an afflicted husband and three children to mourn their loss. Although her body sleeps in dust, with five children who had gone before her to the grave, we look forward with joy to the day when the voice of the arch-angel and the trump of God, shall awake their sleeping dust to a glorious immortality.

Also, Our venerable brother MILLS, who died early in this month, in the 82nd year of his age. He was an Englishman, and I am ignorant of his early history.

Also, Our lamented brother, STEPHEN SPRAGUE, who was born March 27, 1789, and died December 22, 1856. He was called by grace, in the meridian of his life, but through much fear and trembling delayed to be baptized until about twelve years ago, at which time he united with the Old School church at Clyde; since which time he has been one of our brightest ornaments, truly adorning his profession by a well ordered life and godly conversation. He has left a deeply afflicted widow, a number of brothers and sisters, and a large train of more distant relatives, who, with his neighbors, mingle their tears with us; but we feel confident that our loss is his gain.

WM. W. BROWN.

MATTOON, ILL., JAN. 2, 1857.

DEAR BROTHER BEEBE.—It has fallen to my lot to write you the obituary notice of sister ELIZA P. JONES, daughter of Elder Thomas Threlkeld. She died on Wednesday, Dec. 31st, after an illness of twelve days, which she bore with christian fortitude. She left a kind husband and two little boys, together with a large circle of relations and friends, to mourn her loss. She lived an exemplary life—and with a bright prospect of a happy exchange in death, she was often heard to say, during her illness, that she saw such beauty in death, that she did not want to live. She seemed to retain her affection for her husband and children, and, in fact, for all her friends, until the breath left her body. She twice attempted to sing the words,

"Jesus, my all, to heaven is gone,"

the day before she died. She suffered all that it seems the body is capable of suffering, in her sickness, but seemed to die as though she was going to sleep. She had been an orderly member of the Little Bethel Church, for something like eight years, and we feel the loss of her presence at meeting, deeply. May the Lord in his mercy, soften the blow to her husband, and be a father to her orphan children.

Yours, in hope of eternal life,

J. M. TRUE.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., FEBRUARY 2, 1857.

NO. 3.

Correspondence of the Signs.

PLATTE Co., MISSOURI, Nov. 23, 1856.

DEAR BROTHER BEEBE:—My mind has been exercised recently more than usual upon the subject of brotherly love, and I have concluded to communicate to you some of my thoughts on that subject—and if you think they will be advantageous to the Zion of God, you can give them place in the SIGNS OF THE TIMES, if not, commit them to the flames, and my feelings will not be disturbed. I will base my views on that subject, on the exhortation of the Apostle Paul to his Hebrew brethren: "Let brotherly love continue," Heb. xiii, 1. We presume brotherly love did exist or it could not have continued. The exhortation resolves itself into three parts:

1. What is necessary in order to the existence of brotherly love?
2. The course to be pursued to maintain it.
3. The reasons why it should be maintained.

We will attend to each of these propositions, as we may have light and liberty. It is not indispensably necessary, in order to the existence of brotherly love among God's people, that all should be of the same natural temperament—this in the very nature of things is impossible, for in the work of regeneration the flesh is not changed, and as men and women are born into the natural world with different natural dispositions, they will follow them to the grave, but in the morning of the resurrection, they will, if they are the children of God, be delivered from these bodies of sin and death, through Jesus Christ our Lord; for the body is soon a natural body, but it is raised a spiritual body, &c.; but it is the duty of christians to mortify the evil propensities of their natures—to put off the old man with his deeds, and to put on the new man, which after God is created in righteousness and holiness; not to let sin reign in their mortal bodies—that they should obey it in the lusts thereof. The exhortation to brotherly love does not make it obligatory upon the heavenly family to love each other in the same proportion; they love most where they see the image of Christ shine the most brilliantly in deportment; as children of natural parentage should not fall out with each other on account of disparity in natural temperament, so children of heavenly parentage should not fall out with each other on that account. Joseph, observing a diversity of disposition among his brethren, on their taking leave of him, to return to their fathers house, gave them this reasonable advice: "See that ye fall not out by the way."

Again, in order to the existence of brotherly love, it is not indispensably necessary that they should all see alike, in

every minutia, in relation to the plan of salvation, while men are of different make and complexion of mind, they will view things in a different light, and to break their bones, in order to inform their judgments, would be as unreasonable as to attempt to set them again by an argument; every error in the head does not destroy the being of faith in the heart, they may be muddy in the head, but right at heart; it is with the heart, and not with the head, that man believeth unto righteousness.

We are not prepared to say how far, those professing christianity, may differ in sentiment, on the subject of religion, and yet brotherly love exist, and be continued; but we will say, that when persons give satisfactory evidence, that they are born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever, we should love them as christians. We will briefly notice some of the discrepancies that prevail in religious sentiment, among those claiming to be Old School Baptists, which we think should not disturb brotherly love.

There are some who believe that God uses the word or the preaching of the gospel, in the regeneration of sinners; while others believe that the work is effected without the word—that it is done through the operation of the spirit of God, in communicating divine life to the dead sinner; while both parties believe that the written word alone, is as incapable of communicating this divine life, as it is in sustaining it, after it is imparted; if they all have experienced the love of God, shed abroad in the heart by the holiness given unto them, which we consider to be the essence of religion, this difference, we think, should not be in the way of the existence of brotherly love.

Again, there are some brethren who believe in the doctrine of election, predestination and the eternal love of God to his people—that the number is definite—cannot be added to, nor diminished—that they were chosen in Christ before the world began—that grace was given them in him before time; while there are others who believe in the doctrine of eternal union and justification—that when Christ was set up his people was set up in him, or in other words, chosen in him—that they existed in him as a unit in eternity, and in time by the supernatural process of regeneration they are made manifest, as Adam's family, existed in him prior to the time that they are developed by the ordinary course of generation; we think that this difference, which some consider to be more in form of expression than reality, should not prevent the existence of brotherly love among brethren.

There are other differences that we might name, but we forbear, lest we spin out our communication to too great a

length; we will close our remarks on this proposition, by saying, that when persons professing the religion of the Lord Jesus Christ, believe in the Godhead—the total depravity of the human family by nature, and that they are destitute both of will and ability, to extricate themselves from the awful dilemma in which sin has placed them, either in part or in whole—that it is not by works of righteousness which they can do, but according to his mercy he saves them, by the washing of regeneration and renewing of the Holy Ghost, and they give satisfactory evidence, that they have passed from death unto life, having realized the power of Christ's resurrection and the fellowship of his sufferings, being made conformable unto his death, and have been brought to see the justice of God in their condemnation, and having been enabled to rejoice in Christ, as the only name given under heaven among men, whereby they must be saved, putting no confidence in the flesh, and then walk correspondingly with the christian character; these persons are worthy of the love of the heavenly family, because they are begotten of God, and if we love him that begat, we love them also that are begotten of him, these are the persons that are exhorted to love one another as brethren in the Lord, by the pen of inspiration, and the exhortation is based upon the ground that they are born again, and that love should not be disturbed on account of any little discrepancy that may exist on the doctrinal matters.

We come to notice the second proposition, drawn from the exhortation of the Apostle.

The course to be pursued in order to maintain brotherly love.

There are but two causes that disturb brotherly love among the children of God, and these are difference of sentiment on the subject of religion, and unchristian conduct; we will attempt briefly to show how brethren should act towards each other under these circumstances when brethren misrepresent each other's views on the subject of religion, and draw false conclusions from the writer's or speaker's language, which were not intended to be conveyed, and thereby endeavor to supplant a brother, which has been but too apparent in the distracted borders of Zion, it is wounding to the cause of the blessed Redeemer; these things ought not so to be. It is the duty of God's people to contend earnestly for the faith, once delivered to the saints, but not madly; they should do it in the spirit of the gospel, which is love. Brethren, differing upon the subject of religion, instead of adopting the course above specified, should inquire of each other, in language which becomes the gospel of Christ, whether they intended to convey such an idea by such an expression, and after having understood each

other correctly, to labor, in a christian spirit, to set their erring brethren aright. The Apostle James says: "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

If the difference consists more in form of expression than in matter, the Apostle Paul exhorts them not to strive about words to no profit, but to the subverting of the hearers. Again, says the Apostle: "Brethren, if any of you be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself also, lest thou be tempted."

All christians are liable to do wrong as well as think wrong, and they all stand more in need of their heavenly Father's forgiveness, than any of their offending brethren does of theirs, and his readiness to forgive them all; should strongly induce them to forgive one another; and they all hope to be forgiven of God, and their forgiving their brethren is made one of the express conditions of their receiving forgiveness of him; we pray for forgiveness on no other terms, when we say "forgive our trespasses as we forgive those who trespass against us," and our Lord explains that petition of his, in this sense: "If," says he, "ye forgive not men their trespasses, neither will your Father forgive you your trespasses."

The Savior has given us a rule, by which we should be governed in our conduct towards our offending brethren, says he: "If thy brother trespass against thee, go and tell him his fault," not the world "between him and thee alone; if he hear thee, thou hast gained thy brother," brotherly love is thereby maintained; whereas, if the offended brother were to publish to the world the fault of his offending brother, with a view to sink him in the estimation of his brethren, as like begets its like, the same spirit, in all probability, would take possession of the offending, and the contrary would be the result, and the expression, of the great Apostle to the Gentiles, be verified: "If ye bite and devour one another, take heed that ye be not consumed one of another."

We are commanded to bear one another's burdens, and so fulfil the law of Christ; forbearing one another and forgiving one another: "If any man have a quarrel against any, even as Christ forgave you so also do ye,"

Lastly, we will assign some reasons why brotherly love should continue.

Christ has commanded it: "A new commandment give I unto you, that ye love one another, as I have loved you, that ye also love one another." We may trifle with the commands of a usurer, but shall we dare to trifle with the commands of our supreme Lord and heavenly King.

By this says he shall all know that ye are my disciples, if ye have love one for another. We know that we have passed from death unto life, because we love the brethren. The example of Christ should induce God's people to love one another. Says the Apostle John: "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. The Apostle Paul says: "Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die; but God commendeth his love toward us, in that while we were yet sinners, Christ died for us." We are commanded to love even our enemies: Matt. v. 44. Not so as to countenance their wicked conduct, but to forgive their injuries. Christians are children of the same family, they have all one Father, they should, therefore, love as brethren among brethren, there is oftentimes a dissimilitude of condition and circumstances, some weaker, and some stronger; some have better capacities than others; some of better temper; others more knowledge, but, that which does or should unite them all in affection, is, that they all have one Father; as they are, all of them, children of their Father which is in heaven, and are taught to acknowledge and address him as such; this filial relation, wherein they stand to him, should remind them of the fraternal relation, wherein they stand to one another, and the mutual love it requires. They are all members of the same body. "For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another." Members of the same body should love each other. They are fellow sufferers and the voice of the rod is love one another. They are heirs to the same inheritance which is incorruptable, undefiled and fadeth not away, reserved in heaven for them. They are traveling to the same home, heaven is the destined home of all God's dear children, and heaven knows nothing of those jarring discords and feuds that infest this vale of tears. There perfect love and friendship reign through all eternity, among the glorified saints. Amen.

Yours with kind regards,

P. J. BURRUSS.

HYDE PARK, N.Y., DEC. 28, 1856.

BROTHER BEEBE:—I embrace the earliest opportunity to renew my subscription for those valuable papers, the *Signs of the Times*, *Banner of Liberty*, and *Southern Baptist Messenger*. The *Signs* and *Messenger*, until recently, have afforded me nearly all the Gospel preaching I have had, for a number of years. Although I cannot doubt that God has a chosen people in this section of the country, who view men as trees walking. But we are informed that The redeemed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads. Of late, I have been made to thank God and take courage, for I have heard Gospel truth proclaimed from the pulpit, in the Old Baptist meeting-house, where I once had a home with the little branch of God's right hand's planting, and where I once heard brother Beebe blow the Gospel trumpet. During the past season, a number have been added to the church, and on some occasions I attended to hear preach-

ing, but, until recently, had to exclaim, like Mary, They have taken away my Lord, and I know not where they have laid him. If the work is of God, he will perfect it to the day of his coming. The present pastor, I think, is enquiring, Lord, what wilt thou have me do? The predestinating, electing love of God, has been his theme, the last four sermons I heard him preach, with a meek, humble, christian-like confession of past errors, in which man is abased and Christ is honored and exalted, as the only way of life and salvation to fallen man.

Although I was much edified, I was somewhat like the disciples, when Christ appeared, on a certain occasion, and they thought they had seen a ghost; but he said to them, Handle me and see, for a spirit hath not flesh and bones as ye see me have. Then were the disciples glad when they saw the Lord. But what am I, that God should shew himself to me, on this wise; it is only because he will have mercy on whom he will. What shall I render to the Lord, for all his kindness to me? If I am not greatly deceived, I have a work to do, and how am I straitened till it be accomplished. In agony, I sometimes exclaim, If it be possible, let the cup pass; nevertheless, not my will, but thine be done. Christ said, For this cause came I into the world. And when I view him meekly bow his head and die, amidst all the scoffs and jeers of a wicked multitude, that surround him, I ask myself, why should I shun the cross? Why shrink from what appears to be duty? He that is ashamed of me before men, of him will I be ashamed, before my Father and the holy angels. If his children forsake my law, and walk, not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes; nevertheless, my loving kindness, will I not utterly take from him, nor suffer my faithfulness to fail. I can testify to his goodness, although I am still rebellious. I know it is the willing and obedient that eat the good of the land. I will close, by desiring an interest in the prayers of all of God's people, that I may not be left to grieve the holy spirit, whereby we are sealed, unto the day of redemption. Brother Beebe, I have no claims on your paper or your patience, I merely intended to ask you to continue my papers; direct as formerly, and all will be right.

MARY CULVER.

MARSHALL CO., VA., DEC. 29, 1856.

DEAR BROTHER BEEBE:—I am still permitted to live, but am growing old, and consequently infirmed, and feel that I have no abiding city here; but sometimes feel inclined to look for a city that hath foundations, whose maker and builder is God. But if the foundation be destroyed, what will become of the dear people of God, who are in the Scriptures denominated, "the righteous." David says: Many are the afflictions of the righteous, but out of them all the Lord delivereth him. Hence, we are enabled to say, with the great apostle to the gentiles, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Also, "Other foundations can no man lay, than that is laid." Jesus Christ is the chief corner stone, elect, precious, disallowed by, indeed, all the anti-christian

builders, Scribes and Pharisees, who are trying to make void the commandments of God, by their own traditions; boldly attempting to overthrow the eternal truth of the Gospel of our Lord Jesus Christ, and denying that salvation is of the Lord; and asserting that it is attainable by the efforts of the creature, and roundly and boldly asserting, with the Bible in their hands, that God did not know the end from the beginning, and that he placed Adam in the garden to stand or fall, just as he pleased; and that the plan of salvation did not occupy a place in the infinite mind, until after the fall; that God did not choose his people in Christ Jesus, before the foundation of the world. But, my dear brother, we have not so learned Christ. He is the end of the law for righteousness, to every one that believeth. I am sure that nothing short of the Spirit of God, can constitute us children of God; or, in other words, bring us to a knowledge and experience of his love shed abroad in our hearts; or give the hope of glory, through him that hath loved us, and that, too, before the world began. For he suffered, groaned and bled, and died for the objects of his eternal love; even the church of God. Then come persecution, and let all the powers of darkness vent their spite against us, they have their bounds, and Christ will save his heart's delight. Not one shall be left to perish, saith our God. Truly, if God be for us, who can operate successfully against us? None, no not one; for the Lord is our keeper.

Dear brother Beebe, I hope the Lord will stand by you in all your trials, and enable you to wield "The sword of the Lord and of Gideon," and contend earnestly for the faith which was once delivered to the saints.

Your brother in the Gospel,

JAMES JEFFERSON.

BROTHER BEEBE:—Having received the latest number of our valuable paper, the *Signs of the Times*, for 1856, I think it is time to send on our remittance, as we do not wish to do without them. We have been readers of the *Signs* for three years past, without missing a single number. They bring us good tidings from the North and South, from the East and from the West. And it affords me great comfort to find, through them, that there are other doubting souls. Where we live, there are those, and some of whom profess to be Baptists, who say they know they are christians, and they do not know how real christians can say they *think* they are christians. But if every christian is free from doubts and fears on that subject, then, brother Beebe, I cannot be one, for I have many doubts and fears on that point. I read so many sweet communications from the dear brethren and sisters, in the *Signs*, which are, with the editorial articles, to me, like cold water to a thirsty soul, and like food to a hungry child. Sometimes when reading, I can say, here is my brother, and here is my sister; but still, I think if I am indeed a sister to them, I am the most unworthy of all.

I will now attempt to give you an outline of what the Lord has, for Jesus sake, done for poor unworthy me. On the fourth day of July, 1844, I hope the Lord gave me to see my lost and ruined condition. I was at a meeting, and I had such a sense of my lost condition, I wanted the preach-

ers and all others whom I regarded as christians, should pray for me; but I did not make it known. I went home that evening, but not to enjoy myself. Although I had company, I desired to be alone. I commenced trying to pray, for I thought if I would pray, the Lord would soon forgive my sins; but the more I prayed, the worse I viewed myself to be, until all my hopes were gone, and I knew not what to do. I felt myself the greatest sinner in the world; but still could not look back on my past life, although I was then but fourteen years of age. All my life seemed to me to be sinful, and that it would be just in God to cut me off. I could not see how he could maintain his justice, and save so great a sinner. Still I could not help praying, and begging, and pleading for mercy. Sleep departed from me, and I thought that if I was sunk down into torment, I would acknowledge the justice of God in my doom. At length, my condition became such that I could not pray. I was so weighed down with my burden of guilt, all I could say was, Lord have mercy on me. I saw that there was nothing good that I could do, and I felt willing that the Lord's will should be done; and yet, Lord have mercy on me, seemed to be my very breath. Whether in company or elsewhere, that was the outflowing desire of my soul, until one day, when I thought I was going to die, but knew not what ailed me, only that I was too great a sinner to live; it seemed to me the most dreadful hour I ever witnessed. The hour I thought had come for me to sink into torments, and I was saying, It is just, it is just; it seemed that something said to me, "And yet thou shalt be saved, dwell in heaven!" All at once I began to praise God; I laid down my work, and could not help clasping my hands and crying, Glory to God! I thought I should always be happy and praise God for ever. I felt a love for everybody, and could not believe that I should ever again doubt, or have any more trouble. I thought I could tell everybody of God's goodness to me, and of his glorious salvation, and make them understand and see how it was. But this state of mind did not continue long; I soon began to doubt and fear that I might be deceived, and I tried to get my burden back again, but that I could not do. I then thought I must be deceived, but could not forbear to praise God, that he had forgiven me my sins, for I could not claim him as *my* Lord before; but at that time I could say, "My Lord and my God." The duty was impressed on me to join the church, and I thought I would not miss the next opportunity; but by the time an opportunity was presented, I had so many doubts and fears that I did not go forward for about a year, and then I joined the *New School* Baptists, my parents being of that denomination, and I continued with them about eleven years, but for four or five years I was very much dissatisfied. When I joined the church I had never heard a Primitive Baptist preach, at least, since I was a child. I had heard many bad tales about them. I heard, it said they preached infants in hell, &c., but my father said he did not believe it; for he had never heard them preach any such thing. At length I got to going to hear them, and found that they preached what I believed and what I could understand; for they preached that salvation was by grace alone, and not of the-

works of the creature, and I thought I could understand it all, and I began to desire to be with them. After this, the more I heard the Missionaries, the greater my dissatisfaction with them became, and I felt that I did not want to die and leave my name with the Mission Baptists. I verily believe the Old School Baptists are right, and they were the people with whom I desired to live and die, and leave my name; for they preached what I had felt and experienced. I became so much dissatisfied with the New School or Missionary Baptists, that on the third day of August last, I called for a letter of dismissal, and it was granted, and on the sixteenth of the same month I united with the Old School Baptists at Ephesus, by relating to the church what I believed the Lord had done for me; and on Sunday morning, at the water, my husband joined the same church, and we were both Baptized by our beloved brother, Elder Jesse Williams. But still I have my times of doubting, and oftimes feel unworthy to be a member with them; but when I think of the happy hours I have enjoyed, I cannot be satisfied out of the church, and when I call to mind the great and precious promises of the Lord, I am constrained to rejoice and to praise his adorable name, that he has ever looked on one so unworthy as myself. If, indeed, I am a Christian, it seems to me that I am the most unlike one of any who have professed his name. Yet, sometimes the promises seem so clear, that I can but rejoice in them, and feel as though I would never doubt any more. It is this that gives me comfort when in distress, even when called to part with my little daughter, which at first I thought I could not bear, and when my heavy sobbing seemed to almost break my heart, I thought of its being the will and work of God, and that he had taken her to his arms, and had promised that I too shall live in heaven, and I felt reconciled for a time, but my troubles again returned. On the day that she was buried, I felt as though I could not survive it; I told my husband that I did not want to live any longer. He said, Elizabeth, weep no more; our child cannot come back to us, but we shall go to it. I asked him if he felt as though, when he died, he would go to her, and he said he thought he should. I again felt happy, and praised the Lord. I will close, by subscribing myself your unworthy sister,

JULIA A. E. AMOS.

GREENFIELD, INDIANA, JAN. 12, 1857.

DEAR BROTHER BEEBE—The first January number of the *Signs of the Times* has just reached me, and I am glad you thought to send it. I am much pressed for time to write, or I would have sent on my gold dollar much sooner. Besides my domestic affairs to attend to, I have the care and attention and instruction daily of about fifty pupils. I have often wished to communicate to you, as subjects come up before my mind that would be of interest and edification, but have been let hitherto.—May the Lord, whom you serve, bless you still and preserve you from all your enemies, and bless your labors among the brethren. I, for one, desire the continuance of the *Signs*, as I hear no preaching that I consider sound. It is only by your paper that I hear the gospel preached. I feel thankful for that medium, and am glad that I know and understand and appreciate

the joyful sound. It is through tribulations deep the way to glory is; and I am content to walk therein, the Lord being my helper and my strength and my salvation. I cheerfully respond to the sentiments in your introductory address, in relation to the goodness and mercy and providential goodness of "God." It is my earnest prayer that, with all His gifts, he will grant me a grateful and humble mind, in all His dispensations, to say, cheerfully, "Thy will be done." Sincerely yours, in the love of the truth,

FRANCES A. NEILL.

DECEMBER 29, 1856.

DEAR BROTHER BEEBE:—The *Signs* continue to bring good news to me in old age, and the more so, from the fact that there is no church of our order nearer than about twelve or fifteen miles, and a rough road; so that I feel like a lost sheep—if one at all—and all the good preaching I get, comes mostly through the *Signs*, and I thank God that you are so well sustained with able and interesting communications, from which I often get a little reviving of my spirits—when I can witness what the dear brethren and sisters relate, in regard to their experience, and the reason of their hope in Christ. And may the Lord bless you, in the good work you are engaged in, and that you may feed the sheep and lambs of my Lord and Master Christ, on the rich provision of the Gospel, that they may grow up and go forth as calves of the stall, fighting the good fight of faith, and running with patience the race set before us; looking unto Jesus, the author and finisher of our faith.

Yours in hope of eternal life,
C. MILLS.

MIAMI COUNTY, O., DEC. 29, 1856.

BROTHER BEEBE:—Knowing my inability to compose anything that would edify or comfort the dear saints, I will send you a few stanzas of poetry, which I very much prize, which you may copy into the *Signs*, if you please:

When we, our weary limbs to rest,
Sat down by proud Euphrate's stream;
We wept, with mournful hearts oppressed,
And Zion was our mournful theme.

Our harps, that when with joy we string,
Were wont their tuneful parts to bear;
With silent strings, neglected hung
On willow trees, that withered there.

Then they that led us captive, said
"Come, sing us one of Zion's songs;"
And of our grief derision made,
Nor Jacob's God avenged our wrongs.

How can we sing on Babel's shore,
Where songs profane oppress the ear;
Where strangers, idol gods adore,
And hateful images appear?

If I forget Jerusalem,
Although she now in ruin lies,
Let every object cease to charm,
Then cleave my tongue, and close my eyes.

Oh! could I see the House of God,
Whose sacred ashes bleach the plains,
Once more my brethren's blest abode,
There would I dwell while life remains.

Then would my soul arise and sing,
And strive to gain the heavenly land;
And all the saints their honors bring,
To crown with joy, Jerusalem.

Then glory, glory shall we sing,
When all our gloomy doubts are o'er;
And join to praise our conquering king,
On Canaan's peaceful, happy shore.

REBECCA M. ROBBINS.

HUNTERDON CO., N. J., DEC. 22, 1856.

BROTHER BEEBE:—A new post-office being established near me, I am constrained to abandon an address in which I have felt

a kind of pride, and which I have fondly cherished for many years. There is perhaps nothing about the name of *Kingwood*, or about that post-office, calculated to awaken sentimental feelings; but it is the name of the church, the fellowship of which I have considered it amongst my greatest earthly privileges to enjoy. It was here I found "my mother's home, and the chamber of her that conceived me." This name therefore is not without interest; an interest which, while I shall continue to prize the fellowship of the Lord's people, I do not think it will ever lose. It is, however, not the church, but simply the post-office that I abandon. All correspondents are therefore requested hereafter to address me at Locktown, Hunterdon Co., N. J. Bro. J. T. Risler's address will likewise hereafter be changed.

E. RITTENHOUSE.

EDGAR CO., ILLINOIS, JAN. 12, 1857.

BROTHER BEEBE—I have been a reader of your paper since last May, and am delighted with its contents, and have often thought I would like to write for its pages; but have feared that I should only expose my weakness and tire your patience. But if what I write should afford comfort to any of the least of the saints, I would be more than compensated. I have been a member of the Old-School Baptist Church nearly twelve years. I was born in Bourbon county, Ky., in 1817, of Old-School Baptist parents, and came to Illinois when about six years of age. I heard but little preaching until I was in my fifteenth year, and then heard Eld. Newport preach from the words, "For if the righteous scarcely be saved, where shall the ungodly and sinner appear?" He so pointed out my condition that I was made to tremble, under the apprehension that I was ungodly and a sinner. I then resolved to quit my wicked ways and seek the Lord and get religion; for I had no doubt that I could at any time secure my own salvation, if I only set about it. With this resolution, I tried with all my power to do something to please the Lord, for I thought he was angry with me for being such a sinner. But my alarm soon wore off, and with it my anxiety about religion. I soon began to think I was not half so great a sinner as I had imagined. I compared myself with many around me, and concluded that I was not as vile and outbreking as they were; and I thought it would be hard and unreasonable, and even unjust, in God to send me to hell, as I was, comparatively, but a little sinner, and save others, who were, in my view, much greater sinners. In this way I lived about nine years. Sometimes I attended meetings, and in hearing preaching I would sometimes feel alarmed, and set about doing something to secure the favor of God; for I knew of no other way of justification. Again my fears left me for a time and I became careless and rejoiced that I could go on and take my fill of sin without remorse of conscience or sense of guilt, which had so much disturbed me before. But it was not the pleasure of the Lord to suffer me to remain in that condition long. I was soon made to tremble, fearing that I had committed the unpardonable sin or sinned away the day of grace, and I feared there was no mercy for me; and, for one so vile as I, to attempt to pray, seemed presumptuous. In this state of mind, I went to meeting, expecting to hear preaching, and I thought I

would tell them my feelings, and ask the saints to pray for me. The preacher described my exercises better than I can; but I left the place almost in despair. I tried to conceal my feelings from my husband, but I could not help trying to pray for the Lord to have mercy on me. But my prayers seemed unavailing. I thought a holy God could not look on so vile a sinner as I was. No longer could I view myself a little sinner, but the very chief of sinners, and my hard and wicked heart seemed to be an evidence of my condemnation. All my life I had been an ungrateful sinner against that God who had been my benefactor. Now I hated my sins, and if I were to be cast down to hell, God was just, and I desired to be kept, even there, from sinning. How the justice of God could be maintained and such a sinner as I saved, I could not tell. I seemed to get worse and worse, and farther from the mercy of God. Still, I thought it were better for me to perish than for the justice of God to be dishonored; and I tried to be reconciled, and sometimes did even say, "Not my will, but thy will be done." My distress seemed greater than I could bear, and I despaired of ever obtaining mercy. I felt that I must die and sink down to hell. While in this distress, it occurred to me that Jesus Christ could save me, and I was constrained to pray for salvation through him, as my Advocate with the Father. While thus, in heart, calling on the Lord, in a moment my trouble all left me, and my eyes, for the first time, overflowed with tears of gratitude to God, and these words came to my mind, "We love him because he first loved us." Elder B. B. Piper was preaching from this text, "Eye hath not seen, nor ear heard," &c. It was the most delightful sermon I ever heard. I was perfectly happy, and had all I desired, and ten thousand times more than I deserved. My sheet is full. I am yours, in hope of eternal life,

ELIZABETH MARTIN.

SCHORABIE CO., N. Y., DEC. 28, 1856.

BROTHER BEEBE:—In compliance with the request of a number of my brethren, I send you a few lines, to inform those that manifested a concern for my safe return, that on Monday, the 22d of Dec., 1856, I found my family and home as well as I left them—having been absent about five weeks and 2 days—in which time I enjoyed many privileges, in meeting with the saints, from Lexington and Olive, to Ramapo, and Warwick, Middletown, New Vernon, and also at Salem; in which time I tried, in much weakness, to preach sixteen times, heard a number of good sermons, and many valuable communications, from brethren and sisters, that heretofore were strangers to me. And, inasmuch as I think that my life is bound up in the life and prosperity of Zion, I wish to say, I was much gratified in finding yourself, Elder Johnson, and Elder Slater, with your several flocks, so comfortably situated as you appear to be. And I do really hope that the Great Shepherd will preside over both ministers and people, and prosper both in the path of duty.

As my sheet is not full, I have a desire to speak a few words to my Father's children, that are now scattered abroad in this trying world. In the first place, I wish to say, that I firmly believe that Jesus, the great captain of our salvation, has set up a kingdom here on earth, that is diverse

from all other kingdoms, and that it is invisible to the natural man, and is like the wind, though not seen by the natural eye, yet the effect is seen and powerfully felt, when and wheresoever the governor listeth. That it is the wisdom of the great king immortal and invisible, so to manifest himself and the order of his house, that the world, by its own wisdom, should not know his true character, nor the glories of his spiritual kingdom. This being a kingdom of light set up here in a dark world, it has been the pleasure of the king to appear here in person; and by his own example, and in various similitudes, to set forth much of the rules of his house and the glories of his kingdom; and that he has chosen servants in all ages, to whom he has revealed the great things of himself, who have been faithful to him that appointed them. So that the language of all, from righteous Abel to Revelations, when properly understood and righteously placed, do most consistently harmonise in the exhibitions of the glories of his never-fading kingdom. And, dear brethren, when I think of the importance of faithfulness in each of those who are chosen servants in these days, to whom God has committed the care of his little flock, I feel with Paul to say, Who is sufficient for these things? Noah had definite directions, nothing left to his choice. Moses, also, For see, saith the law-giver, that thou make all things according to the pattern, &c. And Solomon, in building that house that was but a pattern or shadow of heavenly things, Had great wisdom, &c. And now, brethren, as I understand the Gospel church, with which Gospel ministers now have to do, are the heavenly things themselves; and if special care and great grace was needed in preparing the shadows, what do we need when dealing with the substance. Those that are the vessels of mercy, whether weak or strong in faith, though they may stumble as they walk here in the flesh, are the objects of God's everlasting love; and Jesus, as their surety, bore all their sins in his own body on the tree, and as God, for Christ's sake, has pardoned all their faults, therefore we should be careful how we lay anything to the charge of God's elect. And if Jesus keeps them as the apple of his eye, should we not be careful to do them all the good in our power, and no harm. Under such like reflections in past years, I committed to memory the 6th chapter of the 2d Corinthians; but I have found it easier to receive the letter, than to fulfill its injunctions. The soldiers of Christ, need to be armed on the right hand and on the left; the ministers of Christ are compared to oxen, they must not be soon angry. The ox is the most stable of all travelers, and often, when doing his best, receives cruel blows—but seldom kicks—continues to draw, or hold back, as the case may require. Hence, the apostle saith, "Being reviled, we bless; being defamed, we intreat; being persecuted, we suffer it."

This is the path marked for us by our leader—"The disciple is not above his master, nor the servant above his Lord." "The wisdom from above is first pure, then peaceable, gentle," &c. This is the only wisdom that will do in divine things. There is such a thing as daubing with untempered mortar; and there is such a practice as holding the truth in unrighteousness.

My dear brethren, think on these things,

and may we all remember, that when speaking of the Scriptures, we are handling the word of God, which he has exalted above all his name. See, Psalm cxxxviii. 2; and when dealing with the saints, we are dealing with the members of Christ's body, of his flesh and of his bones.

And now, brother Beebe, I submit these few lines to your pleasure, and if published, to the consideration of my brethren.

Yours, in the bonds of the Gospel,
WM. CHOATE.

FAIRFAX, C. H., VA., JAN. 4, 1857.

DEAR BROTHER BEEBE:—I received, a few days since, through the mail, one of the New York City newspapers, containing, among others, the following obituary notice:

DIED—On Monday, Dec. 22, ALETTA, wife of William Patterson, in the sixty-seventh year of her age.

Whether the O. S. Baptist church of New York, of which, sister Patterson was a member, have prepared an obituary notice of her death for the *Signs*, or not, I am not informed. I have, however, concluded to send you the following remarks, though not as an obituary, which you may publish, if you think advisable. This I do, first, as a manifestation of my respect for an esteemed sister. Secondly, Because there are some things in, and connected with her early experience, manifesting that discriminating sovereignty of God's grace, by which some, in spite of every obstacle are brought to know and profess the truth, whilst others may be left bewildered in error, which I think interesting to contemplate. Sister Crane, sister Patterson's mother, was brought up among the Dutch Reformed, and when, with her husband, she settled in New York, she continued to attend the preaching of that denomination, but becoming deeply exercised with a sense of her sinfulness, utter depravity and helplessness, in vain she looked to the preaching on which she had been attending, for any instruction or comfort; the preacher seemed neither to know nor preach anything suiting her exercises. From this, she got to wandering about the city; that is, to going on Lord's days, to hear one denomination and then another, in hopes she might hear something to suit her case, but without success. One Lord's day morning, she started out, much distressed in mind, and passing by the Baptist meeting-house in Gold street, as the people were entering, it was suggested to her, that if she would go in there, she might hear something to suit her case; she entered, found the preaching corresponding with her experience, and heard a Gospel that afforded her hope of salvation. From that time, she became a regular attendant there, and after becoming satisfied in reference to baptism, and obtaining a hope of salvation, she united with the church, being baptized by Elder Parkinson.

Col. Patterson, sister Patterson's husband, was raised in Connecticut, and according to the custom in that land of *blue-laws*, was raised to attend meeting regularly, on what they call the Sabbath. This custom of attending meeting, from what he has told me, was nearly, or quite, all he thought of religion or of accountability to God. At the time he married sister P., he was merchandizing in New York, and in accordance with the prejudices of education, and to keep up a respectability, he took seats, when married, for himself and

wife, in Dr. Spring's meeting-house, the (brick Presbyterian.) During a time of revival, Mrs. Patterson became exercised on the subject of religion, so much so that her distress was discoverable under preaching. The result was, that being noticed, a committee—agreeable to the then custom of that church—was sent to wait on, and converse with her on religion. After repeatedly visiting her, they reported her case to Dr. Spring, as a hopeful one, and he concluded to visit her himself. But the day before the doctor called, having had such discoveries of the depravity of her heart and the consequent pollution of all she did, she came to the conclusion that she was only sinning more against God in trying to recommend herself to him; that she was in his hands, and he alone could save her—if he did not, she was justly lost, and that she would leave her case entirely with him. From this, she settled down into a somewhat calm waiting frame. The next day, when Dr. Spring called, he spoke to her about her exercises, she told him she had been much distressed, and then related to him her conclusions the day before, and stated that she now felt more composed, in leaving herself in the hands of God. This great D. D., immediately on her saying this, arose from his chair, and remarked to her, "Madam, I perceive you have been exercised on religion, and if you had persevered you might have been saved, but now you are given up to hardness of heart, and your damnation is seated. As there are other who need my advice more than you do, I will bid you good bye," and he left thus abruptly. This was a severe dose, but it cured her of all confidence in the Doctor, and the system of religion which he advocated. Col. Patterson, besides his prejudices against the Baptists, was strongly prejudiced against Elder Parkinson, on account of charges which had been made against him, and therefore would not consent to his wife's attending meeting in Gold street; she was therefore deprived, for a season, of any religious privileges, excepting intercourse with her mother, who was well qualified to counsel and comfort her in her difficulties. But shortly after this, Col. Patterson moved to Suckasunny, N. J., ten miles from Morristown, where I then preached, about 1823. One evening, shortly after his removal there, as he was riding home from a visit he had been making, he was suddenly arrested with a sense of the majesty and holiness of God, and of his accountability to him, and his guilt and condemnation as a sinner against him, so much so, that he was prostrated at once, as a condemned sinner, without any hope of bettering his case. He, therefore, felt himself entirely dependent on the mercy of God. From this exercise, he was better disposed toward accommodating Mrs. Patterson to hear such preaching as she preferred, and learning through her mother, the days of my preaching in Morristown, they soon after came there to meeting. Though the preaching was, of course, devoid of that eloquence and polish which he had been accustomed to, he sat under it with perfect astonishment, and after the meeting closed, he observed to one of the congregation, that it was the first sermon he had ever heard in which there were not contradictions, or that he ever believed a man could preach without contradicting herself. He had been accus-

tomed to hear Calvinism preached, in which the New Testament doctrine of God's sovereignty in salvation, is mingled with the Abrahamic covenant, and to which was added the notion of general atonement, as held by the New England doctors; in the whole, making up a complete medley of contradictions. From this time they become pretty constant attendants upon our meeting at Morristown, and also as you know brother Beebe, that when you commenced preaching at Newfoundland, they used to go even that distance to hear you, and with what relish they swallowed your preaching of salvation by grace, and how they approved of your exposure of false systems. They both soon became established in the doctrine of God's sovereignty in salvation, and became decided in their opposition to all the *do-and-live* systems, and plans which were propagated around them. Sister Patterson, when I thus became acquainted with her, had a hope of salvation by Christ, though mingled with many doubts, as to being truly a subject of that salvation. After a year or two, her hope received sufficient strength to enable her to profess religion. As she lived away from the Morristown church, in accordance with the mutual wish of her mother, and herself, to be both in the same church, she whilst on a visit to New York, related her experience, was baptized, and received into that church. Col. Patterson having understood that Eld. Parkinson preached the same doctrine that you and I did, was willing for her to hear him, and to hear him himself. She remained a member of that church, until in consequence of it and its pastor, sliding off into missionism, she, with some others, left it and united in an O. S. church constitution, she having removed to New York, where her membership remained, and she was still steadfast in the same faith and order, the last time I saw her, three years since. Col. Patterson has never made a profession of religion, thinking, probably, that because his first exercise was so different from what is common, it could not be genuine. But I have for many years had a hope for him, and still believe that when he is called hence, he will be found with sister Patterson, among the saints, uniting in the songs of redeeming love. I hope he will pardon me, for having made so free a use of his name in this communication, as I could not well write what I wished of sister Patterson's experience, without doing so.

Brother Beebe, the above brings forcibly to my mind and feelings, the period when such striplings as you and I were called to contend against the flood of innovations flowing in amongst the Baptists, almost single-handed, and without any precedent from them around us, for the extent to which we were constrained to go. You, a stripling in years, and I in strength of mind. The cry from our friends was—*Hold back, you will set everybody against you, and kill your usefulness.* There were some preachers that seemed to go with us for a time to a considerable extent, but the most of them soon sidled off to the popular side. It was not until A. D. 1832, when, having heard of distant brethren who were with us, with brother Barton's co-operation, we succeeded in getting up the O. S. Meeting at Black Rock, and you succeeded in starting the publication of the *Signs*, that we knew that we were not such singular christians—if christians—as

we had thought we were. We found others like us; and in reviewing the period from 1832 to the present, the query arises, where now are many of those who once appeared to be with us? Some have gone to *prove their oxen*, (their ministers, 1 Cor. ix. 9,) some have gone to *their merchandise*, (the merchandise of souls or gifts,) whilst a goodly number stand steadfast in the faith or order of the Gospel. In the most lonely periods of our contest against errors, we felt a confidence that the Scriptures sustained us, and that the truth of God would stand; but, still such instances as this of sister and Col. Patterson, being brought to turn from the most popular order of religion, and to embrace, contend for, and continue steadfast in the system which we preached, and which was everywhere spoken against, and that in a way in which the change cannot consistently be accounted for, in any other way than by ascribing it to the sovereignty of God's grace, in calling out whom he will, tended to encourage our hearts and strengthen our hands. Even now, in this contemplation of it, the expression has been repeatedly on my mind, "What has God wrought?" Indeed, my feelings have been so much enlisted in contemplating the period from 1823 to the present, that I am doubting the propriety of this being published, lest it should appear to others, like the fancy of old men for relating those things in which they had a part. However, I can assure you that so far as relates to myself, I see nothing in all my course, but weakness, imperfection, and defectiveness. I remain your brother,

S. TROTT.

KNIGHTSTOWN, IA., JAN. 7, 1857.

OUR ESTEEMED BROTHER BEEBE—Having been requested by several brethren to write to them and others for publication, and since we do not know the post-office address of all who have made the request, also wishing to hear personally from our beloved brother J. T. Crooks, of Oregon Territory, provided it does not crowd out more important matter, or tax you too much to give this a place in your valuable medium of correspondence, considered an address to the referred-to brethren, in connection with the rest of the household of faith; yea, and all professing godliness with contentment, of the Old-School Baptist order, wishing grace, mercy and peace be multiplied.

Beloved Brethren and Sisters in the Lord—All having a joint interest in that salvation which is of our God, who is Law-Giver, Judge and King—yea, King of Glory. If led by the Spirit, sons of God, then heirs—heirs of God and joint heirs with Christ. If so be that we suffer with him, that we may also be glorified together. Suffer the word of exhortation, said Paul, after an interesting appeal to the experience of the Hebrew brethren (xiii, 22,) thus: Now, 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 perfect in every good work, to do his will, working in you that which is well pleasing in his sight through Jesus Christ our Lord, to whom be glory for ever and ever. Amen.

Thus: Let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. (Col. iii, 15.) This epistle was written during the imprisonment of the Apostle at Rome, and

is remarkable for the pathos with which he was enraptured with extraordinary delight and consolation during his suffering for Christ's sake. Its style delightfully corresponds with the happy state of his mind at the time of writing. Overjoyed with the account their messenger brought to him of the steadfastness of their faith and the ardency of their love to ALL the saints, transported with the consideration of the unsearchable wisdom of God displayed in the work of the redemption of his *chosen*, and of his amazing love towards the sheep among the Gentiles, introducing them as fellow heirs with the sheep among the Jews, into the kingdom of Christ. He soars into the most exalted contemplations of these sublime topics, and gives utterance to his inspired thoughts in language that arouses the heart of every truly regenerated man that reads it with a sense of its beauty and excellency, especially when read beside the epistle to the Ephesian brethren, also, the first epistle to Timothy, then read our text, "Let the peace of God," &c. This is that peace which subsists among the children of God, the sons of glory, the heavenly family, called for—required; and by which they feel encouraged, being well assured that God is not the author of confusion, but of peace, among the churches of his saints. O, that the Lord would restore peace and order to the distracted borders of Zion, and heal all the breaches in all the fractured parts, if it be his will and good pleasure in the accomplishment of his purpose. It may with propriety be said to reign in the heart where it, as the governing principle, restrains the turbulent passions of anger, wrath and revenge—allays undue disturbances, makes known due moderation in all things, and composes differences—the only successful umpire capable of a judicious decision in matters pertaining to the best interests of the household of Faith, PEACE OF GOD. The strength of the Apostle's argument is thus presented to view, "to which peace ye are called in one body." Christian fellowship is that by which it is made manifest among saints; for God is faithful by whom they are called unto the fellowship of his Son Jesus Christ—the same that the Apostle calls the *Word of Life*, that which we have seen and heard declare we unto you, that ye also may have fellowship with us; truly our fellowship is with the Father and with the Son Jesus Christ. Hence that God by whom called is the God of Peace; and the same Jesus unto whose fellowship called, the *Prince of Peace*; born of the Spirit, whose *fruit is Peace*; Life and immortality brought to light through that gospel by which called to the obtaining of the glory of our Lord Jesus Christ, which is the *Gospel of Peace*; prepared for a gospel Church, or an entrance into the *kingdom of God*, in which lies *righteousness and peace and joy in the Holy Spirit*. And this not all, but called *in one body*—not one member but many, and being many are one body, so also is Christ. As God and Christ are one, they are one, all members of one another; and as Christ said that they all may be one as thou Father art in me and I in thee, that they may also be one in us. Again, that they may be one even as we are one. When we compare the above with the following facts: All baptized into one Spirit, and to drink into one Spirit, again planted together in

the likeness of his death that they should be in the likeness of his resurrection, Christ was raised up from the dead by the glory of the Father that they should also walk in newness of life. How very clear it is then that they *ought to be at peace*, which should be the ruling principle within; seeing that there is but one body and so very unnatural for the members of that one body to be quarreling with or complaining one of another. We might go on to speak of a number of evils that serve only to annoy some brethren and betray the wickedness of others. On the part of one, the way of truth evilly spoken of, and on the part of the other, the name of God glorified. But we forbear, and go on to remark, as Paul did, that we are persuaded better things of you, though we thus speak; things that accompany salvation. Our hope of you is steadfast, knowing that as you are partakers of the sufferings, so also of the consolation which is confirmed in you; the testimony of Christ fully made manifest in the confirmed experience of every child of grace; that as the sufferings of Christ abound in them, so their consolation aboundeth by Christ, who is declaring unto them in the word of his promise: Peace I leave with you, Peace I give unto you; not as the world giveth, give I unto you, &c.

To us it appeared abundantly manifest during the past year in our visit to the East and then to the West, also around our present home, and in Kentucky, that that oneness which is characteristic of the kindred in Christ, was so clearly demonstrated with regard to the preaching that we heard (with little exception, if any,) perfectly joined together in the same mind and in the same judgement, and, as we believe, in the name of the Lord Jesus they spake the same things. In the different parts of this scenery the respondings of the children of God were to this amount: *Did not our heart burn within us while they opened to us the Scriptures?* In their demonstrations of the Spirit and of the power concerning the nature and the name of God, which had been written in characters of blood, while the dying groans of a suffering Jesus explain our shame and grief, the heart was occasionally bursting forth in acclamations of praises, thus:

The lustre of his holy law,
Thus honored, fills our minds with awe;
And Calvary's scenes at once revealed
More love and wrath than heaven or hell.
Thy just commands by him obeyed,
In all these beauties stand displayed;
Thy righteous vengeance falling there,
Fills heaven and earth with holy fear.

These scenes frequently continued in holy delight, and so elevated their sacred joy that they very clearly evinced the fact of realizing something like the sentiments of the poet:

While such a scene of sacred joy
Our raptured eyes and souls employ,
Here would we sit and gaze away
A long and everlasting day.

And now, in conclusion, we feel to rejoice that in the visible kingdom of Christ here on earth, there is no sectional lines drawn either East and West, or North and South, for the want of Associational correspondence, or otherwise, but that the four cardinal points have their immediate connection with each other in the one great centre of the whole, all united in ONE republic or kingdom, and in their midst Jesus Christ, ALL AND IN ALL. "Put on therefore, as the elect of God, holy and be-

loved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another; if any man have a quarrel or complaint against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness; and let the Peace of God reign in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." If these things be in you and abound they make you that ye shall be neither barren nor unfruitful in the kingdom of the Lord Jesus Christ. God bless all the household of Faith. JOHN W. THOMAS.

I should be much gratified if Eld. R. C. Leachman would give me his views, through the *Signs*, on the 22d verse of the 60th chapter of Isaiah. Also, if Elder John F. Johnson would give us his views, through the *Signs*, on the 28th verse of the 1st chapter of Paul's Letter to the Church at Colosse. J. W. T.

SAVANNAH, MO., DEC. 14, 1856.

BROTHER BEEBE:—As my sheet is not full, I feel inclined to say something to my brethren and sisters, through the medium of the *SIGNS*. When I witness the Lo here! and Lo theres, which abound, and all who utter them are united in what is called the effort plan, to make proselytes, and each party trying to out vie the others in numbers, I am reminded of the contrivance of Abraham and Sarah to hasten the fulfillment of the promise of God in regard to the promised son. But all they were able to effect was the production of a mocking Ishmael,—a son of the flesh. They could neither hasten nor retard the accomplishment of the promise of the Lord. At the time appointed of the Lord Isaac was born, and Abraham was commanded to Cast out the bond-woman and her son, for the son of the bond-woman should not be heir with the son of the free-woman. Which things, says Paul, Gal. iv. 24 25, are an allegory; for these are the two covenants; the one from the Mount Sinai which gendereth to bondage which is Agar. For this Agar, (or Hagar) is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. This is then an allegory—setting forth the two covenants, the one of works and the other of grace, and to one or the other of these two covenants all men look for salvation. While some are contending for salvation by grace, according to the new covenant, multitudes are wedded to the covenant of works, and expect salvation through their efforts to keep the Sinai law, and are zealously engaged in their efforts not only for themselves, but for others also. But all they can effect is the children of flesh, and these the apostle says, are not the children of God; but the children of the promise are counted for the seed. Yet in this working system all who are of the Sinai covenant are compassing sea and

land to make proselytes, and the Savior has said, "And when ye have made them, ye make them two fold more the children of hell than yourselves." The world has gone after them. When they hold their protracted meetings, they profess to have in view the conversion or new birth of sinners. The world will attend those excitement meetings in crowds, for they are fond of excitement naturally, and they hear nothing but what their fallen and depraved natures can comprehend and love, and such excitements are extolled to the skies, and frequently from ten to a hundred proselytes are made at one such meeting.

I suppose these meetings are similar to those where the five wise virgins directed the foolish to go and buy oil for themselves, as that was probably according to the faith of the foolish virgins then as well as at the present time. Go ye rather to them that sell and buy for yourselves. God's people never pretend to have any grace to sell, or to spare. Nor can they harbor the delusion that salvation depends on their instrumentality; for well they know that Salvation is of the Lord alone. The children of the covenant, are children of the Jerusalem which is above, and as the mother is free, so are the children. In their fleshy standing in Adam they were all children of wrath even as others. But God who is rich in mercy, for his great love wherewith he loved them, (in Christ Jesus) even when they were dead in sins, hath quickened them together with Christ, and by grace they are saved. As by virtue of our union with Adam, we are sinners, even so by virtue of our union with Christ, we are made free from sin; and Paul says, Because ye are sons, God has sent forth the spirit of his Son into your hearts, crying Abba Father. Christ says, All that the Father giveth me shall come unto me; and him that cometh I will in no wise cast out. They are all born of God, stripped of self-righteousness, delivered from the first covenant, as Christ is to them the end of the law, for righteousness. They receive him by faith as their Savior, every way suited to their case. Those who have been taught experimentally their depravity and helplessness, are constrained to give God all the glory. They can no longer trust for salvation in a conditional covenant. He delights in that covenant in which God says, I will be your God, and ye shall be my people. And they can never more sing the arminian song, unless they become bewitched as did the Galatians. If all the children of God would compare this the conditional plan with their own experience, as they are all taught of God, they would all unite in testimony—that By grace they are saved; and they would not be so ready to credit that doctrine which their own experience utterly condemns. I must close. Brother Beebe may the Lord bless you and all his dear children, and bring us all to that land of rest which is beyond the grave.

As ever yours in affliction.

PAUL P. CHAMBERLAND.

Dr. Franklin observes, "The eyes of others are the eyes that ruin us. If all but myself were blind, I should want neither fine house nor fine furniture."

Dr. Johnson, remarked, that a habit of looking on the best side of every event, is better than a thousand pounds a year.

The Editor's Department.

MIDDLETOWN, N. Y., FEBRUARY 2, 1857.

The Temptations of Christ.

In the epistle addressed to the Hebrews, the holy brethren, partakers of the heavenly calling, are exhorted to consider the Apostle and High Priest of our profession, Christ Jesus. In obedience to this injunction, we propose to call the attention of our readers to a few considerations in regard to his perfect qualification to succeed his tempted people.

Well did the inspired writer say, "Such an High Priest becomes us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. vii. 26. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession; for we have not an high priest that cannot be touched with the feelings of our infirmities; but was tempted in all points like as we are, yet without sin." Heb. iv. 14-15. "For verily He took not on him the nature of angels; but he took on him the seed of Abraham; wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for, in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. ii. 16-18. What amazing condescension is here presented, in our holy and immaculate Redeemer, who, being in possession of all riches, for our sake became poor, that we through his poverty might be rich. 2 Cor. viii. 9. We can conceive of no other reason why he should suffer temptation, or in any other respect; nor does the record of heaven furnish us with any other than that given in these words—"for your sakes." That is, for the sake of his people, he laid aside, as it were, the bright majesty and transcendent glory which he had with the Father before the world was, and took on him the form of a servant, humbled himself and learned obedience, and in his astonishing humiliation endured the cross, carried out sorrows, and the chastisement of our peace which was laid on him, that with his stripes we should be healed. But in all that he has done or suffered for us, there is nothing that strikes our mind with more surprise and astonishment than that he should have become a subject of temptation, and be made to witness in his own person the very feelings of our infirmities, and under their weight pour out "strong crying and tears unto him that was able to save him from death." Heb. v. 7.

"The Son of God in tears,
Angels with wonder see;
Be thou astonished, O my soul,
He shed those tears for thee!"

He who had control of the angels of glory, at whose call legions of the heavenly hosts would have descended to execute his orders,—He who could dash ten thousand worlds to dust, or speak them into existence at pleasure, pours out his cries, his tears, his blood—and even his soul is poured out unto death, that he might see his seed, prolong his days, and the pleasure of the Lord should prosper in his hand—that he might see of the travail of his soul, and be satisfied.

But we designed to notice more particularly, in this article, some of the temptations which he endured, and to show the tempted saints, that the temptations by him endured were in all points like those which they so often feel. As an example, we will compare the account given in Matt. iv. 1-10, with those to which all the saints are subject. Immediately after the Baptism of our Redeemer, in Jordan, on which occasion all reasonable doubts which any intelligent beings might have entertained of the Messiahship and Sonship of Christ, must have been obviated by the most clear and irrefragable testimony from heaven—the descent of the Holy Ghost in form like a dove, the voice of the Father, saying, "This is my beloved Son, in whom I am well pleased,"—testimony which, we would suppose, would settle the question of his Sonship, effectually and forever. Yet the very next account given is that "Then," at that very time, "was Jesus led up of the Spirit, into the wilderness, to be tempted of the devil." The same blessed Spirit which, like a dove, had descended from heaven to identify him, and bear testimony that he was the Son of God, now leads him up into the wilderness to encounter the tempter. Jesus was never led by any other spirit than the Holy Ghost. Here let us pause, and enquire whether the saints are not in their experience called to trace the footsteps of their divine Leader, which are here so clearly marked? When God, by his Holy Spirit, has given us the most clear and soul-satisfying evidence of our acceptance in the Beloved, so that we have been made with joy to cry Abba Father, when we have felt that the testimony that we were born of God, was so convincing to our mind that we thought we should never doubt it, have we not been led, in many instances, into a dreary wilderness, where we have felt the powerful temptation of the old adversary? As he was thus led by the Spirit, is it not evident that God has appointed for us those trials which are to try our faith? Should we then count it strange when we fall into divers temptations, as though some strange thing had happened to us? Should we not rather conclude that this is the common lot of all the saints. God has chosen us in a furnace of affliction. He will try us as gold is tried; and when he has tried us, we shall come forth from the furnace like the gold that is seven times tried in the fire. Let us then, remember, that the same Spirit that witnesses with our spirits that we are the children of God, bears this testimony, not only in its pleasing descent and doubt-subduing manifestations of our relationship to God, but also in leading us to the battle-ground, where, under the Banner of our King, we must fight the good fight of faith, and learn experimentally, to know the use of the whole armor of God.

After Jesus had been led into the wilderness, he fasted forty days and forty nights. We presume that for this great length of time, our Lord abstained from temporal food; and at the expiration of the forty days and nights, was literally hungry. But may we not also understand that the children of God are sometimes made to fast, for many tedious days and nights, when the refreshing manifestations of joy and comfort are withheld, and when the bread of life, which came down from

heaven to satisfy their spiritual hungerings, is withheld from them. And when, like Paul in his perilous voyage, we can say we have neither seen the sun nor stars for many days—does not this long and tedious abstinence make us to feel afterwards an hungered? Isaiah, in the spirit, said—"Verily, thou art a God that hidest thyself, O God of Israel, the Savior." When like poor old Job, we have been made to cry out in bitterness of spirit, "O that I knew where I might find him;" or like David, to exclaim, "As the hart panteth after the water-brooks, so panteth my soul after the living God." When many days and nights of abstinence have passed, and we have experienced no banqueting seasons with our Lord, is it not common with us that the temper takes advantage of our destitution and of our famishing state, to attack our faith and confidence in God, and question the reality of our being his children. How striking is the similarity of his present mode of attack, and the manner in which he assailed our Lord and Master. "If thou be the Son of God!" What an *if* was here! That very devil who so often disputes our evidences that we are the children of God—that God is our Father—dared to question the Sonship of our dear Redeemer. But that was not all; he suggested to him what he so often intimates to us. If ye are really the children of God, why suffer hunger? Use the means, be up and doing. Don't you see the religionists of the world all around you, they have revivals just when they please; they do not suffer hunger; their eyes stand out with fatness, and they have more than heart can wish. Can you believe that you are children of God when so poor, so weak, so hungry and so destitute? If you are sons or christians, command the stones to be made bread. Christ was able to vanquish the tempter, though he felt the full force of the temptation; but it is not always the case with his children. They will sometimes fall into the temptation of attempting to convert stones into food, they will sometimes try hard to feast on their own works, and to fill themselves with the husks which the swine feed upon, and the prophet says they are like hungry men who dream of feasting, but awake and behold their souls are empty. God will not suffer that which is born of him to be fed or sustained on earthly things. The doctrines of men, and the excitement of animal feelings, will not satisfy the spiritual appetite of the new man, any more than our spiritual enjoyments will satisfy the cravings of the carnal appetite. That which is born of the flesh is flesh; it is earthly and requires earthly food to sustain it; but that which is born of the Spirit is spiritual, and must have spiritual food; nothing short of the bread that came down from heaven can sustain them; they must eat the flesh and drink the blood of Christ, and live by faith on him. But it is Satan's master-piece of imposition, to tempt God's dear children to try their hand at converting stones into bread, and to rely on their own works and inventions, instead of looking alone to God, to give them, day by day, and hour by hour, their daily and hourly bread. They must live on every word that proceedeth out of the mouth of God. Not only those words of consolation and comfort which proceed from the mouth of God, to strengthen

and invigorate the inner man, but every word that proceedeth thence. Some words proceed from the mouth of God, for the support of his children, for our admonition, reproof, and instruction in righteousness, all of which are as essential to our vitality, as those words of comfort and joy which we feast upon, when he brings us to the banqueting house, where his banner over us is love.

How very apt are we to forget, in the hour of temptation, that we are to live by every word that proceedeth out of the mouth of God. We must eat our honeycomb with our honey, and drink our wine with our milk; we must eat our bitter herbs with our passover Lamb, and always bear in mind that the words which our Lord speaks unto us, they are spirit and they are life; and when we find them, we are to eat them up, for they are all fitly spoken, and like apples of gold in pictures of silver.

But Satan has other temptations for the saints, besides those which relate to our food and sustenance. He sometimes puts us upon the pinnacles of the temple, exalts us in the church, or so inflates our old nature with pride, as to lead us to feel that we occupy a place in the temple or church of God, high above our brethren, and then he will tempt us to presumption, by so construing the gracious promises of our covenant God, as to tempt us to rashness and presumption. If thou be the Son of God cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Or, as the temptation is presented to the child of God. If thou be indeed a christian, unbridle the carnal propensities of nature, gratify the desires of the flesh, and rest assured that thou shalt never perish, neither shalt thou be plucked out of the hand of thy God and Savior. Have not christians who have a strong propensity for some practice which is incompatible with the christian profession, such, for instance, as that of indulging too freely in the use of intoxicating liquors, or intemperate habits of over-eating, or the gratification of their pride and vanity, by extravagant waste of the bounties of a kind providence, had this satanic construction of the assurances of the Gospel, whispered in the ear, in such a manner as to tempt them to give loose (to some extent) their carnal lusts? Jesus was in all points tempted as we are, but never was he overcome by the temptation, although tempted as we are, and that too in all points; he was yet without sin. But, oh! how different with us. How often are we prostrated by the temptor; how often do we "tempt the Lord our God."

Another powerful machination of Satan is, to present to the eye of the saints the glories of the world, to tempt them from the pathway of righteousness. "All these will I give thee, if thou wilt worship me." And although our Lord did resist and vanquish the tempter, we certainly have cause to acknowledge that the glories of this world present attractions too strong for us to resist successfully without the special interposition of divine power in our behalf. Can the most devout and consistent christian on earth say in truth that the honors, riches, popularity and

splendor of this world has no captivating charms for him, or that he has at no time been tempted to omit some christian duty, or neglect some exposure of his sentiments from fear of reproach, or loss of some share in the glories of this vain world? Ask the delinquent who has long entertained a hope in Christ, why he has, from year to year, deferred what has been solemnly impressed on his mind as a duty—why he has not followed his Lord in the ordinance of baptism—why he has withheld his name and place, and gifts from the church of Christ? Are there none of all the long list of such who would be constrained to confess that the fear of sacrificing the glories of this world in some way, or to some extent, has had too much influence over them? Are there no ministers in our ranks, of whom it is to be feared, that, for the sake of popularity or wealth, have shunned to declare the whole counsel of God? These temptations are common to us all, because we are all in the flesh, and all our fleshly powers are in love with the glories of this world. The temptations of the adversary, when he is permitted to present the glories of the world to allure us, are powerful, and we need to be always on guard, to watch and pray lest we enter into, and lest we be overcome by temptations. To escape the presentation of temptations is impossible, for they are suffered to come upon us, as we have said, for the trial of our faith, and to teach us the inbred corruption of our nature, and to keep us humble before the Lord. But when we are tempted, we are instructed to resist the tempter, and mark the example of our divine Leader, who yielded not to the tempter, either in relinquishing his claim to the relationship of Son of God, or when that body of flesh in which he veiled his Godhead, was faint or hungry, he could not be drawn by Satan's temptation to gratify his appetite, with food contrary to the express instructions of the written word. When tempted to cast himself down from the pinnacle of the temple, he remembered that it was written, Thou shalt not tempt the Lord thy God. And when all the glories of this world were presented, he could not be allured. What a lesson is this for our encouragement! He endured all this for us; for us he was hungry, and refused to relieve his own sufferings at the expense of that work which he was then prosecuting for us. For us he made himself personally familiar with all the diversified temptations to which we are exposed. He is therefore easily touched with the feelings of our infirmities:

"He knows what sore temptations mean, For he has felt the same."

Let the example and triumph of our Lord inspire us with zeal and confidence to fight the good fight; and in our trying conflicts remember that, weak as we are in ourselves considered, all the power by which our Lord triumphed over the tempter, is engaged in our behalf, and he will certainly make us more than conquerors at last.

When sorely tempted, how apt we are to conclude that no real christian was ever so severely tempted! But the conclusion is far from being right! It is the common lot of all the saints; and not only the lot of all the saints, but our dear Redeemer was also tempted in all points as we are. Count it all joy then, when ye fall into divers temptations. Consider into what company it puts you, and you will be inclined, rather, to sing:

Thou givest me the lot
Of those who fear thy name;
If endless life be their reward,
I shall possess the same.

Subscription Receipts.

NEW-YORK—J. Tompkins 1, J. Storms 2, Wm. Jones 1, J. Mulloch, Esq. 1.50, J. Taylor 1, G. H. Howell 3, J. Morse 1.50, J. Squires 2.50, Eld. I. Hewitt 3, J. B. Drummond 5, Mrs. Eunice Comfort 1, G. J. Beebe 38.70, H. R. Cadwell 1, Elder W. W. Brown 1, Mrs. Julia Gordon 1, Joel D. Northrup 2, Elder N. D. Rector 5, Elder E. S. Raymond 3, Mary M. Kendall 2, E. M. Bradner 1.50, John Gilmore 1. - \$83 70	
MAINE—Asel Macomber 2, Eld. Wm. Quint 1, S. Parker 1. - 4 00	
MASSACHUSETTS—L. E. Loomis - 2 00	
NEW-JERSEY—James H. Hill 4.37, Mrs. M. H. Cox 2, Elder E. Rittenhouse 1, E. Smith 3, Elder G. Conklin 3, Levi Hixon 3, Daniel Green 3, Amanda Durand 1. - 25 38	
PENNSYLVANIA—George W. Jaycox 1, Elder D. L. Harding 20, Jane L. Ferris 1, Thomas S. Stroud 1, H. H. Roe 2, Mrs. C. Hairner 1, A. Morris 5, Dr. J. Griffin 2. - 33 00	
MARYLAND—Bassitt Rane - 1 00	
VIRGINIA—George W. Rees 1, R. P. Hutchison 2, L. Finks 1, S. W. Balen 1, Elder Wm. T. Craft 5.50, Elder J. R. Martin 2, James Stewart 1. - 9 50	
ALABAMA—Thomas Coleman 2, Mrs. Mary Miller 1.50, T. Bowren 1.50. - 5 00	
TEXAS—Elder J. E. Deatherage 2, D. H. Sisk 2.50, Thomas Beaver 2, E. Whalley 1. - 7 50	
CALIFORNIA—Edmund Burns - 1 00	
OREGON TER.—Elder John Stipp - 7 50	
ARKANSAS—Mrs. A. P. Suggett - 3 00	
MISSISSIPPI—M. Patrick 1, S. Flinn 6. - 7 00	
TENNESSEE—R. B. Hendricks 1, Tho. D. Kerby 4. - 5 00	
KENTUCKY—Elder J. Frost 2, Mrs. N. Marsh 1, J. Dudley 3, J. B. Dobyns, Esq. 4, Elder S. Jones 10, J. Talbot 1, C. I. Jones 6.50, D. S. Bradley 1, A. Boyd 1.50, C. Mills 2, R. H. Paxton 13, Elder J. H. Walker 12.18, C. Ware 2, Lewis Neal 6.57, R. H. Ramy 5, J. Foxworthy 1, S. Hall 1, A. Wood 7, J. Mifford 1, Wm. Ritson 3.25, Joel Scott 1, Elder J. G. Williams 1. - 86 00	
OHIO—Mrs. W. H. Webb 1, B. Potter 2, Wm. Dillon 1, James Lewis 2, John Pontias 1, Ira Yeomans 3, A. Hard 1, D. C. Byram 2, S. Rankin 1, David Clark 1, John Wirt 3.50, H. Banta 1.50, Elder J. C. Beeman 3. - 22 00	
INDIANA—Elder H. D. Banta 2, Eld. J. W. Thomas 3, T. D. Clarkson 3, Eld. J. E. Armstrong 9, Wm. Ellis 10, Wm. W. Huston 2, John Overman 18, J. N. Penwell 6, J. H. Baker 3, F. A. Neil 1, Eld. Thomas Martin 12.12, James Long 3, D. Caudle 1, Elizabeth Carter 1, Levi Bright 3, Wm. Hawkins 7, James Strickland 2, A. M. Hix 1, Elder R. Riggs 16. - 103 12	
ILLINOIS—T. Sheppard 3, William R. Freeman 1, N. Wren 2, Eld. J. B. Chenowith 2, Eld. Thomas Threlkeld 10, D. L. DeGolyer 1, Elder C. West 11.50, T. J. Corey 3, Eld. R. F. Haynes 7, J. D. Corey 3, John T. Black 6, Murray Howard 2, Eld. I. Guyman 3, T. Merryman 2, D. Sims 2, Joel Sanford 4, J. Humphrey 1.06, J. Purviance 2, James B. Turner 1.21, Dr. D. Bartley 2.50. - 69 27	
MISSOURI—E. O'Banion 6, Eld. H. Lontham 2, B. W. Dudley 1, Elder P. J. Burruss 10, John Knight 13, C. Dennis 4, A. Devenport 5, L. Dodson 1. - 42 00	
KANSAS—Alex. M. Townsend - 3 50	
IOWA—J. S. Price 5.50, C. H. Leggett 2. - 7 50	
WISCONSIN—Nathan Price - 1 50	
MICHIGAN—Eld. J. P. Howell 3, Eld. N. T. Leet 3.50, George Livesay 6, J. Hess 2, J. Matteson 1.50. - 16 00	
CANADA WEST—Dea. James Joyce. 10 00	
Total, - - - - - \$555 47	

Marriage Department.

Jan. 8—In Caledonia, by Eld. R. F. Haynes, Mr. EEMUND EVANS to Miss MARY E. NEEDHAM, of Putnam Co., Illinois.

Dec. 15—At Buffalo, Ogle Co., Ill., by Eld. Clement West, Mr. Wm. H. CAMPBELL, to Miss CAROLINE FINKLE, both formerly of Delaware Co., N. Y.

Jan. 20—Near New Vernon, by Eld. G. BEEBE, Mr. STAWART N. JONES, of Dearpark, to Miss PEBBE EMBELINE, daughter of D. H. Harding, of the former place.

Dec. 18, 1856—At Hopewell, by Eld. P. Hartwell, Mr. JETEMIAH V. D. BLACKWELL of East Amwell, to Miss EMILY TITUS of Hopewell.

Jan. 3—At Hopewell, by the same, Mr. BENJAMIN V. DRAKE to Miss SARAH B. STILLWELL, both of Hopewell.

Jan. 14—At Hopewell, by the same, Mr. BLOOMFIELD LEIGH, of Clinton, to Miss SARAH ANN WEART of Hopewell.

Obituary Department.

BROTHER BEEBE:—Please insert the following obituary notice:

Departed this life, on the 9th day of September last, after an illness of about a month, (in Hennepin, Putnam Co., Ill.) in the 43rd year of his age, brother JOHN H. POWER. He left Ireland when about 16 years of age, and came to New York. While in that State, the Lord was pleased to convince him of his lost and ruined situation as a sinner. His mind was distressed for months, and finally resulted in his forsaking the Roman Catholic faith, and embracing the religion of our Savior; and upon an experience of a work of grace, was received into a Baptist church, and was baptized in the fellowship of the saints. Subsequently, he came to this State, and joined a church in Tazewell, Co. In the year 1843, he came within the bounds of the Bureau Regular Baptist Church, in the county of Bureau, and in the year 1844, united with said church.

He was taught in the school of Christ, and an able defender of the truth. He was blessed with a strong mind, and a very retentive memory. He was a kind and affectionate husband, a useful member of the church, and a good citizen.

I had the pleasure of seeing him a few days before his death, and was informed that the important truths of the Gospel, which had been our theme so frequently, was then his comfort and support. That Christ laid down his life for the sheep—for the church; that He had satisfied the demands of the law for his people; and that Christ was his friend, support, his all and all, and finally that "All was well," and that shortly, he would be released from all trouble, and be present with the Lord.

JAMES B. CHENOWITH.

Died, near Louisville, Lincoln county, Missouri, Dec. 27, 1856, NANCY McFARLAND, consort of the late Judge Caleb McFarland, aged 66 years, 11 months, 27 days. Mrs. McFARLAND, was born in Person county, North Carolina; emigrated to Missouri in 1819, and born of God sometime in the year 1825, and was baptized by Elder Davis Biggs; ever since which time, if her seat at the house of God was vacant, it was from some providential hinderance. She was an unwavering Old School Baptist, believing and rejoicing in the doctrine of salvation by grace. Often have we heard her say when speaking of salvation. "It is all of God." Truly a mother in Israel has fallen. The church will feel her loss. She might be said to be a common mother in her neighborhood. Lived respected and died lamented—but before her decease, a few days before death had performed its office, she conversed freely on the dissolution of the soul and body, giving the strongest evidence that she was going home; spoke of her experience, and the hope that she long since had received Christ, and remarked: "The blessed old cabin is fresh in my view, now, where I first received a hope in the Lord." A few minutes before she breathed her last, her daughter Ellen was holding her cold and withered hand, and she found it was cold; being told that it was, she calmly said "I will soon be at rest," and in a few moments fell asleep in Jesus. "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." Her funeral was preached the same day by Elder William Davis, from the 1st verse, 5th chapter second Corinthians. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And although the day was bad, a goodly number was present and the scene was solemn and affecting. The deceased has left four sons and two daughters to mourn the loss of a kind mother.

"And now the war is done and o'er,
Her spirit's gone to Heaven,
Bright glories there she now doth wear,
The victors' crown is given."

Louisville, Mo., Dec. 30, 1856.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., FEBRUARY 16, 1857.

NO. 4.

[SELECTED] WE WOULD SEE JESUS.

We would see Jesus—for the shadows lengthen
Across the landscape of our life;
We would see Jesus—our weak faith to strengthen
For the last weariness, the final strife.
We would see Jesus—for life's hand hath rested
With its dark touch upon both head and brow,
And though our souls have many a billow breasted,
Others are rising in the distance now.

We would see Jesus, the great rock foundation
Whereon our feet were set by sovereign grace;
Nor life, nor death, with all their agitation,
Can thence remove us if we see his face.
We would see Jesus—other lights are failing,
Which for long years we have rejoiced to see;
The blessings of our pilgrimage are fading,
We would not mourn them, for we go to thee.

We would see Jesus—sense is all too blinding,
And heaven appears too dim, too far away;
We would see thee, to gain a sweet reminding,
That thou hast promised our great debt to pay.
We would see Jesus—that is all we're needing,
Strength, joy, and williogness come with the sight;
We would see Jesus—dying, risen, pleading,
Then welcome day, and farewell mortal night.

[ORIGINAL.] THE MOTE AND THE BEAM.

BY HIRAM MEEKER.

Since meridian light commenced,
Power, love reveal'd to some,
If there still should be offences,
Wo to him by whom they come.

"Judge not that ye be not judged,"
Was the counsel Jesus gave,
"And the measure you have given—
Just the same shall ye receive."

Jesus says—Be meek and lowly,
For 'tis light to be a judge—
If I would be pure and holy,
I must love without a grudge.

It requires my constant labor,
All his precepts to obey:
If I truly love my neighbor,
Then I'm truly in the way.

When I say unto my neighbor,
In thine eye there is a mote—
If thou art a friend or brother,
Hold, and I will pull it out.

Then I could not see it clearly,
For my sight was very dim—
When I come to see more most clearly,
In my eye there is a beam!

If I love my brother dearly,
And his mote I would remove,
Then my sight should shine clearly,
For the eye 's a tender place.

Others I have oft reproved
For a little single mote—
Now I wish my beam removed,
O that love may work it out.

Charity or love, is healing
And will give a clearer sight—
When I saw my brother's failing
I was not exactly right.

Now I'll take no further trouble,
Since Christ's love is all my theme;
Little motes are but a bubble,
When I think upon my beam.

In sweet union let us travel,
Pilgrims through this world of wo,
All upon one christian level,
None but Jesus let us know.

Correspondence of the Signs.

WILLIAMSTON, N. C., DEC. 13, 1856.

DEAR BROTHER BEEBE:—How exceedingly precious is the privilege to the child of grace, to hold converse with those who are seeking their rest and home beyond this dark vale of tears; and often, with much feeling, can they adopt the language of the poet—

"Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with Saints."

Amidst the elements which agitate and almost convulse the civil and religious world, and especially our own happy country, which has so long been the asylum of *Peace and Glorious Union*. I say, amidst all the scenes of anarchy, war and bloodshed, which are to be found in our borders, there is one glorious reflection to those who can claim the promise, one blessed retreat to be found, a place of safety and eternal rest, "They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever." He will be unto all such, a safe hiding-place, the Munition of rocks; and they may safely trust and rest under the shadow of his wings. The Lord reigns, let the earth rejoice, and especially his saints, for whom he lives and reigns. The proud waves of men and devils, can go no farther than what the Father please. So that amidst all the scenes of desolation, wickedness, strife, and wo, which are to be found in this sin-disordered world, the christian can safely hide in the Rock of Ages, and find himself sheltered from the pitiless storm that awaits an ungodly world. The God in whom he confides, is one that can be safely trusted, which enables him to say,

"In every danger, every strait,
My soul, on his salvation wait."

How blessed, to realize in the Harbinger of Peace, that peace which flows from him so pure and beautiful. So the believer can say, the Lord is my refuge and strength, therefore will we not fear what man can do unto us.

Although the infidel may say, Where is now your God, and where is the sign of his appearing? yet he will come and will not tarry; he will appear, to the joy of his chosen, and to the shame and confusion of his enemies, and then will they tremble in his presence, and be ready to call on the rocks and mountains to fall on them, to hide them from his presence, and from the glory of his power.

Oh! how precious to rest and trust in Christ, the friend of sinners. His love far surpasses all creature love; language is inadequate to portray the exceeding riches of a Savior's love. There is no passion of the human heart, perhaps, so strong as love, when brought into full exercise. Yet, with the wondrous achievements it has made in the world, it has never been brought

to compete with the love of Jesus. His love for poor sinners, brought him from heaven to earth, and led him from glory to sorrow; it caused him to ascend the rugged hill of Calvary, meekly bearing his own cross, on which he was to be nailed. to groan, and bleed, and die; and for whom—his friends? Ah, no! for his enemies. "For scarcely for a righteous man will one die; yet, peradventure, for a good man, some would even dare to die. But God commended his love toward us, in that while we were yet sinners, Christ died for us."

"For love like this, let rocks and hills
Their lasting silence break," &c.

With what delight does a fond and devoted wife, rest in the love and affection of her husband; she joyfully confides in him, she feels that her confidence and love is reciprocated by him, and this reflection, not only strengthens her confidence, but increases her love. She not only leans upon his arm with most implicit confidence, but she looks up to him for support and protection, in this unfriendly world; his kind words and gentle looks, often cheer her drooping spirits, amidst the trials and afflictions of this life.

Yet, how faintly does this compare with the love of Christ. Although one of the strongest figures in the Scriptures, used to represent the love and union of Christ to his people, is that of the union of husband and wife. But this falls short. To think of the love of Christ, is like trying to conceive of existence, which has no beginning, and of power which can make something out of nothing. Tongue cannot describe it, finite minds cannot conceive of it, angels faint under it, and those who know most of it, can only say, with inspiration, that it passeth knowledge.

In resting in the love of Jesus, we trust in that which can never fail us, in life, in death, nor in vast eternity. Nothing can change his love, his care and protection; his care and protection far surpasses that of an earthly husband and friend. Truly he is a friend that sticketh closer than a brother. He knows full well how to uphold, support, defend and protect his bride, for she is precious in his sight. She cost him nothing less than his precious blood. "In all of her afflictions he was afflicted." His sympathy is ever pure, and when she errs and steps aside, he know and remembers her frame is but dust, and the mantle of his love covers all her deformity, and she appears beautifully attired in the perfect robe of his righteousness. O, how exceedingly precious does his righteousness appear to those who have known and realized its infinite value in covering their naked souls. So that they have been enabled joyfully to say—

"Midst flaming worlds, in these arrayed,
With joy, shall I lift up my head."

Can we wonder that those who behold

the glory of God, in the face of Jesus Christ, should be sweetly drawn to him by the cords of love, and lose their fondness for created glories? All that is lovely and to be admired and wished for, in creatures, and infinitely more is to be found in him. He is the perfection of beauty, the fountain of goodness. Do we wish for a friend possessed of power to protect us? That friend is Jesus, who possesses all power in heaven and earth, and is able to save even to the uttermost. Do we wish for one who is wise and experienced? In Christ are hid all the treasures of wisdom and knowledge. Do we wish for a tender, compassionate friend? Christ is tenderness and compassion itself. Do we wish for a faithful, unchangeable friend? With Christ is no variableness, nor shadow of turning, but he is the same yesterday, to-day and for ever. His unchangeable love will never fail, and those who possess Christ as their treasure, possess all things. For he is all, and in all, to the believer.

Oh, my dear brethren, it seems to be folly for such a poor weak, sinful creature as I feel myself to be, to attempt to say anything on the wonderful theme of redeeming grace and dying love. Yet, the goodness and mercy of the Lord appears to me so exceeding great, how can I hold my peace? when I take a retrospective view of the Lord's dealings with me, both in providence and in grace. I am lost in wonder, love and praise, so many tokens of his love I have experienced. Surely goodness and mercy have followed me all the days of my life. In prosperity, in adversity, in sickness and in health, his goodness and mercy has ever overshadowed me. How kindly and gently has he dealt with me in the hour of deep affliction and heartfelt sorrow; so that I have been enabled humbly to say, "Though he slay me, yet will I trust in him." Mercy, abounding mercy, is inscribed on everything. O my brother, why should I not praise and bless the Lord my Redeemer, and make mention of his righteousness, that his name may be exalted amongst the saints. Mercy glides gently along in the golden streams of love, from the river of life, to all those who rest and trust in Christ. The believer drinks of those heavenly streams and never tires, and his soul pants to bathe in the Ocean of eternal love.

But my poor soul is much troubled at times, for fear that I may fall short after all, of the grace of God, which bringeth salvation; not afraid that I may lose it if I possess it, but the question is, do I possess it? Is Christ formed in my heart, the hope of glory? Do I trust in him with my whole soul? Have I divine faith, which looks alone to Christ the living Vine? Or is it all imagination with me, and am I only resting in the shadow and not the substance? These questions, with many others, often perplex and pain my heart.

If I am Christ's, would I not be less conformed to the world? Often I am led to conclude, when looking to myself, that I am a total stranger to grace. Then again my hope revives, and I cling to Jesus as my bleeding sacrifice, and feel to rest and trust my all in his hands, and feel to rejoice with exceeding joy, in his perfect righteousness, believing it sufficient to cover all my deformity.

Brother Beebe, I have written altogether more than I intended when I took my pen in hand, although in much haste, I have written. I send it for the inspection of your discerning eye, and sound judgment, knowing and feeling all will be right, as you may please to dispose of it. O, may the Lord continue abundantly to bless you in your labors, and strengthen, uphold, and support you, so that you may long continue upon the walls of Zion, to feed and comfort the flock of slaughter. The swift wheels of time are fast carrying us all to the *great unknown*. May we be enabled so to number our days, that we may apply our hearts unto wisdom. My best wishes and love are for all the household of faith.

I remain your poor unworthy sister, in the humble hope of eternal life,

M. M. HASSELL.

COLOMA, IOWA, DEC. 27, 1856.

BROTHER BEEBE:—I herewith send you my remittance for the next volume of the *Signs of the Times*, and the *Banner of Liberty*. All the Gospel preaching I have is through the *Signs*; the editorial articles have been very interesting to me, and some of the communications of the brethren and sisters, have reached the secret recesses of my heart. They have depicted my sorrows and joys more minutely and accurately than I could. May the Lord enable them still to speak comfortably to Jerusalem, and to write out what God, by his Spirit, has written in their hearts. I love to read what the Lord has done for his dear children in these low grounds of sorrow. My greatest trouble is with the *old man*, which is ever on the alert to break the peace and disturb the tranquility of the *new man*. Forty years ago, I thought the old man, as he advanced in age, would loosen his grasp; but alas, he seems more headstrong and troublesome than ever. Through grace abounding, I have some seasons of joy and consolation; but they are soon succeeded by doubts and fears, which returned like an armed man. I am too feeble to write any more.

Yours in great tribulation,

NATHAN PRICE.

P.S.—Please give us a few remarks on the resurrection and future state of the wicked. N. P.

REPLY.—As we read the Scriptures, they seem clear and plain on the subject of the resurrection, both of the just, and the unjust, nor are they any less emphatic in declaring the final perdition of the ungodly than in the assurances given of the inheritance of glory reserved in heaven for the children of God.

On the resurrection, the words of our Lord Jesus Christ, recorded John v. 28, 29, settles the question beyond all controversy, that all that are in the graves shall hear the voice of the Son of Man, 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. We cannot undertake to meet and answer all the questions which have been started during the last eighteen hundred years, in regard to the resurrection of the dead and on the subject of the punishment of the ungodly. We can only reiterate the declarations of the Scriptures on the subject, and leave others to speculate on the doctrine. The mortal bodies of all the children of men, are made of the dust of the earth. Dust they are, and unto dust they must return. This sentence extends to all the human family alike; and as the bodies of all the human family are returned to the dust, they are all laid in their graves. But the declaration is that all that are in the graves, shall come forth in the resurrection. It is true the apostle has shewed us a mystery, "We shall not all sleep, but we shall all be changed," &c. From this we understand that when our God shall come, in the last day, to raise the dead and judge the world, there will be some still living on the earth, who will not be literally buried in graves. But they shall be changed in a moment, in the twinkling of an eye; and we conclude the change will be just as radical and effectual, as though they had been buried a thousand years. So that the declaration that the resurrection shall embrace all the human family, is none the less true. Those who remain alive at the coming of our Lord, will be resurrected from mortal to immortal, from natural to spiritual, and from corruptible to incorruptible, so far at least, as the saints, of whom the apostle was writing, are concerned; and we have no evidence that at that time there will be any but saints remaining on the earth. Be that, however, as it may, All that are in the graves must arise, some to life and others to damnation. Those who come forth in the resurrection of damnation, must, as we understand the Scriptures, suffer the vengeance of eternal fire. Which punishment we do not understand to mean material fire, but the fire of God's wrath, which is due to their transgressions and guilty state.

We have no desire to lift the veil, nor to attempt to explain the nature of the sufferings of the damned, beyond what God has said in the Scriptures; but whatever it may be, we know that all the human family have justly deserved it, and all who are saved from that dreadful destiny, will be saved by and through the redemption that is in Christ Jesus.

What we have written, we submit to the consideration of brother Price, and our readers generally; if it shall relieve them from any perplexity on the subject, we shall have reason to rejoice.—Ed.

WILLIAMSON CO., TENN. JAN. 17, 1857.

BROTHER BEEBE—We are, through the mercy of our covenant-keeping God, permitted to see the commencement of a new year, while many of our friends and relatives have been called from time to try the realities of another world. When contemplating the goodness and mercies of our Heavenly Father, we should humble ourselves in the lowest depth of humility, and join in praise and adoration to his holy name.

While the earth is covered with ice and we seldom have the privilege of meeting with our brethren and sisters during the winter season, yet we have the privilege, at our fireside, of conversing with pen and

ink, through the *Signs*, and to speak of the riches and glories of Jesus Christ, who is the foundation of all our happiness in time and in eternity. Although we have to walk through darkness much of our time, yet there are seasons when our mind is drawn away from the earth, and we are made to eat of the hidden manna, and to drink of that Spiritual Rock—Christ. Then we feel willing to leave this tenement of clay and join with those who have gone before in praise to God and the Lamb. Then the question arises, Will it be so in the trying hour? The answer is, His grace is sufficient for us; and we know that what he has promised, he will perform. Heaven and earth shall pass away, but not one jot nor tittle of his word shall fail. We have visited some in their last hours, who were rejoicing that their time on earth was soon to be at end, and spoke of their hope as being stronger and stronger, and having a desire to depart and be with Christ, which is far better. May we also be ready—having grace in our hearts and our lamps well trimmed and burning brightly, that when the Bridegroom cometh we may go out to meet him, whether it be the second or third watch. Blessed are those servants whom the Lord shall find watching when he cometh; he will make them sit down to meat, and come forth and serve them. Such precious promises should strengthen us to go on in the discharge of our duty. Whatever may oppose, he will be with us.

Brother Choate's communication, on "Family Worship," was appropriate and well-timed. We much need such admonitions; the practice having almost gone out of use, except with the ministering brethren. We hope the admonition has had a good effect on the minds of some of our brethren. We are often, like sister Culver, cast down because our family appear so indifferent about their future happiness. Yet we know the work is the Lord's; and where he begins it, he will carry it on. We wish, therefore, to commit them to Him who doeth all things right; but still hope that he may give them repentance, and they may yet be brought nigh by the blood of the Lamb, and that the desire of our hearts be realized.

Dear brethren and sisters of the church at Cool Spring, we hope by divine favor, when the chilling winter is past, again to have the privilege of sitting with you under the gospel feast, where we have been blessed with a faithful minister, who has served you, night and day, for several months past; although we were providentially hindered from being much with you, yet our hearts were there—especially when we heard of the sheep and lambs being brought into the fold. We think there are others who are willing to take up the cross and follow their Savior, as soon as convenient. May he visit us again with the smiles of his reconciled countenance, and add to his church, daily, such as shall be saved. And we should not forget to pray the Lord of the harvest to send forth more laborers into his vineyard; for the harvest is plentiful, but the laborers are few.

It is soul-cheering to read of the ordination of a minister, as we sometimes have the pleasure of doing. May the Lord put into the hearts of some of his ministers to visit us, as there seldom ever passes a traveling preacher this way. We will

close by wishing that love and peace may abound to all the saints. Yours, in the bonds of the gospel,

ELIZABETH E. PETTUS.

N. B.—Brother William J. Purington will please give his views on Matt. xvii, 27, and oblige E. E. PETTUS.

DEAR BROTHER BEEBE—If one so unworthy may claim the relationship, after sending you one communication which was not published, I had concluded not to attempt to write any thing more for publication; but, having learned that it was mislaid, I have determined to make another effort, in my weak way, to relate to your numerous subscribers some of the dealings (as I hope) of the Lord with me, a poor, worthless worm of the dust. I think I know that I am a poor, weak creature, and very liable to err. I feel my necessity of a preserver from day to day, and I feel my incompetency to write anything for the comfort and consolation of God's people.

I had some very serious thoughts about death and my future state when very young; but, as I grew up, these feelings gradually subsided, and I began to indulge in all the vanities of the world, in which I took great delight; still, when left alone, these reflections would return, which caused me to make many promises to reform from my wickedness. But when I would again mingle with my gay companions, all would seem to be forgotten, until I would return home, when my conscience would bitterly accuse me, so that I frequently would have to reflect upon my conduct almost whole nights, without closing my eyes to rest.

In this way I passed a number of years, sometimes resolving to break off my sins by righteousness, but as often breaking my vows. I would sometimes take the Bible and retire to some secret place, (for I did not wish any one to see me with it,) for the purpose of deriving some comfort or relief for my guilty conscience. But, alas! all was a hidden mystery to me, and I would return without being profited thereby. In this way I passed along until I was about twenty years of age, when I went from home and took charge of a school in Rush county, Indiana, near where Elder McQueary used to live; and, during that winter, my burden of sin and guilt seemed to weigh me down from day to day, and from week to week. I attended a number of Elder McQueary's appointments, but his preaching appeared to do me no good. I had a stony heart, which refused to move at the "glad tidings of salvation," or drop a tear of sympathy at the delineation of the sufferings of the glorious Savior. My mind was tossed to and fro until I was hardly able to conduct my school. I returned home in the spring, but did not remain long until I again went from home to obtain an education, but I found my burden still clinging to me. In this way I passed along until I was twenty-five years of age. Here the Lord saw fit to afflict me; and here, dear brother, language will fail to express what I suffered. My whole life was presented to me at a glance—my past conduct and my former vows that I had made and broken—and the load seemed too intolerable for me to bear. I viewed myself a poor, guilty rebel in the sight of God, and justly condemned by his holy law. I concluded that I had committed the unpardonable sin. I even tried to

think a good thought; but I found that "the thoughts and imaginations of the heart are only evil, and that continually." I tried to pray, but my prayers would seem to fall powerless to the ground, and all I could say was, "Lord, save, or I perish," "Lord, have mercy on me, a sinner." I thought I was already condemned, and that condemnation was just. I felt that I must be forever banished from his peaceful presence, and that I had no claim whatever upon God's mercy; but still I could but beg, if it were possible that he would extend his mercy to such a rebel as I. I beheld God as a God of holiness, and that he could not look upon sin with the least allowance. I looked within; there I beheld nothing but pollution and unholiness, and, O! what a contrast, what disparity between my God and me! With the poet I could say—

"And if my soul were sent to hell,
Thy righteous law approves it well."

I thought the time of my departure had come, when God should remove me from his footstool—that I should soon bid a final adieu to all earthly things and be launched into an endless eternity, where I should never hear the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I had rolled sin as a sweet morsel under my tongue, and O! what prospect had I in the future, without hope and without God in the world! I had been running on in open rebellion against him; nothing but the unmerited goodness and mercy of God could reach my helpless case. My heart seemed as hard as adamant. I would read the Bible, and the precious promises to his people; but mine was a hopeless case; those promises could not apply to me. I flew to the law. It thundered its curses upon my guilty head: "Cursed is every one that continueth not in all things written in the Book of the Law to do them." In this dreary state I passed a number of weeks, during which time I vainly tried every other refuge but Christ. When I had given up all hope, and appeared to be sinking in deep despair, I trust the Lord was pleased to shine in my heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. My burden was taken away, as I was passing through a lovely grove; my companion was by my side, and I remarked to her that I saw the glory of the Lord on the very tree-tops. Everything seemed to be praising him. I now felt that if it was his will to take me from this world, that I was willing to go. I thought all my troubles were over. But, alas! how much deceived. I find that I have many trials, conflicts, temptations and doubts to encounter; and sometimes I think it is all a delusion. So, I seem halting between hope and fear. My desire is, that the Lord may make known to me his will, and enable me to walk in submission to the same.

These words sometimes console me: "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem; cry unto her, that her warfare is accomplished—that her iniquity is pardoned; for she hath received at the Lord's hands double for all her sins." The glorious plan of salvation has been secured to all the seed, and we hear it said, "A seed shall serve him; it shall be accounted to the Lord for a generation; they shall come

and shall declare his righteousness to a people that shall be born."

Your unworthy brother in Christ,
J. A. JOHNSON.

FAIRFAX, C. H., VA., JAN. 19, 1857.

DEAR BROTHER BEEBE:—In the 22d No. of Vol. xxiv., of the *Signs*, Sister Culver mentions the case of Hannah and her vow, as recorded in 1 Sam. i., and requests an illustration of the subject from some of the brethren. As she named me as one to whom she referred it, I will, with your permission, give such views as I have.

Vows were of frequent notice under the law, and were particularly regulated by the law of Moses. All of them from the vow of Jacob at Bethel, were legal in their form and principle; hence, their being sanctioned by the law, affords no more authority for their practice, in form, under the gospel, than there is for any other legal rite. They were tolerated among the disciples, in the first age of the gospel, in conformity to Jewish prejudices, as was circumcision and other Jewish rites. Like all that is written in the law, the record and legal form of vows are given for our instruction; but as the form is not given as a pattern for us, the instruction must be derived from their typical bearing. The vow of the Nazarite, as regulated by the law, Num. vi., seems to stand quite prominent among legal rites, as a shadow of good things to come, and as Paul tells us, The body is of Christ; to him we must look for the antitype. We will notice the vows of the Nazarite. 1. This vow, though in itself it was to be voluntary, was expressive of a sense of dependence on, and obligation to God, such as our Lord, being the Almighty God, could not feel to any, only as such obligation arose from his union to the church, as her life, head, &c. And as quoted above, from Col. ii. 17, The body, which casts the legal shadow, is of Christ, so Christ, in union with his church, is brought to view, in the Nazarite. This is strikingly illustrated, by the relation of Hannah to Samuel; the vow was hers, whilst Samuel was the Nazarite.

2d. As the Nazarite must abstain from every, even the most distant use of wine or the fruit of the vine, Num. vi. 3, we are thereby taught that he who is the true gospel Nazarite—the consecrated or Holy One of Israel—is strong in his own might, loves his church from himself, independently of anything lovely in her, and saves his people of his own sovereign pleasure, and by his own independent and almighty arm, without anything exterior from himself, to move him to love and to save; anything to stimulate, to excite or to invigorate his love and his saving power from the creature, not even the vinegar of wine, or the kernel or husks of the grape, must be given him, to excite or help him to save. In a word—were not Christ God self-existing and independent, in the work of salvation, as he is in creation, no sinner could have hope of salvation. When brought to know ourselves, we find all our wine turned to the vinegar of fretting and mourning over our sinfulness, so that we find nothing to help our salvation, not a kernel of goodness or soundness in us, and even our prayers are nothing but husks or outward forms; so that all boasting of anything in us to excite or stimulate Christ, or to help him save us, is excluded. He saves, because it is his own sovereign will to save.

3d. The great virtue of the Nazarite's vow, consisted in his head being unshaven, no razor coming upon it, as in the case of Samson, Judges xvi. 17; 2 Num. vi. 4. We are taught by this that Christ, as the consecrated one under the law, was to be unshorn of his own perfect righteousness, was to be holy, harmless and undefiled. We are also taught that his body, the church, should find all her righteousness and strength in him, her Head and Lord.

4th. From the fact that if a man died suddenly by the Nazarite, or if he came nigh a dead body, the head of his consecration would be defiled, so that he would have to shave his head, and offer his sin-offering, and afterwards fill over the whole time of his vow; Num. vi. 6-12, we are taught that whilst by coming nigh to his church, as she lay dead in trespasses and sins, that is, in coming into her law place, Christ was so defiled by her sins as to be made *sin* and a *curse* for her, yet that he could and did, by his death, fulfil the vow, or "magnify the law and make it honorable." We are taught, in substance, the same in the case of Samson, who was also a Nazarite, in that, he, in having his locks shaven by his beloved Delilah, was shorn of his strength; so Christ, whilst by his perfect purity and righteousness as man, was in himself too strong, for the law to inflict its penalty upon him, yet, having his locks shaven by the sins of his Delilah, the church, being laid on him, he was then bound by the law, and made to suffer its penalty. Hence, Paul speaks of His being crucified through weakness, 2 Cor. xiii. 4. But, notwithstanding Samson's being bound by the Philistians, The dead which he slew at his death, were more than they which he slew in his life, Jud. xvi. 30; so Christ, by his death, conquered the enemies of his church, and accomplished that redemption for her, which he could not have accomplished by his life.

5th. By the Nazarite's being required, when he had fulfilled his vows, to offer his sin-offering, as well as peace-offering (Num. vi. 14), we are taught the absolute impossibility of any legal rites making the comers thereunto perfect, or of their being accepted, on the ground of those rites or vows; and that none but he who was perfectly holy, could fulfil the vow of the Nazarite in truth, and that even Christ, without his sin-offering, could not have been accepted in the behalf of his people.

As from the notice taken of the legal Nazarite, it is manifest that none but Christ could be the antitype of the legal Nazarites, and as Samuel was devoted as a Nazarite, (No razor should come upon his head, 1 Sam. i. 11,) it is evident he was a type of Christ. And he is made to shadow forth Christ as he was manifested, as the redeemer and deliverer of his people, in his several offices of prophet, priest and king. Samuel was early established to be a prophet of the Lord, 1 Sam. iii. 20. We find him also recognized as a priest, in his wearing a *linen ephod*, 1 Sam. ii. 18; also, in his repeatedly offering sacrifices, &c. He also judged Israel, and was thus, under God, the governor of Israel; hence, in asking of Samuel a king, they rejected his government, as well as rejected God, 1 Sam. viii. 5-7. Thus Christ reigns in subjection to him who put all things under him, 1 Cor. xv. 24-28. Again, in his name, Samuel asked of the Lord; he being all

Hannah asked for—he shadows forth Christ as being asked of God, as he who alone could give a redeemer; and Christ was all the everlasting covenant required to establish it—all that the church has asked for—all that the poor sinner can require.

Hannah, as the mother of Samuel, evidently shadows forth a mother of Christ, other than Mary, because he was given to the church as a Mediator of the better testament or covenant, long before he was manifested in the flesh, and by which mother, he was devoted to God. Christ has such a mother brought to view in the Scriptures; for he speaks of her in Psal. cxxxix. 13, and in a sense which would not apply to Mary; also see Psal. lxxix. 8; also, Isa. xlix. 1-4. Hannah, in her connexion with Peninnah, corresponds in figure with—Isa. liv. 1; Paul in Gal. iv. 27; quotes from this passage in Isaiah, as applying to the "Jerusalem which is above." And this Jerusalem, which he says is the mother of us all, he represents as the other covenant, distinct from Mount Sinai, see verse 24. But the new Jerusalem, which came down from God out of heaven, is represented as the Lamb's wife, and is, therefore, the gospel church, Rev. xxi. 2, 9, 10. What is it, then? In the first place, it would be an absurdity to speak of a covenant, without there were covenantees actually represented. You may speak of a purpose where there is only one party, but of a covenant, you cannot thus speak, from the nature of things. Secondly, as it was the Gospel church that was represented in this *better covenant*, she was represented in Christ her Head, as the covenantees in all of God's recorded covenants, were represented in their heads. Thus the human family were represented in Noah, in the covenant which God established with him; so the posterities of Abraham, of Levi, and of David, in the covenants which God established with those heads. On the other hand, those several heads were embraced in all the provisions of their respective covenants. Thus Abraham was circumcised, as well as his household, and the throne of Israel was secured to David as well as to his posterity. It is true that the church, as she was brought forth under this covenant, in Christ, her Head, her husband and her mediator, &c., was brought forth as his bride, and her members are his seed. In this Adam was the figure of him. But she was also brought forth with him, in his being brought forth in the above relations, for he could not exist in those relations, without her existing with him. Hence he calls her his *sister* as well as his *spouse*, (Songs iv. 9, 10, 12, and v. 1, 2,) and he calls her members his brethren, Heb. ii. 11, 12. As Paul says, "But Jerusalem which is above, is free, which is the mother of us all," Gal. iv. 26; and Christ was brought forth in those relations which he sustains to his church, conjointly with her, this Jerusalem must be his mother. As he was embraced, in common with his bride and seed, in all the provisions of that covenant established with him as the head, he, in view of his bride being created in Adam, in her fleshly existence, and transgressing in him, was involved with her in the obligation to fulfil the law, and thus redeem her from under it. Therein it is that he was devoted, as a Nazarite, to come under the law, and make it honorable, and thereby redeem her. But as

Hannah is brought to view in connexion with Peninnah, we cannot view her as typical of the church as set up with Christ in the better covenant; but of the church as she began to be manifested in Sarah, and in the promise made to Abraham. The church, as brought to view in the promise made to Abraham, was, in her union with Christ. Hence, Paul, after saying—Gal. iii. 16—"He saith not And to seeds, as of many; but as of one, And to thy seed, which is Christ," he saith to the Galatians, verse 29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." We thus find Christ in his union to his church, brought to view as Abraham's seed, and therefore, under the covenant of circumcision, and ultimately under the Sinai covenant, though not then manifested in the flesh, only as he existed in his people. We find him more and more set forth in the shadows of the law, and in prophesy. Those before the law, and those under the law, who were Abraham's spiritual seed and therefore had his faith, saw through those promises and shadows, a redemption to come; but in the meantime, being enlightened to see the spirituality of the law, knew that by the deeds of the law they could not be justified, and that the blood of bullocks and goats could not put away sin; and the promise being yet barren, no child being yet born that could redeem them, in all their attempts to bring something that would satisfy their consciences and the law, they were mocked and vexed, as Peninnah vexed Hannah, with a fresh view of their barrenness and sins, so that as it is said, Heb. ii. 15, they, Though fear of death, were all their lifetime subject to bondage. Hence, in their distress, like Hannah, they cried unto the Lord for a deliverer. But when their faith was in exercise, it would lay hold of the promise of the Messiah, and devote him as a Nazarite to God for their redemption; or, in other words, plead the promise of his redeeming them. As Hannah's prayer and vow gave her composure, and a patient waiting for the answer, so, no doubt, their faith gave them composure; as our Lord said of Abraham, he Rejoiced to see my day; he saw it and was glad. As the experience of the children of God now, previous to being brought into gospel liberty, is similar to the experience of the church under the law, in their attempts to find something to answer for a righteousness, find the law an adversary to them, condemning them, and accusing them of barrenness, so that in bitterness of soul, they are made to cry unto God for a days man, a deliverer.

And herein is the doctrine of Hannah's vow, peculiarly carried out in the faith of the Old Testament saints, and in the prayers of the truly convinced sinner under the gospel, they want their deliverer to be a Nazarite to God; holiness to the Lord is the cry of their heart. That is, they do not, like others, simply wish for salvation from future punishment, but the desire is that the law may be honored and God be glorified, in their being saved.

Sister Culver asks, in reference to Hannah, did she not perform her vows? She did, and so has the church, when the Lord gave to the church a seed, a *child born*. When Joseph and Mary, at eight days, brought in the child, to present him as holy to the Lord, according to the requisi-

tion in the law, Exod. xiii. 11-13. Simeon and Anna, representatives of the church in her long barrenness, recognized the child as born unto her, to be the deliverer of Israel, Luke ii. 21-28. So when he was manifested to be the Son of God, with power by his resurrection from the dead, he was recognized by the church as the *Son given*, and has ever since been relied on by her as her Nazarite, in whom the *prayer and vow*, or the requisitions of the law are fulfilled. But how did Hannah perform her vow? As expecting to be accepted in the act itself? No. Hence, when she brought her child to present him, she brought three bullocks to be offered as peace and sin offerings, thus acknowledging her unworthiness to be accepted in her vow, without a sin offering. In the case of legal Nazarites, lambs were to be used, but in the case of presenting the Levites as a substitute for the first born, bullocks were required, Num. viii. 8-12. It was in this case, thus showed, that there was a relation to the priesthood, as well as a typical reference to Christ, as being substituted for all the first born, or those who were Sanctified by God the Father, Jude 1st verse. I have already remarked that the vow of the Nazarite, was expressive of a sense of obligation to God, they may, therefore, be expressive of the sense of duty the believer has of obeying the gospel in its precepts, ordinances, &c. Like Hannah, I presume, sister Culver has not expected to be occupied in the discharge of any of these duties on her own account, but has ever had to rely on the sacrifice of Christ, as the ground of her being accepted. I will further venture the opinion, that if sister Culver has ever attempted to make vows or promises of what she would do toward God, she has uniformly found herself defiled in her vow by her contact with the Body, which is dead by reason of sin, so that she has had to resort to the blood of Christ for cleansing.

I have done the best I could, giving such views as I have, in answer to sister Culver; but as she referred this subject to other brethren as well as me, if any brother will give what he may think a clearer or more correct illustration of this subject, I shall be glad to see it. Affectionately yours,
S. TROTT.

[CONTINUED FROM PAGE XIII, OF NO. II.]

"Wherefore, the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall."

As already intimated, it would be preposterous, as well as sinfully presuming, in us to attempt to make our calling and election more sure in God's act and purpose, than is already done. The eternal standing in, and indissoluble union with Christ, being settled facts, proved to be such by former quotations from the Scriptures, there must be other senses in which we are to make them so. The first and important lesson for us to learn is, to make our calling and election sure, or manifest to ourselves, and secondly to our brethren.

"Am I his or am I not?" is a question of deep and vital interest to the christian. Let us therefore, place *the Book*, before our eyes, and in the presence of the teacher, who is always at hand, (see Heb. xiii. 5,) and with fervent desire look to, and ask of him, (for he will be sought unto by the house of Israel) to open our understand-

ings, afford us light—for it is only in his light we see light—supply us with the requisite wisdom, which he giveth to all liberally, and upbraideth not; and then candidly, carefully and impartially, search the divine record, and examine ourselves whether we be in the faith, "prove our own selves;" and we may rest assured that what he has written once, he will write again, not with ink, but with the spirit of the living God; not on tables of stone, but in fleshly tables of the heart. Then every particular item wherein the two records correspond with each other, affords an evidence of our calling and election.

Let us repair "to the law and to the testimony," and compare notes. In the first place, the Lord, as before observed, has inspired holy men of God, and those men have spoken and recorded facts "as they were moved by the Holy Ghost," and under his supervision, it is written with ink that God is holy, just and good, and that he has given to man a law like himself; and that we have rebelled against him, transgressed his law, and thereby became sinners, and wandered far off from him. Our God is a God of truth, and says his people shall know the truth, and therefore, commences a record in the fleshly tables of the heart, corresponding with the one written with ink, and thus, by the spirit of the living God, his holiness, goodness and justice, the justice of his holy law and our rebellion and sinfulness, in the transgression of that law, is indelibly impressed upon our hearts. It is written with ink, "They shall mourn, weep, lament, and be sorrowful." The elected and called of God have witnessed these sensations, and they only. There are two sources of grief and lamentation connected with this condition of the child of God. One, a sense of our ingratitude and rebellion, against him whose goodness and mercy have followed us all the days of our lives; the other, a conviction of our justly condemned state, by a righteous and holy law.

Now, it is written in our hearts, as it was with ink, that we are sinners far off from God, "without strength;" and then comes the mourning, weeping, lamentation and sorrowing. How could it be otherwise? The spirit that dictated the Book, is making us feel the force of its truths; and we can fully indorse the language of the Poet,

"My lips with shame my sins compress,
Against thy law, before thy face;
Lord, should thy judgments grow severe,
I am condemned, but thou art clear.
Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well."

But the corresponding record goes on; we feel that we are "without strength;" our formerly supposed powers are all prostrated, and we could as easily call a world like this out of chaos, as prepare ourselves for heaven.

It is written that "the heart is deceitful above all things, and desperately wicked." Now we feel it written again. It is suggested in the Book, that the Ethiopian can change his skin or the leopard his spots, as easily as we can do good, or make ourselves so. The writing in our heart confirms the fact. It is written in the Book that no man can come unto Christ, except the Father draw him. We feel the uncontroversial fact impressed deeply in our heart, as by the prayer of the living God of Israel. It is written in the Book, that his people "believe according to the

working of His mighty power." Engraven upon the heart is the same truth, as with an iron pen and lead in the rock forever. It is written in the Book that, "There is none other name under heaven, given amongst men, whereby we must be saved," but the name of Jesus. The same sentiment is indelibly stamped in our hearts by the spirit.

It is written too, in the Book, that ours is "the faith of the operation of God." We are taught by the same spirit to know that the record is true, and adopt the words of the Poet—

O, could I but believe,
Then all would easy be;
I would, but cannot, Lord relieve,
My help must come from thee.

The Book testifies that we are "an afflicted and poor people," and that many are the afflictions of the righteous. Now we are sensible of it, while we writhe under the handwriting of the spirit. It is further written, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them;" and while the spirit impresses our total failure upon the heart, we quail before the anathema's of Sinai. This people is represented in the Book, as hungering and thirsting after righteousness, they labor and are heavy laden, and are poor in spirit, &c. Here are holy desires, a restlessness and sensibility of the magnitude of our numerous transgressions and exceeding sinfulness, and conviction of our innate poverty in relation to spiritual things, all penned down in the heart by the same spirit that dictated them in the former record.

We have exhibited some of the many features of the dark side of the picture, and although not so pleasant to witness, yet, it is as essentially necessary that we should know them, and they present as clear and incontestible evidences of our calling and election, as do the brighter and more pleasant features.

It is needful that we pass through these trying ordeals, that we may know the depth of our thralldom and be the better qualified to appreciate the power and riches of grace in our salvation. And, therefore, "weeping may endure for a night, but joy cometh in the morning." And the Savior said, "ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Let us then peruse the sacred record, and be assured that a brighter picture gilds the heaven-inspired pages, and instead of the bitter waters of "Marah," and the temptation and strife of Massah and Meribah, streamlets sweeter than nectar shall flow from the soul-soothing river, to gladden and replenish the downcast and weary pilgrim. And if the dark lines of our sinfulness—the gloomy portrait of our apostacy, and the sable cloud of indictive wrath have lowered round our pathway, as delineated in the faithful pages and impressed in the fleshly tables of the heart by the spirit, have caused our sinking spirits to wail and wither within us; on the other hand, the lucid light of Zion shall loom up in the highway, to gild the holy oracles, whereby we may behold the righteousness of God imputed to his people—their sins and sorrows laid upon the Redeemer, who by a timely and all-sufficient offering and satisfactory sacrifice, met all the claims of inflexible justice, buried all the sins, and removed the curse forever from his bride, and caused these soul-rav-

ishing truths to be written out in lines of living brilliancy, for a lamp to our feet and a light to our path. Nor are they written on the sacred pages alone, or in vain. They must hallow and illumine the hearts of his children; for the light of Zion has said, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." He will, therefore, put his laws in the mind, and write them in the hearts of his children.

How many hearts have been made to leap with joy, and swell the gentle, lovely, and melodious song of praise to God and the Lamb, while the Comforter, "the spirit of truth whom the world cannot receive," penned the consoling truths in the hearts of Zion's children; thus demonstrating, beyond the power of successful contradiction, their calling and election.

It is written with ink, "He shall save his people from their sins;" and while the blessed spirit is writing the same fact in the heart, the enraptured child can exclaim with Isa., "Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song; he also is become my salvation." It is written, "By grace are ye saved." And when again inscribed in the heart, we cheerfully endorse the language of Kent, and say—

"He needs no creature power or skill,
His finished work to mend;
But works his own eternal will,
As wisdom did intend."

It also is written with ink, that those who mourn, weep, lament and are sorrowful, shall rejoice and be comforted. And when the joy-inspiring theme is recorded in the heart, we rejoice with joy unspeakable and full of glory. Our tongues break out in unknown strains, and sing surprising grace. It is further written, that those who hunger and thirst after righteousness shall be filled. And when the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, we receive the consoling impress there, and are taught to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God.

"Love divine, all love excelling,
Joy from heaven to earth came down."

Those who are reported in the Book as being far off, are made nigh by the blood of Christ, and it is further recorded, "They shall come with weeping, and with supplication will I lead them." How precisely are these records re-written in the hearts of the Lord's called and chosen ones, and with mingled notes of melody and united songs of harmony, they hymn the high praises of their Great Deliverer, when brought to the banqueting-house, where they behold the banner of his love over them. It is written with ink, "Blessed are the poor in spirit, for their's is the kingdom of heaven." In the hand-writing of the spirit of this record upon the fleshly table, the subjects find themselves blessed indeed. Blessed with life—eternal life—and all the sensitive powers and faculties of life. Hence they feel their malady, and the healing efficacy of the "fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." They see their sinfulness—the justice of their condemnation, and the glorious way, in which the ungodly are justified. They hear the awful denuncia-

tion of Sinai, and the joyful sound of the gospel, while it proclaims, in heavenly accents, the salvation of the sinner. They taste the bitter dregs of affliction, and drink refreshing draughts from the wells of salvation, while they taste, also, that the Lord is gracious. "Their's is the kingdom of heaven." This fact, also, is impressed in the hearts of the called and chosen. The love we have for the children of the kingdom, proves to us that it is our kingdom. "We know that we have passed from death unto life, because we love the brethren." O, that we could feel more of the seraphic flame, we would, with the Poet, sing—

"I love her gates, I love the road,
The church adorned with grace;
Stands like a palace built for God,
To show his milder face."

Dear Brethren, in this scanty scribble we can but touch upon a few of the very many parallel passages as they stand penned down in the two places of record. May these important sketches encourage you to take your precious school-book, and give diligence to make your calling and election sure. Do be careful to be found at the "building" in the time of school hours. Don't mistake the place: it is "a building of God—an house not made with hands"—diverse in all particulars from the brick-and-slime Babel-towers built up by the hands of work-mongers, and filled with the relicts of mystery Babylon. If you will carefully consult your school-book and Preceptor, you can easily discriminate between the two houses. One requires, in the first place, many principals or instructors—yes, "legions," and many laborers, and much toil in traveling to hunt up and prepare materials for the building; and large funds to qualify and equip the travellers for their respective mission, some on horse-back—some in chariots—some in galley-boats, and some in gallant ships: for they compass sea and land to find and prepare the materials of which it is composed, for they have been now almost six thousand years at "indefatigable labor," and it is not done yet. Some how or other, a misunderstanding in language, or some other unforeseen obstruction impedes the progress of the building.

The other house requires but one Principal, but one builder—"the hands of Zerubbabel have laid the foundation of this house, his hands shall finish it." "He shall bring forth the head-stone thereof with shoutings, crying grace, grace, unto it." He requires no laborious toil in preparing the materials, nor wearisome journey to find them. "He speaks and it is done—he commands and it stands fast." He says to the North, give up, and to the South keep not back; bring my sons from far, and my daughters from the ends of the earth; and lo, they come with weeping and with supplication he leads them. He teaches to them a pure language, that they may call upon his name and serve him with one consent. His watchman lift up the voice; with the voice together they sing; for they shall see eye to eye, so that when the materials are brought together, there need not be heard the sound of a tool among them, for the master builder displays the superior workmanship in preparing all the materials to fit and fill their respective places in the building.

"What though the gates of hell withstood,
Yet must this building rise;
'Tis thy own work, Almighty God,
And wondrous in our eyes."

In concluding our remarks for the present, let me suggest to you, brethren, that by attending to the few corresponding records brought to view in the foregoing communication, and the many that you will find by consulting your school-book, and then giving the witnesses an impartial hearing, you will discover abundant testimonials by which you may make your calling and election sure to yourselves, and when that is done an important point is gained, and we are then prepared to proceed to the next item.

(To be continued.)

BRADFORD CO., PA., JAN. 31, 1857.

DEAR BROTHER BEEBE:—Enclosed is the amount for the current year of the *Signs and Messenger*. The Correspondence and Editorial articles which they have contained the past year have been edifying to my feeble mind. It is manifest that those who have written have aimed to maintain a mutual feeling of brotherly love and christian union, and I truly hope that such may be the case with those who occupy the columns of the *Signs and Messenger* in the future, and that all may agree in the truth, for without one harmonious voice on the great principles of salvation, there can be no true union.

Men naturally speak and write of that which most occupies their minds. So christians, when exercised by a spirit of holiness, and led to speak of Him who occupies so large a place in their hearts, and of His doctrine and redeeming love; and they desire that all their acts and communications may be in accordance with the divine rule. Thus, as members of the body of Christ, they may comfort and edify each other, whilst they give no cause to those that are without to speak reproachfully of the cause and kingdom of Christ.

As for myself, I have been convinced by the the teachings, as I trust, of the Holy Spirit, that sin, corruption and folly pervade my whole being and have spotted all my life; and if anything good emanates from one so defiled, it is because Christ has been formed within, "the hope of glory."

Though I sometimes think that I have not been made fully acquainted with the depth and extent of my natural depravity, for mankind naturally form as favorable opinions of themselves as possible, yet so much do I see for which I cannot but hate myself and blush with shame, that nothing I know but grace alone in the Beloved can give me entrance into the Jerusalem above.

My brother, in writing to you I shall not trouble you with useless apologies, trusting that you will obey Paul, and bear with the infirmities of the weak. This has become a habit of our brethren and sisters generally, making apologies in their communications, thereby causing you to print yearly as much as is contained in one number, that might be profitably omitted. It cannot be expected that the communications from so many correspondents can all be published in a semi-monthly journal, and I trust that all who write desire the editor to select those communications which to him may appear best for the comfort and edification of the saints.

Yours in the truth,

DANIEL DURAND.

LEXINGTON, N. Y., FEB. 3, 1857.

BROTHER BEEBE:—Having occasion to write for a sister, I will add a few lines for

myself; for I think, if I know my own heart, I feel a deep interest in the cause of truth and the welfare of Zion. And, although I deeply realize my own unworthiness to speak on this glorious subject, I also feel that all the recipients of God's mercy are unworthy creatures alike; by nature children of wrath even as others, and under the curse of God's holy law, and utterly unable to extricate themselves from the penalty attached thereunto. But, it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. He came not to call the righteous, but sinners to repentance. And "He shall save his people from their sins." "With his stripes we are healed." Sometimes when I have a view of Christ and his sufferings while here on earth—a man of sorrow and acquainted with grief, reviled and persecuted, smitten and afflicted, and cruelly put to death by his enemies, and then realize that all this he bore for me, I am lost in wonder and astonishment, that such a sinner as I am should be a partaker of such love and mercy.

"What was there in me that could merit esteem,
Or give the Creator delight?
It was even so Father, we ever must sing,
Because it seemed good in thy sight."

Brother Beebe will you please give your views on Luke xi. 23—21, particularly on the last clause: "And he divideth his spoils"? The first part of the subject is more clear to my mind, but the last clause is obscure, and I feel quite anxious for your views on it.

The following lines I copy from memory. Please publish them if you think proper.

As ever, your sister,
ABIGAIL A. FORD.

CONFIDENCE.

My God, I would not seek to know,
The number of my earthly hours;
Nor, if the path which I must go
Be pav'd with thorns, or strew'd with flowers.

It is enough for me to see
That all is governed by thy will,
And that which I receive from thee
Has been and will be kindness still.

But this, I must forever pray,
And here I cannot be denied,
That, whether dark or clear the way,
Thy Spirit would my spirit guide.

Then in the flow of prosperous years,
I shall not raise my heart too high,
Nor yield away to doubts and fears,
Should prospects fail, or comforts die.

GREENSBY CO., OHIO, JAN. 22, 1857.

ELDER BEEBE:—If it would not be intruding I will ask permission to present a few thoughts before the readers of the *Signs*. In the first place I would have them to take notice that in the close of the present volume that the quarter of a century will have rolled away since its columns have been opened; and would ask them to consider the floods of tribulation and reign of persecution, together with the strange winds of doctrine which have beat vehemently against the household of faith, in that brief interval.

I would call the attention of the aged veterans of the cross, who were then the witnesses of Jesus' love and the objects of his redeeming grace. And ask them what were their prayers to God under those trying circumstances which caused division by the adoption of New Schoolism, was it not that the God of Israel would gather in one those that were scattered abroad. If so have we realized in answer to our

prayers those blessings which God has promised to them that serve him. If the answer is in the affirmative, I would ask from whence arose those wars and fightings which have characterized those who claim the name of Old School Baptists. And where is that union and fellowship so long and so earnestly prayed for. It cannot exist among all the divisions that have appeared among us since that time. As a people it is true they have all been kept separate from the world, which is the great distinguishing feature of the people of God, which character is everywhere visible. Dear brethren, we are admonished to mark them that cause divisions and offenses contrary to the word, and avoid them. But at the same time there is danger of offending in word, for the Apostle James says, "for in many things we offend all. And if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Brethren, I fear that we have forgotten the admonition given by the Apostle James, 2d chap. and 1st verse: "My brethren be not many masters, knowing that we shall receive greater condemnation."

Many masters often cause servants to dispute, and is it not to be feared that such is the case among us? Are there not a few in most all of our associations that assume that position? And are the churches free from the same: yea, in many instances the humble minister of the gospel is severely criticised even by his brethren, because he differs with some of those professed masters of Israel by whom *they have been better taught.*

A word to the Shepherds: When we look back on the past have we not cause to mourn that too little of that meek and gentle spirit has been exhibited in our lives and conversation which characterized the meek and lowly Son of God. And when beholding the present state of the churches, have we not cause to weep over the barrenness that almost universally prevails. Have we fully attended to the commandment of our Divine Master in first seeking the kingdom of God and his righteousness, and trusting that all earthly blessings shall be added thereto.

And to the Laity I would address a few thoughts: Ye are, says the Apostle, as lively stones, built upon a spiritual house—a holy priesthood to offer up spiritual sacrifices acceptable to God, by Jesus Christ. Christ, having imparted life, we are thereby enabled to obey the commandment which is our imperative duty. 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 to communicate forget not, for with such sacrifices God is well pleased.—Hebrews, 13th chap., and 15th and 16th verses. These things cannot be obeyed in forsaking the house of God, and neglecting to communicate to each other the goodness of God in our preservation and salvation, and omitting to give thanks to his name, for the blessings bestowed upon us by his providence and his grace. The first sacrifice here mentioned, consists in requiring of all christians, to have their hearts and lives supremely fixed upon God, with their conversation at all times as becomes the gospel of Christ; expressing their gratitude and thankfulness for all the

mercies bestowed upon them by his providence and his grace. The second—to do good and to communicate, means a reciprocity in regard to each other, here in the church state, in communicating the goodness of God in saving us from sin, and the comfort of the holy spirit of his love manifested in our perseverance, and also, in remembering them that labor in word and doctrine. And while we receive their spiritual instruction to communicate, by bestowing our carnal things for their support, that there may be equality; for it is certain that no minister can labor successfully in the gospel, and at the same time follow some secular occupation to support himself and family. Neither does the Lord require him so to do; for proof, read 1 Cor. ix. 7–14. And let no one think he has nothing to do, as a member in the body—the church—they are all lively stones that compose that spiritual house—the church—the presence of a brother or a sister, is strength and needed to sustain and support; and this is required in his word, "Present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." It is seldom known that a church, regular in their attendance at the house of God, fail in other requirements. Therefore, forsake not the assembling yourselves together, as the manner of some is, &c.

In conclusion, I will state some of the mercies of God, in his love, made known to myself, which I think I know experimentally. When the Lord first shewed me that I was a sinner, as near as I could recollect I was about sixteen years of age. Although I had been subject to many alarming fears, prior to this time, but was enabled to quell them all by promising myself that I would do better when I got older. But at this time my trouble came to me in a different manner; for I was brought to see and feel that I was a sinner, and had sinned against a holy and just God, with a desire to sin no more forever, if there had been no hell to shun, or heaven to obtain. I felt so bad I began to conclude I had taken a wrong view of myself entirely, and hoped, by taking a retrospect of my life, I might obtain, at least, some relief. But alas! I looked in vain.

Although I had been taught to read the Scriptures when quite young, and had often sympathized over the sufferings of Christ, yet I never thought of justification, but by the works of the law. I left off my old habits and went to meeting every opportunity, and read the Scriptures almost daily; and when I saw others joining the church, my trouble was increased, because I seemed to be left all alone. I often tried to pray, and loved to hear Christians talk, but never opened my mind to any; supposing my case was worse, because the pardoning mercy that they talked about, I was a stranger to. In this state I continued more or less, for about three years, when it pleased the Lord to manifest his love to me, in my deliverance. Then I saw that Christ had died for my sins; my soul for the first time, leaped for joy, my burden seemed all gone, and I thought I would never more see any trouble; I thought of nothing else but to tell of the goodness of God.

I did design here to write a brief sketch of my travel in the ministry, but other engagements will not permit the accomplish-

ment of my design at present, and with reluctance close for the present by subscribing myself yours respectfully in the Gospel of Christ,
P. OGAN.

PENN YAN, N. Y., NOV. 16, 1856.

DEAR BROTHER BEEBE:—As I have been a reader of your—to me—valuable paper, for some years, and have been much comforted in perusing the communications and editorials, I have felt almost constrained to write a few lines for its columns. I sometimes wonder how those I never saw, can so well describe my feelings. They all speak nearly the same things respecting God's free grace, and in giving a narration of the dealings of God with them, describe the manner in which he turned me from darkness to light, and from the power of Satan unto God.

I was brought up by my parents, and by them taught to read the Bible, which they told me was the word of God. I soon saw that if that book was true, all was not right with me. I found, upon comparing myself with the word, that I was not prepared to meet God. These words met my eyes, "Except a man be born again, he cannot see the kingdom of God." I was as ignorant of their meaning, as was Nicodemus, but felt that I must do something whereby I might reconcile myself to God, and become a christian. I commenced, with the hope of soon recovering the approbation of God. The plan I adopted was this; I would become serious; would retain God in my thoughts; he should have the highest place in my affections; I would be very reserved and watch over myself with much care, and in so doing, would grow in grace and in the knowledge of the Lord. But I found myself mistaken, I could not keep my mind upon the subject. Something would attract my attention, or business would occupy my mind, or perhaps I would become irritated, until I became satisfied I had gained nothing.

I then concluded that I would put it off until I had time, or should be so situated as to have no business to occupy my mind, and I could then resume the work. Such was the intention of a poor blind sinner, a stranger to myself to God, his justice and mercy; yet all this was congenial with my feelings, and brought no cross to my mind.

I was born in Warwick, N. Y., on the 13th of March, 1785. On the 22d of January, 1812, I was married to Lydia Mead, daughter of Mr. Isaac Mead. We lived together 40 years, 2 months and 4 days, when she was taken from me by death. She was the mother of four children, of whom three are yet living. As my wife's health was poor, she being subject to fits, and my business called me from home, I was often sent for, in the expectation that she would not be alive on my return. This rendered it necessary that I should so arrange my business, as to remain at home. Being poor, and unable to buy land, we concluded to remove to the West, and in 1816, settled in the town of Jerusalem, in Ontario Co., now Yates Co.

I now had work at home and strove to acquire property, so that I might possess a comfortable living, and then I should have time to attend to the interests of my soul. How blind! How ignorant! A

brother had removed to the West the summer before; our wives were sisters; his wife died the ensuing fall, which left mine without any relations near her.

The next summer I observed that she was much dejected, and cast down at times. I thought this was on account of being alone. In the month of July, she was invited, with others of our neighbors, by a woman, to assist her with some work. I persuaded her to go, in hopes that it would cheer her up a little, not knowing that the Lord had commenced a work with her.

That night, after we retired to rest, she told me that the cause of her dejection was, that she was such a great sinner; that she dared not go to sleep. She said her mind was first arrested, by reading Psalm ix. 15, "The heathen are sunk down in the pit that they made; in the net which they hid, is their own foot taken." It gave me such a shock that it thrilled through me. For a time I was silent, trying to recover my composure. Her lamentation was such that I tried to comfort her with the assurance that when the Lord began a good work, he would continue it to the day of Jesus Christ. My agitation continuing, I thought it was the effect of such unexpected news. I thought, however, it would soon pass off, but my mind became more burdened. I strove to get rid of such unpleasant thoughts, and chid myself for being so easily disturbed.

The thought occurred to me, that the Lord had exhausted all his power in the conviction of my wife, and of course there could be no chance for me. My troubles became greater, and I tried many plans to obtain relief. One I never thought of before, was the system of universal salvation. That I seized upon as my only hope. Yet this did not satisfy me. I thought that if the Lord could not let me know if it was his spirit, it was my desire that he would let me know by some passage in the Bible.

My brother came to live with us after the death of his wife. One evening, the conversation turned upon the text which had been preached from, at a funeral during the day—"The wicked is driven away in his wickedness, but the righteous hath hope in his death."

It occurred to me, as I was seeking for something to relieve my mind, that I would take the Bible, and read the first passage which met my eye.

I opened to the 1st Cor. 15–19, "If in this life only we have hope in Christ, we are of all men the most miserable." I closed the book, but was careful to mark the place that I might look at it again. I did so with great caution, and found Paul was speaking on the resurrection, but this did not relieve my mind.

My trouble became so great, that I did not know what to do. I thought I was willing that my wife should be a christian, but I could not endure the thought of living such a melancholy life, as I thought a christian's to be. I still tried to build on the universal faith, but my trouble affected me so much that I was afraid that I should attract the notice of others. While in the company of others, I tried to be cheerful. About this time I had a dream that produced a deep impression on my mind.

A passage of Scripture was presented to my mind, with such force, in my dreams that I fell to the earth, and thought I saw a broken tree coming down within a few feet of me. When I awoke the passage was gone, and I was worse off than before. My old refuge was destroyed, and I knew not what to do.

[To be Continued.]

The Editor's Department.

MIDDLETOWN, N. Y., FEBRUARY 16, 1857.

REMARKS ON LUKE XIV, 26, IN REPLY TO BROTHER WELTON OF MISSOURI.—“If any man come to me, and hate not his father, and mother, and wife, and children, yea, and his own life also, he cannot be my disciple.”

Much complaint is made in our day against our Old-School Baptist ministers preaching a doctrine which is discouraging to sinners, and calculated to repulse those who are religiously inclined; and we are very justly charged with being behind the times in our doctrine, and especially in our manner of preaching to sinners. We are enabled, by the faithful record of inspired truth, to ascertain our exact whereabouts, and find that we are full eighteen hundred years behind the speculative theories of the new divinity schools. When a vast assemblage pressed to hear Christ, on one occasion, he retired to the mountains, and there delivered to his disciples alone that memorable sermon on the Mount. On another occasion, when one volunteered to become his constant follower, he informed him that the foxes had holes, and the birds had nests, but the Son of Man had not where to lay his head. How discouraging!

And on another occasion, when preaching to the people from a passage in Isaiah, which he declared was that day fulfilled in their ears; as soon as the assembly began to feel deeply interested in his preaching, and to wonder at the gracious words that he uttered, instead of seizing upon so favorable an opportunity to secure their good opinion of him, he referred them to some instances of the special sovereignty of God in his distinguishing favor to Naaman the Syrian, and to the widow of Sarepta, when all the lepers and widows of Israel were passed by without favor. He certainly knew that this would fill the whole assembly with wrath, which it did, and they rose up and thrust him out of the city, and led him unto the brow of the hill whereon the city was built, that they might cast him down headlong. The connection of our text shows that on this occasion was presented another most favorable opportunity, speaking after the manner of the new school, to greatly increase the company of his disciples; but instead of using it for that purpose, when a great company came out to him, he turned and said unto them, in the language of our text, “If any man come to me, and hate not his father, and his mother,” &c., “he cannot be my disciple.” This was truly discouraging to them. How little do men seem to know that our Lord had and still has power over all flesh to give eternal life, to as many as the Father has given him. John xvii, 2.

But as we were desired to give our understanding of the meaning of this text, we will proceed to do so, in as brief a manner as possible.

Whatever obscurity may seem to involve the words of our text, we may safely conclude that the hatred of parents and other relatives, does not mean to conflict with the express requisition of the law to love and honor our father and our mother, or the doctrine taught by Paul, that as Christ loved the church and gave himself for it, even so ought men to love their own wives. The relative obligations of parents and children, husbands and wives, and masters and servants, in all cases bind them to love and not hate one another. And Paul, when describing the excessive wickedness of the last days, speaks, among other things, of men being *without natural affection* as the very extreme of depravity and wickedness. So far was our Lord Jesus Christ from encouraging that kind of hatred, he commanded his disciples to love even their enemies. His gospel is a gospel of peace on earth and good-will towards men. But still there is a sense in which all who are truly disciples of our Lord and Master, do hate father, mother, wife, and children, and their own lives also; and that is the same sense in which they hate the world. For if any man love the world, the love of the Father is not in him.

This hatred of kindred is not a malicious hatred, but a hatred perfectly compatible with the strictest injunctions to love all, both friends and enemies—to do good to them that spitefully use and persecute us. However paradoxical this may seem, when viewed only in the light of human reason, every true disciple of Christ will find in their own experience, in what they feel and the emotions of their hearts, that while they tenderly love their parents, wives, children, and their own lives, as the gifts and blessings which God has bestowed, they hate that earthly, depraved, sinful nature that they find in father, mother, wife and child, and also, and more abundantly, they find and hate it in themselves. This is what occasions the warfare in all the saints. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit; and the flesh warreth against the spirit, and the spirit warreth against the flesh, and these are contrary the one to the other. The spirit which is born of the Spirit is the new man, which, after God, is created in righteousness and true holiness. But the flesh which is born of the flesh is depraved, earthly, sensual and devilish. If, therefore, the incorruptible seed be implanted in us, it comes in competition with our human depravity, and there is unavoidably a conflict. That life which was given us in Christ Jesus, before the world began, can no more love the corruptions of that life which was given us in the earthly Adam, after it is implanted in us, than before it was so implanted in us. That spiritual life is *after God*, and God hates sin; hence, when this is implanted in us, we possess in our heart a principle that hates the flesh, because of its pollution and opposition to all that is pure and holy, spiritual and heavenly; not only that of our own individual bodies, but all flesh—father, mother, wife, and offspring.

This hatred is manifested in the saints by their loathing and abhorring themselves in dust and ashes. And it makes them at times long and pray to be delivered from the body of this death. This being the case with all who are born of God, they are all so far qualified to be disciples of Christ; but without that heavenly birth,

which brings forth in us this new and spiritual life, which hates the flesh, crucifies it with its affections and lusts, none can be truly Christ's disciples. That new and spiritual birth is indispensable to discipleship.

This birth manifests the subjects of it as the children of God and heirs of immortal glory. But discipleship signifies not only that we are born of God, but also that we are taught and led by his spirit—that we are not only children, but obedient children. Hence Christ adds, “And whosoever doth not bear his cross, and come after me, cannot be my disciple.”

A WORD TO OUR CORRESPONDENTS.—To such of them more especially as have desired our views on various portions of the scriptures: If what we have written in reply to our brethren and sisters, has served to any extent, to edify, instruct or comfort them, we have great cause to be thankful to God that He has made us in any degree servicable to those of the household of faith. But we are frequently requested to expound portions of the word on which we have no clear light or satisfactory understanding; and we judge it imprudent to attempt an elucidation of that which is probably as dark to our mind as to the minds of those who have asked for our views.

On all subjects, however, on which we have had any reason to hope our views would be of service to our readers, however limited such views may have been, we have cheerfully and candidly presented them. Indeed, we have not believed that we were at liberty to withhold our views on any religious subject, on which we have any light, nor to hold any secrets in matters of divinity.

In this number, sister Ford has requested our views on Luke xi. 21-22. Especially the last clause, concerning the dividing of the spoils. We do not feel prepared to attempt an explanation of the two verses, only to say, they present a figure, or parable used by our Lord, in exposing and refuting the blasphemy of the Scribes, Pharisees and Lawyers, who charged him with casting out devils by Beelzebub the chief of the devils. The inconsistency as well as wickedness of this charge is exposed by our Lord, If by satan, or satanic power, he cast out devils, then satan's kingdom could not stand. A house divided against itself must fall. But he by the finger of God cast out devils, hence the contest indicated is between holiness and sin, truth and error, and not satan against satan.

The figures used in the text, of the strong man armed, &c., is thought by many able and sound brethren, to be illustrative of the manner and power in which the grace of God is manifested in the conversion of sinners. If this be the design of the figure, and we are not prepared to affirm or dispute it, then we would suppose, that in such cases as those mentioned in the context, where devils and unclean spirits are being cast out, we may learn, that where satan holds his empire in the children of men, he holds his dominion as a strong man armed holds a palace. His armor in which he trusts, is the depravity of the sinner, his love of sin and hatred of holiness, his relish for error and aversion to truth, his blindness, deafness and deadness to everything of a

spiritual nature, and the implacable enmity of the carnal mind to God. These are some of the armor by which Satan maintains dominion over men, and like a strong man he keeps his goods in peace, until a stronger power than that of the armed strong man comes; then, as in the instances given in the context, Satan is conquered and bound, and his *spoils*, which are his goods, his armor, in which he trusted, are taken from him, as spoils are taken from a vanquished foe. *Dividing the spoils* was a common way of speaking of complete victory. This manner of speaking was common among the Jews, as showing that the triumphant party had complete power to dispose of the spoils taken from their vanquished enemies in war. Or, if we should take the position that the natural man is the strong man, he is armed with carnal prejudices against the truth, enmity, hatred, wrath, strife, sedition, and all manner of armor wherein he trusts, considering himself well fortified, a strong man, a giant, a free agent, &c. In all these the carnal sinner trusts his armor, and flatters himself that when the overflowing scourge shall come, it will not come unto him; because he has made a covenant with death and with hell, he is in agreement. But when our conquering King rides forth, with his bow and his crown, conquering and to conquer, the strong man is overmatched, conquered, slain, and all his free-will notions, as armor, in which he trusted, are taken from him, and his spoils are divided.

Brother John B. Hampton, of Missouri, wishes our views on Sampson's three hundred foxes and the firebrands between them. Judges xv, 4. But we have no light on that subject, beyond the plain literal statement of the text. We believe that Sampson, in some respects, was a type of Christ. As Judge of Israel; as a mighty conqueror, and in his being betrayed by his wife, and in the triumph over his enemies in the voluntary sacrifice of his own life.

When Christ came into the world, it was not to send peace upon earth, but a division; and he came to send a fire.

Thus Sampson in coupling his foxes with the firebrands between them and sending them into the standing corn, (or wheat) of the Philistians, may represent the disciples going forth, two and two, like lambs among wolves, and bearing that message, which is like a fire, to consume the standing corn, or heresy, on which anti-Christ subsists; but that this was designed to be prefigured, we do not know.

We have on hand many other queries, some of which we will attend to as soon as we have time and space to spare.

Marriage Department.

Dec. 31, 1856—By Eld. James Long, Mr. JOHN BARGER, of Flatt Rock, to Miss ELIZA A. STEWART, of York, Sandusky Co., Ohio.

Jan. 14, 1857—At Covington City, Ga., by Eld. David W. Patnam, Eld. JOSEPH L. PURINGTON, of Richmond, Maine, and subsequently of Lexington, N. Y., to Mrs. CYNTHIA A. WRIGHT, daughter of the late Eld. Joel Colley, of the former place.

Jan. 21—By Eld. Joseph A. Johnson, Mr. WM. H. VANCE to Miss RACHEL B. HICKMAN, all of Henry Co., Indiana.

Feb. 3—Near Howell's Depot, N. Y., by Eld. Gilbert Beebe, Mr. WM. C. WHEAT, of Port Jervis, to Miss SARAH EMILY HOYT, daughter of Archibald Hoyt, of the former place.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., MARCH 2, 1857.

NO. 5.

Correspondence of the Signs.

BRISTOL, VA., FEB. 11, 1857.

To Elder J. W. Thomas:

DEAR BROTHER:—In attempting a compliance with your request, found in the 3d No. of the current volume of the *Signs of the Times*, I must confess to some degree of reluctance, partly on account of my inability to do justice to the subject, and partly because some of the views presented, may appear stale to yourself and others.

The subject upon which you request my views, is found in the prophesy of Isaiah, 60th chapter and 22d verse, and reads—"A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time."

The poetic prophet, in language the most sublime and figures the most striking and beautiful, is bringing to view the rise and progress of the church of God, in the day when her light should come, and the glory of the Lord should arise upon her. This by implication, at least, represents the church prior to the appearing of her light as being in a state of darkness; and truly is this the case, as is abundantly shown by other portions of divine revelation. Not only was she, in common with all of Adam's posterity, in the darkness of nature, but so enveloped in the mists and fogs of Judaism that her very light was darkness. But when the true light is come, of which John the Baptist testifies, Zion is seen merging forth from her caves of darkness, and putting on her beautiful garment, being clothed with the sun and the moon under her feet. Thus the song of songs describes her as looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. But whilst the prophet thus addresses Zion, and says to her "Arise, shine, for thy light is come," &c. He as emphatically declares that darkness shall cover the earth and gross darkness the people, so that this light is peculiarly your light, and it is equally beyond the power of men or devils, to obscure the light of Zion, or to dispel the darkness from the earth. The prophet goes on to speak of the coming in of the Gentiles, and of the general increase of the church in connection or in consequence of her being connected with Christ her light, and closes the subject with the words under consideration, "A little one shall become a thousand," &c. How this is to be accomplished, is the first item in the text, that shall claim attention, and although in my school-boy days I was something of an arithmetician, I never learned any rule by which a little one could become a thousand; all the rules by which numbers are increased, requiring more than one to begin with. If we try the rule of simple addition—thus 1 and 1 make 2; 2 and 2 make 4, &c. We may proceed by arithmetical progression, until we have

reached a thousand, but it will be seen that we had two 1s to start with, and that when we have reached a thousand, it is a thousand units that have made the thousand, instead of "a little one;" so, if we try the rule of multiplication, we must have something to multiply by; if we multiply it by itself we make no progress, for 1 time 1 is but one. If we first divide it into halves, and then multiply one half by the other, instead of getting an increase, we only effect a diminution—thus $1-2 \times 1-2 = 1-4$; but if I simply set down 1 and affix a 0, I have 10, if 00 a hundred, and if three 000 a thousand, in doing which I have added nothing, multiplied by nothing, and separated from the little one, these are mere ciphers, count nothing, and are nothing, and is, after all, the easiest possible way the thing can be done, and I may add, the only way. If any should be disposed to pronounce it a forgery, I enquire, what have I forged? Nothing. But let those who make the charge accomplish the result in any other way, if they can; and perhaps when they have got through, I shall be able to convict them of stealing something, instead of forging nothing.

Now, if we pass from figures, to consider this declaration, in its application to vegetable nature, we will find the same principle prevailing. That God created every herb and tree, whose seed was in itself, yielding fruit after its kind. Therefore if a corn or grain of wheat fall into the ground and die, it bringeth forth fruit, some thirty, some sixty, and some an hundred fold. All this was in the single grain. So if we carry the subject to man, we will find that God created but one man. This one has been multiplied or expanded into countless numbers, by the same rule of derivation. But I may be here met with the suggestion that in that case there were two to start with, Adam and Eve. But who was Eve, and where did she come from? The first time that Adam saw her, he said, "This now is (not was) bone of my bones, and flesh of my flesh; and the history of her production, shows that he spake the truth. Now, take from her all that she derived from Adam, and what has she left? Nothing. So with the whole race of man, take from them all that they are of Adam, and they have nothing left. It is but Adam expanded. We have, also, this principle brought to view in the case of Abraham, the father of the circumcision, to whom the Lord made promise, and confirmed that promise by an oath, at a time when Abraham was stricken in years and Sarah was past bearing, saying, "blessing, I will bless thee; multiplying, I will multiply thee. I refer to these cases, because they are referred to in the Scriptures of the New Testament, as being figures of the things to which the text directly refers; that is, Christ and his church. By this "little one," Christ is evidently intended;

but with what propriety can we denominate him who is the mighty God, the everlasting father, and the prince of peace—"a little one;" whilst we would not detract in the least degree from the essential and eternal godhead of our Lord Jesus Christ. Yet, when we consider the multi-form characters and relations that he bears to his people, and that inspired apostles and prophets, have so spoken of him, we will not stop to questions the propriety. He has himself said that whoever shall give a cup of cold water to one of these "little ones," that believe in me, he hath done it unto me. He compares himself in one of his parables, to a grain of mustard seed, as the least of all seed; and one of the prophets speaks of him as a tender plant, and as the figure one is the least among the numerals, and yet stands at the head of all, so Christ, while head over all things to his church, has nevertheless made himself of no reputation, and taken upon him the form of a servant. He has set us an example of humility, which we may admire, but never can attain to.

Now, it is just as clearly revealed in the Scriptures that there is a spiritual seed, as it is that there is a natural seed; and it is just as necessary that the spiritual seed should have a headship, as that the natural seed should. Christ is that spiritual head, and "In him was life, and the life was the light of men." They—his people—are chosen in him, preserved in him and blessed in him; and there is no more difficulty with me in comprehending a pre-existent than a future existent state, and destroy the doctrine of union, and I defy all the learned doctors in the universe to show me how one can become a thousand.

It is true that many are attempting, by simple addition and multiplication, to swell the number of christians and enlarge the borders of Zion; but this is by taking the Adamic man and adding him to Christ. But as every seed produces its like, I could, with as much propriety, hang a lot of pumpkins on an apple tree and call them apples, or consider that because the ivy or poison oak clings closely to the bark, and twines itself among the branches of a tree, that it was therefore a part of the tree, as to recognise these that are added to Christ, as parts of Christ, or to make up the number of his redeemed. Although a thousand, they are yet but one, "My dove, my undefiled is but one," saith the Lord. It is only by their union with Christ, that they are anything at all; as Paul says, I am not a whit behind the chiefest apostle, though I be nothing; and this is, I think, in very plain terms, making them all out to be nothing, and one nothing just as good as another. And again, says he, "If any man think himself to be something, when he is nothing, he deceiveth himself;" and where is the child of grace that cannot say with him, I am nothing, and less than no-

thing and vanity; all these nothings, by virtue of their union with Christ the "little one," swell the number not only to a thousand but to a countless multitude that no man can number. We come to the conclusion, therefore, that it is by the grace of God they are what they are, and take from them what they derive from Christ, and you leave them destitute of life, love, joy, appetite, desire, or anything else, except what is worldly, sensual and devilish. But we rejoice that this union is one which cannot be broken, and the Poet has beautifully sung of it—

"One in the tomb, one when he rose,
One when he triumphed o'er his foes;
One, when in heaven he took his seat,
While seraph sung all hell's defeat."

And he might, with equal truth, if not as good poetry, have gone further and said—

One e'er the mountains rose to view,
Or streams their pebbly bottoms knew;
One—e'en from everlasting, one,
One, while Jehovah fills his throne.

The number "thousand," I understand to be figurative in its import, and being a whole and complete number, a square and even number, refers to the development of the whole spiritual seed, when they shall all come in the unity of the faith and of the knowledge of the Son of God, to the measure of the stature of the fulness of Christ; and like the report of the messenger that was sent to measure the temple, it will be found that the length, and the breadth, and the height of it are equal—no wings, attics, or pantries are to be added, but it shall remain an exact square, and is the fulness of Christ.

Lest I should make this article too lengthy to be profitable, I will now pass to the consideration of the second branch of the subject, "A small one, a strong nation." In this, we have a slight change of figure, while the same principle of doctrine is preserved. "God has of one blood made all nations of men," and while these are in the plural, and are divided into many nations and kingdoms, yet, all had their original existence in Adam, and are derived from him. Nations of the earth are divided one from another, by certain well-defined metes and bounds, and are distinguished by their form of government, their manners and customs, but chiefly by their language. While the nation to which the text refers, knows no limit but God's election, speaks every language, and is found under all the different forms of government in the civilized world. Christ informs Pilate that his kingdom is not of this world. He comes alone, unarmed with aught but truth, unattended by any cohort of fierce and warlike soldiers, and although he rallies to his standard, men of all nations, he thereby, robs no other nation, or weakens their power and influence. If he calls the Roman soldier to the standard of the cross, he is still a Roman soldier. If he calls a servant, he is a servant still;

but not so with the nations of the earth, the rise and progress of one is the destruction or weakening of others, and every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire. The apostle Peter calls them a nation, saying, "Ye are a chosen generation, a royal priesthood, a holy nation;" and they possess in an eminent degree, all the characteristics necessary to distinguish them from the nations of the earth. They speak a language peculiar to themselves; they sing a song that no man can learn, and they are governed by a law that no earthly tribunal can enforce; and if they shall speak this peculiar language, it is because the Lord has said, "I have put my words in thy mouth. If they sing this incommunicable song, it is because he giveth them songs in the night; and if they are subject to the law of love, it is because he has shed abroad his love in their hearts, and take from them what they derive from this *small one*, which embrace all their national traits of character, together with their very existence as citizens of Zion, and they are simply Jews and Elamites, and the dwellers about Missipotamia. But, says one, I cannot see how this nation had a vital national existence in Christ, this "small one," before they were born. I cannot help that, nor is it my province to give you eyes; and I suppose you would be equally unable to see how two nations could be in the womb of Rebecca, and yet it was so, for the Lord said it.

It is not simply said that this "small one" shall become a nation, but a *strong nation*. The strength of nations is generally measured by their ability to maintain their independence against opposing forces, and whether we consider it in reference to their military discipline, the number and strength of their standing armies, or the strength of their forts and ramparts, all may be embraced in two things—the *purse* and *sword*. But we see this nation going forth conquering and to conquer, without either. Her war is not against flesh and blood; the weapons of her warfare are therefore not carnal, but mighty, through God, to the pulling down of strong holds. Although forbidden to take purse or script, or sword, and forbidden to do violence to any man, and instructed, when smitten on one cheek, to turn the other, this nation has been able to maintain her ground against the most formidable odds, for against her all the nations of the earth have ever stood in battle array. Even in our own beloved country, whilst we do not witness the rack and torture, the dungeon and gibbet, we have that which is far more to be dreaded—a killing by pretended kindness; a bear-like hugging to death. But this nation shall outlive it all, and the very gates of hell shall not prevail against her. Now, if we enquire where lies this great strength, we cannot find it in her numbers, for she is a little flock, a feeble flock; nor can we find it in her wealth, for they are the poor of the world; unlike the beast whose power is in his *tail*, hers is in her head—as says the Psalmist, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick;" and she, therefore, always appeared the most strong when most oppressed, and when least protected by human aid. Now, how beautifully consistent with the foregoing doctrine does this subject close, in the expression, "I the Lord will hasten it in his time."

The work of multiplying and strengthening this nation, are alike the work of God. Men can neither hasten or procrastinate it. "I the Lord will hasten it." But when? In his time. Not in God's time, for with him there is no time; but with this small one there is. Although his mediatorial goings forth have been from of old—from everlasting—yet there is a period spoken of, when he shall deliver up the kingdom to God, even the Father; when he shall put down all rule and all authority and power, and he himself become subject to the Father. In this time, which is *his*, the work shall be hastened or accomplished of God. Thus, brother Thomas, I have complied with your request, as far as I can; that part which relates to its being communicated through the *Signs*, I have no control over, but will submit it to the discretion of brother Beebe, and as one good turn deserves another, and you being a school-teacher, I would be glad to have your solution of the problem stated in Mark viii, 36. Yours in Gospel bonds,
ROBT. C. LEACHMAN.

[Concluded from Page 30, of No. 4.]

Soon after, my wife dreamed that she was directed to read the 4th 5th and 6th chapters of 1 Corinthians; she arose and read as she was directed, and her mind was filled with comfort and joy. Not so with me, it seemed only to add to the weight of my burden, and settled in my mind the certainty of my lost condition. I tried to relieve my mind by labor, but without avail. The harder I worked, the more distressed my situation became. I became a terror to myself, and was afraid to be in the woods alone, lest satan should seize me as his prey.

On one occasion, I left my work in the woods and went where I could see my house, until my fears abated, when I returned to my work.

His terrors surrounded me, and I even envied the beasts of the field; they could lie down in peace and quietness, no thoughts of death, judgment and eternity to distress them. I seemed doomed to misery, and like one of old, had been raised up for this same purpose, that his power might be shown in me. I must be called to judgment—and the judge, an inflexible being, who would show me no mercy. Every refuge failed—every attempt to extricate myself, proved abortive—and to add to my misery, I thought I might have avoided all this, if I had commenced in time. The depravity of my heart seemed so great, that I was strongly tempted to manifest it, even in the ill treatment of my family. On one occasion, this temptation became so strong, that it was with much difficulty I was able to overcome it. The news spread abroad that my wife had experienced a hope in the Savior, and some of the neighbors came to see her. She appeared so happy, that I would have suffered almost anything myself, rather than wound her feelings; but the temptation was so strong upon me, that I had difficulty in overcoming it. I felt glad that I was delivered from it, and yet feel thankful to God who saved me from it. My mind at this time was like the troubled sea, which cannot rest; whose waters cast up mire and dirt. I tried to avoid attracting attention, as I thought I was noticed, and I wished to prevent any one from discovering my situation, as I felt that my fate was sealed. I

was glad that man, could not read the heart of man, or know his thoughts. None of my brothers or sisters had ever made a profession of religion, and as I felt myself a sinner above all, it was not likely that God would take the worst. My mind was so tossed, that I could not confine my thoughts to any particular subject. Could I but remove the trouble, then I could come to some conclusion what to do. I tried to regain the composure of former days, but was unable.

As our circumstances were limited, and we had much sickness in the family, it was distressing to find myself in a great measure unfit to attend to my daily labors. I thought if I was only possessed of a livelihood, then I could attend to the interests of my soul. I thus reasoned, in the effort to calm my mind, but all was in vain. The words of scripture would arise to my mind, "There is no peace for the wicked, saith my God." I have called and ye have refused, I have stretched out my hand and ye have not regarded it, but ye have set at naught all my counsel, and would none of my reproof; I, also, will laugh at your calamity, I will mock when your fear cometh. I turned to the passage, and read it, with the remainder of the chapter. It seemed to add to my pain. It appeared to me, that if I could be annihilated at death, it would be a relief—as it would be far better than to spend an eternity in torment. The Almighty appeared as a tyrant, and if I had possessed the power, I would have dethroned him, to avoid his wrath. I continued in this state of mind, until the evening of the 28th of July, when I went to bed with all my trouble, and the enormity of my heart as great as ever. It appeared to me that I had not been asleep, and the day began to dawn. I thought that I remarked I would get up, and arose and commenced kindling the fire. It instantly flashed up, the brightest blaze I ever saw. At that moment, I heard above me the sweetest singing, and a voice, such as I never heard before. It spake a number of words, a few of the last, only, I remembered—"Ye make the grace and glory of God vain." It caused such an emotion of mind, that I seemed to fall back, and the shock and noise I made awoke me, and I found I had been dreaming. My wife, also, awoke in a fright, and asked me what was the matter. I replied, nothing. She asked me why I made such a noise; but I made no reply. As I heard the noise in my dream, and fell, it seemed to me that I was going with great fury, and blindly forward, until I came to an awful pit, and was on the point of plunging in, when my eyes were opened, and I shrunk back and cried, "Lord save, I perish." I saw the justice of God in my condemnation, and as I was stayed in my course, I was filled with wonder and amazement, that I was out of hell. Hope seemed to spring up in my mind. I arose and went out. I felt as if in a new world, and my tempest-tossed soul was calmed. My fears were gone. The enmity of my heart towards God was at an end, and my load of guilt was removed.

I believed I should some day receive the new birth, and be brought into the liberty of the sons of God. The Lord said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they who hear shall live." I thought that I never should forget the words I heard, but they soon left my mind, and I

thought no more of them for a day or two. When the subject returned to my mind, I could not recollect them, which troubled me very much.

Thus far I wrote in June, 1853. I now resume my narrative in the town of Warwick. I will here say, that my delay has been in part, owing to my poor health, and a reluctance to submit these things even to the perusal of the children of God. But impelled from a sense of duty to my God and to the church, to make known the riches of his grace towards such a wretch as myself. When not thinking of the words I heard, they came to my mind with a thrill, which caused me, like Peter, to weep bitterly. My mind was still in darkness, and I was looking for light, but received none. My burden was gone, and I was left in darkness.

One evening, while asleep, my wife passed near me with a candle. As the light shone in my face, I awoke, and as I looked upon the light, I thought it was what I had been looking for. I tried to get my burden back, as I then thought that I should know how I got rid of it. Then it appeared that my sins had become so great, that the Lord would drive me from among men, as he did the great monarch of old, until I should learn that the Lord reigneth.

It appeared to my mind that the seven times spoken of, indicated seven years, that I must pass in darkness, when my convictions would return, and I should then experience the new birth. I could not see the Savior, though I had heard his name, and I felt sure that I should remain in that lonesome situation the time appointed, and believed it to be of the Lord, and therefore just. I cannot describe my feelings. I felt alone, and that I was not company for saint or sinner. Every thing during that season wore a gloomy aspect; the bells worn by the cows sounded mournfully, and all nature appeared in a deep gloom.

There was no Baptist church near, but free-will Baptists, and my wife proposed to join them, as she had been to hear them, and the minister had visited her and urged upon her the duty of baptism. She talked with me upon the subject, and wished to know if I was willing that she should unite with the church she preferred.

I told her to go where she chose, and that I would go to meeting with her when I could.

Elder Simon Sutherland had preached a few times in the neighborhood. I told her that she might go where she pleased, and she said she wished to join the church where he preached, which was about six miles from where we lived. I was pleased with her choice, as I was partial to the Baptists. We went to hear him preach, and soon became acquainted with some whom we had known before we went West. My wife related the exercises of her mind and was invited by the Elder to attend the next church meeting. I went with her, and after relating her experience, she was received as a candidate for baptism, and the next Sunday—which was, I think, the 17th of August, 1817—she was baptized and went on her way rejoicing; but I walked in the darkness and had no light. I often said to myself, the blind are led by a way they know not, and in paths which they have not known. One thing I could not account for—I felt that I was a

wicked man, and had often done wickedly; sometimes became irritated—but when it passed over, I thought about it no more. Now I felt troubled for doing wrong, and was sorry, but could not account for the change in my feelings. Sometimes I hoped that the Lord had granted my request, and that this change in my feelings was caused by the operations of his Spirit.

Time rolled on, and my mind continued in darkness. Sometimes I was much cast down, and often wept over my situation. I felt myself the most miserable creature on earth. My soul seemed to be in Egyptian darkness, and this appeared to be just.

To add to my trouble, I was soon after attacked with typhus fever, and was brought very low. When my health was somewhat improved, one of my friends came to see me, (as he said) "to talk over old matters and things." I thoughtlessly replied, "Old things have passed away, and all things are become new." But it then occurred to me that this could not be the case, and it seemed to increase my trouble, and I felt much condemned. During my sickness I did not think of death, but was anxious to regain my health that I might enjoy my former amusements. The revolving wheels of time rolled on, and contrary to my expectations, my convictions for sin did not return, which caused much reflection in my mind. I studiously concealed my feelings from every one.

In the fall of 1824, I was engaged with my brother, in building a school-house. At that time, that branch of the church lying west of Crooked Lake, appeared to be revived. I saw the people going to the afternoon meetings, and it seemed to affect my mind considerably; but as there was no return of my convictions, I began to think that what I had hoped was the Spirit's work, was all delusion; and I was gratified that I had said nothing on the subject, so that I had not brought reproach upon the cause of religion. But as it is not in man who walketh, to direct his steps, it was observed by some that I had spoken words, which caused them to speak to my wife respecting my situation.

She conversed with me, and spoke of many things which she had observed, that I could not deny. I opened my mind further to her, but requested her to say nothing about it to any one. But others soon began to converse with me, and plainly told me that it was my duty to join the church; that I had all the evidences I could have, until I had performed my duty. Elder Sutherland conversed with me, and on stating my feelings, he told me of one who had remained away for years, and then had to come, relying upon what had been revealed, in what appeared as a dream. This was all the consolation I got. This did not change my mind; I had no evidence, and it would be wrong to go forward on the faith of others. I thought if it was God's will, I could remain in that state of darkness through life, if I could have the assurance of happiness after death. But the Lord's time had not yet come. My mind became more agitated, and I clung to Moses more closely than ever. If I heard any one pray, I watched to see if they prayed for such as I was.

As for myself, although my soul was constantly going forth in prayer, I had no particular place of resort, but wherever I was—whether sitting or standing, walking or lying down—but I dared not take the

position of a christian. This the Scriptures seem to forbid, for "they who come to God, must believe that he is, and that he is the rewarder of them who diligently seek him."

There were some added to the church in the fall and winter. This only added to my trouble, and brought me in still greater despair. There was preaching on Sundays, and if the Elder was not there, they had prayer and conference meeting.

During the winter of 1825, my situation seemed to grow worse. I was almost unfit for any kind of business or labor. My bodily strength diminished, and sleep fled my eyelids. The distress of my mind was such that I became weary, and my life a burden. If I tried to pray, it seemed like mockery. I was shut in on every side, and could not come forth. With Job, I was made to say, "Behold I go forward, but he is not there, and backward, but I cannot perceive him; on the left, where he doth work, but I cannot behold him. He hideth himself on the right, that I cannot see him; but he knoweth the way that I take; he is in one mind, and none can turn him. He performeth the thing that is appointed for me, and many such things are with him. When I consider, I am afraid, because I was not cut off before the darkness came on me. I could go no further, I could do no more. Truly had I come to the "stand still place," but the Lord's time for my deliverance had now come. On the 16th of February, I was in my barn, and it seemed that I heard a voice say, "look within," and I saw my heart a sink of sin. My mind appeared to turn, and I beheld the Savior, as it were, extended on the cross. In his hands appeared justice and mercy. He was a pure light, and by that light I saw all my journey, from the 29th of July, 1817, when the consoling influences of the Spirit had been first manifested to me. The light seemed to reflect that which I then saw, and they united as two drops of water. The old shone as bright as the new. How long I continued in this state I cannot tell. I was but in wonder and amazement, and with one of old, could say, "I have heard of thee by the hearing of the ear, but now my eyes seeth thee; wherefore I abhor myself and repent in dust and ashes." I must again borrow words to express my feelings—"When I came to myself I was left alone and saw, this great vision, and there remained no strength in me, for my comeliness was turned in me into corruption, and I retained no strength," Dan. x. 8. This was on Wednesday, and there was a prayer and conference meeting in the evening, and now I was willing to own Jesus as my Savior. On Saturday I related my experience to the church, and was received as a candidate for baptism, and with four others, I was baptized on the 27th of February, 1825, and having received strength from God, I continue unto this day.

Your brother in the hope of the gospel,
THOMAS BENEDICT.

OX-BOW, ILL., JAN., 1837.

BROTHER BEEBE:—If not inconsistent with your engagements, I would like your views upon Acts xix, 1-5, especially the 5th verse. As I have heretofore supposed, I had in that passage a scriptural example for baptizing those who came among us from the Missionaries and others who have

formerly been immersed; and I am not yet convinced that I am wrong, though I find some talented men opposed to me. But if you think it will engender *angry* strife, do not.

Yours in the bonds of the gospel,

ROBERT F. HAYNES.

Remarks on Acts xix, 1-5.

REPLY TO BROTHER HAYNES.—We do not apprehend that the discussion of this subject will be likely to produce strife among those who, while engaged in searching after truth, entertain a becoming respect for the opinions of their brethren. There must be a lamentable state of things when brethren cannot compare their views on any and every portion of the Scriptures without exciting acrimonious feelings. Do any among us claim what Job ironically awarded to his miserable comforters, when he said to them, "No doubt ye are the men, and wisdom will die with you?" We presume not. The things of the spirit are revealed to babes and sucklings, while they are hidden from the wise and prudent; therefore pride, vain-glory and boasting are excluded from those who, being taught of God, are to any extent enlightened in the mysteries of the kingdom of our Redeemer.

There has been much discussion on the subject proposed by brother Haynes for our present consideration, but still the question is not altogether settled. The question is, whether Paul re-baptized, or re-immersed the twelve disciples which he found at Ephesus, and on whom he laid his hands? According to our understanding of the record, he did not. The subject of baptism, in this case, was not primary, but incidentally referred to; the primary subject is embraced in Paul's interrogatory, "Have ye received the Holy Ghost since ye believed?" This question did not relate to the Spirit's work in their hearts, in quickening them, for all believers had, in that sense, received the Holy Spirit; it referred to the reception of the Holy Ghost in the manner predicted by John the Baptist, when he foretold those whom he baptized that One should come after him, who should baptize them with the Holy Ghost and with fire. According to this prediction, many believers who had been baptized by John, and by Apollos, and others, who knew only the baptism of John, had been subsequently baptized with the Holy Ghost. It was, no doubt, in reference to this, that Aquila and Percilla, expounded to him the way of the Lord more perfectly. These twelve disciples, we think, were baptized by Apollos, while he knew only the baptism of John, and before he had heard through Aquila and Percilla, of the outpouring of the spirit, and gift of the Holy Ghost, of which John had testified. It was in this way the twelve Ephesian disciples accounted for their not having heard whether there be any Holy Ghost. This view is strengthened, if not established, by Paul's explanation of John's preaching and baptism. The only difference in the form of administering John's baptism and that which was administered according to the commission given to the apostles by our Lord Jesus Christ, was, that John administered it simply in the name of the Lord Jesus, while the apostles were commanded to administer it to the same class—those who confessed their sins, and brought forth fruits meet for repentance, in the name of

the Father, and of the Son, and of the Holy Ghost. Had these disciples, therefore, been baptized according to the apostolic commission, they would have heard of a Holy Ghost. This appears plain to us, from Paul's explanation. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people." That is, John baptized, and John said unto the people whom he baptized, and unto whom he preached. Now, what did John say unto the people; and what effect did what he said unto them, have upon them.

1. John, when baptizing the people unto repentance, said unto them, (the people whom he baptized,) that they should believe on him which should come after him; that is on Jesus.

2. The effect of John's preaching this, was, "When they," (the people unto whom John preached,) ("heard this," (which John preached, and which Paul now repeats by way of explanation,) "they were baptized," (not in the name of the Father, and of the Son, and of the Holy Ghost, but, according to John's manner of administration) "in the name of the Lord Jesus."

After Paul had thus explained John's Baptism to them, he laid his hands on them, and the Holy Ghost came upon them, and they spake with tongues, and prophesied, &c.

If the Missionary Baptists, the Campbellites, and Mormons, are the church of Christ, or parts or branches thereof, and their ministers are the ministers of Christ; then there is not a particle of authority, either precept or example, to be found in the sacred volume, for setting aside their administrations, or re-baptizing those who have been by them baptized. Re-baptism is not required to transfer members from one branch of the church of Christ, to another branch of the same church. But, on the other hand, if they are no part of Christ's organized kingdom, they have no divine authority for administering any of her ordinances, and in that case we have no right to recognize their administrations as being valid. Paul, in the case before us, recognized John as a duly, and divinely authorized administrator; as "a man sent from God," and commissioned "to make ready a people prepared for the Lord." He could not, therefore, make void his administration, as we do the administration of anti-Christ.

To our mind, there is no lack of authority for the practice of the Old School Baptists, in administering the ordinance of baptism to all whom we receive into our fellowship and communion, come they from whence they may. If we are, as we profess to be, the Church of God, we are then the only community under heaven that has authority to baptize in the name of the Father, and of the Son, and of the Holy Ghost. God has but one church in the world. Christ has organized but one kingdom in gospel order on the earth. If the New School Baptists, the Free-Willers, the Dunkers or the Mormons, are that kingdom or church, then we are not; and if we are, then they are not.

We do not, therefore, receive members coming from them, or any of them, as coming from other churches or members of the same church; but as coming from the world, and from the kingdom and power of darkness, to the kingdom of God's dear Son.

We take the position that John's Bap-

tism was gospel and the beginning of the gospel; see Mark i, 1-4. And although John baptized in the name of the Lord Jesus, and subsequently to the resurrection, the apostles and ministers of Christ are commanded to baptize in the name of the Father, and of the Son, and of the Holy Ghost; the concurrent approbation of Father, Son, and Holy Ghost, established the baptism of John with everlasting validity. The Holy Ghost descended like a Dove, and the Father declared his pleasure, while the Son led for us the blessed example, saying, "Thus it becometh US to fulfill all righteousness." Again. Substantially the same authority, differing only in form, is expressed by John, Baptizing in the name of the *Lord Jesus*, as by the apostles, in baptizing in the name of the Father, and of the Son, and of the Holy Ghost. For all the fulness of the godhead was embodied in Christ. The Spirit of the Lord God was upon him; the Father was in him and he was in the Father, and he and the Father are One. Yet, after the accomplishment of his Mediatorial work on earth, the Holy Ghost was manifestly sent down, according to what Christ had promised, and from the day of Pentecost, to the last great burning day, the authorized form of christian baptism, is in the name of the Father, and of the Son, and of the Holy Ghost.

The administrator of the Ordinance must be a minister of Jesus Christ, sustained as such at the time of administering, by the fellowship of the church of God; and the subject, or candidate, must be a believer in Christ, confessing his sins, and bringing forth fruits meet for repentance. The mode, that which is found in the example of Christ himself; immersion in water, in the name of the Father, and of the Son, and of the Holy Ghost. Nothing short of this will agree with the Gospel rule. Nothing short of this should be regarded as gospel baptism by Old School Baptists, at least, so the writer of this article most solemnly believes.—Ed.

MIDDLETOWN, N. Y., FEB. 20, 1857.

DEAR PASTOR AND FRIEND—Now that the Lord has been pleased to raise me from my bed of sickness and distress, may I be allowed to speak to the dear saints of the great manifestations of divine grace and mercy which I have received. "Surely, goodness and mercy have followed me all my life."

I have often felt a great desire to communicate to the household of faith all the way the Lord has led me; and the thought often arises, that at some future day, when I am gone, the Lord, by his grace, may lead my loved ones the same as he has led me, in a way they know not; and then a knowledge of my exercises of mind might afford them much joy and consolation.

As you are aware, I am a descendant of the New England Puritans, consequently you can form some idea of the correctness of my early training from my childhood up, by my mother and maternal ancestors, the Bible being, in the letter, as familiar as my school books, I as all my friends and young associates were the same at the time of my marriage and entrance, in 1826, into a Baptist family, I had never heard a word in opposition to those sentiments, except what my father said, and as he did not make a public profession of his faith, which was Baptist in sentiment, and I believe by grace, I did not then receive his

views on gospel doctrine, as he from time to time expressed them, so implicitly as I did on all other subjects, but with the true nature of a child of Adam could see no beauty in the glorious plan of salvation, therefore when I first heard the preaching at New Vernon it excited much curiosity and some indignation, but the second sermon that I heard Elder Beebe preach was from Rev. xv, 2; and that explanation of the text came in such direct conflict with all my traditionary, Arminian and self-conceited knowledge of the Scriptures, that it aroused all the carnal nature of my unregenerated heart, and on my return to my own home I gave a full and free account of that sermon to a deacon of the Congregational society, who joined with me in expressing his horror and indignation that such sentiments should be uttered from the pulpit, and afterwards when suffering from the arrows of Jehovah's quiver in my wounded heart, no circumstance gave me keener anguish than that I, a worm of the earth, whose breath was but in my nostrils, should dare to cast reproach on that blessed cause I knew not of.

Oh! how gladly would I have unsaid those wicked words; and after the Lord was pleased, as I humbly trust, to reveal himself to me, and my heart was filled with love to that dear cause and people whom I had so reviled, I sent for the same person to come and see me, and I would then tell him about that glorious truth that had been *made* manifest to me.

I no more wonder at the power and boldness of "unlearned and ignorant men" in proclaiming the truth as it is in Jesus. He sends them forth, the champions of the cross. For three years I continued disbelieving and disliking the truth, at the same time wondering and admiring the love, union and oneness of sentiment existing not only among the saints at New Vernon but with the strangers whom I often saw at my father-in-law's house, and at the joy expressed by them at the preaching of the truth.

In September 29th the Lord was pleased to lay me on a bed of sickness, there to show his power and greatness in my conviction, there to divest me of my fig-leaf covering and show me to myself as I was, a guilty, helpless, hell-deserving sinner.

Oh! the agony of that time. Only you, who have been made to view your exceeding great sinfulness, can know my distress of mind; my bodily ailments were almost forgotten, so unexpectedly had my hideous deformity of sin been presented to me, I was as it were paralyzed, was I indeed such a monster of guilt and depravity, under just condemnation, was it possible that all my life had been sinful, where was now my legal righteousness, where now my good deeds which I had laid up in store, how could I live! and when with some measure of recovered health, I returned to my family and the world it was as a changed being; the finger of Almighty wrath lay resting on me, I was bowed down with my burden of guilt and sin; it seemed as though my form itself must be bent as with age; how could I smile, when each day, each hour, might be my last on earth and I so unprepared? what should I do, where should I flee, and when kind friends and neighbors observing my great dejection of mind, exhorted me to cheerfulness and thankfulness for my restoration to health, my only de-

sire was for solitude, to give vent to my burdened, agonized soul in tears.

The bible I hardly dared to take in my sin-polluted hands, as I only read on each page and line condemnation for me and exceeding great and precious promises for the saints, and if in my agony of mind I approached the throne of grace I could only cry, God be merciful to me a sinner.

Thus I continued some two or three months, suffering more than tongue or pen of mine can ever express, yet all the time trying to conceal from every one, my distress of mind, when the Lord awoke in me a desire to hear and to attend earnestly to the preaching of the Word.

I am incompetent to give a distinct impression of my feelings while listening to the preaching at New Vernon. All the powers of my carnal nature were arrayed in hostility to the truth; I was striving to find something to rest on, trying to believe the various passages quoted in my hearing conveyed a different meaning; yet, if it be possible for an unregenerated soul, an irresistible power at times drew me to this very gospel I was so contending with; it engrossed all my thoughts, and I was now continually searching the scriptures to see if the assertions constantly made of God's sovereignty and man's entire inability were true; for there seemed to hinge all my conflict with the preaching.

At times the conviction would flash across my mind, what if this be the truth? While in this state of mind, and often when listening to this now precious preaching, I would resolve to go and hear a do-and-live system preached, and in accordance with this determination would go, and every nerve was exerted to catch at something to ease my burdened sin-sick soul; but it was of no avail; it brought no relief, and when works and duties were proclaimed as means of grace, my great inability to do or merit anything was made so apparent, I could only, in the agony of my soul, cry, "Lord, be merciful to me, a sinner;" but as my desire to hear gospel preaching increased, I lost all interest in any other. The winter and spring passed, and summer came with all its beauties, and seemed to bring joy and gladness to all but me, and when mingling with my friends and heard their gay laughter and light, trifling conversation, in which I had formerly been first, I felt as though sinking deeper and deeper in an abyss of woe and misery, and at night when all around were sleeping, I awoke from short, unrefreshing sleeps to cry for Mercy, mercy.

Thus the summer passed till August, when one Sunday, after hearing the preaching at New Vernon, which so exalted God the Savior, and abased guilty, fallen man, I returned home more condemned, more guilt-stricken than before; I tried to read, I tried to pray, thinking perhaps some one of those passages named might shed a ray of light on my darkened soul; but nothing gave me relief, and the agony of mind I endured that night cannot be expressed; in my sleepless hours when life itself was almost a burden—I could only exclaim, "Lord save, or I perish."

On Monday morning when I arose to the cares and duties of a family, they were only mechanically performed. How could I feel an interest in the things of earth, when the sword of Almighty justice appeared suspended, and just ready to fall on my guilty head. As I was aware I

cast a gloom over the whole household by my deep depression of mind, to give vent to my pent up feelings, I passed out into the yard and nature itself seemed mourning for my sins—the bushes and flowers sad and drooping, the heavens dark and angry. For a few moments I stood to contemplate the aspect of things around me, and I turned to retrace my steps, I picked up a blade of grass and exclaimed aloud, Man with all his boasted power and wisdom, cannot make this, small as it is, and as I looked up all was changed. What did it mean? where a few minutes since, all had been dark and gloomy, now was all light and brightness, and never before or since, have I seen the sun shine with such dazzling splendor.

While lost in wonder and admiration, I took a step, and as I stepped, oh, my lightness—my burden was gone—I was so happy, as it were, I flew rather than walked to the house; I gained my room, and there, prostrate before the Throne of Grace, wept such tears as those only can weep, who have felt a sense of pardoned sins—my powers are insufficient to express the view I then had of Jesus extended on the cross of Calvary. Since I had felt so burdened and distressed, that view had been much on my mind, I could see the saints cleansed in that precious blood. Now, joy divine! was I indeed bathed in that same fountain—was Jesus now made precious to my soul.

My joy and happiness I could not conceal. It seemed to shed new life on all around me, and among my first newly awakened desires, for I felt as though I was in a new state of existence, was to go tell my mother-in-law, Mrs. Fanny Roberts, of my great joy. I felt that she could understand me, as she was the only person to whom I had unreservedly expressed my mind. She always entered into all my feelings, often as comfort and consolation, told me of her own early exercises, but never cast me into the "Slough of Despond," by telling me I must or ought to do thus and so. A new tie now bound me to her—hence arose my great esteem for her. I loved her in life and mourned her in death. After some months as the Lord, I trust by his Spirit, led me on step by step, my mind was much exercised on the subject of going to the church at New Vernon, and telling them what great things the Lord had done for me. Although the duty was plain, my soul was filled with a yearning desire for the great privilege of following in the footsteps of Jesus, my Redeemer—of being buried in the baptismal water he himself had hallowed by his own example, and of being identified with that people, whose God is the Lord, and for whom the Lord had given me such a love. Strange as it may appear to the natural mind, I never had a struggle or a doubt of the way in which I should walk. The way was made plain. "He will bring the blind by a way that they know not—will lead them in paths that they have not known—will make darkness light before them, and crooked things straight. These things will I unto them, and not forsake them."

My doubts and fears were very great concerning my fitness, and the evidences of my hope. For some time Satan was permitted to annoy me with fears that my acquaintances would not believe in the genuineness of my profession, as I had at the first concealed my feelings so much;

but happily the Lord delivered me from all those fears, and now my trouble was to go to the church; ten thousand worlds could not daunted my courage; but I knew not how to present myself before that little company of baptized believers—a small band of brethren and sisters, who in their devotion to the honor and glory of Zion's king, ever required a "thus saith the Lord," for faith and practice.

Let me here mention another cause why I hesitated: After several requests from my mother to Elder B. to converse with me, he, with a reserve unusual to him, said but few words, and as he did not express any opinion concerning the foundation of my hope, I feared that he thought my evidences were not sufficient to entitle me to that much desired place in the Lord's house and among his saints; but when I related my exercises to the church, he then said, "since he had been aware of the state of my mind, he had desired, if it was a work of the Lord, that it should be made manifest as such in ascribing all the glory to Him, and that the world should have no occasion to say I had been influenced either by himself or by my husband's family."

But when I could no longer stay away, the Lord graciously gave me strength and courage to relate to the church at New Vernon, in the fulness of my soul, the dealings of the Lord's hand with me, and to look for the great, inestimable privilege of becoming one of that little flock. Broken and imperfect as was my relation, they gained an evidence, I trust, of my being brought out of nature's darkness into God's marvellous light. When asked by Elder B. "if I had counted all the cost of casting in my lot with a poor and afflicted people, whose only trust was in the name of the Lord," I could only reply to him, and the church, in the language of Ruth to Naomi, "Entreat me not to leave thee, or to return from following after thee," &c.

In Oct., 1832, I was buried with Christ by baptism, at New Vernon by our dear pastor, and then I went on my way rejoicing, and for days and weeks my soul, was, as it were, on the wing for heaven.

Thus far the Lord, by his Spirit, has graciously kept or led me onward through many doubts and fears, great struggles and conflicts, often "bringing me into his banqueting house, and his banner over me was love," strengthening and comforting me more and more in the glorious doctrine of the gospel as revealed in his word, ever continuing in my heart the same unchanging love to his cause and people, and to that preaching which ever crowns him Lord of all, which proclaims salvation by grace.

During my recent sickness the arms of my covenant God and Savior were kindly manifested in being around and about me, supporting and comforting me.

Oh! how dear and precious the truth, as it is in Jesus, then was to my soul! How I longed to proclaim to the whole world the exceeding riches of that grace which had been displayed in taking my feet out of the horrible pit of mirey clay, and putting a new song in my mouth, even praise to his name.

Jesus, my God, I know His name,
His name is all my trust.

My great desire then was, if it was His pleasure and purpose to remove me, that I might be enabled to leave as my dying tes-

timony, my firm, unwavering belief and knowledge, by sweet and happy experience, that nothing but the sovereign, almighty, irresistible grace of God can save a sinner, nothing but his blood and righteousness could cleanse and prepare me for an entrance into glory—into those mansions, which God, the Father, has prepared for those that love him.

Oh! Had I the pen of an inspired Paul, to better express myself while dwelling on this great and glorious theme, Salvation by Grace. Well might the heavenly arches ring with loud hosannas when Jesus, the babe of Bethlehem, came to redeem His bride—His chosen; well might angels desire to look into this mystery—the mystery of the new and second birth—as is the new-born babe at its natural birth, helpless and insufficient, so are the babes in Christ Jesus, powerless in regeneration or the new birth.

That power which spoke the world into being—that voice which said, "Let there be light and there was light," can alone arouse the sinner, dead in trespasses and sins, to a true knowledge of his sinful state—can alone speak peace to the troubled soul, diffusing new light and life, where all was darkness and death.

Dear brethren and sisters, lengthy as is my letter to you, I could yet fill pages with the dealings of God's hand with me; but I forbear, lest I weary you. As we have enjoyed sweet peace, communion and fellowship together here in the visible kingdom of our God and Father, may it be our happy privilege to meet around the Throne, there to join the church triumphant above, where sin, doubts and fears can no more afflict, in an unceasing song of praise and adoration to Him who hath washed us white in the blood of the Lamb, is the fervent prayer of your sister in Christ,

E. C. ROBERTS.

FAIRFAX, C. H., VA., FEB. 3, 1857.

DEAR BROTHER BEEBE:—I see that sister Ball, in the 1st number of the present volume of the *Signs*, has requested my views of Gen. vi, 6, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

I presume an explanation of this text can be given satisfactory to sister Ball, and other honest enquirers after truth; but to give an exposition that would stop the mouths of gainsayers, is perhaps difficult.

That God possesses such perfection, that there can be no repentance, or grief at heart, in his essential mind, is evident, from the general revelation which he has made himself, as well as from positive declarations in his word, to the point. James says, speaking of the Father of Lights, "With whom is no variableness, neither shadow of turning, Ch. i, 17. Job says, "He is in one mind, and who can turn him," Ch. xxiii, 13. God says, "I am God, and there is none like me; declaring the end from the beginning, and from ancient time, the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure;" Isa. xli, 9, 10. Even Balaam is compelled to say, "God is not a man that he should lie, neither the son of man that he should repent;" Num. xxiii, 19. Samuel says, "The strength of Israel will not lie nor repent, for he is not a man that he should repent;" Sam. xv, 29. These texts as clearly show that God's perfection of mind is such that he cannot be subject

to any such change as repentance, implies in man; as do the Scriptures, that God is a Spirit, and therefore that when bodily organs and limbs are ascribed to him, the expressions are not to be taken in a literal, but in a figurative sense. Even those who are so ready to think that God can be made to see such imperfection in his past course, as to repent of it literally, will admit that when God speaks of his arm, his feet, &c., that the expressions are not to be taken in a literal sense, that they are figurative expressions, used to convey more forcibly to the comprehension of weak man, a sense of God's power and presence, &c. Those who are so disposed to contend that repentance, when ascribed to God, is to be taken literally, as implying a change in the divine mind, thereby making the Scriptures contradict themselves, and contradict the immutability of God, may think to relieve their minds of any restraint from the Scriptures; but they are not aware that if they could succeed in destroying the absolute immutability of God, in his purpose, they would destroy the whole ground on which man's safety and preservation on earth rests. If God could be induced to change his purpose one way, it could, with equal ease, be changed the other way. Hence, if we can believe that God has been induced, by anything in us, to change his purpose of cursing us to that of blessing us, we ought to believe that he would, by our acts of ingratitude and sin, again be provoked to change his purpose back, and at once to cut us off. Hence, to relieve his people from such a gloomy idea as this, God says, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed;" Mal. iii, 6. Thus showing that their preservation and safety, instead of being subject to their changeableness, rests upon his own unchangeableness. Viewing the terms repent, repentance, &c., when spoken of God, as figurative, we shall find them strikingly illustrative of God's dealings with men, under the law dispensation, and upon legal principles, whilst no ways effecting the immutability of God's mind or purpose.

According to the legal dispensation, God's dealings with men were made to depend on their conduct, they were blessed or cursed, prospered or afflicted, that is, in a worldly or outward sense, according as they did good or evil. There were those in Jeremiah's time, that said, "Where is the word of the Lord?" Intimating that God said, and did not; that his mind changed. Wherefore, after giving to Jeremiah the figure of the potter, to show his sovereign right to deal with nations as seemed him good, he declared to him the principle upon which he dealt with nations, saying, "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." So, also, in the event of their changing from good to doing evil, God would repent of the good he thought to do unto them; see Jer. xvii, xv, xviii, 1-10. God thus shows that his doing good or evil to a nation, depended on their obeying or not obeying his voice, according to the nature of the legal dispensation. This, also, shows that God's repenting, does not imply any change of mind with him; that it is only a change of his course towards

them consequent upon their change of conduct, according to his sovereign right to deal with nations, as they did good or evil. Again, in the days of Ezekiel, there were those who complained that God's ways were not equal.

But God shows that the unequalness was with them—that his ways were uniform and just—that "when the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby."—Ezek. xxxiii, 12-20. Then the Lord shows that his dealings with individuals, in their national or worldly relations under the legal dispensation, were the same as with nations.

Thus when the Ninevites repented at the preaching of Jonah, God repented, that is, turned from the evil he had threatened them with, in accordance with the principle by which he governs nations.—Jonah, iii, 10. So God's repenting concerning the pestilence, and staying the angel's hand from Jerusalem, evidently was not that he was sorry for having sent the pestilence. (See 2 Samuel, xxiv.)—but it was that having visited his designed chastisement upon Israel, and sufficiently humbled David's mind, he stayed the sword which threatened destruction to Jerusalem. (See 2 Samuel xxiv, 15, 17.) Having thus showed that God is not like man, subject to change of mind, but is immutable in his purpose, and that his repenting or changing from threatened evils or promised good, according as men repented of their evils or turned from their righteousness, was but the result of his equitable dealings with nations and men according to the nature of the legal dispensation under which they were, we are prepared methinks for understanding the expressions used in Gen. vi, 6. It is true the expressions used in this passage are much stronger than those we have been noticing, but not more so than was the destruction thereby intimated greater than others with which he has visited the earth. For as a man having formed something for which he truly "repented and grieved at heart," would seek to efface it and the remembrance of it from existence, so God by the use of these expressions showed that it was his purpose, although he had created man and by his benign providence caused him to greatly multiply upon the earth, now to turn and destroy that whole race of men, and wash the remembrance of them and their evil doings from the earth, by a flood and re-people it, directly from another, though an intermediate head, Noah, who had found grace in his sight. Thus, in accordance with the general testimony of the Scriptures concerning God and concerning his government, I understand the expressions used in this verse as figurative and as designed more strongly to impress upon Noah and others, the fixedness of his purpose to destroy that race of men from the earth, and at the same time to show that this signal judgment was an expression of his abhorrence of, and the opposition of his nature to, the wickedness of man, though he had permitted it upon earth. The construction I have here given of this passage, is confirmed by a similar use of the term "repent," in 1 Samuel, xv, 11, "The word of the Lord came unto Samuel, saying, It repenteth me that I have set up Saul to be king." And yet in that

same chapter, verse 29, as quoted before, Samuel says: "The strength of Israel will not lie or repent, for he is not a man that he should repent," thus showing that he did not understand the expression, "It repenteth me," as implying anything like sorrow or change of mind with God, such as is implied in men's repenting. We must therefore understand these words as merely expressive of a change of God's providence toward Saul, consequent upon Saul's sin in disobeying the command of God, and showing God's displeasure at such disobedience.

I have gone into a lengthier examination of the Scriptures upon this subject than perhaps others will think was necessary; but I wished to show, and I think I have showed that the uniform testimony of the Scriptures concerning God and the general use of the word "Repent" by him, proves that when God speaks of "repenting" in reference to himself, he speaks in a figurative sense, the same as when he speaks of "his hand—his arms," &c.

I have thus complied with sister Ball's request. Whether what I have written is sufficiently instructive or interesting to justify its publication, I know not. I leave it with you, brother Beebe, to dispose of it as you think best, and subscribe myself yours,
S. TROTT.

ABINGDON, KNOX CO., ILL., FEB. 15, 1857.

DEAR BROTHER PETER:—I am just in receipt of your kind favor of the 5th inst., in which you state to some extent the burden of your mind touching the call to the ministry. There are many at this day who dispute that call; nevertheless, I believe in it with all my heart. But to know that I am the man, has been a matter of doubt with me at times, ever since I have been trying to publish the glad sound of salvation by grace. And I have been made to fear lest as David said, "one day I should fall by the hand of Saul." The flesh and the devil are great opposers of the truth. It is however, a well settled point with me, that the children of God are kept by the power of God, through faith unto salvation; but again comes up the question: Am I a child? This matter can be settled the most satisfactory by the bible. I might give you a few outlines of my own experience, both in being delivered from the power of darkness and translated into the kingdom of his dear Son, and also the work of the ministry as set before me as my duty to engage in. And you might build up a hope from what I presumed to be my experience in these matters, and still be wrong. But, indeed, I have no doubt of the great similarity with all christians, as they all travel one road, and also with the ministers of Christ. Therefore, from the foregoing considerations, I would most kindly call your mind to the law and the testimony, as a safe chart in all things pertaining to the kingdom. But for your gratification, if it be such, I will state some few of my feelings on the subject that troubles your mind.

After I had joined the church, my mind was troubled on the subject of preaching, as I presume yours is now. I felt I ought to preach, but it did not suit me to be a poor preacher. I wanted to do something smart in the way of preaching. I however, was made willing to be any kind, if it was the will of my Heavenly Father—only I did not wish to bring a reproach on the cause of religion. I thought I was too

timid to be a preacher, and I feel that yet; and I was too ignorant, and perhaps I was not born again, and with all such limited views of Scripture doctrines—all these greatly withstood me. I was somewhat lowly minded, and would often get off in some lonely place trying both in mind and word, to preach; if I was traveling alone, I would be trying to preach, by which my mind was eased some, but yet could not be satisfied. I began to think strongly that I was not born again—had some renewed evidence of God's grace—thought I saw Jesus by faith, as my Savior. Many things which occurred to my mind in this trying part of my life, I cannot inform you of in this short letter; but with all time rolled on, and I think about nine years passed away after I joined the church before I tried to speak in public, which finally was brought about on this wise: The church of which I was a member, became destitute of a preacher. And the brethren thought proper to have an appointment for me, and my first text was from Lam. iv. 4.—"The tongue of the sucking child cleaveth to the roof of his mouth for thirst—the young children ask bread and no man breaketh it unto them." This was well suited to the times whether the speaker made good use of it or not, after which I felt quite relieved of my burden, and now some fifteen years have gone by since I first made the attempt to speak in public, and I have met joys and griefs on my pilgrimage. But I will leave this part of the subject, and invite your mind to the texts of Scripture, in part, which gave me some confidence:

Paul says, By the grace of God I am what I am. 1 Cor. xv, 10; also, 1 Cor. i, 27-31; Gal. i, 1, 15, 16. By this last text, you will perceive that Paul conferred not with flesh and blood. I consider Paul a perfect guide in this matter; and if God has given you a gift, be obedient to the heavenly calling. Feed the church of God over which the Holy Ghost hath made you overseer, when the church shall have loosed your hands so to do, having my best wishes in the good cause. There is much opposition to meet, and the young stripplings may sometimes tremble in meeting the foes of the cross; but after running over the history of God's servants in all ages, and learning their glorious triumphs in meeting all opposition, we have good hope. And to be a good feeder it is necessary to know how the fruit tastes; or, as we read, the husbandman must be first partaker of the fruit. Consider what I say unto thee, and may the Lord give his light to a friend of whom I have good hope, but whose face I have never seen in the flesh. Farewell.

I remain yours in great afflictions,
BENJAMIN BRADBURY.

P.S.—Brother Beebe, I should like to have you say something on the call to the ministry, through the SIGNS, and if there are any who need encouragement, they might be benefited. I have been trying for some years to get my business so managed that I could spend my time among the churches, but as I get fixed in one way, I get unfixed in some other, so I may never do much better, if any, than I have.

B. B.

CRAWFORDSVILLE, IND., FEB. 2, 1857.

DEARLY BELOVED UNCLE:—I have repeatedly desired, within the last three

months, to write something for the SIGNS, and as often have I overcome the feeling, knowing my own weakness and entire incompetency, to edify the dear lambs of God; but now my soul is much comforted, and I cannot refrain longer from offering my mite with the rest, and show, in my little way, that I am grateful for my many inestimable blessings.

May the Lord direct my pen, and make me feel that I am entirely dependent on him for strength. When I look at myself—with good health, kind friends, and brothers and sisters, with all home blessings; and then the regular visits of the SIGNS and MESSENGER, freighted with so much precious matter, and the blessed church privileges I am permitted to enjoy, I am made to wonder how I could ever open my mouth to murmur; and can see how entirely just God would be to banish me from his presence for ever. But still I am a spared monument of his mercies. "Because he is God and changes not, the sons of Jacob are not consumed."

We have many refreshing seasons with our church at Sugar Creek. Scarcely a meeting passes, but we have a visit from one or more of the watchmen on the walls of Zion, which, together with our beloved pastor, Elder M. Vancleave, is surely as much as I could ask. Our meeting is held the Saturday before and the first Sunday in every month. Two meetings ago we were visited by Elds. Goben, J. Vancleave, and Skeeters; all preaching Jesus a whole and complete Savior. Elders Goben and Vancleave are old, tried servants of the heavenly master, strong in the faith and as unmoveable as adamant. Eld. Skeeters, though quite young in years, and also in the ministry, contends earnestly for the faith once delivered to the saints, with all meekness and lowliness of heart. His sermons are exceeding sweet to my taste; he brings forth treasures, both new and old, and leaves nothing unsaid from the Bible, a book where all our lessons of the spirit are established.

The doubts that will arise in my depraved mind, as to the true church of Christ and his chosen followers, are all dispelled under such preaching, and I am made to feel that the feast is of our own Heavenly Master's preparing, sent to feed the weak lambs of the fold; and his ministers come not in their own strength, but they are taken as a blank and filled from his inexhaustible treasure. "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

It was our communion season while these brethren were with us, and as they all stood around the Lord's table, I was so fully reminded of Christ and his disciples on a similar occasion, that my heart seemed overflowing with love towards the whole church, and I cried inwardly—praise, praise the meek and lovely Jesus!

"For us his flesh with nails was torn,
He bore the scourge, he felt the thorn;
And justice poured upon his head
Its heavy vengeance in our stead."

"'Twas his own love that made him bleed,
That nailed him to the shameful tree;
'Twas his own love this feast prepared,
For such unworthy guests as we."

The great love which Christ has for his church, was made clearer to my understanding yesterday, (being our meeting day,) than I ever saw it before. I am unable to find language to express the emotions of

my soul as I saw the unbounded, rich and full love of a crucified Redeemer; yet in the midst of my joy, doubts would arise as to my having an interest in this great Savior, and my sins came rolling up to mountain height before my eyes. Then arises the question: can any but the regenerated children of a spiritual Father receive and feast on these spiritual blessings? And am I feasting, or is it all in my imagination? Then this text arises: "A natural man cannot understand the things of the Spirit; they are foolishness unto him—neither can he know them because they are spiritually discerned." The sermon of which I speak, was preached by Eld. J. A. Johnson, from this text: "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."

Eld. Johnson was followed by Eld. I. Vancleave in an excellent discourse; and in the evening Eld. J. preached again from these words: "Comfort ye—comfort ye my people, saith your God," &c.—a sermon both comforting and cheering to God's children. Eld. Johnson is a young preacher from the Lebanon Association, who seemed to come to us entirely in the strength of Israel's God. I feel that the Lord is good, very good, to send such food to my hungry soul; it is such a feast as the world cannot give or take away.

"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."

But I am growing lengthy, and imposing on your goodness and precious time. Can you not, dear uncle, visit us at Crawfordsville, at the meeting of our next Association, or at any other time if more convenient for you? I think you will find many warm hearts to welcome you here—those who have long been built up with the communications of your excellent paper. My love towards God's people appears to strengthen daily as I read the good news and glad tidings of great joy; for hearing from them through the SIGNS, is almost like a visit face to face. After reading the communication from Lucy Whitcomb, in the last volume of your paper, my heart burned within me, for her thoughts were in such perfect harmony with my own, which I could not express; and to have others speak my own feelings, (those whom I feel to be christians,) revives my courage, and leads me still to hope that I am led by the same spirit.

May you still be supported in your labors, dear uncle, with power from on high, is the desire of a sincere lover of truth, as it is in Jesus. LINA W. JOHNSON.

My rest is in heaven, my rest is not here,
Then why should I tremble when trials are near?
Be hushed my dark spirit, the worst that can come,
But shortens thy journey, and hastens thee on.

It is not for me to be seeking my bliss,
And fixing my hopes in a region like this;
I look for a city which bands have not piled,
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow,
I would not lay down upon roses below;
I ask not a portion, I seek not a rest,
Till I find it for ever on Jesus' breast.

Let death, then, and danger, my progress oppose,
They only make heaven more sweet at the close;
Come joy, or come sorrow, what'er may befall,
An hour with my God will make up for it all.

With a scrip on my back, and a staff in my hand,
I'll march on in haste, through an enemy's land;
The road may be rough, but it cannot be long,
And I'll smoothe it with hope, and I'll cheer it with song.

The Editor's Department.

MIDDLETOWN, N. Y., MARCH 2, 1857.

THE ONE THING NEEDFUL.

NAVARRO Co., TEXAS, JAN. 23, 1857.

BRO. BEEBE:—Please give your views on Luke x, 38-42, and oblige, RUTH ANDERSON.

REPLY.

This passage presents a plain statement of our Lord Jesus having entered the house of Martha, and of her troubles, and of her complaint against her sister Mary, who had taken her position at the feet of Jesus to hear his word, leaving Martha to serve alone, and the reply of Jesus to Martha.

Whatever instruction we may receive from the record of this incident in the history of our Lord, in the days of his incarnation, in reproving us, as his disciples, for worldly mindedness, or sacrificing our spiritual privileges to our worldly cares and labors, we will venture to give, as our view of the subject, that this case and circumstance bears a striking analogy to the two branches of the Redeemer's church, under the two covenants. Martha representing the people of God under the Old, and Mary representing the church in her gospel organization under the New covenant.

1. It was Martha's house into which Christ had entered, and in which this incident occurred. If then, Martha represented the church under the law, or legal covenants, it was into her house that he entered, for in his advent to our world, he was made under the law, came under its obligations, was circumcised and assumed the obligation to do the whole law, and declared that he had not come to destroy the law, but to fulfill it; and that heaven and earth should pass away, but not one jot or tittle of the law should pass away until all was fulfilled.

2. MARTHA had a sister Mary in the house. So it was said by the people of God under the Old Dispensation, "We have a little sister, and she hath no breasts," &c.—Songs xiii. 8. The people of God were all under the law, and all required to be redeemed therefrom, that they might receive the adoption of sons, and the original constituents of the church in her gospel organization were found in Judea and Jerusalem, and in the regions round about Jordan. Lost sheep of the house of Israel.

3. MARTHA was careful and cumbered with much serving; so were all the Old Testament saints under that Testament or Covenant; for it was a covenant of works, and allowed no time to rest, or to sit down at the feet of Jesus to feast on his words. The rigid demands of the law called for all their mind, might and strength; nothing less than perfect and perpetual obedience would suffice, and therefore Martha had no leisure.

4. Mary, or the Gospel church, under the new covenant, has entered into rest. As all who possess a vital faith in Christ, do cease from their own works, as God did from his. They are redeemed from under the law, and delivered from the works thereof, and are no more under the law but under the grace. The Son has made them free, and they are free indeed. Christ is the end of the law for righteousness to all them that believe; to the Jew first, and also to the Gentile. They sit down under

his shadow with great delight, and his fruit is sweet to their taste. They live on every word that proceedeth out of his mouth, for his words are spirit and they are life. Therefore the disciples could well say, "Unto whom shall we go, thou hast the words of Eternal Life." To them his words are like apples of gold in pictures of silver. He stays them with flaggons, and comforts them with apples, or with his words.

5. Martha complained that Mary had left her to serve alone, and desired the Master to bid her to help her serve. This was the case with the legalists, at that time, and all legalists from that day to this, have been fretting and worrying because those Do NOTHINGS, as the new covenant saints are reproachfully called, are seated at the feet of Christ, where they can receive his word. Great and bitter complaints were at that day made against the disciples of Jesus because they adhered not to the traditions of the fathers—because they kept not the law. And the same complaints are still made by the children of the bond woman against the children of the free woman, unto this day.

6. Martha seemed honestly to believe that Christ would disapprove of Mary's indolence, if his attention was called to it, and therefore she suggested that he should reprove her. Just so the arminians of our day, seem soberly to believe that there is something wrong in depending alone for salvation on the Lord Jesus Christ. And they sometimes go as far as Martha did, in praying our Lord to set his people to work.

But our Lord's words are full of consolation to the weary and heavy laden saints. While Martha's mind was divided in the drudgery of many things, One thing only was needful. That one thing was worth more than Martha's many things; and Mary had chosen it and it should never be taken from her. It is the choice of all who are experimentally delivered from the works of the law, and brought to the feet of Jesus to learn of him, and they do find rest to their soul, who retire from the thunders of the law, and rest at the feet of the blessed Redeemer.

We have exhausted the first number of the present volume, and can supply it no longer to new subscribers. If any of our friends have that number to spare, and can return it to us, we will appreciate their kindness.

Manoah's Sacrifice.

JUDGES XIII. 18-20.

"Why dost thou ask me of my name? Since 'tis a secret hid from thee; Nor can, nor dare I'er proclaim, Save what the Lord commanded me. Adore the goodness of thy God, Whose love and mercy thou shalt know, When he appears with vengeful rod, To lay the proud oppressor low. For Israel now, tho' sore oppress'd, God will a strong deliverer raise; And every wrong shall be redrest, While thousand tongues shall speak his praise. The man with wonder heard the word The heavenly visitant thus spoke, And soon a sacrifice prepared, All laid in order on the rock. New wonders met their ardent gaze, As they admiringly looked round; The Angel rose amid the blaze, They prostrate fell upon the ground.

BROTHER BEEBE:—The following lines were suggested by an engraving, representing Judas Iscariot covenanting for the betrayal of Jesus:

THE TRAITOR.—LUKE XXII. 3-5.

The traitor turns him half away, As if reluctant to betray— Yet gazes still upon the prize They tempting hold before his eyes. He now recalls each loving word, Spoken by him—he own'd his Lord; Remembers how the poor he fed, The sick he healed, and raised the dead! The blind restored to sight, proclaimed Eternal honors to his name; The deaf with pleasure hear his word, The dumb speak praises to their Lord. As thoughts of these rush thro' his mind, He turns aside, as if inclined. The proffered bribe he will refuse, Nor gratify the murderous Jews. The priests and captains undertake, Each sordid passion to awake; The traitor grasps the price of blood, And basely sells "the Son of God!" WARWICK, Feb. 24, 1857.

Select Boarding School for Young Ladies.

Haddonfield Female Seminary.

This Institution is located in the beautiful village of HADDONFIELD, New Jersey, six miles South-east of the city of Camden. The Camden and Atlantic Railroad passes through the village, by means of which communication may be had with Philadelphia several times daily. The exquisite taste displayed in the neatness and beauty of the streets, and the refined and moral tone of the society, render this quiet retreat peculiarly adapted to the location of a Select Female Boarding School.

The building is pleasantly situated on the main street, a short distance from the Railroad station, and the apartments especially devoted to school purposes are well ventilated. The course of instruction is thorough,—calculated to prepare young ladies for the duties of life, rather than to give them a superficial education. All the branches usually taught in the best Female Seminaries will receive their due share of attention, and competent Teachers will be provided for each Department.

The Institution will be opened for the reception of boarders on the first of April next. The expense for board and tuition in the common and higher English branches will not exceed \$40 per quarter. Drawing, Painting, the Languages, Ancient and Modern, and Music on the Piano and Guitar, will be extra. We are happy in being permitted to use the names of the following gentlemen as references:

- Hon. A. H. Hay, Winslow, N. J.; Wm. Coffin, Esq., Haddonfield, N. J.; S. S. Weart, Esq., Hopewell, N. J.; A. R. Titus, Esq., Trenton, N. J.; O. H. Bond, Esq., Trenton, N. J.; Hon. Jas. S. Nevins, Jersey City, N. J.; Hon. Jacob R. Wortendyke, Jersey City, N. J.; Isaac W. Scudder, Esq., Jersey City, N. J.; Jacob Weart, Esq., Jersey City, N. J.; Joseph Boggs, Esq., New York; Hon. Asa Whitehead, Newark, N. J.; His Excellency, William Pennington, Ex-Governor of New Jersey, Newark, N. J.; Henry D. Sherwood, Esq., Philadelphia, Pa. For further particulars address S. L. MIERS, } Associate Principals. E. H. BOGGS, } Haddonfield, N. J., Feb. 7, 1857.

OLD SCHOOL MEETING.—In consequence of the impassable state of the roads, the meeting appointed to be held with the Schoharie church, that appointment was a failure; and we are authorized to publish that, if the Lord will, an Old School meeting will be held with the Schoharie church, at their meeting house, three miles West of the Schoharie county Court House, and near the Plank Road, on Wednesday and Thursday, the 8th and 9th days of April next, to begin on the first day at 10 o'clock A. M. It is the intention of the editor of this paper, providence permitting, to attend, and we are requested to publish an affectionate invitation to the brethren and sisters generally, and ministers of our faith and order especially, to attend. Strangers arriving will enquire for brethren Nelson Nethaway, Halsey Bailey, Benjamin Livingston, Wm. Garney or Peter Mowers, some of whom reside on the Plank Road and near the meeting house.

ELD. ROBERT HART having changed his post-office from Hilliardston, Nash county, N. C., to Rocky Mount, Edgecomb county, N. C., desires his correspondents to address their communications to him at the latter post-office.

Marriage Department.

Feb. 4—At North Berwick, Me., by Eld. Wm. Quint, Mr. JOHN C. HAYES, of North Berwick, to Miss CLARINDA J. RAMSDELL, of Acton, Me.

Feb. 6—By the same, Mr. ISAAC FROST, of Madison, N. H., to Miss OLIVE J. BILLINGS, of North Berwick, Maine.

Jan. 22—By Eld. J. F. Johnson, Mr. HENRY SWEZEY, of Chester, to Miss JULIA C. MORSE, of Warwick, all of Orange Co., N. Y.

Feb. 18—At Hopewell, N. J., by Eld. P. Hartwell, Mr. JAMES LAWRENCE to Miss ELIZABETH TYRUS, all of the above place.

Subscription Receipts.

Table listing subscription receipts from various locations including NEW-YORK, MAINE, NEW-HAMPSHIRE, MASSACHUSETTS, NEW-JERSEY, PENNSYLVANIA, VIRGINIA, SOUTH-CAROLINA, GEORGIA, ALABAMA, FLORIDA, LOUISIANA, TEXAS, ARKANSAS, MISSISSIPPI, OHIO, INDIANA, ILLINOIS, MISSOURI, and CANADA WEST. Includes names of subscribers and amounts.

Total amount since Feb. 1st. \$623 95

NEW AGENTS.—Eld. Wm. Dearing, Tenn.; Eld. T. J. Norris, Alabama.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., MARCH 16, 1857.

NO. 6.

Correspondence of the Signs.

CONNERSVILLE, IA., FEB. 18, 1857.

BROTHER BEEBE:—Not long since I forwarded to you a communication, showing some exclusive claims of the old order of Baptists to be the church in its primitive order. With your permission I will now examine this matter farther, and show their claims in some other respects.

1. So far as I have observed their history, all other denominations trace their history back to some reformer, either from Romanism directly, or to some reform from those reformers, and when they have gone back to the founder of their party, they then endeavor to trace their order and doctrines through the mysteries and superstitions of the fathers, as they are called, and quote the fathers, monks, friars, bishops, priests and prelates, as good authority, and by them attempt to prove their regular succession from the apostles through the church of Rome. When they have thus demonstrated—as they seem to suppose—their claims so successfully that they think all ought to be convinced of the justice of their claims, they will tell us that the Catholic church of Rome, with her Pope and bishops is the man of sin, the apocalyptic beast, the mystery of iniquity, and emphatically the Anti-christ, the Mother of Harlots and Abominations of the earth. Now, my brother, what have they proved? Just this, that they are the daughters of the old mother of harlots, through whom they have traced their history, and whose bishops they have quoted to sustain them. This is the substance of their own historical testimony. At the same time those historians keep before their readers a despised and down-trodden people, whom they call Ana-baptists; and in showing the principles and practice of these persecuted Baptists, and their utter and uncompromising refusal to participate in the errors of the established church, they describe what they call a sect of incorrigible heretics, who would die at the stake or starve in prison, rather than subscribe to, or participate in the doctrine, practice, or usurpations of the Mother of Harlots.

All this is the testimony of our opposers, and our friends corroborate this testimony as true, and show that these persecuted people were our brethren. This people have protested against Catholicism from first to last, and were a people that dwelt alone and were not numbered with the nations. Our historians show our denomination all the time among this poor despised and persecuted people; in the vallies of Piedmont, in Germany, Holland, France, and in every place pointed out by Providence for temporary retreat and safety. They are, therefore, no part of the offspring of the mother of harlots, but

they are the children of that Jerusalem which is above, is free, and is the mother of us all. These historical demonstrations show that the Old Baptists have exclusive claims, and show their identity with the primitive church of Christ, against which the gates of hell shall never prevail.

2. Their claim is shown in their order of government. They acknowledge no master but Christ, and all they are brethren. They have no laws but his, no Pope, no domineering clergy, Ruling Bishops, Legislative or Executive Councils. No high courts of appeal. They are all equal, and have no law in the church but the infallible code which is found in the Holy Scriptures, and they hold that the visible church is the divinely organized kingdom of heaven, in which the king of saints himself reigns; and this is the highest court on earth, and its decisions are final. If any local church should depart from the laws of Christ, and the general body of the churches should protest, and the offending church should refuse to have their proceedings investigated by the general church, such local church should be dropped from the general body, like a mortified limb, that its defection may not disorder the whole body. In all these respects, the Old Order of Baptists have special and exclusive claims to identity with the primitive apostolic church. They deny to all presbyters, councils and associations, any power further than advisory, in obedience to the church. Surely the Baptist claim is strong.

3. The Old Baptists' claim is exclusive on the ground of the admission of members. None can be admitted into this church, only on profession of faith in Christ, with satisfactory evidence of the hope that is in them, and such fruits of repentance as show that they are born of God, and have been led by the spirit, and have followed Christ in the regeneration. And as the church, with all these tests, may be deceived, and fail to preserve her purity as a christian body on gospel principles, no member, public or private, male or female, young or old, can retain their visible membership longer than they corroborate their profession with the fruits of a well ordered life and godly conversation, a love of the truth and steadfastness in the faith. The Baptist church, as the church of Christ, will neither receive nor retain members which do not give reasonable evidence that they are christians, while others receive the children of parents who are members; probationers, such as have been immersed in order to get their sins forgiven, &c. Have not the Baptists, in this respect, strong and exclusive claims to be the primitive visible church of Christ? And, as such, should she not refuse to extend her communion and christian fellowship to all the daughters of Mystery Babylon? If christians as individuals, are deceived, and belong to any of the corrupt

communities, let the church hate the garments which are spotted with the flesh, and instead of partaking of their evil deeds, be found reiterating the admonition of her God and king, "Come out of her my people." "Touch not, taste not, handle not, the unclean thing, and I will receive you." In this gospel manner of receiving and retaining members, the Baptist church have exclusive and undeniable claims to be recognized as the primitive church of Christ, which was organized on the day of Pentecost, as his visible kingdom.

4. The Baptists, in their doctrine, have imperative and exclusive claims. The immutability of God, the eternity of his purpose, the unchangeableness of his will, salvation by grace alone, his glory untarnished, the mission and mediatorial work of Christ, the gifts and work of the Holy Spirit, the final holiness and happiness of all the redeemed, is the doctrine of the Bible, and the doctrine of the apostles. The primitive church is characterized by continuing steadfastly in the apostles' doctrine. The present Baptist church, of the old order, in her doctrine, sets out by declaring God's immutability, and that no cause out of herself can ever move him to any action; that he foreknew all things, great and small, and nothing is hidden from him, either cause or effect, no new event can possibly derange his purpose, or frustrate his grace, or make void his sovereign will. In the harmony and perfection of his nature, he is such that he can only be self-moved in all that he has done, is now doing, or ever will do. That this God is eternal, self-existent, and alone the proper object of worship, adoration and praise, and in himself worthy of the confidence of all his creatures. That this One God did set up, ordain, bring forth and appoint the man Christ Jesus, the Mediator of his will, in behalf of all the heirs of promise. That this man, Christ Jesus, was thus, by divine arrangement, as Mediator between God and man, made legally the Head of the Church and Savior of the body. That all the seed that should serve God and be accounted unto him for a generation, did then seminally exist, as one seed in and with Christ. That Christ, in his filial relation to God, was his only begotten Son, and all the seed or children which God gave to him, stood in filial relation to God, in Christ. And the choice of Christ, as prophet, priest, king, Redeemer, surety and Savior, equally embraced all the seed or children that were in him. That as God was in Christ, and all the unborn children of God, as a seed, were also in him, there existed a divine spiritual union or oneness of all the seed to the Father, in Christ, in his divine essence, and so all spiritual blessings and grace were given to the church, and the entire seed was blessed with them all, but blessed in Christ; and all the promises of God's will were made sure to all the seed

and ordained to their glory. That this elect seed were to be in time made manifest in the flesh or bodies of men on earth, and these bodies of the earth, the descendants of Adam, the earthly, were also chosen in and with the man Christ Jesus. Not chosen as the spiritual seed, but for the manifestation of the seed; or as the temples in which the Holy Ghost shall dwell. These chosen men of Adam's race, in God's eternal choice, and for his glory, were predestinated to the adoption of children to God, by Jesus Christ, and all according to God's will; and being predestinated in his will, they obtain an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will. This is not two elections, but one election, embracing all of God's children, both as a spiritual seed and as legally adopted heirs, according to his will; or, in other words, all the family of the first born. That these were chosen that they should be holy and without blame before God, in love. That the Holy Spirit of power, love and of a sound mind, implants in them eternal life, or the divine nature, in the work of regeneration, and so they are born of an incorruptible seed; are holy brethren, partakers of the heavenly calling, and they are called on to consider the Apostle and High Priest of our profession, Jesus Christ. These legal relations of Christ to his people, made the imputation of their sins to him just, and his sufferings and death legally theirs. That all these are kept by the power of God, through faith, unto salvation; being freely justified by his grace, through the redemption that is in Christ Jesus. That all these shall be raised finally in the consummation of the plan of divine wisdom, power and grace, to a holy and perfectly happy state in eternal glory.

My language may be exceptionable to some, but in substance, I believe the above sketch is the doctrine of the Old Baptists and of the primitive church; and their identity and incontestable claims are established. Yours,

WILSON THOMPSON.

BURDETT, N. Y., FEB. 25, 1857.

BROTHER BEEBE:—I see, in the *Signs of the Times*, for January 15, a communication from brother D. L. Harding, in which he gives his views on Rev. xiv, 13. "And I heard a voice from heaven," &c. Brother Harding thinks the death spoken of in the text, has reference to that which is realized by the children of God when they are born again, and that the *rest* spoken of in the text is that which believers enjoy in Christ while here in the militant state. Now, brother Beebe, I presume brother Harding will have no objection to my giving my views, also, on the subject; as I do it with all good feelings, although

my understanding of the text is quite different from his, for

1. I cannot conceive of any reason why believers, from the period of that prophecy, should be declared blessed, any more than those who died to the law and became believers, in the early period of the church, in the apostles' days. But I think I do see a reason for the declared blessing on those who died or fell asleep in Jesus, from that period, over those believers who had to still remain on the earth and bear the affliction and trials of various kinds, incident to the reign of the beast, or more particularly, to the period when his time would be short; for all this is referred to in the connection.

2. From the words of the text, "Blessed are the dead," not the living, "which die in the Lord," I know of no corresponding passage in which believers are characterized as the *dead*. They are dead, as Paul says to the Colossians, and their life is hid with Christ in God. They have died in their relation to Adam, and therefore when we died to the law, it was as the posterity of Adam, and not as the seed of Christ. In a word, I understand the new birth to be a death in Adam, and a being brought into an experimental life in Christ. On the other hand, the believer having died to Adam, is accounted a member of Christ's body, and therefore when he dies a temporal death, though it is the old Adamic nature that dies, yet it is a dying in Christ, and he that so dies sleeps in Jesus, 1 Thess. iv, 14; Isa. lvii, 2.

Once more. The expressions, *the dead which die in the Lord*, clearly implies that there are other dead who die not in the Lord, which will not apply to dying to the law, but to those who die a temporal death, and who are not members of the body of Christ, "They rest from their labors, and their works do follow them." When brought to believe we rest from *our works*, to keep the law, &c., but not from *our labor*. There is a distinction between the two. Hence, Paul speaks often of his labors, and of the labor of other saints. Work, under the law is labor, and from that the believer finds rest; but there are other labors which he has and from which he ceaseth, at death, and they are peculiar to him as a christian, and he often finds hard labor.

"And their works do follow them." The believer has good works, which characterize his faith, as a *living faith*. He was created in Christ Jesus unto good works. They are not like the works of the legalist, going before him to procure his acceptance with God; for although they are good and profitable unto men, at death they are all thrown into the back-ground, and Christ only is put forward; but still they are evidences of his faith, and whether they follow him to heaven in anywise or not, they follow him after death, in the memory of the saints, and, in many instances, in the memory of others; and I think it likely they may have some recollection of them beyond the grave, as evidences of the rich grace of God, bestowed on them.

Yours in hope of immortality,

REED BURRITT.

[Concluded from Page 29, of No. 4.]

We now propose examining the second point in our proposition, which is, To make our calling and election sure to the brethren. With this, is connected the whole of

our intercourse as christians, while on our earthly pilgrimage, as well as the enjoyment, reciprocity and perpetuity of the social fellowship, union and communion, the mutuality of which is so consoling and interesting to the children of Zion; and it is a matter of deep regret in this day of darkness and lukewarmness, that so many of the Lord's redeemed and regenerated children, should pay so little regard to a duty that is so essential to their comfort and edification, and, at the same time, so easily performed—while the neglect of it, exhibits so much disrespect toward that dearest friend, who sticketh closer than a brother. But alas! too many of such, we fear, are to be found, both in the church and out of it.

My dear brethren, I would to God that this feeble effort of mine, could reach, and touch, and stir up pure minds, and influence you for the sake of Him who has loved you and washed you from your sins in his own blood, "to show yourselves;" exhibit the testimonials of your calling and election, and thereby encourage and comfort your brethren who love you, and mourn about the neglected streets and desolated courts of Zion, in consequence of your absence and backwardness, by which you fail to make your calling and election sure to your brethren, and force them to stand in doubt of you, lest there has been "labor bestowed upon you in vain."

But are you ready to ask the question, How are we to make our calling and election sure? We answer, briefly by giving a reason of the hope that is in you, by producing the "fruits of the spirit," by walking in the ordinances and obeying the commandments of the Lord; and thus prove your relation to your Father, your loyalty to your king, your devotion to his cause, and your love to your brethren.

As before observed, the apostle has shown us from whom the gift of all things that pertain to life and godliness proceeds. Faith is pointed out in the Scriptures as being one of those important gifts. The gift and the power to exercise it, being bestowed, we are to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity. Now, where we see those heavenly fruits portrayed, we have evidences of the implantation of a heavenly root or principle, from whence they proceed; and hence a testimony of the calling and election of the possessor. We are not, therefore, to content ourselves with the bare possession of the gifts of the spirit (much less with the naked profession), but we must prove that we have them—show them by our works. The first Baptist that ever was on earth required fruits before he would baptize; and *the most conspicuous Baptist* that ever heaven or earth knew, chose and ordained his disciples, that they should go and bring fruit, and that their fruit should remain. It is only by the fruit that we can judge correctly of the quality of the tree, whether good or bad, "By their fruits shall ye know them."

But why are these fruits or evidences of our calling and election withheld from the church? Why so many candles placed under a bushel? There certainly can be no justifiable reason for it.

Is it because it is a day of darkness, and the love of many wax cold? That affords us no plea for a dereliction in our duty. It is a matter beyond our control. The Lord

"maketh darkness and it is night," and night it will and must be, until it pleases him to dispel the mental gloom. But, "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." And, although every approximation we make toward the practice of will-worshippers in kindling fires, and compassing ourselves about with sparks of our own kindling, shall result in our lying doing in sorrow, is it possible that the highly favored children of grace can rest contented, sitting down in supineness, and withholding every evidence of their calling and election from the family of the faithful, neglecting the solemn duties and disobeying the positive commands of the King of Zion, by forsaking the assembling of ourselves together, and sinfully disregarding the ordinances of God's house, which is so wisely constructed, so abundantly furnished, and so suitably adapted every way, for the accommodation and comfort of ourselves and our brethren.

Brethren, suppose the curtains of darkness are closed around you, and no cheering beam from the sun of righteousness appears to penetrate the mental gloom, or illuminate the lowry hemisphere? Is it reasonable to suppose that by absenting yourselves from your Father's house at any time, you will enhance your own enjoyment, or that of your brethren? You will find yourselves miserably mistaken if you think so. I cannot conclude that the children of God feel best while neglecting their duty, but have thought that no one circumstance has been attended with more gloomy and discouraging prospects to the church of Christ, than that of her children's forsaking her in dark and cold seasons. How trying to the faithful few who frequent her neglected courts at such a time? Then it is that the enemy pours contempt upon her apparently languishing cause, and tauntingly asks, "Where is their God?" Surely, brethren, our presence is *most* needed at such a time. O, that we could feel more of that love and sympathy that the captive children of Israel felt when they sat by the rivers of Babylon and wept, when they remembered Zion, saying, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Let us not forsake our beloved Zion, in the hour of adversity, but rally to her standard and link our destiny with hers, as her's is with her Savior's. If her children rejoice, we will rejoice with them, and if to the contrary, let us "weep with them that weep." There is a mournful and solemn sweetness in the commingling of our sympathetic tears in the gloomy and sorrowful night.

How consoling would it be, when visiting her courts, to see all her members present, faithfully filling their places in her temples, and thereby manifesting their love to her cause and king, their brotherly kindness to each other, being knit together in that *love* which constitutes one of the strongest proofs of our calling and election, "For love is of God, and every one that loveth is born of God and knoweth God;" and again, "We know that we have passed from death unto life, because

we love the brethren." And the Savior has said, "By this shall all know that ye are my disciples, if ye have love one to another."

But how are all to know that we are his disciples, unless we prove that we love one another by our actions. Then, brethren, let me beseech you, for the sake of your own enjoyment, and the encouragement of your brethren, to step out from your hiding-places, regardless of the coldness and darkness that is complained of; for if it is night, and a *cold* night, it appears not to be a tempestuous one. If the warring elements were all in commotion, and the raging tempest rocking our bark over the furious billows, or war raging to an alarming extent in the kingdom, it would not seem so marvellous that *timid ones* should seek some quiet retreat from the storm, or leave the ranks to shun the battle. But, even in those cases, they would betray a great lack of courage, or an unjustifiable cowardice. And what would make the matter of fear still worse, a want of courage and a cowardice when they have the most infallible evidences of complete safety, and a final and triumphant victory.

O, brethren, don't be driven from your posts by the lowering cloud—the howling tempest or the invading foe. They are all completely under the sovereign control of your Deliverer, and all work for you good. There is no darkness or gloom so thick or gross that can remain when the Light of Zion shall loom around you. Don't be discouraged then, but wait patiently for your Lord's coming, and with all confidence submissively sing,

"Are darkness and distress my share?
Give me to trust thy guardian care;
Enough for me, if love divine,
At length through every cloud shall shine,"

and rest assured, he will come and will not tarry. Fear not the raging tempest, though the earth be removed, and the mountains carried into the midst of the sea; though the waters thereof roar and be troubled till the mountains shake with their swelling; your God is omnipotent, and can shut up the winds in the chambers of his power, and hold the waters in the hollow of his hand; therefore, you can still sing,

"Tis by thy strength the mountains stand,
God of eternal power;
The sea grows calm at thy command,
And tempests cease to roar."

What though the enemy come in like a flood, never fear; your uniform and armour will shield you from all danger in that case. "Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit which is the word of God, and with this panoply, one can chase a thousand, and two put ten thousand to flight.

In conclusion, the Apostle tells us, 'For if ye do these things, ye shall never fall.' And what if we do not? Why, then, we may expect to fall, of course. I have had quite a good many falls myself, and been pretty badly hurt sometimes, and have known others to fall, and receive severe wounds and bruises, and suffer much; and generally by leaving the track, and getting out among the rubbish, especially when it is somewhat dark, and they are not willing

to "wait upon the Lord." Others undertake to "kindle a fire" and "walk in the light" of that, and in the sparks they have kindled; and they have to lie down in sorrow. Others again take after a "Will-o'-the-wisp," or some other false light, or "dark lantern," and receive hard falls that way, and quite serious injuries. Sometimes perhaps the Lord orders our steps so that we fall for our good. But in all the falls of *Christians* that I have ever known or read in our old School Book, not one has proved fatal nor ever will, for the Teacher has said, they, "shall never die." I would not aggravate the wounds of those who fall, but propose a remedy and conclude. An excellent one is found in the 7 chapter, 8 and 9 verses of Micah. "Rejoice not against me, O mine enemy; for when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgement for me; he will bring me forth to the light, and I shall behold his righteousness."

Most truly your brother.

J. F. JOHNSON.

P. S. In looking over the 3d No. present Vol. of the *Signs*, I see that my esteemed Bro. Eld. J. W. Thomas of Ind. has requested my views on Col. 1, 28. As I fear that I am occupying more space in the *Signs of the Times* than is justly due to me, or profitable to the readers. I must crave his indulgence for a short time, after which, (although I feel more like asking instruction of Eld. Thomas than giving.) I am willing to give such views as I may have.

J. F. J.

HUNTERDON CO., N. J., MARCH 2, 1857.

BROTHER BEEBE:—The rapid strides that the popular religionists of our time is making in accomodating herself to the world, and pandering to the vilest passions of wicked men to obtain funds, has latterly attracted considerable attention, I notice public journals, that for a long time held their peace now venture occasionally to speak out. The New York correspondent of the Philadelphia *Ledger*, under date of February 16th, writes that a "number of ladies attached to a benevolent institution, are going to get up a select *theatrical performance* for the benefit of the funds of said institution." The writer goes on, "What makes this thing funny is that, ladies prominent in the cause of moral reform and benevolence, should thus be pressing the once tabooed stage into their service." All this however, is not particularly funny or novel, it is only another step in the progress of a progressive religion in this progressive age, and those who have paid any attention to the movements of *Madam Benevolence*, will not be surprised at this additional step in her benevolent career.—This progress I have observed is not all on one side. The ringleaders in iniquity and madam humbuggery, such as Barnum, Blitz, &c., have long ago made friends with the old lady, by a liberal use of the mammon of unrighteousness. This friendly feeling and prospective marriage between *righteousness* and *unrighteousness* has led to many large bequests; men of fortune, acquired during a long career of iniquity, settling the accounts with Mrs. Benevolence and their own conscience by sharing with her liberally at the last, their ill-gotten

treasure. It was never said of her that she *hated robbery* for burnt offering, and her inordinate love of money was noticed as a prominent trait in her character as long ago as during the journeyings of Bunyan's Christian Pilgrim.

I said this accomodating spirit was not all on one side, a very *amiable* disposition has been manifested on the part of the world. They are willing to yield *something* to the prejudices of the Sunday-school taught community. The new Theatre in Philadelphia is christened the "Academy of Music." This very pretty name will undoubtedly quell any misgivings about the propriety of patronizing the institution, and the fashionable church-goers of that *religious* city will have no bar to the enjoyment of the *innocent* amusement. The doctrine has been discarded that *a rose by any other name will smell as sweet*. These things with many other such like, marking the progress of approach between two once antagonistical interests, serve as an index, pointing unmistakably to ultimate reconciliation and union. But the Lord is still King in Zion.

With love to the Brethren,
E. RITTENHOUSE.

FRANKLIN CO., JAN. 25, 1857.

DEAR BROTHER BEEBE:—Being confined at home on account of the inclemency of the weather, I have concluded to submit a few thoughts on the 1st chapter and 7th verse of the Prophecy of Nahum, which reads as follows: "The Lord is good a strong hold in the day of trouble, and he knoweth them that trust in Him." There are few passages, I have thought, within the lids of the Bible, better calculated, under all the circumstances, and in all the conditions of life, whether in sickness or in health, in prosperity or in adversity, to minister comfort or consolation to the weary and wayworn pilgrim while travelling through this vale of tears to fairer worlds on high; for he knows in the first place, when he reflects upon what he was by nature—a helpless and guilty sinner, justly condemned by God's righteous and holy law—that the goodness of God was displayed in leading him to repentance, in giving him eyes to see, and ears to hear, and an heart to understand, and to seek the things that pertain to his everlasting peace; for we know, to quote the language of the Apostle Paul, that when we were the servants of sin, we were free from righteousness, and might with truth and propriety ask ourselves the question that the Apostle does the Roman Brethren, "What fruit had ye in those things of which ye are now ashamed; for the end of those things is death; but now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life; for the wages of sin is death, but the gift of God eternal life through Jesus Christ our Lord." And here let me ask by Brother Beebe if he does not think that, in the whole economy of redeeming grace and mercy, the goodness of God shines with a peculiar and heavenly lustre? Well might the Apostle exclaim, as I am persuaded every child of God will; for I read they shall see eye to eye, when the Lord shall bring again Zion, "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." For when we had all sinned and come short of the glory of God, his goodness was engaged for our recovery from sin and death, and in due time manifested itself in the gift of his Son, who hath abolished death and brought life and immortality to light through the Gospel. Thus we see that the glorious Gospel of the blessed God, so far from being as Arminians would have us believe, a ministration of death and condemnation, or in other words, that the primary ground of the sinner's condemnation is his rejection of the overtures of mercy as proclaimed in the gospel, is just what the angelic choir proclaimed it to be to the shepherds upon the plains of Bethlehem, that is, Glad tidings of great joy which shall be unto all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord. So when the celestial messenger announced the joyful tidings to the Virgin Mary, he told her that she should bring forth a Son, and that his name should be called Jesus; for he shall (not may if they will) save his people from their sins. Then of a truth we may say, if so be we have tasted that the Lord is gracious, To whom coming as unto a living stone, disallowed indeed, of men but chosen of God and precious. That the Lord is good, for he has remembered us in our low estate, and his mercy endureth forever. For what was there in me that could merit esteem, or give the Creator delight? Even so Father, I must ever sing; for so it seemed good in thy sight. Yes, that he might display the riches of his grace in his kindness towards us through Christ Jesus. And, my Dear Brother, true it is that in all our troubles and trials, sorrows and afflictions, he is our strong hold, our refuge and strength, our present help in time of trouble, the shadow of a great rock in a weary land. And we can sometimes sing with the spouse, "As the apple tree among the trees of wood, so is my beloved among the sons; I sat down under his shadow with great delight, and his fruit was sweet to my taste." Oh, my Brother! how refreshing, how invigorating to the weary traveller to the heavenly Jerusalem, to sit under the shadow of this fair healing tree. Have you not felt like you could sometimes say with the poet, Here my enraptured soul could sit, and sing herself away to everlasting bliss.

Oh, that men would praise the Lord for his goodness, and for his wonderful works toward the children of men. Here is our strong habitation whereunto we may continually resort, as the sweet singer in Israel says, "My fortress my deliverer, my high tower, he maketh my feet like hinds feet, he setteth me upon my high places." And when standing on top of the Mount, with the promised land of rest in view, and the soul attuned by grace to melody and love, how sweetly and pleasantly the hours pass away: the entire face of nature seems to wear a lovelier aspect, and lends all her charms to paint the glories of redemption. And it seems that the winter is past and gone, the flowers appear upon the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land, the hills and the valleys seem to be vocal with the praise of Israel's God. The soul partakes of this general festival, and rejoices in hope of the glory of God, and is humbled under a sense of God's amazing

goodness, and of its own unworthiness. I have, my Brother, had to pass through fiery trials in my pilgrimage thus far through life, in the loss of my first wife and two lovely infants, in less than five months, in the year 1848; but she was a member of the same church with myself, and I have a lively hope that she and the two little ones constitute a part of that happy company, whose robes, John tells us, were washed and made white in the blood of the Lamb, and I fondly indulge the hope that when your poor unworthy brother shall have accomplished the number of his days here on earth, that he will meet them again where parting will be no more, and where God will wipe away all tears from their eyes. But I have under all my trials, troubles, and afflictions, derived comfort and consolation from the passage that heads this article. "The Lord is good, a stronghold in the hour of trouble, and he knoweth them that trust in him," and if I know my own heart, I think I do know that I do depend, wholly and exclusively upon the sovereign grace and mercy of God, abounding through our Lord Jesus Christ, to the chief of sinners, sinners of whom the chief I am. I can adopt in this connection, the language of the Apostle, and say, "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Let us then, my dear brother, as far as in us lies, lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking to Jesus, who is the author and finisher of our faith—Amen.

Yours, as ever, in Gospel bounds,
JNO. R. MARTIN.

WASHINGTON CITY, D. C., MARCH 11, 1857.

BROTHER BEEBE:—In compliance with the request of sister Elizabeth E Pettus of Williamson Co. Tenn., I will submit for publication in the *Signs*, some thoughts upon the following declaration of scripture: "Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Mat. xvii, 27.

In submitting my views upon the above named text, I wish to state that I cannot say beyond a doubt that I fully understand the import of the portion of scripture now under consideration; and in giving my views upon it, I may advance sound doctrine, and yet not give any exposition of the text; for I have concluded that a person may attempt to speak, or write, concerning a portion of scripture, and hold forth the truth, and such truth, or sound doctrine, may have no direct bearing upon the portion of scripture taken as a foundation for such remarks.

It was plainly revealed and positively declared, in olden time, that the God of heaven would set up a kingdom, which should be diverse from all other kingdoms; for the declaration was, "And in the days of these kings (probably the dynasties of the Cæsars) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii: 44. This kingdom, which the God of hea-

ven was to set up, was none other than the church of Christ; but before it could be set up or established in the ordinances of the gospel as a visible church, the kinsman Redeemer must be made manifest in the flesh. When the immaculate Lamb came into this world in the flesh, it was not to devise a plan, or make a way possible to save the family of man by their complying with certain conditions; but he came in pursuance of a Divine arrangement to do his Father's will; for the declaration was, "In burnt-offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Heb. x. 6-7. What the Father's WILL was, which His darling Son came to earth to accomplish, is plainly set forth in the following words: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John vi. 39. The Redeemer while clothed in flesh, as a man, was subject to the power to which the Jewish nation was tributary; and he not only gave the precept for his chosen and redeemed family to follow, while passing through the world, but he set the EXAMPLE.

In the same paragraph, in which the passage now selected, is recorded, it was said unto Peter, "Doth your master pay tribute?" He saith, Yes. It would seem from what follows Peter's answer that the fear of the Romans caused him to answer affirmatively; yet as Peter had been with his master and received instruction from him, he might answer understandingly; but, as already remarked, from what follows it seems as though the fear concerning of himself and his Master caused his reply. "And when he was come into the house, Jesus prevented him"—FROM WHAT? Informing his master of the conversation himself and them, who received tribute money; showing very plainly that Peter felt that he was in a very critical condition. Perhaps Peter feared that some one would tell Jesus that he (Peter) had said his Master paid tribute, and that the Redeemer would inform the Roman power that he was the Son of God, and not tributary to any earthly powers, and that a fearful reckoning would be the result of his telling the Romans that his master paid tribute. The blessed Redeemer knowing his anxiety and trouble of mind, would not permit him to mention what had transpired concerning the tribute-money; but proceeds: saying, "What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter said unto him, of strangers. Jesus saith unto him, then are the children free." The glorious truth of the freedom of the children of God is set forth very forcibly in the question propounded by Christ to Peter and his reply, and the confirmation of that reply by Christ saying, "Then are the children free." The church is free—free from the demands of the law—free to worship her heavenly King—free from all Jewish rites or ceremonies—free from having any agency in saving souls. Jerusalem which is above, and *is free* is the mother of these free children. The Apostle, fired with ecstasy, exclaimed, "Who shall lay anything to the charge of God's elect, it is God that justifieth." Though the elect of God are free, whenever this freedom has

been revealed to them by the Spirit, it has not destroyed their nationality, or prevented them from being loyal subjects, whether in a Republic, Kingdom or Empire, proving that Christ's kingdom is not of this world; therefore, *diverse* from all other kingdoms.

NOTWITHSTANDING. Not opposing the declaration already made that the children are free, that they are chosen of God and precious, are a royal priesthood, a holy nation, a peculiar people, whose God is the Lord, having all power in heaven and upon earth, lest we should offend them—not that we are to understand that Jehovah feared to offend vain and sinful man, for all nations are only as the small dust in the balance; but Christ as a servant under the law, showed forth in his passiveness in complying with the requirement of the Roman power in exacting tribute of the Jews, that his kingdom was not set up to destroy the nationality of the Romans. In the 22d chapter of Mat., we have recorded the following: "Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, why tempt ye me, ye hypocrites? Show me the tribute-money. And they brought unto him a penny, And he saith unto them, Whose is this image and superscription? They say unto him Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's, and unto God the things which are God's. When they had heard these words, they marvelled, and left him, and went their way." The Lamb of God answering them thus, left them in such a dilemma that it caused them to marvel, for he did not say it was **LAWFUL** to give tribute to Cesar; but tells them to Render unto God his due, and, unto Cesar his; not telling them what was Cesar's; therefore leaving them to decide, which was something entirely unlooked for by them, when they interrogated him. It seems that the conversation in the 22d chapter of Mat., taken in connection with the declaration, lest we should offend them, means this: that under whatever form of government the children of God may be placed, that it is their duty to pay the tribute of tax, according to their means, for the support of such government as much as any other class of citizens, and their being subjects to the King of Zion, does not prevent their being loyal subjects to their earthly king; and in their thus complying with the demands of their earthly king there is no just occasion for offense.

GO THOU TO THE SEA. A very strange place to find money to pay tribute with, when viewed by sense; but Peter was sent directly to the same occupation from which he was called, or in which he was engaged, viz: a fisherman; by which I think is set forth a very important principle; and that is: the true spirit of christianity never makes idle persons; but, on the contrary, it is impressed upon them with much force that it is their duty to provide for their household those things which are needful, with honesty before all men. One man's occupation is farming, another is a mechanic, another is a teacher, &c. Now does grace destroy those vocations?—But I am met with the objection "And they straightway left their nets and followed him:" also, "If any man come unto me, and hate not his father" &c. "and his own life also;" well, are we to understand these

in their literal application? *if so*, must not the man take his own life?—The true import of these declarations is this: that those objects were not to have the supreme affection of the heart; and every blessing is to be *used* and not *abused*, remembering that its fashion passeth away. But I am met with another objection. Was not Paul brought up at the feet of Gamaliel? **CERTAINLY**. Well then how comes it about that after he was called of God to preach the unsearchable riches of Christ that he was a tent-maker?—Although we are living in the *nineteenth century*, in many matters the Jews in the days of Paul far exceeded us; for if they were rich, and gave their children an education, they were always (with few exceptions) learned some trade that would require more or less physical labor, and in some instances, three or four different trades; but in this country, if educated and wealthy, it is considered by the larger class very mean to labor with the hands or perform any kind of physical labor; therefore in that matter the Jews were more correct than we are. Why did Paul labor with his hands?—That he might not be chargeable to his brethren. But suppose one is called to travel far and near among the followers of Christ, can he labor physically? In such a case as that he could not; but such cases I conclude are seldom; and the very fact that God's dear people have in all ages been a little flock, is evident proof to me that those, whom he calls to the work of the ministry are to improve all their leisure time as much as the private members; and not be like the daughters of the horse-leech crying GIVE, GIVE!

AND CAST A HOOK. Peter does not go counter to his Master's command, and take a plough or a mattock to harass the ground to find the money; neither does he take a net so as to take a SWEEP; but a SINGLE HOOK, a proper instrument to take the one fish; and there is no reason to doubt that many children of God have been brought to a place to see their way closed up to all human appearance, yet felt strong in the faith that God would relieve their temporal wants, and in an unexpected moment and from an unlooked for source their needs have been supplied.

AND TAKE UP THE FISH THAT FIRST COMETH UP. It seems as though this declaration should silence all cavilling concerning the God-head of our Lord Jesus Christ; for none but God could prepare the fish. A man could not cause the fish to come to the hook, neither could he tell where such fish would be; but this fish was prepared, and Peter was sent to the proper place, at the right time, and for a definite object.

AND WHEN THOU HAST OPENED HIS MOUTH, THOU SHALT FIND A PIECE OF MONEY: THAT TAKE AND GIVE UNTO THEM FOR ME AND THESE. The piece of money found in the mouth of the fish was not a pearl, the value of which would be sufficient to pay the tribute; for it expressly says A PIECE OF MONEY; consequently there is no reason to doubt that it contained the IMAGE AND SUPERSCRIPION; neither do I suppose that it was a piece, which the fish picked up in the bottom of the sea, but was placed in his mouth by the same power that changed the water into wine. One piece paid for Peter and his Master, by which we may plainly see that Christ and

his people are *one*; and what is done by them is done by him; and what is done to them is done to him; for if only a cup of cold water is given one of his people, it is given him; if they afflict his dear children they afflict him; therefore the church has an Almighty Friend.

I think the main design of the passage to which sister Pettus referred is to set forth the manner in which the followers of Christ should comply with the laws of the country in which they are placed; that is, they are as much bound to help support the government, by which they are protected, and under which they are placed, as any other persons, by paying their proportional share of the tribute or tax; remembering that the powers that be *are ordained of God*; for as I have already remarked the kingdom of Christ, though composed (of the redeemed out) of all nations, does not wrest from earthly kings their subjects, or make them disloyal. I do not discover that the text has a spiritual application in a different sense from what I have spoken of; yet I doubt not much more might be said, and many correct inferences drawn; but I forbear writing any more, having already written more lengthily than I intended at the commencement.

WILLIAM J. PURINGTON.

FEBRUARY 22d, 1857.

BROTHER BEEBE:—I am blessed with the present opportunity of sending you a few lines to inform you that I have had the pleasure of reading your paper, the *Signs of the Times*, which has given me great pleasure to hear from the scattered brethren throughout these United States. I inform you that I have a hope which makes me at times rejoice to hear my own feelings expressed by them which I never have seen; but thanks to my Heavenly Father which has brought us out of darkness into light, by which we are taught to lay hold of the glorious promises set forth in the blessed Saviour, which is an anchor to the soul, both steadfast and sure.

I shall have to stop, as I feel unworthy to send a communication to any of God's dear children; but will say to you I trust that I have a hope in him who worketh all things after the counsel of his own will, which *will*, as I trust, brought this unworthy creature to the time appointed of the Father—and I trust I never shall forget the 8th August, 1854. One morning I got out of my bed, started to try to pray with all my sins, as it appeared before my eyes, I went but a short distance, I fell to the ground exclaiming; Lord I never shall rise until thou raise me. I had no more than fell till I was standing on my feet, my voice was raised to the highest, praising God and praising Jesus. The next day I went to a Methodist camp-meeting, being near me, and only was discouraged; I went home, and then went to a Baptist meeting in a few days. I told my experience to the church; was received and baptized. I shall have to stop for want of paper.—Brother Beebe, please send me the *Signs of the Times*, for which I have sent you this gold dollar in exchange.

Yours respectfully, JOHN HOOPER.

Profane Words.

As polished steel receives a stain
From drops at random flung,
So does the Child—when words profane
Drop from a parent's tongue.
The rust eats in, and oft we find
That nought which we can do,
To cleanse the metal or the mind,
The brightness will renew.

The Editor's Department.

MIDDLETOWN, N. Y., MARCH 16, 1857.

Remarks on Colossians ii. 6.

"As ye have, therefore, received Christ Jesus the Lord, so walk ye in him."

This important admonition, is not restricted to the saints and faithful brethren at Colossa, unto whom it was addressed, but it is equally applicable to the saints in all places and throughout all time. And as it relates to the walk of the children of God and their reception of Christ Jesus the Lord, it is full of interest and instruction as well as admonition. Three leading propositions are suggested for our special and prayerful consideration, from the reading of our text, viz:

1. The person and perfections of Christ Jesus the Lord.
2. Our reception of him, when? and how?
3. The admonition to so walk in him.

On our first proposition the inspired apostle has given some plain and positive declarations in the preceding connection. In the thirteenth verse of chapter i. he sets him forth as the Son of God, in the fourteenth as possessing in himself the redemption of his church, in the fifteenth as the Image of the Invisible God, and, as such the first born of every creature. In the sixteenth he is declared to be the Creator of all things, visible and invisible, thrones, dominions, principalities and powers, all were created by him and for him; in the seventeenth verse, his priority and sustaining power is declared. "And he is before all things, and by him all things consist. The eighteenth verse asserts that He is the Head of the Body, the Church, and that he is the Beginning, the first-born from the dead, and that in all things he has the pre-eminence. And it then follows, "For it pleased the Father that in him should all fulness dwell." His complete success in the work of redemption, making peace through the blood of his cross, by him to reconcile all things to himself, whether they be things in earth, or things in heaven, and the saints to whom our text is addressed are an exemplification of his glorious triumph. "And you who 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 and unblameable and unproveable in his sight. In this second chapter, the apostle expresses his anxious solicitude for the saints, that their hearts might be comforted, being knit together in love, and unto the riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. These all being hid in God, and in the Father and in Christ, and Christ the only image of the invisible God, inasmuch as he is the brightness of the Father's glory and the express image of his person. Hebrews, i. 3. By the term image, we understand is signified that there is no revelation made to men of the eternal God-head, only in and through our Lord Jesus Christ. But in this divine mystery of God, and the Father and of Christ, God is manifest in the flesh. They that have seen the Son have seen the Father also, for the Father is in him, and he is in the Father, and in Jesus Christ dwells all the fulness of

the God-head bodily, and the saints are complete in him which is the Head of all principality and power.

SECOND.—*Our reception of him.* The scriptures, to our mind, at least, most clearly teach that Christ was given to be the Head over all things to his church, as anciently as were his people given to him, as his body and the fulness of that body, Christ acknowledges the receipt of his people as a gift from his Father, in these words, "Thine they were, and thou gavest them me." "My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand." John xvii. 6, and x. 29. And that Christ had this gift in possession before the world began, is abundantly proved by Ephesians i. 4, and 2 Tim. i. 9. But in the sense of the text under consideration, the time of our receiving him, was when he was manifestly presented to us as our Savior, in delivering us from bondage, guilt and condemnation, when by faith we were enabled to lay hold on him, as our full and complete Savior. Then, and not until then did we receive him in an experimental sense of the word. Till then we were living without hope and without God in the world. Although in the depravity of our nature, we were enemies to him by wicked works, and under the delusion that we had power to secure his favor by our own works whenever it should please us to do so, we were brought by his quickening power to see and feel and confess that we were poor, lost, guilty and helpless sinners against a good, just and holy God, and that we justly deserved to bear the awful penalties of his holy law. How were we then suffered to exert all our fancied powers, to try all our imaginary plans, schemes, instrumentalities and means, and to find them all delusive and vain. Yielding ourselves to hopeless despair, our prayers unheard and unanswered, our cries for mercy shut out, our best performances to which we had attached so much virtue in commending us to God, we now in astonishment discovered were only the polluted streams from a corrupt and filthy fountain. Relinquishing the very last glimmering hope that God could save us without doing violence to his eternal perfections, all, all was gone, and we were sinking down to meet our dreadful fate, when Christ Jesus the Lord was presented to us, in all the irresistible charms of his eternal excellency as the one altogether lovely and the chiefest among ten thousand. A full and all-sufficient Savior, in every respect suited to our hopeless case. With what rapture, joy and gratitude we then received him. His blood was applied for the cleansing us from all iniquity, and his righteousness for our full free and everlasting justification before God. All our capacious souls could wish in him did richly meet, and unworthy as we felt ourselves to be of him we were constrained to receive him.

How did we receive him? Was it as a conditional savior, or one who would meet us on some conditional ground? Alas! we had never performed a meritorious act in all our life. We received him in his full character, as a whole and all-sufficient Savior, on whom we could safely rely as our Prophet, Priest and King, our Shepherd and the Bishop of our souls, our Leader and commander, the Captain of our Salvation. We received him in all the attributes and perfections set forth in the connection of our

text as our strength, being by him strengthened with all might according to his glorious power, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in glory; who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins. We received him as the image, of the invisible God, the first-born of every creature. We received him as the creator and upholder of all things. We received him as the Head of the body the church, as the Beginning, the First-born from the dead, and as, in all things having the pre-eminence. We received him as possessing all fulness. As having made peace by the blood of his cross, and able to reconcile such enemies as we were, to himself, and to shed his love abroad in us that we should love him supremely, love his people, his cause, his doctrine and all his laws and ordinances and institutions. We received him as the embodiment of all the fulness of the God-head, and therefore all the treasures of wisdom and knowledge are hid in him. We received him as the Wonderful, Counsellor, the Mighty God and everlasting Father. As the first and the last, the Alpha and Omega, the Beginning and the ending, the Almighty. We receive him as our Life, our Resurrection, our Advocate with the Father and our Only and blessed Potentate. This being the way the saints have received Christ Jesus the Lord, let us attend to the apostle's injunction.

THIRD.—*So walk ye in him.* In all our walk and deportment we are admonished to walk in him as we have received him. As the names and titles which he bears, Christ Jesus, signify, the Anointed Savior, in all our walk and conversation we should so regard him, and as the Lord, we are to revere honor, praise and obey him. As the Lord our God, we should worship him, and trust in him. As we have redemption in him, we should look for redemption and justifying righteousness no where else, for so we received him. As we received him as possessing all the treasures of wisdom and knowledge, so in our constant walk should we look to him for all the wisdom and knowledge that we need. "And this," says Paul, "I say lest any man should beguile you with enticing words." Well the apostle knew that great deception would be used by the enemies, to entice the saints to seek for wisdom and knowledge, in relation to spiritual things, in the schools of men. But to guard them from imposition, he tells them that all wisdom and knowledge is hid in God, and the Father and Christ. And he has hidden it from the wise and prudent of this world, and revealed it unto the babes. He has made foolish the wisdom of the world, and determined that no man by searching shall find him out, to the end, that no man shall be allowed to glory in the flesh. He that glorieth, let him glory in the Lord. None of the children of God have ever received a particle of the treasure of wisdom and knowledge of divine and spiritual things only as they have been taught of God, and every one that hath heard and learned of the Father cometh to Christ. Not only is all wisdom and knowledge hid in him, as we received him, but, In him all fulness dwells, He is full of grace and truth, and

of his fulness have all we received and grace for grace.

As we received him as our life, it is in him as our life, we are to walk. We are dead to the flesh, dead to the law, and dead to sin, and the life we now live in the flesh, we live not by the life of the flesh, but by the faith of the Son of God. We are Baptized into Jesus Christ, and have put on Christ, therefore our life is hid with Christ in God. For us to live is Christ. "For they that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwells in you. Now if any man have not the spirit of Christ, he is none of his, and if Christ be in you, the body is dead, because of sin, but the spirit is life because of righteousness. Thus circumcised, and the flesh cut off slain and crucified, we live unto God in the spirit, and all our walk, spiritually speaking, is in the spirit, and therefore in Christ.

We received Christ Jesus the Lord as our Light. All other lights were extinguished and to him we are consequently to look for instruction, wisdom and deliverance from all our clouds of darkness. To so walk in him is to live by faith upon him, discarding all the boasted light of human wisdom and science, knowing that in him are hid all the treasures of wisdom and knowledge. We received him, when we were perfectly helpless, as our strength, so are we to walk in him, having no confidence in the flesh. We received as the consummate fulness of all we desired, and so let us walk, having Christ, all things are ours. We received him as our Leader, and example; then let us deny ourselves of all ungodliness and worldly lusts, and take up our cross and follow the Lamb wherever he leads the way, through evil as well as through good report. We received him as our Lord and Master, our king and commander, and so it becomes us as his saints to walk in him in cheerful and willing obedience to all his commands and ordinances.

In our reception of Christ Jesus our Lord, we were willing to forsake all things else, turn our back upon the world with all its vanities, and find our home, our joy our treasure and all our desires in him, even so let us walk in him. When we received Christ Jesus our Lord we received his mystical body, the church; that love of God which was then shed abroad in us, centred in him, and embraced all his members. We saw his image enstamped on them, and loved that image whenever we saw it. So then ought we to walk in him in love, in fellowship with him and in fellowship and union one with another. When we received Christ Jesus the Lord, we loved the assemblies of the saints and were glad when they said unto us, "Come let us go into the house of the Lord, our feet shall stand within thy gates, O, Jerusalem." Should we not so walk in him now, not forsaking the assembling of ourselves to gather.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., APRIL 1, 1857.

NO. 7.

Correspondence of the Signs.

ST. JOSEPH CO., INDIANA, MARCH 8, 1857.

DEAR BROTHER BEEBE and children of God scattered abroad, by request I send you the following communication. We are a little few united together and known as the Bethel church. We are at the present time standing alone, there being no old school Baptist Association, or corresponding meeting near us. We would be very happy to have some of our old school ministers and brethren visit us.—Our church meetings are on Saturday before the first Sunday in each month. God in his providence has kept us through all our former life, and notwithstanding our unthankfulness, has preserved us by his grace to this present time, and has taught us by his spirit to know him, the true God and Jesus Christ whom he has sent. We will now endeavor to look at a few of the evidences contained in the word of God, upon the spiritual life of the children of God in their connection with Jesus Christ their head and representative, and their complete redemption and salvation in him from sin and its consequences; for the saints having been made free from sin through the redemption that is in Christ Jesus are in him justified before God; for he that knew no sin, was made sin for us, that we might be made the righteousness of God in him, and he having been made an offering, died for sin once and dieth no more; death hath no more dominion over him, for having once entered into the most holy place, he ever liveth to make intercession for us. And he being the perfect sacrifice, the antitype of all the types, and shadows set forth in the law of ordinances, having become the end of the law and abolished death, there is therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. Now, they that live after the flesh shall die, because they are under the curse. "But if ye through the spirit do mortify the deeds of the body, ye shall live." For Christ has conquered death for us as he also took away sin, so that sin and its effect, which is death, has no more dominion over us. If the saints as such are to die, for a time, for eternity, or at all, where is the legal accusation to come from? Who shall lay anything to the charge of God's elect? It is Christ that died, yea rather, that has risen again, who ever liveth to make intercession for us.—We may have the motions of sin in our members to war against the law of the mind, bringing us into captivity, often causing us to cry, "O, wretched man that I am! who shall deliver me from the body of this death?" Satan may beset us with temptations, telling us lies in hypocrisy to drive us from our Heavenly Father, and cause us to worship him, and bring us into

doubt of our adoption into the family of heaven; or the world in its pride of life, may throw around us its alluring charms pleasing to the flesh, to draw us from the heavenly light, yet notwithstanding all this God is still faithful and true, he has provided means whereby his banished shall not be expelled from him, and he will not suffer his faithfulness to fail; and although from the soreness of temptation and affliction we may pray for the thorn to be removed out of the flesh; his grace is sufficient for us, and he has promised, "I will never leave thee, nor forsake thee." Greater is he that is in you, than he that is in the world. Ye are dead, and your life is hid with Christ in God, and when Christ, who is your life, shall appear, then shall ye, also, appear with him in glory. The body shall die, or rather fall asleep, but the new man, which, after God, is created in righteousness and true holiness, shall never die. Christ is its life, death hath no more dominion over it, neither can that which is born of God commit sin, so as to come into condemnation, for that wicked one toucheth him not; so now, being made free from sin, through the redemption that is in Christ Jesus, ye have your fruit unto holiness, and the end everlasting life. And though the outward man perish, the inward man is renewed day by day; for as sin hath reigned unto death, even so shall grace reign, through righteousness, unto eternal life, through Jesus Christ our Lord. And again—I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living; also, he that liveth and believeth in me, shall never die. Believest thou this? And now, dear brethren and sisters, seeing that we are compassed about with so great a cloud of witnesses, let us not be moved aside from the doctrine of Christ, by the cunning craftiness of men, who have men's persons in admiration, because of advantage, but be steadfast in the truth, abounding in love and hope, to the end.

Our life is hid with Christ in God,
Where death can never come;
And from this low inferior clod
He'll surely take us home.

Yours in hope of eternal life,
BENJAMIN D. CULP.

WOODSONVILLE, KY., FEB. 26, 1857.

DEAR BROTHER BEEBE:—The *Signs* have always been regular in their visits, until of late. I have not yet received a number of the present volume, and I know not how to account for it, as—if I am not mistaken—my subscription is paid up to May. I esteem the *Signs* very highly for the truth's sake, with its editor and contributors, and I should be at a loss without it. I have but little christian conversation, from the fact that the Old Baptists are but sparse through this section. The great majority of professors here are tied to their idols, and worship according to human power

and man's inventions. It is the duty of all God's children to manifest the kindness of their Heavenly Father, in their dealings with the children of men; yet there can be but little christian consolation and comfort growing out of such intercourse, for the soul will naturally long after God's dear children, and they will not be entreated to forsake them. Ruth i, 16—"Whether thou goest will I go, and where thou lodgest will I lodge; thy people shall be my people, and thy God my God." This desire grows not out of our nature, and therefore we are not to receive honor or credit for it, it is the affection of the new creature which is created in Christ Jesus unto good works. A child of God, lacking nothing in the germ; for, "Ye are complete in Christ Jesus." All the grace and spiritual blessings treasured up in Christ before the world began, are set up in the *new man*, for Christ is formed in him, the hope of glory. Now, these creatures being related to Jesus by blood and spirit, they must of necessity follow the pattern for them, in passing through great tribulations, on their way to that glorious habitation of never ending peace. In this world they must submit to many vicissitudes, great tribulations with heavy temptations, mingled with persecutions. For they that will live godly, shall suffer persecution. But what are they compared with the sufferings of our once crucified, but now risen, most glorious and blessed Redeemer. Nothing, we may say, especially when we feel the unction of his blessed spirit, and his divine presence to sustain us. What a glorious and heart-ravishing view it is, to have a glimpse of the church in her perfection, without spot or wrinkle, in her blessed head; but O, what a change, what a sad and heart-rending picture, when we behold her in her Adamic nature. Instead of oneness, divisions and sub-divisions, and instead of peace, war raging war; instead of love, shall I say hatred? How can I say it, when the Lord says, "He that saith he loves God and hates his brother, is a liar, and the truth is not in him." Sometimes this saying comes home to me with such power, that it nearly takes away all my hope. And if I had to depend upon my own good performances, I should have been swept away long ago; but I thank God, through our Lord Jesus Christ, that great Shepherd of the sheep, that my hope and confidence and trust, are not in men nor in the ability of men, but in God; and if my heart does not deceive me, to praise him with all the powers of my soul, and to praise him as long as I have a being.

But I am, perhaps, taxing your patience to no profit, as I am not writing for the public. In conclusion, I will say, within a few days, the Lord has taken from me my aged father, aged 84 years. He had been living with me for ten or twelve years. He was one of the best of parents; but he has

gone, I trust to dwell with Christ for ever and ever.

Sometime in December I went with our minister, on a tour of three or four days preaching, and the Lord favored us with his glorious presence, and our joy was full. Having left my family well, I expected to find them well on my return; but I was sadly disappointed, for my wife was taken, in my absence, with a violent attack of inflammatory rheumatism, so that she could move neither hand nor foot. Her system being delicate, so that she could not endure strong medicine, it was thought advisable by her physician, as a last resort, to apply cold water bandages, and to my great satisfaction and comfort, the Lord in mercy blessed the means to her recovery. Thus in great mercy the Lord delivered me from great afflictions, and I trust he will still deliver me, though I am a poor unworthy sinner, unworthy of the least of his many blessings. Truly he will have compassion on whom he will have compassion. His gifts and callings are without repentance.

May the peace of Jesus, that blessed peace obtained for us through the blood of the everlasting covenant, cause his peace to rest on you, my brother, and on all the saints, forever.

A. L. WOODSON.

BROAD ALBIN, N.Y., DEC. 27, 1856.

BROTHER BEEBE:—The time has come for me to renew my subscription to your paper. I should feel lost without it. I am such a wretched, miserable and helpless creature, that the preaching in this place does not reach my case. They are so fearful that the Lord will not save sinners, that they would stave God's children to death if they had no other supply. I think I have attended their meetings really desiring to receive a crumb, but there was so much of our righteousness mixed into the feed, that it does me no good; it rather darkens counsel. I cannot eat it. It is another gospel, which is not another unless it be Fuller's gospel. I think I can safely say it is not the gospel of our Lord Jesus Christ. You may ask me how such a wicked worm of the dust can know what is gospel? One thing I think I do know, that whereas I was once blind, I now see. I know that in me, that is in my flesh, dwells no good thing. To will is present with me, but how to perform that which is good, I find not. I must have a new experience, and become much better than I am, before I can live on such preachings as is served up in this place. If I could conscientiously unite with the New School Baptists, I would have done so, as my lot is cast among them. But I am tired of living alone, so far from my home. I hope the Lord will so order it that I may live with the people of my choice, if it be his will, and will be for his glory. I am

sure it is gospel wise for God's children to live in the bounds of a church.

When I commenced, I intended to cast in my mite, but I think if you should publish any of this, you will have to crowd out better matter, therefore I do not ask it.

Your unworthy sister,

CHARLOTTE GRIFFIN.

STANWIX, MARCH 12, 1857.

BROTHER BEEBE:—When I left the dear brethren in Kentucky, last June, I promised to write them soon after my return home. Well, I wrote according to agreement; about the same time, brother J. F. Johnson's letter appeared in the *Signs of the Times*, and it being so much like the one I had written, I laid mine aside, and have neglected writing until now.

And now, let me say to the dear brethren and sisters of Kentucky, the two visits with them have been as pleasant as any of my life. The cordiality with which I was received, and the holy union felt while with them, will long be remembered by me; and although the distance between us is over seven hundred miles, I am often with them in my feelings, beholding their order and steadfastness in the truth. That religion you have embraced and contend for, is the same religion I trust was taught me in the year 1818, which has been a solace to my soul from that time to the present, and I trust will be, when time shall be no more. Brethren, contend earnestly for the faith once delivered to the saints. Let your conversation be such as becometh the elect of God, knowing that you have no continuing city or abiding place here. And now, brethren, may we belong to that city to come, which hath foundation, whose maker and builder is God. Brethren, this world, with all its riches and glory, will soon fade away; we shall all soon be as though we possessed not; therefore let the inquiry be, Do I belong to the Lord Jesus Christ? Am I his? Do I love him and his cause more than all things else? I think there is a perfect rule by which we may know whether we belong to Christ or not; the apostle John says, "We know we have passed from death unto life, because we love the brethren." And another very permanent evidence is, that sin is odious to us; not the effect of sin, but it being hateful in itself, he that hates sin loves holiness, and desires to be like God. The soul possessing the above feelings, will cry, with the Psalmist, "Search me, O God, and know me, and lead me in the way everlasting." These things, doubtless, you know, then happy are ye if ye do them. I know, brethren, without the all-quickening spirit of God we can do nothing to divine acceptance; but the Lord has vouchsafed to be with his people, for what saith the Lord by the mouth of the Prophet Isaiah, xliii, 1, 2? "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee; I have called thee by 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 burnt, neither shall the flame kindle upon thee, for I am the Lord thy God, the Holy One of Israel, thy Savior. I gave Egypt for thy ransom, Ethiopia and Seba for thee."

My dear brethren, you see by the above quotation, the peculiar regard the Lord has

for his people. He is self moved towards his people, for he has loved them with an everlasting love; therefore with loving kindness has he drawn them. My beloved brethren, is there anything that can militate against Zion? No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. So we see that all things concerning Zion are ordered and sure. In view of the safety of God's dear people, the apostle says, Rejoice ever more. Is it so, brethren, that the eternal God has loved us before all worlds? How it becomes us to be humbled at his sovereign feet, and cry, O love eternal, without beginning and without end, that has saved us with an everlasting salvation. O the depths of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out! What more could he say than to you he hath said. You who unto Jesus for refuge have fled. But I must draw this scribble to a close, by enquiring whether we shall ever meet again in the flesh. It would be a pleasure to me to see you once more before I go hence; but that I must leave with the Lord, desiring to be resigned to his will.

When I returned home, I found all well. I will subscribe myself, your humble servant and brother,

JAMES BICKNELL.

DEAR BROTHER BEEBE:—As an opportunity offers now, I thought I would jot down a few of my thoughts, for the consideration of brethren scatter abroad, if you think them worthy a place in the *Signs*. 1. I think there is a great departure (so far as my acquaintance extends) from the apostolic admonition, "Forsake not the assembling of yourselves together, as the manner of some is." O, well, says one, we don't forsake meeting together, we meet once a month, and would meet oftener if we could have preaching. Well, do you pray the Lord of the Harvest to send forth more laborers into the field? If not, I think you are neglecting the gift that is in thee; for I think that all renewed souls have the gift of prayer, for all are commanded to pray—gifts improve by use. You have none among you who can open meeting by prayer; then I think you are poor indeed, and I would counsel you to heed the admonition of the "Amen, the faithful and true witness, the beginning of the creation of God," for I think you are in the same lamentable situation of Laodiceans—Rev. iii, 14-18. Dear brother, these things ought not to be; yet there are cases of this description. I hope they are few and far between. Again, when you meet around your firesides and in your conference meetings, how is the time spent? In talking of the unbounded love of God's mercy, manifested to the chief of sinners, and trying to comfort and edify one another; to comfort them that mourn, and in singing the praises of our God, and exhorting each other to love and good works, in kind and brotherly admonitions? If not, I think you have departed from primitive practice and precepts; search and see for yourselves. O how often it is the case that if a stranger or unbeliever should come into our social circles, he would not so much as know from our conversation, that there

was a Jesus; and if he should enter some of our stated meetings, he might, from the conversation, very justly come to the conclusion that it was a political meeting, unless the preaching had commenced. I have been at meetings where almost anything but Jesus was the theme of conversation, until the preacher would arise, and then some would, probably, hear the word amen. And I have been where the conversation would be as becometh the gospel; speaking to each other of their welfare, singing psalms, hymns and spiritual songs, and when the preacher would arise, they would all join in the exercise, and seemed eager to hear the word of truth as it fell from his lips, and when he was done speaking, there would be some ready to confirm what he had said, add some additional thoughts, offer a word of exhortation, or, at least, to acknowledge that he was edified; and I think the brethren enjoy a great deal more of the consolations of the gospel, and I, for one, know that the minister does, when this state of feeling exists in the church. I think, if good Jeremiah were here to-day, he would say, "O that my head were waters, and mine eyes a fountain of tears, that I may weep for the slain of the daughter of my people,"—that have fallen by the poisonous darts of the adversary. "How hath the Lord covered the daughter of Zion with clouds in his anger." The ways of Zion do mourn, because none come to her solemn feasts. How is the gold become dim, how is the most fine gold changed? The stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the potter. All this we see, dear brethren, in our day, in the spiritual declension of the churches. I do not pretend to say that it is general, I believe that it is not; but in view of these things, may we not, with one of old, say, "Draw us, O Lord, and we will run after thee; quicken thou us, O Lord; lead me to the rock that is higher than I;" and as for me, I have reason to say, O wretched man that I am, who shall deliver me from the body of this death; I can often adopt the Poet's language—

"O, for a glance of heavenly day,
To take this stubborn stone away;
And thaw with beams of love divine,
This hard, this frozen heart of mine."

And when I revert to past scenes, to say,

Where is the blessedness I knew,
When first I saw the Lord;
Where is that soul-refreshing view,
Of Jesus and his word?

O brethren, let us pray, pray without ceasing, that the Lord would hasten the set time to visit Zion; that he would send us the former and the latter rains, that our floors might abound with fatness, and our vats overflow with wine and oil; let us be faithful in the performance of our duty. Though the way may seem dark the christian should travel, though it be dark; but let "him that walketh in darkness and hath no light, stay upon our God," &c. "Ye are not of darkness but of the light; ye are not of the bond woman but of the free; and being made free from sin, ye became the servants of righteousness;" "and whosoever looketh into the perfect law of liberty, and is not an unfaithful hearer, but a doer of the work, the same shall be blessed in his deed, not for his deed."

I will now close this letter, saying to

brother Beebe, if you discover any Arminianism in it, reject it.

Yours in love and fellowship for the truth's sake, but an unfaithful servant,
R. F. HAYNES.

MASON CO., KENTUCKY, NOV. 22, 1856.

BELoved BROTHER BEEBE:—The dear children of God have written to you their views on various subjects, of their feelings, their desires, and of the dealings of the Lord with them; but I do not recollect among their many rich and soul-cheering communications, that much has been said on the duty of the saints to be engaged in obedience to the precept which requires them to be engaged in prayer. I have, therefore, concluded to give you, and others of the family of Christ who are scattered throughout our beloved country, a few of my thoughts on that subject. It is evidently the duty of the dear saints, to be engaged in every good work; to act and walk orderly, to be sober, to watch, and to be obedient and humble, and let their light shine, having the glory of God in view at all times and in all places.

Prayer is one of the many duties enjoined upon the followers of our Lord Jesus Christ, who is the true God and Eternal Life. The children of Zion are commanded always to pray, looking unto Jesus the author and finisher of our faith; and it is their duty to offer their bodies and spirits a living sacrifice, holy and acceptable to God. But some of the little babes in Zion, or even old saints, who have long been bearing the yoke of the blessed Savior, feel and know that it is a duty to pray; but how can we pray, we feel that we are so prone to sin, and that we are too unworthy and too unholy. Although they feel conscious that they are sinners, still they do often go to some secret place and prostrate themselves before God, and try to pour forth their complaints and desires to him, through Jesus Christ their Lord; and try to plead for his righteousness. How comes this desire within them? They are drawn by the cords of God's love; the blessed Lord dwells in their hearts and leads them to the galleries of his temple, where he opens to them the doors of his temple, that they may have a view of his power and glory, his wisdom, and the riches of his grace treasured up in the Shepherd of the sheep of his everlasting covenant. The children of Light walk by faith and not by sight; it is the Lord that indites the prayers of his children. He is the author of prayer, and of every gospel sermon that ever was or ever will be preached; for the apostle has said, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Christ's sake. The saints of God are the only people that can pray with the spirit and understanding; for they are a quickened, living people, and God is not the God of the dead but of the living. In every instance where God has required an offering, he has himself prepared it. So when the children of God have respect to all the ordinances and commandments of their spiritual king, and have their minds and bodies in subjection, then they realize the teachings and instructions of the Lord, teaching them how to supplicate the throne of grace and ask of him such blessings as they stand in need of, in submission to the will of God, as it was in the case of Solomon. But it is recorded, Ye ask and re-

ceive not, because ye ask amiss. O, says some, if not all the precious lambs of the fold, how can I approach into the presence of a holy God, who is too pure to look on sin? It is recorded in his precious word, for the comfort and encouragement of all who are born again, not of a corruptible seed, but of incorruptible, by the word of the Lord which liveth and abideth forever. Likewise, the spirit helpeth our infirmities, for we know not how to pray as we ought; but the spirit itself maketh intercession for us, with groanings which cannot be uttered.

The Lord's portion is his people, and Jacob is the lot of his inheritance. They are a peculiar people, a royal priesthood, an holy nation. They are a spiritual building, fitly framed and cemented together in love, and built upon the doctrine which the prophets and apostles taught, Jesus Christ himself being the chief corner stone. The saints compose the body and make up this building, being united to Christ their Head in Eternal Union. He having loved them with an everlasting love, he was made sin for them, who knew no sin, and bore all their sorrows. We hear him, through the sweet singer of Israel, saying, "The reproaches of them that reproached thee, have fallen on me;" and farther, "Then I restored that I took not away." O, my Father's children, what a pattern the dear Savior has left for his children; he often separated himself from the tumultuous crowd, to hold communion with the Father in prayer. Dear saints, did the lovely Jesus become poor for us, that we might be rich? Did he weep, that we might rejoice? Did he pray for us, and shed his blood for us, and is he now, at the right hand of God, making intercession for us? If so, then we shall soon be with him. What a delightful example has he set for his children to follow. Let all who have felt that he was precious to them when they were brought to feel their lost and helpless condition, when they expected to be banished and forever lost, and at an unexpected moment, take away your burden in an instant, and caused love and joy to fill your hearts with adoring gratitude; and then, by an eye of faith, you were brought to view and to rejoice in him as the God of your salvation, by a revelation made to you. Then were your hearts drawn out in prayer and praise to God, and you saw that Jesus is the way, and the truth, and the life. Old things passed away, and all things became new. And then were ye enabled to sing the sweet songs of Zion, and to sit down under the droppings of his sanctuary and take sweet counsel with the dwellers in the Zion of God.

I will now close, ever wishing that mercy and peace may be upon all who love our Lord and Savior Jesus Christ in sincerity and truth.

Yours in the best of bonds,
D. S. BRADLEY.

OLIVE, N. Y., FEB. 19, 1857

BROTHER BEEBE:—You will find enclosed one dollar for the present volume of the *Signs*, in which I find many communications from our Lord's family, relating to their trials, afflictions, joys and confidence in their blessed Lord and Savior, and in which they give conclusive evidence to me, when I compare their communications with the sacred volume of divine inspiration, that they are born of God in Zion,

and belong to that kingdom which is not of this world, that they were chosen in Christ Jesus before the foundation of the world, and in that choice stood related to him as their Head and representative—the Husband, King, and Elder Brother. And, although they fell in the earthly Adam, and became contaminated with sin, and were under the curse of the law, and, by nature, children of wrath, even as others, the Lord Jesus Christ has redeemed them, according to the covenant arrangements, which are well ordered and sure from the ancients of eternity. And he has called them with a heavenly calling, not according to their works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. And they are all secure in him. This makes a poor sinner, like me, rejoice, when I contemplate the safety of the Lord's people, and that it is independent of their works. For I am truly, a poor sinful mortal, of myself, and should always continued in the downward road to perdition, if the Lord had not arrested me, according to the good purpose of his grace, and shewed me, more than twenty-five years ago, that I was a sinner of the deepest dye, a rebel against a just and a merciful God, so that I could not see how I could be saved without impeaching the justice of God, for he appeared to me to be perfectly just in my condemnation. Still, he appeared to be a good and lovely being, and I felt as though I should always desire to love him, whatever might become of me. But after a lapse of time, when all helps had fled, and I had worked up all my stuff, and despaired of receiving mercy—when I felt that I must sink down to perdition, then, if I am not deceived, the Lord Jesus manifested himself to my poor, disponding and sinking soul as a complete Savior, and every way adapted to my case, revealing to me that he had died for me, and that he had loved me, with all his people, from everlasting, and applied to me the soul-cheering words: "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." I then thought that all my troubles were at an end; but alas! I soon found that I had a sinful nature left to contend with.

Shortly after this I united with the Baptist Church, of Olive, and have always loved and tried to hold forth the truth, as I believe it is generally preached by the Old School Baptists, and as advocated in the *Signs*. But I am a poor, short-coming creature, always at war with myself, and many times doubting whether, I know anything about the love of God experimentally. Yet, it animates my heart to read the communications of the brethren and sisters; and, if I am not deceived, I love them that are begotten of God, and this makes me sometimes believe that I am one of their number, and that the Lord has done great things for me, a sinner saved by grace, if saved at all.

Your unworthy brother in Christ,
L. H. TERWILLIGER.

CORDELIA, SONORA CO., CAL., JAN. 3, 1857.

BROTHER BEEBE—I have long contemplated writing something for publication in the *Messenger*, but fearing that it would be uninteresting, and perhaps wound the feelings of some, and bring reproach on the cause which I love, I have deferred it until now. I have read so many consoling

communications from brethren scattered up and down in this unfriendly world, which, together with the able editorials published, have encouraged me to try to add something, which, if you disapprove, I wish you to suppress.

The cause of our divine Master, in this country, seems to languish, while the doctrines and commandments of men are being observed and enforced with perhaps as much enthusiasm and success as at any place. There is, however, one Regular Baptist Church in this county, and one in Sonoma county, where some accessions have been made recently, both by letter and experience and baptism. Brother Thomas H. Owen is the pastor. I hope and trust the time is not far distant when we shall have the happy privilege of mingling with the dear saints of the Most High God, as in days that have passed, and hear the unsearchable riches of grace proclaimed, and see the cause of God established, and satan's kingdom reduced.—Brother Owen is an able minister of the New Testament; but he is getting old and is not able to ride about and preach a great deal.

Brother Beebe, and brethren and sisters, we desire an interest in your prayers; for we believe the fervent, effectual prayers of a righteous man availeth much; as such, pray for us. Ask the Lord of the harvest to send forth laborers among us; for the harvest is great, but the laborers are few. Do not fail to write and tell us of the dealings of the Lord with you and the exercises of your minds. Do not think because you cannot write like some others of the brethren, that therefore you ought not to try; for it is perhaps more edifying to me to hear what the babes in Christ have to say than to read the abler communications with which the paper is so well filled. And what, to me, is the beauty of it is, they all speak the same things, and have all been taught of the Lord. If I know anything about religion, (for sometimes I fear that I am deceived,) it is grace, free grace alone, and that without works, by which I am saved, if saved at all. I am sure that if any depended on me, on which my reconciliation to God was based, I could never reach the happy mansions of eternal bliss, where the wicked cease from troubling and the weary are at rest, and where I sometimes hope and believe I have a mansion prepared for me by my precious Savior, notwithstanding I feel so very unworthy of it. I have to lament a hard, deceitful heart and a wretched, wandering mind. When I would do good, evil is present with me. But still, if I know my own heart, I love the image of Jesus wherever I see it, whether it be upon the bond or the free.

I hope the *Messenger* and the *Signs of the Times* may, under God, be long continued; for, without these valuable papers, I, for one, would be at a great loss; for they come to me bringing good news from a far country.

I will not further trespass on your time and space. If you think this imperfect sketch worthy of your columns, insert it, otherwise throw it aside, and you will not offend me. I wish to see the truth, as it is in Jesus, set forth, and nothing else. May the good Lord prosper you and yours, and all the faithful in Christ Jesus, is my prayer. Yours, in hope of eternal life,

D. B. HOLMAN.

BLOOMINGTON, MARCH 1, 1857.

ESTEEMED BROTHER:—I have often thought of penning a few lines for publication in the "*Signs*," but hitherto have neglected doing so. I have relations in Virginia (my native State) who used to be, and I suppose are yet, warm friends and supporters of the "*Signs*." That they and others who love and fear God, may know of his goodness to a poor sinner, I propose to relate some of his dealings towards myself, that thereby I may exemplify the Truth that salvation is by *grace alone*.

I was favored in early life, with the instruction and the example of a faithful mother, and learned indeed, that there was a hell to shun and a heaven to obtain; but with this instruction, I was still disposed to the ways of sin and folly; and inclined continually by a corrupt heart, to

"Indulge my lusts, and still go on,
As far from God as sheep can run."

A thunder storm, or a sick bed, might alarm me for a while, and set me to thinking, and perhaps promising; but when the danger passed away, like the early dew, my goodness would likewise *subside*. In an afflicting dispensation of the divine providence (In my opinion, *all* the affliction, incident to human beings, and even *death* itself, may be traced back to sin as the cause,) I was brought low and near the grave. The realities of death and judgment were made to pass in solemn reviews before me. All hope of human aid was removed, until I felt myself a poor, helpless, guilty and polluted soul, alone dependant upon the gratuitous mercy of God. I yet retain, dear brother, a vivid impression of the time and place. All hope of life had fled; a final farewell of earth and earthly friends took place with me; a dreadful agony of mind ensued for two or three successive days and nights: the damps of death seemed to seize upon me, and a darkness seemed to come over me. Here the confession was extorted (and I trust felt in my inmost soul) that it was of God's mercy, my soul was out of hell; passive as the lump of clay in the hands of the potter, I am cast upon sovereign grace and gratuitous mercy. Here, esteemed brother, I have hoped, "Mercy and truth met together; righteousness and peace embraced each other." After this agonizing hour a heavenly calm followed, and these words came with new and ever to be remembered force and power: "A woman when she is in travail hath sorrow, because her hour is come; but when she is delivered she hath joy, because a man is born into the world." And again: "Behold he sitteth, clothed in his right mind." With these words a flood of light broke into my mind. I realized, I trust, that deliverance and composure of mind referred to in the words that had been applied to my mind. I arose, cast off the habiliments of a sick bed, and gave glory to God, and felt the bounding of a new heart acribing praise to God. Death seemed at once far removed from me, and and upon reviewing the path I had been brought, it seemed that I had been led in a way I had not known—a work had been wrought over which I had no control, and above that which human nature could attain; hence, dear brother, I conclude—

"There is a *period* known to God,
When all his sheep redeemed by blood,
Shall leave the hateful ways of sin,
Turn to the fold and enter in."

Many years have since gone by, and yet I am a poor sinner, drawing largely and

daily upon the goodness and mercy of a covenant God, who first taught my heart to fear and then my fear relieved.

Farewell, A. TOBIN.

DELAWARE CO., N. Y., JAN. 12, 1857.

BROTHER BEEBE—In retracing life's journey, I am sometimes led to exclaim:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise!"

That God who gave and prolongs my natural existence, has thus far supplied all my temporal needs, so as that I can say, I have never lacked any thing. I was left fatherless at the age of five years, and a widow at twenty-five. I have found his promise verified in both of these afflictions, and can say in truth, in view of all temporal blessings, Thou art my Father! and contemplating my spiritual birth, think I can in soul repeat, Abba Father! who supplies all my spiritual need according to his riches in glory by Christ Jesus. And whilst I am journeying towards my promised inheritance, the full amount of which I expect not to receive in this world, I have been permitted to fall in with that despised sect that is everywhere spoken against, with whom I am made oft to sit together in heavenly places in Christ Jesus; and this sect, being furnished with different gifts, I sometimes hear from its watchmen a declaration of that gospel of which I am not ashamed; for it is the power of God unto salvation to every one that believeth. Monthly I am blessed with meeting in church capacity with my brethren and sisters, who contend earnestly for that faith once delivered to the saints, who rejoice in the eternal and unalterable purposes of God in the plan of salvation—his electing love to his people and the never-failing fulfilment of every promise in that covenant that is well ordered in all things and sure. Often I have a fire-side chat with some of this persecuted sect, the most interesting topic of whose conversation is Jesus Christ, the same yesterday, to-day and forever; who delight to speak of his particular ONE OFFERING, by which he hath forever perfected them that are sanctified, all of whom are saved with an everlasting salvation, [are, present; saved, past; everlasting, without beginning or ending,] which implies that God's people are saved in Christ Jesus before time, in time, and after time shall end. Some, too, delight to speak of the absolute predestination of all things, both in the kingdom of God's providence and grace, as a bible doctrine, which sublime and glorious doctrine brings to view the sovereignty of God over universal space, with all its items and atoms, in as many glowing witnesses as there are leaves in the bible. What a consolation, to reflect that my soul and body—life and death—with every minute event attending either, are under his immediate control!—that all the storms and calms, prosperity and adversity attending life's journey are included in his divine decree! Here is my comfort—here is my resting place in trouble, my covert from the tempest, my shady rock in a weary land. He can and does control the boisterous ocean and the most desperate human will by an unalterable "Thus far," so as that they may not exceed the limit of his divine decree. This I find in sacred history, and I know it by experience. Let me praise him, while I have breath, for his protection and safe keeping.

Semi-monthly I sit down with a new *Signs* in hand, in company with some ten or twelve of my Old-School Baptist brethren and sisters, from distant climes, to whom I listen with profound and heavenly delight; one, speaking of the exercise of Grace in the soul; another, clearly distinguishing between Law and Gospel; another, showing God's goings forth in his sanctuary; another, from the golden region, and even from beyond the broad Atlantic, declaring the wonderful works of God, which confirms Peter's testimony: "That in every nation he that feareth God and worketh righteousness is accepted with him." I also find in this company, brother Beebe, brother Trott and other distinguished writers, as a key to unlock the scriptures, whose calling, qualifications and comprehensive view is sufficient to scan mysteries, which my contracted mind could not penetrate. Brother Beebe's editorial of February 1, 1854, on "Absolute Predestination," is, to me, a choice article. If it be not bible truth, I shall never know when I find it, although this doctrine extending to all things I once could not receive, even after I was many years a member of this Old-School Baptist church, (second church in Roxbury.)

I would not boast of much reading, but adore the goodness of God that he ever inclined my heart to search the scriptures. I have read my bible ten times through from Genesis to Revelation, and not till after I had read it the eighth time through were my eyes opened to discover this doctrine as embracing every event included in the kingdom of God's providence and grace; and could I cast my thoughts on paper, it would be a pleasure to talk with my brethren and sisters on this point; for when I find a communication in the *Signs* on this subject, I am all attention till I have traced it through, and it is a satisfaction to hear those who contend for this truth as the scriptures contend for it.

Anon, I take my age-worn bible, which I esteem as my way-mark—my map to the heavenly Canaan, and sit down awhile with the patriarchs and prophets, with Christ and his apostles, with whom I have many times found a subject for entertainment, till twelve and two o'clock at night; for they all look to me like Old-School Baptists, Christ being their principal teacher. With intense earnestness I have listened to hear those in the early age of the world relate how, through the types and shadows, by Faith's penetrating vision, they could look down through a vista of ages, and behold a Savior that was to come, and Christ responding: Lo, I come! By the same internal view the saints at the present time look back to a Savior that has already come. They who testified beforehand, marked the period with such exactness, as that they who lived at its ushering in could not mistake the personage. A sketch of his birth, life, sufferings, death, resurrection, ascension and exaltation, as given by his chosen witnesses, proves to a demonstration that none other ever answered to the predictions.

Although there were pretended Messiahs, yet none but the Christ of God had power to lay down his life and take it again. This is sufficient to convince a doubting Thomas and to silence a persecuting Saul (for he saw him), who, in his fourteen Epistles, draws the saint's attention to this source as the only foundation of their hope, testi-

fyng: There is no other name given whereby they must be saved, Christ being the end of the Law for righteousness, showing their justification by faith and freedom from condemnation, and instructing them concerning the ministration of the spirit, by which they are brought into newness of life; affirming, the Spirit searcheth all things, yea the deep things of God, "Taking of the things of Christ, and shewing them unto his children, and bringing all things to remembrance, whatsoever he has taught them by the way;" also making intercession for the saints according to the will of God, with groanings that cannot be uttered. An inexpressible and extreme point this with God's children. Were it not that I could witness to that expression (with groanings that cannot be uttered), I should be without hope; but, contemplating the glorious ministration of the Spirit, which so far excels the ministration of condemnation and is suited to every exigency of God's children, I have sometimes, I think, almost enjoyed a heaven begun below. But these are only memorials by the way; for presently the apostle apprises the saints of tribulation and its successors, as a *needs be*, for humility, in which they are taught some very important lessons, which otherwise they could not learn, and by which they are refined and purified, as gold in the furnace. Well might the apostle, in view of this process, exclaim: "We glory in tribulation!" But death, that vanquished foe, will end this strife with all God's children, and then sin can reign no longer; but grace will reign through righteousness unto eternal life. How quick the exit! But a step and all is over! It is a narrow sea, terrible in appearance, but a mere introduction to life. Beyond it lies our treasure; no sickness, pain, sorrow, nor crying—this side of it are obstructions and besetments of every kind. Our Savior forded this stream, and yet *lives*, and assures his children, "Ye shall live also; and where I am, there also shall my servants be." Oh! who would not, at the appointed time, make the happy exchange! This is from an unworthy mortal, yet not without hope,

ESTHER BARLOW.

BROTHER BEEBE—Will you please give your views on Hebrews vii, 28: "But the word of the oath which was since the law," &c.; and will brother Trott explain to me the mystery of the seventh seal, Rev. viii, 1?

DRYDEN, N. Y., FEB. 1, 1857.

MUCH ESTEEMED ELDER BEEBE—You no doubt will think strange that one so sinful and unworthy would claim the privilege of addressing you; but it is only through the medium of the pen that some expression can be conveyed of regard to you as an editor. I have reaped, as it were, a little golden harvest in perusing your precious editorials and the rich communications of your correspondents scattered abroad, and it rejoices my soul to know there are some, even in this day of darkness and delusion, who are willing to stand in defence of the truth, exposing error, that the Lord alone might be exalted and man know his proper place at the footstool of sovereign mercy. Oh! if the grand and glorious scheme of redemption is laid so deep as love of God to man, no wonder then that sinless angels have desired to look therein. How ought it to engross our warmest thoughts, inspire our hearts, in-

flame our love, and draw us to the skies but, alas, we are mortals! How deep our degradation lies, fallen so low and sunk so deep in debt as never to avail the least through any merit of our own! See how the pride of human glory is stained!—the purchased inheritance, if ours, though freely given, yet how dearly bought, raised far above the dignity of angels, sinful man! Oh, what rich blessings cluster round the cross of Christ! Could I but read my interest there, nothing would damp my joys; but sad misgivings, fears, blind unbelief and sin too often distract my mind, when not one ray of hope, one gleam of pardoning love is felt, but all is wrapt in midnight gloom; Christ is withdrawn, the bright and morning star, light, life and joy of all my brightest hopes and fond desires. But why complain? Such needful discipline endears him more. Oh! what increasing love I feel; fain would I fly from this dark world of sin to be forever with the Lord.

But I will close, for my principal design in writing was to inform you that I am satisfied with your paper—have read it with feelings of interest and pleasure and cannot very well do without it. Through the kindness of Elder Hollister you have received my remittance for another year; and may the God of all grace rest upon you and yours, is the sincere prayer of an unworthy sister, if one at all.

JENETTE MCKEAN.

UTICA, N. Y., MARCH 3, 1857.

DEAR SISTER HARRIS:—In yours to me, received through the medium of the *Signs*, you kindly expressed a desire to hear from me again; and feeling it to be a privilege to communicate with those who love to speak of the things of the kingdom of our dear Redeemer, I gladly comply with your request. Yes, dear sister, it is indeed an unspeakable blessing to know these things, and to feel our hearts drawn out in love to him who has done so much for us, for what are we in ourselves but the very opposite of what he is in himself? Oh! the rich mercy of our God in having remembered us at all, but much more for his unspeakable gift in giving Jesus to die for us, the just for the unjust, and not only saving us from the curse and condemnation so justly our own, but by imputing his own righteousness unto us, we stand accepted in him, and even justified before the eternal throne of his glory, who worketh all things after the counsel of his own will. Dear sister, ought we not to sing with the poet:

"Oh to grace, how great a debtor,
Daily I'm constrained to be!
Let that grace, Lord, like a fetter,
Bind my wandering heart to thee."

Yes, I know you will respond, for what could have met our case, but free and sovereign mercy given in Christ Jesus, before our natural existence, or even the Earth's foundations were laid. Oh, how astonishing his love, and that he should exercise it towards such poor, miserable sinners as we are, is indeed a mystery that may well occupy the attention of angels.

O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.

It is a sweet and blessed reflection, dear sister, that although our God is past finding out in the perfections of his character, and in the sovereign pleasure of his will, yet he never fails to find out those whom he has purposed to bring to a knowledge of him-

self, by the operation of his Spirit, and revelation of Jesus Christ, showing in the experience of such, the two distinct principles of heaven and earth, life and death, flesh and spirit; and in this sense can we not say, we know him and the power of his resurrection? And also in the daily manifestations of his love, does he not prove to our souls comfort, his faithfulness and power, in upholding us under the multiplied trials and difficulties which beset us from enemies, both within and without; and giving us, despite of all these still to hope in his mercy, believing that what he hath said, that he will do, and in no wise cut short the expectations of them that wait for him. It is true, that we are often reproached and accounted as the offscouring of all things, because we cannot conform to the fashionable religion, and customs of those around us. This is neither new nor strange, but the necessary consequence of contending for the truth as it is in Jesus, and carries with it an evidence which has often yielded a sweetness when scorn and derision and utter contempt would have consumed me, but for the all sufficient grace of our covenant keeping God. I am persuaded, dear sister, that these things, nor any other, shall really hurt us, for the word of the Lord declares that all things shall work together for good, to them that love Him, to them who are the called, according to his purpose. And does not our own experience testify to the truth of this precious assurance, so far as he has been pleased to instruct and bring us to a knowledge of these things? O, that we could praise him as we desire, for his wonderful doings toward the children of men, and for the riches of his grace treasured up in Jesus and brought near unto all, whom he has purposed to save with an everlasting salvation.

"O, for such love, let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
The Savior's praises speak.

In closing, my desire is, that the Lord may be pleased to lead us deeper into the divine mysteries of his love, giving us, by faith, to realize more distinctly those blessed realities brought to light in the Gospel of the ever blessed God. And may that same spirit unite our hearts firmly in that bond of perfect love, of which he is himself the sum and substance.

Your sister, in hope of eternal life,
JANE M. BURBIDGE.

MARION CO., IOWA, MARCH 9, 1857.

BROTHER BEEBE:—I am still destitute of Gospel privileges as when I wrote to you last summer, in consequence of which, with my own weak and sinful nature, I feel like one alone; but since I see no way at present to prevent it, I will try, with patience, to bear it.

One thing I am sure of; if I could only put my trust more in Him that is able to save, all would be well with me; but I am made constantly to lament a cold and faithless heart. Yet I think the greatest desire I have in this world, is to walk acceptably before God, and, by a well ordered conversation, adorn the doctrine I profess.

But feeling my unworthiness and inability to write any thing profitable, I will content myself by reading the communications of those to whom the Head of the body has given ability to write to the edification and comfort of the weak and less comely members. For my part, I am satis-

fied to be a weak member, if I may only be a harmless and unoffending one to the cause which is dearest to me.

I will close this scribble, feeling to commit the keeping of my soul to God; and may we all, both the strong and the weak, stand firm in the places appointed us, and in meekness and humble faith, pass the time of our sojourn in this sinful world.

And may your remaining days, my beloved brother in Christ, be as peaceful as many of your past years have been useful, is the prayer of one who, in much weakness, indulges the hope that she is related to the heavenly family, by the precious blood of Christ, to whom be glory forever.

NANCY G. HARLOW.

PUTNAM CO., O., JULY 26, 1856.

BROTHER BEEBE:—I have often felt inclined to write something for publication in your valuable paper, but from a sense of my unworthiness and my weakness, I have deferred it until now. But having been refreshed by the communications of brethren and sisters, I am induced to tell them a little of my experience. In the fall of 1854, my little daughter, aged three years and six months, was taken with scarlet fever, and in the short space of one week, died. It was a sore trial to part with her, for she was a lovely child, and possessed uncommon abilities for a child of her tender age. But the Lord giveth life, and in his own time taketh it again, as to him seemeth good, and I can say, Not my will, thine, O Lord, be done. She departed this life Nov. 28, and the dispensation made a deep impression on my mind. I felt conscious that I was a sinner, and resolved to do better. After having lost my regular sleep for several nights, I retired to bed early and soon fell asleep; but at about midnight it pleased the Lord to awaken me, and, as I believe, he showed me my lost condition, for it really appeared to me that I was the vilest sinner on earth, and it seemed to me impossible for so great a sinner to be saved. I saw that I was justly condemned. But in searching the scriptures, these words gave me some comfort, "Christ Jesus came into the world to save sinners, of whom I am the chief." And I hope I found redemption in his blood. There was an Old School Baptist Church in the neighborhood, and I had often thought of attending their meeting, but did not for several weeks; but finally I went. The pastor's name was H. Morris. He described what he believed to be exercises of God's children, in which he described my own feelings much better than I possibly could. I was greatly encouraged and felt to hope; but no sooner had I left the meeting than I began to doubt, and feared that I was deceived; that my feelings were produced by the workings of Satan. After this I attended the meeting frequently, and never got tired of hearing the gospel of Christ proclaimed. In the following spring, on the second Saturday and Sunday in March, there was a yearly meeting, which I attended, and a door being opened for the reception of experiences, I ventured forward and was received, though I gave but a stammering evidence of a hope in Jesus; and still I am but a poor feeble creature, entirely dependent on the mercy of God. He is greatly to be extolled and had in reverence by us, for the glorious way of salvation through Jesus Christ our Lord. For when there was no eye to

pity, nor arm to save, his own arm brought salvation.

There are very many in this country who hold the effort system, and preach that Christ died alike for all the human family; but if that be true, all will be saved. The plain and positive declaration of the angel was, "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins," Mat. i, 21. We see that he hath a people, in distinction from the race of mankind. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting;" Micah, v, 2. That people which he was to rule, was not national Israel, for his kingdom is not of this world. "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine;" Isa. xliii, 1. This people have I formed for myself, they shall shew forth my praise. Thus we see the Lord has a chosen and peculiar people, which, in distinction from all others, were chosen in Christ before the foundation of the world; that they should be holy and without blame before him and love. God is able to subdue all things to himself, therefore none who are called of him can resist his power and grace. Paul marvelled that the Galatians were so soon removed from him that called them into the grace of Christ, unto another gospel, which is not another; but, said he, there be some that trouble you and would pervert the gospel of Christ—Gal. i, 67. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praise of him who hath called you out of darkness into his marvellous light;" 1 Peter ii, 9.

Yours, in the bonds of the gospel,
JACOB GANDER.

BROTHER BEEBE:—I have been an occasional reader of the *Signs and Messenger* for the last five years, and a subscriber for the last two years, and I am well pleased with them; for I have been very much edified and comforted in reading the communications and editorials which they contain. They are truly welcome visitants to me, as you will believe, when I tell you that I have lived here seven years, in which time I have not heard a Baptist sermon, only what I have found in the *Signs and Messenger*. There is almost all kinds of preaching—if preaching it may be called—in these parts, even *spiritualism*. I sometimes go and hear the arminians; but as often return home hungry. But I feel thankful that I have the *Signs and Messenger* to read. I sometimes feel to complain that my lot has been cast so far from the church and people of my choice. I got a letter from the Killbuck church, in the year 1846, but have not lived near any church of the Old School order since. But I believe God is too wise to err, and too gracious to be unkind.

The Methodists are quite numerous here; they get up their revivals, prayer-meetings, &c., as they say, to convert souls, and after they get them to make a profession, they say that they can tell whether they have the love of God in their souls, by the amount they are willing to pay to what

they call the "Benevolent Institutions." Oh, thought I, if this be the true test, I know nothing about the love of God. I cannot express the gratitude I have felt in reading the comforting and heart-cheering communications which I have found in the *Signs and Messenger*. And I would say to those who have written, do continue to write; for your labors are most cheering to us who are so destitute of any other gospel preaching. I feel convinced that if I am a subject of grace, it is not for anything that I have ever done.

Yours in hope of immortality,
SABINA LIBARGER.

N. B.—If it is not too much trouble, please tell me whether you think there will be any difference in heaven between the happiness of those who have had a change of heart when young, and those who have lived a very wicked life, and have finally been changed just before death? The idea of many about here, is that those who have served God the longest on earth will be the happiest in heaven. For my part, if I shall be so happy as to reach that holy happy place, the lowest seat will be more than I deserve. I ask this of you, because I have none here to converse with, who believe the doctrine which is held by the Old School Baptists.

S. L.

REPLY.—Those who talk and think of being blessed in the world to come for long or short services rendered to God by them, know nothing about salvation by grace. Like their ancient brethren, the Sadducees of old, they do greatly err, not knowing the scriptures nor the power of God. No person will ever receive any spiritual blessing, either in time or eternity, on earth or in heaven, for services rendered to the Lord. Salvation is by grace alone, and not of works, and all the spiritual blessings ever enjoyed by the saints, were given them in Christ Jesus, according as God the Father hath chosen them in him before the foundation of the world. Eph. i, 3, 4.

"His decree who formed the earth,
Fixed our first and second birth;
Parents, native place and time,
All appointed were by him."

The change of which our sister speaks is that of the new birth, and those who are the subjects of it are born not of blood, nor of the will of the flesh, nor of the will of man, but of God; and it takes place only in God's time. We can no more hasten or retard it than we could the time of our natural birth; hence whether in early life or after the damps of death have frozen our vitals, and we, like the poor thief upon the cross, are breathing our last, the Paradise of God is to them equally the same.

LERAY, PENN., March 26, 1857.

BROTHER BEEBE:—I have been a member of the Second Roxbury church ever since I was nineteen years of age; and am now fifty-nine years old. I have been living in Pennsylvania ten years; during all that time I have been away from home; but when we read your paper, it seems as though my heart was with you; for we can witness some of every communication, and that gives us renewed strength to find that we are not altogether alone. We feel unworthy to claim the sweet promises of the gospel; but if we ever reach the blissful shores of eternal joy, it will be through grace, abounding grace. We hear sermons read off, but that does not feed the sheep

and lambs. The do-and-live doctrine preached to dead sinners, does not accord with the gospel of Christ, or the experience of the children of God. We will close with our best wishes for your peace and happiness. Yours,

JOHN & RACHEL ZIMMER.

The Editor's Department.

MIDDLETOWN, N. Y., APRIL 1, 1857.

REMARKS ON HEB. VII, 28, IN REPLY TO SISTER ESTHER BARLOW.—“For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son, who is consecrated forevermore.”

This whole Epistle appears to be devoted to an exhibition of the Mediatorial relations which our Redeemer bears to his Father and his church, prominent among which his priesthood is the peculiar theme of the inspired writer. The epistle begins with the testimony of his Sonship; and, as the medium of divine revelation to the saints on earth, God who spake to the fathers by the prophets, has in these last days spoken to us by his Son. Whom he hath appointed heir of all things, and by whom also he made the worlds. Who being the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power, &c. The Son of God thus identified, is next presented in the perfect work of purging our sins, and then sitting down on the right hand of the Majesty on High. In purging our sins, his priestly office is involved, and a comparison of him with angels and with the priests of the Levitical order, by way of contrast, is instituted; wherein his unexampled pedigree, the higher order of his priesthood, and the superiority of the testament of which he is the surety are brought to view. The disparity between the order of Aaron's priesthood and that of Melchisedec, is very clearly and strikingly demonstrated by several qualifications which Christ possessed over those possessed by Aaron and his sons, among which is that found in our text, namely, the oath, by which the perpetuity and immutability of his priesthood are established.

The law maketh men high-priests which have infirmity. That is the law to which the Levitical priesthood belonged; for Aaron and his sons had infirmities, were liable to diseases, like other men, and could not long fill the office by reason of death; yet the law expressly made these men high-priests, and allowed no other men to hold the office. Hence, we are told that there being a change of the priesthood, there must of necessity be also a change of the law. The law could not recognize any but Levites, and it is evident that our Lord sprung out of Judea, of which tribe Moses (or the law), spake nothing concerning the priesthood. The law under which Aaron was made a priest is called the law of a carnal commandment; that is, it had reference to the fleshy persons, descent, physical and mental properties of those who were to hold the office. If a son of Aaron was blemished in his person, or unsound physically, he was disqualified, because the Levitical law and priesthood regarded the commonwealth of Israel as the fleshy descendants of Abraham. But Christ is not

made a priest after the law, but by the power of an endless life. And there was verily a disannulling of the law going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope, by the which we draw nigh unto God. The inspired writer, having thus explained the distinction between the covenants, or testaments, or laws, goes on to speak of the oath which was required in the priestly office of Christ, as another essential difference between the two priesthoods and laws, and in doing so, makes use of the words of our text, before summing up the arguments.

In the foregoing references to the testimony, we see that the men which were made high-priests by the law, all had infirmities, and had first to offer sacrifices for their own sins, and then for the people's; and such was their infirmity they could not continue in the office by reason of death. But the word of the oath which was since the law, maketh the Son who is consecrated forevermore. The word of the oath is quoted in the twenty-first verse of this chapter, from Psalm cx, 4, “The Lord hath sworn, and will not repent. Thou art a priest forever, after the order of Melchisedec.” The word of this oath was since the law. Not that the word was not spoken, or the oath taken until after the legal dispensation expired; for the law and the prophets were until John; but the inspired Psalmist declares that it was in the past tense in his days, more than 1500 years before the days of John the Baptist. And we understand that Christ, as signified by the peculiar order of his priesthood, was a priest, without predecessor or successor, without descent, without father or mother, in the priesthood, and without beginning of days or end of life. Thou art a priest forever, after the order of Melchisedec, was the word of the oath, and that order is expressly defined as signifying that his priesthood was without beginning or end, and after the power of Immortality. So long then as Jesus has embodied in himself the immortality of his body and members, as their Mediatorial Head and Life, the words of the oath by which he is made priest, have been in force. But his appearance now in the end of the world to officiate in the priestly office, to put away sin by the sacrifice of himself, was in the order of time, subsequently to the priesthood of Aaron. In the same sense in which he is called the second Adam. Not that Adam existed before him in reality; for before the dust of the world, out of which Adam was formed, was made, Christ existed in his Mediatorial relation to his body and members, as one brought up with the Father. In manifestation to us, Christ was the Second Adam, while as the Lord from heaven, his goings forth were of old, from everlasting; so in the order of divine revelation the types preceded their antitypes; the shadows, their substance. The word of the oath, “THOU ART A PRIEST,” not thou shalt be a priest, the word of the oath is in the perfect tense; but this word of the oath by which he is made a priest, involved the necessity of his advent to the world, and of his being made under the law to redeem them that were under the law, that we might receive the adoption of sons. Moreover, the word of the oath consecrated him, as the High-Priest, forevermore, and thus secures the perpetuity of

his priesthood. He is not to be removed by infirmity, by death, or anything else. He is not to be superceded by any other priests or priesthoods, sacrifices or sufferings; but to represent his people as their only dependence for acceptance before God, forevermore.

In the summing up of what had been said, the amount of testimony is thus given: “We have such an High-Priest who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man, who has by so much obtained a more excellent ministry, than that under the Old Covenant or Testament; by how much also he is the Mediator of a better covenant, which was established on better promises. The superior excellency of the New Covenant over the Old, is to be estimated by the superiority of the priesthood of Christ over that of Aaron. The better promises are those which God, that cannot lie, made before the world began, and which is confirmed by oath. An oath for confirmation with men is an end of all strife, wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, by which it is impossible that God should lie, we might have a strong consolation who have fled for refuge to lay hold of the hope set before us, which hope we have, as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus made an highpriest forever, after the order of Melchisedec. Well might the inspired penman assure us that “Such an high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” And also that he is able to save unto the uttermost all who come unto God by him, seeing that he ever liveth to make intercession for them.” One who is easily touched with the feelings of our infirmities, having been tempted in all points as we are, and yet without sin. Wherefore holy brethren partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

WARREN CO., VIRGINIA, DEC. 20, 1856.

FRIEND BEEBE:—The following lines were written by my brother, Lemuel B. Bolen, about six months before his death, at Spring Hill, Augusta Co., Va., and found among his papers after he left that place for his father's, in Warren county, where he died, November 24, 1856, in the 27th year of his age, and in full triumph of faith: A. R. BOLEN.

My God, what are the feelings
Of a poor sinful soul,
Whose hopes and joys are fled away?
Into despair he falls.

Whose mind was once as free as air—
Whose every thought was peace—
But now in the deep gulf he falls—
Of all his joys bereaved.

Oh! stranger did you ever feel
Yourself a sinner too,
And sometimes feel you had no friends
While traveling to and fro.

Oh! did you ever feel for months
That every one you met
Was sore displeas'd with you
And laugh'd at your distress?

But did you ever feel as one
Who thinks he has no God?
But like some lonesome dove he mourns,
While wandering abroad.

If so, then come along with me,
My burden I'll unfold—
It lies so heavy on my mind
I wish to have it told.

I feel that soon I'll have to leave
This world of trouble here,
And bid farewell to all my friends,
And seek a home elsewhere.

Oh! could I but caress the forms
That long have cherish'd me;
Could I but stand beside them,
How bright my heart would be.

THE PENITENT'S CRY.

My life is naught but grief and woe,
I cannot tell whither to go,
To shun the snares that's in the way,
Or keep my feet from going astray.

My thoughts and actions don't agree—
The more I look the more I see,
That I am on the downward road—
My sin and guilt 's a heavy load.

And when I seek to find the way,
My thoughts are runing far astray;
There seems no road for me to go,
But that which leads to endless woe.

I look around, there's none on earth,
In pleasure's circle, joy or mirth,
That to my heart can bring relief,
Or sooth my troubled mind of grief.

I seek my God with tearful eye—
I look around, and what am I?
Born of this earth to live and die,
And then to unknown worlds to fly.

Those friends who are so dear to me,
And I've enjoyed their company,
Who have profess'd to love their God,
And walk the narrow happy road.

The thought to me doth oft occur,
Will they forever leave me here?
Without a balm to soothe my grief,
Nor give my troubled mind relief.

I hope there will to me be given,
The power to seek a home in heaven.
'Tis God alone that hath this power,
O! may I look to him each hour.

But when I look around to see,
If there is one so vile as me—
I find my search to be in vain,
I fear that I'm forever slain.

I see no rest, no home is nigh.
I look this way and that, to fly,
Where'er I roam—where'er I be,
My sin and grief doth follow me.

I see no rest on earth below,
There's none can tell me where to go;
I am so sinful and so vile,
How can he own me for a child?

I cannot see how it is so,
That I'll be saved from endless woe.
O! is there nought to be applied?
Was it for me that Jesus died?

O! God forbid that I should go,
To the dark land of endless woe,
But cleanse me by atoning blood,
And wash me in the purple flood.

Almighty God! if it is so!
That grace to such as me can flow—
Wilt thou to me let it be known?
And make and keep me as thy own?

Before the mercy seat I fall,
And humbly on thy name I call;
I know that I've thy law transgress'd,
And on thy holy word trespass'd.

On thy free grace I can rely,
Because for sinners Jesus died,
I give to thee a trusting heart,
And may it from it ne'er depart.

JAMES BRADLEY.

Roanoke, Missouri.

THE SOVEREIGNTY OF GOD.

Jehovah's peerless sovereignty: child of God,
Amid the roivings of thy mind, the struggles of thy life,
What is more dear to thee?
Harbor of Rest when angry waves assail,
Blest refuge of the tried and tempted soul,
Tremendous attribute of Deity,
The Omniscent Eye,

With single glance scans all;
Sees every troublous spot that makes the pathway
Of his chosen ones—ere they are born
Assigns all needful grace, directs their steps,
And, in the unfoldings of his providence,
Love's blessings wisely grants. Perhaps in smiles,
In best assurances of covenant mercy,
Perhaps wrap't up in dark disguise,
Affliction, poverty or pain,
All have their appointed end.

God's will supreme marks every dispensation,
Conceals the greatest blessings in the darkest cloud;
Triumphs in majesty o'er flesh and blood,
Tearing dear idols hence. He doeth all things well—
Although inscrutably mysterious are his ways,
All in accordance with the eternal plan.
Take courage then, poor tempted, trembling saint,
Though tottering on the way; fear not to bear
Upon that arm on which suspend the heavens,
The earth, and all that therein is.
Soon will your loosened tongue ascribe
All praise and might and power
Unto the triune God that rules
The First, the Last, the Great I Am [of all.
Unsearchable, Unchangeable, Triumphant Sovereign
ATHENS, PENN. MARIANNE.

HUMAN GLORY.—The temple of Jerusalem passed away; and of its magnificence only a few crumbling, pilgrim-kissed stones remain. The Parthenon, the brightest gem on the zone of the earth, is now a heap of ruins. The Roman Forum is now a cow market; the Tarpeian Rock a cabbage garden; and the Palace of the Cæsars a rope walk. The Pyramids themselves—those gigantic memorials of a gigantic age—are all hastening to decay. The Tiber, once so celebrated, is a muddy stream; the Illissus, once so glorious, is choked with weeds; the Olympus, a black hill; and the Acropolis forsaken.

Obituary Department.

NEAR LEXINGTON, KY., March 23, 1857.

DEAR BROTHER BEEBE:—Allow me to present for insertion in the columns of the SIGNS, the following obituaries, viz: Died in Texas, whither she had removed a little more than twelve months since, to be with her children, Mrs. Lucy, relict of the late Captain Daniel Weisign, of Frankfort, Ky., in the eighty-second year of her age. Sister Weisign was one of seven sisters, all of whom were real Old School Baptists, and two of whom survive her. Her parents were originally from Virginia, emigrating to Kentucky, when but few white faces were to be seen here. She was one among the most extraordinary women I have ever known—a woman of most untiring industry and energy—the mother of a large family, enjoying the confidence and warm regard of a large circle of friends. She was connected with the 'Weisign House,' one of the best kept hotels in the West, for about fifty years—where she reared an interesting family—was extensively known and highly appreciated as one among the kindest and best hostess in the land. I became personally acquainted with sister Weisign in the fall of 1808, when I went to Frankfort to live—a boy of sixteen. Her kind and motherly bearing towards me, caused me to form a very high appreciation of her. Indeed, I have known few, very few such women. She made a public profession of religion many years ago, and joined the Baptist Church, at Frankfort, of which she continued an orderly, estimable member. At the time of the division among the Baptists, growing out of the innovations on Bible truth, she took her stand with 'the few,' who held firmly with Old School Baptist doctrine and practise. She was highly esteemed by the Church and by the saints generally, who knew her, and by a large circle of friends and relations. She was one of those Baptists who proved practically that she considered "the laborer worthy of his meat." She has left a large family and very many friends, who, with the Church, feel most sensibly their loss. Yet I feel an abiding confidence that our loss is her gain.

ANOTHER.

DIED—In Clarke county, Kentucky, on Wednesday evening, February 18th, after a somewhat protracted illness, Mrs. SARAH, relict of Mr. John Thompson, (whose death preceded her's little less than two years,) in the seventy-seventh year of her age. Sister Thompson was baptized in the year 1811, and joined what is termed the United Baptists, with whom she lived, highly esteemed as an orderly member, until the lines were being plainly drawn between the Old and New School Baptists, when she became restless, took a letter and joined the Particular Baptist Church, at Mount Carmel, of which latter Church she continued a most exemplary, highly esteemed and much beloved member up to the time of her death. Her seat was rarely vacant at Church Meetings, let the weather be as it might—although she was twice crippled in going to meeting. Such was her love for the assembly of the saints, that on one occasion, she walked about four miles to meeting, being afraid to go in her carriage. She possessed a strong discriminating judgment, which enabled her to detect error, either in doctrine or practice. She was kind and affectionate to her friends and neighbors, by whom she was much beloved, and who deeply regret her loss in the neighborhood. She has left five daughters, (the only children she ever had,) a number of grand children, friends and neighbors, who, with the church, highly appreciated her real piety and christian graces. Her house was a kind and hospitable resting place for the ministers of the gospel, who found in her one who "loved indeed and in truth." For her we "sorrow not as others who have no hope." "She rests from her labors and her works do follow her."

AND YET ANOTHER.

DIED—At the residence of her son-in-law, D. B. Barber, Esq., in Paducah, Ky., on Thursday morning, March 12th, Mrs. ELIZA P., relict of the late Daniel Bradford, Esq., of Lexington, Ky., in the seventieth year of her age. Sister Bradford was the oldest child of the late Col. William Russell, Russell's Cave, of Revolutionary memory, and who commanded a regiment in the United States Army in the war of 1812 against Great Britain. She was the oldest sister of my wife. I baptized sister Bradford on profession of her faith in the Redeemer at Bryan's, about twenty years since. She was a woman of a high order of intellect, shrewd and quick of perception—very much beloved as a sound, consistent, devoted disciple of the Lord Jesus—unwavering in her faith—patient in tribulation—cheerful even in affliction—very kind and sympathizing with the poor and afflicted—against whom (like her aunt, sister Weisign, and sister Thompson, whose obituaries precede this) she could not close her hand. She was afflicted, as her physician believed, for many years with a disease of the heart, which she bore with astonishing fortitude. Sister B. leaves several children, grand children, brothers and sisters, with a large circle of friends who will long cherish a fond recollection of her. "Blessed are the dead who die in the Lord, from henceforth—yea saith the spirit, that they may rest from their labors and their works do follow them."

Thus, brother Beebe, has the Licking Association lost three of its valued members from their social meetings in less than two months.

Most truly and affectionately your friend and brother, THOMAS P. DUDLEY.

NORTH JAY, MAINE, DEC. 21, 1856.

BROTHER BEEBE:—By request of the relatives of the deceased, I send you for publication, the obituary of sister HANNAH EUSTUS, of this place, who died on the 13th of November, 1856, aged 64. The deceased was in usual health until three days previous to her death, at which time she was attacked with a paralysis, which rendered her incapable of articulating anything that could be understood, excepting "yes" and "no," only at one time with much effort, she told her son's relatives with whom she resided, that she should not stay with them long, but that her faith was strong. She united with the Old School Baptists when quite young, many years before the separation took place, and at that time she left the modern Missionary Baptists, and went with those that proclaim that salvation is of grace; and in the language of Ruth to Naomi, say: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried; the Lord do so to me, if aught but death part you and me." She remained a firm and consistent member of the Predestinarian Church at Jay until her death. She lived to follow to the grave twelve children, and three survive with their companions, and many grand-children to mourn her loss. Her husband's sister, Thomas Eustus, who had long resided with them, and had been blind for the last twelve years, died only a few months before her, after having lived three score years and ten. Thus, brother Beebe, one after another of God's dear children are being called home to God.

"Hear what the voice from Heaven proclaims,
For all the pious dead;
Sweet is the savor of their names,
And soft their sleeping bed.
They die in Jesus, and are blessed;
How kind their slumbers are!
From sufferings and from sins released,
And freed from every snare."

SARAH H. MACOMBER.

VAN CLEVELSVILLE, VA., MARCH 23, 1857.

In contemplating Death under all circumstances, it casts a gloom and melancholy on our hearts, not to be expressed. Knowing that it is the ultimate end of all

the living of Adam's fallen race, as the decree has gone forth "that death is the wages of sin, and that all have sinned. But in the case of the subject of this narrative, death seemed to be disrobed of his usual terror, as the death of the saints is precious in the sight of the Lord. So there are occasions always interesting and full of instruction to the children of God who witness them. In the demise of our dear sister, CLARISSA VAN METER, consort of brother Jacob Van Meter, Sen., whose spirit took its flight on the 13th inst., and as no eulogy is adequate to portray the many virtues combined in sister Van Meter in the various relations of life, as a devoted wife, a kind mother, a humane mistress, and faithful member of the church of Christ. We may be permitted to say, the benign principles of the gospel of Christ were distinctly and clearly manifested. Her disease was dropsical, which she bore for four weeks with christian fortitude and calm resignation. Though not able to be in bed the most of the time, she was never heard to murmur or complain. She often said "that she must die, and oh, if I could but go soon, for she wanted to depart and be with Christ, which is far better," until death came to her release, which to her had lost its sting—she only fell asleep without the moving of a muscle or a struggle. She has left a doating and disconsolate husband and an only son to mourn her irreparable loss. May their bereavement be sanctified to their souls, and may the rich consolations of the gospel of our dear redeemer which so adorned and illuminated the pathway of our sister through life, be abundantly shed on them and all her surrounding friends. The funeral was very largely attended, and our esteemed Elder, Joseph Furr, preached on the occasion a very appropriate and solemn discourse from the 24th verse of the 17th chapter of St. John's gospel. Her age was a little over 55 years. Yours in tribulation,

M. A. VAN CLEVE.

CRAWFORDSVILLE, IA., FEB., 1857

I would through the *Signs*, announce the death of our much esteemed brother, HENRY WISEHART. He died on the 24th of January, aged 81 years. He was of Dutch descent. He was limited in his education, but could read and speak the English language. He was a man of deep thought and quick perception, and was for many years a consistent Old School Baptist—uncompromising in his opposition to error—ardent in his love of truth. He esteemed the true followers of Christ his best company. For many years I have been acquainted with this dear disciple of Christ—have met him often in places where the people of God have met to worship, for there he loved to be—always filling his seat, and walking in all the ordinances of God's house. He was a lively stone in the spiritual building—here was his delight to sit down and feast with the poor ones of the earth, on the fat things which the Lord of Hosts had provided for all people, where the meek shall eat and be satisfied—and he took much comfort in reading the many experiences in the *Signs*. Often I have heard him say, "They are good"—"They make their boast in the Lord"—"They make glad come in my heart, and water in my eyes."

Brother Beebe, God does not lead his children into the wilderness to perish, but through to a city of habitations, to quiet resting places, and sure dwellings. He setteth the poor on high, from afflictions, and maketh him families like a flock. The righteous shall see it and rejoice. This dear old saint did rejoice in the righteousness of Christ, and often spoke of the city of habitations, where all his desires were. He longed to go home to be with his Jesus. Brother I. Gober preached at his funeral, taking for a foundation to his discourse: Now abideth Faith, Hope, Charity—these three. He thought faith and Hope had ceased with the dear old brother. These two only abideth now, in this life. Charity never ceases. I will mention the names of two or three more of our members who

have paid the debt of nature recently. Sister Hannah Holly died last month; she was about 87 years of age. Sister Mary Ann Riley, of Alimo, Ia., whose christian experience you will find published in the *Signs*, (Vol. 24—No. 4,) died sometime last fall. I do not know the particulars. Sister Riley was beloved by all the members, and her walk and conversation became her profession.

ANN JOHNSON.

NEWARK, N. J., MARCH, 1857.

ELD. G. BEEBE:—It is the desire of Mr. Denman that you should publish in the *Signs of the Times*, the obituary of his wife, Mrs. ELIZA DOLAND, wife of Mr. Enoch Denman who departed this life March 13, 1857, aged 40 years and 6 months. Mrs. Denman was born in Pumpton, Passaic county, N. J., July 13th, 1816. Early in life she made a profession of religion and united with the Old School Baptist church at Franklin, Sussex county, N. J. Her husband desires me to assure you that her life was of the most exemplary kind, and that she always succeeded in influencing for good every action and thought of his own, before he knew what it was to be free from the control of his father.

She died in the triumphs of the christian faith and hope; her constant cry, for an hour before she died was, "Let me go!" Her husband asked her, "Where are you going?" Her distinct and emphatic answer was "To Heaven." She has numerous friends and relatives in Sussex, among whom is her uncle, Dea. George Doland and family, on account of whom, with other distant friends, her bereaved husband desires you to publish this notice in your paper.

Respectfully,
Mrs. J. SEYMOUR.

RANDOLPH Co., VA., MARCH, 1857

BROTHER BEEBE—It is my painful duty to inform you of the death of our brethren, who were subscribers to your paper, viz: WILLIAM WAREMAN and ARCHIBALD FERGUSON, both of whom were members of the Old-School Baptist church, and orderly and faithful in their high calling. They were highly esteemed by all their brethren. Although they were surrounded by those who propagated popular error, they stood firm and unshaken in the doctrine of the bible, as advocated in the SIGNS OF THE TIMES. They loved the truth, and stood in their places and discharged their duties faithfully.

Brother Warkman was one of our deacons. He departed this life, leaving a widow and three children with numerous friends and brethren to mourn their loss, which we confidently believe is his gain. Aged 41 years and 2 months.

Brother Ferguson died in January, 1857, and has left a widow and three children to mourn; aged 50 years and 2 months.

They both belonged to Randolph county, Va. We feel to beseech the Lord to fill their places with plants of his own right-hand's planting. D. P. MURPHEY.

BROOK HAVEN, N.Y., DEC. 24, 1856.

BROTHER BEEBE:—With a heart stricken with sorrow, I attempt to inform you of the death of our beloved son, AUSTIN C. TERRY, who was drowned on the 22d day of last August, near Philadelphia. I have deferred writing, hoping that we might yet recover his body; but we have given up all hope of ever seeing his remains. O, my brother, how mysterious are the ways of our covenant keeping God. Here was a blooming youth cut off in a moment, and I am left. I was led to adopt the language of good old David, "My son, my son, would to God I had died for thee, my son." But it was not so to be, and we believe that our God doeth all things well. Pray for us, that we may be resigned to his will in this and in all things. Our son was a pleasant child, just blooming into manhood, and beloved by all who knew him.

Yours in the furnace, but still in the hope of eternal life,

NOAH T. TERRY.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., APRIL 15, 1857.

NO. 8.

Correspondence of the Signs.

JEWETT CENTRE, N. Y., DEC. 15, 1856.

BROTHER BEEBE:—If one so unworthy may call you brother—I am at times so much comforted by the communications of the dear children of our Heavenly Father, that I wish to respond, and cast in my mite with them; but I feel so unworthy, inferior, and incompetent, that it is with much fear and trembling that I write; for others can answer my mind much better than I can express it. When reading the *Signs*, I can sometimes say with the spouse, "He brought me to the banqueting house, and his banner over me was love." His fruit is sweet to my taste. All the Lord's children are taught of him, and great is their peace under his smiles. But they often have to say—

"Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no?
Am I his or am I not?"

But they can sometimes say, "Though he s'ay me, yet will I trust in him." Yes, brethren and sisters, in him is the only safe place to trust; for vain is the help of man. No one of them can give a ransom for his brother; but O how glorious is the thought that Jesus has paid the ransom price for his sheep, and all of them he will bring to his fold. Though they have gone astray, they shall return to the Shepherd and Bishop of their souls. Although this is called a *hard doctrine*, that Christ is able to do his own work, and that the sinner is helpless and passive in his salvation, and is drawn by the cords of the Father's love and power, it is consoling to the saints. Because ye are sons, God hath sent forth the spirit of his Son into your hearts, cry-Abba Father. We, as Old School Baptists, believe that man is totally depraved, and we are satisfied that salvation is by grace alone, from the foundation to the top stone. The Bride of Christ was given to him before the foundation of the world, and is as safe in him as he himself is safe. Even as the inspired apostle has said, "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 him before the world began." All boasting is, therefore, excluded, and the longer the Lord's children live, the more they see and feel of the depravity of their nature. Trials and tribulations are part of their legacy, and it is a part that old nature shrinks from; but it is the cup their Father has appointed for them, and they must drink it. And in this, they only partake of that which their Lord drank of, and it is needful that they should have their share. For if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. And Christ has said to them, Blessed are ye when men shall revile and persecute

you, and shall say all manner of evil against you falsely for my name sake; rejoice ye, and be exceeding glad, for great is your reward in heaven. But the apostle sums them all up and calls them, "These light afflictions which are but for a season," and says they are not worthy to be compared with the glory that shall be revealed in us, when we arrive at our destined home above. But while in this world of sorrow we should speak often to each other, and the *Signs* afford us a convenient medium of communication for that purpose, when unable, from our distant localities, to speak face to face. It has been a great consolation to me to hear in this way from so many whom I never expect to see in the flesh. I have not to complain as many have, whose lot is so cast that they have not the privilege of hearing the gospel preached; but those who are scattered abroad have the same God to provide for them. Pray, therefore, the Lord of the harvest to send more laborers into his harvest. Although he scatters his people among the heathen, yet will he be unto them a Sanctuary, and Christ says, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Let the enemy level all their artillery at you, not a single shaft can hit to injure you, for "As the mountains were round about Jerusalem, so is your God around about you for a defence." He is a wall of fire around about and a glory in your midst. Jesus has brought in everlasting righteousness for his people, which he will put upon them all in due time, and in his own way. Though they are a poor and an afflicted people, it is their privilege to trust in the name of the Lord. The saints are like sheep in the midst of wolves; but their Shepherd will protect them, though the wolves may be permitted, for wise and gracious purposes, to worry them, but they cannot destroy them, for the good Shepherd has pledged his word that "They shall never perish, neither shall any pluck them out of his hand." And their life is hid with Christ in God. The wisdom of this world with all the religious machinery of ancient or modern invention, can never add one to the number of his flock, nor can all the powers of darkness combined destroy one of them. Sometimes, in our feeble view, it looks as though Satan's kingdom was gaining ground so fast that the lambs must suffer; but, brethren, "Stand fast in the liberty wherewith Christ has made us free." Bow not to the modern Baals, nor mingle with the seed of the bond woman; if you do, when you complain of your trials, they will only mock you, and say, If you would live better, and work harder, and be more zealous, &c., you might enjoy more; You can have all the religion you will live for. But the children of God must have something better than their own works to feed upon; nothing short of the bread of hea-

ven that comes down from above can support them, and for this they are made to cry, Give us this day our daily bread. They feel and acknowledge their dependence on God, and in view of what they hope he has done for them, they say, with the wonder of the poet—

"Why was I made to hear his voice?"

Why was it that God had thoughts of love and mercy towards a sinner so vile? Surely it was

"His love from eternity fixed on you,
I broke forth and discovered its flame;
When each with the cords of his kindness he drew,
And brought you to love his great name.

O, had he not pitied the state you were in,
Your bosoms his love had ne'er felt;
You all would have lived, would have died too, in sin,
And sunk with the load of your guilt.

I remain among those who pray for Zion and desire her prosperity.

L. GASS.

WILLOW HILL, ILL., MARCH 16, 1857.

BROTHER BEEBE:—Having to write you for a new subscriber for the *Signs*, I feel desirous, should it meet your approval, to say a few things to your many readers. Very dear brothers and sisters in the Lord, is it not consoling to the scattered children of our God, to behold the agreement and unity so beautifully and pleasantly characterizing the brotherhood, as is most clearly manifested through the *Signs*; while disagreement, strife and discord, prevails without in the world, and rankles in the body of antichrist, the Arminian world and multiform hosts of the powers of darkness. This is in truthful and cheering accordance with the immutable promises of the King of Glory; for he has said, with an Old Baptist shall, The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places, when it shall hail, coming down on the forest; Is. xxxii. It is written again, They shall be ashamed and also confounded, all of them; they shall go to confusion together, that are makers of idols. But Israel shall be saved in the Lord, with an everlasting salvation; ye shall not be ashamed nor confounded world without end; Is. xlv. But the Israel of Jacob's God, while sojourning through this strange country, are destined to drink of the bitter waters of Marah, or affliction; for the same unerring speaker, comparable to a refiner's fire, and who sitteth as a refiner and purifier of silver, and purifieth the sons of Levi, and purgeth them as gold and silver, that they may offer unto the Lord an offering in righteousness—has said to Israel, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction; Is. xlvi. And we are inform-

ed again, that that great multitude which no man could number, which John beheld of all nations, and kindreds, and people, and tongues, which stood before the throne, and before the Lamb, clothed with white robes—the righteousness of saints—came out of great tribulation. Furthermore, him who said, Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem; also said, I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord; Zeph. iii. Seeing, then, that such is the case, that God's dear people are called to pass through the flames of fiery trial and the waters of tribulation, and to sojourn in a strange land, a wilderness country, where the greedy dog, the wolf, the satyr, and the screech owl dwells—should not these strangers, scattered abroad, speak one to another, through the *Signs*, and otherwise, for their mutual encouragement and comfort, as well when they are hedged in and brought to a stand still, as when they are enabled to mount up with wings, as eagles?

The poor writer concludes that if he knows anything, experimentally, in common with the dear children of our Father's heavenly family, a large portion of the time they are walking in darkness, and have no light; and this, verily, does agree with the divine testimony touching the saints in their militant state, as already given. Then, should the dear correspondents of the *Signs*, only write when they feel the light of the knowledge of the glory of God in the face of Jesus Christ, shed abroad in their hearts, they will write pretty much as they feel, and many of their dear brethren and sisters, when they read their communications, will be ready to exclaim, Ah, if I could only feel as well as those dear brethren and sisters who write for the *Signs*, I don't think I should be filled with so many doubts and fears relative to my being an heir, as what I now am; and if, instead of groping in the dark as I do, I could soar aloft in the light of God's love, and give so clear an evidence that I am indeed born again—born of God, as do these dear correspondents—I too would write. Thus, the dear saints often are discouraged under the apprehension that they are far in the back-ground, and that their brethren very much outstrip them in the heavenly race. While the truth is, those same writers or correspondents, if they were to pen down their sore trials, temptations, doubts and fears, would write the almost daily experience of every christian; and the weak, the doubting, the tried and disconsolate saints would take encouragement and say—I find that I am not alone, for those excellent ones of the earth relate the very same exercises that I daily and almost hourly experience, and the doubts and fears, temptations and difficulties, that beset me around and within,

which I thought were almost peculiar to myself, I find to be *common* to all the brotherhood.

But, many of our dear brothers and sisters only write when they are made to fly, as it were, upon a cherub; and then it is that they soar away from many of their brethren and sisters, who are taking useful, though bitter, lessons in the dark. But, after all, this latter place—the valley, the dark—is the safest for all our Father's children, while they have to company with this old man, the flesh. For, as our dear editor, brother Beebe, has stated in his editorial upon the Temptations of Christ, Satan, or the Devil, sometimes exalts the children of God (in their own estimation, and that of their brethren,) upon a pinnacle, which is a dangerous place; for they then are often made, as brother Beebe stated, to tempt the Lord.

But while the poor child is *down*, in the dark, there is no danger of his getting upon a pinnacle, but he is made to say with poor old Job, I have heard of thee, by the hearing of my ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes. And old David could say—It is good for me that I have been afflicted, that I might learn thy statutes. And again, he says, Before I was afflicted I went astray. And for their comfort and encouragement, the Lord has said to those of his people who are walking in darkness and have no light, to trust in the name of the Lord, and stay upon their God. Is. l. The man after God's own heart, says, In the time of trouble he shall hide me in his pavilion. Ps. xxvii. A pavilion is a tent. The inquiry then arises, What is the tent or pavilion in which God will hide his people in the time of trouble? David gives the answer, He bowed the heavens, also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters, and thick clouds of the skies—Ps. xviii. Then, when the sweet singer of Israel said, In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me, &c.; he understood that the Lord would envelop him in darkness, &c. Thus we can understand why the Lord told his disciples, What I tell you in darkness, &c. Then darkness is the best, the safest, and the most secure place for all the dear children of the heavenly family—at least, in the time of trouble.

Brother, Beebe, I have been too lengthy, but I shall not likely trouble you with another communication very soon again.

Your unworthy brother,

D. BARTLEY.

KINGSTON, N. Y., JAN. 18, 1857.

DEAR BROTHER BEEBE:—When reading in the last number of the *Signs* of 1856, your article on the close of the year, I felt a desire to respond to it, though sensible of my incompetency to write anything for the public eye, and too dark and ignorant of the sacred scriptures; but in committing to paper the different ways in which that paper has been blessed, as I trust, to me, connected with some of my experience, should it favor the language of Canaan, I believe you will gladly receive it, believing that you have fed and comforted one poor "outcast."

I have read the *Signs* for more than two years, its editorials in general, and also the writings of ministering brethren have led me into new and proper views of many precious passages of divine truth. I regard them as proper, because they agree with the experience which, I trust, God has taught me, and because they present the bible as one harmonious whole, as worthy of the wisdom and perfection of our God, and the only one well calculated to strengthen and edify God's tried children while passing through this world of tribulation.

When I was with the New School, and hearing what was, to say the least of it, a *Galatian gospel*, preached, which did not agree with the teaching of the Holy Spirit, in taking of the things of Jesus and shewing them unto me, which I hope I can say was the case then, whilst they were teaching a complication of contradictions, and laying out such a plan as would drive any one, who has been enabled to behold God's purity, to despair. Often God was teaching me my weakness to do anything well pleasing to him, and that salvation is all of grace, from first to last, and that grace had not only reigned in calling and quickening me when I was dead in trespasses and sins, but reigned also in having began a good work which it will perform to the day of Jesus Christ. But, my brother, I had many sore trials in finding myself unable to accomplish the least by my endeavors, and not understanding the plan which was so constantly held up before me. At such times I would fully conclude that I had never been taught of the Lord—that I was still in the gall of bitterness, and bonds of iniquity. It was at this time that the *Signs of the Times* came to my relief. By it I found there was a people who believed and taught that "Salvation is of the Lord." In it I read experience which I thought was similar to my own, and I was led to go and hear the people, which are everywhere spoken against, preach. I found them, and heard the truth preached in its purity, and in agreement with what I had learned. I did not hear any *horrid Anti-monianism*. Only such as is set forth in the articles of faith of the New School. I came back more dissatisfied with my membership. But to the point: I have many times when cast down, in viewing my sinfulness, and want of conformity to the will of God, come to the conclusion that there never was such a sinful, doubting worm ever made a profession of religion. I say, many times the *Signs* arrived with accounts of God's dealing with his children, whom I knew not in the flesh; but their statements have encouraged me to again look to that fountain which is open for sin and uncleanness, and to trust again in the mercy of God.

Many times, also, I have received reproof from the pen of some unknown brother, for duties neglected.

And now permit me to address a few lines to the Household of Faith. Brethren, have I said too much? I trust not. Suffer then a word of admonition. If we regard the *Signs* as a medium of sending forth God's truth, is it not our duty to support it? Probably some would give as a reason for not subscribing for it, that they hear the word preached regularly, and therefore do not need it. Brethren, have you ever thought of the many of us who live at a distance from our places of

meeting, and who being poor, cannot hear the word preached often? Then how acceptable is the *Signs*, or any such medium of communication to those who do not hear the word, but are dependent on those who do hear, to sustain the paper, that they may continue to enjoy the privilege of reading it.

I rejoice that there has been such a good spirit manifested in the writings of the brethren of late, for you know that if the writings and tendency are not in a christian spirit, they are sure to perplex the flock, and frighten the lambs. I remember after leaving the New School, and making up my mind to offer to unite with the primitive church, at some convenient time, I one morning received the *Signs* and began to peruse it; my eye met with two articles, which I will not now particularize, containing complaints, contentions and hard sayings. I read and pondered. What, cannot this people agree! It was a time of great darkness of mind with me, the throne of grace shut up, and a suggestion was presented to my mind, that I had better not join with them, as they did not agree, and I should only be in trouble similar to those I had just left; and that, as I had great cause to doubt my interest in the Redeemer, I had better remain as I was. I was made to cry unto God to teach me, and direct my steps, and I believe I had reason to bless him at the time, as a prayer-hearing and a prayer-answering God; for these words came to my relief: "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 burnt, neither shall the flame kindle upon thee." I was made to say, "Thy will be done." I had not heard those words as I recollect since I had made a profession, and knew not where they were; but when I went home I looked and found them in Isaiah xliii. 2. I offered myself to the Olive Old School Baptist church, and was received,—but, my sheet admonishes me to come to a close. And, in conclusion, my brethren, I believe I do rejoice in reading and hearing God's precious truth in all its bearings, and while the fashionable bodies of professors are looking to their colleges for teachers, the church of Jesus Christ can, and do rest upon the promises given them, and the provision that is made, Isaiah xxx. 20, "And though the Lord give you the bread of adversity, and the waters of affliction, yet shall not thy teachers be removed into a corner any more; but thine eyes shall see thy teachers." Therefore, brethren, my hope is in the Lord, God of Israel, for light and truth.

Brother Beebe, my prayer is that you may by God's light see light, for I feel that you need a double portion in that position which you are called to fill, and may grace, mercy and peace be given you equal to your day.

This imperfect and unconnected scroll is at your discretion and disposal. You will not displease me if you do not publish it.

When convenient, please give your views on Mathew xxiii. 19-20.

I remain, dear brother, in hope of an eternal inheritance.

WILLIAM BATTEN.

HANNIBAL, MO., MARCH 27, 1857.

DEAR BROTHER BEEBE:—It devolves

upon me as agent for the *Signs, Banner, and Messenger*, to write you on behalf of a subscriber; and although this opportunity often presents itself, I do not often write more than what relates to the business in hand; yet I feel a little disposition, from some cause, to trouble you at this time, with more than is necessary for the business in hand. The enquiry arises in my mind, what is it which creates a desire with me to write more than the business requires. This I could very easily answer were I capable of writing for the edification of the people of God; but seeing my inability to do that, the question returns: What is that induces me to place before my brethren and sisters the cogitations or reflections of one so unworthy, unprofitable and unqualified to present to the minds of the children of grace, anything that will instruct, comfort and build them up in their "most holy faith," as the apostle denominates it? Is it for the glory of God, for the love of the brotherhood, for the love of truth as it is in Jesus? or is it for some selfish disposition? Did I not see so much of this latter cause in and about me, I might conclude it was for the former reasons; yet, be this as it may, I at times feel a desire to speak of the goodness of God, and to talk of his power; and so bear a feeble testimony to the plain truth.

I find by daily experience, the truth of the remark of the Apostle Paul, when he said, "In me, that is in my flesh, dwelleth no good thing"—the expression is very clear, "that is, in my flesh," signifying that in, and of that flesh, born of Adam, born in sin, there was, nor dwelt *nothing* good, but was all corrupt, polluted and depraved, as the source from which it emanated, and would so continue while it was *flesh*, yet Christ dwelt in him, the hope of glory, for he says, "with the mind I myself serve the law of God, but with the flesh the law of sin."—Romans. 7th chap, 25th verse. There must be something good in that mind which serves the law of God, and seeing their was nothing good in his flesh. What, *mind* was it with which he served the law of God? Was it that natural reasoning faculty, which we denominate mind, he alludes to? that cannot be so, for we derive that from our progenitors, and every child of Adam has a *mind*, before he is born of the spirit. Our Lord said to Nicodemus most emphatically, that, "that which is born of the flesh is *flesh*". Then it was not the natural faculty of man denominated mind, with which he served the law of God; then what was it? We find this clearly set forth as to what mind it was, in 1st Cor., 14, 15, 16: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned; but *he* that is *spiritual* judgeth all things; yet *he himself* is judged of no man; for who hath known the mind of the Lord that he may instruct him; but we have the *mind of Christ*." Now in this passage, the Apostle, I think, sets forth plainly with what *mind* he served the law of God, and if I understand him, it was the mind of the "*he that is spiritual*," which is "Christ in you the hope of glory." Some brethren, for whom I have the fondest fellowship, seem to think that there is some part of this *old man* which is "born of the flesh," in regeneration, becomes

spiritual; and it is that with which the Apostle served the law of God; but I do not so understand him. I understand that "that which is born of the flesh," remains flesh; and I think the idea is sustained by the Apostle in the passage quoted above. After speaking of "he that is spiritual," says, "for who hath known the mind of the Lord," evidently meaning that it was the "mind of Christ," or "he that is spiritual" serves the law of God, or with which he served the law of God. And how does our experience correspond with this doctrine? Do we feel that in regeneration we have become in our Adamic nature better or more holy—or do we find daily more and more corruption and depravity manifesting itself? And we are ready to cry out, as did the Apostle, "who shall deliver me from the body of this death?" but then his conclusion, "I thank God through Christ Jesus our Lord." There was his only hope, and there is the only hope of any of the dear children of God. It is all in the righteousness of the Lord Jesus Christ—he being the head of all his spiritual seed, and they being his body—the fulness of him that filleth all in all, and they that worship him must worship him in spirit and in truth;" no *fleshly* performances will be acceptable. It is, "I in them and thou in me, that they may be made perfect in *one*."—John xvii. 23. May it be the privilege of all of the Lord's tried ones to look away from this old body of death, which is the old man, "who is corrupt with his deeds," unto Jesus who is the author and finisher of their faith.

Brother Beebe, it may be best for me not to send this to you, but as it will cost nothing as I have tried to write, I will let it go, and you can do just what you like with it—lay it aside if you think best, and I will be content, hoping the Lord will bless you with all of his children as he sees they need.

I remain yours, with a *little* hope,
W. F. KERCHEVAL.

RANDOLPH Co., VA., FEB. 20, 1857.

DEAR BROTHER BEEBE:—Will you bear with me once more? I have been so much stirred up, and my soul has rejoiced in God my Savior, in reading the communications of the dear brethren and sisters, that I would be glad to see them all, and to speak to them, face to face; but as that cannot be, I desire to speak to them through the columns of the *Signs of the Times*.

Dear Brethren, Praise God our Savior for his preserving grace, for he is a God of all power, and he rules all things by the word of his power, and we may rest assured that he will save his heart's delight. Some teach that sinners must do some good or they cannot be saved, and that God has done all that he can, and that it now depends on them. What a *net* is this to entangle the babes in knowledge, and stagger their minds. Others say that God has ordained his people to eternal life, through the use of means, which he has also ordained, to bring them to the knowledge of the truth. Both classes say that something is to be done on the part of the creature, to secure eternal life. Dear brethren, I understand that long before the foundation of the earth, the covenant stood well ordered in all things and sure, and that his people were all predestinated to eternal life; and all their sins were im-

puted to their divine surety, and all their names were written in the Lamb's book of life, and they all stood complete in him, and made acceptable in the Beloved. God says, "This people have I formed for myself; they shall show forth my praise." And again, The Lord's portion is his people, and Jacob is the lot of his inheritance; and again, All thy children shall be taught of the Lord, and great shall be the peace of thy children. I understand that this election, or chosen people, are the objects of God's eternal love, and it is impossible to make them anything else; for he did not love them because they were in themselves any better, or would do any better than others, but because his love is sovereign—and he designed to clothe them in the unspotted righteousness of his dear Son, and from righteous Abel, down to the saints of this present time, each of them has come at the exact time which was appointed of the Father; each has filled the place appointed him, and passed through all the circumstances according to the decree of him who has fixed the bounds of the habitation of the sons of men, like the days of a hireling, that he cannot pass them. Thus all were conceived in sin and brought forth in iniquity, have gone astray from the womb speaking lies, and have gone just as far into sin and rebellion against God, as his purpose and decree would permit them to go. And even those whom God has predestinated to the adoption of children, were by nature children of wrath even as others. But God, who is rich in mercy, for the great love wherewith he hath loved them, even when they were dead in sins, hath quickened them together with Christ, and by grace they are saved. And if it be by grace, it is no more of works. The plan of grace and salvation was laid in infinite wisdom—

"Christ was appointed to redeem,
All that the Father loved in him."

He hath according to that appointment, borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. In all the afflictions of his people 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. He has always stood as the surety of his bride, and pledged to at last present his church in all her fulness of members, without spot or blemish before his Father's face, with exceeding joy.

Some may wish to know how I have been brought to a knowledge of these things. I will try to relate. Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes; even so, Father, for so it seemed good in thy sight." Thus, as I trust, it pleased God to open my eyes to see my wretched condition as a lost sinner, and that in me there was nothing good; that I was justly condemned by the law,

"The law demands a perfect heart,
And I'm defiled in every part."

But if God had seen good to withhold from me this revelation of himself in Christ Jesus, what would I have known of him but his wrath, as a consuming fire? for so

I believe he will appear to all who hate the doctrine of his election and fore-ordination, particular redemption, &c.; but when the creature is slain, and becomes dead to self, and made to feel his entire dependence on God, then the Lord reveals himself to all such. Brethren, I know of no words that will more fully express the sentiment of the child of God, to whom the Lord has revealed himself, better than the words of poor doubting Thomas, "My Lord! and my God!" Their fears are all gone, and they rejoice in the precious Saviour which is revealed to them. He wins their whole heart, and his perfect love is shed abroad in them, which casts out all fear, and they trust in him as their only Savior, their Lord and their God; and they testify that he has done all things well. They praise him for what he has done for them, and not for what they have done for him. Unto us belongs shame and confusion of face; but unto our God belongs honor, wisdom, power and glory forever. Christ, as the covenant head of his bride, was set up from everlasting, and stood in vital relationship to her, and fully aware of what would devolve on him to do and suffer, in her redemption.

"This was compassion like a God,
When well the Savior knew;
The price of ransom was his blood,
His pity ne'er withdrew."

When the fulness of the time was come, he made his appearance in the world, to put away sin by the sacrifice of himself, and this he did effectually, "through the eternal spirit offering himself without spot to God, and by one offering he has perfected forever all that are sanctified, or set apart. With his own blood he has satisfied the demands of justice, honored the law, and sustained the truth of God, and brought in everlasting righteousness for his people, and for them exclusively; and he must be revealed to them before they can know anything about that salvation which is by grace, and by grace alone. When this is made known unto them, they will say, He hath trodden the wine press alone, and of the people there was none to help him; therefore his own arm brought salvation to him, and his fury it sustained him. O, what wisdom, power and grace is displayed in the salvation of sinners! The world knoweth us not, because the world knew him not.

Do with this imperfect scroll as you think best, I submit it to your better judgment; if I never see it again, I shall not be offended. I designed when I began to write, to have said something in regard to the call to the ministry—but I must close.

May grace, mercy and truth, be with you, and all the dear saints. Your unworthy brother, in reproaches and persecutions for Jesus' sake.

DAVID P. MURPHEY.

MATTOON, ILL., MARCH 16, 1857.

MY DEAR BROTHER:—Having just read the fifth number of the present volume of the *Signs*, I have been reflecting on some things which I find under the Editorial head concerning the twelve men baptized at Ephesus, and by whom. I am well pleased on all points but one; and as you say, the brethren ought to bear with each other, I will venture to state several reasons why I understand that point differently. Your opinion is that they were not baptized after Paul met with them, and in

that opinion you are sustained by most of the old Order of Baptists, and by Dr. Gill, also, and I had formerly been of that opinion; but recently I have taken a different view of it, and while I have no idea that those who were baptized by John were re-baptized by Christ and the Apostles; yet if others should take upon themselves to preach and baptize in the name of John some twenty-five years after John was dead, I think that the Apostles would not have considered it as christian baptism, nor did they on this occasion so consider it. First—John's ministry was only to the Jews: secondly—he sent out no disciples to preach and baptize; and thirdly—his ministry and mission closed soon after he baptized Christ. See Matthew iv. 12, and Mark i. 14. Fourthly—Christ's disciples were confined to Judea, till after Christ's resurrection; and he commanded them to tarry at Jerusalem until the descent of the Holy Ghost. Some time after this they were dispersed abroad by persecution, and went everywhere preaching the Lord Jesus. The writer of the Acts of the Apostles gives an account of their travels and labors, for about thirty years. The time Paul came to Ephesus, and found these Gentile believers, seems to be after his second journey to Jerusalem; and from the date of the Scriptures, about the fifty-sixth year of the Christian Era. Now, my dear brother, if this Alexandrian Jew, Apollos, did, some twenty-five years after John's death, commence preaching John's doctrine, and to imitate his baptism, however valid John's baptism was when administered by him, to those partially instructed Gentiles, I do not consider that Apollos, at that time, was in full communion with the church; but afterwards, being instructed by Aquila and Priscilla more perfectly in the doctrine of Christ, he then went forth fully authorized to preach and administer the ordinances of Christ, not as having his authority from John, who had no authority to ordain ministers, but from the church of Christ, and if he baptized sinners after this, I think they heard the name of the Holy Ghost pronounced in baptism.

Now, for the reason you would not receive the baptism of a Missionary, Free-Will, Campbellite, or Mormon, I could not receive that of Apollos until he was sent forth with the approbation of the gospel church. So, I consider that when Paul instructed these twelve disciples, concerning the nature and design of John's ministry, and that they should believe on him who should come after him, that is, on Christ, they were baptized in the name of the Lord Jesus. A part of the form being taken for the whole, as it frequently is in the New Testament; and when Paul laid his hands on them, they received the Holy Ghost. Not his internal grace, for this they previously had, but his external gifts, and this laid the foundation for a gospel church at that place, which continued for several centuries.

I have been a reader of the *Signs*, as you know, from the first of its publication, except for a short time; and I have been much strengthened and encouraged by the communications of the brethren and sisters, and not a little interested in reading your Editorials, and I have frequently wished you would write more. I would be glad, if it be the Lord's will, to see you once more, and again hear you preach. Should you ever pass through Terre Haute

to Alton, remember we have built a comfortable Meeting house at Mattoon, where the railroad from Terre Haute to St. Louis crosses the Chicago branch of the Central road. Several of the members live in town, and we would be glad to receive a visit from you; but I know ministers cannot go everywhere. Do you expect to attend the next session of the Licking Association in Kentucky? I am not a messenger this year, but if I should learn that you intend to be there I would try to see you. Last year I formed an acquaintance with brother P. Hartwell, and I think him a precious brother. The churches in this region of country are generally in peace, though in a cold state. Our country is rapidly rising in prosperity, and I fear we shall, in a sense, turn idolaters, being tempted by worldly gain. Pray for us, dear brother, and may God in his infinite mercy, remember you and yours, and keep you, by his power, through faith unto salvation.

Farewell, THOS. THRELKELD.

MIDDLETOWN, N. Y., MARCH 6, 1857.

DEAR BRETHREN AND SISTERS:—If one so unworthy as I feel myself to be, may claim that relationship to you, I will attempt to write some of the exercises of my mind for your perusal. I have been impressed for some time to tell you what a poor sinful worm of the dust I am, and of my doubts and fears in regard to my adoption into the family of God, and of the ups and downs I experience from time to time, in passing through this world of sin and sorrow. That I, who profess to be one of the redeemed of the Lord, one who should live to the honor and glory of his holy name, who has loved me and given himself for me, when I was dead in trespasses and sins, and who has, as I hope and trust, taken me up out of the horrible pit and mirey clay, established my goings, and put a new song in my mouth, even praise unto God, who has done such great things for me; that I should deny him as my Lord and Master, by disobeying his precepts and his examples daily, in my walk and conversation, by still living so little like a child of God, fills me with grief and sorrow. I find so much within me that is cleaving to the earth and its allurements, which are all vanity and vexation of spirit, that I sometimes think that although with my lips I profess to love him, my heart is far from him. But I know he is the searcher of hearts and he knows all our thoughts, before they are formed in our minds; and I rejoice that it is so, and that such a God rules and reigns over all things in earth and heaven. When he speaks the word, it stands fast, and when he commands, it is done. He is of one mind, and none can turn him. I rejoice that I am in his hands, for if I were to be judged by man, according to the manifestation of fruits unto holiness, my condemnation would be sure, for my own heart condemns me daily, and I feel myself to be a poor sinful and unholy being; and God is so pure and holy, if I were one of his dear children, would I not be more like him? I have to cry, "O wretched man that I am, who shall deliver me from the body of this death?" Unclean and full of depravity, I find my nature; and I know by painful experience that in my flesh dwells no good thing. To will is present with me, but how to perform that which is good, I find not.

When I first united with the church, I thought as I grew older, I would grow in grace and in the knowledge of the Lord, and not be troubled with doubts and fears, for I then felt very small; but I find if I have grown at all, it has been smaller and smaller; I certainly have in my own estimation, and if I am one of God's children, I am the least of them all. Sometimes I feel that, if it were possible, I would give up my little hope, and go and tell my brethren and sisters that I am afraid I am deceived, and that I have deceived them; but when I meet with them, my soul is so drawn out in love to them, and to the doctrine they profess and maintain, that I cannot leave them as long as they can fellowship one so unworthy. I firmly believe there is no other way or name given under heaven or among men whereby we must be saved, only in and through Jesus Christ and him crucified. Then the question arises, "To whom shall I go; for thou hast the words of eternal life." Since I trust I received my little hope, I have never been able or willing to give it up entirely; but I often fear that it is like the hope of the hypocrite, without foundation, and that it will be swept away in the trying hour. "Nevertheless, the foundation of God stands fast, having this seal, The Lord knows them that are his," and no one is able to pluck them out of his hand.

We are a small band of brethren and sisters, in this village, who trust alone in the blood and righteousness of the Son of God, to cleanse and justify us before God. We have no confidence in the flesh, and if we are ever saved, it is through him who died on Calvary, 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. And we are surrounded by tall professors on every side, who cry, lo here! and lo there! But Christ admonishes us to believe them not, for they are false prophets, which cry peace when there is no peace. We who profess to be saved by the Lord, have the greatest reason to render thanks-giving and praise to our heavenly Father, for the great love wherewith he hath loved us, even when we were dead in sins, and that whilst we were sinners, Christ died for the ungodly. We have not been left to run after false prophets who prophecy lies; for I trust we have been kept by the power of God, and we are endeavoring to follow in the footsteps of our Lord, as he has given us the example. And although our number is small, if God be for us, who can be against us? I believe we have the gospel preached to us in its purity, in the spirit and not in the letter, by our beloved pastor, Elder G. Beebe. May he be preserved to old age. to declare the truth as it is in Jesus, in the midst of a perverse and crooked generation; and as his outward man decayeth, may his inward man be renewed day by day. And may we all let our light shine, as a city which is set on a hill, and which cannot be hidden; and may we walk worthy of the vocation wherewith we are called, and stand fast in the liberty wherewith Christ has made us free, and not be again entangled with the yoke of bondage, is the sincere prayer of your unworthy sister,

S. A. THOMPSON.

CARROLLTON, February 28, 1857.

DEAR BROTHER BEEBE:—I wish to pen a few remarks on the relative duties of

ministers and churches, because I hear little or nothing on this subject among the Old School Baptists, probably because some of the nominals have but little to say on any other subject, particularly the duties of the churches to the preachers, etc., etc.

1. When one feels it his duty to go forth and proclaim the everlasting gospel, for the love of the truth and the cause of the religion of Jesus Christ, the welfare and peace of the children of Zion, etc., etc. It is the imperative duty of such an one to go forth to the work, to study to show himself a workman approved unto God, that needeth not to be ashamed; to shun not to declare the whole counsel of God; to do all this and faithfully demean himself in his calling he is compelled to study first the Scriptures of the Old and New Testament; that he may be able to carry out the foregoing injunction of the Apostle—to rightly divide the word of truth—to put opponents to silence—to be able to contend earnestly for the faith once delivered to the saints; to teach, instruct, edify, comfort, console and confirm the household of faith—build up the house of the Lord, or bring together the materials which the Spirit has prepared (not prepare the materials) for the militant or visible kingdom of our Lord Jesus Christ.

He should also study the rules of eloquence, as by so doing, he can convey his ideas to better advantage and give his discourse more weight and influence over his hearers—be better understood, and more respected as a public speaker by all parties both in and out of the brotherhood—more convincing in his arguments, and in short, there are many reasons why a minister of the gospel should be an orator. He should familiarize himself with his mother tongue, that is, he should never use a word that he does not understand, or a wrong word where two words are similar in pronunciation but are different in meaning. I have heard some preachers make themselves appear very ridiculous in this way, such as "specia" for species, "sect" for sex, etc., together with many such little matters probably unimportant of themselves, and in most instances the meaning can be ascertained; but still, they had as well be avoided, which can easily be done by a little study and observation,—we see, therefore, that a preacher must not be lazy or indolent, if our remarks be correct, and we are certain they are, we have laid down a preparatory work that will take many years must he accomplish all this mentally, but he must also go preach the gospel from place to place—so we see he has some physical work to do, as well as mental, and if he has faithfully discharged his various duties as above, he will have numerous calls from far and near—yes, earnest requests by dear brethren, to come and see us, etc.

Now, brethren, let us ask, whether we have laid down anything more than we ask and require of our preachers? And have we not often been mortified under some circumstances by our preachers not (to use a vulgar expression) being better posted up? Have we not often said, "I wish brother A. would read a little more, so he could quote his text more correct? Or I wish brother B. would leave off that sing-song way he has! Or brother C. would learn the definition of his words! Or brother D. would 'fix' himself up a little!

Or brother E. would visit some of our sister churches, so their minister would come and see us once in a while!" In short, have we not time and again, had cause to complain of our preachers, and sometimes justly, too, for their negligence in qualifying themselves for the various duties enjoined upon them by their calling. Now, brethren, let us see who are to blame if our ministers fail in many instances—first, What have we done toward enabling them to fill up their measure and devote the necessary time and experience, to enable them to make up such preparation and qualify themselves to discharge those duties (well) that we expect and have a right to demand of those whom we have set a part for a work of so much importance? I am aware that this is a delicate subject, and some think ought not to be touched, or we will be as bad as the new isms of the present day.

Others are horror-struck at the very mention of helping a preacher, and are ready to say, let him work, he is as able to work as I am. While many absolutely feel that something ought to be done for brethren A., B. and C., but brother G. H. is more wealthy than I am, and he ought to make a move in the matter. We do not wish to be understood to say that a preacher should have a salary for preaching, but we do say that if we ask a man to work for us, rich or poor, we should see that he nor his family do not suffer by it. Hence, the preachers duty is set forth in part, above, and the duty of a church who has a young preacher, is to grant him what we call license, or liberty to exercise his gift, etc., and then encourage him by strictly attending all of his appointments, and not set his tongue loose and leave his body bound or tied at home, by the necessities of his family; let the church look well to this matter in such a way as will most effectually accomplish the end. After trying him a sufficient time, if his walk and improvement will justify, set him apart fully to the work of the ministry, by ordination; but a church should never ordain one who they are not willing to hear. If, after a fair trial, the progress of private life, etc., be not such as to honor the cause of Christ, let him be (without fear of wounding feelings) requested to forbear; tell him at once that his work is not profitable, and he had better give up public speaking, etc. It is much better to be plain and honest at once, than to have him dragging along, as it were, on his own hook, without encouragement, and feeling in his own mind that his ministry is not well received, without being able to tell what is the matter. Would it not be better for the brethren to be plain and prudent on this subject? If we wish our preachers to go ahead, tell them so, by enabling them to do so; if not, tell them so directly, by words—not indirectly by starving, faulting, absenting ourselves, etc. Surely, if the Lord calls out a preacher he will provide for him, not miraculously by raining manna from heaven, but by putting into the minds of the brethren who receive spiritual things, to administer of their carnal things; and if such provision is not made, he is trying to convince himself that all is not right, and when the time arrives to go to his appointments, he feels low-spirited, and has one mind to go and one to stay away; but finally he goes and finds a little squad congregated, busily engaged

discussing politics, hemp crops, live stock, etc.; all of which is kept up until the hour for worship has come and gone; finally he rises to his feet, looking over the audience, the brethren seats are, many of them, vacant—the question then forces itself on his mind, “What keeps the brethren from meeting?” and the only answer he can give, is, that they do not wish to hear him preach—all of which is well calculated to kill him off in his own feelings.

We are clearly of the opinion that the most prudent and wise course for a minister to pursue is, so soon as he discovers that his family will be allowed to suffer, if he absents himself from them to preach, that he should, at least, remain with them sufficient time to provide for their wants, even if it should require his whole time. Paul says he that provides not for his own household has denied the faith, etc.

There seems to us a vast difference between our proposition and the New School manner of salaried preachers. Because they err on one side, is no reason why we should go into the other extreme. Because they make their preachers rich, we should not starve ours to death. Because they build palaces and provide fine raiment for theirs, is no reason why we should turn ours out of doors without clothing. Because they convey theirs in gilt coaches, is no reason why we should compel ours to travel on foot. Let every one do his duty and all will be well. Farewell.

With high esteem your unworthy brother,
J. E. G.

RUSHVILLE, IA., MARCH 10, 1857.

BROTHER BEEBE:—I am still permitted to remain on these low grounds of sorrow, and am surrounded with all the blessings of a child of earth; but whether I enjoy the privileges of a child of God, is a question of great importance to me. I often fear that I have never had a christian's experience. Daily I am prone to wander, as the sparks are to fly upward, and I know that I am a poor changeable creature, and my feelings change oftener than the weather. Sometimes the light of the blessed gospel shines about me, and my way appears to be clear, the word of the Lord is a lamp to my feet, and a light to my path; then I can say, “Light is sweet, and a pleasant thing it is to the eyes to see the sun.” And then I can speak of the glory of Christ's kingdom and talk of his power. But soon, and sometimes, very suddenly, an intervening cloud passes between my soul and the heavens, and then everything around me presents a gloomy aspect, and my heart is troubled; and under such circumstances I have sometimes tried the effort system, and labored for some plan of my own to obviate the difficulty, and the Lord has suffered me to try until I have exhausted all my strength; but in that way I have never found deliverance, nor in any other, only as the Lord has been pleased to touch my heart with his love, and made known to me this glorious truth; his strength is made perfect through my weakness. Then the great High Priest of our profession condescends to visit me, and to give me the oil of joy for mourning, and the garments of praise for the spirit of heaviness. Then I can truly say, with the Psalmist, “I was brought low, and he helped me.” He is the Good Shepherd that cares for his sheep. Although surrounded by our ene-

mies on every side, he says, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. What great and precious promises he has made to his saints. Why should we doubt or fear? Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God. But whether I am of that number or not, the Lord knoweth. I sometimes hope that I am. One thing I am certain of, my trials have been many, and out of them all, the Lord has delivered me. But my heart is hard, and my affections are cold; nevertheless, my hope is in God. He is a Sun and a Shield. He warms up our cold hearts, and enlightens our dark minds, as it pleases him to do; for he will do all his pleasure, so that all things do work together for good to them that love God, who are the called according to his purpose. If the Lord's children be troubled—if persecuted—if the adversary oppress them, and like the poor widow, they cry to be avenged; or if they be in any other condition whatever, all things work for their good. The covenant stands sure, “I will be their God, and they shall be my people.” As well might the enemy of Zion attempt to overthrow the throne of Jehovah, as to destroy the weakest child of God, for—

“While his throne unshaken stands,
Shall all his chosen live.”

Who is like unto our God, who dwelleth on high, who hath prepared his throne in the heavens; he raiseth the poor out of the dust, and lifteth the needy up from the dunghill, that he may set him with princes, even with the princes of his people. Though we may have but little of this world's goods, yet if we are heirs of God, and joint heirs with Christ, we are rich, and when the time appointed of the Father shall come to receive our inheritance we shall be brought home and put in the full possession of it. How sweet the consolation, that when this house of clay shall be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. What glorious consolation there is in the gospel, when applied by the spirit's power to the heart. When I reflect on the goodness of God to me, I am lost in wonder and admiration, and can but silently admire. If I am saved, it will be all of sovereign grace alone, and I am glad that it is so. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. Then if we are afflicted, let us still trust in God; for he hath said, that he will maintain the right of the afflicted and support the poor. Like as a father pitieth his children so the Lord pitieth them that fear him. He knoweth our frame, he remembereth that we are dust. The Lord is slow to anger, and plentiful in redemption. Bless the Lord, O my soul, and forget not all his benefacts.

Dear brother, though at present I feel strong in the Lord, and enjoy a hope that God, for Christ's sake, has blotted out my sins, yet, perhaps before this reaches you, I shall be filled with doubts and fears, and have to mourn the absence of the Savior's presence. O what cause I have for gratitude to God for temporal blessings, but above all for the hope I have in Jesus. I sometimes feel that Jesus is formed in me, the hope of glory.

“O who would live always, away from his God,

Away from yon heaven, that blissful abode?
Where rivers of pleasure flow o'er the
bright plains,
And the noon-tide of glory eternally reigns.”

Brother Beebe, if you think proper you can give this a place in the *Signs*, but if not, lay it aside; by doing so, you will not offend me, for I trust you to decide. Dear brethren and sisters, remember me at the throne of grace, and may the Lord bless you all with all spiritual blessings in Christ Jesus, is the prayer of your unworthy sister, (if I may so subscribe myself,) in hope of eternal life.
MARY SUTTON.

The Editor's Department.

MIDDLETOWN, N. Y., APRIL 15, 1857.

ETERNAL UNION, JUSTIFICATION,

&c., OR REMARKS ON

Brother J. R. Martin's Letter.

We perfectly agree with our highly esteemed brother Martin, that a kind and brotherly discussion of important doctrinal subjects, has a tendency to, not only edify and instruct, but also to promote union and fellowship among the saints of God. It is only when brethren are actuated by a wrong feeling that the discussion of scriptural subjects become unpleasant and unprofitable. When instead of striving for mastery, inflated with the vanity to think *we are the men, and wisdom will die with us*, each esteems his brother better than himself, and the discussion is conducted in the hope to arrive at the truth for the truth's sake, no bones will be broken, but it will be an excellent oil.

From the recent friendly discussion of the same subject which we now have under consideration, in the *Southern Baptist Messenger*, between brother Albert Moore, and brother J. L. Purington, as well as from the arguments we have heard among some of our Western brethren on the same points, we feel persuaded that some of the terms used, in these discussions, are not understood alike by all the brethren who use them. For instance, brethren Moore and Martin use the word *actual*, as signifying action, development, manifestation, or experience; when used to qualify the terms *Eternal Union*, or *Justification*, whereas other brethren use it in distinction from the idea, which is very extensively held in the west, of a merely purposed union, in which no reality has existence until the fulfilment of the purpose in the experience of the saints. Our Old School Baptists in the western States have long had to meet and expose the sophistry of the enemies of divine sovereignty, who have professed to believe that *election, union, salvation &c.*, were only entertained in the divine purpose, that God proposed to love, choose and ordain to eternal life, all who would meet the terms and conditions, on which they say God offers grace and salvation to mankind. But he does not, as they say, *actually* love them yet; he only designs to love them hereafter; he has not yet chosen them *actually*, but he has proposed to choose them hereafter. There is not yet any direct relationship existing between Christ and his church *actually*, but God intends there shall at some future period be such a relationship.

Now as brother Martin has desired our

views, and the views of other brethren on this subject, and as we hold no secrets in religion, we will briefly, but frankly state our understanding of the subject, if indeed we have any understanding of it.

When we use the terms *Eternal Union*, in reference to Christ and his church, or between the Church and God, in Christ, we mean a union of life, a union of relationship, as that of progenitor and progeny, of head and body, of body and members; a vital union; a union of immortality. By which we do not mean that our earthly, natural, mortal life which is derived from the first Adam, was eternally in union with God in Christ, or that it is yet, or that it ever will be; for we have no such anticipations. We rejoice however in the belief that, in the final resurrection of the dead, Christ will change our vile body, and fashion it like unto his glorious body, and then, but not till then will he bring it into the heavenly family by adoption; the the spirit of which we have received in regeneration, and were by it sealed, after that we believed, unto the day of redemption. But now, like the apostle and primitive saints we groan being burdened, wait for the adoption; to wit, the redemption of our body. It is not that which was born of the flesh that was, or is, or ever will be in union with God in Christ; for that which is born of the flesh is flesh, and that which is born of the spirit is spirit. These, Paul says, and we feel, are contrary one to the other, and the flesh warreth against the spirit, and the spirit against the flesh.

What we mean by union, of life is, stated in the Record; and what is the Record? “And this is the Record,” witnessed by three in heaven, which are One, and the three that bear record on earth, which three agree in One. This Record, this witnessed is, “that God hath given us eternal life; and this life is in his Son.” This life given is eternal, in distinction from a time life, and is given in Christ and not in the earthly Adam; and it is given US, not merely to Christ for us and to be by him subsequently given to us. If then in reality given to us in Christ, we must have had an existence in Christ when the gift was bestowed. But to be a little more particular in tracing the eternity of this unspeakable gift we will carefully examine the record, as stated 1 John i, 1 and 2, “That which was from the time we received it experimentally—But stop; let us read it correctly, “That which was from the beginning.” What Beginning? “In the Beginning was the Word, and the Word was with God, and the word was God,” &c. Then we understand that it was that which was from the Word which was with, and which was God, which in John's time had been manifested. “Which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us.) This life which was with the Father, then is that life which was given unto us, and which is in his Son, according to 1 John v, 11. This life we are told is hid with Christ in God. It has its origin in God, and is given us of the Father in Christ, and is that which is common both to Christ as the Head, and to the Church, as his body, and members in particular.

Now if there is or can be any other union between God and the body and members of Christ, than which is found in this life which was with the Father, and was given us in his Son, and is hid with Christ in God, and is now manifested seen, felt and experienced by the children of God, after its implantation by the Spirit in their regeneration, we are totally ignorant of it. "I am," says he, "the Resurrection and the life." "I am the way and the Truth, and the Life, No man cometh unto the Father but by me." "For me to live is Christ." When Christ who is your life shall appear. "I am crucified with Christ, yet 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 hath loved me and given himself for me." This union of life and Immortality in Christ, which is all the eternal union which we contend for, is expressly declared to be eternal. The gift of God is eternal Life through Jesus Christ our Lord. This is the true God and Eternal Life, "I give to them eternal life, and they shall never perish." &c.

This vital union, or union of life, is illustrated by the union of the mortal life of all the human family, in the earthly Adam. And Adam called his wife's name Eve, because she was the mother of all living." And this name was, for this cause given her before any of her children were born. She was the mother of all living, as Adam was the father of all living, before any of their living children were born. Is it not strange that while brethren believe that Adam testified truly, when he said of Eve, after her formation, this is *now* bone of my bones, and flesh of my flesh, that they should controvert the obvious fact that she was as essentially his bone and his flesh, before her manifestation in a distinct formation. Would it not be strange logic to say she was united to Adam after he beheld her as his bride, but that there was no union before she was taken from his side? When Paul set forth this union by the figure before us, he said "This is a great mystery; but I speak of Christ and the church." The obvious truth is, if God had not, "Male and female created them, and blessed them, and called their name Adam, in the day when they were created," Gen. v, 2, Adam could never have made good his claim, "This is now bone of my bone," &c.

Take Abraham, as another illustration of this union. God said to Abraham, "I have made thee a father of many nations." Was this said to Abraham, after the development of many nations; certainly not; but when he was mourning that he had not a child on earth to inherit his estate. Was there no union of life existing between Abraham and Levi, when Melchisedec met Abraham returning from the slaughter of the kings, and blessed him? If there was not, then the inspired writer, was mistaken in testifying that at that time Levi was in the loins of Abraham.

We have no objection to brother Martin's statement of the three-fold claim which Christ has to his church; but we would remind him that something more than even this three-fold claim was indispensable to constitute a *vital union*. Neither the gift of the Father, the redemption purchase of them from their captivity, nor his conquest over death, hell and the

grave, nor all of these together, could constitute a vital union, or union of life. Adoption, may bring the children of strangers into the family, and even make them legally heirs with the children, but it cannot originate any blood relation or vital union, between the parties. If brother Martin was not created in Adam, he is not one of his sons, and was not therefore contaminated by his transgression. If any of us were not really in Adam, when Adam fell, we did not fall in him, nor do we die in him. And as Adam is the figure of him that is to come, we may infer that if we were not created, in Christ as the Head, fountain and source of all spiritual and heavenly life, we could not, by his obedience be made righteous.

Brother Martin and brother Moore have referred to Paul's declaration to the saints at Ephesus and the faithful in Christ Jesus, that they were, by nature children of wrath even as others. But let it be remembered that Paul was speaking of their Adamic nature; and we will prove by the same unquestionable authority, that we are yet, by nature by no means improved. "What then? are we any better than they?" (they whose damnation is just.) "No, in no wise." Paul did not flatter himself that there would be any improvement in his carnal, or earthly nature, until the old tabernacle should be taken down; with his brethren in the flesh, he groaned being burdened, and waited for the adoption, to wit, the redemption of the body; for in his flesh he could find no good thing. His carnal mind, like that of all other men, was enmity against God, and hopelessly so; for it is not subject to the law of God, neither indeed can be; it wars against the spirit, and if it were not that saints have the mind of Christ, because Christ is in them the hope of glory, there would be no hope for them. God has never promised to revise, new-mettle, or subject the carnal mind, even in his own people; but he will deliver them from it, and give them the victory over it, and all their carnal elements, through Jesus Christ our Lord. Brother Martin, has referred to the declaration, "Jesus Christ, the same yesterday, to day, and forever." This text suggests an additional proof of what we call Eternal vital Union. If the church is *to-day*, one with Christ as Christ is one with the Father; then he was united with her in the same identity of spiritual life yesterday, and will continue in that same union forever. By yesterday and to-day, as here applied to Christ we understand all past time, and the present, and forever, signifies to us interminable duration.

Now the manifestation of this life, or this union, is not its origin, for, though our life was hid with Christ in God from everlasting, and, the eye of omniscience did see the substance of Christ's mystical body, being yet unperfect, (or undeveloped), and in his book all of Christ's members were written, which in continuance were fashioned, when as yet there were none of them made manifest, yet the fulness of the dispensation of times was necessary for their development.

We shall not contend with our brethren as to the import of the word *actual*, we can, perhaps more clearly express our meaning without it; and if it darkens counsel, we ought to give it up. But we wish to contend for the important idea

which we understand our brethren to intend by its use, namely: that our spiritual life in eternal union with Christ our spiritual Head, did as really exist, when there were no depths, or ever the highest dust of the earth was made, as did our national life really exist in the earthly Adam, when in him we all sinned; and that the one was no more merely in purpose to be so at some subsequent period than was the other.

On the terms Eternal justification, if our brethren mean that the church stood perfect, complete and without blemish in our Lord Jesus Christ from everlasting, it is our faith upon the subject; but if they use the term justification in regard to our redemption from sin, and deliverance from the condemnation of the law, then we understand that it must refer to the death and resurrection of him who was delivered for our offences, and raised from the dead for our justification.

And if they mean by the terms justification and union to Christ, our experimental reception of the one and enjoyment of the other, that was when we were translated from the power of darkness into the kingdom of God's dear Son.

Union to Christ, and through him communion with the Father by the Eternal Spirit, is not a temporal, but a spiritual blessing. And Paul testifies that the Father of our Lord Jesus Christ has 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. If any question arises in the mind of the brethren which this union is, a time or an eternal union, let them only settle the point that it is a spiritual blessing which none will deny, and Paul will prove for us the rest.

But an important enquiry arises. Are we personally and experimentally in the enjoyment of this union, and do we stand freely justified before God, through the redemption that is in Christ Jesus. The bare theory of this doctrine, with all its excellency can do us no good if we have no evidence in our hearts that we have a part and lot in the matter. The scriptural evidences of our interest are, a reconciliation to God; his love shed abroad in us, his law written in our hearts, and the new covenant assurance that he is our God, and we are his people; that he is merciful to our unrighteousness. As many as are led by the Spirit of God, they are the sons of God; but if any man have not the Spirit of Christ, he is none of his.

The letter of brother MARTIN, to which the foregoing article alludes, was, by accident left out of this number. We were not aware of the fact until the whole form was made up and ready for the press. It shall appear on the first page of our next issue.

REPLY TO BROTHER THRELKELD:—We are pleased with the kind and brotherly manner in which brother Threlkeld has dissented from some of our remarks on the subject of the twelve disciples, on whom Paul laid his hands at Ephesus, as recorded Acts xix, 1-5. We claim no infallibility, and only give what are our views, when called on to do so, holding none but ourselves responsible for their correctness. And it gives us pleasure to hear, also, the views of our brethren, when such views are presented in the spirit in which our brother's letter was written.

He has given the strongest reasons for differing from our views, of any we have heard, and his reasons are entitled to the careful consideration of ourselves, and our readers. From the fact that the divine record pronounced these twelve men, disciples, and their testimony that they were baptized unto John's baptism; we inferred that, by whomsoever they had been baptized, their baptism was according to John's baptism, and to all intents and purposes, equally as good as though it had been administered by John himself. It must be remembered that John's baptism, continued and was administered in the name, not of John, but of "the Lord Jesus, until the day of Pentecost." It was reported, even while John lived, that Jesus made and baptized more disciples than John; though Jesus baptized not, but his disciples; therefore it was not necessary that John should ordain men to succeed him in the administration of the ordinance, as one had come after him that was greater, and the latchet of whose shoes John felt himself unworthy to loose. But if, as brother Threlkeld suggests, Apollos was not recognized in the fellowship of the church of Christ, until after he had learned the way of the Lord more perfectly, we should doubt the validity of his administration. As in our difference of views, no vital principle of doctrine is involved, we will not protract the discussion, unless brother Threlkeld, or some other brother, desires to say something farther on the subject.

Whether we shall be able to meet our brother at the Litching Association, or in Illinois, this season, we cannot at this time determine. Should a door, in providence be open, it will afford us great pleasure to do so.

NORTH JAY, ME., Dec. 21, 1857.

BROTHER BEEBE:—Enclosed I send you some verses, selected for the Signs.

SARAH H. MACOMBER.

ABIDE WITH US.

Tarry with us, O my Savior,
For the day is passing by;
See! the shades of evening gather,
And the night is drawing nigh.
Tarry with me! Tarry with me!
Pass me not unheeded by.

Many friends were gather'd round me,
In the bright days of the past;
But the grave has closed above them,
And I linger here the last.
I am lonely; tarry with me
'Till the dreary night is past.

Dimm'd for me is earthly beauty,
Yet the spirit's eye would fain
Rest upon thy lovely features;
Shall I seek, dear Lord, in vain?
Tarry with me, O my Savior,
Let me see thy smiles again.

Dull my ear to earthly music,
Speak, thou Lord, in words of cheer;
Feeble are my tottering footsteps,
Sinks my heart with sudden fear.
Cast thine arms, dear Savior, round me,
Let me feel thy presence near.

Faithful memory paints before me,
Every deed and thought of sin;
Open thou the blood-filled fountain,
Cleanse my guilty soul within.
Tarry, thou forgiving Savior,
Wash me wholly from my sin!

Deeper, deeper, grow the shadows,
Paler now the glowing west;
Swift the night of death advances,
Shall it be the night of rest?
Tarry with me, O my Savior!
Lay thy head upon my breast.

Feeble, trembling, fainting, dying,
Lord, I cast myself on thee;
Tarry with me through the darkness,
While I sleep, still watch thou me.
Till the morning, then awake me,
Dearest Lord, to dwell with thee.

"MY TIMES ARE IN THY HAND."

PSALM XXXI, 15.

My times, O Lord, are in thine hand,
To be dispensed by Thee;
According as thy sovereign will,
Hath fixed the high decree.

'Tis from this great eternal source,
Existence was derived;
And by the same almighty power,
I still am kept alive.

No matter what the thing may be,
Thy providence unfolds;
It all directed is, by Thee,
Who heaven and earth upholds.

Tho' dire confusion often seems,
Ascendency to take;
And to my unbelieving heart,
Thy faithful word to shake.

But yet I know Thou rul'st above,
Around, and underneath;
And sometimes, in my inmost soul,
I hear Thy mercy speak.

Then I've a peace which none can know,
But those first known to Thee;
Which brings assurance of Thy love
From all eternity.

AN EPITOME.

Since first I knew the God of grace,
And heard his voice, and sought his face,
Great changes I have known;
From depth's of sin, to Mercy's height,
My love wing'd soul would speed her flight,
And bow before his throne.

Salvation then appear'd most sweet,
I lov'd the saints of God to meet,
And mingle with their songs.
On Zion's beauteous Mount I stood,
I gaz'd around! And oh! how good,
Such harmony of tongues.

Eternal purpose! Pleasing thought!
I felt amaz'd that I was brought
The heavenly theme to trace;
For though a sinner base and vile,
Yet heaven on me was pleased to smile,
Ah! what abounding grace.

What hath God wrought? My soul ex-
claim'd,
But he the mystery soon explain'd,
"I've loved thee from of old;
Therefore by my Almighty power,
I've held thee through each trying hour,
And brought thee to my fold."

Then light broke forth on every side,
And peace and joy with flowing tide
Ran sweetly through my soul.
Yes! then, indeed, my day was bright,
I fondly thought 'twould ne'er be night,
But peace would onward roll.

But oh, the change! The dismal change!
The heavens grew dark; I thought 'twas
strange,
My fears began to rise.
How can this be? I faintly cried,
Has not my Savior, Jesus died,
To raise me to the skies?

I paus'd—I heard a gentle voice,
Which said to me, "Fear not; rejoice!
For I am still thy friend.
I know thy sorrows, and thy fears,
But I will wipe away the tears,
And I will thee defend."

Thus comforted, I raised my head,
In pastures rich, once more I fed,
And rested in the Lord.
My harp, again was tun'd to praise
His boundless love in heavenly lays,
And tones of sweet accord.

But yet again, I must be tried,
To wean me from that latent pride
Conceal'd within my heart.
The hosts of hell, in phalanx join'd,
Spite, envy, malice, all combin'd,
Each with their fiery dart.

But Christ, my buckler, and my shield,
Sustain'd my soul amidst the field,
Surrounded by my foes.
To him I look—on him depend,
Till all my conflicts have an end,
And my last moments close.

T. H.

Utica, Feb. 24, 1857.

Marriage Department.

March 18—In the township of Ekfrid, Middlesex Co., C. W., by Eld. Thomas McColl, Mr. JOHN MCCOLL, Merchant of Iowa, to Miss ISABELLA McLEAN, daughter of the Dea. Duncan McLean, of Middlesex Co., Canada West.

March 25—At Mount Salem, by Eld. G. W. Slater, Mr. HENRY MANDERVILLE to Miss ELEANOR MEAD, all of Sussex County, New Jersey.

March 28—At Hopewell, N. J., by Eld. P. Hartwell, Mr. RICHARD W. SNOOK, of East Amwell, and Miss ELIZABETH MATTHEWS, of Hopewell.

Obituary Department.

DIED, in the city of Covington, Georgia, on Friday, April 3, at 1 o'clock P. M., Mrs. ELLEN BEEBE, wife of [our son,] Wm. L. BEEBE, Editor of the *Southern Baptist Messenger*, aged 24 years and 5 months.

The health of the deceased had been declining by the wasting progress of pulmonary consumption for about 18 months, during which time, by the advice of her physician, she visited her relatives and friends in this place, and while here, related to the Middleton and Walkill church her christian experience, which gave the most perfect satisfaction to all who heard her, that she was a subject of the saving grace of God; and on the profession of her faith in our Lord Jesus Christ, was baptized in the presence of many witnesses, and unananimously received into the full communion of the church.

During the visit of our dear departed daughter-in-law, she related to us unreservedly her exercises of mind on the subject of her translation from the power of darkness into the kingdom of God's dear son and of her religious exercises of mind since Jesus was revealed to her as her Savior. This was her theme, and on it she delighted to dwell. When speaking of her approaching dissolution, she assured us that with her the bitterness of death had passed. Death had no more terror for her, only for the sake of her husband and babes, could she feel reconciled to remain in the mortal tabernacle, and even the thought of leaving them, was no longer painful as formerly; the ties of earth had been unfastened, until her longing spirit earnestly anticipated the day of her departure from these mortal shores with joy. One earnest desire she entertained, that she might be so strengthened before she should bid adieu to this world, as to be able, while here at the place of her nativity, and surrounded by the companions of her youth, to follow her dear Lord and Savior, in the precious ordinance of baptism, and receive the fellowship of the church of God, as a member in common with the saints, and then she could cheerfully spread her pinions for her immortal flight.

Although so weak that she had to be carried like a child to the church meeting, and when baptized, she was carried to the water side in a chair, and although many who could not enter into her feelings, thought it highly improper and presumptuous for her to be immersed, yet her faith was unwavering and firm. And instead of receiving any injury, from the time of her baptism she recruited so far as to be able to return to Georgia, and after her return, to attend some of the Associations in that State, where she enjoyed some most refreshing seasons with the saints. Still the work of dissolution was progressing in the diseased and frail tenement, the outward man was decaying, while the inward man was being renewed day by day. By letter from this church, her membership was transferred, at her request, to the Harris Spring Church, near her place of abode,

where she was surrounded with the company of that band of most precious brethren and sisters.

A few hours before she fell asleep, she complained of darkness of mind, to her husband, and wondered if a real child of God could feel as she did. But shortly afterward, the cloud broke, her Savior smiled, and she was happy. Though her sufferings were indubitably great, her faith was strong, and in that precious faith she triumphed over the pains and all the chilling damps of death, and

"Leaning her head on Jesus' breast,
She breathed her life out sweetly there."

She has left three young children, with a devoted husband, and an affectionate sister in Georgia, a mother and two brothers in this place, and many other dear relatives and friends, as well as her brethren and sisters, both in Georgia and in this place, to mourn her departure. But we sorrow not as they who have no hope.

Eld. J. L. Purington preached at her funeral, from John xiv, 27—"Peace I leave with you," &c. Her bereaved companion is pressed down in grief and sorrow; may the united prayers of his brethren ascend on his and his children's behalf, and for all who specially feel the weight of this dispensation.

BELL COUNTY, TEXAS, MARCH 10, 1857.

BROTHER BEEBE:—By request of brother Medlock, I send you for publication, the obituary of his wife, who departed this life January 22, 1857, aged 39 years, 6 months and 15 days. She was the daughter of John and Rebecca Copeland of Overton County, Ten. Sister Medlock was a member of the Regular Baptist Church, called *Concord*; she was received into fellowship and her husband by experience and baptized by Eld. S. Wheat on the fourth Sunday in June. She appeared to be sensible of the approach of death, for some time before she departed, and advised with her husband in regard to the raising of their children; and cheerfully resigned her departing spirit to God, leaving behind eight children to mourn their loss, which we believe is her Eternal gain. We pray God to comfort the bereaved family and cause his blessing to rest on them.

Your brother, in hope of Eternal Life,
SAMUEL WHEAT.

GREEN Co., N. Y., March 29, 1857.

ELDER BEEBE:—I send for publication the obituary of my wife, LUCINDA WICKES. She died March 2, 1857, aged 55 years 3 months and 15 days. She has left me lonesome and lonely, with only two children to mourn her loss, with only one at home, not sixteen. Her complaint was consumption of the lungs, of which she suffered very much for nearly nine months. She made a public profession of her faith in Christ in 1831, and joined the Baptist church in the town where she lived. When the Baptist separated, she removed her membership to the church at South Westerlo, Albany county, where the doctrine and practise were more congenial to her views—for I trust she was one of the circumcision that worshiped God in the spirit and rejoiced in Christ Jesus and have no confidence in the flesh. She placed no confidence in any performance of her own in point of justification before God. She considered it not by works of righteousness which she had done but according to his mercy he had saved her by the washing of regeneration and the renewing of the Holy Ghost. She had seasons of darkness through her sickness, but the greater part of the time she seemed to have the consolation of the gospel to rest upon—it seemed to be her theme to converse with those of like precious faith whose faith and trust were in God alone. She said to me but a few moments before her last, that her vision was clear—and as I trust she fell asleep in Jesus without a struggle or a groan. In less than three years three of my family have been conveyed to the silent tomb,

which seems to say—"Be ye also ready for in such an hour as ye think not the son of man cometh."

SETH WICKES.

CAMPBELL Co. VA. APRIL 5, 1857.

BROTHER BEEBE:—At the request of Sister Nancy Johnson, relect of brother Francis Johnson, whose obituary appeared in the *Signs* some time ago, I send you for publication, the obituary of her little daughter, (name not recollected by me at this time,) who departed this life March 17, 1857, aged 7 years. She suffered about two months from *Scrofula consumption*, when it pleased the Lord to take her, as we hope, to that place where the wicked cease to trouble, and the weary are at rest;—where the small and the great are, and where the servant is free from his master.

Cease, ye mourners, cease to languish,
O'er the grave of those ye love;
Pain, and death, and night, and anguish
Enter not the worlds above.

While our silent steps are straying,
Lonely through night's deepening shade;
Glory's brightest beams are playing
Round the immortal spirit's head.

Endless pleasure, pain excluding,
Sickness there no more can come;
There no fear of wo intruding
Sheds o'er heaven a moment's gloom.

There are crowns and thornes of glory,
There the living waters glide;
There the just, in shining raiment,
Standing by Immanuel's side.

Now, ye mourners, cease to languish,
O'er the graves of those you love;
Far remov'd from pain and anguish,
They are chaunting hymns above.

Yours, in affliction,
WM. T. CROFT.

SOUTH DANVILLE, N. Y., April 1, 1857.

DIED—Of consumption, March 6, 1857, sister ALMIRA COLTON, wife of brother H. Colton, in the town of Fremont, Steuben county, N. Y., in the 45th year of her age. Sister Colton was called from darkness to light, and born of the spirit at the early age of thirteen years, and united with the Baptist church, and when that people departed from the doctrine and practice of the gospel, she remained steadfast in the doctrine of salvation by grace. She was intelligent, and agreeable, and her company was enjoyed with much satisfaction by all the saints at her house, and in our meetings; she was favored with an unusual degree of spiritual mindedness, and was a devoted christian, a faithful wife, a loving mother, and was highly esteemed by all who became acquainted with her. But she is called away to her rest in the paradise of her God, and we feel that our loss is very great. Her funeral was attended, on the 8th, by many mourning friends whom I addressed from 1 Thess. V. 9. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

Also.—Died of congestion of the lungs. Sister Rebecca Breyton, widow of Dea. Thomas Breyton, on the 10th day of February last, in the 72d year of her age. She has been a Baptist forty-five years, and steadfast in the doctrine of salvation by grace, a devoted christian and a constant attendant of our meetings, and strongly attached to the Old School Baptist cause, and walked with them, until her departure. She lived an exemplary life; she was a good wife, a loving mother, and charitable christian, much esteemed by all who knew her. Her funeral was attended on the 12th by a large number of relatives and friends, who with the church mourn our loss. I addressed them from 1 Thess. iv. 13. "But I would not have you to be ignorant brethren, concerning them which are asleep," &c.,

NICHOLAS D. RECTOR.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., MAY 1, 1857.

NO. 9.

Correspondence of the Signs.

FRANKLIN Co., Virginia, Jan., 1857.

DEAR BROTHER BEEBE:—As the doctrine of the eternal union of Christ and the Church, Justification, &c., seems to have given rise to some difference of opinion among brethren who profess to belong to the same household of faith, I have thought for some time past that I would also "show mine opinion," and in doing so, I shall act, I hope and trust, with an eye single to the honor and glory of God, and the happiness and prosperity of Zion; for I am one of those that believe that an interchange of views and opinions among brethren, who may honestly differ in opinion upon some portions of God's word, if conducted in a spirit of brotherly love and christian forbearance, is calculated to excite a spirit of honest and impartial inquiry among brethren to know and understand the truth, as it is in Jesus; for I read that it is by sanctification of the Spirit and belief of the truth, that we are saved. And, again: if the truth make you free, you shall be free indeed. And, if I know my own heart, I feel interested, as I presume every child of God does, in knowing the whole truth as it relates to the glorious plan of redemption by and through our Lord Jesus Christ, and our interest in the same. And, in presenting my views upon this subject, I would just say with the Apostle Paul, to the brethren, "I beseech thee to hear me patiently," and if my views are not sustained by the law and the testimony, I am sure I do not want any brother or sister to endorse them; but hope they will be kind enough to point out my errors and show me a more excellent way. Now, I have thought, brother Beebe, in my meditations upon this subject, and I have reflected much upon it, that those brethren who seem to favor the doctrine of eternal actual union, as it is sometimes expressed, err honestly, I have no doubt, in making the proper distinction between God's eternal purpose, which he purposed in Christ Jesus our Lord in eternity, and the revelation of that purpose to the heirs of promise in time; for I believe as strongly as any Old School Baptist, I presume, as all can bear witness who attend my ministry, in the doctrine of particular and eternal election; or, in the language of Paul to the Ephesian Church, that he has blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world; that we should be holy and without blame before him in love. And yet this same inspired Apostle tells these same brethren, thus chosen in Christ, that there was a time when they were without Christ—being aliens from the commonwealth of Israel, and strangers from the covenants of promise—living without hope and without

God in the world. Now, I must confess that I am not theologian enough to see how a man can be united to Christ and at the same time be without Christ; for, according to the idea of an eternal actual union, if I understand it, and this seems to be the views taken by the Big Sandy Association, in their circular letters recently published in the *Signs*. Those Ephesian brethren were just as much united to Christ while they were enemies to God by wicked works and children of wrath even as others, as after they were made nigh by the blood of Christ; which is not only contrary to the whole tenor of scripture, but actually contradicts the christian's experience, for I am persuaded that about the first discovery the sinner makes, is, that he is so far from being in union with the Father, and with his Son, Jesus Christ our Lord, that he is at a vast distance from God, and that the carnal mind is enmity against God, not subject to the law of God, neither indeed can be. So, then, they that are in the flesh, cannot please God. And I am of opinion that it would not quiet the guilty conscience of the honest and sincere inquirer after truth, to preach to him the doctrine of eternal actual union, or eternal justification; for it would come in direct conflict with his own feelings, and the exercises of his mind while under conviction; hence the Apostle Paul preached, if I am not mistaken, at the ancient city of Antioch, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses." So that I think we may very safely conclude that the Apostle believed in justification as being necessary to union with Christ; that is, I mean, *actual union*, for that is something to be felt and enjoyed by the creature; but surely this union and fellowship with the Father, and with his Son, Jesus Christ our Lord, is not felt and enjoyed prior to his receiving remission of sins, or being freely justified by his grace, through the redemption that is in Christ Jesus. Now I believe, brother Beebe, that in the mind and purpose of God, justification, remission of sins, union to Christ, and all spiritual blessings on his part, are eternal; and if brethren would talk and write about an eternal virtual union, growing out of covenant relationship to Christ, as our elder brother, I might perhaps better understand them. But when I hear a man preach and talk about eternal actual union—for I understand the word eternal to mean the same yesterday, to-day and forever—now just apply this definition of the word eternal, as given by the Apostle, to the doctrine of eternal justification, then it follows, as a necessary consequence, from the premises laid down, that I was just as much justified

before I believed, as at any subsequent time; a conclusion to which I am persuaded brother Beebe or any other brother would be very slow to subscribe. Now, if it be true—and I presume no orthodox Old School Baptist will deny this—that there is no actual union to, and fellowship with Christ, prior to our justification, and adoption as heirs of God, and joint heirs with Christ, I should like to know what object is proposed to be accomplished by holding out the idea that a man is eternally justified, when he sees himself, of all sinners, as Paul claimed to be, the chief; it seems to me very much like saying to the heir of an immense estate, before he is put in possession of it, that he is just as much in possession of the estate, as soon as it is willed to him, although he may not be twelve months old, as he is when he attains the age required by law, which is twenty-one years, and thus comes in full possession of the estate. Now I hold the doctrine to be true, as preached by all Old School Baptists from my earliest recollection, that Christ had a threefold claim to his people: 1st, they were his by gift; 2d, they were his by purchase; 3rd, they were his by conquest. My views of the subject, brother Beebe, is—and if I am wrong I want you or some other brother to correct me—that all the heirs of promise were given or consigned over, by an irreversible grant on the part of God the Father, to the Son, to be redeemed by him from all iniquity, and purified unto himself, a peculiar people, zealous of good works. So Paul exhorted the Elders whom he had called together at Miletus, to feed the Church of God which he hath purchased with his own blood. Then I understand, in the economy of redemption, that it is the office work of the Holy Spirit to apply the benefits of Christ's redemption to all the heirs of promise. But certainly, my brother, so far as the application of those benefits are concerned, it is an act of time, and therefore cannot on the creature's part be eternal. And I think if brethren would make this very necessary distinction when they write upon the subject, we would ultimately see eye to eye, and speak the same thing. The Apostle Paul says to Timothy, that he should give none occasion to the adversary to speak reproachfully; and I think brethren should bear this in mind, at all times, for we have many enemies to contend with who are ever ready to seize upon any and every weapon that may be placed within their reach to injure the Baptist cause. And I can say of a truth, that what I have written upon this, as upon all other subjects, has been with a sincere desire that brotherly love may be promoted, in every department of the Lord's vineyard; that error of every species may fall before the truth as it is in Jesus, as Dagon before the Ark of ancient Israel; and that the knowledge of the Lord may cover the earth as

the waters cover the sea, is the prayer of your unworthy brother in gospel bonds. Amen.

JNO. R. MARTIN.

For our reply, see No. 8, present volume, page 61.

NEAR LEXINGTON, Kentucky, Jan., 1857.

BROTHER BEEBE:—Being under promise to write to several brethren in Illinois, if I should remain any length of time away from home, to inform them of my whereabouts, and of my health, which had been much impaired from November 20 to the time of my leaving Adams County, Illinois, on the 20th December; and as several of the brethren are readers of the *Signs*, I think that writing one letter to you may be sufficient for the most of them who wish to hear from me, if you can publish this without crowding from your columns more valuable matter. Through the mercy of our heavenly Father, I can say, my health is good, and I am gaining my usual strength, so much so, at least, that I have not had to lay by at any time traveling and visiting my friends and relatives now for three weeks. Last Sunday and Sunday night I ventured to try to preach at Falmouth and vicinity, and although the labor of one short hour, fatigued me very much; yet, after a few hours' rest, I felt none the worse, which, to me, is evidence that I serve no hard master. His promise stands good, "As thy days, so shall thy strength be." On Monday morning I left Falmouth in the train for Cynthiana, to visit my relatives in that vicinity, and on that evening had the pleasure of much conversation with some of our General Atonement and Special Application Baptists, who have been led off to another gospel, which is not another, for it is not good news; they are very busy in seeking for the body of Moses, calculating on legal or conditional principles to save or snatch souls as brands from eternal burnings, and evangelize the world. Although I have little reason to hope the word spoken will do much if any better than did the seed which was sown by the wayside, yet I know that the Lord opened the heart of Lydia, that she attended to the things which were spoken by Paul; and God has said, "As the rain and snow cometh down from heaven, and returneth not thither, but watereth the earth, giving seed to the sower, and bread to the eater, so shall my words not return unto me void, but shall accomplish that whereunto I have sent it." This, with the fullest confidence in my divine master, makes me willing to spend and be spent in holding forth the truth of him who said, "This is the will of him (the Father) that sent me, that of all that he hath given me I should lose nothing, but should raise it up at the last day." The next day I reached Versailles, in Woodford County, and visited my uncle and cousins; I found them the same kind of Baptists, but very little inclined to speak

on the subject of religion. As Mammon is their pursuit, and they trust much in means carried into effect by the use of money; as that can build and endow colleges, prepare preachers, and send what they call gospel to the heathens. On Thursday, January 19, I found myself at the house of my brother-in-law, in Fayette County, where I met with Baptists who could pronounce the *Shibboleth* plainly, and we could hold communion in conversation on the subject of the kingdom which is not of this world. On Friday, in company with father Headington, in the evening, I reached the residence of brother Thomas P. Dudley, under whose hospitable roof I now am. On Saturday, we went to Bryan's—it being the day of their monthly meeting; there I met with a few of the choice ones of our Father's children. Of many who, some twenty-three or four years ago, I hoped we were built up together, on the foundation of the Apostles and the Prophets—Jesus Christ being the chief corner stone—some have gone home to receive their crown, which awaits those who love the appearing of Jesus Christ, who is to come the second time, without sin unto salvation; but other some we have to mourn, for they have gone out from us; but we hope it may not be said of all who have so gone out, that they were not of us. Our Jesus is still exalted the Prince and Savior, to give repentance to Israel, and forgiveness of sins. Though he may visit their transgressions with the rod, and their iniquities with many stripes, his loving kindness he will not utterly take away nor suffer his faithfulness to fail. He may lead them about and instruct them, but he will keep all his dear people as the apple of his eye. I tried to talk to these tried ones, about an hour, of the creation in Christ Jesus, unto good works, which God hath before ordained that we should walk therein. After which, brother Dudley preached to us on the blessed subject of "How shall I put thee among the children?" Jer. iii. 19. And when he addressed us on our experience, he told us the same things which comforted my poor heart nearly thirty years ago;—of the wars without, and fears within, experienced by each child of grace, consequent upon the implantation of grace in being born again, not of a corruptible seed but of incorruptible, by the word of God that liveth and abideth forever. In which we learn that being born again does not change human nature; for our flesh still lusteth against the spirit, or new man, and the spirit, or new man, against the flesh; so that we cannot do the things that we would. This made the Apostle, and makes all the children of God cry, "O wretched man that I am, who shall deliver me from the body, or power, of this death?" "To will is present with me, (that is, with the new man,) but how to perform that which is good, I find not." But when he came to speak of the redemption of his people by Christ Jesus, it was in consequence of their relationship to him as their near kinsman, for God hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. God is love. Having predestinated us unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will. That is, according to his counsel, purpose and design. But when he come to speak on the heart-cheering subject of adoption, that

an heir never was or could be adopted, but strangers, though they may be poor, blind, naked and miserable, can by the legal process of adoption, be brought in to inherit with the heirs of God, who are joint heirs with Jesus Christ; and that the Adamic man is the stranger who is made the recipient of the benefits resulting from adoption. Even our vile bodies shall be changed, and fashioned like the glorious body of Christ. Although the beloved John could not tell what we shall be, but still he knew that when Christ shall appear we shall be like him, for we shall see him as he is. Read what Paul says on this subject, Romans viii., beginning at the 18th verse: 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. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption (or deliverance) of our body (not bodies, but the whole family of God, that was, is, or ever will be on this earth.) For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he still hope for? But if we hope for that we see not, then do we with patience wait for it." Yes, hope saves the child of grace when in conflict with his fleshly mind and warring against the inward man, while he groans within himself, waiting for the adoption or redemption of our body. In the hope of these glorious promises, which are given to the heirs of salvation, we are made to rejoice with joy unspeakable and full of glory. And yet we know the church, the body of Christ, is not yet fully manifested in her triumphant body, nor will she be until the resurrection. Paul says, 1 Thes. iv., 13-18, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and arose again, even so them also which are asleep 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." See also, 1 Cor. xv., 51-57. "Behold I shew unto you a mystery; we shall not all sleep, (or die,) but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this

corruptible shall have put on incorruption, and this mortal shall have put an immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory. O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God which giveth us the victory, through our Lord Jesus Christ." Christ has magnified and honored the law by fulfilling its requirements, in active obedience to all its precepts, and yielding himself a sacrifice to its penal requirements. "He was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." So instead of there being nothing done for the sinner, or the Adamic man, all that our glorious Surety, or Daysman, has done and suffered, and is now doing on his mediatorial throne, is for the sinner, and not for the new man. For his great love wherewith he has loved us, even when we were dead in sins, he has quickened us together with Christ; and we are born again, by the divine implantation, and made partakers of a spiritual nature; for that which is born of the spirit is spirit.

Brother Beebe, what I have written is designed to let my brethren know that I have heard brother Dudley upon the subject of the "Christian Warfare," and to say to them, if brother Dudley has changed on this subject within the last twenty-nine years, I have not judgment enough to perceive it. I therefore think, brethren professing to belong to the heavenly family would be much better employed in prayerfully searching the scriptures, and trying to feed the lambs, than in denouncing him and others as heretics, and thus sowing the seeds of discord, which is one of the things which God abhors.

On Sunday, also, I had the pleasure to speak to our Father's children, at the same place, on the subject of *revealed* religion, and of telling them which are taught of God, what Jonah found out, namely, that "Salvation is of the Lord." After which, brother Dudley again, in demonstration of the spirit, and with power, preached unto us Jesus, and as usual, feeding the sheep and lambs with the sincere milk of the Word.

On this subject, and for this time, my brethren, adieu; and may all who have named the name of the Lord, depart from iniquity, is the prayer of your poor unworthy brother, for Christ's sake.

J. G. WILLIAMS.

JASPER Co., Illinois, Jan., 1857.

DEAR BROTHER BEEBE:—At the solicitation of some of our esteemed brethren in the ministry, and others, I now, by your permission, lay before the readers of the *Signs* a brief and concise account of the Hickory Creek R. B. Church, located in this county, from its constitution to the present time. In this account I also purpose giving the facts substantially that led to the constitution of this church, and the peculiar circumstances under which it was constituted; which circumstances impelled the church to take and maintain her present position. We the more earnestly desire to give this information through the *Signs*, that the Baptists here in the West may understand our position, doctrine, &c.

During and between the years 1848-49, a goodly number of Old School Baptists emigrated from the State of Indiana to

this vicinity, bringing with them letters of dismission from the churches of Conn's Creek R. B. Association. Among this number was my father, Elder John P. Bartley, who preached the Word occasionally for a few months, and was then removed from his earthly house to his house eternal in the heavens. These brethren were now left destitute of a gospel minister—one whom they deemed faithful in doctrine, and in maintaining the order of the house of God.

The Conn's Creek Association, in the State of Indiana, although at a distance of one hundred and seventy miles from here, is the nearest association of regular Baptists, holding the same doctrinal sentiments which we hold, and discarding the means doctrines, and the Parkerite views of the *two seeds*, and have therefore connected ourselves with them, preferring the inconvenience of distance to discrepance in doctrine and order; as we cannot fellowship, directly or indirectly, the errors which abound around us.

These brethren were now, for some length of time, scattered as sheep without a shepherd; but it pleased the Lord, that great Shepherd of the Sheep, not to leave them thus; for his promise is:—Although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Ez. xi, 16. And this promise hath God verified to his scattered children here; for he put it into their heart to send back to a number of churches in the Conn's Creek Association, and request them to send us helps to constitute us into a church compact. This request was responded to, and there was a Council convened in this vicinity on the 18th day of May, 1855, composed of delegates from five churches of the Conn's Creek Association—Elders R. Riggs, A. B. Nay, S. Billings, and J. G. Jackson, were in this Council. Four brethren and six sisters presented themselves to the Council, and were received upon their letters, and accordingly constituted into a branch of the Church of Christ, upon Articles of Faith deemed sound, or in accordance with the Word of God, by the Council. The church was identified by the name of The Hickory Creek R. B. Church of Christ; and the right hand of fellowship was given by Elder S. Billings, Moderator of the Council.

Suffice it to say, that this church holds to, and believes, the doctrine set forth and advocated by Elder Beebe, in the *Signs of the Times*.

Shortly after the constitution, there were two added, by letter, to our little body, but during the first twelvemonths of our existence as a church, these were the only additions, and the church had much to perplex, discourage and try her faith. But the set time to favor Zion in this part of God's heritage drew on apace; for, at our July meeting, 1856, one other was received by letter, and one by experience. By request of the candidate, the church now solicited Elder Billings to attend our next monthly meeting, and administer the ordinance of baptism; and he accordingly attended our church meeting in last August, at which time four others related to the church the reason of their hope in the Lord; were received, and brother Billings baptized all five of them. At our September meeting, one other was received, by letter; and, at our October meeting, three

others, by experience. We now sent a request to Elder A. B. Nay to attend our November meeting; and he accordingly came, and refreshed us much with his presence and preaching, (as our beloved brother Billings had also done.)

Several other precious brethren came with brother Nay, and during their stay with us, we had the great satisfaction of hearing two others acknowledge to the church that the Lord has power on earth to forgive sins; and so Elder Nay baptized five willing converts.

And again, at our December meeting, were six added to our little flock—two by letter, and four by experience. At this meeting, the church immediately called for the ordination of the unworthy writer, (having licensed him in August, 1855.) Accordingly the church sent a request to some of her sister churches, (this church joined the Conn's Creek Association in September, 1855,) to send delegates to meet with her at her January meeting, to set in council upon said ordination. The request was granted, and a part of the Elders and brethren appointed to attend came on, and convened with the church on the Friday before the first Saturday in January, 1857. We will let the council speak for itself, relative to the ordination, and therefore sub-join their minutes:—

At the request of the Hickory Creek R. B. church, a council was called from the Conn's Creek and Stott's Creek R. B. churches, for the purpose of setting apart brother D. Bartley to the work of the gospel ministry, by solemn ordination. The council, being composed of Elder J. G. Jackson, and brother W. P. Powell, from Conn's Creek; and Elders R. Rigg and A. B. Nay, from S. Stott's Creek, met with the Hickory Creek church, at the house of brother J. Ferguson, Jasper county, Illinois, on the 2d day of January, 1857.

The council organized by choosing Elders R. Riggs, moderator, and A. B. Nay, clerk. After which, the council inquired of the church whether she was of the same mind that she was when she called for the council? Having ascertained that the church was of the same mind and same judgment relative to the above-named ordination, the council then enquired of the church whether, or not, she was willing to receive the council? The council, being cordially received, then called upon brother D. Bartley to relate the exercises of his mind in relation to his hope and interest in the Lord Jesus Christ. Also, his exercise relative to his call to the work of the ministry, together with his doctrinal views of salvation, as presented in the gospel of the Son of God. After which, the council retired for consultation; and being fully satisfied, from the evidence given by the candidate, that he is a subject of grace, and that God hath called him to minister in holy things; the council proceeded to his ordination, in the presence of the church, in the following manner: The candidate having knelt down, the Elders composing the Presbytery knelt around him and laid their hands upon his head, when Elder R. Riggs offered the ordination prayer; after which, Elder A. B. Nay gave the charge and the right hand of fellowship.

Elder R. Riggs, Moderator.

Elder A. B. Nay, Clerk.

On Saturday, Elder Nay baptized the four which were received at the previous

meeting; and on Sunday, the church, for the first time, attended to the ordinance of the Lord's Supper.

There are numbers of mourners, still, hanging about our borders. This is the Lord's doings; it is marvelous in our eyes! For he hath visited this desert place and made it to rejoice and blossom as the rose. Our church meetings are held on the first Saturday and Sunday following, in each month; at which time we cordially invite all of our faith and order, especially ministering brethren, to visit us.

Your's, for the truth's sake,

D. BARTLEY.

SOUTHAMPTON, Bucks Co., Penn. March, 1857.

BROTHER BEEBE:—In looking over the sixth number of the current volume of the "Signs of the Times," I find a communication over the signature of brother Reed Burritt, on the text in Rev. xiv. 13, in which he dissents from the views given by me in number two of the same volume. I had expected some of my brethren, at least, would differ with me, from the use they make of it. I hope I may not be considered as disposed to stir up strife, or as striving for the mastery over one who is far my senior in years, and far greater in understanding of the things of Christ's kingdom; if I should say a few things in a brotherly way, by calling in question some of his views, and add a little to what I had before written. Brother Burritt "thinks this text relates to a particular period in prophecy, concerning those who sleep in Jesus, during the reign of the Beast." It is true their state is more blessed, and so is all who are called away from earth, either before or after his reign, than they who are upon the earth. But as the scriptures testify, "That as our days so our strength shall be," and as Paul said he could do all things, through Christ, who strengthened him, I cannot see the propriety of that marked distinction in their conditions, that is brought to view in the text. But a very great one is brought to view between the children of God under the two covenants—the one a covenant of works, and the other of grace. And John wrote this text soon after the setting up the gospel kingdom, and no doubt to me but what it relates to things both present and future, with the church of Christ, in contradistinction from their former enjoyments.

2d. He says, after quoting the words, "Blessed are the dead," not the living, "which die in the Lord,"—I know of no corresponding passage in which believers are characterized as the *dead*. I think I am greatly deceived if I have not heard brother Burritt preach according to its plain reading; that is, that all men in nature are dead—dead in trespasses and in sins. Yet, such being the case, they know it not, until the Lord shows them what they are, as guilty transgressors of his law; and, as such, they are cut off by the law, and so by the law became experimentally *dead*. There we have an illustration of the dead which die, and not the living which die. And as there is none of the dead which thus die, but what are the children of promise, then I conclude they *must* be the seed of Christ, and not the seed of Adam. But the difficulty, perhaps, with brother Burritt is more particularly in reference to their dying in the Lord. This is a strong expression, to me,

in setting forth the union or oneness between Christ and his people; for when Christ died as their life, and was cut off by the law, being numbered with the transgressors, and raised up by the power of God—so, the heirs of promise, when the law has worked death in them, are raised up by the power of Christ. For he says, "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;" they now being made alive by faith in him, they look to his sufferings as the way of deliverance from wrath, they being in him. Hence says Paul, "I am crucified with Christ, nevertheless I live; yet, not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." In their experience they discover a likeness of the death, burial and resurrection of the Lord Jesus. Consequently they who are so led, (not having their minds prejudiced by education,) are prepared to take the cross and follow their Lord in Christian Baptism. They need not that any man teach them, for the anointing which they have received teacheth them all things. Hence, when Philip had preached a crucified and risen Savior to the eunuch, he desired to set forth by his works what had been taught him in his experience. I do not know as I understand brother Burritt in his expression, where he says, "They have died in their relation to Adam; therefore, when he died to the law, it was as the posterity of Adam, and not as the seed of Christ. In a word, I understand the new birth to be a death in Adam, and being brought into an experimental life in Christ." But I learn from the scriptures, the seed of Adam transgressed in Adam, and died in Adam; and that the seed of Christ obeyed in Christ, having met its rigorous demands in him, and as his seed were raised up in him. Paul says, "and what is the exceeding greatness of his power to us, who believe, according to his mighty power which he wrought in Christ when he raised him from the dead," &c. Again, "But God, who is rich in mercy, for the 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 hath made us sit together in heavenly places in Christ, that in the ages to come he might shew forth the exceeding richness of his grace in his kindness through Jesus Christ."—Eph. i. 19, 20, ii. 4-7. Here the Apostle evidently is bringing forth the salvation of God in Christ, and showing its harmony with their experience. Again, he says: "The expression 'the dead which die in the Lord' clearly implies there are other dead which die not in the Lord, which will not apply to a dying to the law, but to those who die a temporal death, and who are not the members of Christ's body." I have already shown that there are other dead, who died not in the Lord, but who died in Adam. And there is no doubt but many that were represented in Christ, under the law, are not yet experimentally dead, but yet will be in the fulness of time. So I cannot see any difficulty upon this point; but those who have become dead to the law are truly blessed above others. Again, he says: "when brought to believe we rest from our works, to keep the law but not from our labor." Yet he says,

"works under the law is labor, and from that the believer finds rest." This is all I have contended for upon this point; that is, that the saints, under the former dispensation, did labor; for they being circumcized, had to observe the whole law; and they, that is the children of God, who lived under it, as well as those in after years, who have been looking to Moses for life and peace, have been made sensible that his eye was not dim, nor his natural force abated; that he watches all their steps and actions, and curses for every offence. Consequently, in keeping Moses's statutes, it is not only labor, but it is "labors." Jesus took away the first that he might establish the second. And he says to the laboring and heavy laden sinner, "Come unto me and I will give you rest. My yoke is easy and my burden (that which I require) is light." Here, brother Burritt, I think you will find a beautiful propriety in the "henceforth" in the text. Once more: he says, in reference to the works of the child of grace, "They are not like the works of the legalist, going before to procure the acceptance with God, for although they are good and profitable unto men, at death they are thrown into the back ground, and Christ is only put forward." This admission, I think, proves his position incorrect, for the text says, "they do follow," and how is it possible for a thing to follow, which is kept back? If his position be correct in regard to the text, then I contend that when saints go to heaven, their works go with them, or follow them, there; and admitting that only their good or best works follow, what use will they be to them there? "For, if Abraham was justified by works, he hath whereof to glory, but not before God." What I have written, is under the most kind feelings towards brother Burritt, and I hope it will be thus received, if published. Yours, as ever,

D. L. HARDING.

MT. PULASKI, LOGAN CO., ILL., JAN. 10, 1857.

BROTHER BEEBE:—I send you the enclosed letter or communication, written and addressed to me by a dear friend and an esteemed sister in Christ Miss E. K. Landis; it was not written for publication, but thinking it would be read with interest by many of the household of faith, especially those brethren and sisters who have the pleasure of her acquaintance, I have taken the liberty of sending it to you without her knowledge or consent. Do with it as your judgment may dictate. Your sister I sometimes hope in the best of bonds,

JANE RANKIN.

ESTEEMED SISTER IN THE LORD:—It has been some months since I saw you, and from what I have recently learned of your ill state of health, and my own feeble condition, I presume it will in all probability be yet much longer ere we shall enjoy the pleasure of another interview. I have been particularly desirous to see you for a long time, that I might have an opportunity of unbosoming to you all my feelings relative to that great and glorious plan of salvation by grace, and the evidence I sometimes trust to have enjoyed of an interest therein, although it is, indeed, a glimmering one when brought to compare with the striking evidences of very many members of the household of faith. And, so great is the contrast in several particu-

lars, that I often fear I cannot speak the true language of Canaan—that I am one of those characters of whom the Saviour spake as being in the fold, who had climbed up some *other way*. Be my profession what it may the reality of it is known unto Him who judgeth the heart, and trieth the reins. "Search me, O God, and know my heart, try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." At an early age I often had thoughts of a God, who, (as my mother had taught me) was an all-wise being, infinite in wisdom and power, whose existence filled immensity—that all our actions were seen by Him, and all our thoughts open before Him. I was fond of reading of the creation, for therein was a great display of His wondrous power. I thought, too, of His attributes, and wished I could be holy, for I desired to be happy after death. I had a form of words I would sometimes repeat on retiring, that I callen prayer, but notwithstanding my service, doubts would not unfrequently arise whether I should finally be happy; but after reasoning awhile upon it, would conclude as I grew older I would become more perfect in praying, and that would make ample amends for all the remissions of which I was guilty, and God would not charge me with being sinful, but attribute all my short-comings to my age. When in my thirteenth year, a protracted meeting was held by the Baptist church, (New School,) which continued four months. Very soon after its commencement, several of my schoolmates were at the mourner's bench, and when opportunity offered were talking to me on the subject of religion, and urging me to attend their meetings. I frequently went, but saw nor heard anything to make me believe they were any better than myself. The pastor urged me several times to come forward with my schoolmates, telling me as an incentive to induce me, that I could not be saved, and sing with them in heaven, unless I gave my heart to God. But I could not feel as he said I ought, and I thought unless I did it certainly would be wrong to go. One evening, after a number had yielded to his solicitations and gone forward, a member of the church was called upon to engage in prayer in their behalf. While he was thus engaged, my eyes were riveted upon him, and the interrogation that was presented to my mind was, "*What is prayer?*" I tried to answer, mentally, but could not satisfactorily define it. The thought of calling upon the great God of Heaven and earth filled me with the most solemn feelings. A reverential awe seemed to pervade my whole being, and I felt to be indeed in his awful presence, unable to bear the scrutiny of His all-searching eye. Instantly I thought of my praying and of the dreadful wickedness of which I was guilty, and felt that I could not flee from His presence, for in the 139th Psalm His omnipresence was too plainly set forth to indulge such a thought. The great inquiry with me was, *how shall I stand in his majestic presence?* I abandoned my form of words, but my desire for future happiness only increased. I had such a feeling sense of my wickedness, that often I was afraid to go to sleep for fear I never should wake in this world. During the progress of this meeting, my parents moved to the country, some distance from Indianapolis, and there being no meeting within two or three

miles of us, only once a month, I spent my Sabbaths in reading my Bible. I often visited my schoolmates who had united with the church, but had no relish for their amusements. I became indifferent in regard to myself, for I was unable to reconcile all I had seen with my preconceived idea of a profession of religion. Two years after, an aunt, my father's sister, died after a few days illness, in the full triumphs of faith. I did not see her during her sickness, but when I stood by her lifeless remains, the question, "Have you an evidence that you will be as happy after death as she is?" was asked me as plainly as though some one had spoken. I could not refrain from weeping aloud, but it was not that my aunt was dead, although I loved her almost as my mother. I thought everyone could see what troubled me. After returning home, I renewed my diligence in trying to read, hoping to find what God required of me, fully believing I could live as the law demanded. In all my attempts to do better I utterly failed, and only grew worse. Often I would take my Bible and hymn book and go out into the orchard where no one could see me, hoping I might find something to take my burden away. I did not dare to try to pray, for I thought God would cut me off should I take His holy name upon my sinful polluted lips. Sometimes the intensity of my feelings was such, that I felt that I could not live, and in that condition, must inevitably sink to the lowest depths, for my whole life had been but one continued act of rebellion; yet I desired for freedom of my sins if God in justice could grant it. I believed the prayers of the righteous were answered, and often resolved to ask mother to pray for me; but before I could make the request, would conclude she would only reject it as hypocritical cant, for she knew me much better than I knew myself. Thus time passed for nearly two years—sometimes almost borne down under a sense of my guilt, and sometimes striving to banish every such thought from my mind. One evening, after passing a day of deep exercises in meditating on the justice of God in saving such a wretch, while at the supper-table, these words came very forcibly to my mind,

"And if my soul were sent to hell,
Thy righteous law approves it well."

I left the table immediately, and went out into the yard. I could willingly have exchanged situations with the brute creation, for they were not molested with such thoughts as were continually occupying my mind, and were apparently happy, while I was miserable almost beyond endurance, now, and would evidently be so forever. I could but acknowledge the justice of my condemnation; still, most earnestly did I desire a pardon of my sins, and the breathings of my soul were, if God could grant it, I desired it above all earthly things. I could not think there was a creature on earth so sinful as myself. I was, indeed, the vilest of the vile. I firmly believed if I could pray in sincerity, nothing doubting, that my petition would be answered, but this was not in my power. Such days and nights as I spent are known to no mortal; sleep was measurably gone, and no rest, either day or night. This intensity of feeling partially subsided, and my mind was dwelling on a discourse I heard Elder Samuel Williams preach, three years previous, from Zech. 9th chap. and 4th verse.

He said much respecting the spiritual temple—its foundation—the materials and their preparation for a place in the glorious superstructure. I had tried to drive from me what he said relative to the "lively stones" ever since I had heard it, but there was a beauty connected with it I had not before seen.

Although I had no evidence to believe that I was anything else than the wood, hay or stubble, which would be consumed, yet I could but meditate on the wisdom and power of the great Architect, and the matchless beauty of that glorious building when the topmost stone should be brought. Herein was a most wonderful display of the mighty power of God, and the more I thought of its basis, its durability, its excellence and glory, the stronger my desire for an evidence that I was one of those materials. On reviewing my past life, and seeing the debased condition in which I was, by reason of my wickedness, the more despairing did I feel of ever realizing what I so earnestly desired. I had read, "Be ye holy, for I am holy, and without holiness none can see the Lord." My righteousness was described by the prophet as *filthy rags*, and how could that God who was of purer eyes than to behold iniquity condescend to look upon me? I believed he had the power to cleanse, and my plea could I have uttered it, was, "Lord, if thou wilt, thou canst make me clean." In the spring of '45 my parents returned to Indianapolis, and I was delighted with the arrangement, thinking, as I could hear preaching every Sabbath, I should no longer be in doubt as to the cause of my disquietude. But imagine the bitter disappointment with which I met, for after attending every Sabbath, twice, and not unfrequently three times a day for two years, I could not glean one word of consolation for my troubled soul. Truly "The heart knoweth its own bitterness." I could see no harmony between what I heard from the pulpit and what I read, and my conclusion was, that it was because I was an outcast, having been given over to hardness of heart and blindness of mind. My trouble seemed to increase far beyond anything I had previously borne, when it occurred to me that I had no reason to hope for mercy, as I had never prayed for a forgiveness of my sins. Here was a new trial, and if possible, tenfold more grievous than all beside. All my former resolutions, failures and sinfulness, were arrayed before me mountain high, and I thought should I try to pray it would evidently be the crowning sin of my wicked career. Much as I wished to know my sins were forgiven, I desired above all things that God's name might be glorified—that his justice may remain untarnished, let me suffer whatever he in unerring wisdom was pleased to inflict. All my attempts to banish the thought of trying to pray were unavailing. I had read, "Whosoever shall call upon the name of the Lord shall be saved;" but how could I take his name upon my lips? I thought if I lived through the night, I would ask Mother to pray for me, but considering her low state, (for she was lying dangerously ill of congestive fever,) I could not make the request, and I dared not wait until morning. Still impressed with the solemnity induced by a realizing sense of being in the presence of God, from whose omniscient eye nothing could be hid, when the night was nearly spent I closed my Bible,

and knelt, for the first time, to beg of the Lord for mercy; but all I could utter was, "God be merciful to me, a sinner." On arising, I felt that this act alone, was sufficient to banish me forever from his peaceful presence, and I wept aloud. Fearful I might attract the attention of the family who were watching with mother, I buried my face in the pillow, where I remained until morning, thinking only of the awful blasphemy of which I had been guilty. Time passed on, bringing but a momentary alleviation to me. I could read many promises for others, but for myself only condemnation. A few months after, while reflecting one night upon these things, and trying to draw therefrom some conclusion respecting my condition, suddenly a light appeared before me, which seemed to extend from earth to heaven. I saw Christ as the Mediator for his people—that through his atoning sacrifice they were freed from condemnation, and clothed with his righteousness—that he could save sinners of the deepest dye, and that he was the end of the law to every believer. It looked so plain, that I wondered I never had seen it before. A calmness and serenity took possession of my mind, and soon I fell asleep. Next morning, everything seemed to wear a new aspect, my Bible was a new book, every page upon which I looked was full of precious promises. As I went to school all nature, animate and inanimate, seemed to unite in one harmonious song of praise and adoration to their glorious Creator. I could truly say, with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies." Tears of joy flowed freely, and ere I was aware of it, was at the school-room; still my happy soul was rejoicing that Christ was the Mediator of the new and everlasting covenant. This was the day for reading compositions, and the subject upon which I had written was, "Passing Away." I had been shedding tears all the morning, during my recitations, and when my teacher commenced reading my essay, I wept unrestrained. I could see "Passing Away," legibly written on everything beneath the sun—all the honors and emoluments of earth were short-lived as the morning dew—all its pomp and grandeur evanescent as a shadow—no enduring substance—no satisfying portion could I find, but I felt to rejoice in evidence of there being an inheritance whose perpetuity would outvie the duration of the sun—"an inheritance incorruptible, undefiled, and that fadeth not away." When she had finished reading, she brought mine to me, and thinking, perhaps, I was offended because of a correction she had made, seated herself beside me and gave an explanation, to which I readily assented. She looked earnestly at me and inquired why I wept, but I could not tell her, because it was my intention to have some conversation with Mother when I went home, not that I thought I had any to tell her of myself, but I wanted to talk about the glorious Saviour, who had power on earth to forgive sin, but some obstruction was in the way, company having come in, and it was deferred. How long this peaceful calm remained, I cannot tell, but some time during the following

winter a gloominess came over me, and I began to think where I was, and immediately to recall something which seemed like a delightful dream. I could not read with the same degree of comfort I had through the fall, nor feel so burdened and cast down as through the summer, and for several years previous. All my attempts to regain that burden were fruitless. I read all the experimental communications in the *Signs*, hoping to find something from which I might determine what was the matter, for reality, (it made no difference in what form it might be presented,) was far preferable to such suspense. There were many things to which I could bear witness, but there were two points of difference which never failed to secure most thoughtful and serious attention, viz., not one had been so deeply immersed in rebellion as I had, and could, in nearly every instance, pray to the Lord for mercy in their deep distress; the other, I knew nothing of that ecstasy of soul which they realized when viewing Christ as their Redeemer.

I could not believe, what I had felt was the teachings of the Spirit; and, farther, that I never could be satisfied with an evidence less striking than Paul received when journeying to Damascus. O, my sister, do you not even now feel startled at my rebellious, unbelieving heart? Surely, of all others, I have greatest reason to praise him most. I read several sermons that were published in the *Advocate*, by Elder Jewett. One was entitled, "What is it that saves a soul?" another, "Winter afore harvest;" another, from these words: "Look upon Zion, the city of our solemnities." They seemed to harmonize with what I considered the bible to teach, yet I could hear nothing like it from any minister in that place. O how this troubled me, for I had not yet learned that all who were preaching were not ministers of the gospel. I left off hearing them, and spent my time in reading. Very frequently, suggestions were made relative to my burden; but I knew not what to answer, for it was evidently gone; and where, or how, I could not tell. Several times I dreamed of being baptized, but in every instance would conclude it was the workings of the great adversary, who was suffered to torture me. I thought it was a great privilege for believers to be united in church capacity, and if the Lord would permit me to become one of his followers, I never would deny him, as Peter had done. But, again the suggestion would come, "you're only a hypocrite; you've tried to do something good, but what have you effected?" One night I dreamed of being unexpectedly thrown among a congregation assembled for worship. I did not recognize an individual, but the minister spoke comfort to me. I listened, as one entranced, for his was a heavenly message. After the sermon, I felt a desire to talk to them, and instantly arose and commenced; but I could not speak half as fast as I wished to, for the love of God—his rich mercy in not cutting me off, and his adorable grace manifested in my salvation, seemed to surpass all the most wonderful condescension of which I could conceive. I had partly related what I have written, when I awoke, rejoicing in the hope that I knew something of that salvation which I had long been desirous to find. Oh, thought I, can it be that my sins are forgiven? and shall I ever realize such heavenly delight as that

I have been dreaming? After several hours' meditation, I again fell asleep—dreamed that I finished my narration, and was received by them for baptism—submitted to that ordinance, and again awoke. In reflecting upon it afterwards, I could not even hope that such happiness ever would be mine to enjoy; and yet how earnestly I desired it. During the summer, I visited my relatives in Ohio, where I knew I should have an opportunity of hearing O. S. preaching. (It was not often we could get away from town, and when any one went, mother would generally go. I could have gone, but she was not apprised of my having any desire to hear preaching, and I would not have consented for her to stay at home, when but one could go.) Very soon after reaching there, I saw a notice in the *Signs*, that Elder Beebe contemplated visiting some of the churches in that vicinity, which delighted me beyond measure. Early in the previous spring, I read a communication from Abigail D. Drury, who alluded to the comfort she had received under his preaching, and I was so foolish as to think I would find it too. The first time I heard him was in Rossville; his text was in 1st Pet. i. 3-4-5. I tried to listen, but nothing was there for me. Miserable and wretched, almost beyond endurance, I returned to my uncle's residence, hardly daring to look up. *Three times* during that day I had sat under gospel preaching—in the morning, Elder Conrad, from Kentucky, and Elder W. Thompson, of Indiana, whom I had known from childhood, having visited at our residence in Indianapolis, very often,) and in the afternoon, Elder Beebe. I no longer dared to hope for comfort, for every avenue seemed closed against me. Still that unceasing desire remained, and could I only have given utterance to my feelings, my cry would have been, "*Lord have mercy on me, and if it seemeth good in thy sight, show me where and what I am.*" A few weeks after, he preached again at Tapscoot meeting house, but I had no desire to hear him, and went only because my relatives were going. He commenced service by reading this hymn, "Hark the glad sound! the Savior comes." I joined with the congregation in singing, but only mechanically, for no one could have felt more indifferent than I did. The second verse was not finished, when everything seemed changed. Light broke in upon my soul, and the remembrance of my walk to school, nearly a year previous, was before me as vividly as when realizing the happiness attending it. "Hark, the glad sound!" My soul would respond. "He comes, the pris'ner to release," and I was released! Yes, I was at liberty! His text was in Isa. lxi. 1, 2, 3. I never shall be able to command language to express the joy that filled my soul. I felt that I was one of the prisoners who had long been bound with the iron fetters of sin; but they were rent asunder. The prison doors were opened, and I should no longer dwell within its gloomy confines. I was as one who looked upon a new creation, and my rejoicing was with "joy unspeakable, and full of glory." Had he known my past feelings he could not have told them more plainly; but I knew he did not, and this seemed only to confirm more fully my hope that I had passed from death unto life. I had read, "All thy children shall be taught of the Lord," and truly here was

an evidence I could not deny. I enjoyed a peace—a *perfect peace*, (if I might use such language,)—to which I had hitherto been a stranger; and how long this serenity of mind lasted, I cannot tell. The only desire I remember to have had, was, that the Lord would take me from this sinful world, that I might not sin against him, for I felt a perfect confidence, that in exchanging worlds, I should dwell forever in my Redeemer's presence. During my stay, I attended the Salem Association, in Kentucky, and the Mad River and Miami, in Ohio. Much of the preaching was food to me, and I thought trouble was for ever gone. In October I returned home, and some time after became much troubled respecting myself, and after pondering upon the past fifteen months of my life, concluded I was a poor, deceived wretch, and had foolishly thought the fancies of my imaginations, dreams, &c., were the teachings of the spirit. The winter passed, I hardly know how. In the spring, I was writing to my aunt, and for some reason I was constrained to tell her what I had experienced, (though it was the farthest from my mind when I began writing,) and requested her to deal plainly with me. I had often sought for an opportunity of telling mother some of my feelings, and, although we often conversed on religious subjects, I never could summon fortitude to tell her, until now. But the tempter was close at hand, and if I only could have recalled what I had written to my aunt, or said to her, I could have been satisfied. I had many a sore conflict, and much to contend with from the N. S. Baptists, but more particularly from the pastor of the church, who resorted to every measure to induce me to unite with that church. But, at that time, I did not feel it my duty to take that step, and if I had, would have gone elsewhere. I had it in contemplation to go to Ohio again, to be absent a year; and the day before leaving, in conversation with mother, asked her if I should feel it my duty to unite with a church, and find one where I felt it would be a home, if she would object? She replied, No, for she believed I was living in neglect of my duty. On my arrival, I learned I could have an opportunity of attending the Miami Association, and I was much gratified to hear it; as I was very anxious to hear preaching again—not having heard any O. S. preaching since the summer previous. Friday was a cheerless day; not one word of comfort could I glean.

Saturday morning I was introduced to Eld. McQuarry, and being acquainted with Mother, he inquired if I loved this old fashioned preaching as well as she did. My grandmother replied that I did, but was ashamed to tell it. He gave me a few words of exhortation and passed on, and his venerable companion, who is still living, also gave me an exhortation; I tried to listen to the preaching again, but that day, too, was another cheerless one. In the evening I saw he had stopped where we designed staying, and I was delighted, for I wanted to hear every word that fell from his lips, if I could do it unnoticed. After supper, I seated myself where I thought to remain unobserved, but only a moment after, he came in and took a seat by me. He kindly asked me if I really was ashamed to have it known I loved the truth? I tried to tell him how I had felt, and the present

state of my mind. He listened attentively and asked me if I never had, with all this evidence, gone to any church and discharged my duty of telling them what the Lord had done for me. He talked for some time, and advised me to live no longer in disobedience. "There is a gospel church near your Uncle's residence," said he, "a gospel administrator, and you are a gospel subject. Next Saturday is their day of meeting, and if you have but one week longer to live, spend that one, by living in obedience to the commands of your Master." His remarks and earnestness of manner had such weight with me, I could not sleep any during the night. Fearing that I had deceived him, I could but desire to see him again, that I might remove the false impression I had unintentionally made. But with the morning light came peace of mind, and I contemplated the ordinance of baptism with great delight, feeling it to be, not only my duty, but a high privilege, to follow Jesus into the watery grave. This was another day of blessedness to me. I longed for an opportunity of owning my Lord, for the way seemed plainly marked out, and the voice of admonition was, "Walk in it." The week passed slowly by, and when Saturday came, I accompanied my uncle and his family to meeting. After reaching there, it occurred to me, that as neither he nor my aunt were apprised of my intention, it would be improper to ask for membership with them, without consulting them. My mind was shrouded in darkness, and I remained silent; but before leaving the house, I would have given the world, had it been at my command, to have recalled the opportunity I had suffered to pass unheeded. I went to Dayton, to take charge of a school, and two weeks were to elapse from its commencement, until the next meeting. When the day came I started down, in full confidence that the Lord was directing my steps. When within a few miles of Franklin, the suggestion came to me, that it was inconsistent with good order, to apply for membership, when I should be so far away. I had not thought of this, but the impropriety was so glaring, that no one could fail to see it. This, and my not talking to my Uncle or Aunt, formed a barrier, which appeared unsurmountable; but I tried to console myself by thinking no one knew for what purpose I had come, and should return next day and never think of the subject again—thus I settled it. My Uncle, not expecting me, had not yet come, and Elder Williams gave me a seat in his buggy, which I accepted reluctantly. I thought he might conclude I had a desire to hear preaching by coming on that day, but if he knew what a hypocrite I was, he never would give me conveyance, let the circumstances be what they might.

We started, however, and before riding two squares, I was asking him about the propriety of applying for membership unexisting circumstances. He replied that the distance would not be taken into consideration, if the Church could be satisfied that I was a proper subject for admission." I tried to talk to the Church that afternoon, but felt as though I had nothing to say. I was received for baptism, and on the next morning followed Jesus's footsteps in the watery grave. I was happy beyond expression. I realized that it was through God's rich, unmerited grace I was permitted to follow Christ in the ordinances of

His house. O how I longed to praise the great Author and Finisher of faith, for conferring upon me, so unworthy of His notice, such distinguishing favors. This, too, was the day the Church had appointed for the commemoration of the Lord's Supper, and though I regarded it as a most solemn thing to come to the table, I could but feel that "Twas the same love that spread the feast, had sweetly forced me in." I partook of the emblems of Christ's broken body and shed blood, but the eye of faith looked far beyond these typical symbols, to the great Anti-type, whose blood was shed for the remission of sin, who had borne our sins in His own body on the tree, and had become our "wisdom, righteousness, sanctification and redemption." In the evening I returned to Dayton, but before leaving, Father Tapscott, (with whom I had stopped the day previous,) said to me, "When you get back there, the tempter will come and tell you all you have done is wrong—that you are deceived and are deceiving the Church. But, remember when he comes, that it is the way in which he assails all the Lord's children, but he cannot devour; and rely upon it, this will be, to you, one of the evidences of belonging to that chosen nation whom God hath redeemed from the power of sin." But I could not realize the truth of his remarks. I thought my life would be spent in praising and serving my glorious Redeemer. It was not long ere I saw my mistaken idea, for while writing to mother thick darkness enveloped my mind, and this question was asked me—"What do you know of what you are writing?" I was amazed, not only at what I was writing, but at what I had so recently done, and exclaimed, *wretch that I am*. I went up stairs that I might be alone, and on opening my Bible, my attention was arrested by the 121st Psalm. After reading it several times and thinking of the safety of those who were there spoken of, these words came to my mind—"Be not faithless, but believing." I felt to rejoice in the Lord as *my helper*, and with poor, doubting Thomas to respond, "My Lord and my God." The thick clouds that had intervened, obscuring the light of my Redeemer's countenance, were swept from before me, and the brightness thereof burst anew upon my sight, beaming with the brightest refulgence. Since then, I have seen many an hour of darkness, many a day of sorrow in consequence of my short comings. Often have I thought it was my lot to grope more as one walking in darkness than as those should live who have tasted that the Lord is gracious. The kind and timely admonition of that dear father in Israel, never occurred to me for several months afterward, but many times since, it has been a source of sweet reflection, although I cannot at all times realize its truthfulness. And if it is, indeed, an evidence of the chastening rod which is exercised over the heirs of that glorious inheritance, in attestation of their interest therein, I sometimes think I never ought to complain; for with the poet I can say, "If e'er a few moments of praise I employ, I have hours and days to complain." What I have written I submit to you for your perusal. I cannot speak as you have done nor as many others do. And may I now enquire what degree of fellowship you can entertain for an evidence so feeble, so indistinct, that I could not have sufficient

fortitude to speak of it to my dearest earthly friend for more than eighteen months? This, alone, has given days of sorrow. Often am I made to shudder for fear I have caught at the shadow, while the substance is far removed from me. My profession too often appears like an idle tale—my mind so much occupied with the things of time and sense—my daily walk bears so little resemblance to the teachings of the true spirit of humility which should characterize the deportment of every one who has named the name of Christ, that my anxious inquiry often is, *can this be the pathway of a child of God?* I know that in my flesh dwelleth no good thing; to will is present, but to perform that which is good, I find not. I disclaim all other hopes of salvation but that one which is based on the merits of the atoning sacrifice of the Lamb whose blood was shed on Colvary's hill: "Who was delivered for our offences, and rose again for our justification." When it is my privilege to have a realizing sense of the wondrous love of God, of the glorious robe of righteousness in which the saints are to be arrayed, and which I sometimes hope, through grace, to claim as my attire, I long to be freed from this house of clay, to dwell in that great city which hath foundations whose maker and builder is God. For what more, than this glorious fulness which is treasured up in Christ Jesus, can they desire? "In his presence is fulness of joy, and at his right hand pleasures for ever more." Could the saints ask for greater consolation, while dwelling in this frail, decaying tenement, than is found in this blessed declaration—"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." In view of the redemption which the great Captain of our salvation has perfected, through suffering, how can those who have beheld its glories, or realized its efficacy, forbear to speak aloud His praise. With Kent, I sometimes feel to exclaim, when he sings,

"Oh! that I had a seraph's fire,
His rapturous songs, and golden lyre,
To chant the love and grace supreme
Revealed as in the gospel scheme."

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright." "Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out, and shout thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

Already I have trespassed upon your patience, and will tire you no longer. May the Lord in mercy bless you abundantly, and when you are called upon to drink of sorrows cup, may you be enabled, through sustaining grace, to lift up your eyes to the hills whence cometh your strength, and when it is well with you, can you remember in your petitions to a throne of grace,

Your most unworthy sister,
ELIZABETH K. LANDIS.

UTICA, APRIL 10, 1857.

DEAR BROTHER BEEBE:—I see by the last issue of the *Signs* that a mistake has occurred in the address of a letter written and intended by me, for sister "Phoebe Jane Norris," but published to the name of "Harris," with whom, if such a sister exists, I have no correspondence.

If you will please correct the mistake you will further oblige

Your friend and Sister,
JANE M. BURBIDGE.

ROUGH AND READY MILLS, Va. April 13, 1857.

DEAR BROTHER BEEBE:—Although I feel unworthy to call the Old Baptists my brethren, still they are the only people with whom I can feel satisfied. I have many times thought I would write, and tell them what I hope were the dealings of the Lord with me, in delivering me from the power of darkness and bringing me into his marvelous light, if I have indeed been so delivered: for on that point I have many doubts at times, nevertheless I think I can say that if I am indeed a subject of grace, it is all of the Lord, and without any agency of my own, nor was it effected by any good works by me performed. I can adopt the words of the apostle. In me, that is, in my flesh there dwelleth no good thing. If my salvation depends on my own goodness, it is a gone case with me.

I only intended to say, in this, that a sense of my own inability and unworthiness has kept me from writing for publication in the *Signs*, for I fear that I could not write anything edifying or comforting to any of the household of faith.

Your brother, though least of all,
MILES W. ATKINSON.

The Editor's Department.

MIDDLETOWN, N. Y., MAY 1, 1857.

The Relative duties of Ministers and Churches.

The subject treated upon in our last issue from a brother residing in a South-Western State is worthy of serious consideration. Great care, however, is required in the discussion of so delicate a subject, lest on the one hand we give countenance to the popular notion of manufacturing our own ministry, and offering inducements for ungodly and covetous men to crowd themselves into the work, uncalled of the Lord, and for filthy lucre's sake. Or, on the other hand, in avoiding that disorder, we run so far into an opposite extreme as to overlook, and thereby fail to obey such instructions as are clearly laid down in the Scriptures.

We would observe first, That no man is to take this work on himself unless called thereto of God, as was Aaron to the priesthood. We can find no authority in the Word for human interference in offering inducements to draw out young or old men into the work, until such gifts are developed as afford satisfactory evidence to the Church of God that they are called of God to that work. When such evidences are obtained, the Church is required to consider them carefully and prayerfully, in the light of the Scriptures. Then it becomes us to inquire, first, Has God, by his Spirit made them willing to serve in that calling. For they must enter the work, not for filthy lucre's sake, but of a willing mind. Paul says to Timothy, "This is a true saying, If any man desire the office of a bishop (or pastor) he desireth a good work." Finding in the Church a brother entertaining this desire, we are taught to examine closely to see if he possesses the following indispensable qualifications—for some may have a desire to render themselves conspicuous in the Church, and may covet the ministerial work from very improper motives, and such have given the Churches great trouble. Some have been

licensed to the the work to get rid of their clamor, or as the easiest way to dispose of them; instead of saying to them that the Church lacks the evidence of their calling. But in all such cases the Church has suffered from their disregard of the divine rule. Let them first be proved, and here is the rule. "A bishop must be blameless, the husband of one wife: vigilant, sober, of good behavior, given to hospitality, apt to teach." These are put down as indispensable qualifications, and the Church of God is to be the judge whether the proposed candidate or volunteer for the work is in possession of them as positive and indispensable qualifications. If in all these particulars all is satisfactory, we are next to consider the negative, or the disqualifications. Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the Church of God? Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." Tim. iii. 1-7.

There are many other portions of the New Testament which treat upon the qualifications of the ministers of Christ, but our limits will not allow us at this time to present them. From the above established rule we learn that the brother to be recognized as a minister of Jesus Christ must sustain an unblemished reputation in the Church, and his walk and conversation before the world, (those that are without,) must also be irreproachable. Of course we are not to understand that the world are to speak well of his doctrine, or allow him to escape reproach and persecution, such as Christ and his apostles bore. But he is not to be known in the world as a brawler, a striker, a man given to wine, or greedy of filthy lucre, not covetous, or, like the daughters of the horse-leech, crying, Give! give!!

Next in importance to the unblemished character sustained by the candidate for the Christian ministry is, *Is he apt to teach?* Many men of intelligence and of grace are destitute of this qualification; and the Church would starve under their ministry, if they were not otherwise fed with knowledge and understanding. And, as our brother has suggested, if the minister cannot command intelligible language, how can he be apt to teach? We would not insist upon eloquence of speech, as these terms are used by men; for Paul, who as a learned man, could have commanded it, refrained from it in his ministry, and came not in the excellency of speech, or of wisdom; but he was with them in weakness, and in fear, and in much trembling, and his speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that the faith of the saints should not stand in the wisdom of men, but in the power of God. But still there may be, and unquestionably is a fault with at least some of our brethren in the ministry, and an inexcusable carelessness in regard to their language. If to be *apt to teach* requires that the instructor should, like the wise man, search out *suitable words*, and if, as he has by the spirit of inspiration told us, that "words fitly spoken are like apples of gold in pictures of silver," it must be proper and right that preachers of the

gospel, should, at least, make themselves familiar with their mother tongue.

To do this we presume there are very few cases if any, where anything more is necessary than a trifling effort on the part of the preacher himself; if the Church be at fault it is that they do not urge upon their preachers who are deficient, the necessity and importance of spending some of their leisure hours in studying their grammar and dictionaries. We have known young men to enter the ministry, whose opportunities had been very limited, and consequently were very deficient in their language, who have grown to be old men without any perceptible improvement in that particular; but it would be hard to find a case where a good practical knowledge of the rules of grammar might not have been acquired by them in that time without in the least restricting their ministerial labors, or detracting from their opportunities to labor for the support of their families. There certainly can be no good reason why a young preacher should idle away time which might be employed in the attainment of profitable knowledge, and in mental improvement.

No brother is at liberty to construe our remark as intending any reflection upon our aged brethren in the ministry, who have never been privileged with opportunities which are common in our day. Many of our aged fathers in the ministry were raised amid the turmoil and strife of the Revolutionary war, or in parts of our country where the country was new, and opportunities were very limited for mental improvement, still their usefulness has been realized very extensively, and their praise is in all the churches. We only design to call the attention of the young to this subject; and not only ministers, but all others would realize an advantage by applying themselves as opportunity presents to the attainment of useful knowledge.

To secure all the advantages which we recommend, we see no need of building or establishing Theological Seminaries, or of waiting one moment after being called to the work of the ministry. The most stupidly dull and clownish preachers we ever met with have been among the students sent forth from theological schools. One from Hamilton Seminary in our State, once edified the people in our vicinity, by informing them that the *Ganges*, where pagans sacrifice their children to its waters, was located in the Canadas. But aside from their deficiency in geography, they are uniformly, so far as our acquaintance with them extends, by no means in advance of pagans in the knowledge of divine and spiritual things. The things of the spirit of God can only be taught by the Spirit, and all our spiritual preparation for usefulness in the Church of God must come from above. Still public speaking requires the articulation of sounds, by which ideas are expressed and conveyed, in order to which our natural and physical organs are employed, and our natural understanding is brought into requisition. Hence the propriety of correct language. "How forcible are right words." Some have betrayed an unwillingness to take the trouble to learn the proper use of words and their precise meaning, lest it should encourage pride and vanity, either in themselves or in their hearers, but that very class of speakers are more frequently than any

others found straining to use high-flown words that they do not understand themselves, and very incorrectly imagine that their hearers are as ignorant of as themselves.

Our impression is that the most simple language we can possibly command, if well understood by the speaker, in public preaching, is by far more suitable and instructive, and to our ear, it is the most eloquent and forcible. None but coxcombs and vain, conceited fops, will strain to use terms, in public speaking, which they imagine their hearers do not generally understand.

While on this subject, the reader will permit us to say that there are many disagreeable faults into which preachers are very liable to fall, such as speaking with a sing-song tone, or with affectation, in an unusual key, with unbecoming and awkward gestures, which a little care on their part, with some occasional hints from faithful brethren, would serve greatly to relieve them from, and render them far more acceptable and pleasant to their hearers. But we have pursued this part of our subject as far perhaps as is profitable at this time, especially as we are conscious that the writer has very many faults to correct in himself, as well as to point out in his brethren.

The improvements suggested can be acquired without money, or exemption from labor. We know a precious brother, who has attained a high elevation in literature, without the aid of schools, or exemption from labor. He told us that he had often carried a book in his bosom, when ploughing, and while his team were resting, he would employ the moments in study, until he had acquired the education which he now finds of priceless value to him as a minister of Jesus, in one of our Southern cities. There are very many other important requisitions for a preacher of the gospel, which we have not time nor space to dwell upon in this article; and our remarks on the duty of the church to the preachers of the Word, must also be deferred for the present.

April 8th, 1857.

BROTHER BEEBE:—David in his 15th Psalm in describing a citizen of Zion, says: "He that putteth not out his money to usury: nor taketh reward against the innocent. He that doeth these things shall never be moved." But again in the 19th chapter of St. Luke and 23rd verse, we find that a certain nobleman reproved one of his servants to whom he had given money, saying, "Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury." Now, my motive for writing is to request your views on the above passages, in the SIGNS OF THE TIMES, by so doing you will oblige one of the least of all, if one at all, who wishes not only to take the unerring Word of God as the standard for faith but also for practice. My feelings while writing must be something similar to Esther's when she presented herself before the King, in behalf of Mordicai, therefore will I withhold my name until I behold thy condescension.

Yours, truly.

REPLY TO INQUIRIES CONCERNING USURY, &c.—Our unknown friend seems perplexed that while *usury* with the children of Is-

rael was disallowed, and classed with the crimes of bribery and murder, that our Savior alluded to it, in one of his parables, as just and equitable. We are to remember that the Israelites were separated from all other nations, and were governed as a commonwealth, by laws which were made expressly for them, and for no other nation or people. Their government was *Theocratical*, they had no legislator but God himself; and the laws which God gave them were designed to draw the line between them and all the other nations and governments on earth. Many, therefore, of the laws given to them were peculiar in their application to them exclusively. The Levitical priesthood, the laws requiring and regulating sacrificial offerings, the sabbaths, jubilees, festivals, and we may add, the laws forbidding their taking of interest for the use of money. But as these laws had no bearing on any other nation or family of the earth, the Gentiles were never required to observe them. It was sinful for the Israelite under the old covenant to take interest or usury money from his brother Israelite; but the Gentiles not being under that law were not chargeable with transgressing a law which they were never under; for where there is no law there is no transgression, and sin is the transgression of law.

The organization of the kingdoms of this world, though not designed to separate any one of them from the rest as the commonwealth of Israel was separated, still were under the common providential government of God, as the Apostle has said, the powers that be are ordained of God. And in setting up the spiritual kingdom of our Lord Jesus Christ, as antitypical of the Theocracy of Israel, Christ is known as her only and blessed Potentate. The government is on his shoulder, and he makes all her laws, and writes them in the hearts of his subjects, and by their special and peculiar application exclusively to his spiritual subjects, the line is drawn between them as the kingdom of Christ, and all the kindreds of the earth. None of the laws of Christ's kingdom are binding on any but the subjects of grace. As under the old covenant none but Israelites were obliged to observe the ceremonial laws of that people; so under the new covenant, none but the children of God are required or allowed to observe the laws of Christ's kingdom.

The kingdom of Christ being spiritual, it did not conflict with the secular governments of this world. As king of Zion, Christ did not sway an earthly sceptre, nor did he attempt to abolish, amend, or enforce the laws of earthly monarchs or legislators. But he taught his disciples, as citizens of this world, to respect and obey the laws and submit to the governments of this world; at least so far as human legislation did not infringe upon their spiritual rights. As he did not interfere with the legislation of the nations of this world, so neither would he allow the kings or powers of this world to legislate for his kingdom, in regard to spiritual things.

In the parable of the *talents*, Christ recognized the law of the Romans, and other Gentile nations, which exacted interest for the use of money, as being just and equitable in itself. It was not disallowed to Israel because it was morally wrong, but because that nation must be distinguished from other nations by their peculiar gov-

ernment. The principle has never been condemned among the Gentiles. If it be right in principle to receive rents for lands, tenements and other property, then the same principle of equity, requires that a just and reasonable usury should be allowed for the privilege of using another man's money. As all the laws which God gave for the government of national Israel were a shadow of good things to come, and which are to be found in the body of Christ, the fulness of which is his Church, so we may perhaps infer, that in the kingdom of our dear Lord, the disciples are not to exact, or extort, on one another. That they are to bear one another's burdens, and so fulfil the law of Christ:—to be kindly affectionate one towards another, and as stewards of the good things which God has given us in trust, we should share them with our brethren. Such are our views on the subject, and such as we have we give to our unknown *querist*.

REGIONS OF DOUBT, April 8, 1857.

ELDER GILBERT BEEBE—Dear Sir:—Though I do not profess to be entitled to the high distinction of a member of the church of God, in which you occupy so high a position, I can truly say if I know my own heart, that I desire the welfare of Zion. I hope, therefore, that you will receive the request I am going to make as from a sincere "enquirer" after truth, and not from a person disposed to cavil against the Word of God. Could you, through the *Signs of the Times*, give your views on the 16th and 17th verses of the 4th Chapter of Geneses? These two verses have frequently puzzled me. Where did Cain get his wife? I once heard these two verses brought forward by cavillers as an argument against the authenticity of the Bible, and was at a loss how to answer them. I may state that I receive the *Signs* regularly, and approve of the doctrine they contain. I am, Dear Sir,

Your humble servant,
ENQUIRER.

REPLY TO ENQUIRER.—As we are not particularly informed where Cain got his wife, all that can be said or written on the subject may be considered somewhat speculative. But by a fair inference, we are compelled to conclude that he received her from his father's family; as there was no other family on the earth at the time. He unquestionably married his own natural sister, and took her with him when he went out from the presence of the Lord and dwelt in the land of Nod.

We are expressly informed that God hath made of one blood, all the nations that dwell on the earth, and that Eve was the mother of all living. Eve and all her children were created in Adam; and when Eve was formed, and presented to Adam as a wife and help meet for him, God commanded them to be fruitful and to multiply and replenish the earth. The laws forbidding the marriage of near relatives was not given until a much later date. It was therefore, by command of God, orderly and right that Cain and Seth should marry their own natural sisters; otherwise the command to multiply could not be obeyed.

The land to which Cain fled, when he went out from the presence of the Lord, was subsequently called the land of Nod. We have no idea that it was so designated at the time when Cain went out from the presence of the Lord. But when Moses, some twenty-three hundred years after the creation, wrote the book of Genesis, the place in which Cain dwelt was well known

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

THE SWORD OF THE LORD AND OF GIDEON.

VOL. XXV.

MIDDLETOWN, N. Y., MAY 15, 1857.

NO. 10.

Selected Poetry Department.

CHRIST IN THE GARDEN.

SELECTED FOR THE "SIGNS OF THE TIMES."

The evening was sinking in stillness, to rest,
The last beams of daylight shone in the west;
O'er fields by the moonlight my wandering feet
Sought in calm meditation some lonely retreat.

While passing a garden I paused to hear [there;
A voice faint and plaintive, from one that was
The voice of the sufferer affected my heart,
In agony pleading the poor sinner's part.

In offering to heaven a piteous prayer,
He spoke of the torments that sinners must bear;
His life as a ransom, he offered to give,
That sinners redeemed, in glory might live.

I listened a moment, then turned to see
What man of compassion the stranger might be,
I saw him low kneeling upon the cold ground,
The loveliest being that ever was known.

His mantle was wet with the dews of the night,
His locks, by pale moonlight, were glittering
bright;
His eyes, bright as diamonds, to heaven were
raised,

While angels, with wonder, stood round him
amazed,

So great was his anguish, so fervent his prayer,
That down o'er his bosom rolled sweat, blood,
And tears;

I wept to behold him, I asked him his name,
He answered—"Tis Jesus, from heaven I came."

I am the Redeemer, for thee I must die,
The cup is most bitter, but cannot pass by;
Thy sins, like a mountain, were laid upon me,
And all this deep anguish I suffer for thee.

I heard, with great sorrow, the cause of his woe,
While tears, like a fountain of water did flow;
The cause of his torment, to hear him relate,
Affected my heart, and I fell at his feet.

I trembled with horror, and loudly did cry,
Lord, save a poor sinner—O, save, or I die!
He smiled when he saw me, and said to me, live,
Thy sins, which are many, I freely forgive.

How sweet was the moment, he bade me rejoice,
His smile, O how pleasant, how cheering his voice;
I flew from the garden to spread it abroad,
And shouted, salvation and glory to God.

I am now on my journey, to mansions above,
My soul's full of glory, of light, peace and love;
I think of the garden, the prayer and the tears,
Of that lovely stranger who banished my fears.

The day of bright glory is rolling around,
When Gabriel, descending, the trumpet shall
sound,

My soul, then, in rapture, and glory shall rise,
To gaze on that stranger, with unclouded eyes.

Faith is the Victory.—1 John v, 4, 5.

Who'er believes aright
In Christ's atoning blood,
Of all his guilt's acquitted quite,
And may draw near to God;
But sin will still remain;
Corruptions rise up thick;
And Satan says the medicine's vain,
Because we yet are sick.

But all this will not do;
Our hopes on Jesus cast;
Let all be liars and him be true;
We shall be well at last. HARR.

Correspondence of the Signs.

COLE Co, Missouri, March, 1857.

BROTHER BEEBE:—My mind has been for a long time exercised on the subject of the present state of Zion, and I will send you some of my reflections, which, if you think proper, you may insert in the *Signs*. But, as I have never before written anything for publication, I hope you and the brethren and sisters will bear with me and my imperfections, for I long for the prosperity of Zion. I wish to offer some remarks on the subject of Christian Duties, or Practical Godliness. As a foundation, I will call the attention of brethren to James iv 18: "Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." This inspired apostle has forbidden those whom he designates as his "brethren," having the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. Observe, the faith under consideration is not our faith, or the faith of men; but it is the faith of Jesus Christ; it is the faith of the Lord of Glory; and we regard it as the faith of God's elect.—Titus i. 1. And all men in an unregenerate state are destitute of it. The brethren, believing in Christ, who have been quickened and made alive.—Eph. ii. 1. Born of God.—John iii. 7. Translated from the power of darkness into the light, and made partakers of the divine nature; in a general sense, it embraces the whole Zion of God—the church, the bride, the Lamb's wife, all the ransomed of the Lord, for whom he poured out his soul unto death. The faith which works by love and purifies the heart, which is the substance of things hoped for, and evidence of things not seen; and without which it is impossible to please God, is peculiar to them. And it becomes every one who has this faith, not only to say, I have faith; but also by his works to prove it in every deed. But it is impossible to manifest faith by our works, or otherwise, if we do not possess it. We must, therefore, receive it before we can show it by our works. It would be as sound logic to talk of seeing without eyes, as of doing the works of faith before that faith, which is the gift of God, is given to us.

Faith is the substance of things hoped for, &c. Brethren, when we hope for earthly things, how eagerly do we show our faith in our pursuit for the attainment of the desired object; we make our faith manifest by our words and actions. Should not our faith in God be manifested much more by obedience to our Savior's commands? Should not the difference be as great as that between the value of earthly things and heavenly things, or between time and eternity? Now, brethren, in which pursuit do we the most clearly manifest our faith by our works? Is it

not to be feared that we show more clearly our faith in pursuit of earthly things than we do our faith in God, by walking in all his commandments blamelessly? One element of faith is belief in God—that he is eternal, immutable, invisible, and the only wise Jehovah, who declares the end from the beginning, and says his counsel shall stand, and he will do all his pleasure. Heaven is his throne, and earth is his footstool; and he sees and knows the secrets of all hearts. Then should we not reverence, adore and trust him; for in him is everlasting strength?

We may believe all this, and all that he has revealed of the plan of redemption through our Lord Jesus Christ; and we may believe in the union of Christ and his church, and that he died that we might live, and that he was made to be sin for us, that we might be made the righteousness of God in him. But is it enough that we simply believe this? Should not our actions manifest this faith? I have long believed that the Old School Baptists hold the doctrine of the bible; and I believe they are the only people who preach that salvation is all of grace. But, because salvation is all by grace, all of God, who, for the great love wherewith he loved us, even when we were dead in sins, and hath quickened us together with Christ; the Arminian world charge that we do not believe in works; and I confess, so far as my knowledge extends, we give too much occasion for the charge. The time has doubtlessly come, in which the cry is applicable to us: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." We should not sleep when charged to watch. Every child of grace should be a sentinel in the church of God. Have we fallen asleep, and failed to show our love to our king, by obeying his commands? "If ye love me, keep my commandments." If so, can we wonder that we are in a cold and languishing state? I understand that faith is the gift of God; but the gift is one thing, and the enjoyment of the gift is another. God gave the land of Canaan to Abraham and his seed. All that earthly inheritance cost Abraham nothing, because it was a gift; but their enjoyment of that goodly land depended on their obedience to the law of God. They were not to turn away from his precepts, to go after other gods; but walk continually in his commandments. And the willing and obedient were to eat the good of the land; but, if disobedient, these enjoyments were withheld. God said of them, "I have nourished and brought up children, but they have rebelled against me." And for this cause they were given into the hands of their enemies, and carried down into Babylon. As national Israel was a type of the spiritual Israel, and God has said, And this is the covenant that I will make with them after those days, not

according to the covenant that I made with their fathers, which covenant they brake, though I was a father to them, saith the Lord: but this is the covenant that I will make with the house of Israel, after those days: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.—Heb. viii. 10-12. Thus the children of grace are brought under obligations to God, by a free gift; his law is written in their hearts. This is a work which the poor sinner could not possibly do for himself; and when this covenant, which was confirmed before of God, in Christ, is made known to the covenant children, by the gift of the Holy Spirit; they understand that the wages of sin is death, but the gift of God is eternal life. Yea, the very life of the christian is a gift. "I give unto them eternal life, and they shall never perish."—John x. 28.

Now, as Canaan was a gift to the seed of Abraham, so life, faith and repentance, and all the fruits of spiritual life, are a gift to the heirs of salvation; and every good and perfect gift cometh down from the Father of Lights, with whom there is no variableness nor shadow of turning. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.—1 John iii. 1. Thus we see that the gift of God is unconditional. "I was found of them that sought me not; I was made manifest to them that asked not for me."—Isa. iii. 1. And we also see that the gift of God is one thing, and our enjoyment of it is another. If our heavenly Father has bestowed on us goods, shall we not occupy them until he comes? Shew me thy faith without thy works, and I will shew thee my faith by my works. How can we show our faith only in the discharge of such duties as are enjoined on us? "By their fruits ye shall know them." We do not gather figs off thistles. Brethren, let us examine whether we are manifesting, by our works, the fruits of the fig tree, or those of the thistle. Do I hear Zion's little ones cry out: "My leanness! my leanness!" Once I thought my candle was giving a light, that all who were in the house might see; but now, if I have any light at all, it is under the bushel, or hidden. I cannot talk of the goodness of God as I once could; I am not as bold to defend his cause; for when with the saints, I am reluctant to engage in the worship of God. I have so long neglected my duty, and so little have I shewed my faith by my works, that I can scarcely join in singing the songs of Zion. Dear brethren, is not this the case with very many at the present time? If so, what has caused this state of things? Has not our sins of omission separated between us and our blessed Savior? Or have we turned aside to worship the gods of this world; have we disobeyed our God, or mingled with other

nations? For in many respects it seems difficult to distinguish the professor from the non-professor. The scriptures teach us to be not conformed to this world; but to be transformed by the renewing of our minds. No wonder, then, that Zion languishes. Is there now no danger of God's people getting into Babylon, or into the hands of our enemies, as a chastisement for our disobedience? The world, the flesh and the devil are enemies to Zion's children. The world presents her fascinating allurements, to decoy and ensnare them; the flesh lusts against the spirit, and strives, by littles, to gain the mastery; and Satan, with all his devices, throws his poisoned darts, and tempts the child of grace to neglect the cause of God, and apply more diligence to the attainment of worldly objects; to his insinuations the flesh is always ready to give ear; and often before the child is aware, he is ensnared, and the higher the world gets in his affections, the fewer thoughts he entertains of heavenly things; and presently you may find him identified with a large portion of the world. The name of Jesus has, in some measure lost its sweetness to him, and he has not as much relish for the society of his brethren as formerly. He seldom now attends the assembly of the saints, and if he goes among them, he takes a back seat. You may interrogate such a one, who is not a Judas, but a child, and he will answer every question affirmatively. But, oh, brother! what does James say? "As the body without the spirit is dead, so faith without works is dead also, being alone." Such an one is certainly dead to the discharge of his duties, or showing his faith by his works.

Should any ask what are good works, I will reply such as Christ has enjoined or commanded. The Apostle says: "Add to your faith, virtue." Here is something to be added to what we already possess. The Lord gives his children faith, and then commands them to add to it virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, brotherly kindness, and charity; for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful, in the knowledge of our Lord Jesus Christ.—2 Peter i. 5-8. Love to God will be manifested in good works. For illustration, suppose a poor prisoner, destitute and perishing, who has been in this state for a long time, without a friend, and no ability to help himself, after having waited many years in anxiety, longing for a release, and all hopes are gone, and he is in despair; and, to increase his trouble, he remembers the abundance of his father's house, and kind friends, but has no hope of being restored to them. In this extreme suffering, a kind prince appears, pays a ransom, signs his release, takes off his chains, puts on him the best raiment, takes him to his palace, invites him to his table, and supplies him with every comfort and all that is needful to carry him to his friends and home; who can imagine the love and gratitude he would feel toward his kind benefactor. His heart would glow with love, and he would never tire in talking of him, and trying to please him. If such would be his gratitude for temporal deliverance, how much more should the saints show their love and gratitude to God, for their salvation and spiritual blessings. All of God's people, in their natural state, were

in captivity. "Shall the prey be taken from the strong, or the lawful captive be delivered?"—Isa. xlix. 24. "Taken captive by the devil, at his will."—2 Tim. ii. 26. They were all in a state of rebellion, condemned and in prison; and condemned to death; bound in strong fetters in sin, in poverty, in rags, and totally helpless; and when quickened and brought to a sense of his wretchedness, he clothes himself in dust and ashes. But still "The Lord's portion is his people; Jacob is the lot of his inheritance; he found him in a waste, howling wilderness, he led him about and instructed him, and kept him as the apple of his eye."—Deut. xxxii. 9, 10. "And in this wilderness of sin God finds all his people."—Eph. ii. 1. And when brought to see that it is in consequence of sin, he mourns and weeps, and tries his own strength; but his arm is too short and feeble to bring relief; he has no ransom to offer—poor and naked, blind and helpless. But the Lord will lead the blind in paths they have not known. They knew not that the Prince of Life had given himself a ransom, and had redeemed them and all his captives from prison and from death. When the poor creature has thus lain down in hopeless despair, he cries, "Lord save, I perish!" By faith that is now given him, he sees in the Prince of Life, a fulness, and the voice of mercy is heard, saying, Son, or daughter, thy faith has made thee whole; go in peace; thy sins, which are many, are all forgiven thee. Christ, the Prince, clothes them with his salvation, and covers them with his righteousness; and takes them to his palace, the church, calls them to his table, which is amply stored with every good thing, all the ordinances of the house of God; and gives them a sufficiency to carry them home, and promises that his grace shall be sufficient. In view of all that our blessed Prince and Savior has done for us, surely we should never forget him, or grow weary in well-doing. We should speak often one to another.—Mal. iii. 16. And we should manifest our love to him, by obeying his commands, and doing that which we know is well pleasing in his sight. We love God, because he first loved us: let us then show our love to him, and gratitude for all the blessings received and for all that are promised; for he has promised all his little ones, that where he is, there they shall be also; that they may behold his glory. Dear brethren and sisters, we are looking for a city which hath foundations, whose builder and maker is God, where, ere long, all of Zion's little ones shall be brought, and in the New Jerusalem, free from toil and pain, doubts and fears, trials and turmoil, we shall be better prepared to show our love to God, by praising him for redeeming grace and dying love.

There Zion's children all shall meet,
And in that state, be all complete;
Their sorrows and their troubles o'er,
His praise to sing for evermore.

Dispose of this, brother Beebe, as you judge best. I have sent you eight subscribers since the last volume commenced, and I hope your agents and the brethren will sustain you in the work, by their prayers, and by extending your circulation. May the Lord enable you still to cry, "The sword of the Lord and of Gideon."

JOHN W. WEST.

BLANCHESTER, O., April 5, 1857.

BROTHER BEEBE:—Having a remittance to make, I will offer a few thoughts for your disposal through the medium of the *Signs*, for I esteem it quite a privilege to unbosom myself to sympathizing brethren and sisters; for it is said that misery loves company, and the apostles said, "If in this life only we have hope in Christ, we are of all men most miserable." So, to converse with those who have been made to feel the curse of sin, and to know the plague of their own hearts—being taught by the spirit of him that raiseth Christ from the dead—to see things in their proper light, and to call things by their right names, for the Lord has said, "I will bring the blind by the way they know not;" and again, "All thy children shall be taught of the Lord." And as we cannot at all times, meet and speak face to face, and tell of our troubles, our doubts and fears; or, what is more pleasant, with one of old, to say, He brought me up also out of a horrible pit, and out of the mire and clay, and put my feet upon a rock, and established my going, and put a new song in my mouth, even praise to God. It may be that some are asking why I have not met with them as usual; to them I will say, my health has been such of late, that I have not been able to travel as usual, but it is now improving, my business is also somewhat deranged, so as to require my presence and attention—with my hands—while I am able. I have to minister to my necessities, and supply the wants of my family. Others of my friends wish me to reply to those hard sayings which are so industriously circulated in some parts of the land, that I am being led off with means-ism, Dudley-ism, and a great many other isms, too tedious to mention. As to those who have crept in among us, to spy out our liberties, or those who have gone out from us, that it might be manifest that they were not of us, I would not wish to say anything; for vengeance is mine, saith the Lord, in whose hands I feel willing to leave them. For the satisfaction of those who are troubled on the account of those reports, I will say with Paul, That after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and will, in my blundering way, state briefly my understanding of the system of salvation, as revealed to man. The doctrine of means, in its legitimate sense, I conceive to be true, and in strict agreement with the bible; so I find the word instruments of righteousness and unrighteousness recorded in the scriptures, but not used in the modern sense of the term; that is to say, in the work of regeneration.

Means of grace is a term I do not remember to have seen in the scriptures. No—grace is a sovereign favor, settled in the counsel of heaven, free, eternal, unchangeable and unfrustrable, having no need of means or instrumentalities to set it in motion, but is in itself, under God, the great self-moving cause of the whole glorious scheme of redemption. It has found a ransom, it has laid our sins on our surety, it has pronounced the sentence of death due to rebels against Jesus, who died the death, that we might live; for he was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. That same grace was richly displayed in the exaltation of Jesus on high,

as in the miraculous overshadowing of the Holy Ghost, when the angel announced to Mary the incarnation of Jesus. Being all independent of means, and if we are allowed ever to use the term means of grace, Jesus the anointed is that means, and the only channel through which grace and mercy flows to apostate man; for as Jesus, by his obedience, fulfilled the law—as our representative, we being in union, one and the same with him, bone of his bone and flesh of his flesh, so by his death justice was satisfied. Regenerating grace which causes the dead in sin to hear the voice of the Son of God and live, flows from the same fountain. It was an act of sovereign power that raised Jesus from the dead, but not more so than that which caused the Ephesian saints to believe. In a word, the whole scheme of redemption, from first to last, is of the Lord, independent of man or his means. In creation, he asked not the aid or counsel of angels, and all things obeyed his mandate. Shall that being who created worlds by the word of his power, ask the aid of means, men, or money, to regenerate and bring forth the heirs of promise, who were blessed in him with all spiritual blessings in heavenly places in Christ Jesus, according as they were chosen in him before the foundation of the world, in whom they have redemption through his blood, according to the riches of his grace? And now, because they are sons, God has sent forth the spirit of his Son into their hearts, crying Abba Father.

But why preach or pray, and keep the commands, if it is all of God? As newborn babes desire the sincere milk of the word, that they may grow and thrive thereby, those who are born of the spirit need spiritual food and spiritual instruction; for it pleased God by the foolishness of preaching, to save them that believe; not to save the unbeliever, for the natural man receiveth not the things of the spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned.

What I have written I have written, and leave it for your disposal, for if I examine it and try to correct it, it will still be—like its writer—imperfect, who, whenever he looks within, finds nothing but what makes him feel ashamed. But I trust I am addressing those who are acquainted with frail mortality, and are willing to make allowances for the failings of a weak brother. Farewell, and may the God of grace bless you, brother Beebe, and all that love the name of Jesus.

J. C. BEEMAN.

LAWRENCE COUNTY, Indiana, Jan. 18, 1857.

DEAR BROTHER BEEBE:—The Regular Baptist Church, called Gilgal, was constituted June 23, 1820, on the old Regular Baptist faith, the same that the Particular Baptist of England and Kentucky held without any of the general union principles; we as a Church continued to prosper in that faith until the third Saturday in October, 1821, when the Churches hereafter named met with us at our meeting house, viz: Bethabara, Gutheries Creek Salt Creek, Vernal, Clear Creek, Indiana Creek and Sugar Creek, eight Churches; and with the assistance of the council of several old and able ministers, three from North Carolina and some from other parts of Indiana, the above named Churches with us were organized into an Association,

and called White River Association of Regular Baptists; the Churches and preachers, with but a slight shade of difference, believed and spoke the same things; but as the same cause will always produce the same effects the Judaizing teachers in olden times came among the Gentile believers with their little conditions for salvation, and by those heresies destroyed the harmony of the Churches and bewitched some of them; and as Solomon says there is nothing new under the sun, the same spirit and principle with no change but the mode of action, has been from time to time making inroads, and stirring up dissensions in the Churches of White River Association, and those would be teachers of the law, understanding neither what they say, nor whereof they affirm, say salvation rests on doing these things, and affirm that they who do them shall be saved; but we have not so learned Christ. The White River Association, has been invaded for the last thirty years, with all the religious isms that stalk through the country, and because iniquity abounds the love of many, for the truth of God, has waxed cold, and the way of truth is evil spoken of by them. But by the grace of God there was a few in Gilgal, like David's men, that could keep step and knew what Israel ought to do; these faithful old soldiers of the cross, know that Jesus is their King and the only one that God has anointed to be king in Zion or the Church; and it is him alone that holds the seven stars in his right hand, and walks in the midst of the seven golden candlesticks, and searches the hearts, and tries the reins, and will gather out of his kingdom all things that offend, and whatsoever maketh a lie. And we, as Sardis did, have tried them which say they are apostles, and are not. We, as a Church, desire to send you a condensed history of our condition. We have for thirty-six years tried to maintain the discipline of the Gospel, as recorded in the scriptures, believing the doctrine of the total depravity of human nature, and that the exercise of all the physical and mental powers of the human family, could not make one spiritual action: hence Ye must be born again, not of the will of the flesh, nor of the will of man, but of God; and because we contended that Jesus was all and all, in the salvation of sinners, and man was nothing from first to last, in his own salvation, the White River Association excluded us from her, on the 22d of last September, upon the charge of dismissing our preacher and inviting another.

From the changes, in natural things, the Gilgal Church had become deprived of regular preaching, and the preachers of White River Association have, with but a few exceptions, become preachers of Fuller's Gospel, in place of Christ's Gospel. The preachers were very desirous the churches should all be brought in subjection to that Gospel, hence some of them used their influence to place a preacher of that Gospel, in Galgal, and by united influence accomplished it; but the majority of the members were not satisfied, and, in the providence of God, there was one of the old sort came in the bounds of the church, and they both attended for some months, but there was dissatisfaction manifested very soon, and the old man said to some of the members, that our preacher did not want him to be with them, at their meet-

ings; but they insisted that he should attend, and the dissatisfaction was more apparent. Then the Church made a motion to invite the old brother to a seat in counsel, and to preach; and our preacher tried to prevent the Church from acting on the motion; and the old man proposed to the Church he would absent himself; but the Church would not consent to his proposals: but did by a majority of her votes invite him; none voting against it. Our preacher informed us, that the Church would not prosper, while she kept him and the other,—that himself and the old brother, differed in their doctrinal views; and that the ministers of White River Association had been comparing doctrine for ten years, and they had settled on a certain system, and ten Churches had agreed on it, and if Gilgal received any other, she would be excluded from the Association. He said he wanted the Church to be apprised of the difference, and what it might lead to; and as the Church could not prosper with this difference, it would not hurt his feelings if the Church would release him; so at the next meeting, the Church dismissed him from attending her, according to his own proposals. Then when the Church sent her Messenger to the Association, he brought up a charge against her for dismissing her preacher; and excluded her; but the true reason was because they could not succeed in bringing the Church under their control, as Paul says they would affect you; yea, they would exclude you, because they could not affect the rule over you; but be it known that the Gilgal Church stands opposed to all the conditional plans and rejects all the isms of ancient or modern times; believing that God's counsel shall stand, and he will do all his pleasure.

Brother Beebe, our reason for sending these lines to you is because we are a little Church here by ourselves, in connection with no religious body of any sort; neither do we want connection with any but the old predestinarian Baptists, and we have been misrepresented by the conditionalists; and our sympathies are moved for a great many scattered among the Churches of the White River Association, whom we believe are led away, and are now in bondage, and they are told there is hardly an old Baptist Church now on earth; that there is only some bigoted licentious people, who contend for the doctrine; but we have been made to tremble for fear the time, when the beast that John saw rise out of the earth, had come, to make war with the saints and overcome them; but when we hear, through the medium of your most valuable paper, the SIGNS OF THE TIMES, the many the Lord has preserved from the power of anti-Christ, our spirits are revived, and we are strengthened in hope that there is salt enough yet to save the earth or militant kingdom. We are not so desirous to be known to the world, but we wish to be known to the children of the kingdom, and we desire through this medium to invite the preaching brethren, to visit us; we do heartily desire some of them to come that are appointed by the leader of Israel, to blow that trumpet that is made of a whole piece; for our ears have been made to tingle with trumpets made of different pieces; we as a Church do cordially receive the doctrine published in the SIGNS OF THE TIMES, and feel to

thank God that he adapts the things of this world for the comfort and strengthening of his spiritual people, while here, even the press, through his blessing, is made profitable to them. We now close, by wishing the spirit that has inspired your mind thus far of your life, may continue with you the remainder of your days. Done and signed by order of the Gilgal Church, Saturday, January 2d, 1857.

JOHN M. EVANS, Moderator.

ELI WOOLERY, Church Clerk.

P. S.—The Gilgal Church is 8 miles North-east of Bedford, near Heltonsville, Lawrence Co., Indiana. Our meetings are the 2d Saturday of each month.

ATHENS, Pennsylvania, April, 1857.

DEAR SISTER THOMPSON:—Having been much comforted in reading a communication of yours in the *Signs*, I feel an inclination to respond, although a stranger to you in the flesh. You touched a chord in my heart when you spoke of your "doubts and fears in regard to your adoption into the family of God;" and here I often find myself tottering, halting, and reasoning in this way: that if I, a short-sighted worm of the dust, can see so much corruption within, what must I be in the scrutinizing eye of a God of infinite perfection; and, again, there is so much in my walk and conversation unlike a follower of Jesus, that a monitor within often whispers, you are deceived, and have deceived that little band which you profess to love. And here, if I mistake not, the adversary of souls lurks about, seeking to darken the way; tempting us to look within for satisfaction, till we are blinded in the chilling mists of unbelief; and there, in darkness and gloom we remain, till the blessed Spirit intervenes with radiant light, and we behold Jesus only. In his light we contemplate our life, hid with Christ in God, and willingly leave this poor, depraved, unsatisfying *self* in the back ground. Our heavenly Father knoweth what discipline is needful for our growth in grace, and perhaps it is well for us sometimes to be left on our sandy footing, that we may learn more exclusively to rest upon the Sure Foundation.

How limited are our capacities; how feeble are our conceptions, when we attempt to glance at the love of God, which provided a precious Ransom, that could hide with his spotless perfection all the deformity of sinful worms of the dust. No wonder that the church, redeemed and purified by the blood of the Lamb, and made meet to reign with him in glory, is called a pearl of great price.

You say, when you first united with the church, you thought when you grew older you would not be troubled with doubts and fears. You remind me of bye-gone days, when I heard aged saints, now gone home, complain of darkness, and unfruitfulness of mind, I secretly thought that I felt such a firm footing on the Rock of Ages, and such a flow of love in my soul, that I should never be left in that state. But to my sorrow, and I hope to the good of my soul, I was soon left to my vain imaginings; the carnal weed, *self*, began to expand its leaves, and Jesus, who had been the theme of my song, did not reign supremely there. But when I met with those tried and experienced ones again, they seemed bound to me by a stronger union; as you say, "my soul was drawn

out in love to them," and I trust my Savior, who is touched with the feelings of our infirmities, once more smiled upon me; then I longed to be kept at the feet of Jesus; but I have been a wretched wanderer, and were it not for the condescension, and love, and watchful care of my heavenly Parent, I should not now feel that desire that I do for the honor of the precious cause of Jesus; nor would my name be with those who profess to glory in none other save the cross of our Lord Jesus. We are, like you, a small band, scattered over the hills and valleys; we enjoy the privilege of hearing the precious gospel proclaimed. At our last meeting here, I thought, what are we that we are favored with such a rich feast? Surely, our heavenly Father knoweth what we need, and meteth out of his abundant fulness, according to his wisdom and pleasure. 'Tis a high and exalted privilege to be permitted to learn in the school of Christ. At the feet of Jesus we can look back when the Spirit's influence called into action that spiritual life of which, we trust, we have been made the recipients. At his feet we learn that he was made of God unto us wisdom and righteousness, and sanctification and redemption. Gladly we lay aside our patched and threadbare garment for such a seamless robe. At his feet, we can trust all our concerns, both temporal and spiritual, in his hand; hope in his promises, rely upon his word, and joyfully anticipate his blessed and uninterrupted presence in a life hereafter. May you, and I, and all the feeble ones, be made joyful at the feet of Jesus, is the prayer of yours, I trust, in a precious Savior.

MARIANNE.

SOUTH WESTERLO, April, 1857.

BROTHER BEEBE:—After sister Wickes was down to your Association, last June, she wrote me the following letter; and as she is now gone home, it may be satisfactory to some of her brethren and sisters to read it. You will please publish it in the *Signs*, if you think best.

Yours, &c., SAMUEL MABEY.

NEW BALTIMORE, N. Y., June, 1856.

DEAR BROTHER AND SISTER MABEY:—If one so unworthy as I may claim relationship with the heavenly family; I thought when I got back from the Association, I should write you a long letter, with all the particulars; but my health has been so poor, that I have been waiting to be better; but as I rather grow weaker, I will be as short as I can. After we got home from Westerlo, I was unwell the next week, but got better soon; did not cough much, and we started on Tuesday morning, took the boat at Cossackie at 9 o'clock—got to Newburgh and took the cars to Middletown. When we got off the cars, Elder Beebe's son waited upon us to the Elder's; we were received with respect by the family. There were a number of brethren from a distance—brother Biggs and wife, from the South, and a number of other brethren, Elder Hartwell preached that evening, from Eph. ii. 13; it was like cold water to a thirsty soul. Next morning, Elder Beebe carried seven of us to the meeting. Elder Leachman preached first, from Matt. ix. 37, 38. (Here follows the names of all the Elders, and the texts of scripture they preached from, at the Association.) After I got home from the meeting, I have continued to run down ever since; cough and raise; not much

appetite; and I feel as if this old tabernacle was about tumbling down. But I do feel a strong hope that when this earthly tabernacle is destroyed, I shall have a building of God, eternal in the heavens. I hope he will give me patience to wait all the days of my allotted time, till my change come. Grace, sovereign grace, is all my plea; that only can save a wretch like me. I saw and got acquainted with many brethren, who seemed very near, but none so near as my Westerlo brethren. But if I do not get better, they will never see me any more, unless they come to see me soon. And now, brother, I suppose you and I shall never see each other again on the shores of time, as you cannot come; but our parting will be short, if we are God's children, we shall meet in that great assembly where congregations never break up. If I should be able to ride, I will come and see you. Give my love to the brethren and sisters. But I must come to a close. I feel to sympathise with you in your afflictions.

LUCINDA WICKES.

HENDERSON, KNOX Co., ILL., March 31, 1857.

DEAR BROTHER BEEBE:—As my sheet is not full, I will write a little for the *Signs*, if you think it worthy a place in its columns. The Old School Baptists are accused by the Arminian world of not preaching repentance to the sinner, and exhorting him to repent, &c. Now, if I understand the belief of the Old School Baptists, it is the sinner which they preach to; for they which are whole need not a physician, but they which are sick; then we come to the conclusion that it is the sinner which is made sick, that is, the character which is quickened and made alive by divine grace, the minister of the gospel has any right to preach repentance to, as this is the only character which can hear and understand. Christ said in his sermon at the sea side, Matt. xiii. 13, "Therefore speak I to them in parables: because they seeing see not, and hearing they hear not, neither do they understand." Therefore for a preacher to tell a dead sinner, or tell all and every person, that they can repent, he might just as well tell a dead corpse to extricate himself from the situation which he is in, because one is spiritually dead, or dead to spirituality, and the other is temporally dead. But, says the Arminian, did not Peter exhort all to repent when he said that God was not willing that any should perish, but that all should come to repentance! Now as this seems to be a text which the Arminians take to prove that all or everybody can repent, or as they say, why should the apostle exhort all to do that which is impossible for them to do? We find by such preaching many of the dear children of God are lead into Babylon, and the command is, Come out of her my people, and be not partaker of her plague. Now I will take the text as it reads, the whole sentence together, and make a few remarks on it as I understand it; and if these remarks are not in accordance with the Word and sound doctrine, I don't wish for any one to receive them. The text will be found in the 2 Peter, iii. 9, and reads as follows: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Now I must be brief, and I do not wish to be tedious.

In the first part of the text, it appears, there was a promise made which the apostle refers to, and the same apostle said, 2 Peter, i. 21, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." We find the Prophet Isaiah speaking in this language, Isa. xxxv. 10, "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their head," &c. Here it appears was a promise, which was, that the ransomed should return; now from the language used, *return*, it appears the ransomed must have been then at a certain place, or in a state of perfection; and being captivated and under another power which was stronger than they. (I will here use a figure, I came from England, if I were to go back I should return; but if an American was to go there, he would be going to England, not returning.) Now the Prophet Jeremiah could say, "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he," Jer. xxxi. 11. Now from reading the Scriptures it appears that the word *Jacob* has an allusion to the Israel of whom the Prophet Ezekiel was speaking; the valley of dry bones, Ez. xxxvii. 11, "Then he said unto me, Son of man, these bones are the whole house of Israel," &c. 12 verse, "Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Now the promise being made to Israel it includes the whole house, or all to whom the promise was made, which is the Church of the living God, or in other words, the bride the Lamb's wife. We find there was another promise made which was Christ, the Saviour; and we find the prophet saying, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him." Isa. xi. 1. And Jeremiah says, xxiii. 5, 6, "Behold, the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name, whereby he shall be called, The Lord our Righteousness." And again, we find the same promise by the prophet Zechariah, iii. 8, "For, behold I will bring forth my servant the Branch." Now I think it is proven according to promise, that Christ should come into the world, and the purpose for which he came into this world is so clearly set forth in the Scriptures, which is to save his people from their sins, no one but an infidel will deny. Then what was his mission? Let the witness testify, see Acts v. 29-32, "Then Peter and the other apostles answered and said, We ought to obey God rather than man. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Then we find that repentance is the gift of God, and as Christ hath said, "No man can come unto me, except the Father which sent me draw him." And Christ declared

all that the Father giveth me shall come unto me, (not they may if they will, but shall); and Christ also said, "Thin they were and thou gavest them me," &c. Now we come to the conclusion, with the apostle Peter, that "the Lord is not slack concerning his promise;" and to understand him more plainly we will refer to the first part of the same chapter, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words, which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour," &c. Then we conceive at once that the *all* which is spoken of in the text is no other than those which were redeemed by the blood of Christ, which are his body, the Church, or as she is elevated by the prophet Jeremiah, xxxiii. 16, "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name, wherewith she shall be called, The Lord our Righteousness." Now, as we cannot be mistaken, that this was spoken of the Church, as she was the praise of the Lord; and as John said, Rev. xxi. 2, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And at the 9th and 10th verses, it reads as follows, "Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God," &c. Brother Beebe, I have written more probably than what will be profitable to the dear saints scattered throughout this country, and therefore I must quit, leaving it for your consideration, whether it is worthy a place in the columns of the *Signs*; if you think not, destroy it, and you will not offend your unworthy brother in tribulation, if one at all.

MICHAEL LOVRIDGE.

PULASKI, MO., January 24, 1857.

DEAR FRIEND BEEBE:—By request of my father, I will send you a few lines. I would like to write if I could communicate anything to the comfort and edification of any of the dear people of God; but I feel myself to be so small, that I fear I shall come short of accomplishing that purpose. But still I wish to cast in my little mite. My dear Christian friends, I feel disposed to tell you something of what I hope the Lord has done for my poor soul, in bringing me from darkness into his marvelous light. I was raised by parents who never taught me anything on religious matters, but I was so foolish as to think I could get religion whenever I needed it; but I was greatly mistaken, until it pleased the Lord to show me my awful situation as a sinner; for my very nature was a sink of sin. At the time I saw myself such a great sinner, I was made to cry to the Lord to have mercy on me, a poor wretch, doomed to woe and misery. I heard an Old Baptist telling some of the dealings of the Lord in bringing him from Nature's darkness into his marvelous light, and his conversation made such an impression on my poor heart I could not avoid shedding tears. I went out of the house, but could not stay out; for I wanted to hear, but would have been glad to keep concealed from him at that

time, which was in the fall of 1826. I was then brought to see the need of a Saviour; but how to secure his favor was what I could not see. Jesus being so holy and without sin, and as nothing unclean can enter his kingdom. I tried to believe but could not, until it pleased God to open my understanding and give me a new heart to believe; at least this was my case, and he gave me a different understanding of the Bible; and at an unexpected time, revealed his love to me, a poor helpless sinner, and delivered me from my burden, and filled me with praise to his blessed name. I have now written more than I expected to when I began, it is so poorly written excuse me, and if you discover anything wrong in what I have written, throw it aside; I shall not be in the least hurt. Yours, as ever,
JOHN SMITH,
UNION, Essex Co., N. J., Feb. 12, 1857.

BROTHER BEEBE:—My mind when reading the *Signs*, has been often led to write to you and the dear brethren and sisters, which are scattered abroad, and if I could only write as do the sisters whose communications appear in your valuable paper; I would cheerfully do so, and tell them what I trust the Lord has done for me. They have often related my experience, and caused my heart to rejoice to learn that my own exercises were such as they whom I esteem as God's children have. When I was only ten years of age my mind was seriously wrought upon; and I thought I must and could make my peace with God; for I had always been so taught, as my mother and grand-mother were strict Presbyterians. But I strove in vain, although I had my set times to pray; I gained nothing, only sometimes felt a kind of self-satisfaction. But again my sins would arise like mountains before me. I attended all the meetings I could; but all I heard preached was in substance, "This do, and thou shalt live." But this was mockery to me; and thus I passed five years in which all I heard conflicted with my daily experience; for my experience taught me that I was nothing, and less than nothing before God; and that I could not think a good thought, nor perform a meritorious act. On one Monday morning when I was washing, and praying for I now had no set times or places for prayer, I prayed all the time that God would be merciful to me, a sinner; Lord save, or I perish; for this was all I could say; suddenly everything appeared light and beautiful around me. I went to the door, and I felt to praise God with my whole heart, and everything seemed to me to be praising him. Truly I was happy; but it did not at that time appear to me that I was a Christian. But I felt a great love to God's people, and a strong desire to be in their company; and this passage came forcibly to my mind. We know that we have passed from death unto life, because we love the brethren; and this caused me to hope, and I prayed more earnestly that I might not be deceived, for I really desired to know my true condition. I went on, sometimes rejoicing and then fearing; and these words, "If ye love me keep my commandments," were constantly ringing in my ears. This led me to search my Bible to learn what his commandments were. Although my husband had the credit of making a Baptist of me, he had never

spoken to me on the subject, although I had often wished he would. I saw that baptism was one of the Saviour's commands and felt a desire to follow my Lord into the water. In much fear and trembling I went before the Church at Newark, and unexpectedly to me, I was received and baptized, and remained a member of that church as long as I could consistently, when with my husband I withdrew from them, on account of their departure from the truth, and we remained alone three years. Not being satisfied alone, we occasionally went to New York, and there found a people with whom we united on experience. After that a little body of us were constituted as a Church in this place, as perhaps, Brother Beebe, you will remember, as you was there and fed our souls with strong meat. We enjoyed our privilege for a while, but some have gone to their long home, and others are scattered, so that we meet no more together, nor do we hear preaching except what we receive in the Signs, which is a most welcome messenger to us, for it is like cold water to a thirsty soul.

Perhaps you may hear from me again, as there are many things which crowd upon my mind. I should like to hear from some of your correspondents, on the subject of prayer.

Your unworthy sister,

MARIETTA L. JOHNSON.

GREENFIELD, ALABAMA, April 2, 1857.

DEAR BROTHER BEEBE:—While contemplating the charms of nature, with all its beauty, and reflecting on the wise order of the natural government of matter, both animate and inanimate, we are led to think, also, of the government of God in matters pertaining to the spiritual kingdom. The first thought that presents itself to us, is the certainty and immutability of all things pertaining to this kingdom. While thousands are vacillating and have no fixedness of purpose, and consequently do not enjoy the sweets of fellowship with the Father; he has been pleased to reveal himself to us in such manner that we can appreciate all the promises, claim them as our own, and go on our way rejoicing, with the full assurance that he worketh all things after the counsel of his own will, and that all things work together for good to those who love God, who are the called according to his purpose.

Now, without this "faith which works by love (not by fear,) and purifies the heart and overcomes the world," I cannot see what could enable us to go forward in the christian warfare. To the believer in Christ it is given, not only to believe in Christ, but also to suffer for his sake.

Owing to the dissimilarity of principles by which the christian is actuated, and those who are led by the spirit of this world, we are obliged to suffer for Christ's sake—how then could we approach this suffering, if it were not for the confidence we have in him. Hence the christian, when called on to renounce the faith or to deny our Lord, has chosen to go to the stake, to the rack, to the gibbet, rather than to deny his faith in the Saviour. To meet sufferings like these, it requires a faith that will sustain the soul.

Mere nominal professors cannot abide these things, because they look only upon the outward appearance, while the faith of the christian, the faith of God's elect, pier-

ces through the vista of time, and lays hold of the felicities of heaven.

Faith is the brightest evidence of things beyond our sight. It pierces through the veil of sense, and dwells in heavenly light.

It sets times past in present view, brings distant prospects home, of things a thousand years ago, or thousand years to come.

With what devout gratitude to God should we contemplate these truths; how should we be humbled in view of such distinguishing favors conferred on us; that while others are only allured by the short-lived pleasures of this world, we are permitted and enabled to anticipate fully that at the end of the journey we shall enter into the full fruition of the holiness of God.

In view of all these distinguishing blessings bestowed on us, what holy and heavenly aspirations should fill our souls, and should it not be our daily prayer to be assimilated more and more into the likeness of our Divine Redeemer. Should we not be found at the cross of our Lord Jesus Christ, and ever clothed with humility, and in all things confess our Lord and Savior, that the world might know that our faith and confidence are in him; that in all things we might glorify his name.

May it be the pleasure of our heavenly Father, to awaken us to a sense of all the duties we owe to him and to one another, that we may often come around the mercy seat, where God delights to hear and answer prayer; and may we all be guided and sustained amid the duties and sufferings of this world, and be enabled to finish our course in righteousness and peace. And when we shall be called home to inherit the kingdom prepared for us, may we leave a savor of our profession behind us, while the praises and worship of God may be perpetuated by our children, and those who are to come after us.

Even desiring the happiness and prosperity of the saints, I remain their brother and servant in the gospel.

BENJAMIN LLOYD.

SAUK PRairie, Wis., March 29, 1857.

BROTHER BEEBE:—I will write and submit to your better judgment, a few lines, and if you deem them not worth anything, throw them aside, and all will be right.

Brethren and sisters, I have derived much comfort in reading your many precious communications in the Signs of the Times. They have been to me like good news from a far country.

My lot is cast in a place where I have no correspondence with the Old Baptists, only by the use of the pen. I remember and often think of the conversation brother Janeway had with me, the last time he was at our house in Rensselaer, about the Baptist brethren moving to places where there are no Baptist churches. I feel quite lonely here. The people do not seem to understand my language, therefore I can have no edifying discourse with them. There are many advocates of the *da and live* systems here, but they do not suit me. I am a poor unworthy mortal—nothing, and less than nothing—and when I would do good, evil is present with me. Take from me all that belongs to the Lord Jesus Christ and nothing will remain but sin and pollution. I am some times very much cast down, and have many doubts whether I have really

passed from death unto life, and often have to go back to my first experience, to the time when I hope the Lord spoke peace to my troubled soul, and then I am at times constrained to say, Lord I believe, help thou my unbelief. If I am only one of the least in the kingdom, I have reason to rejoice and be glad in the Lord, under all my trials and persecutions that I have to encounter. Sometimes I feel myself rebellious, and at other times I can say, Lord, thy will, not mine, be done. Search me, O Lord, as with a lighted candle, and try me as gold, seven times in the fire. I know that if there is any gold in the furnace, it cannot be lost; and I know the Lord will overrule all things for the good of his children, and for his own glory. I love to hear the Lord's name extolled and man abased. Although I am a poor weakling, yet I desire strong meat.

Write on, brethren and sisters, and especially brethren in the ministry. Feed the poor scattered sheep and lambs, and assist brother Beebe in his arduous task. Brother Trot, I was sorry when you bid good bye to the Signs, but am glad to see your name still once in a while. I hope you will continue to write for the columns of the Signs. May the Lord sustain you, brother Beebe, and keep you long on the walls of Zion.

SARAH ANDERSON.

PARKVILLE, Feb. 26, 1857.

BROTHER BEEBE:—If I may be allowed to claim that relation to the dear children of God, I still receive the Signs of the Times. They come to me laden with the best fruits, and while I am blessed with the privilege of reading the communications of brethren and sisters from various parts of the world, all of whom speak the same things, the words of the prophet are brought to mind, All thy children shall be taught of God, and great shall be the peace of thy children. This peace is realized by those who are taught of God, and by none other, only the living members of Christ can enjoy it, for it flows from the evidence of pardoned sins, through the merits of the dear Redeemer, and this is brought to them in their regeneration. The Savior said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." The new birth is then an indispensable prerequisite, without which none can see that kingdom. Born again, not of blood nor of the will of the flesh, nor of the will of man, but of God. This birth does not make them children, but manifests them as such. Because they are sons, God hath sent forth his spirit into their hearts, crying, Abba Father. God's spirit, not missionaries, is sent to thus make them manifest, as the heirs of grace and immortality. By his spirit they are quickened from the dead. This life-giving power is not of men but of God. It is the spirit that quickeneth the flesh, profiteth nothing, and that spirit searcheth all things, yea, the deep things of God; and the deep things of God are revealed unto us by the spirit, that we may know the things that are freely given us of God. To know these things we must have life, and Paul says, "You hath he quickened, which were dead in trespasses and sins." Those who are thus made alive, were by nature children of wrath, even as others. Yet in that state of death, the arminians tell us that we can deliver ourselves and secure the favor of God,

at our pleasure, by the use of means. They differ among themselves as to what the means are, but all amount to the same thing. But the apostle testifies, By grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works. And Paul testifies, "It is not of works, lest any man should boast; for ye are his workmanship, created in Christ Jesus unto good works." Good works are then the fruits by which the living children of God are known. The heirs are in Christ, and the result is that they are created unto good works. The eminent apostle to the Gentiles says, According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. But who are they that shall be without blame before him in love? They are the redeemed of the Lord, out of every kindred, tongue and nation under heaven, the elect of God. The power of God is displayed in the salvation of his Israel, and they, as his people, are brought to know him, whom to know is eternal life, and this life is in his Son; and when thus brought to know him, we have fellowship with the Father, and with his Son Jesus Christ. These are among the things which are freely given us of God, and are realized by the energizing influence of the Holy Spirit. The Savior said, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." And again he says, "Every one that hath heard and learned of the Father, cometh unto me." And again, "And he that cometh unto me, I will in no wise cast out." Yea, he says, I will raise him up at the last day. 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. See here what care the Shepherd takes of his sheep. Jude says they are "Sanctified by God the Father, preserved in Christ Jesus, and called." 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. Then this grace flows to them because they were chosen, and we see, as we hope, a beauty in the system of salvation, which is so well adapted to the lost condition of poor helpless sinners. And to discover that his claim on them is very ancient, it extends far back, Jesus said, "Other sheep have I which are not of this fold, them also I must bring. Then the bringing does not make them sheep, nor does it constitute them his. They were sheep and his sheep before they were brought; and because they are his sheep they are finally brought. Christ, their shepherd will both seek and search them out. He will gather them from the four quarters of the earth, whither they are scattered. He will gather his sheep with his arm, and carry them in his bosom, and gently lead them that are with young. His foundation standeth sure, having this seal, the Lord knoweth them that are his. The apostolic admonition is, But speak thou the things which become sound doctrine. And why? Because, The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. Oh that the Lord may give us hearts to love the truth, and to contend

earnestly for it; and yet in the spirit of meekness. Brethren, Be of the same mind. Live in peace, and the God of peace be with you.

I have written this scribble as my mind has traveled on, and if you think it will be of use to any of the least of the flock, you may publish it, if you can do so without crowding out more valuable matter.

Yours in the kingdom and patience of Jesus Christ.

JOSEPH SKEETERS.

KNIGHTTOWN, IA., April 3, 1857.

To Elder R. C. Leachman:

DEAR BROTHER:—Having felt so deeply interested in the simplicity of the gospel truth, which we heard in its plainness and simplicity, when we were in the East; particularly at First Hopewell church. We were very desirous that our brethren and sisters in the far West, should participate in a like blessing. While with some, faith comes, and they are fed by hearing, which comes by the word of God, others seeing and believing—the one hearing the word preached and the other reading; all of which arises from the fact of their being partakers of the like precious faith with each other, through the righteousness of their God and Savior Jesus Christ. True, the Lord has his servants scattered the length and breadth of the vast western dominion, who are, as we humbly trust, in love, trying to serve one another and the household of faith, striving together for the faith of the gospel, establishing each other in the most holy faith. Hence, feeling that our family is poor in Manasseh, and we are the least in our Father's house, that there are brethren that know more than we do, and can tell it so much better, we have requested the views of brethren B. and J. and yourself, on the different portions of scripture referred to, found on page 7th, intended to be the 12th and 13th verses of the 4th chapter of Eph., and page 21st of the current volume. We will not confine our requests to the brethren named, but also brethren Trott, Dudley, Thompson, or any other brother, writing in the spirit of brotherly love for edification. Esteemed brethren, your views on the texts required, are read with interest and delight in this vicinity; and as one amongst the most needy, we desire wisdom to understand the truth in all its bearings, that the Lord would create in us a clean heart, and renew within us a right spirit, that we be prepared duly to appreciate the beauty and excellency of the divine testimony, and with our brethren, in love and the spirit of meekness, be the helpers of each others joy, while our crown of rejoicing is in the Lord. These, our dear brethren, if not deceived, are the principles upon which your good turn has been duly received. We find in your epistle of love, a request for our solution of the problem found in Mark viii, 36—"What shall it profit a man if he shall gain the whole world and lose his own soul?" Finding that we are not scholar enough, by any mathematical demonstration to find out the secret of the truth in the text, we have come to the conclusion that the answer to the question is a mere blank, for the want of existence, and can only be called an imaginary point, without magnitude or diminution; so that it cannot be touched or affected by any mathematical operation whatever, and must for ever stand like the

cypher 0, meaning *nothing*. For behold the nations are as a drop of a bucket, and are counted as a small dust of the balance. Behold he taketh up the Isles as a very little thing; and Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing, and they are counted to him less than nothing and vanity, Isa. xiv, 15, 17. This, compared with the following, answers the question: What is a man profited if he shall gain the whole world and lose his own soul? Wherewith shall I come before the Lord, and bow myself before the most high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with a thousand rams, or ten thousand rivers of oil? or, shall I give my first born for my transgressions, the fruit of my body for the sin of my soul? (Mi. vi, 6, 7,) all of which would be utterly condemned and no profit arising therefrom for the benefit of the lost soul. Then follows another question: What will he give in exchange for his soul? It follows, as an unavoidable consequence, that his relation to this world in the possession of it, with all its advantages, he would have nothing that would be received as a price in his hand for his salvation, consequently no better off than the man that owed ten thousand talents and not one farthing to pay. His doom was eternally fixed—lost, lost, forever lost, beyond the possibility of redemption or salvation, having 0 for an exchange. If correct in the above, it brings us irresistibly to the conclusion that whosoever will save his life, soul or himself, shall lose it, Mat. xvi, 25; Mark viii, 35; Luke ix, 24, 25. Let these, with their concurring testimony, be examined and compared. This man tries to bring his will to bear on this subject, so as to regulate himself and bring into visibility his acts, the conditions on which his salvation depends; then he so blends his own with the salvation of others, that he calls to his assistance this material world and its goods, or at least a portion thereof; and from the fact that it is so intimately connected with Cain's offering, in signification that God will have no respect thereunto. This plan is as faulty as the first covenant, which did not make perfect; as such salvation is not secured thereby. The Pelagian or work scheme carried out in Arminius' name, is no better. Admitting the foregoing as facts fully proven, does it follow that the soul is irretrievably lost? Listen, and the Lamb of God that taketh away the sins of the world will tell you. But whosoever shall lose his life for my sake and the Gospel's, shall save it. Since it is not in man to order his steps, God in the economy of his grace saw that there was no intercessor; therefore his arm brought salvation to him, and his righteousness sustained him, &c.—Mark viii, 35, and Isa. lix, 16, 17, compared with Isa. lxiii, 4, 5, bring to view that salvation is of the Lord from first to last, irrespective of anything that degenerate man can do. *Finished and complete*; saved in the Lord; made manifest by his appearing; death abolished; life and immortality brought to light through the gospel. Thus the whole chain of divine truth runs in the same channel of divine testimony, setting forth the great principles upon which the dead are made alive, the lost are found and saved together, with the securing cause of that salvation;

chosen in the Lord, preserved in him, and blessed in him. Destroy the union, and there can be no redemption nor regeneration, &c., without which there can be no salvation.

In conclusion, we will make the following remark: In view of the *lost* that the Son of Man came to seek and save, corresponding with the doctrine taught by Paul, thus when we were without strength, in due time Christ died for the ungodly, who, while enemies, were reconciled to God, by the death of his Son, &c. If we rightly conceive of the truth thereof, the children said by the apostle to be partakers of flesh and blood, did in that relation to the first Adam, sin, and Christ their Redeemer put to death in the part of the same flesh, quickened by the spirit. Again, that which is born of the flesh is flesh, and that which is born of the spirit is spirit. And again, are not your bodies the members of Christ? Then our position, as we believe, is fully proven; first that the life lost, embracing the soul and body, constituting the man himself; the same to be saved according to the principles specified. Hence it is said that the God of peace sanctifieth wholly, that is, the whole spirit, and soul, and body presented blameless. The redemption of the soul is precious with the Lord, and we which have the first fruits of the spirit groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies which are vile and mortal, but will be changed and fashioned like unto Christ's glorious body; yea, the heart and flesh crieth out for the living God. With the above, read 1 Cor. xv, 42-54 inclusive.

Our esteemed brother Beebe can do as he thinks best with this imperfect scribble. Yours in gospel bonds,

JOHN W. THOMAS.

MORRIS HILL, ALLEGHANY CO., Va., March 24, '57

BROTHER BEEBE:—As I have to write you on business, I will write you a few lines also by way of correspondence with the brethren, as I seldom see any of them for we are situated so far out of the way of their travels, they do not make it in their way to come over into Alleghany to help us. But I do earnestly solicit the ministering brethren to make some arrangement to come and preach for us. There are a few of us who adhere to the doctrine of salvation by grace alone; but the most we hear is of the do and live system. Now if justification is by the works of the law, then Christ has died in vain. "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven? that is, to bring Christ down from above: or, who shall descent into the deep? that is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach." For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

I must conclude, by requesting brother Trott to come and see us, he lives just over in Fairfax county; and if you can, please write to me, and send on an appointment. My post office address is as above, I am six miles from the Healing Springs. And, brother Callett, do you try and come, you live just over in Randolph county. Come brethren, for the harvest truly is great but the laborers are few.

I have long been greatly edified by reading the *Signs of the Times*, and the *Messenger*, the able articles of the correspondents, and the editorials, they afford much light to my dark mind.

Sometimes I am made to wonder if I can be one of the Lord's chosen ones. I know that I never should have chosen him, if he had not first chosen me.

"But, O my soul, if truth so bright,
Should dazzle and confound thy sight,
Yet still his written will obey,
And wait the great decisive day."

O, the depth! of the riches, both of the wisdom and knowledge of God. How unsearchable are His judgments, and His ways past finding out. For who hath known the mind of the Lord, or who hath been his counselor? Rom. xi, 33, 34. "For of him, and through him, and to him, are all things, to whom be glory forever, amen."

Brother Beebe, do as you please with this poor scribble, but please, at some convenient time give your views on Rom. xi, 29, for the gifts and calling of God are without repentance."

Brethren, pray for me, that I may be enabled through the Spirit to mortify the deeds of the flesh, that I may ever live to sing the praises of our God.

"O, for a strong and lasting faith,
To credit what th' Almighty saith,
To embrace the message of his Son,
And call the joys of heaven my own."

Yours, in hope of eternal life, through grace abounding to the chief of sinners,
CROFFORD JACKSON.

BAINBRIDGE, GA., Dec. 7, 1856.

BROTHER BEEBE:—I am now about seventy-six years old, and can adopt this language of the old Patriarch Jacob, "my days have been few and evil." I have been a member of the Baptist Church about forty-five years, and have been a praying character ever since, and for some months before. But the difficulty with me is, whether I ever prayed or not. For when I come to compare myself with the rule that is laid down by our Saviour, I fall short, yea, fail in every point. This morning while reading a part of Christ's sermon on the Mount, my mind was caught on the sixth chapter of Matthew, and from the fifth to the seventh verse inclusive, and I desire your views on the same; and especially I wish to hear a sermon from you on the seventh verse. Please to oblige me. Your brother in tribulation,

H. THOMAS.

CEDAR CO, MO., February 8, 1857.

BROTHER BEEBE:—I rejoice that I live in a day and age in which the Baptists can communicate with each other through the *Signs of the Times*; although I receive them irregularly, they afford me much comfort, as through them I hear from the brethren who are scattered abroad through the world. It is consoling to hear them tell of their peculiar experiences, even of their trials, doubts and fears. I am led to look back to May, 1826, when on Little Piney, where I trust God, for Christ's sake, spoke pardon and peace to me. For months I had been weighed down under a heavy burden, a grievous load of sin, trying to pray for deliverance, but growing still more distressed, until I had given up all for lost. No tongue can describe what were my feelings at that time; for I verily thought I could see the justice of God in

my condemnation. But on about the 20th of May, the Lord, as I trust, spake peace to my soul, and opened my eyes to view Jesus as the only way from earth to heaven. My poor heart was filled with love to God and to His people, and I then thought I was done forever with trouble. But alas! I had only just begun a warfare in which I find fightings without and fears within, and sometimes I am made to fear that I shall fall at last; for if I am a child at all, I am certainly the least of all. Brethren, pray for me, that God may keep me from dishonoring his cause, and from wounding the feelings of the brethren.

Jesus said, "Verily, verily I say unto you, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God," John iii, 5. I have understood this water to be figurative of the grace of God; for the sinner is filthy as well as dead, and must be washed from his pollution. As all the ceremonial washings of Israel were typical of and pointing to the washing of regeneration. The same water, I have thought, was intended by Isaiah, when he says, "There the glorious Lord shall be unto us a place of broad rivers and streams," &c. And Jesus said, when at the well in Samaria, "I would have given you water that shall be in you a well of water, springing up into everlasting life. Again, we read of the pure water of life, clear as crystal, proceeding out of the throne of God and the Lamb. These have been my views for years, and I had never heard any other until lately I have heard it held forth that this water was the first or natural birth.

Brother Beebe, will you please give your views on this text. Yours, in gospel bonds,
W. S. HELM.

The Editor's Department.

MIDDLETOWN, N. Y., MAY 15, 1857.

REMARKS ON ROMANS XI. 29.—REPLY TO BROTHER C. JACKSON.—"For the gifts and calling of God are without repentance." This text, as we understand it, relates to the immutable counsel of the High and lofty One who inhabiteth eternity, and is designed to teach us that as he is too wise to err, he never has occasion to repent, or regret any act or decision of his power and wisdom. He is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Num. xiii. 19. This principle of the divine government is clearly set forth in the dealings of God with the Jews and Gentiles, as treated upon in the chapter in which our text is found. The chapter begins with the inquiry, "Hath God cast away his people?" Was the calling of Abraham, and all his seed in him, and the gifts bestowed on him, and on them in him, subject to change of purpose on the part of God? "God forbid," says the apostle. "God hath not cast away his people whom he foreknew." He has not repented that he called Abraham, and made him the father of many nations, nor that he bestowed on him and his seed special gifts. For in the promise made to Abraham, and to his seed in him, as God could swear by no greater he swore by himself, saying, "Surely, blessing I will bless thee, and multiplying I will multiply thee." In this calling, and in these gifts or

blessings, repentance is hidden from his eyes. His words and oath forbid that he should fail to accomplish the things which have gone out of his mouth. So, also, in regard to the calling of the Gentiles and the gifts in store for them, nothing can prevent their fulfilment. Nor do the callings and gifts bestowed on the Gentiles, invalidate the promises made to Abraham and his seed; for they were embraced in that promise which made Abraham the father of many nations. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

And it is thus in regard to all the gifts and callings of God. In giving the Church to Christ, the covenant stands fast, according to the sure mercies of David, in which God has said, "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." "Then thou spakest in vision to thy Holy One, and saidest, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant, with my holy oil have I anointed him; with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him: nor the sons of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him, and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also, I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity 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 forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah." Psa. lxxxix. 3, 19-37. There is no repentance possible in regard to these provisions. God has confirmed them by his oath. He pledged his holiness, and by two immutable things, in which it is impossible for God to lie, gave strong consolation to the heirs of salvation. He will not repent, or recall the gift he has made to his Son, our spiritual or anti-typical David, therefore, "All that the Father giveth him, shall come to him, and he that cometh unto him, he will in no wise cast out." John vi. 37. "As thou hast given Him power over all flesh, that he should give eternal life to as many as thou hast given him." John xvii. 2. Neither will God repent or countermand the calling of the chosen generation in Christ, for he hath saved them and called them with an 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." 2 Tim. i. 9.

Nor will our God rescind the unspeakable gift of his dear Son, whom he hath given to be the Head over all things to the Church, which is his body, and the fulness of him." Eph. i. 22, 23. Nor any of the gifts which Christ received for them when he ascended up on high," Psa. xlvi. 18. Or that he gave them, Eph. iv. 8, and 11. Thus we see that the gifts and callings of God are without repentance, without liability of failure.

Some have supposed that the text was designed to express the idea that the gifts and callings of God, precede the repentance of his children, and are irrespective of it. It is undoubtedly true, that these gifts and callings of God, being given us in Christ Jesus, before the world began, according to 2 Tim. i. 9, were antecedent to our personal reception of the gift of repentance. But that repentance which is unto salvation, and which needeth not to be repented of, is among the gifts of God which are, on the part of God, never repented of, never recalled, never ineffectual. But the particular bearing of our text, in harmony with the argument of the apostle in the chapter and connection, is evidently to show the immutability of God, and consequent security of his people.

REPLY TO BROTHER H. THOMAS:—After so long a delay, which is attributable to a pressure of subjects presented by brethren on which our views have been requested, we will give our aged brother such light as we have on the text, Matthew vi. 7. "But when ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking."

Prayer is a solemn but blessed privilege to the saints of God. It is solemn, when we duly consider the infinite disparity between the trembling petitioner and the supreme God before whom he bows down to worship. No flesh can stand in his presence, for all flesh is corrupted, and all have sinned and come short of the glory of God; and as God is of purer eyes than to behold iniquity, we cannot approach him without being consumed, only as we are permitted to draw nigh by that *new and living way* which he has consecrated through the flesh of him who was made flesh and dwelt among us, and from whose fulness, as the only begotten of the Father, we, who have passed from death unto life, have received and grace for grace. It is a blessed privilege, because none can pray unto God acceptably unless they are quickened by the spirit of the Lord, for God is a Spirit, and they who worship him must worship Him in spirit and in truth; and as all spiritual blessings were given to the children of God, according as they were chosen in Christ Jesus before the foundation of the world, the indispensable qualification to pray acceptably to God is a spiritual blessing. And in the enjoyment of this privilege, the Spirit helpeth our infirmities, and maketh intercession for us. Those who are born of God are born of the Spirit, and become spiritual worshippers; not in the oldness of the letter, but in the newness of the Spirit. This includes all who are of the circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, or in any of the powers of the flesh, physical or mental; all their confidence is in Him by whom, and through whom alone, they have access, by the spirit, unto God.

As the flesh profiteth nothing, and no flesh can approach unto God, prayer and all other worship of the true God being purely spiritual, they are sadly mistaken who think they are to be heard for their much speaking, or for any other fleshly exercises, of their organs of speech, or the passions of their carnal nature.

"The heathen think they shall be heard for their much speaking." The term *heathen* applies not alone to pagans, or the barbarous tribes of mankind, but to all who are strangers to God, ignorant of God's righteousness, and going about to establish their own righteousness, whether they be Jews, Papists or Protestants. All who are not born of God and taught by the Spirit, are in heathen darkness, so far as the light of the knowledge of the glory of God is concerned, and they invariably think there is some virtue in their uttering solemn sounds from their unhallowed tongues. The carnal Jews relied on their long prayers, and frequent repetitions of them, and in that error, they disfigured their faces, prayed often, loud and long, in corners of the streets and at the market places.

Papists and Protestants teach their unregenerated children to use vain repetitions of this kind—to repeat what is called the Lord's Prayer. A prayer which Christ taught his disciples to use, and which can be used acceptably only by the children of God, who can, in spirit and in truth say, "Our Father which art in heaven." None can call Jesus, Lord, but by the Holy Ghost, and none can come unto the Father but by Him. Written and printed forms of prayer are prepared for vain repetition, to be read by the parsons and vainly repeated by their deluded hearers, after the same manner that masses are said and beads counted by Papists, or senseless mutterings are uttered by Pagans who bow down to stocks or stones, and by all of them under the delusive hope that there is some merit or virtue in their performance, to please the gods before whom they bow. Without faith it is impossible to please God. Yet men who are dead in sin and consequently destitute of the faith of the Son of God, are taught to rely upon their vain repetition of prayers and invocations to commend them to the divine favor. This is what the Scriptures pronounce impossible.

But the saints themselves are liable to err sometimes on this subject, or the admonition of our text would be inapplicable to them. Paul says We ask and receive not, because we ask amiss; and he further testifies that we know not how to pray as we ought—we are dependent on the Spirit to make intercession for us in language which our tongues can neither utter nor repeat. If, then, the Christian cannot pray acceptably to God only as the spirit of grace and of supplication is given to help his infirmities, how preposterous to contend that unregenerated men, totally destitute of spiritual life, and totally ignorant of the spirit and of the things of the Spirit, which things are foolishness unto them, can worship God in spirit and in truth. He that cometh unto God must believe that He is, and to believe in God is a work of faith, and consequently they who have no faith cannot pray only in hypocritical forms and vain repetitions.

Christians should avoid ostentatious display in prayer, or flowery language, fluent speech or affectation, to be admired of

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., JUNE 1, 1857.

NO. 11.

Correspondence of the Signs.

WARWICK, ORANGE CO., N. Y., Ap. 15, 1857.

BROTHER BEEBE:—After so long a time, I will endeavor to comply with the request of Elder J. W. Thomas of Indiana, found in No. III. of the present volume of the *Signs*, but will first say that after writing the request, brother T., in a private letter, requested my views on the 27th as well as the 28th verse of the 1st chapter of the epistle to the church at Colosse. There is a mystery named in the connection, but said to be made known to the saints among the gentiles. Whatever may be my claim to that endearing name, I must confess that if the mystery is made known to me in any degree, it is "only in part."

Elder T. however, is too well acquainted with me to suppose that I can comprehend and explain all the *hows* and *wherefores* of that sublime mystery. This epistle, like all the rest, is directed to, and designed for the special and exclusive benefit of "the saints," to whom, only, the mystery is made known. It is a hidden mystery "which God ordained before the world unto our glory;" 1 Cor. ii, 6. And that we may know the secret place of its concealment, the apostle informs us that it is one, which, from the beginning of the world hath been hid in God, who created all things by Jesus Christ. It is, therefore, beyond the scan of mortal vision, outside of the range of the science of men, and far, far beyond the reach of the profoundest wisdom of this world. Christ Jesus, to raise a rich revenue of glory to his adorable name, has reserved the revelation of this mystery to himself, and therefore says, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemeth good in thy sight." And further, he has declared that, "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

The destiny of God has assigned to all beings and things, the spheres in which his creative and controlling power has placed them; and as easily could we cause the aqueous tribes to live without water, and the aerial ones without air—as soon could the Ethiopian change his skin, or the leopard his spots, as man could raise himself from the natural sphere in which God's creative power has placed him, to fill and move in a spiritual or higher order of the existence of God, and perform the work which he has reserved to his own omnipotent self, for the exhibition of his own glory. What audacity then, and what barefaced presumption is daily developed in the new theological schools and synagogues, which are so eagerly engaged in trying to fill every corner of the earth with the ban-

tings of anti-Christ, who are industriously endeavoring to wrest the diadem from the "Head of the church," and crown arrogant mortals as the honored instruments, and their money and measures as the efficient means by which men are to be raised to spiritual life, a knowledge of God, and the use and enjoyment of heavenly or spiritual things. But the apostle says, "To whom (the saints) God would make known." Unlike the graceless work-mongers, rag-baby pedlars, grab-bag gamblers, filthy-lucre changers, and soul-dealing traffickers of our day, the apostle ascribes to God the work of making known this mystery. Not to a god who would if he could, but has to wait for the use of human means, but one who speaks and it is done, who commands and it stands fast; at whose sovereign mandate the heavens above must bow, and the earth beneath tremble, and "cast out the dead." He speaks, and the dead shall hear the voice of the Son of God and live; and the love-touched heart shall leap and rejoice, and the penitent believe. By this gift of eternal life, or being made partakers of the divine nature, we are raised to a higher or spiritual order of existence, and the consequences, faculties or senses, corresponding with that life, follow in their train; such as (spiritual) sensations to feel, eyes to see, ears to hear, and capacities to understand, and therefore prepared to appreciate in a degree, "What is the riches of the glory of this mystery." It is now suggested to my mind whether I should not lay aside my pen and sit in silent wonder, rather than attempt to delineate the riches of this all-glorious mystery; for well I know that my poor feeble capacities, with the best language that I can command, are too imbecile to do half justice to the divine theme. Herein is manifested the never-to-be-broken bond of union that seals up our destiny with that of Him, "who is the image of the invisible God, the first born of every creature;" and here is revealed within us the mighty power by which we "are changed into the same image from glory to glory, even as by the spirit of the Lord."

The Savior, in giving us a portrait of the mutuality and reciprocity of this glory of his with his chosen, has said to his Father, "And the glory which thou gavest me, I have given them, that they may be one as we are one." The whole glory of the celestial world is here revealed within, and guaranteed to us.

"Here's love and joy that will not waste,
Here's treasures that endure;
Here's pleasures that will always last,
When time shall be no more.

O, the depth of the riches of that glory! and how heart-thrilling the hope, that "as we have borne the image of the earthy, we shall also bear the image of the heavenly," as sure as God is competent to execute his will, and sustain his counsel. "For whom

he did foreknow, he also did predestinate to be conformed to the image of his Son." "We shall be satisfied when we awake with his likeness." And this wondrous work is to take place "among the gentiles" too. Unlike the typical and transient glory of the first covenant, which was done away in Christ, and which was confined to the fleshly descendants of Abraham, or the patterns of the things in the heavens, and restricted to the limited boundaries of Palestine; these heavenly things themselves are enriched and glorified with the glory the all-glorious Mediator had with the Father before the world was; purified and redeemed with the blood of the everlasting covenant, the wide-spread riches and glory of which are unbounded by mountains, seas, or territorial limits—from the northern to the southern pole—the eastern and the western hemispheres must yield up the purchase of his blood, at the mandate of him who says to the north, give up, and to the south, keep not back, bring my sons from afar, and my daughters from the ends of the world. "Praise the Lord all ye gentiles, and laud him all ye people."

The apostle next proceeds to divulge the glorious mystery, "Which is Christ in you the hope of glory." A scheme too profound for a seraph to pry, and all for the lifting of Jesus on high. Here too, our feeble powers must fail to express the heights and depths of this amazing mystery. O, wonder of wonders! that the pure, spotless and unsullied Son of God, whose celestial glory gleams throughout, and gilds all heaven—shedding its supernatural brilliancy o'er all the glorified myriads who bow before and pay him reverence there, should stoop down here to this polluted world, and take his residence in this loathsome and sin-defiled temple; and although he walks in us and dwells in us continually amid this sink of sin and the incessant din of war, waged by the world, the flesh and the devil, he remains unadulterated by the former and unscathed by the latter. The former is made to vanish at the touch of his precious and efficacious blood, and the enemies to quail beneath his victorious two-edged sword. Having been purified with his blood, we are kept by his mighty power—our place of defence is the munition of rocks. The impregnable walls of salvation defend us, and thus is secured to us "everlasting consolation and good hope through grace." A hope of glory resting upon the best of bases. An offering and a sacrifice acceptable to God; a righteousness adequate to the utmost requisitions of the law; a life; sufferings and death commensurate with the broadest demands of justice; a victory complete, secured by a triumphant resurrection over the allied powers of earth and hell combined; and an entrance into heaven itself, there to appear in the presence of God as our ever-prevalent Advocate—all contri-

bute to the establishment of the christian's hope, which form a sufficient anchorage for every one who believes on, and trusts in Christ.

Whom we preach. While all others are preaching themselves, in some shape or other, as vicegerants, helpers, co-workers or instruments to aid their feeble and dependent gods in the salvation of such as they would save if they could, we (the O. S. Baptists) alone, preach Christ Jesus the Lord, and ourselves the servants of his children for his sake. What a disparity between the way we preach Christ, and that which the land-and-sea compassers profess to preach him! While we preach Christ to sinners, and in them the hope of glory, they vainly endeavor to preach sinners to him, whom they represent as being outside, knocking for admittance, and would get in if the sinner would open his heart and let him. While they preach the "free will" of the "free agent," as the great hinge upon which hangs his salvation, we preach Christ the power and wisdom of God, who is fully competent to accomplish all his Father's will, and save all that he gave him with an everlasting salvation. This is the Christ whom we preach.

Warning every man. When we have 'Christ in us,' we are blessed with new sensations, desires and faculties; new ideas; new powers of comprehension and discrimination: in short, a new religion, requiring new and different services from our old religion and its services. The implantation of this *new man*, with his new faculties, services, &c., however, does not destroy nor remodel the *old man*, which is still corrupt, nor his religion and religious services, which are all antagonistical to the religion and exercises of the new. Every man possessing the new, therefore, is to be warned against the deleterious workings of the old. This old man is a deceitful old fellow, and it is not the easiest matter for us at all times to discriminate between his counterfeit religion and works, and those of the new man. He can put on a voluntary humility, and groan, and snivel, and cry, and whine, and mourn over sinners, and beg money, and build theological seminaries, and labor, and travel, compassing land and sea, ostensibly for the purpose of helping God to save sinners, but really for his own aggrandizement, and gathering into his drag his ill-gotten earthly treasures, filched alike from the unsuspecting rich, the poor, the widow and the orphan; they teach for doctrines the commandments of men; having a form of godliness, but denying the power. We are then to warn the Lord's spiritual family, every man of them against every approximation to that work-mongrel will-worship that would debase the Lord to the humble position of a beggar, and stay his work until year after year passes by while they are preparing themselves (the wire-workers of that reli-

gion,) for the ministry, and while, *they say*, thousands are perishing for want of a preached gospel. From such, turn away; for their coming is after the working of satan, with power, signs, lying wonders and deceivableness of unrighteousness; whose god is their belly, whose glory is in their shame, who mind earthly things; are ever trying to wield the helm of earthly governments, and exalt themselves above God, and sit in his seat. Against such Christ and his apostles have given us many specimens of faithful warning. See Mat. xxiii. 12-15; Acts xx. 20-31; Phil. iii. 2; 2 Tim. iv. 1-4; 2 John iv. 1-3; 3 John 9 and 10 verses.

"*Teaching every man.*" The teaching, like the warning, is to be extended and restricted to every man of the spiritual family, as it is the inculcation of spiritual knowledge; and the natural man receiveth not the things of the spirit, neither can he know them. Every one, then, who has spiritual life to actuate, ears to hear, eyes to see, and capacities to receive and appreciate spiritual things, is to be taught to observe all things whatsoever Christ has commanded his disciples. The scriptures are replete with all things profitable for doctrine, reproof, correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. With that thorough furnishing before us, we are to oppose every intruder who comes with a doctrine or practice for which there is not a "*thus saith the Lord.*" The observance of this rule has "cut the cable" between us and every new school innovation, and must continue to do so in all ages to come. The disciples, therefore, are to be taught this doctrine and practice, so clearly exhibited in the scriptures.

"*In all wisdom.*" The *all wisdom* here spoken of is evidently to be understood as embracing that wisdom, and that only "which is from above." For we are taught in the 2d chapter of the 1st epistle to the Corinthians, that it is not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men but in the power of God. We are to speak wisdom among them that are perfect (in Christ,) yet not the wisdom of this world, nor of the princes of this world, which comes to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. If any of us lack wisdom, then, let us keep away from the N. S. synagogues and ask it of God. From that heavenly source we will get it pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without that partial intolerance, or that politico-religious, hypocritical, pharasaic, would-be-wise bigotry, that is so rife in the latter-day synagogues of satan, and so laboriously inculcated by that wisdom which "descendeth not from above, but is earthly, sensual and devilish." May we then, while blessed with the privilege, ever be found engaged in the practice of lying at the feet of Jesus, and asking that heavenly wisdom of him.

"*That we may present every man perfect in Christ Jesus.*" The apostle has not required us to *make* them perfect in Christ Jesus, nor to present them perfect in themselves. He had been taught of God to know that we could make them neither more nor less; better nor worse in Christ, than they had

ever been. See Col. ii. 10: And ye are complete in HIM, &c. He has taught us that they were chosen in Christ Jesus before this world or the sin of it could pollute them; and Jude informs us that they are "*preserved*" there, lest it should. And, that we may present them to each other for their comfort and the mutual enjoyment of that faith which is the gift of God; that love which is shed abroad in their hearts; that fellowship which the Lord has blessed them with, and that everlasting consolation and good hope through grace which is also given them, we are faithfully to teach them the necessity of their daily presenting to each other the testimonials of their calling and election to prove that they are the recipients of that grace that teaches us, "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and PURIFY UNTO HIMSELF A PECULIAR PEOPLE, ZEALOUS OF GOOD WORKS. As we are assured by the apostle, that Christ, by one offering, perfected them that are sanctified, we hazard nothing when we present every man belonging to the spiritual household, perfect in Christ Jesus. Yes, *every man*—for our faithful covenant-keeping Savior cheers us with heaven's own dialect, saying, "This is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day." Falling finally from grace does not apply to this family. The gates of hell shall never prevail against, nor receive one of them. The chains of darkness are reserved for those whose "spot is not the spot of his (Christ's) children," and over whom the second death has power. Over his it hath none.

"Though twice ten thousand sinners go
Down to the shades of endless wo,
His love from all mutation free,
The guard of his elect shall be.

From Jesus neither fire nor flood,
Shall rend the purchase of his blood;
Whom he redeemed with him shall rise,
To fill a mansion in the skies."

Brother THOMAS, the foregoing are my views on the subject, imperfectly sketched as they are, and, if yourself or any others of the household of faith should receive either comfort or instruction therefrom, I shall be fully compensated.

Respectfully submitted first, to the consideration and disposition of Elder Beebe, and if he pleases, to all who may feel interested in reading them.

Your brother, truly,

J. F. JOHNSON.

FAIRFAX C. H., Virginia, May, 1857.

DEAR BROTHER BEEBE:—In the *Signs* for April 1, 1857, sister Barlow requests me to explain the mystery of the Seventh Seal, Rev. 8. Perhaps sister Barlow has a different view of the *book sealed with seven seals* from what I have. I will, therefore, state to her that I understand the book of Revelations to be prophetic of the state of the church on to the winding up of the gospel dispensation; as also of the rise, progress and downfall of the opposing interest to the church; anti-Christ, in his several phases of dragon, seven-headed, and two-horned beasts. And that as the gospel church had been fully delineated in its

character and forms in the preceding part of the New Testament, more space is occupied in this prophecy in describing anti-Christ in his various characters, forms, &c., than is occupied in relation to the true church; and this, that the people of God may know him, and be warned against being entangled in his meshes, and thereby involved in his plagues. The seven seals of this book, I conceive, are prophetic of those events connected with the destruction of the Western or Roman Empire, and the dividing it into ten kingdoms, thus preparing the way for the ten-horned beast, arising to his power as pope or universal bishop; and the seven trumpets I understand to be prophetic of the leading events connected with the reign of anti-Christ, as the ten-horned beast, two-horned beast and *false* prophet or Mahomedan interest, on until the thousand two hundred and sixty years of the church's being in the wilderness are ended. As the seven plagues are descriptive of the whole anti-christian interest, For the first angel poured out his vial upon the *earth*, from whence arose the two-horned beast, hence those affected by it are those who have the mark of the beast," &c.—Rev. xvi. 2, compared with xiii. 11-16. The second poured out his vial upon the sea, from whence arose the ten horned beast. And the sixth angel poured out his vial upon the great river Euphrates, the centre of the Mahomedan interest. As a part of the events, on to the seven thunders, if not intruding them, have been fulfilled; the events of the seven seals, of course, have long since passed; excepting as the seventh seal involves the seven trumpets. But I will offer for consideration, a few remarks on the Book. Contrary to the usual custom of writing books in that day, it was *written within and on the back side*, instead of being written only within. It was, of course, rolled up, and being sealed with seven seals, could not be opened or unrolled so as to be read, only as the seals were opened. Its being written within and on the back side may show that whilst the events relating to the *man of sin*, and his progress were there written; the book also contained the purpose of God concerning his church. Be that as it may, it is clear that it contained, written and sealed, those events by which the Western Roman Empire was broken down and divided into ten kingdoms, by the irruption of the Vandals, Goths and other barbarous nations, instigated by a thirst for rapine and plunder, and by which the way was prepared for the full manifestation of the seven-headed beast. Also as the giving the seven trumpets to the seven angels was an event of the opening of the seventh seal; Rev. viii. 2; the events signified by those trumpets, which was the rise of Mahomedanism, the conquest of Constantinople and the Eastern Empire by the Turks, &c., by which the bounds of the reign of the seven-headed beast was confined within the bounds of the ten kingdoms, signified by his ten horns. There are those who admit of the fulfilment of these prophecies and their general application as above, who deny the doctrine of absolute predestination altogether. Others profess to believe this doctrine in reference to salvation, but deny it in reference to the wicked actions of men. But in the contents of this book is developed the predestination of actions the most wicked, and that in the most abso-

lute manner. Blood-thirsty nations warring against blood-thirsty nations, with no designs of accomplishing the purpose of God; with no regard to Christ or anti-Christ, but merely for conquest and plunder; yet these acts are appointed beforehand of God, and that for the more full development of that *wicked*, which the Lord shall ultimately destroy. And these events were so unalterably fixed beforehand, written in a book and sealed, so absolutely determined of God and under his control, that *no man in heaven, nor in earth, neither under the earth*, could open the book or look thereon, much less anticipate, hasten, alter, or prevent the events therein appointed. But the Lion of the tribe of Judah, by that *all power in heaven and in earth* given to him, and he only, could loose the seals, and make manifest the events therein written in their accomplishment, and none could hinder. And yet the acts were the wicked acts of men. There is the mystery and wisdom which human reason cannot grasp. That God has appointed every event that transpires for a purpose of his own, and causes them to accomplish that purpose, and yet men and devils, the actors, are left to act according to their own volitions, and are therefore accountable for their acts. Let those who oppose the doctrine of the absolute predestination of all things, make anything else out of this book and its seals, but absolute predestination, if they can. And let them show, if they can, that the inroads of the Vandals and Goths in the Western Empire, and of the Turks into the Eastern Empire, were not the voluntary acts of those people, instigated only by love of conquest and plunder, or that the Roman bishops were not voluntary in their assumption of power. If they cannot show any of these things, then let them admit that God can predestinate the event, and yet men are left voluntarily to pursue their own course, thereby be bringing about God's purpose without designing it. I will remark in reference to the first event of the seventh seal, "there was silence in the heavens for the space of half an hour;" first, that this event has been considered by most expositors as relating to the period when Constantine established christianity by law, by which persecution was silenced. But this period was too early to correspond with the other prophecies. Besides, although this produced peace in the church, it did not properly produce silence. The term heaven is repeatedly used in this book, that is, the revelations, to denote the gospel church. *In heaven*, therefore, must signify in the church; and *silence in heaven* must, I think, denote a cessation of that worship which otherwise was being continually offered up by the church, that thanksgiving and praise unto God. According to the arrangement I have suggested concerning the seals and trumpets, the events of this seventh seal must have transpired about the time of the Beast's arriving at his power, by which he reigned over the kings of the earth; consequently about the time of the church's flying into the wilderness, where she was nourished for a thousand two hundred and sixty years. During the time of her flying into the wilderness, there must have been a suspension of her worship in church relation and of preaching, so that there was properly silence in heaven during her flight. And as there was given to her two

wings as of a great eagle, her flight must have been rapid, and therefore the suspension of her worship be about the space of half an hour, or the forty-eighth part of a year. According to Mosheim's history, this must have been about the year A. D. 600.

Another event of this seal, is that of an angel with a golden censor, and much incense given him to offer with the prayers of all saints, &c.—Rev. viii. 3, 4. There is evidently a reference here to the golden altar and offering of incense in the temple. This is generally considered as typifying the righteousness of Christ, as that which renders the prayers of the saints acceptable before God. But perhaps it rather typified the name of Christ; as our Lord represents his name as giving efficacy to the prayers of saints.—John xiv. 13, 14, 15, 16. Indeed his name includes his whole atonement and intercession. The idea here appears to be one of consolation to the church during the sounding of the trumpets, and therefore during her wilderness state, and whilst the witnesses are prophesying in sackcloth. During this long period of being in the wilderness, being oppressed and trodden down, persecuted and reproached, a period of frequent coldness and darkness, and much mourning over her barrenness, and over the disaffection of many who should turn from her, it appears as though her prayers for deliverance, and for a stop being put to the prevalence of the delusions and oppressions of the man of sin, are not heard. But here is an assurance given that, though to outward appearance the Lord hears not her prayers or the prayers of the saints, yet they are heard and accepted through the name of Christ. And in the angels casting the censor filled with fire from the altar into the earth, and its effects (v. 5) is showed that those prayers will be answered when the time appointed of God shall come, in the destruction of Babylon. Compare this 5th verse with chapters xi., xiii., and xvi., xvii.—xix. These are the views I have to offer on this subject. I doubt whether they will meet sister Barlow's expectation, and they may not be correct; but they are the best I can give, according to the light I have. Yours, in love,

S. TROTT.

POLO, OGLE CO., ILL., Feb. 14, 1857.

DEAR BROTHER BEEBE:—Being under the necessity of writing a letter to you on business. I would like to add a few words, which if you think will do no harm, you may send to "the strangers scattered throughout" these United States, and in whatsoever other place the *Signs* may come, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace unto you, and peace be multiplied."

Dearly beloved in Christ Jesus, let me exhort you to "beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves."—Matt. vii., 15. That God's people, anciently, were much troubled with false prophets, no person who reads and believes the Bible will deny. And that the church of Christ, from the apostle's days down to the present time, has been infested with them, is unquestionable. This is to be expected, from the many cautions given in the New Testament to beware of them. We are

not only commanded to "beware" of them in the text above quoted, but Paul cautions the elders of the church at Ephesus, to "take heed, therefore, unto 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. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch." Acts xx. 28-31. And Peter says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies." 2 Pet. ii., 1. From the above we learn that false prophets, or teachers, are to be expected, and it is our duty to "watch," and to "beware" of them. If they always came openly and boldly, in their true colors, the task of keeping clear of them would not be so difficult; but when they come in disguise, as they often do, it is sometimes hard detecting them, until they get within the fold, and rend and scatter the flock. The Saviour compares them to wolves coming in "sheep's clothing." The clothing of the sheep, in a literal point of view, is that which they exhibit to the world. When we look at the sheep, literally, we do not see its naked body; we see its wool, its clothing. If a wolf should literally come in sheep's clothing, it would come clothed in wool. As the clothing of the literal sheep is that which they exhibit to the world; so the clothing of the sheep of Christ, is that which they exhibit to the world, which is the doctrine and ordinances of the gospel of Christ. So when false prophets come in "sheep's clothing," they come exhibiting in their preaching and practices the doctrine and ordinances of the gospel. Did they not come in this way, they would be detected at once, and would be kept out of the fold. But by clothing themselves in "sheep's clothing," or in other words, by preaching the truth and attending to the ordinances of the church, as they are handed down to us in the New Testament, they too often get into the fold, or church, and scatter the sheep. Those "false prophets" which the Saviour said came in "sheep's clothing," are, no doubt, the same "false teachers" which Peter says "shall privily bring in damnable heresies." To bring in a heresy privily, is not to preach it openly and publicly before the church and the world; but to speak it privately to individuals in the chimney corner chit-chat. Thus, when these "false teachers," who come in "sheep's clothing," have a heresy or an error which they wish to bring in, and which they know the church will not receive at once, they will not mention it in their public preaching, but they will talk it over in their private conversation with brethren, as a matter of no great consequence. They will tell the brother they do not think it is best to preach it publicly; it is not exactly essential to believe it; but they will try to show how reasonable it is, and will wrest some of the Scriptures to make it appear scriptural also. Thus they will go from one brother to another until they get enough to fall in with their views to form a sufficient party for their purpose, and then they will throw off the mask, and come out publicly in their true colors. But while

they wish to remain under cover, if they happen to come in contact with a brother who is too well grounded in the truth for them to seduce by their wiles, and who, they fear, will expose their falsity to the church and bring them into trouble, they will tell him it is a matter of no consequence whether we see this just alike or not. It is mere matter of "private opinion;" it is not worth while to make it a bar of fellowship in the church. He does not make it a bar, and others ought not to. Thus he will try to pull the wool over the brother's eyes, and keep him in the dark. Or he will try to shut the brother's mouth by telling him that he is prejudiced against him, or the idea he has advanced; and if he wishes to see it in its true light, he must divest himself of all prejudice against it. Thus he will work under cover, and use every strategem he can devise, until he gets sufficient foothold to throw off the mask, and then he is ready to come out openly and boldly, and declare his sentiments. And oh, what rending and tearing and scattering of the flock they make! What rending of heart-strings it often makes among the precious sons and daughters of Zion, to see those whom they were once led to place confidence in, as faithful ministers of the cross of Christ, go astray from the truth, and draw disciples after them! Brethren, would we avoid these heart-rending scenes? Then let us "Beware of false prophets, which come to us in sheep's clothing." If a minister comes to us, preaching publicly the doctrine of Christ, and in his private conversation tries to instil error into our minds, let us "beware" of him, for, ten chances to one, he is a "false teacher" in disguise. He has adopted the "sheep's clothing" in order to get into the fold and lead astray the sheep and lambs. If notwithstanding all our care; or if owing to our carelessness or neglect any such have got into the fold, let us manifest our love to the great Shepherd of the sheep, and our love to the flock, by obeying the command of the Master, as given by his servant Paul, "A man that is an heretic, after the first and second admonition reject." Tit. iii., 10. Let us reject them at once. Although it may be like cutting off the right hand, or the right foot, let it be done. Let us remember that the Master has said, "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me."—Matt. x., 37. May God in his mercy and goodness give all of his chosen wisdom and understanding to discover between truth and error, and grace to enable them to "Beware of false prophets, which come to them in sheep's clothing," for Jesus sake, Amen.

Brother Beebe, you will send the above scribble to the brethren scattered abroad, in the *Signs*, or put it in the fire, just as your better judgment shall dictate.

I remain yours, in hope of eternal life, through grace abounding to the chief of sinners,

CLEMENT WEST.

SHEFFIELD, C. W., Jan. 7, 1857.

DEAR BROTHER BEEBE:—Believing thou art qualified with that wisdom which cometh from above, to judge of spiritual things, I submit to your approval or disapproval a few of my thoughts concerning zeal, about which there is a great noise

hereabouts; if it is worthy a place in the *Signs of the Times*, print or not as you judge best, but not to the exclusion of better matter. If I am in error I hope you will, in your wonted kindness, correct me. I never ventured to send my musings abroad before, but such a continual stir about zeal led me to reflect a little upon it, for it is difficult to find any one that is not zealous about something or another. I have observed among the religious community filling up their churches with members appears, at first sight, to be the centre of gravity; but while everything that has an exciting tendency is employed to accomplish that end; upon a close examination, I see another which is the main point, it is easy to be observed if this zeal does not bring the desired remuneration, another kind of zeal will be brought into operation, or another field sought out for that same zeal to operate in; this is not a rare, but a common case, if my judgment of the case is right, and I think I am not far wrong. Money, or something equivalent forms the spring of action to the generality of zeal now in operation in the world. There is a possibility of being very zealous in a cause, yet that cause not a good one; or if good, the zeal may spring from a wrong motive. The apostle Paul in making his defence, as recorded in Acts, says, "I was zealous toward God, as ye all are this day, and I persecuted," &c. Such a zeal is alive yet, although where our lot is cast its power is restrained. The same apostle, in Rom. 10, speaks of another kind of zeal, or another species of the same kind, operating in a different way. Again in Gal. iv., he tells that church of a zeal that affected them, but not well; and then tells them that it is good to be zealously affected always in a good thing. Again in Titus ii., speaks of a people zealous of good works. But they are redeemed from all iniquity and purified unto the great God our Saviour Jesus Christ. By whom? He says. By Jesus Christ, who is God, who also gave himself for them. They are also a peculiar people; which consists partly in showing all good fidelity that they may adorn the doctrine of God our Saviour in all things; for, he says, the grace of God that bringeth salvation hath appeared to all men, teaching us (including himself) that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; so we see the grace of God appearing to all men, doth not make all men peculiar in the sense the apostle speaks of, for it doth not effectually teach all men so to live. Neither do they look for that blessed hope and glorious appearing of the great God and Saviour Jesus Christ, in the same way that the peculiar people are taught to look. But they, for the most part, are very zealous, but it is not according to the knowledge taught by the Spirit of God. I do not perceive that the peculiar people are taught to blow the trumpet of their zeal in every man's face they meet in the way; but every true believer is taught to be peculiarly zealous for the practice of holiness; even holiness in all manner of conversation, for he hath respect unto all God's commandments. He is also taught to be zealous for sobriety, temperance, chastity, humility, self-denial, self-government, sincerely desiring, through the Spirit, to mortify the lusts of the flesh, the lusts of the mind, that his bodily appetites, and mental passions may

be brought into subjection to the divine will. He is zealous for righteousness in all his dealings with men, that they are not injurious to others, but that he may evidently do unto others as he could reasonably desire them to do him. He is concerned if possible, to owe no man anything but love, and that love which he continues to owe, he is zealous constantly to pay. He is careful of his words, not to offend the law of truth, the law of kindness, or the law of purity and edification. He is careful of his very thoughts, lest he should injure others by unjust suspicions and evil surmisings, or even lest he should unfit himself for a readiness to do them good, by needlessly dwelling upon their real faults. He is taught to be zealous for godliness, for the worship of God, both public and private. He is zealous for the ordinances of God's house according to divine appointment, and for gospel institutions in their original simplicity and purity, as far as he has light into the will of God concerning them. He is zealous especially for internal religion, for repentance toward God and faith in the Lord Jesus Christ. He is zealous for supreme love to God, submission and resignation to his will, and real conformity to his moral perfections; with every individual of that peculiar people, in a greater or less degree, these are the great essentials of religion, which he aspires after; an increasing enjoyment of himself, and burns with zeal against the opposite evils in his own heart; and this is the religion he is zealous to promote among mankind. It is not a name, a form, or a party which he longs to see prevail, but real powerful godliness ruling in the heart and regulating the whole tenor of the life. He is zealous, also, for the conversion of sinners, and that in strict accordance to the will of God, by his own appointed means, and in his own appointed way and time; and them not their choosing but according to his purpose of grace which he purposed in Christ Jesus before the foundations of the world. They are not taught to invent ways and means of their own to convert sinners, but to use the appointed means and leave the result to God; and because they will not put their hand to others' bellows to blow up the almost gone out sparks of a false zeal for the conversion of perishing sinners, they are called uncharitable, and a host of other hard names. But the faith and zeal of the peculiar people faileth not, for it is renewed day by day by the Author and Finisher of it, which is Jesus Christ. The Lord spake by the mouth of the prophet Jeremiah, (xxxi.) concerning this peculiar people, saying, "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And Jesus, quoting the prophets, according to John vi, 45, says, "they shall all be taught of God, and every man that hath heard and hath learned of the Father, cometh unto me." And the language of their heart is, I shall be satisfied when I awake in Thy likeness. I have sent also a few lines on Eternity:

Eternity! O wondrous thought!
With interest to mankind how fraught;
Had I an angel's wings to soar,—
Eternity's infinitely more
Than I could reach.

Or if my thought with powers and art,
Far backward into the past should dart;
Or forward press till time is gone,
Could never find when God begun
This world to frame.

Nor can I tell when Christ at first
Did love his people; took their curse,
Them to redeem and save from sin;
Eternal righteousness bring in,
Them to justify.

The Scriptures say before the world;
But then how long I'm never told;
I'm sure it's so, for so God spoke,
And He his covenant never broke—
That's enough for me.

I remain, yours in the bonds of Christian love,

WILLIAM WILLETT.

NORTH BERWICK, ME., February 16, 1857.

BROTHER BEEBE:—It has been a long time since I have written anything for the *Signs*, except some obituaries; and the reason is not that I am any less interested in reading the *Signs*, or that my fellowship has diminished any for those that do write for the same; but the sole reason is, I view myself so incompetent. And then again, there are so many that do write to edify and instruct the readers of the *Signs*, that there seems to be no need of anything from such as me. But as I have been reduced so low in spiritual poverty in days past, finding myself in debt ten thousand talents, and had nothing to pay, and then did abhor myself as a wicked, dishonest wretch, in the sight of God, had ruined myself to all eternity by sin and transgression. Then viewing that I must have and eat the bread of life, or perish eternally, and being in a starving situation, could not help begging for the crumbs that fall from God's table, and if it was possible, that I might have the lowest seat among the children of God; and then could see no opening, that God in justice could bestow the least favor that could be asked for, and then was shut up so long in the dark dungeon of unbelief, and spending so many gloomy, wearisome days and nights there, with no one to pity poor unworthy me. And also viewing that all of my petitions to God for help, only sank me lower and lower, for I had not, nor could I ask for anything aright, and then found my heart so cold and hard, that I could hardly tell whether I had any desire for holiness or not, and feared that I was given over to a hard heart and a reprobate mind; gone forever, banished from God, and all of his children, for ever and ever. And then, in a way and time unlooked for by me, God had mercy on wretched me, and gave me a hope that he had begun a good work in me, and had brought me in a way that I knew not, and as it did then appear that I had barely escaped with the skin of my teeth, or was snatched as a brand from the burning, that I have the greatest reason to be willing to be the least among God's children—if I can only be one among them—of any one that ever did hope in him. And then again, since I have been trying to walk in the commands of Christ, I have made so many egregious blunders, and made such crooked paths, and have been such a dull scholar in the school of Christ, that I have gained no credit to myself, but have got a whipping every day from my master who is faithful; and I expect to be the same old sinner as long as I live. I see no way that God can save me for any one good thing done by me, or that I ever can do. If it was not that God saves his people and calls them with a holy calling, not according to their works but according to his own purpose, and grace given them in Christ Jesus before the world began, I

should have no hope at all. I find that what I have passed through, has separated me in a great measure from my old *do and live system*, and also from the commandments and doctrines of men that are now in the world and cherished by the multitude, as means of grace and auxiliaries to help God do his will. I have been satisfied for years that there is but one Sabbath School in the gospel of Jesus Christ, and that one was constituted by Christ and his apostles over 1800 years ago, and that constitution is just the same now, that it was then, and ever will be without alteration. And as this is a spiritual school, none can be taught in it but heaven-born children; 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. Now, as we fellowship this old school, and profess to belong to it, let it be distinctly understood that there is one Sabbath school that we are not opposed to, and, therefore, are called O. S. Baptists. Now let our opponents, if they can, show us that their *new*, or modern Sabbath schools, so called, were constituted by Christ and the apostles over 1800 years ago, or that Christ and the apostles left any command on record for the people in these last days to constitute any, and for its constitution to be just as the people should see fit to have it; then we will give up our Old School name and join the New School, and not before. Let us remember that we are not to be carried about by every wind of doctrine, but we are to prove all things by the standard of truth, and then hold fast that which is good. Now, if God has given us an understanding, to understand the difference between the doctrine of Christ and the doctrines and commandments of men, let us remember that we have nothing to boast of in ourselves, for we are no better than they; it is grace that has made us to differ.

WM. QUINT.

FEBRUARY 3, 1857.

BROTHER BEEBE:—Please send the *Signs* to —. I desire that he shall have the paper, for I believe he is one of the "inhabitants of the Rock," of whom the Lord, by his prophet, has said, "Let the inhabitants of the Rock sing, let them shout from the top of the mountains." Let them give glory unto the Lord, and declare his praise in the Islands. Now when the Lord says "Let there be light," there was light. He has said, I will bring the blind by a way that they knew not, and I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight; these things will I do for them, and not forsake them. When this is done for the inhabitants of the Rock, they will sing, they must sing and, bless the Lord, they do sing. When God, who commanded the light to shine out of darkness, shines in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ; then the inhabitants of the Rock will sing, and then, as the apostle has directed, they will speak to themselves in psalms and hymns, and in spiritual songs, and make melody unto God in their hearts. Now he that hath wrought us for this selfsame thing is God, who also hath given unto us the earnest of the spirit. My brethren, I

do rejoice in the declaration, that we are of God in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, He that glorieth, let him glory in the Lord. Let the inhabitants of the Rock sing, and say, Blessed be God, even the Father of our Lord Jesus Christ; the Father of mercies and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. They shall sing the song of triumph, even the new song which the Lord has put into their mouth.

Brother Beebe, may you be blessed with long life and strength, whereby you may continue to comfort the children of God, through your valuable paper, causing the inhabitants of the Rock to sing and shout from the top of the mountains. Your brother in Christ, if a brother, and if I am a brother, it is by free and sovereign grace.

JOSEPH MASON.

DEAR BROTHER BEEBE:—In the 2nd No. of current volume of the *Signs*, we find a communication from our esteemed brother Wilson Thompson. Now we do not wish to be thought so presumptuous as to seek a disputation with our aged brother upon the subject of Theology, yet nevertheless, we cannot see as he does. Should it be ignorance on our part we shall be happy to be instructed, or should brother T. be wrong, he, as well as all the readers of the *Signs* should be willing that the matter be set right.

The idea is this, that the Church of Christ is called Baptist Church by divine sanction or appointment. We have no objection to the idea that heaven sanctioned the name of John the Baptist; yet it belonged to John, and no one else, so far as we can discover from revelation. I have not been enabled to find anything in the New Testament which would justify us in calling John's disciples Baptists, much less the Church of Christ after the day of pentecost. Those whom John baptized were called John's disciples, and so those whom Christ or his disciples baptized, Christ's disciples, before and after the day of pentecost until they were named Christians at Antioch. I am of the opinion that those whom John baptized were called John's disciples until they received the Holy Spirit, by the laying on of the hands of the apostles, after which they were properly inducted into the name of Christ or Christians, Acts xix., 6. After the Gentile church at Antioch received the name Christian, whether through reproach, or divine appointment, the whole church recognized it, Jew as well as Gentile. 1 Peter iv., 16, "Yet if any man suffer as a Christian, let him not be ashamed." How long she was called Christian church, the darkness of anti-Christ perhaps has hid from our view. But when she, anti-Christ, began to work unhindered, she soon deluged the Church of Christ with such numbers of anti-Christian members, anti-Christian doctrines and practices, that the children of God were compelled to protest, and not only so, but withdraw from their communion, and form into little churches for the worship of God. By these proceedings they incurred, from time to time, for thirteen or fourteen centuries, the names, Puritans, Novatians, the poor of Lyons, Waldenses, Albigencies,

Baptists, &c., &c. These names were recognized by the saints as a matter of distinction merely. So I have received, and do receive the name Baptist. I expect, with the help of my most merciful Master, to live and to die under that name, protesting against the more refined errors of the present time, as the dear people of God have done through the Dark Ages. Hoping that I have written nothing that can offend, I subscribe myself one of the least of all, if a saint at all,

A. L. WOODSON.

HILLSDALE Co., MICH., Jan. 2, 1857.

DEAR BROTHER BEEBE:—Having to write you on business, I will let you know a little of how things go in this part of the vineyard. Some two weeks since, our brother Thomas Swortout came to see me, and tarried with me all night, and after a social chat, he invited me to come into his neighborhood and preach. I agreed to be there, (Columbia, Jackson Co., Mich.,) the Lord willing, last Sunday.

When I arrived there, the enemy had been to work. I was informed that when the appointment was given out for me the Sunday previous, a certain New School preacher, by the name of Lewis, arose in the desk, and told the people what a *bad man* I was, and among other things that I hunted on Sunday, &c., &c.

Some said they would lock the meeting-house against me; but, finally concluded to wait and hear me for themselves. On Sunday, by the request of a mother in Israel, I told the congregation, that twenty years ago this winter, I carried my gun on my shoulder, on Sunday, some five miles, and set it up in a house, and went to the next house and preached, went back to the house and stayed all night, &c. Now, said I, my brethren and friends—after I had given the reasons for my so doing—if there is one that will condemn me for doing as I did, you will please manifest it; but no one condemned me. Then, said I, the Lord knows that that is the *only* time I ever carried my rifle on my shoulder in Michigan, and that was not to hunt. He finally gave me a good recommendation, by saying that I was as *bad* as Beebe or Hewit. I am bad enough; but when a Reverend(?) will circulate lies about me, the worst is his own. May the Lord not suffer me to follow in his steps. I was well pleased with the brethren and sisters with whom I became acquainted. The Lord willing, I shall visit them again ere long. I am glad that it is the will of God that anti-Christ can do no more, as yet, than to tarnish our good name. I do not ask you to publish this, my brother, unless you think it will strengthen the heart of some poor despised disciple, who often says, "There is no one persecuted as I am."

Brother Beebe, as many are asking you questions, will you tell me what Reuben and Gad represents, by their not going into the land of Canaan, Num. xxxii, 5.*

Yours, in the affections of the gospel,
JAMES P. HOWELL.

* We have, though they might represent those who are born of God, and taught by his spirit, who help fight all our battles, and yet do not venture into Jordan, in baptism, and, therefore, live out of the organized church.—Ed.

GREENSVILLE, C. W., Jan. 7, 1857.

DEAR ELDER BEEBE:—I acknowledge I am late in sending my order for the continuation of the *Signs*, and you may have thought that, in these shifting and changing

times, the brethren in Dundas had grown indifferent to, or tired of the sentiments which the *Signs* advocate and defend, but I assure you that is not the case. We love the principles, and we love the many evidences which the brethren and sisters give, in their communications, that "it is not by might nor by power, but by my spirit, saith the Lord." "Not of him that willeth, but of God that sheweth mercy." "Not of works, lest any man should boast." I trust we know this by experience; and although some of us have professed to know the Lord for many years, we still feel that we are but poor sinners, constrained to rely alone on Jesus. "Simply to his cross we cling." May you and we, dear brother, always have a clear view of that cross, by faith,

"And credit what the Almighty saith.
Embrace the message of his Son,
And call the joys of heaven our own."

But a word about the Church. We still are in union, and we still dwell alone; we are making arrangements for building a place to worship in. We have had one or two additions, and our attendance is steady, though not large; and we hope the Lord is speaking to some poor souls, and we long to hear them enquire the way to Zion. But the Lord has a set time to favor Zion. What a treat to a believer in Jesus to witness the manifestation of new-born sons, for

"Who can describe the joys that rise,
Through all the courts of paradise,
To see a prodigal return;
To see an heir of glory born.

With joy the Father doth approve
The fruits of His eternal love;
The Son with joy looks down to see
The purchase of his agony.

The Spirit takes delight to view
The holy child he form'd anew;
And saints and angels join to sing,
The growing empire of their King."

But I must close. I hope you and sister Beebe are in good health. May the Lord continue to bless you, and make you a blessing. I remain yours in Jesus,
J. JOYCE.

RANDOLPH Co., Ind., March, 1857.

FRIEND BEEBE:—Although not a member of your, nor any other church, yet from some cause I feel a solicitude for the prosperity of the old Baptist church, and a dissemination of their principles, which I, in my sinful condition, conceive to be those of the gospel. We have, in our county, what is called a *great* religious revival among those who profess to believe in the doctrine of salvation upon conditions.—Among those joining, are a few, and only a few, who have attained the age of majority; children, under excitement of the passions, are induced, partly forced, to become members. All this may be right; if so, may God deliver me from my delusion; for, sinner as I am, and much as I need a Savior, I am constrained to believe, if ever saved, it must be by the sovereign grace of Almighty God, and through no agency of such a vile worm as I. I have been a reader of your paper for the past three years, and could I but record the experience of many of your correspondents, how blessed among men would I be. Could I but feel that I was one of the flock of Christ. All the good works so much talked of by our Arminian friends avail me nought. To do them I fail; when I would do good,

evil is present; and every promise to do better seems only to add another crime to my already huge pile; for, instead of performing that promised, I grow worse. If pardon be for me, may God, in his infinite mercy, reveal his Son in due time to me, that I may feel the force of his pardoning love, and realise the blessed fruits of a life devoted to his service.

JOS. CROUSE.

DEEP CUT, February 24, 1857.

FRIEND BEEBE—for so I must call you—I am sitting alone, and my mind is reflecting on the goodness of God. I am astonished that I am spared, as a monument of God's mercy. Although I am so vile, he still extends his mercy to me. I cannot have one good thought, but sin is in my best thoughts; I cannot do anything that is good. Very often, when I take my bible to read, it is all dark, and I can find nothing in it consoling; then I have to lay it away, for it seems to me that I am too wicked to read so good a book, and I often wonder if it is not so with any of the friends who write for the *Signs*. Sometimes when I have a view of Jesus, I think my hope expands, and when I have a view of his birth, his life, his death, his burial and resurrection, and ascension, my hope however small, I can take the precious book, and it is all glorious. O that precious hope! Sometimes I think I love Jesus, but then again I am afraid that mine is not the right kind of love, for if it is, why should I see so many dark times as I do. There is one thing I do know, and that is, I know that I love you and your brothers and sisters who write for the *Signs of the Times*. I can read your paper over and over again, and receive consolation from them. I still want them sent to me; for it is nearly all the preaching I have.

I will close, for I fear you will be tired of reading what I have written. I desire you and all the Baptists to remember me in your prayers.

Truly yours in love,

THOMAS DAVIS.

P. S.—Will Elder Trott explain Psalm xlv, 14. I cannot understand what is meant by the virgins, her companions. I think there is something lovely in the figure, if I could understand it. T. D.

GRAVES Co., Kentucky, December, 1857.

BROTHER BEEBE:—Enclosed I send you the money for the *Signs of the Times*, the *Southern Baptist Messenger*, and the *Banner of Liberty*, for the ensuing year; all of which papers you will please have mailed to me to the same Post Office address as heretofore. I still continue to be well pleased with these papers, and consider them worthy of the patronage of all Old School Baptists. The able doctrinal and experimental communications and editorials that appear in the columns of the *Signs* and *Messenger*, I consider calculated in their nature to comfort and console, edify and instruct, and build up in the faith the children of God in their pilgrim state here on earth, and the *Banner of Liberty* I consider to be truly what it purports to be, devoted to the cause of civil and religious liberty. There are some in this section of country, belonging to the Old School Baptist Church, who object to the idea advocated through the *Signs* and *Messenger*, of the absolute predestination of God in all things. But, as an humble individual, I

do not object to it. But, on the contrary, I believe that the idea was believed and preached by the apostles and primitive church, by the original O. S. Baptists in the United States, and that the idea has been believed by all Baptists, from the apostles' days to the present, who have occupied apostolic ground.

I cannot understand the predestination of God, as taught in the scriptures, in any other light than as absolute. Neither can I understand it as pertaining to some things and not all. If the Old School Baptist Church, which church I believe to be the true church of Christ, should yield the doctrine of predestination in part to the Arminians, I can see no just cause why they should contend for it at all; for I can see no more testimony in the scriptures to sustain the idea that God predestinated one thing more than another. If I were to yield the idea that God has absolutely predestinated all things, I could take no other position than that things, instead of being absolutely and unconditionally predestinated—when I use the term absolute in connection with predestination, I use it for the purpose of explaining my views of predestination; that is, that I believe the predestination of God is absolute, positive, unconditional, &c., and that it is not, as is contended by Arminians, suspended on conditions, or the foreseen obedience of creatures. But, say some, if you say that God absolutely predestinated all things, you make him the author of sin, and consequently if so, he would be unjust in the punishment of the transgressor. Not agreed; for I view that there is a wide difference between God's influencing the action of sin, or using some impulse of the spirit to produce it, and his bounding the action of sin by a decree. The former I believe God does not do. The latter I believe he has done; and if God has, by a decree, appointed just what sinners shall do, for a purpose of his own glory and the good of his people, he certainly has predestinated it, and that absolutely, when at the same time they are influenced to the action of sin by a diverse spirit, and consequently just as criminal in his sight as though he had not predestinated it. If the predestination of God does not extend to the wicked actions of men, the wicked must be left to an unrestrained course, to do whatsoever their wicked father, the devil, may dictate. Under such circumstances, where would the church be? Those who contend that for God to predestinate all things, would make him the author of sin, occupy a position that I think untenable from the scriptures; for if it could only be proven that God had predestinated one sinful action, according to that mode of reasoning, he would still be the author of sin; and there are many instances in the scriptures, from a fair construction of them, which testify that God did predestinate that wicked men should do wicked actions. Still God was not the author of their sins. Peter says that Christ was foreordained before the foundation of the world; that he was taken by wicked hands and crucified and slain; that God's hand and counsel had before determined those things to be done that were done unto him. Will any dispute that God predestinated that those wicked men should do those wicked actions? Yet he was not the author of their sins. Some admit that God predest-

tinated the crucifixion of Christ, but deny that he predestinated the fall of man. I view the fall of man and the crucifixion of Christ both in the same light, as it respects the predestination of God; for Adam was a figure of Christ; and Christ stood as a lamb slain from the foundation of the world; and that was before Adam's dust was fashioned to a man. Could it have been otherwise and Adam not have fallen, God's counsel in the delivery of his Son could not have been fulfilled; for Christ was slain to redeem his people from their sins. Had Adam not fallen, there would have been no sin to redeem man from; no wicked hands to crucify him, and consequently no salvation by the blood of the Lamb. But, say some, I believe God knew it, but he did not predestinate it. Knowledge is not a decree; I do not contend that knowledge of itself is a decree; but I believe that both knowledge and decision in the Creator possessing all power over all things, to have things as he chose, is a decree; his knowledge embraced all the future actions of men and of devils; what they would do, and his decision determined what they should do. His decision was just as complete in reference to the final end of all created things before he created man upon the earth, as it will be when the ball shall be finally wound up, with time and time things; he was at the end of time, as well as at the beginning, and there is nothing new under heaven with him. God is the only self-existent being, I understand the scripture to reveal. I believe that he is the creator of all things, both in heaven and in earth, whether they be thrones, dominions, principalities or powers, visible or invisible. I believe that God had a purpose and design in the creation of all things which he created and made; that all things will in the end fulfil the purpose and design God had in their creation; this I am bound to believe, or else deny that he has power to execute his counsel. The Lord himself hath said, By the mouth of the prophet Isaiah, I am God and there is none else. I am God and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. I believe, from what I find written in the scriptures, that the destiny of the wicked was just as irrevocably fixed with God, as was the destiny of the righteous.

Brother Beebe, I have in this letter tried to present some of the views which I hold, believe and preach, upon the subject of predestination. Should you think them sound, and you can publish this without crowding out something of more importance, you are at liberty to do so; though by not doing so you will not offend me. Please give your views on 2 Cor. xiii. 5: "Examine yourselves whether ye be in the faith," &c. Yours, with christian regard,
JACOB FROST.

DEAR BROTHER BEEBE:—I have often felt, when reading the communions which are published in the SIGNS by others, a desire to respond and tell them how my soul has rejoiced in reading their experiences, and the good preaching their communications have been to me. I think I can see great beauty in the plan of salvation through Jesus Christ, as the only way of life for poor perishing and hell-deserving

sinner, as we are. Salvation is truly of the Lord; it is all of grace. Grace, how charming is the sound to that people whom Jesus redeemed, and for whom he suffered on Calvary; for whom he gave his life a ransom. But O, I sometimes think that I am not one of that redeemed company. With the poet, I have to say,

When I turn my eyes within,
All is dark, and vain, and wild,
Fill'd with unbelief and sin,
Can I deem myself a child?"

When I began to write I intended to relate something of my past experience. I was born in Delaware County, N. Y., from which place we moved to Michigan, when at the age of thirteen years. I cannot tell when was the first time I saw myself a sinner before God; but I can remember the great reformation in Roxbury church, in 1832. At that time I saw my lost and helpless state; and thought, of all creatures on earth I was the most vile. On going to meeting, sometime afterward, and especially when Christ's ordinances were administered, I felt as though the earth would open its mouth and swallow me up. I tried to pray, but the more I tried, the more awful my sins looked to me; and it appeared to me that God would not suffer me to remain long upon the earth, and that my poor soul would be cast into the lake which was prepared for the devil and his angels. We moved in 1836, to Jackson County, Michigan; but my trouble did not leave me entirely, but my heart seemed to grow harder, until I was eighteen years old. I used to try to throw off my depression and to be lively. But there was a funeral about three miles from our house, and when the minister took his text, there was a solemnity on my mind, such as I can never describe; and on my way home I mourned and wept like a child, and my guilt arose up before me with such a weight, that I thought, one look from the Almighty would crush me down to hell. I viewed my case to be a desperate one; and unless God would put underneath his almighty arm and snatch me, as a brand from the burning, I was utterly lost. While I was thus lamenting, these words came to my mind: "Let not your heart be troubled, ye believe in God, believe also in me: in my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you," &c. I thought these were very good words for a christian; but they did not belong to me. I thought if the Lord would spare me, I would go to my father and ask him to pray for me, and tell him my feelings. I did so. I had been there but a short time, when my father said, Abbey, what is the matter, my child? I could only reply, I was a great sinner. He tried to comfort me by telling me of some of the precious promises, and he pointed me to these words, "Blessed are they that mourn; for they shall be comforted." But this seemed of no avail to me, my distress increased. Soon after this I was taken sick, and my troubles of mind were so great, they were more than I can write or tell, and as my friends were about to give me up to die, I told them I wanted to be alone; and they all left the room, except my sister Angeline, and it seemed to me that some one took hold of my left hand and led me to an awful pit, out of which the smoke ascended and where I could hear the wicked blasphem-

ing. Oh how dreadful the place seemed to me; then the person took hold of my right hand and led me back again to my bed; and then I thought I saw the justice of God in my condemnation; and I cried, Lord, save, or I perish! I felt to say,

"Here Lord, I give myself away,
'Tis all that I can do."

At that moment these words came to me like cooling water to a thirsty soul, "Why art thou so fearful, O daughter of Zion, enter now into the joy of thy Lord. Truly it did seem to me that I was in a new atmosphere. Everything seemed to be praising God. O, how my soul rejoiced to see his face, and hold him fast in my embrace. But soon there came a thought across my mind, You are deceived! This is not the way you expected to get religion: why, you are deceived! And for a short time I was miserable; but soon these words came to me, "I will lead them in a way they knew not, and in paths they have not known." And then these words came to me, "Arise and be baptized, and wash away thy sins." And soon my fever abated, and in a few weeks I was able to go to meeting. It was an Old School Baptist Covenant meeting, and I there related to the church the state of my mind, and was received, and on the next day I was followed by a large company of people down to the river, where I believe God did bless his own ordinance, in the conviction of a number of others. This seemed to me like the beginning of good days, and it was a new country, and I believe I was the first that made a public confession of my faith in Christ, before many witnesses in that new region of country. But soon after a number were added to the church, and I have never heard of their turning back to the world again. Then we were all agreed, and saw good days. But alas! what poor creatures we are. I have since that time found there is a warfare; and when I would do good, evil is present with me. But thanks be to God who giveth us the victory through our Lord Jesus Christ.

Brother Beebe, do not publish this to the exclusion of better matter. May grace, mercy and peace abound to you and to all the Israel of God.

ABBEY SWORTOUT.

FOUNTAIN CO., ILLINOIS, February 15, 1857.

DEAR BROTHER BEEBE:—If one so unworthy as I feel myself to be may be permitted to so address you, I have a desire to tell the brethren and sisters, through the columns of your valuable paper, of what great things the Lord has done for my soul. When I was but a youth I had some serious impressions on the subject of a future state; the thought of death was a great terror to me. I used to make good promises how I would do, and how I would get religion when I became settled in life. There was a New School Baptist church near my father's house, where they held their meetings regularly, and I thought that was the church I would some day unite with. In that same meeting-house and under the preaching of J. Kerkendall, who was speaking on the invitations of the gospel, I received a view of my own situation, and when I saw the pollution of my poor soul, O, my brethren and sisters, you can sympathise with me; for it seemed to me that my heart would break within me. I was lost and undone forever, and there appeared to be no hope

for me. This was in December 1841. Here, I became a praying character, and here were symptoms of life. My cry was almost day and night. Lord help me to do better. This was my cry for about two years. During this time I had many ups and downs. I had a dream, in which I thought I was just on the brink of hell; and the earth appeared to be full of pits, and but very small spaces between them to walk on; and these curcles or pits were like a hot furnace, all in a flame; and it was almost impossible for me to walk there without falling into one of them. And I had another dream about hell; it appeared that the final judgment had come, and there were balls of fire prepared for the wicked; varying in size, according to what deeds were done by them while on earth. This is the way my mind was led, and tossed to and fro, until I was brought to "stand still and see the salvation of God." My eyes were not as before. I had tried all my doing powers, and all my praying powers, and I had tried all my tears, but all in vain, and I had almost given up all for lost, until the fall of 1843, when I was in my corn field alone, with no person near me; I was pleading with God to have mercy on me, I did not want him to help me save myself; but I desired him to have mercy on me, a poor sinner; when, all at once, all became quiet and still, and Jesus spake peace to my soul. Here was peace and joy indeed; every thing then appeared to be praising God. But it was not long before doubts and fears began to arise in my mind whether this could be the work of the Lord or not? I used to read my bible to see if I could find any comfort there; but could find none. My burden of sin and guilt was gone; and how it went I did not know. Then I prayed the Lord to give me back my burden, that I might watch and know how it would leave me. But that was a very wicked prayer. My next trouble was *duty*. What is duty? Something would say to me, You must be baptized. But am I a fit subject for immersion? These were some of my thoughts. In October 1844, I went to what was called the Regular Predestinarian Baptist church at Big Shawnee, Fountain County, Indiana, and in weakness told the church some of the dealings of the Lord with me; and was received for baptism and on the Sunday following was baptized, together with one of my sisters-in-law, by Eld. Norris, of Illinois.

There, dear brethren, was the most lovely and beautiful sight I ever beheld. I went on my way rejoicing in the hope which was set before me, and looking to that which is within the veil, whither the Fore-runner hath for us already entered.

Brother Beebe, if you think this imperfect sketch is worthy publishing, publish it; but don't crowd out other matter of more importance. May God give you grace in every time of need. From your poor unworthy brother, if a brother at all,

ISAAC RICE.

CEDAR GROVE, INDIANA, April 20, 1857.

BROTHER BEEBE:—The time has rolled around in which to send my remittance for the continuance of your valuable paper, the SIGNS OF THE TIMES. We have perused them with pleasure. The communications in which the brethren and sisters have related how the Lord has delivered them from the power of darkness, and

translated them to the kingdom of his dear Son, and the editorials have come to us laden with gospel truth, affording to hungry souls a feast of fat things full of marrow. When we contemplate the glorious gospel of Jesus Christ, as revealed in the book of God, we are led to exclaim, Great is the mystery of Godliness; God was manifest in the flesh. The apostle, has said, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. It is contended by most religionists of the present day that unbelievers can repent and comply with what they call *the terms and conditions of the gospel*, and by so doing bring themselves into favor with God. Others again contend that the preacher is the instrument, and the gospel the means, by which dead sinners are quickened and made alive. But the scripture teaches that God made man in his image and likeness, and set him over the works of his hands; but man transgressed and fell under the curse of God's righteous law. By the offence of one man sin entered into the world, and death by sin, and death has passed upon all men, for all have sinned. Man being convicted of rebellion against God, by wicked works, is under the curse of the law, and is dead in trespasses and sin. He is blinded by the god of this world; and the apostle says, "If our gospel be hid, it is hid to them that are lost. Having ears they hear not, and having eyes they see not; hearts, but they understand not. They cannot believe that salvation is of God and alone by grace; 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. Therefore until God who commanded the light to shine out of darkness, shines in their hearts, they must remain in total darkness. But when God makes bare his arm, in quickening sinners, then he gives them quickened ears and understanding hearts, and then, but not until then do they receive the gospel and its fulness; and they then learn that Christ is the way, and the truth and the life, and no man cometh unto the Father but by him. He that has been delivered from the power of darkness, feels in himself the witness that it is not by works of righteousness that we have done; but according to his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior. And being thus taught of God, they sing,

"My Master makes the blind to see
And says, Behold my school is free;
I teach the lame how they shall walk,
The dumb to sing and plainly talk."

Brother Beebe, dispose of this scribble
as you please; I remain your brother,
JOSEPH WHITNEY.

ARCOLA, Virginia, January, 1857.

BROTHER BEEBE:—Having a small remittance to make you, I will try to let you know of some of my reflections on the closing year. Although I have nothing very pleasant or interesting to write about myself, but in looking back upon the past, amidst darkness and confusion, I can say, the Lord has been good to me, and hitherto his hand has helped me, and I now feel like one of old, when he said, "Lord, what is man, that thou art mindful of him,

or the son of man, that thou visitest him?" for I can see nothing in myself, as a reason why the Lord has spared me, and kept me out of the hands of the wicked; or why he has showed me his goodness and mercy which have followed me all my days. I can find in me no reason why God has restrained me by his grace from bringing a reproach upon his cause. I can now reflect upon the past year, and see how often I have yielded to the wicked one, and if the reins had been let loose, I should have now been far away from the bounds of his habitation. But he has said, "Thus far shalt thou go, but no farther." Although I often mourn over the past, I yet feel a hope within me which is as an anchor of the soul, both sure and steadfast, which entereth to that within the veil; which hope is supported by that faith of which Jesus is the author and finisher.

Yes, brother Beebe, he has kept me as the apple of his eye, and often delivered me from, and brought me out of strange and forbidden paths, and led me by the still waters of life, and fed me on the green pastures of his grace, and caused me to praise his great and glorious name, when I have been wandering far from the pathway laid down in his blessed word. He has shown me how near to the brink I have strayed. Oh, how often has the thoughts of my wanderings rolled over my tempest tossed soul, and why have I not been shut out from his fold, and regarded as a heathen man or a publican? But my cry has been, and still is, like poor Ruth, "Entreat me not to leave thee, nor to turn back from following after thee; whither thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God."

No, brother Beebe, notwithstanding my wanderings during the past year, I cannot give up my hope in that God who has taken me up out of the horrible pit and out of the miry clay, and established my goings, and put a new song into my mouth, even praise to his name. My hope is still in that God who has watched over my pathway even in my darkest hours, and when I was going down the broad road that leads to destruction, who turned me about and snatched me as a brand from the burning. At that time I could look with astonishment on so many who were as good by nature, and better by practice, who were left in sin and rebellion against God. Astonished that I should be chosen of God, and included with the redeemed family of God.

I remain yours, in much tribulation,
ROBERT P. HUTCHISON.

DANSVILLE, April 24, 1857.

BROTHER BEEBE:—The Alleghany Association will be held, the Lord willing, with the South Dansville Church, Steuben Co., N.Y., on Tuesday and Wednesday, the 23d and 24th days of June, (instead of Wednesday and Thursday, as formerly published in the *Signs*.) Immediately following the close of the Chemung Association, it is hoped and desired by all interested, that our ministry and other brethren and sisters from that meeting will be with us. Means of conveyance from the cars to the meeting and back, will be provided by the brethren. Leave the cars at Wayland, on the Buffalo, Corning and New York road, and at Burns, on the Buffalo and New York city road.

Now, brother Beebe and others, may the Lord send you to feed and comfort his little feeble flock at South Dansville, as on former occasions. Yours in love,

P. WEST, Clerk of Meeting.

The Editor's Department.

MIDDLETOWN, N. Y., JUNE 1, 1857.

REMARKS ON 2 COR. XIII, 5.—REPLY TO ELD. J. FROST.—The text proposed by our brother reads thus:—"Examine yourselves, whether ye be in the faith: prove yourselves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates." This important admonition is to the saints generally, as well as to the church at Corinth, unto which it was originally addressed. All the saints feel more or less inclined to examine themselves in regard to their hope, their experience, and the reality of their interest in the cleansing blood and justifying righteousness of our Lord Jesus Christ; and in this self-examination, they are generally led to review their first religious exercises, what they experienced in their translation from darkness into the light, liberty and joy of the gospel; and this is right, and has often served to renew their strength and confidence in the assurance that what they have experienced was certainly the work of God. But it is also important that we should have the witness that we are in the faith, as well as in hope of the gospel. For now abideth faith, hope and charity, &c. So far as faith is considered a vital principle, or fruit of the Spirit, we cannot entertain a genuine gospel hope in its absence, for both faith and hope are the fruits of that same spirit which is born of God. But we presume the apostle in this admonition has reference to the doctrine or principles of the faith which was once delivered to the saints, and for which they are commanded to contend earnestly. As these disciples possessed Christ in them, they could not possibly be destitute of the grace of faith; but from the many severe reproofs which he dealt out to them in both epistles, it appears evident that they were faulty in regard to the doctrine of faith and the practice corresponding thereto. And it is equally certain that God's dear children in the present day are liable to fall into the same faults, or faults equally incompatible with the high vocation wherewith they are called of the Lord. The term faith is often used by Paul to signify the gospel, in distinction from the law, or legal dispensation. For the law is not of faith; but the gospel is a dispensation of promises and provisions of grace and salvation, which, in order for us to enjoy we must have faith to lay hold of them. Thus, 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." It is altogether opposed to the doctrine of salvation by works, for the apostle says it is of faith that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Rom. iv. 16. Paul had told the Corinthians of some who concerning the faith had made shipwreck, and others whose heresy in denying the resurrection of the dead had overturned the faith of some. The grace of faith cannot be wrecked nor overturned, for it is the faith of Jesus Christ, and it overcomes the world; but in regard to the doctrine of the gospel, as a system purely of grace, the saints are liable to depart, at least to some extent from it, and thereby suffer loss. How important

then, that they should examine themselves in regard to what they hold, or countenance as the doctrine of Christ.

And in this self-examination, they require a more reliable standard to judge by than the decisions of learned doctors of divinity, creeds or commentaries written by uninspired men. Each of the members of Christ being personally interested for himself in this matter, instead of submitting to the judgment of another, must himself make the examination in the fear of God. We, as Old School Baptists, hold that the last will and testament of our Lord Jesus Christ is the divinely authorized standard of our faith. Whatever we believe religiously, or in regard to the gospel, must be tested by what is written in the New Testament. However popular or palatable a sentiment may be, if it is not sustained by that standard, is to be rejected. And whatever that standard sustains, however unpopular or unpalatable to the flesh, must be regarded as the faith of God's elect—the faith which was once delivered to the saints, and the faith for which the saints are required to contend earnestly.

The spirit also which God has implanted in his saints, searches all things, even the deep things of God, and is also a witness in point to establish the fact of our being in the faith; but we must try the spirits, because many false prophets have gone out in the world. If the spirit we possess be of God, it will perfectly accord with the testimony of the Scriptures, and thus afford us two witnesses by which every word shall be established; and by these two witnesses, the Word and the Spirit, we shall be able to prove our own selves, whether we be in the faith. And having this proof we have nothing to fear on the subject of our orthodoxy, or soundness in the faith.

Frames and feelings are a very unsafe guide, and carnal reason is still more treacherous and unreliable in the matter of self-examination. Our feelings are always varying, and carnal reason is blind; neither should be trusted to decide our faith or our hope in God, but the word and spirit of our God is immutable. The natural man may read the letter of the Scripture, but he cannot perceive its spirituality, because it is spiritually discerned. And the spirit which Christ has given to his saints is the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye (the disciples of Christ) know him, for he dwelleth with you, and shall be in you." John xiv, 17.

Know ye not your own selves that Jesus Christ is in you, except ye be reprobates. A reprobate is one that is rejected. And this faith in which the Christian church stands rejects all in whom Jesus Christ is not; for "If any man have not the spirit of Christ he is none of his." Manifestly none are known to the faith or fellowship of the saints until they can give evidence that they are born of the Spirit; for all such, and none but such, have Christ in them the hope of glory, all others are rejected, or reprobate. But what an astonishing revelation is this that the saints know that Jesus Christ is in them. He whom the boundless heavens adore, the Son of God, the Lord from heaven, the Resurrection and the life, the only and blessed potentate, who only hath immortality dwelling in the light, dwells in all

his children, and gives them the evidence that he has taken his abode in them. This above all things is worth knowing. And hence the necessity of the self-examination enjoined by the apostle. Ascertaining by divinely approved testimony, that we are in the faith, and that our faith and hope are in God, we have the assurance, yea the knowledge that Jesus Christ is in us, and that we are in him, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. To secure us from error, from heresy, and from imposition, we should pursue the examination, in the light of the unerring standard, and having the assurance that our faith is sustained by the standard of divine revelation, we not only enjoy the consolation of the assurance our own selves, but are thereby qualified to minister consolation to those who with us are of the household of faith, as well as by our walk and conversation as by speaking to them of the glory of our Redeemer's kingdom, and talking of his power.

APPOINTMENTS.—If not providentially prevented, we design to attend the Delaware and Delaware River Associations, which are to be held previously to our own, (the Warwick,) which is to be held with the Middletown and Walkkill Church, and to commence at 10 o'clock, A.M., on Wednesday and Thursday the 10th and 11th days of June, at the Walkkill Meeting-house, about two and a half miles from this place, and at our place of public worship in this village, on Friday the 12th, at 10 o'clock, A.M., and continue through the day. After which, we design to attend the Northern Pennsylvania Meeting at New Milford, Susquehanna Co., Pa., on Wednesday and Thursday the 17th and 18th days of June, and the Chemung Association, at Waverly, Tioga Co., N.Y., on Saturday and Sunday the 20th and 21st, and the Alleghany at South Dansville church, in Steuben Co., N. Y., on Tuesday and Wednesday the 23d and 24th; and the Quarterly Meeting of the Old School Baptists, at Ekfred, (on the line of the Great Western Railroad,) in Canada West, on Friday, Saturday, Sunday and Monday, the 26th, 27th, 28th and 29th days of June. Elder Thomas Hill, of Utica, N.Y., and Eld. J. F. Johnson, of Warwick, N.Y., have given us encouragement that they will accompany us from the meeting of Warwick Association, at this place, through to the meeting in Canada West.

THE NORTHERN PENNSYLVANIA OLD SCHOOL BAPTIST YEARLY MEETING, will be held at the Bradley School House, near New Milford, Susquehanna Co., Pa., on Wednesday and Thursday, the 16th and 17th days of June, 1857.

Brethren coming to the meeting by the N. Y. & Erie Railroad, will stop at Great Bend station, and there take the train on Lackawana road, a short distance to the New Milford station, where they will be provided with conveyances to and from the meeting. Brethren from the East will call at brother Lemuel Harding's, and those from the West, on brother Chamberlin.

Eld. John Donaldson desires us to say, that his house is about five rods from the Depot, at Kirkwood, Broome Co., N.Y., on the N. Y. & Erie Railroad, and six miles from Great Bend. If those who come from the East will call on him, he will convey them to the meeting, with his team. He would like to have a meeting at Kirkwood on the evening before the Yearly meeting at New Milford.

BROTHER BEEBE:—In no. 8, page 64, of the Signs, under the obituary of his wife, Mr. Wickes wishes to have a mistake in his name rectified—instead of Seth it should be Selah Wickes. Yours, &c., SAMUEL MABEY.

Delaware Association.

NEWARK, DEL., April 21, 1857.
BROTHER BEEBE:—I was not sufficiently explicit in my notice of the Delaware Association. Brethren and friends coming from the North, can take passage at Broad and Prime St. Depot, in Philadelphia, for Smyrna, by Railroad, which is more certain for them, and which will land them in the immediate vicinity of the Association. Conveyances will be in waiting at the Smyrna Depot to take them to the meeting. Yours as ever,
THOMAS BARTON.

Obituary Department.

REYNOLDSBURG, OHIO, Feb. 25, 1857.
BROTHER BEEBE:—It has fallen to my lot to write the obituary of Mrs. NANCY REES, my grandmother. She was born in Maryland, May 14, 1776, and died August 7th, 1856, aged 80 years, 2 months, and 7 days. She has left three children, together with a circle of relatives and friends to mourn her loss. She suffered all, that it seems possible for the body to suffer, in her last illness, but finally seemed to die like one going to sleep. She had been an orderly member of the Old School Baptist church about fifty years; and left this world with a bright prospect of immortality. Before she died she desired to have the following hymn sung; but we could not find in until after her death:

THE AGED CHRISTIAN'S PRAYER OR SONG. OR OLD AGE, DEATH AND THE RESURRECTION.
God of my childhood and my youth,
The guide of all my days,
I have declar'd thy heavenly truth,
And told thy wondrous ways.

Wilt thou forsake my hoary hairs,
And leave my fainting heart?
Who shall sustain my sinking years,
If God, my strength, depart?

Let me thy power and truth proclaim,
To the surviving age;
And leave the savor of thy name
When I shall quit the stage.

The land of silence and of death,
Attends my next remove;
O may these poor remains of breath
Teach the wide world thy love.

Thy righteousness is deep and high,
Unsearchable thy deeds;
Thy glory spreads beyond the sky,
And all my praise exceeds.

Oft have I heard thy threatening roar,
And oft endured the grief;
But when thy hand has press'd me sore,
Thy grace was my relief.

By long experience have I known,
Thy sovereign power to save;
At thy command, I venture down,
Securely to the grave.

When I lie buried in the dust,
My flesh shall be thy care;
These withering limbs with thee I trust,
To raise them strong and fair.

LUCINDA A. PALMER.

GRIFFIN'S CORNER'S, N. Y., May 4, 1857.

BROTHER BEEBE:—By request of sister Haynar, I send you for publication the obituary of JULIA, daughter of Henry and Catharine Haynar; she died of scarlet fever at Bowman's Creek, Pa., Feb. 7th, 1857, aged 6 years.

ALSO

Their son, HUDSON, who died Feb. 11th, aged 3 years.

ALSO

Their son, WILLIAM, who died March 15th, aged 10 years, and 6 months.

Little Julia, art thou gone?
How short thy stay has been!
Why should we set our hearts upon
This world of grief and sin?

And thou, my little Hudson, dear,
Call'd from my bosom too;
Why should we mourn for one so near,
Since God has called for you?

And thou, our cherish'd William, too,
How can we give thee up?
It fills our hearts with bitter wo,
To drain this bitter cup.

Ah, we who saw these lovely ones,
Serene, in calm repose,
How can we ask them back again
To share our mortal woes?

Then Julia, Hudson, William rest,
And hallowed be the ground;
'Till God shall call you with the blest,
At the last trumpet's sound.

Please give the above a place in the Signs. I sent you, by request, the obituary of sister Kelly, which has not been published. If you have received it you will oblige the bereaved family by publishing it.* Yours, in hope of eternal life,
JAMES T. STREETER.

*We have no recollection of having received it.—[Ed.]

Associational Meetings.

CHEMUNG—The Chemung Association will be held with the Chemung church, Tioga Co., N. Y., at Waverly Depot, on the N. Y. and Erie Railroad, to commence at ten o'clock, a. m., on Saturday before the Third Sunday in June, 1857.

WARWICK—The Warwick Association will be held with the Middletown and Walkkill church, in Orange Co., N. Y., to commence on Wednesday before the Second Sunday in June, 1857, at ten o'clock, a. m.

DELAWARE RIVER—The Delaware River Association will be held with the Kingwood church, in Hunterdon Co., N. J., to commence on Wednesday before the First Sunday in June, 1857, at 1 o'clock, p. m. [In the last Minutes the time was, by mistake, stated Wednesday before the Second Sunday, which will come in the time of the Warwick Asso.]

Delaware River Association.

STOCKTON, N. J., March 31, 1857.
BROTHER BEEBE:—As you have given notice of the time and place of the meeting of the Delaware River Association, I wish to say to all such as contemplate attending the same by public conveyance, that they will be met at Centre Bridge station, on Wednesday morning, on the arrival of the morning train from Philadelphia. This station is on the Belvidere Delaware Railroad, connecting Trenton with Easton, and Belvidere. Passengers procure tickets in Philadelphia and New York for the above station. From the former city the fare is 90 cents and from the latter \$1.75. The line leaves Philadelphia at 7 a. m., Walnut-street Wharf. It will be necessary for passengers from the North to leave New York city on Tuesday at either 11 or 12 m., and changing cars at Trenton, they will arrive at the station about 5 p. m. Passengers from either North or South, arriving on Tuesday evening, are invited to call upon me, as I now reside at the station. In behalf of the church, E. RITTENHOUSE, Ch. Clerk.

Chemung Association.

WAVERLY, N. Y., March 30, 1857.
BROTHER BEEBE:—Please give notice in the Signs that the Chemung O. S. B. Association will hold its next session on the 20th and 21st days of June next, in the Presbyterian Meeting House, in the village of Waverly, Tioga county, N. Y., near the Depot, on the N. Y. & E. R. R. And we send a special invitation to our ministering brethren to attend. Will our ministering brethren from the East and South who attend the Warwick Association come and blow the gospel trumpet with us? By order of the Chemung Church, J. N. HARDING, Ch. Clk.

P. S. Brother Beebe, I am authorised to say to you, come—and invite your brethren in the ministry to come with you—and when you arrive at Waverly and those who come with you, whether you come on the day before the Association or on the morning of it, Hiram Mores house will be open for your reception and entertainment. Yours in love, H. ALLING.

The "Signs of the Times,"

Devoted to the Old School Baptist Cause, is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid.
TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars 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' Department.

ALABAMA—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.
ARKANSAS—Elds. S. W. Brown, T. Dodson.
CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.
CANADA—Dea. James Joyce, John S. McColl.
CALIFORNIA—Elder Thomas H. Owen.
DELAWARE—Elder L. A. Hall, T. Cubbage, John McCrone.
GEORGIA—Elds. D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, J. H. Montgomery, H. G. Fuller, L. C. Brock, William L. Beebe, J. C. Simms, P. Stewart, G. Leves, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moon, T. Livingston.
INDIANA—Elds. W. Thompson, D. Shirk, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millsbaugh, and M. J. Howell, D. Caress, J. Romine, W. Spitzer, H. D. Banta, T. B. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Bantom, A. H. Bryan, D. H. Wheeler, D. Long, Doctor H. Duncan, A. Elder, D. J. McClaria, W. Ellis, W. Rogers, Richard Hudkins, Charles Elliott, A. H. Utts, J. G. Jackson.
ILLINOIS—Elders T. Threlkeld, J. Jones, J. B. Chenowith, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Stauford, I. P. Smith, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland, D. Putnam, Eld. D. Bartley.
IOWA—Elders E. Tonnehill, and J. S. Price, G. Judy, I. Keith, J. Atkisson, Stephen Garrett.
KENTUCKY—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, John H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley.
LOUISIANA—Eld. Z. Thomas, and J. Perkins.
MAINE—Elders Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Purington, Reuben Townsend.
MASSACHUSETTS—Elder L. Cox, D. Hart, Amasa Pray.
MARYLAND—J. Lownds, Baltimore City, Herod Choate, J. G. Dance, W. Woolford, R. L. Cole, A. McIntosh.
MISSISSIPPI—Elders J. Barrett, J. Lee, E. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison, W. P. Meaders.
MISSOURI—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, F. Jenkins, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, I. N. Bradford, Eld. E. G. Terry.
MICHIGAN—Eld. J. P. Howell, W. Corder, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thomas Swortout.
NEW-HAMPSHIRE—Joel Fernal.
NORTH-CAROLINA—Eld. C. E. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis.
NEW-YORK CITY—John Gilmore, No. 92, Sixth Avenue.
NEW-YORK STATE—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, Wm. W. Brown, Jacob Winchell, J. L. Purington, J. Smith, K. Hollister, A. St. John, J. F. Johnson, L. P. Cole, H. Alling, and Bre. G. Lobdell, J. Vaughn, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding.
NEW-JERSEY—Elds. G. Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. Geo. Doland, G. Slack, William H. Johnson, S. H. Stout.
OHIO—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McCulloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newlon, Joseph Graham.
OREGON TERR.—Elds. J. Stipp, I. Cranfill, J. Turnidge, and Bre. J. T. Crooks, J. Howell.
PENNSYLVANIA—Elders Eli Getchell, A. Bolch, Thomas Barton, D. L. Harding, J. Furr, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St., Phila.
SOUTH-CAROLINA—A. McGraw.
TENNESSEE—Eld. Peter Culp, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostic, S. Bass, J. McKeele, T. P. Moore, J. Phillips, A. Ezell, T. D. Kerby.
TEXAS—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey.
VIRGINIA—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Hershberger, S. Hillsman, G. Odear, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle.
WISCONSIN—Elds. D. Wilcox, T. Bishop.
WASHINGTON TER.—Eld. W. M. Morrow.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., JUNE 15, 1857.

NO. 12.

Correspondence of the Signs.

INDIAN CREEK, Iowa, Dec., 1856.

ELDER BEEBE:—For the first time, I desire through your paper to address the Lord's people. For sometime past I have had a desire to relate some of the exercises of my mind; and I have also been requested to write and have them published in the *Signs*; but I feel very weak and incompetent to write for publication, and have deferred it until now.

From my earliest recollection I have had serious impressions, at times, on the subject of death and the judgment, and as I grew older, I felt that I wanted religion; but I felt disposed to put it off until a more convenient season, for I thought it was not suited to youth, and I resolved to attend to it when I became old. Some eight or nine years ago I was brought to see myself a great sinner before God, and resolved to reform; thinking if I did this on my part, my sins would be forgiven me. I went to work, and like the pharisee, for a time considered myself very good, much better than many who professed religion; and I rested very comfortably thus until one day I heard Elder W. Thompson preach. The preaching seemed to pierce my heart to its very core. Every word he said seemed to be directed to me, and he appeared to know everything I had ever done or thought; and now he was telling me of it all, before the whole congregation. I knew it was all so, but it seemed to me that he might have taken an opportunity to tell me of it alone, and not have exposed me thus before the assembly. After the preaching was over, I reasoned thus with myself: If God has ordained me to salvation, he will save me in his own time; and here I tried to rest, and to trouble myself no more about it. But, alas! I could not; for it appeared to me, that of all creatures, I was the most wretched. I envied the beasts of the field their condition, for they had no souls to be saved or lost. I desired to be anything rather than what I was. I was like the Israelites at the Red Sea, hedged in on every side, so that I could go neither forward nor backward, nor turn to the right or left. When in young company, my mind would be drawn off from my trouble, and the pleasures and amusements of the world occupied my thoughts; but on retiring at night, and meditating on the past, oh how my conscience would reproach me for what I had done; and then, O how many promises I would make, that I would do so no more. But again I would be led on, and for fear of remarks, I would do the same things again; and then when alone I would weep and beg of the Lord to forgive me; and then my last sin, in trying to pray, would seem greater than that for which I asked for pardon. I felt myself too vile to take

the holy name of God upon my lips. At meeting, and while hearing preaching, my tears would flow, and I would wish myself away, where no mortal eye could see me; for I thought that the minister knew what a hardened sinner I was, and every time I raised my eyes, I met his gaze. Sometimes I resolved to attend the meetings no more; but when the time rolled around I again longed to go with the family, to see if there would not be something there to convict me; for I thought I had never been convicted, and sometimes I wished that I might be struck down by the way, as Saul was, for I preferred anything rather than to remain so hard hearted, and in such indifference. I loved to hear christians talk of their exercises, but desired to be in some corner where they could not see me, for fear they would talk to me. At other times I wanted to talk, and thought it would relieve my mind. How often I have went to some secret place to try to pray, and knelt down, when I could not utter a word; or if I did, it was only—"Lord, be merciful to me, a sinner." But then something would suggest to me that it was only lip-service, that it did not proceed from my heart. One day in particular, (August 19, 1849,) I took a lonely walk to the woods, to a beautiful spot, and there knelt down and tried to pray; but it seemed that my prayer arose no higher than my head; and all the time the suggestion was urged on my mind, "You have sinned away the day of grace; the time was when you might have done something, but it is now too late." I arose and started to go to the house; but it seemed that a voice called me back, and I returned and again knelt down, but found no relief, and again set out to go to the house; and again the same voice seemed to call me back. I stopped a few moments, and then went to the house. I went to meeting, and when the minister took these words for his text, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work or device, nor knowledge nor wisdom in the grave whither thou goest," it seemed that I should sink; and every word he said condemned me; for I thought the time had passed in which I should have done my work. Now I was willing, but it was too late. Oh! what horror of mind I felt. I returned home and got my bible and tried to read; I found many precious promises for others, but only condemnation for myself. That night I retired as usual to rest, but not to sleep; my mind was tossed like the waves of the troubled ocean, and I wept until the fountain of my tears was dried up; but still I could not realize that I had seen myself, as I truly was. All night I labored to magnify my sins and make them appear to me as they really were, in order to produce conviction. Often when reading the bible, when I have heard some one coming, I have laid it by

for fear they would see me, and say I was reading to be seen. These words would often come into my mind: "Blessed are they that mourn, for they shall be comforted." Oh, I thought, if I could only mourn, I would have some hope; but my heart was so hard that I could not. One evening, when my trouble was greater than it had been at any former time, I thought it was not possible for me to live; that God could not be just and suffer me to see the morning dawn; I went out of doors to take my last look at this world; I retired to rest, but wet my couch with tears, for it seemed that I should never wake again until I awoke in eternity. I could not note down much more; but I will pass on until the summer of 1850. I was more gloomy and depressed than ever. I worked a part of that summer in a room by myself, and meditated much upon my sad condition. One day I was so depressed that I had been upon my knees nearly half the time; in the afternoon there was a furious thunder storm, and the sky was black, and one peal of thunder and sharp flash of lightning followed another, and the rain poured down like a torrent. Oh, I thought, if that storm would only banish me from the Lord. While I was thus meditating, my brother came up to my room; I always enjoyed his company, and liked to have him come, until that time; but now I wanted to be alone. I remained and talked with him as long as I could restrain my feelings, then left him and went down stairs, and got my sewing and tried to sew; but I soon laid it by and got my bible to read; and as the storm abated, my trouble wore off, in a measure. In September, 1850, the Association was at Bethlehem; my parents being members, we gave public entertainment, and consequently had preaching here each night, and I also attended on Friday and on Sunday. Like many others, I was walking about much of the time; but at night I listened very attentively. Friday night Elder Childers and Elder McAboy preached, and Saturday Elder McAboy and Elder Thompson. I remember Elder Thompson's sermon more distinctly, for he preached on experience, and described the travail of the child of God from the first conviction until he found comfort; there he left me. He had told so many of my trials, that I was made to enquire, Will I ever find that comfort? Again it would occur to me that it was too late, and I would never see any more comfort. Slowly the fall and winter passed and spring returned. Always before this, spring had been to me the most cheerful part of the year; but it was not so on this occasion, for it pleased the Lord to lay his afflicting hand on me. How my heart ached as I watched the budding of the trees and listened to the singing of the birds; for every thing seemed to be praising God, but me, and my heart was so hard that nothing

seemed to move it. After June, I was not able to attend meeting any more. In August, Elder D. S. Roberson spent a night with us, and while he was at prayer, I was made to cry aloud; and after prayer, he talked to me on the subject of religion. This was the first time he had ever mentioned the subject to me. My heart was so wicked that I wished he would say no more to me; but in the morning I felt quite different, and desired to talk with him, and I asked him to sing a hymn for me, which he did cheerfully. It was this:

"How strange I feel, by day and night;
I know not what to think;
The gloom of death hangs on my soul,
And I am on the brink.
Life, like a cord or slender thread,
Is breaking every hour,
And judgments roll above my head,
And hell beneath doth roar."

After this I could talk quite freely with him. Here I may say, nearly three months passed, in which it is impossible for me to describe my feelings; they were so changeable. My health still continued to fail, on the 17th of November, 1851, I was stricken down to my bed; in an instant from the time I could walk about the house, I became helpless. Tongue cannot tell, nor pen describe, the anguish of my mind for one week. By this time I had become stripped of my self-righteousness. I thought my destiny was irretrievable woe. The law in all its purity demands a perfect heart, and I was a guilty and helpless sinner. What was now the world to me, with all its boasted treasures? How cheerfully would I have given ten thousand worlds, if I possessed them, for a hope in the blessed Savior.

A lady came in and asked me if I had a hope? I told her I had not; that I would willingly lay my body at Jesus' feet, if I could thereby obtain pardon. I asked her to pray, and while she was at prayer my burden left me; and, for a moment, I was made to rejoice; but it was only for a moment, and then fears arose in my mind that I was deceived. Sometimes a faint hope would spring up that I had met with a change; but I dared not indulge it for a moment lest I should be deceived. And in this way the next two weeks passed. On December 7th, Elder D. S. Roberson had a meeting here, and while he was preaching, these words came with power to my mind: "Thy sins are all forgiven thee." "I go to prepare a place for you, that where I am, there ye may be also." The joy that moment, none but those who have felt it can know, for it was indescribable. I then thought that I should never, never doubt again. I could scarcely help praising God aloud. I desired to tell everybody what the Lord had done for my soul; and of the plan of salvation. When I reviewed my past life, and marked how the Lord had watched over me, and preserved me, notwithstanding all my sinful

ness; he had drawn me by the cords of his love, and enabled me to put my trust in him, I could not but exclaim, "He brought me to the banqueting house, and his banner over me was love." One night when my bodily suffering was more acute than usual, and the family gathered around my bed to see me die, I heard the most heavenly music, and a voice like that of an angel, saying, Come up hither! My soul was filled with ecstasy, and I listened so attentively that it was observed by the family, and a cousin remarked that there was some one up stairs. I suppose she thought it was that I was listening to. For some three or four months I enjoyed a perfect peace of mind; everything of a worldly nature seemed to be of very little importance compared with the religion of Jesus Christ. Then doubts and fears began to arise, that I might be deceived. I thought a child of God felt nothing of sin; and therefore what I had experienced must be but imaginary. I was made to mourn, because I could not mourn; my mind was now in darkness and gloom, and I was ready, as it were, to give up all in despair. Then the Sun of Righteousness would again arise on me with healing in his wings, and darkness and sorrow would flee away. Sometimes, when my sufferings of body were so great that I would feel to murmur and complain, and then how my conscience would smite me when I would think of the sufferings of Christ, and his death upon the cross; and that he never once murmured, although he was buffeted and spit upon, yet no railing words passed his lips; and what were my sufferings compared with his? The poet thus describes my feelings:

"I want a heart to pray,
To pray and never cease;
Never to murmur or repine,
Nor wish my sufferings less."

After about a year my health began to improve slowly, and for the past year I have been able, when the day has been favorable, to ride out to meeting. Previously to that time, Elder Roberson preached here, once in every two or three months, which was like cold water to my thirsty soul; for I could understand it now as I never did before. The bible is also now a new book to me.

At length I related some of my exercises of mind to several, who told me that it was my duty to go and talk to the church. I felt unworthy, but still I longed to be numbered with God's dear children. I would go to meeting, and when the door was opened for hearing experiences, I would tremble like a leaf, from head to foot, for I could hardly stay away, and yet I could not go. Thus the time passed until our last meeting, which was December 6, 1856. I went forward and related my experience to the church, (if I have any,) and was received by the church as a candidate for baptism. As my health was not sufficient to go through the ordinance, the time for its administration was postponed until a future day. If I am, indeed, one of God's children, I am truly one of the afflicted ones.

Though few my days have been,
Much trouble I have seen;
And deep afflictions I have waded through,
For thorny is the way
To that eternal day,
Yet onward will I press, and on my journey go.

For sometime I felt much better satisfi-

ed, and that I had done my duty, as far as the Lord had given me strength. But, oh, the agony of my mind when I awoke the next morning, at about three or four o'clock. I felt as though I had committed an unpardonable sin in going before the church; that I was deceived, and had even deceived the church. If I ever breathed forth a prayer in groans and mournings, it was then; that if I was deceived, the Lord would not let me rest day nor night until I had told them all. At about daylight, it pleased the Lord to relieve my mind. I went to meeting, and on that day, after the preaching, the communicants took their seats; and I, poor lone one, took a back seat. The Lord's Supper was always a solemn sight to me; but more so on that day than ever before. Poor, weak and unworthy as I felt, I desired to be among them. You that enjoy the privileges of the Lord's house, can hardly know how they feel who are deprived of the blessed privilege.

Elder Beebe, can you fellowship such a worm of the dust as I am? Methinks I hear you say, No, I cannot fellowship one who has such a deceitful heart.

I have been much more lengthy than I intended; but you know your privilege I will close, desiring you to remember the poor, and pray for the weakest of all.

Yours, in the gospel of Christ,

ELIZA BRADY.

* Yes, dear trembling child of God, most cordially do I bid you welcome to the cross and crown of your divine Lord and master, and hope before this time you have been enabled to follow your Redeemer into his liquid grave.—[Ed.]

LITCHFIELD, Connecticut, Dec., 1857.

ELDER BEEBE:—Having just received the closing number of the twenty-fourth volume of the *Signs*, I hasten to respond to the call which is made in it, feeling that I am more especially addressed, being one of those for whose benefit, more particularly, you have for so many years devoted your talents and energy. And, in my case, I think you have not labored in vain. I think it my duty and privilege to testify. I received the first volume at a time when in deep affliction; the church at variance, so much so, it has never recovered its standing; and if it had, it would probably have been Arminian. I did not at that time understand the doctrine of the atonement, and the sovereignty of the great Jehovah, as taught in the scriptures so plainly; nor did those whom I listened to as teachers, understand it as it is, or afford me the instruction I needed. But when I began to peruse the *Signs*, I found that assistance to my understanding which enabled me to read the scriptures with more pleasure, and I hope with more profit. A series of afflictions followed, and I felt the need of consolation and support to enable me to endure it. My father was deprived of his reason, and the care of him devolved on me for a few months, and then he was taken from me and this world of sorrow. Then it became necessary for me to remove from the place where I had attended the meetings of the church, that I might obtain sustenance for myself and aged mother. But after two years, she too was removed to another world, and I was left no other earthly tie but her two sisters, with whom I resided, and assisted; they being aged and infirm. One of them soon died, and I was left with the other to provide for, or she must suffer, as she had no other relative to care for her. I married, and after

living with my husband eleven years, he was removed from me by death; and my aunt being also dead, I was left without any human being to care for, or to assist me, and my constitution feeble. I felt that I very much needed my health; for, being poor, it was difficult to get along. At that time, and under all these accumulated trials, I found much in the experience of Job that interested me. I remained one year alone in my house, and then took a family to live with me, and they have remained with me eight years. I have suffered much from an unhealthy liver, through all my pilgrimage, and have arrived at the age of almost sixty-two years, which is a greater age than I had expected to attain.

I have now given you an outline of my history for the last twenty-four years; but having no talent to condense, I shall not attempt to portray on paper all the trials of mind which I have experienced. I do not suppose that they are more or heavier than others have endured; but had it not been for the *Signs*, I should have felt still more lonely and destitute of comfort. They have afforded me much encouragement, situated as I have been, cut off from all social religious intercourse, and feeling forsaken, harrassed and desolate; often questioning and tempted to fear that the Lord had forgotten to be gracious to me. Then the *Signs* would come, informing me of what one and another hoped the Lord had done for them; and others giving their views on the scriptures; and much information concerning Zion, and some encouraging word to revive my sinking spirits; and then I would thank God, and take courage. For me to be deprived of the reading the *Signs*, would be like extinguishing a light in a dark place. I could not voluntarily submit to it. I presume that many who most need the *Signs*, are the least able to assist in sustaining them by contributing to your columns. I feel utterly incompetent. I had never felt it my duty to write for that purpose; and when I have seen what I had written to the editor, in print, I have felt somewhat disturbed, and wondered what could be the motive. But when I read his last address, and what he said of the testimony of the saints, that it was more especially designed for those who are deprived of social intercourse with the brethren, that he had labored for the continuance of the *Signs*, it occurred to me that he had thought the testimony which I had given him, might be of use to encourage those who had contributed to sustain the publication. I had not so considered it; but I was led to think that what he had published, of my communication to him, might be all for the best. Could I meet with them, I would express my gratitude to those who have written, and beg them to continue their labors of love, for the scattered flock, and they will be rewarded; for he that watereth shall be watered; and I would admonish them not to be weary in well-doing, for the promise is, Ye shall reap, if ye faint not.

The Old School Baptists are the people I have become strongly attached to, and I would be glad to be located where I might with them enjoy their religious privileges; but it appears that I am providentially prevented, and that it may be my duty to be contented to remain where I am for the short term of my remaining days. I have thought much, Elder Beebe, of coming to

your place; and would, notwithstanding my feeble, suffering body, were it not that I am obliged to devote so much of the hours of the day, to obtain sufficient sleep to sustain my frail body; as I am not able to sleep at all in the night, as others do.

I am now writing by candle-light, seeing through glass, dimly, and I write at intervals, as my diseased head and weak mind will allow. If you think that any part of what I have written will be of use, please make necessary corrections. I wish to unite with your correspondents in acknowledging my obligation for the benefits I have for so many years, received from your arduous labors; and you may be assured that they have not been in vain. I have been enabled to understand more clearly the doctrine of the gospel, and many portions of scripture; and have become established in the belief of it, in agreement with your views. I thank you for the notice you took of my request for your views concerning the *Shipwreck of Faith*. Your views were satisfactory. May the Lord still sustain you, and enable you to feed the hungry flock; and, when your course is finished, may you realize your hope, which I believe you will, in that blessed abode where the wicked cease from troubling and the weary are at rest; and where you shall enjoy the presence of your Redeemer without a veil between. For myself, I will only add one line from the poet—

"Desire flutters to be gone; but fear clips its wings."

I remain your friend,

ALMEDIA PECK.

GASCONADE Co., Missouri, January, 1857.

VERY DEAR BROTHER BEEBE:—I have been for nearly three years a reader of the *Signs of the Times*, and they truly bring me good news from a far country. My mind has been exercised for a long time on the subject of writing to you on the subject of my experience. And, as all the children of God feel a deep interest on that subject, I trust it will not be an intrusion. Although we are strangers in the flesh, and may always be so, yet in spirit, I hope, we are fellow-citizens with the saints and of the household of God.

I was born in Virginia, in 1815, and removed with my parents to Kentucky in 1827, and lived there until I was in my seventeenth year, a careless, unconverted sinner, and not at all concerned about my future state. But in the autumn of that year, God was pleased to call, by death, a little brother of mine; and about two weeks after his death, I was sitting in deep meditation about my departed brother, when these questions were suddenly presented to my mind, with the answers:—"What has become of him? He has gone to heaven. Were you called away by death, what would become of you? I then saw that I was a lost and undone sinner; and I was so sensible of my lost state, by reason of that my sins, I could not contain myself. I told my mother that I felt myself to be a lost sinner; and she said, in reply, "If the Lord has began the work in you, he will perform it until the day of Jesus Christ." I understood her to mean that it was the province of Jesus Christ to give eternal life; and I also thought I could break off from my sins, by righteousness, and accordingly applied myself to the works of the law. But the more I labored for justification, by obedience to the

law, the more condemned I felt. Truly, by the law is the knowledge of sin; for I had not known sin, except the law had said, Thou shalt not covet. I was brought to the end of my strength, like the children of Israel, when God had brought them with a strong arm to the Red Sea; for by the same power all the children of God are brought from the power of darkness unto God. My sins, like a dark cloud, pressed me down and made me cry like the publican, "God, be merciful to me, a sinner;" or, like the leper, "Lord, if thou wilt, thou canst make me clean." I saw the justice of God in the condemnation of sinners, and that nothing short of the rich and reigning grace of God could save them. At about this time I heard a Campbellite minister preach; he told his hearers that to confess that Jesus Christ is the Son of God, and be baptized, would prepare them for heaven. But I could not believe that, for I was conscious that my heart was not changed, nor could I believe that baptism could change it.

I believed then, as I do now, that baptism was a standing ordinance, instituted by Jesus Christ, in the house of God, to be observed by his living members until he shall come the second time, without sin unto salvation, to take his redeemed home; and I greatly desired to be prepared for that ordinance; and I thought, if that preparation were made, I should be a happy man all the remainder of my days. But, oh, how much mistaken; for I have the world, the flesh and satan to contend with, which often brings me down very low; and I am made to lean upon my Beloved. When I returned from the Campbellite meeting, just before bed time, I retired to a place by myself to pray; but all I could say was to beg for mercy, as the publican did; but, like him, I did not go down rather justified; for that, to me, was the darkest night I ever witnessed. I was afraid to go to bed, for fear of falling asleep; for it seemed to me if I did, I should awake with the rich man, in hell. So in this way I passed the night, until just before day, my burden passed off, and I became easy. Now I was left between hope and fear. I could not regard this as a deliverance or pardon, and yet my burden was gone. Soon after this I got up, and my father told me to go to a neighbor's and bring home one of his sheep that had strayed away. I was glad, for I desired to be alone; but as I went I was thinking of my errand, and all at once it occurred to me that this was the errand on which Christ came into the world, to seek and to save that which was lost. Then my soul was filled with joy, and I could claim him as my Shepherd; and, in my faith, I saw him bearing all my sins upon the cross. My soul was filled with inexpressible joy, such as my tongue cannot express. Then my mind was drawn to the church, and I joined what was called the United Baptists, for there were no other Baptists in that part of the country. I was baptized by Joseph Whitehead, and lived at ease in regard to the correctness of that church, until the death of brother Whitehead. After this, different preachers came along, and nearly all of them brought some different doctrine, which made me think they could not all be God's ministers. Among others, came one by the name of John Dean, and preached in the vicinity a few times before I heard

him. Some said he was a Two-Seeder, others called him a Calvinist, and some said he preached hard sayings. This made me greatly desire to hear him, and in about a month he came back, and I heard him; and his words were like drops of honey to my soul. I really thought some one had told him of my religious notions, for he seemed to be preaching that sermon expressly for me. But there were others who also fed on it. His preaching was of a doctrinal and experimental cast, which established me in the doctrine and plan of salvation as held by the Old School Baptists. Under his preaching, the church split, and a minority came out and were constituted as a church, by Elders T. P. Dudley, J. H. Walker, and E. S. Tabor. The church was called Mount Zion, and joined the Licking Association; but Dean did not go with them, for what reason I cannot tell. I leave that between him and his God. A short time after this, I joined them by letter.

My sheet being full, I must close, desiring to remain yours, in hope of eternal life, which God, that cannot lie, promised before the world began.

FIELDING JENKINS.

SCHUYLER Co., Missouri, March, 1857.

DEAR BROTHER BEEBE:—I have been a reader of the *Signs* for two years, and regard them, under the blessing of God, as a source of comfort and edification to the children of God, wherever they circulate. I have never written anything before for your columns, for I was afraid I might darken counsel. When I have read the able letters of the correspondents, and your editorial articles, they have been to me as good news from a far country, and I have felt to say with Isaiah, "Wo is me, for I am a man of unclean lips, and I dwell among a people of unclean lips." But having now to write you on business, I will venture to fill up my sheet.

There has been much said and written on the subject of *Means of Grace*, and *Conditions of Salvation*. My own opinion, for thirty years, has been, and still is, that such language indicates a great degree of ignorance of the principles of divine truth, and a want of sound reason. To contend that a rational man, who at best is only a rational being, has ability by the use of means, to constitute himself a spiritual being. It would be quite as reasonable to contend that men have, in natural generation, been the agents in the production of their natural existence, by the use of means. There would be as much sound philosophy in the latter as in the former position. A condition between two parties, places the parties on an equal footing in that particular; and whichever of the parties fulfils the condition on his part, lays the other party under obligation; and if both parties fulfill the conditions, neither is under any obligations to the other; each having fulfilled his obligation only, and hence no thanks are due to either party.

If sinners are saved and go to heaven for complying with the conditions, and the use of means, then these conditions and means must, according to sound logic, be the price that heaven and salvation are rated at; and the sinner who uses the means and performs the conditions, whatever they are, is not indebted for his salvation; he having complied with the terms

or conditions, owes nothing for it. Therefore the salvation which is proposed upon conditions and the use of means, is not, and cannot be that salvation which is by grace; for the *gift* of God is eternal life. Thirty years ago, I hope that God showed me that I was, in heart, a helpless sinner, under the curse of God's holy law; sin revived, and I died to all and every hope from creature power. In that condition, my soul became exceeding sorrowful, even unto death. Prior to that I was a *means man*, and believed in conditions; this was the portion I had received from my earthly head. But when it pleased God, as I hope, to show me where I stood in nature, I tried my conditions, means, and *may-be-so's*, and they all failed. My first portion became entirely wasted, and I could only then fall—a poor, guilty, condemned soul—upon the mercy and grace of the sovereign God. And although thirty years have passed since that time, I can now say, with a feeling sense, if it were not for the grace of God, I am lost. And if grace does not keep me to my latest hour, I am still lost; for in my flesh dweleth no good; and I am fully persuaded, brethren and sisters, that it is even so with you. Then let the means family work out their system. "Their Rock is not as our Rock," neither is the god which they describe and claim, our God. Their god slumbers, and requires means to awake him. There is none like unto the God of Jeshurun, who rideth on the heavens in our help. His wakeful eye watches over his people, and never slumbers nor sleeps. Whatever may be your condition, he is always near you. Christ is your kinsman and your elder brother; he will never leave nor forsake you. He shall see of the travail of his soul and be satisfied, and nothing short of the travail of his soul will satisfy him, and that includes the entire church of God; not a part of it, but the whole.—Brethren and sisters, your inheritance is sure; for if God be for you, what can be against you?

Will brother Samuel Clark give me his Post Office address, by private letter, or through the *Signs*. Mine is Lancaster, Schuyler County, Missouri.

Yours, in hope of eternal life,
ISAAC D. SIDWELL.

WOODSONVILLE, KENTUCKY, April 29, 1857.

DEAR BROTHER BEEBE:—I have just perused, hastily, your editorial remarks in reply to J. R. Martin, and I felt to tremble for the editor, paper, and brotherhood, lest damage ensue; not that I feel to oppose free investigation, for this is my motto, "Hear all, hold fast that which is good." Nor am I afraid that the christian spirit will ever be the cause, (through investigation or any other way,) of disturbing the peace of the Old Baptists. But, past experience has taught you, me, and all the reflecting minds amongst us, that there are certain spirits amongst us of an intolerant temper, condemning to destruction everything, let it be truth or error, which opposes, or seems to oppose them. I do not say but christians may possess this spirit to a certain extent; yet it is a very bad system of christianity, and the sooner we get rid of it the better, for it is the same spirit that instituted the "Inquisition," which drank the blood of so many of God's dear little ones, through the dark ages. I am glad to see you take that lib-

eral and independent stand, in favor of investigation, and I now say and hope, that it emanates from the sincere desire of my heart, that God may give you wisdom to set forth the truth, and firmness to contend for it, even at the muzzle of the enemies' cannon; at the same time appreciating the all sufficiency of God and your own nothingness.

The subject of eternal union is a deep and mysterious subject, and we should not be hurt with a brother hastily, for a seeming difference of sentiment. There is none of us that believes the life of a christian is anything short of eternal life, which existed with God from everlasting, and was not, and cannot be brought into condemnation; and all parties believe as firmly, that the church in her Adamic relations has fallen into sin, and needs a justifying righteousness.

Now my opinion has been for some time past, that one party is looking at the eternal life in Christ, as the church, while the other party is looking at her in her fallen Adamic condition. The two parties occupying these two different stand points, can never agree; from the fact that one beholds her covered with the shades of night, and the other in her meridian glory. I do not feel able to discuss the subject, yet I will venture this remark, That there cannot exist a church aside from eternal life, in connection with humanity, That Christ stood in connection with her in her primeval condition, as her husband. One possessing eternal life, and the other natural life. Nor did the transgressions of the church any more divorce her from the head, than Eve was divorced from Adam, by her partaking of the forbidden fruit. And that the manifestation of Christ as made of a woman made under the law, was only a manifestation of that union which existed before transgression, he took upon himself her nature, sin excepted, in which he should die, that he might impart to her his nature, and all the blessings treasured in him for her, before the world began; which is done through the medium of the resurrection, wherein we are quickened together with him that bringeth the fruit he alludes to when he says, "If a grain of wheat fall into the ground and die, it bringeth forth much fruit."

Yours, in tribulation,
A. L. WOODSON.

P. S.—I have written the above, at first, only designed for your eye; but since it is written, you may give it an insertion in the *Signs*, if you think proper. I do not wish to press my views into the *Signs* contrary to your approbation—therefore I say, if the above letter, or the one in reply to brother Wilson Thompson, should not be agreeable to you as matter for the *Signs*, don't by any means insert them. I am not greatly distressed with the idea that the truth will fail, unless I write; but feel entirely willing that your judgement may decide what shall go before your correspondents. In conclusion, I desire that the Lord of life and glory may grant you wisdom, fortitude, and health, that you may fill your lot and be blameless, in the coming of the Lord.
A. L. W.

SHELBY COUNTY, IOWA, Dec. 24, 1857.

BROTHER BEEBE:—We believe that the promises of the Savior are being fulfilled; and God is carrying into effect his purposes; for it is declared that his counsel shall

stand, and he will do all his pleasure. And it is also left on record, for the comfort and consolation of his people, that he will not leave nor forsake them; nor suffer them to depart from him. If they break his statutes, and disobey his commandments, he will visit their transgressions with a rod, and their iniquities with stripes, nevertheless his loving-kindness he will not utterly take away from him, nor suffer his faithfulness to fail. And the prophet Isaiah says, "Behold the Lord God will come, with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a Shepherd; he shall gather the lambs with his arm and carry them in his bosom." We think we have witnessed some of his stately steppings among us, in carrying on his work, and in bringing some of his redeemed family from darkness to light, and from the power of satan unto God; translating them into the Kingdom of his dear Son. This is the work of God, which he performs through our Lord Jesus Christ, by his Spirit. For it is the spirit that quickeneth, the flesh profiteth not. And Jesus says, No man can come unto me, except my Father which sent me draw him; and I will raise him up at the last day. Again he saith, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." Christ is therefore the way unto the Father, the truth of all prophecy, and the life of his people. There is one body, and one spirit, even as ye are all called in one hope of your calling. They are all brought to a knowledge of their inheritance in Christ Jesus, and of the spiritual blessings which were given them in him, before the world began. They are all taught of God, and received a knowledge of him, through the Spirit, as it is written in the prophets, "All thy children shall be taught of the Lord, and great shall be the peace of thy children. Every man therefore that hath heard and learned of the Father, cometh unto Christ. "All that the Father giveth me, shall come unto me, and him that cometh unto me, I will in no wise cast out." Here then, they are safe in the Redeemer. They are dead, and their life is hid with Christ in God; and when Christ who is their life shall appear, they shall appear with him in glory. We are all fighting against the power of God and the spirit of his grace in our natural and depraved state; but when he performs on us the washing of regeneration and renewing of the Holy Ghost, our strength is subdued, and we are made to feel and confess the helplessness of our condition, and we are made to acknowledge with Jonah, that "Salvation is of the Lord." And with Paul, "For by grace are ye saved, through faith, and that not of yourself, it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

But alas! we are yet in a body of flesh which is not changed in the work of regeneration, and hence the warfare between the new man which after God is created in righteousness and true holiness, and which has its affections on the things which are above, which are heavenly and divine; and the Old man, whose element is this world, and which seeks its enjoyment in the things of this world. We are exhorted

to walk in the spirit, and we shall not fulfil the lusts of the flesh: for the flesh lusteth 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.

But, I must close, lest I weary you with my scribble. May it be the happy lot of each of us, to walk in the spirit, and mortify the deeds of the flesh, so long as we remain here; and when removed from time, and time's things, may we have a happy entrance into the perfect enjoyment of that inheritance which is incorruptible, and undefiled, and that fadeth not away; which is reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time, is my prayer, for the Redeemer's sake. JESSE G. JACKSON.

GREENWOOD, JOHNSON CO., INDIANA, Dec. 29, '57.

BROTHER BEEBE:—This earthly ball has made another annual circuit, during which time the children of God have passed through many scenes; to some of joy, while others have drank of the bitter streams, and tasted the worm-wood and the gall; but with all these things they are made to rejoice in the King of Israel, who worketh all things after the counsel of his own will. Knowing that all things work together, for good to them who are called of God, not according to their works, but according to his grace and mercy, by which they are saved. Among other precious privileges, we are made to rejoice that there is a medium of correspondence for the children of God to tell to each other their joys, sorrows, and their varied trials. During the past year, my poor soul has been made to rejoice, when reading the communications of brethren and sisters whom I never saw, but whose dialect appears familiar. The inquiry presents itself to my mind, from whence do all the strangers, scattered from Maine to Texas, in the United States, and in Canada, learn this same lesson? Have they all the same teacher? Have they all the same Lord, the same faith, and the same baptism? Is one God and Father over them all, through them all, and in them all? If so, then the kingdom of which they are subjects shall stand, and they shall dwell safely; for the Lord is as a wall around them, to protect them from the enemy, and as a refiner's fire in their midst, to purify them, that they may come forth as gold without dross, with palms in their hands, clad with the robe of righteousness, chanting the song learned from no earthly school, "Not unto us, not unto us, O Lord, but unto thy name be honor, might, and dominion; for thou has redeemed us by thy blood, out of every nation, tongue, kindred and people, and made us kings and priests unto God. I would like to say to the children of God, "Withhold not your mite from our common feast; if you have nothing more to say, than what has already been said, withhold it not; for christian experiences are like magnets, the more they are used the stronger they grow, attracting more strongly and firmly, those for which they have an affinity.

P. K. PARR.

BLOOM, OHIO, April 7, 1857.

DEAR BROTHER BEEBE:—I have to make you a remittance, as I have fully determined to take the SIGNS, the MESSENGER,

and the BANNER OF LIBERTY, as long as the editors of these several papers continue the same doctrine they have heretofore so ably and fearlessly advocated, or as long as I shall be able to pay for them.

According to my judgment, the SIGNS and MESSENGER do faithfully publish and defend the doctrine of God our Savior, and when I read them they are to me like cold water to a thirsty soul. The communications written by our brethren and sisters throughout our wide-spread land, and christian experience, doctrine, and duties, and even mild discussions between the brethren, are to me interesting and instructive. The implicit confidence of our brethren and sisters in the promises of God to his people, as expressed in their writings, lead me to say, Surely this people trust in the Lord Jehovah, in whom there is everlasting strength. Yea, The eternal God is their refuge, and underneath are the everlasting arms. Such a people must be the spiritual Israel of God; to whom the first great command is given, "Hear, O Israel, The Lord our God is one Lord, and his name is One. And this people unitedly say, This is the name whereby he shall be called, The Lord our Righteousness. And this they say understandingly, because his righteousness is imputed to them without works.

Please publish in the SIGNS, that the Sandusky Old School Baptist Association will convene with the Honey Creek church, (this place,) on Friday before the second Sunday in June, 1857. Brethren of our order are affectionately invited to attend.

LEWIS SEITZ.

JEFFERSON COUNTY, TENN., Dec. 21, 1856.

ESTEEMED FRIEND BEEBE:—I have received your paper tolerably regularly, and it has brought me good news from a far country, for which, if I am not deceived, I feel thankful to God, who has put it into the hearts of his children to let each other know of their ups and downs in this world of sorrow; and I wish to continue to read it and also the Messenger, for which I send the enclosed. It does not seem to me that I can well do without them; for the communications of so many, from various parts of the United States, on the subject of religion, has caused my poor heart to rejoice. And I am glad to find that there are so many who are contending for the faith which was once delivered to the saints, and all speaking the same language, and saying Shibboleth and not *Sibboleth*. It is written, And all thy children shall be taught of the Lord, and great shall be the peace of thy children. Now I do believe that Christians will speak the same language, let their lot be cast where it may, when they speak of experimental things. Wherever they are, God leads them about and instructs them. I do not believe that God will teach his children here in Tennessee one thing, and his children in South Carolina another thing in contradiction. My Bible tells me there is one Lord, one faith, and one baptism. And if there is but one, then there cannot be several kinds of faith, and as many ways of baptism. The Lord says, "I am the Lord, I change not, therefore the sons of Jacob are not consumed." The Lord knoweth them that are his, and he has said to them, "Yea, I have loved thee, with an everlasting love, therefore with loving kindness have I drawn thee." Now, if God has loved his children with

an everlasting love, he never can hate them. I believe God's people stood as perfect and complete in Christ before the world began, as they will when finally housed in glory. Known unto God are all his works from the beginning. This doctrine of election and predestination is hated by the world—but it is the doctrine of the Bible. And Christ 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." Some who pretend to believe the doctrine of election say, that when men are regenerated and believe, then, and not until then they are elected. But God is not like us, having to wait to know the end of things until they transpire. All things are present to his omniscient eye, as one eternal now, without variability or shadow of turning. When the Old Baptists preached this doctrine, the world and all nominal professors, called it a hard doctrine. But the Word declares that the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be. This is the kind of food I love to eat, if I am not deceived, but I am such a poor imperfect creature, that I fear many times that I am deceived. But then, again, I am buoyed up, and can look away from time and time's things, and hope to meet with all the blood washed through around the throne of God, to praise him for his rich, free and sovereign grace. For if I am ever saved, it must be by free grace alone; certainly not for anything I have ever done. If the Lord should deal with me according to my works, or mark one of a thousand of my sins against me, I should despair. But O, the sovereign grace of God! how rich! how free! without money and without price. What encouragement is this for poor needy quickened sinners, who have nothing to pay. I do rejoice in this free grace gospel; for nothing short of it could suit my case. I can do nothing to merit salvation. It is all of grace, from first to last. And I should have continued in sin and folly, if the Lord had not stopped me in my wild career. I was going in the broad and beaten road to ruin, when he snatched me as a brand from the burning, as I sometimes hope, and saved me through the crucified and risen Savior. If ever I received a pardon of my sins, it was in the year 1850, and very unexpectedly, for I was looking only for sudden destruction. This was now six years ago, and here I am yet, a poor, doubting creature, still afraid to trust my hope. I have never joined the church for fear that I am deceived, and might be left to bring a reproach upon the cause of Christ.

My dear Christian friends, wherever you may be, I beg an interest in your prayers at the throne of grace that God may enable me to discharge all my duties to him, and walk in obedience to his commands; and I desire you also to remember my family in your supplications. And now friend Beebe, may the good Lord direct, sustain and uphold you in your labors, is my prayer for Christ's sake, Amen.

HENRY RANDOLPH.

SULLIVAN COUNTY, IA., Jan. 15, 1857.

BROTHER BEEBE:—Under the watchful care of our covenant God, I am on this side of the eternal world. Truly it is by a well ordered train of His providence that I am permitted to spend a few of the pass-

ing moments in penning these lines. And if I could write anything consoling to the tempest tossed lambs of the flock of Christ, it would more than satisfy for my labor in doing so. A long time has elapsed since I have written to you. Of late my mind has been led to review my trials, experienced since I wrote last to you. But the Lord is omnipotent, and he has brought me along thus far. There is nothing too hard for the Lord to accomplish. Why not, then trust everything to him? Why murmur or fret? For myself I can say I have on *old man* that I carry about with me, that is corrupt, according to his deceitful lusts, not reconciled to the law of God, neither does he receive of the things of the Spirit, for they are foolishness to him; neither can he know them, because they are spiritually discerned. What man knoweth the things of a man, save the spirit of man that is in him; so also the things of the Spirit knoweth no man, but the spirit. We have this treasure in earthly vessels, that the excellency of the power may be of God, and not of us. The finite mind cannot see how all the deep afflictions and temptations of the way, can work for good until they are brought to pass through them, and experience a deliverance from them, and then they know that nothing is too hard for God to perform. He has chosen us in a furnace of afflictions, and it is a part of his children's legacy; for "In the world ye shall have tribulation; but in me ye shall have peace. Be of good cheer, for I have overcome the world." Ye are not of the world, for God hath chosen you out of the world, and therefore it is that the world hateth you; but it hated Christ before it hated you. But the blessed Jesus is the friend that sticketh closer than a brother; he is in you the hope of glory, and this is a witness which the world can neither give nor take away from his chosen people. The world by wisdom knew him not; for these things are hidden from the wise and prudent and revealed unto babes. Even so, for so it seemed good in the sight of the Father. He hath done all things well. At his set times he brings his children, one here and another there, to a knowledge of himself, whom to know is eternal life. When God who commanded the light to shine out of darkness, has shined in the hearts of any of his chosen ones, to give them the light of the knowledge of the glory of God, shining in the face of Jesus Christ, then they are willing to ascribe all power and glory to him; for then they are born, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. Such confess that it is not by their own might or power, but by the spirit of the Lord; not by righteousness which they have done; but according to his mercy he hath saved them, by the washing of regeneration and renewing of the Holy Ghost.

Brother Beebe, I am often cast down, and left to doubt my interest in Christ as my Savior; and still more in regard to declaring Christ and him crucified to our beloved brethren and sisters, in my weak and feeble manner, and often conclude that I will quit, but I cannot govern my thought. We read that it is not of man that walketh to direct his steps. I am indeed a mystery to myself. "Lord, what is man that thou art mindful of him, or the son of man, that thou visitest him?" Who shall deliver me from the body of

this death? I desire to be reconciled to my station, and to put all my trust in Jesus and have no confidence in the flesh. My prayer is that God will sustain all his watchmen, and ultimately bring them all off more than conquerors through Christ our Redeemer, Amen.

Brother J. H. Walker, of Kentucky, please let me hear from you through the *Signs*. Brethren pray for me, that I may faint not by the way.

I remain your brother,
WM. HAWKINS.

NEWARK, January 25, 1857.

BELOVED BROTHER BEEBE:—How can love forget Love's children. This cannot be; and this pure and holy love that has been shed abroad in my heart keeps me in mind of you and the household of faith. Such are not born of blood nor the will of the flesh, nor of the will of man, but wholly and entirely of God. Oh what a household is this! And who is the householder? None nor no less than God himself. And when I am enabled to contemplate this eternal and wondrous truth, I say to myself why should the children of a king go mourning all their days, when the eternal householder declares, Eat, oh friends; drink, oh beloved. The reason why these children go mourning is obvious enough; it is through ignorance of the blessed householder, and of his way, that He takes to save the *lost, the ruined, the helpless, the ungodly*, and soon the *dead*; ignorance in us to see how God, through the gospel, makes dry bones to live. Now my brother beloved, I should dearly love to write you a long letter upon the glorious theme for the love, the amazing love of Jesus, my Lord and my God fills and fires my soul; and love, *pure and holy*, is a deathless fire. Its object heavenly; it must ever blaze. Eternal love a God must needs inspire. When once He *wins* the heart and *fits* it for his praise. I say I would dearly love to write you a sheet full upon this everliving theme; for these things write we unto you that your joys may be full. And to have God's salvation and the joy of God's salvation revealed in our souls by the eternal Comforter, if this is not heaven regained, then tell me I know nothing of the eternal theme. God has opened to the Gentiles the door of faith; and when I say faith I mean faith, I don't mean the faith of devils, nor the faith of carnal man, nor the faith of nominal professors, that have a name to live and are dead, nor I don't mean Arminian faith, such as is in the power of the creature, but I mean the faith of God's elect. This precious faith is not a feigned faith, but it is one of the blessed fruits of the eternal Spirit, begotten in the children of the free woman. And this heaven-born faith stands in the power of the eternal God; this faith is God's medium to his loved ones, and the way through which the objects of his everlasting love receive the Eternal Spirit. And then we are instructed and made to know the power of divine blood, and we are brought to know that though our sins were as scarlet, they shall be white as snow; though red like crimson they are as wool. We are made to know, in the first place, the dreadful malady of sin, and then the eternal cure. Sin is of the devil, the cure is of the eternal God. For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. And

as the bitten Jews looked upon the brazen serpent and were cured; so a soul that is enabled to look, *by the power* of God, upon the Lord Jesus Christ is cured; for the promise, "I will bring it health and cure; and I will cure them, and reveal an *abundance* of peace." Oh, when will the elect of God look with steadfast eye upon Jesus, and say, Behold the Lamb of God, which taketh away the sin of the world, and declare the blood of Jesus Christ, his Son, cleanseth from all sin? Let a soul know with the *gospel knowledge* about Jesus, and His finished work; and they will tread upon serpents, and upon scorpions, and upon all the opposition of the enemy. For a divine knowledge of Jesus, imparted by the eternal Spirit, is power. Ignorance is weakness; and ignorance of Jesus is the worst sort of ignorance on this side of hell. But to know Him, and the power of his resurrection, we then can say we are more than conquerors through Him who loved us and gave himself for us. Oh, glory to God in the highest, my soul says, for the knowledge of Him, who lay in Bethlehem's manger. In this divine knowledge there is no mixture of man's puny works. Salvation is of God from first to last; and ministers of God's making and of God's sending have their commission written upon their souls by the finger of God himself. To open their eyes and to turn them off from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are *sanctified by faith* that is in me. This is what no bigotist ever did nor ever can know, and no hireling nor blind watchman ever attained to this high commission; and our land mourns this day because the way is preached which seemeth right unto thousands and thousands. But the end is death; for Israel, which followed after the law of righteousness, hath not attained to the law of righteousness, for they were and still are blinded by the legal veil, and so are thousands and thousands of gentiles blinded by the letter which killeth, and do not see that the Eternal Spirit giveth life. Oh, to receive the Eternal Spirit is to receive the quickening power of God; and then we declare through earth and heaven that he that hath the Son hath life, and he that hath not the Son of God, hath not life. Oh, glory to God for the new and living way! It makes my soul leap as an hart upon the mountains of Israel. I was once lame under the law; shut up to the faith; but the spirit of truth revealed the faith of God to my deathless soul, and I am lame no longer; for what God does is done for ever, that men may fear and love before him. And now, my loved brother, may your soul be filled from Christ's infinite and eternal fulness, and may God give you the boldness of love, the wisdom of the serpent, and the harmlessness of the dove, that you may be enabled to contend for the faith once delivered to the saints, and seek the honor that comes from God only. When I commenced writing, I intended to write but a few lines, to let you know about some papers; but I could not stop until now, for the love of him who hath saved me, pushed forward my soul and pen. And now, in this blessed, precious Love which makes our souls free as fish in the ocean.

I am your brother, M. FORD.

What have I done that I cannot have my paper of the 15th of this month? My

paper nor Jewel's have come to hand; Cook's bundle of papers have come; Peter Doland says he gets his paper so irregular he will not take it any longer; but sister Denman, his sister, says she will take it. In future, send her paper with mine and Jewel's: the dollar I sent on for Peter Doland, put to her account. Send the papers soon.
MAHLON FORD.

OXFORD, Mississippi, Jan., 1857.

To the Readers of the *Signs of the Times*,
and *Southern Baptist Messenger*:—

I sit down, this morning, to give you an abridged history of what I hope has been the Lord's dealings with me. I was born February 9, 1806, in Sharpsburg District, S. C. From my earliest recollection I was fearful of death. My father was a Baptist; he died when I was about nine years old, and this made me feel wretched; but this passed off. I would think I would get religion, as it was called. I was removed in my tenth year to Tennessee, but met with no change for the better, but rather seemed to grow worse. I made many promises to do better, but as often failed. In 1824, I had a strange dream, which alarmed me so much that I could not forget it. In my dream, I thought I saw Jesus, dressed as he was after his resurrection, and in his side the mark of the spear, &c. His innocent, harmless, excellent and lovely appearance, made such an impression, that I could not forget it, and I must say that sin has never, since that time, been to me as it was before. I then endeavored to do what I had before thought I could do—*get religion*. But, alas! I soon found that I did not know how to pray. My resolutions failed; for I had thought I would live free from sin. I did leave off using profane language, &c., but still I felt no better; my foolish thoughts remained, and I could not account for the reason why I could not do as I wished. I gave judgment against myself, that I was not convicted; for if truly convicted for sin, I thought I should have no more foolish thoughts, but would be a mourner, and think of nothing else. I tried to pray, although I knew not how, but still, in my own estimation, grew worse, and at length believed that God was so angry with me that he would not hear me; and when I tried to pray, my prayers did not seem to ascend, but my words appeared to fall to the ground. I thought the time had been when there was mercy for me; but now it was too late, the door of mercy was for ever closed. I wept bitterly. I felt that I was justly condemned, and must soon be banished forever. I had no friend in heaven, nor on earth, and there was no other case like mine. There was mercy in store for others, but none for me. I thought I should die soon, and thought God would let Satan take me alive as an example to others, and I felt that this condemnation was just. But if ever the thirsty soul panted for the cooling water brook, I panted for mercy. I would have exchanged everything for mercy, but all in vain; my prayers, cries, tears and lamentations all failed me; and I was fearful of the wicked one. I was afraid to sleep, lest I should awake in torment. I had another dream, in which I thought I saw Jesus, in holiness. This was so pleasing, delightful and glorious, that language fails to describe it; an aged servant of the Lord was near me, in my dream, and I

told him what I had found. When I awoke, my burden was gone, and there was no more sense of condemnation. On the next morning, instead of the very elements seeming angry with me, all was peace. Nature never before appeared to me so lovely. The trees, the birds, and indeed everything was just as I would have it; nothing seemed to be wrong. This I did not think was religion; my impression was that the Lord had removed my burden of condemnation, to let me know there was mercy for me. I then as firmly believed there was mercy for me, as I felt sure the Lord had done it. I loved those who walked as christians. I passed on until the winter of 1827. I could not say I had a hope; nor could I tell what my condition was; my walk had not been as it should be. I often said and did things, to hide my feelings from my companions. The winter also passed, and I grew deeply depressed and wretched. I desired to know what my condition was; and that if the Lord had ever done anything for me, that he would give me some token. I sought for it diligently, but my distress increased, until I thought I must go to meeting: but found no relief. My mind was at length directed to the scriptures, but they were to me a sealed book. My heart grew hard; I could shed no tears; I desired the people of God to pity me. I could neither go forward nor backward, to the world nor towards heaven; but I seemed fixed at that point. On the first Sunday in May, 1828, after preaching, (I sat at a distance during preaching,) the minister and people sang this hymn, "Am I a soldier of the cross," &c. I felt to pray earnestly to know whether I was or not. This part of the hymn, I felt with the greatest force, "Increase my courage, Lord." I was so absorbed in reflecting on my condition, that I paid little or no attention to any person, although several took dinner with me. My dear companion had obtained a hope some time before. At the preaching on Sunday night, I was in a peculiar condition, and almost forgot where or what I was. The first thing that aroused me was the singing. I thought I had never heard such singing before. I had been seeking for Jesus in reading, in hearing preaching, and in trying to pray; but now it seemed I found him in my bosom. My depression was now all gone, and I had no idea of seeing any more trouble; I felt that the victory was gained, and I must tell of it. I could scarcely stay in the house during prayer, for I felt bound, if I stayed, to tell of it. That impression to tell it, I could not withstand, and I got an old friend out and told him, but not satisfied, he asked my dear old mother-in-law out, and I told her and others who came, and I have been trying to tell something about Jesus, in a public way, from the next Sunday until the present time, when opportunity has presented; although much tried, tempted and cast down. I tried to tell about Jesus some two or three times before I offered to join the church. Myself and wife joined the church on Saturday before the first Sunday in June, 1828, and were baptized on Sunday.

I have often feared that I was deceived, and have thought sometimes I would go to the next meeting and request the church to erase my name from the church book; but I have not done so as yet. I have tried to ask the Lord if I am deceived, to

undeceive me. And I have often thought I would never again attempt to exercise any more in public, but I am still trying, and have been for twenty-nine years. And for the last several months, I have felt more deeply interested. I have only attended meetings on Saturdays and Sundays when opportunity offered; my anxiety and desire to go, seems to increase since Christmas. My dear brother in the ministry, I have felt that I have withheld until I am weary of withholding. Brethren, I feel that I must go. Professed preachers may tell their congregations that they must pay them or they will not preach. I have felt recently that my coffin would be a pleasant place to me, rather than stop at home and not go in the service of my master, and his dear little flock. And I have also felt that there was not wealth enough among the Baptists to hire me to remain at home, and not go and try to feed the flock of God, which he has purchased with his own blood. My dear brethren and sisters in North Mississippi and elsewhere, I beg of you to "Entreat me not to leave you;" I desire to go where you go, live where you live, your kindred to be my kindred, &c. Brethren in the ministry, have you kindred feelings with mine. If you have, brethren, let us forsake all and follow Christ.

I feel a deep anxiety for the prosperity of the churches; such as I have seldom if ever felt. My inclination to travel among them, almost constrains me. I wish to visit my brethren in many of the States, Alabama, Georgia, Tennessee and Kentucky. And I earnestly desire our ministering brethren to visit us. It is true, our churches are small, but they are in peace, for the most part at least. Friends of Zion's King, pray for me, and for all who profess his name, that we may all live to his honor and glory, and that there may be an ingathering of his redeemed.

Farewell, E. A. MEADERS.

N. B.—Should you publish the above, I desire that it should also be published in the MESSENGER. E. A. M.

RICHMOND, MAINE, April 19, 1857.

BROTHER BEEBE:—Being under the necessity of writing you on business, I feel inclined to also offer a few thoughts for the consideration of the brethren, if I were capable of putting them into words to present them intelligibly. I have received much consolation through the communications of the brethren, and the other matter in the SIGNS and MESSENGER, which is all the preaching I have received for many months. These words have been much on my mind for some time, "Grow in grace, and in the knowledge of our Lord Jesus Christ." Although these words have stood on record ever since the days of the apostles, I fear they are but poorly understood by many. When I review my past pilgrimage, I can say that it has been the case with me. The letter killeth, but the spirit giveth life. It is plain to be perceived, what a great mistake the multitude of professors make, at the present day, while they are confined to the letter of the word; supposing that by much reading and the hearing of much preaching, with abundance of the form of prayer, and other movements of a like nature, calculated to cross the propensities of fallen nature, that they will thereby grow in grace and in the knowledge of our Lord and Savior Jesus Christ. But when the spirit comes home

to the understanding, the individual is led to exclaim, with Thomas, "My Lord, and my God!" He is then in a situation to grow in grace and in knowledge. He then grows in knowledge of the wonderful plan of redemption, by whom, and when framed, that it was settled in the counsel of Jehovah before the foundation of the world. He is then led to admire the richness and permanence of the grace of God. He grows into a knowledge of our Lord and Savior Jesus Christ—the nature of his mission into this world—the time as described by the prophets in the Old Testament. When that time had fully come, Christ made his appearance. The child of grace grows into a knowledge of what has taken place, since Christ's appearance in the flesh—the preparing and filling up of the New Testament scriptures by the apostles, and he is led into an understanding of how such a wonderful work was effected at the day of pentecost, and to comprehend that it was when the time had fully come. And many other astonishing displays of the Holy Spirit, by an application of the atoning blood and righteousness of our Lord and Savior Jesus Christ, to the understanding of men, and so down to the present day. The child of God, when under the teaching of the spirit, is not only led to admire the wonderful plan of salvation through Jesus Christ, but also the exactness of the fulfillment of it, as to time and place, circumstances and characters. And herein do the privileges much consist, which the people of God enjoy in these last days, or gospel dispensation, that they have the written word to look into, which the ancient saints did not enjoy.

Thus, brother Beebe, being alone, and having leisure, I have committed a few of my thoughts to paper, in the best manner I have been able, and I submit them to your judgment; if they are of any value you may publish them, but if not throw them aside.

HEZEKIAH PURINGTON.

MOUNT HEALTHY, OHIO, Dec. 27, 1856.

BROTHER BEEBE:—May the Lord of heaven enable you still to wield the sword of the spirit, and by his grace feed the sheep and lambs of his scattered flock, far and wide, and proclaim to sinners that there is life and salvation only in our Lord Jesus Christ, for he is the way and the truth and the life, and no man cometh unto the Father but by him, and no man can come unto him except his Father which sent him, draw them. O, my brother, how my poor heart would rejoice to hear of many being drawn by the cords of God's love, to come to him and acknowledge him as their Lord and their God, and devote to his service their bodies and spirit, which are his. Brother Beebe, in all parts of the country there are many crying, lo here, and lo there! and occasionally I go and hear them, but when I get there, I find not so much as husks for me. Christ is not held up in their preaching, nor any union between Christ and his body, or members. But there is a general cry of "Come to Christ," but no way is pointed out in which God could in harmony with his eternal justice, give his Son as a ransom for guilty sinners; nor how his blood can cleanse sinners and make them meet to be partakers of the inheritance of the saints in light. May the goodness of God lead men to repentance.

I have long had a desire to write something for publication in the SIGNS, but I feel my weakness to be so great, that when the will is present with me, I find not how to perform the work, therefore I forbear. May the good Shepherd in whom I trust, at some time enable me to cast in my mite, if it is his will that any son or daughter of Abraham should be fed by anything I can communicate. Truly I feel very thankful for the promises which are left us, whereby we may be cheered through this life, and encouraged to hope that we are truly interested in the blood and righteousness of our Lord Jesus Christ. Having this hope within us, may be careful to so walk as to cast no stumbling block in the way of our brethren. Let each esteem others better than himself.

As I am admonished to draw to a close, may love, mercy and peace, be with you, and all the saints. My love to yourself, your wife and family, and believe me, I remain yours in the bonds of the gospel.

Remember me to brother Johnson.
JEDIAH HILL.

UNION, ESSEX CO., N. J.

BROTHER BEEBE:—This will inform you that the SIGNS are a welcome messenger to me, as they have been from their commencement. They contain all the preaching I have, except at the associations. I was truly pleased and edified at Hopewell, to see so many of the Lord's sent servants, from different States, all giving the trumpet a certain sound. Especially when Christ was set forth as the true vine, and his members as the branches growing out of the vine; not sticking themselves on the vine. I felt strong in the Lord, and as though I could run through a troop, or leap over a wall. I hope these meetings may be continued as long as God has a people on earth to be comforted and edified. I am sorry that I cannot increase your subscription in this place, but you know "The whole need not a physician." They seem to be wedded to the *do and live* system, both professors and non-professors, and they consider me an infidel, because I do not believe that the religion of Jesus Christ is a science that can be learned by dint of study; or that it is left with the creature to decide whether he shall be saved or not. They differ widely from the apostle, who said, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

How much better it is to trust in God, than to put confidence in man. More than thirty years ago, I trust the Lord shewed me my lost and helpless condition, and my cry was, God be merciful to me, a sinner. Lord save, or I perish. And I have got no farther yet. I could not answer for one of a thousand of my sins, nor am I able to think one good thought, if it were to save my soul. How blessed is the truth, that our lives are hid with Christ in God. Neither our natural or spiritual life is in our own hands. Our God abideth faithful though we believe not. He knoweth them that are his, and he hath said, because I live, ye shall live also.

Go on, brother Beebe, publish your message of peace and salvation through Jesus Christ, to poor helpless sinners, and may God direct you in matter and manner, as it shall please him. May he abundantly bless you, with all who love his name, through rich and sovereign grace, is the desire and

prayer of one who esteems the Old School Baptists, as the true church of Christ, although they are everywhere spoken against. Yours in the best of bonds,

WILLIAM H. JOHNSON.

LAWRENCE COUNTY, LA., Jan 27, 1857.

BROTHER BEEBE:—I am happy to inform you that there are a few in this part of the world, who are not tired of reading your valuable paper; it still comes to us as a most welcome messenger, to those who love the truth and who are willing to contend earnestly for it. I cannot see how any of God's children can dislike it, for its columns are so well stored with gospel truth, and with the experience of christians. I greatly desire its circulation, for I believe that many of God's dear children in this part of the world, have been led astray by priestcraft and delusion. We have a great deal of what the people call preaching, but that which suits the multitude is only the report of a trumpet which gives an uncertain sound. The doctrine which it proclaims, is "Do and live." They tell the poor sinner that God has done all he can to save them, and if they do not now repent, they shall all be damned. But if their doctrine be true, brother Beebe, I think it would crown the sinner with more glory in his salvation, than God. But I am confident that all who are born of God are desirous to ascribe all the glory of their salvation to the Father, Son, and Holy Ghost, who has brought them from darkness to light, from the power of sin and satan to the service of the true and living God. Believing your paper is calculated to instruct the saints, I desire its more extensive circulation.

It was not my design to write for publication at this time, but for some cause my mind has been led to scribble along. Dispose of what I have written as you think best.

I remain your brother, in christian love,
JAMES OSBURN.

NORTH JAY, MAINE, Jan. 12, 1857.

BROTHER BEEBE:—We will return to you the same salutation which you have given us in your last number, a happy new year. May this year be to you one long year to be remembered, and also to the inhabitants of the Rock, which is Jesus Christ, for all his great goodness bestowed upon us in love and mercy. May this be a bountiful year from the hand of the Lord, in pouring out his spirit upon Zion, and may we understandingly discern the signs of the times, and between good and evil, and may this year, also, be a year of plenty for the supply of our temporal comfort. And may we all have hearts of gratitude and praise to God, as the great giver of every good and perfect gift. May we pray without ceasing for all men, and especially for such as are in authority, that they may be led by the wisdom, power and providence of God to deal justly, and administer the government wisely, that we may lead quiet and peaceable lives, in honesty and godliness, according to the will of God. The SIGNS and the BANNER are very interesting papers to us, and we cannot very well do without them. Yours, &c.,

S. MACOMBER.

ALEXANDRIA, Kentucky, Dec., 1857.

BROTHER BEEBE:—I am now almost alone here, in the doctrine of Christ, as held by the Old School Baptists. I know

of but two or three within the county in which I live, that have any love for the gospel truth as taught by Christ and his apostles, and advocated through those welcome visitors, the *Signs* and *Messenger*. That beloved and aged brother, Elder Wm. Gosney, has departed this life of mortality. He died about four weeks since. He was an agent for the *Signs*, I suppose, for several years, until he became so palsied from age, that he could not write legibly, and he requested me to have my name inserted in your list of agents in his stead—in which sphere I have been acting for some two years, without any material advantage to you in obtaining subscribers.

Yours, with christian regard,
JAS. BROWN.

VAN BUREN COUNTY, IOWA, Dec. 30, 1856.

BROTHER BEEBE:—Our papers do not come regularly; I do regard the loss, as we are nearly destitute of other preaching, except what we have in your papers, they are therefore very precious to us. We only have preaching two or three times a year, at our church; there is a great scarcity of what we call gospel preaching here, and things appear to be dark and gloomy. Our pastor, Eld. J. H. Flint lives some twenty miles off, and we would be glad to see any of our brethren, especially ministers, as we are almost alone, and our church is reduced very small. And, brother Beebe, it would give us the greatest pleasure to receive a visit from you. Come if you can.

If I could write anything that would be edifying to any of my Master's children I would try. But I feel too unworthy and unfit, and therefore try to content myself with my lot, and believe that all things work together for good to them that love God; to them who are the called according to God's purpose. Give my Christian love to your wife and family, and all enquiring friends, and accept the same for yourself, from yours in hope of eternal life,
J. S. PRICE.

MT. SAVAGE, MD., Jan. 2, 1857.

DEAR BROTHER BEEBE:—We have been in this locality about seven years, and although we are surrounded with preaching, we hear but little of it, for it is not sustained by a "Thus saith the Lord." We feel very desirous that God would send some faithful servant here to spread the gospel net, and preach the finished salvation as taught in the Scriptures. There are a few names here who cannot feed on the Arminian husks which are offered to poor perishing sinners in this place. We believe that if God in his mercy should direct some of his ministering servants to this neighborhood, the hearts of the people will be opened to supply their earthly necessities in a liberal manner. At any rate, if any Old School Baptist preacher should be traveling over the Baltimore and Ohio railroad, or by stage from Pittsburgh, Johnstown, or any intermediate place, to Cumberland, he can have a short trip over the Cumberland and Pennsylvania railroad to Mt. Savage (nine miles,) and meet with a warm welcome from the undersigned, and I will also engage to procure a house for preaching at a few hours notice. I am truly and sincerely yours,
SAMUEL DANKS.

NEPONSETT, MASS., April 11, 1857.

BROTHER BEEBE:—I hope I shall always be able to take the *Signs of the Times*,

for they contain all the preaching I have heard for nine years, except three sermons that I heard five years ago last fall, at the Association which was held in Jay, Maine. I never expect to hear any more, and I get almost discouraged, and fear that I should not know if I were to hear the gospel preached in its purity. We have abundance of preaching here, such as it is, but it is not like brother Purington's.

With respect, yours,
SARAH SPEER.

BEVER DAM, DODGE CO., WIS., March 5, 1857.

BROTHER BEEBE:—If it is not asking too much, please publish in the *Signs of the Times*, your views on 1 Cor. x, 13. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Probably many of the readers of the *Signs* will also be pleased to receive your views on the passage.

Yours,
DANIEL BICKNELL.

The Editor's Department.

MIDDLETOWN, N. Y., JUNE 15, 1857.

REPLY TO BROTHER D. BICKNELL, ON 1 Cor. x, 13.—"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

We have no special light to impart to our brother on the above text, beyond the plain and obvious import of the words in which it is presented, when taken in their connection with the epistle, and the common experience of the children of God, while here in the flesh. From the many disorders which Paul had occasion to reprove in the Corinthian church, it is very evident that the members thereof had not escaped a liberal share of temptations. Temptations arising from their own carnal nature, from the world, and from their adversary the devil, had been many, and quite apparent among them; and they, perhaps, like many a tempted saint of God at this day, may have been ready to conclude that no real Christian could be so tempted, or so frequently overcome by temptation, as they were, and that if they were what they professed to be they would not be so tempted. Temptations to do wrong, to please the flesh and grieve the spirit which, in the saints, is born of the Spirit, or to murmur or to fail to appreciate the mercies of our God, are of themselves very trying to God's people; but how greatly is the trial aggravated when the cruel tempter insinuates that these temptations are evidences that we are not the children of God, or that God will leave us in the power of the tempter, and that we shall never be released from them; that in judgment against us, the way of deliverance shall be closed, and we must perish. To meet and silence all these suggestions, the inspired apostle cheers us with the blessed declarations of the text, which, in its obvious sense, presents the following assurances, viz:

1st. Our case is not as it has appeared to us, peculiar or uncommon; all the saints are subject to the very same, and it

cannot by any righteous inference be construed that we are the less interested in the saving grace of God because we are so sorely tempted.

2. Our faithful God has his eye in love and compassion on us while we are tempted. However unfaithful we have proved ourselves to be to God, God is faithful, and his faithfulness is enduring as his throne. He will never leave thee nor forsake thee. "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 shall not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Savior," &c. Our God who has promised all this is faithful, and he will certainly accomplish all that he has promised, and make you more than conquerors through him that hath loved you and given himself for you.

3. The cheering truth is implied in the text that all the temptations which have overtaken us, are working for our good and God's glory; for he is able, were it for the best, to secure us from the power of temptation, as to make a way for our escape from them, when we have felt sufficiently their power. Our gracious Redeemer, our faithful High Priest was tempted in all points as we are. Yes, in *all points!* Think of that thou tried and tempest-tossed child. There is not a point in which it is possible for thee to feel the tempter's power, but what the blessed Savior has felt in his own person, when here in the flesh, and He therefore knoweth how to succor thee when thou art tempted. In all thy afflictions he was afflicted, and the angel of his presence saved thee; in his love and in his pity he redeemed thee, and he carried thee, and bore thee all the days of old.

4. The text assures us that neither the world, the flesh or the devil has power to tempt a child of God only by the permission of God himself. The exact amount of our temptations, their number, weight, measure, severity and duration, are dependent on his permission. God's government extends to devils as well as to men, to sin as well as holiness, and none can go beyond the limits which his decree has fixed to annoy or tempt his children.

Pains and death around thee fly
Till he bids thou canst not die;
Not a single shaft can hit,
Till the God of love sees fit.

Neither tribulation, nor distress, nor angels, nor life, nor death, nor principalities, nor powers, nor things present nor to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which in Christ Jesus, not because they lack the disposition to do so, but because the God of unbounded power, love and wisdom, will not suffer it. God will, indeed, and does suffer his children to be tempted; but not to an unlimited extent. Satan went as far in tempting Job, as God would suffer him; but he could go no further. He had no power to drown even the swine, without the express permission of our Lord. A sparrow cannot fall, nor even a hair of our head without an order from the throne of God.

Our text also suggests to our minds the order and exact equality of God's ways. When he issues the permissive order for a saint to be tempted, he metes out the exact

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. XXV.

MIDDLETOWN, N. Y., JULY 1, 1857.

NO. 13.

Correspondence of the Signs.

UTICA, January 23, 1857.

BROTHER BEEBE:—The following are a few scattering thoughts which I penned in my leisure hours, not with any thought of sending them for publication, but some of my friends have persuaded me to do so, and you of course can do as you please with them.

Many are the afflictions of the righteous, but the Lord delivereth him out of them all, Ps. xxxiv, 9; precious portion. The righteous, who are they? The scriptures declare there is none righteous no not one, which is a solemn truth which but very few appreciate, for as all men stand in Adam, all have become corrupt, Gen. vi, 11, 12. For a correct view of man, as he stands by nature in the Adam fall transgression, read Romans, first and third chapters. But notwithstanding all mankind have thus fallen and become so awfully corrupt before a pure and holy God, there is such a thing as man being made righteous, and that before the pure and holy throne of God. But who are they? Important question. They are a number that no man can number, out of every nation, kindred, tongue and people, and they are all loved with an everlasting love, by God the Father, therefore with loving kindness does he draw poor souls to a love of himself, Jeremiah xxxi, 3; and in consequence of that love, he chose them in Christ Jesus from before the foundation of the world, Eph. i, 4; he chose them for his own inheritance, Ps. xxxiii, 12; given to Christ in covenant love and mercy, John xvii, 9, 12, 24, that he (Christ) should take away their sins by the sacrifice of himself. This he has accomplished on Calvary's summit, when he bowed his sacred head and cried with a loud voice—aye, so loud that his blood-bought family have heard it ever since, and ever will hear it, until the top stone shall crown the glorious temple—it is finished, and gave up the ghost. He bore our sins and carried our sorrows. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. v, 12; for as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous, Rom. 5, 19. So that all those that were given to Christ by the Father, are redeemed by him, and shall in due time be born of the spirit, John xxv; and sweetly drawn into the everlasting kingdom of our Lord Jesus Christ, never more to go out, but shall feed on the rich food of the gospel and drink of the old wine of the kingdom, and make merry. They are renewed in the spirit of their mind, so that the righteous shall hold on their way, but many are their afflictions. They are subject to all the afflictions of the men of the world, such as what men call accidents—afflictions of the body, losses of friends by death, losses of property, disap-

pointments, and crosses of every description, but being enlightened by the spirit from on high, they are made acquainted with themselves, and consequently are led to see that they have sinned against a holy God, that they have broken his holy laws, and consequently stand guilty before him, who searches the heart and tries the reins, Jeremiah xi, xx, 17-10; but the Lord is nigh unto them who are of a broken heart, Ps. xxxiv, 18; read, also, lxvi, 2. Now his cry is, God be merciful to me a sinner; but God in his own good time seals sweet pardon to the poor broken heart, and all is calm and sweet peace; indeed the love of God is shed abroad in his heart, and the poor soul thinks, inasmuch as his sins are pardoned and all is comfort and serenity, his troubles are all over, he shall rest in the sweet embrace of Jesus through life, and enter into his house above. But the poor soul probably never made a greater mistake, for he will very soon find that he has enemies to contend with, of which he was an entire stranger before, and amongst other things with which they have to contend, is a wicked and depraved heart, deceitful and desperately wicked, xvii, 9; he also has to fight with principalities and powers, and spiritual wickedness in high places, with temptations and trials of every variety—such as unbelief, darkness of mind, coldness of affection, and these things will fill him with affliction and sorrow, and under these circumstances, he will almost come to the conclusion that he has no interest in Christ, because in looking at himself, and comparing himself with the immaculate Jesus, he concludes there is not such another sinner to be found in all the earth, and he cries to his Father, O God, be merciful to me a sinner, look upon me in my deep affliction; but God is looking in mercy and tender pity and compassion upon this poor bruised reed; he has said, I will never break it. O look and look again, poor soul, for God's word has gone forth that he will deliver you from ALL your afflictions, see Psalm xxxiv, 17-18. The Lord upholdeth the righteous, Psalm xxxvii, 17. See the following passages—Ps. lxxiv, x—lxxviii, 3—xcii, 12—xcvii, 11—cxii, 6—cxlvi, 8; Proverbs iii, 22—x, 3, 16, 24, 28, 30—xi, 8, 28, 30—xii, 3—xiv, 32—xv, 19, 29—xviii, 10—xxviii, 1; Isaiah iii, 10—lx, 21; Mathew xxv, 46. A vast number of passages might be introduced, but enough for the present. Such is the blessed declaration of scripture, that God looks upon his children as all righteous in the person of Jesus Christ. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel, Num. xxiii, 21; thou art all fair my love, I see no spot in thee, Cor. iv, 7. Ah, says the poor trembling soul, I know that these things are so with the church which Christ loves so ardently, but I am so sinful and polluted, I don't see how I can possibly be one of Christ's chil-

dren. Well, let us see how it is. You mourn over your situation as a sinner. O yes, every day. You mourn because you are so much unlike your blessed Savior, and because you cannot live more to his honor and glory. Yes, that's my trouble. Then we take it for granted that your desire is heard by thy spiritual husband, Gen. iii, 16. Is there none that you desire beside him? O no, there is none can relieve me but him, nothing but his gracious presence and smiles can relieve and cheer my poor disconsolate heart. Well, poor soul, the desire of the righteous shall be granted, Prov. x, 24; and such desires are the fruit of the holy spirit in a heaven-born soul, and are amongst the strongest evidences that such a soul is in the secret of God's covenant, adopted as an honorable citizen of the city of Zion, whose walls are impregnable to all her foes. So sings the poet. More happy, but not more secure, are the glorified spirits in heaven; salvation will God appoint for walls and bulwarks, Isaiah xxvi, 1; and every citizen will cheerfully sing, salvation belongeth only to the Lord, Psalms iii, 8—xxxvii, 39—l, 23—lxxviii, 20. The Lord hath made known his salvation, Ps. xlviii, 2. Hence the psalmist exhorts the church to sing a new song, for he hath done marvelous things, his right hand and his holy arm hath gotten him the victory, Psalm cxviii, 1; and this mighty victory over sin, death and hell, is done by virtue of the relationship that exists between Christ and his people; the Lord will beautify the meek with salvation, Psalm cxlix, 4. Yea, it is a garment sufficient to hide all thy deformity, in it the poor trembling soul is richly clad in the panoply of heavenly righteousness. Christ came to seek and to save that which was lost, and did he come on his heavenly mission in vain? Think, poor soul; what does he say himself, I came not to do my own will, but the will of him that sent me, John vi, 8. And did he accomplish that will for which he came? What does he say about it? I have finished the work which thou gavest me to do, John xvii, 4; And this is the Father's will which sent me, that of all which he hath given me, I should lose nothing, but raise it up again at the last day, John vi, 39. Ah, thou poor doubting, longing, desiring, looking, trembling, tempest-tossed soul, thou mayest be very poor in this world's goods, he Christ had not where to lay his head; thou mayest be greatly tempted, he is able to succour those that are tempted, Hebrews ii, 18. For he was tempted in all points like unto his brethren, Heb. xiv, 14. There hath no temptations taken you, but such as are common to men; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation, also, make a way to escape, that you may be able to bear it (1 Cor. x, 13), in consequence of the blessed Savior, for he

triumphed over all his foes, and consequently our foes. Hence the church, while looking on his mighty conquest, is saying, who is this that cometh from Edom with died garments from Bozrah, this that is glorious in his apparel, traveling in the greatness of his strength. Ah, who is it, I that speak in righteousness mighty to save? Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat? I have trod the wine press alone, and of the people there was none with me. No none, not even his disciples, could watch with him one hour, therefore mine own arm brought salvation unto me, and my fury it upheld me, for the day of vengeance is in thy heart, for the year of my redeemed is come. He triumphed over death, hell, and the grave, and rose as a mighty conqueror, see Psalm ii, 7, 8, 9, 10 verses. Now, if the blood of bulls and of goats and the ashes of a heifer, sprinkling the unclean to the sanctifying of the flesh, under the Jewish covenant, how much more shall the blood of Christ, who, through the eternal spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God. And now, poor trembling soul, in view of the above few things, from the abundance that might be brought from the testimony of God's holy word, for our encouragement, shall we not praise the Lord, the great and bountiful giver of every good and perfect gift, whose love is everlasting, like himself, who watches over his people night and day, lest any should hurt them? Can we wonder that the prophet should rejoice and say, let the inhabitants of the rock sing, let them shout from the top of the mountains? Isaiah xlii, 11. Yes, they may shout in view of their safety in Jesus, their best friend; yea, a friend that sticketh closer than a brother. Let earth and hell, with all their legions roar, and with ten-fold more malice than they all combined can muster, they cannot harm the most feeble child of grace. Christ has conquered and so shall they. Ah, poor soul, the god's of the heathen, whether in America or elsewhere, are all vanity; but our God is in the heavens he hath done whatsoever hath pleased him; so the church sings, Who is a God like unto thee, that pardoneth iniquity and sin, and passeth by the transgression of the remnant of his heritage, because he delighteth in mercy—so that many are the afflictions of the righteous, the Lord delivereth him out of them all; he shall deliver thee in six troubles, yea, in seven there shall no evil touch thee, Job v, 19. Call upon me in the day of trouble, I will deliver and thou shalt glorify me, Psalm l, 15; For I will deliver my flock from their mouth, Ezk. xxxiv, 10. See Daniel iii, 17. The Lord knows how to deliver the godly out of temptation, so we might go on with quotations to an indefinite number; but I must stop, hoping that the few things, uncounted as they are,

may comfort some of the little children and redound to God's glory.

I subscribe myself yours, in hope of eternal life through Christ.

J. B. LOAK.

LAWRENCE Co., Iowa, Dec., 1856.

BROTHER BEEBE:—According to previous promise, I will communicate to you some account of the dealings of the Lord, as I trust, with me. I have often thought of writing, especially when I have read the communications of brethren and sisters from different parts of the world. While reading their letters, something seems to whisper me, That is the road I have traveled! And then the love and fellowship I have felt for them, though strangers in the flesh, I cannot describe with my tongue or pen. I am constrained to exclaim, Surely, I am a child of grace, or I could not have the feelings which are peculiar to God's children. At such times I feel like throwing in my little mite in testimony of the truth of these things. But then, before an opportunity presents to write, my feelings seem to be changed, and my mind becomes beclouded, doubts arise, and fears that I may be deceived, and perhaps never experienced what I thought I had; and I am afraid to write, lest I should deceive God's dear children; which, if I know my own heart, I desire not to do. I am almost made to tremble this morning, knowing that I am in the immediate presence of that God who knoweth the secrets of all hearts. I do not feel willing to do anything to offend that God who has been so good and merciful to me. May he deliver me from wrong, while I attempt to relate to his children what I hope he has done for me.

I was born December 28, 1804, and raised by pious parents of the United Baptist profession, in the State of Kentucky. My parents being Baptists did not, however, make me one, although they gave good instructions; but that would have been to but little effect, for like all other young people, I was fond of young and giddy company. Sometimes on hearing of a death in the vicinity, it would alarm me for a short time; but my alarm would soon wear off. Thus time passed with me until I was in the nineteenth year of my age. I was sent from home, by my father, to learn the blacksmith trade, leaving an elder brother at home, who, at that time, did not profess religion. The time of the Spring muster came on in May, 1822, when the foreman of the shop had to go to muster, and my boss told me I could go with the others, if I desired. I had always been very fond of going before, but at this time I felt desirous to go to my father's, which was about two miles distant. When I had got about half way, and where a little branch crossed the road, a solemn thought struck me with very unusual feelings:—"What if, when you get home, you find your father, or mother, or brother, on their dying bed?" I thought immediately, I had a hope for my father and mother, but for my brother I had none; but if he were to die, he must be lost. Then the next question came like a peal of thunder:—"And what is your condition?" I cannot describe my feelings at that time; but I felt sensible that I was a sinner, and had a hard and unfeeling heart, and if I died in that condition I must be miserable forever. I believe if ever I prayed, I did then pray,

that there might be a revival of religion; for I thought if I could see others embracing religion, it would have a tendency to soften my hard heart. With these impressions I went on home, and found my brother, indeed, upon his death-bed, and he died on the next day, which was only the third day of his sickness; but it had pleased the Lord to show that

"The mount of danger is the place
Where God displays surprising grace,"

For my brother died in the full triumphs of faith, exclaiming, "Come, blessed Lord Jesus; come quickly! But, oh, give me patience to wait thy will." I had not told any one of my feelings which I had on the way. One night I was lying in a room adjoining the room where my parents lay, and I heard the rumbling sound of distant thunder, which reminded me of the day of judgment. I was unprepared to meet God in judgment, and I was so distressed with a sense of my condition that I moaned so loud as to be overheard by my father and mother, in the adjoining room. My mother called to me, and asked me what was the matter. I replied, that I was such a sinner. "I thought so," said my aged father. I was then their only child that had not professed to have a hope in the Redeemer. I have often thought how pleasing it must have been to them to hear the cry of their sin-sick son, in the silent hours of night. My mother arose, lit a candle, got the bible, and began to read some of the precious promises which are made to the children of God; but they did not reach my case. I went out of doors, and for the first time in my life, I bowed my knees to pray; but it seemed to me that my desires only fell to the ground. At this time the Lord had revived his work in that neighborhood, and many of my young companions professed a hope in Christ; but my heart seemed as hard as ever. I thought I was the most wicked wretch on earth; and my great desire was to cease from sinning; for in very deed, I was sick of sin. Above all things, I desired to be holy as God is holy; but I could not see how I could escape the righteous vengeance of God. The time had been, I thought, when I could have got religion; but now it was too late.

"Now may I lament my case,
Just worn away with trouble;
From day to day I seek for peace,
But find my sorrows double.

Said satan, fatal is your case;
Times past you might repented;
But now you know it is too late,
So make yourself contented.

How can I live, how can I rest,
Under such sore temptation?
Conclude my day of grace is past;—
Lord, hear my lamentation!"

I often wished that I had never been born, or that I had been a stalk, or an owl. My appetite failed me, and sleep forsook my eyes. I felt as though I had no friend in heaven or earth, and thought that the most wicked and out-breaking sinners on earth were better than I was. Their hearts were not so vile as mine. I was afraid that I was not under conviction, and while almost in despair, prayed the Lord to deepen my conviction. I believed that if I were under true conviction, the Lord would have mercy on me. But it was not the fear of punishment that caused my deep distress; it was because I was tired of sin, and saw so much beauty in God

and in his holy religion, that I desired it more than gold; and if I had possessed ten thousand worlds, I would have freely given them all, for an interest in Jesus. My constant cry was, God be merciful to me, a sinner. Thus I was led on for about three months, and then feeling sensible that I could do nothing to merit salvation; I felt myself as helpless as an infant, cast out into an open field. I cried constantly, Lord, save, or I perish! One day, when alone and mourning over my condition, these words came into my mind: They that hunger and thirst after righteousness, shall be filled. This seemed to meet my case, for I was certainly hungering and thirsting after righteousness, and I felt some relief. But soon it occurred to me, that it was from having read those words, that they had merely recurred to my mind; that they were not sent to give me comfort; so my troubles remained about as before. Shortly after this, when thinking there could be no mercy for me, I resolved to go once more and try to pray; and when I got to the place where I had often been before for the same purpose, these words came to my mind:

"Can Jesus hear a sinner pray,
Yet suffer him to die?
No, he is full of grace,
He never will permit
A soul that fain would see his face,
To perish at his feet."

My mind was drawn upward, and it appeared to me, a stream of love from Jesus flowed into my soul, and filled me with joy unspeakable and full of glory. My thoughts were immediately on my father's family; on my brother that had died a few months before; and I believed he was singing God's praise in heaven; and that my father and mother were prepared to meet their God in peace. My desire was that poor sinners, the world over, might be saved. These feelings were but momentary; the tempter soon suggested to me, "Now your trouble is gone; but you have no religion!" Then I desired to have my burden back again, and labored and sought for it; but to this day I have never found it. Then my mind became exercised about living with the people of God; for of all people on earth, they appeared to me the most lovely; but I felt too unworthy to live with them, and yet could not feel satisfied to remain away from them. On the third Saturday in August, 1822, I went to the United Baptist church, called Cox's Creek, and told them my experience; was received, and baptized on the next day by Elder Isaac Taylor. Since that time I have seen many trials. I come far short of living as I think christians ought to live; but now and then I hope I do enjoy the sweet smiles of my blessed Savior, which bears me up under all my conflicts. My lot is now cast with a people calling themselves Regular Baptists, of the White River Association. I am sorry to say there are *isms* among us. The effort folks are taking the sway, and several of the preachers are preaching *conditions* instead of free and sovereign grace. These things distress me much. God's children cannot feed on conditional doctrines. They trust alone in the free and unmerited grace of God in Christ Jesus. The children of God are taught by his spirit, and can only live and feed on the food that spirit provides. I do believe all the glory is due to God alone, for the redemption and salvation of his children;

for it is by grace they are saved, through faith, and that not of themselves; it is the gift of God, not of works, lest any man should boast. But I must bring my letter to a close. Dispose of it, brother Beebe, as you think best, and it will be right with me. Yours, in hope of eternal life,
JAMES OSBURN.

BUTLER Co., Ohio, February, 1857.

DEAR BROTHER BEEBE:—I have seen your valuable paper, and have had a desire for some time to become a subscriber to it; but being neither a scribe, nor the son of a scribe, I have deferred to write for it until now. I will now attempt to give you some account of what, I hope, the Lord has done for me, a poor sinner, in calling me from darkness to his marvelous light; and in revealing his Son in me, as the hope of glory. He says, "I am sought of them that asked not for me; I am found of them that sought me not." Truly, it was so in my case; I was not seeking him. He found me, as he did Jacob, in a waste howling wilderness. I remember well when I was without hope and without God; that is, I was without the hope that maketh not ashamed, because the love of God is shed abroad in the heart. I was full of the lust of the flesh, the lust of the eye, and the pride of life, which John says is of the world. These were my element, and I was resolved to spend nearly all my days in that element, and then I intended, after I should become old, just before death, to close in with the offered mercies, which I heard so much preached. But as high as are the heavens above the earth, so are God's ways and his thoughts above our's. When I was merrily engaged in a dancing room, and like the king when merry, and drank wine before a thousand of his lords, and praised the gods of gold and silver, until the Lord arrested his attention to the hand-writing on the wall; then his knees smote together, and his countenance was changed—so was I filled with dismay. But blessed be his name! he did not write my character on the wall of the room, but these words came like an arrow from his quiver, and pierced through my heart:—"You are all dancing off to hell!" Oh, what thoughts then rushed through my mind, I shall never be able to tell. My thoughts did truly trouble me, and I felt unprepared to finish my dance. I think I knew something of what were the feelings of the keeper of the prison, when he cried out, "What must I do to be saved?" The Lord suffered me to continue in this state for nearly a year. I will not attempt to tell of much of the workings of my mind during that time, but leave those to judge who have experienced the same. The Lord has said he would lead them in paths they have not known. I could see no way that the Lord could save me, while I was such a sinner. I now thought it was high time for me to awake, and I labored hard to make myself good enough for the Lord to have mercy on me. I asked the Lord to let me live, that I might make myself better; but he showed me that his mercy did not come to sinners in that way; for the more I did, the more sensibly I felt my sins, and instead of growing lighter and leaving me, as I had expected, they grew heavier, and became a constant burden, until I was made to cry, O Lord, I am oppressed; undertake for me! As the Lord has his own way of doing his own work,

he did not answer my prayer all at once. The very breathings of my soul were,—“What shall I do to be saved?” I felt that I was lost and my case a desperate one; or the Lord would hear my prayer and give me some relief. My case was like that of the poor woman who had spent all her substance on physicians, and was no better, but grew rather worse. From my feet even to my head I was bruises and wounds and putrifying sores, which had not been bound up, nor mollified with ointments. My whole head was sick, and my heart faint; all my righteousnesses were now but filthy rags. This was a way I had never thought of. Little did Joseph's brethren think that it was Joseph, when he spoke to them through an interpreter, as though he did not understand their language. They said, one to another, “We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear him; therefore this distress is come upon us.” But when Joseph revealed himself to them, oh, what words! “I am Joseph, your brother, whom ye sold into Egypt.” And thus my poor soul was brought to see that my condemnation was just, before my spiritual Joseph; and could say with Paul, We know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God. Now I could say truly, “By the deeds of the law no flesh shall be justified in the sight of God; for by the law is the knowledge of sin.” Now the law was to me holy, just and good, and sin exceedingly sinful. I cried, Against thee, O God, thee only have I sinned. But he sets as a refiner and purifier of silver; and he will purify the sons of Levi, and he will purge them as gold and as silver, that they may offer unto the Lord an offering in righteousness. The Lord knows when the dross is all consumed, and it is a time never to be forgotten by the poor soul. Never shall I forget the time when I thought every night when I went to bed, would be my last night on earth. Though by this time, I was like Joseph's brethren, when the steward said to them, Fear not; your God and the God of your father hath given you treasure in your sacks. I had received some of the fruits from the heavenly world, as I came, but could not yet say, “My Beloved is mine, and I am his.” But in the dark and silent hours of night, did my spiritual and heavenly Joseph say to me, Thy sins are all forgiven. I then had a blessed sight of the precious Savior, and saw that he was wounded for my transgressions, bruised for my iniquities, and the chastisement of my peace was upon him; and with his stripes I was healed. I could then say, His love is better than wine; his mouth is most sweet; yea, he is altogether lovely. His voice was sweet and his countenance comely; and I sat down under his shadow with great delight, and his fruit was sweet to my taste. O, what a contrast! But a few hours before I was a condemned criminal, but now a happy partaker at the banquet of the Lord, and the bright banner of his love ever to be over me. This filled my heart with joy and peace, and I could say, Praise ye the Lord. A new song was put in my mouth; for this was truly a new song to me to sing. Thus the Lord delivered me from the power of darkness, and translated me into the kingdom of his dear

Son. Should any inquire why all this was done for me, while others are left to go on in their sins, I would refer them again to Joseph and his brethren; Joseph loved his brethren before he made his love known to them; and the apostle John says, We love him, (Christ,) because he first loved us. And Paul says, Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Dear brethren, I can see no other way for a poor sinner to be saved, than the way in which God has saved me; which is not by works of righteousness which we have done, but by his mercy he hath saved us; by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior. This looks to me like a blessed way, a right way, a heavenly way, and the only way; it provides for the poor sinner all that he needs to make him safe and happy here in time, and happy in eternity. So that sinners thus saved in this way, may sing,—Unto him that hath loved us, and washed us in his own blood from all our sins, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.

Brother Beebe, if you think this worthy a place in the *Signs*, it is at your disposal. Excuse the liberty I have taken to call you brother. I had the pleasure of hearing you preach once in the city of New York, and I think we are both members of one family.

SAMUEL CLARK.

FAIRFAX, C. H., VA., Jan. 1, 1857.

BELOVED BROTHER BEEBE:—The commencement of the year admonishes me that my subscription for the *SIGNS* is again due. I love to hear from my brethren and sisters who are scattered throughout our wide-spread land, who talk of the goodness and faithfulness of our covenant-keeping God, who hath taken us up out of the horrible pit and out of the miry clay, and put a new song into our mouth, even praise to our God. I like to hear from them, and would like to converse with them too, about the world to come. Being alone, without any to talk with me on the glorious theme of sovereign grace, I cannot well get along without the *SIGNS*. When I wrote you before, I did not think I should write you again so soon; but with your permission, I will say a few words to my Father's family. We are told that it was enjoined on the children of Israel, to set apart the day on which they were delivered from Egyptian bondage, to be observed throughout their generations; and shall not those whom God has delivered from a worse than Egyptian bondage, speak forth his praise? It being the first day of a new year, and the day on which I hope and trust the Lord has delivered my soul, and enabled me to rejoice in him as my Savior. Yet, how often has the first day of January recurred, in which I have not given the subject even a passing thought; but like the carnal Israelites, forgotten it. But, blessed be God, although I am forgetful of him and his mighty works, he remembers me. “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget; yet will I not forget thee. Behold, I have engraven thee upon the palms of my hands, and thy walls are continually before me. Well may the children of God exclaim, “Sing, O heavens,

and be joyful, O earth! break forth into singing, O mountains, for the Lord hath comforted his people, and will have mercy on his afflicted. I have spoken of being alone, but, blessed be God, I am not alone; for I trust God is with me, and he condescends to converse with me, and the language of my soul is often like that of David and of Mary, Praise the Lord, O my soul, and all that is within me bless his holy name. My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior. Who that has enjoyed the presence of the King of Kings, would not say with David, “For a day in thy courts, is better than a thousand; I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.” God has been graciously pleased to let the light of his countenance shine upon me, and his still small voice frequently whispers consolation and comfort to me. He has been pleased to show me great and glorious things, and I have been afraid to tell thee of the glorious things which I have seen. But David said, “Come and hear, all ye that fear God, and I will declare what he has done for my soul.” Why, then, should I be afraid to tell my Father's children of my joys and sorrows. Yes, my sorrows; for I have often feared that I should some day fall by the hand of Saul. But, blessed be God, he hath delivered me from the paw of the lion and of the bear, and he will deliver me from the hands of the uncircumcised Philistines. If we had no changes, no tribulations or trials, we should have no experience, no patience, or hope; and the apostle says, “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.” I spake, in my last communication, of hearing the trumpet of the arch-angel, and of being changed; but I had told no mortal what I saw, until since I wrote. God has since that time been graciously pleased to give me another glorious view of what I then saw; he had graciously promised to receive and bless me, and the very next day he was faithful to verify his promise. But I have somewhat digressed in speaking of my being changed. I was carried away in vision to that glorious city spoken of by John, and there permitted to breath the soft and balmy air of heaven. I saw the city, just as it was described by John. The street of it was pure gold, as it were transparent glass, and there appeared behind me to be a high and massive wall, before me and on either side, one broad expanse, one glorious view, and nothing to obstruct the vision. There are no speckled birds there; the redeemed of the Lord walk there. O what glories burst upon my view, I never shall forget them, and, as brother M. Ford said in the last number, Their clothing is of wrought gold. The clothing of the inhabitants and the streets of the city, was all the same. Well might John say, the city had no need of the sun nor of the moon, to shine upon it, for the glory of God doth lighten it, and the Lamb is the light thereof. On the fourth Sunday of November, that being our preaching day, I had enjoyed the discourse much, and when near the close, brother Trott spake of the glory of the new Jerusalem. In an instant that glorious vision was brought to my view, which I had in '43 or '4. I have never been permitted to realize it as I did then since the first time, and I have been re-

joicing in view of it much of the time since. Glory be unto God, he maketh me to rejoice over all my foes; and he will bring me off more than a conqueror through him that has loved me, and given himself for me. I often repeat these words of the Poet—

“I would not live always,” &c.

The desire of my heart is to say with Job, “All the days of my appointed time will I wait until my change come.” All the riches, honors and applause of this world, are but dross when compared with the world of glory. The glorious attributes of Jehovah, when we see them blended in Christ, where mercy and truth are met together, and righteousness and peace embrace each other. My mind is, at times, so carried away with a sense of the goodness of God and the glories of the world to come, that I desire to be away; not that I desire to be unclothed, but clothed upon, that mortality might be swallowed up of life.

Much has been said on the subject of prayer. I believe that as effectual a prayer as the poor child of God ever offers, is the spontaneous impulse of the heart, going out after holiness and God, for the expression of which he can find no adequate words; it is the breathings of the spirit, in groanings that cannot be uttered.

Now, brother Beebe, do with this as you think best, either publish it or throw it aside; you will not, in the least, hurt my feelings. May the Lord sustain and bless you and yours, with all the spiritual blessings in heavenly places, in Christ Jesus, is the prayer of your unworthy brother in Christ,

RICHARD BASTOW.

ROUGH & READY, NAVADA, CO., CAL., Feb. '57.

BROTHER BEEBE:—This will inform you that I am now in California. I left Wisconsin on the 22d of September last, and landed at Sacramento, November 2d. It is now three months since I came here, and they have seemed long months to me. I have been very poorly the most of the time, and it seems that it is my lot to be a sufferer. I have been greatly afflicted with *neuralgy* for many years, nor do I know that I shall be cured until released by death. I have also suffered much from debility, since my arrival here. I am so feeble that I can sit up but a short time at once, and can only write a few lines at a time, but I wish to let you know that I receive the *Signs*. * * *

I was glad to see the *Signs* here, in this distant land; they seem dearer to me than ever, though my strength will only allow me to read a little at a time. I have read what I have received several times, and they are truly edifying to me. The precious communications which they bring from the dear brethren and sisters which are scattered abroad, and many of whom I have never seen, but I love them. While reading their communications, my heart has been often made to burn within me, and I have felt that the Lord was nigh me, and my soul has been filled with love to God, and to his children, and to rejoice in hope of the glory of God. O, my brother, the children of God are dear to me; but I am now where I cannot enjoy their sweet company. I don't know of a Baptist within nearly a hundred miles of me. My deprivation seem almost beyond what I can bear. I mourn much the absence of

MARTIN'S FERRY, OHIO, April 7, 1857.

my dear brethren and sisters, with whom I have enjoyed sweet fellowship for many years, but of whose company I am now deprived. I feel sometimes as though my heart would sink down under my burden; but I trust the Lord will give grace to support me to bear all that he has appointed for me to suffer, for my good and his glory. Perhaps some may ask why I have left my brethren and sisters, and come to this place where I must suffer such privations, and where I cannot enjoy the privileges of God's house and the society of the saints? I can assure them it was not for the sake of getting gold. I was opposed to coming to this place; but my children were here, and I have come, believing that it was the will of him who hath made of one blood, all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. I desire to be in submission to the will of my Lord and Master, but I find in me, at times, something that opposes. I am still the same imperfect and sinful creature that I was when you first heard from me. But, forever blessed be the name of the Lord, he has not cast me off, his goodness and mercy have followed me all my days, and now, in my declining years, he is most precious to my soul. What shall I render to my God for his grace which he has given me, a poor worm of the dust. His mercies to me are more than I can count.

I must come to a close, for I am not able to write much. When I have strength to write it is easy work, when indited by an unseen hand. May the Lord bless you, my brother, and lead your mind deeply into the things of his spirit, and enable you from his rich treasury to bring forth things new and old, that will be to his honor and glory and the edification and comfort of his dear children.

I will give my post office address in full, that my correspondents who read the *Signs* may know where to direct their letters to me. A letter from any brother or sister would be very kindly received, and with the blessing of God afford me great consolation in my lonely situation. My address is, "Rough & Ready, Nevada Co., California." Dear brethren, when it is well with you, remember your poor unworthy sister in the glorious gospel of our Lord Jesus Christ.

ANNE L. SALTZMAN.

BOONE Co., Mo., March, 1857.

DEAR BROTHER BEEBE:—There are, in our country, many *ites* and *isms*, one saying, This is the way, and others, That is the way, and all these have their various notions, manners and means, which they use for the conversion of sinners, and for evangelizing the world. But to us there is but one God, one Lord and Savior, one faith one baptism, and but one way of saving sinners, and that is, We learn that Jesus Christ our Lord came not to do his own will, but the will of him that sent him; and that, This is the will of the Father which sent him, that of all that he hath given him, he should lose nothing. And we also learn that the Father has, in him, given them eternal life, and they shall never perish, neither shall any pluck them out of his hand. His Father which gave them him is greater than all, and none can pluck them out of the Father's hand. And still farther, we learn that All that the Fa-

ther hath given him, shall come unto him, and they shall all be raised up at the last day. And as they were, by nature, children of wrath, even as others, and the sentence of the law is upon them, in that state they are in love with sin and at war with God. In order, therefore, that they may be prepared to enjoy this salvation, they must be made to hate sin and love God. There is but one of two ways in which this can be done, either the sinner must change his own heart, by his own power, or it must be done by the power of God, through his spirit, and if it be by grace, then it is no more of works; otherwise grace is no more grace. The apostle testifies that it is by faith that it may be by grace, that the promise may be sure to all the seed. "So, then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." So, if I know anything about the matter, brother Beebe, when I was in about my eighteenth year, (and I am now nearly forty-six,) the good Lord was pleased to show me that I was a vile sinner in his sight, and justly deserved to be damned. This brought such terror and distress into my soul, that I could neither rest by day or night, and after all my griefs, sorrows, lamentations, prayers and tears, and the prayers of my friends, I could not understand how God could save such a poor hell-deserving sinner as I was, and still be a just God. Just then if I could have called all the world my own, I would have freely given it, to know whether the Lord Jesus Christ would save me; but alas! I found myself a poor insolvent debtor, having nothing but my sins and sorrows. Then, my brother, it seemed to me that my fate was fixed, and in the agony of a desponding soul, I cried to the Lord for mercy; but there seemed to be no mercy for poor me. Then, what to do I did not know. My heart was bound down with a load of guilt too intolerable to be borne, and how to be freed from it I could not tell. But O, my brother, when the Lord, as I sometimes hope, spake my sins forgiven, and a glimpse of his pardoning mercy was revealed to me, then it was that my burden of guilt, distress, sorrow, and lamentation, were all banished in a moment, and my soul rejoiced to believe that there was yet mercy for poor sinners. Then could I rejoice in believing that Jesus had died for me, and if I had had ten thousand souls, freely would I have given them all to the Lord. But it was not long before I would have given the world to have had my troubles back again, for I was afraid that I was deceived, but they were gone and I could not recall them. Then it seemed to me that I was in a worse condition than ever before. I tried to weep, to mourn and lament, and to be troubled, but I could not. But, blessed be the name of the Lord, he has also given me seasons of rejoicing.

Now, my brother, my little sheet is full, I must close; but let me tell you I have many doubts and fears yet, and am troubled to know whether I am indeed a child of grace or not. But when I read the *Signs*, and the sweet communications of the brethren and sisters, it does rejoice my soul.

Yours in trials and afflictions,

JAMES M. BUTTS.

GREEN Co., OHIO, Dec. 21, 1856.

ESTEEMED BROTHER BEEBE:—I wish to enjoy the privilege of reading all the communications from the dear brethren and

sisters, if I am not too unworthy to claim that relationship to them; and I also desire to read all the good news and glad tidings which are contained in the editorial articles. The *Signs* contains all the preaching I have, except when I can go twenty miles to the Providence church, where Eld. J. C. Beeman and E. Lippencott, proclaim the good news of salvation to the children of God. I wish to say to sister Mary Culver, that she has written the very sentiments of my heart, although we are strangers to each other in the flesh. But if I am not deceived, we are one in Christ Jesus, however distant our locations on earth may be. Dear sister, when I read the communications of the dear saints, I am filled with joy that is unspeakable and full of glory.

"Yet I mourn my stubborn will,
Feel at times a grief and thrall;
Should I mourn for what I feel,
If I did not love at all?"

If I pray, or sing, or read,
Sin is mixed with all I do;
You that love the Lord indeed,
Tell me, is it thus with you?"

I believe, if ever a sinner hungered and thirsted after righteousness, I do. But Christ says, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." I believe I have been filled with the righteousness of Christ, at times, and when I have been reading some of the exercises of the heirs of God, the thought has come to me that it is a long time since I first experienced a hope in Christ, and I have passed through a great many trials and difficulties, more than I thought Christians had to pass through; but when I read their letters in the *Signs*, I think they have told my feeling better than I can. I was forsaken, when these words came to my mind, "Daughter, be of good cheer, thy sins are forgiven thee." Thy iniquities I will remember no more. As a thick cloud thy sins are blotted out, go thy way and sin no more. That was truly a time of rejoicing to me. But it was out of my power to live without sinning. The spirit indeed is willing but the flesh is weak. I have left undone the things which I should have done, and done the things which I ought not. But it is no more I that do it, but sin that dwelleth in me; for in me, that is in my flesh, dwelleth no good thing. But I will forbear, until I hear again from you.

You will see, brother Beebe, I am but a poor scholar, and I think I am poor in spirit; but thanks be to God, he has said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Christ said, "If I go away, I will send the comforter." He will not leave his children comfortless. When poor sinners feel their helpless condition and mourn their burden of guilt, He speaks peace and joy to them, and then O what a season of rejoicing they feel, the burden is removed, and they feel like new creatures, and they cheerfully ascribe all the praise for their deliverance and salvation, to God. Then they praise and adore him who has taken them up out of the horrible pit and miry clay, and established their goings, and put a new song into their mouth, even praise to his name.

Do with this, brother Beebe, as you think best; if it is worth a place in the *Signs*, publish it, but if not, lay it aside, and you will not offend me.

Your unworthy sister,

AMY DAVIS.

BROTHER BEEBE:—I desire to apologize for being so late in sending you what is your due. Your labors are hard, and your expenses high; and in order that you may live, they must be paid. We cannot expect you to live on the wind. We read that the ass snuffeth up the wind, but we do not read that it makes him fat. I know that the old apostolic Baptists do not believe in the hiring system; and that they are too neglectful of what is really their duty towards those who labor in word and doctrine. There is no provision for any but the laborers; for Paul says, if any will not work, neither shall they eat." But he said for himself, he would not be burdensome to them; for, said he, "These hands have ministered to my necessities, and to those which were with me." And he also says the laborer is worthy of his meat. I believe there are but two churches on earth. The one is very large and popular, embracing all the enemies of the gospel of Christ, and the other is a very small remnant, according to the election of grace. The large and popular one is planned and made up by men, and composed of Hay, wood, and stubble. They make their hirelings fat, and lazy, so that, like Isaiah's dumb dogs, which cannot bark, they lay down, loving slumber; but they are all greedy dogs that can never have enough. Isa. lvi. 10-11. These all preach for hire, and divine for money; and to encourage their employers to pay liberally, they preach a do and live doctrine, which is relished by all carnal men. But while Antichrist exalts her preachers, it is to be feared that the church of Christ neglects those whom God has raised up for her. In sending out his servants, the Lord has told them to take neither purse nor scrip; for the laborer is worthy of his meat. I think we of the little flock, should, when we come together, look at this matter, and see that we are faithfully discharging the duties the Lord has enjoined upon us. We are admonished not to muzzle the mouth of the Ox that treadeth out the corn; and Paul has said, "If we have sown to you spiritual things, it is a great thing that we should reap of your carnal things?"

I write these things, brethren, because I know that, at least some of the Old School Baptists, do neglect them; and if we knowingly neglect our duty, we offend; for "He that knoweth his master's will and doeth it not shall be beaten with many stripes." I do not wish to hurt the feelings of any of the saints; but to stir up your pure minds, by way of remembrance. I do not expect ever to be able to write again for publication in the *Signs*; for I am now seventy years old, and I have become weak, and my eyes are dim, and at times almost blind. I had a desire, if I could, to say something to feed the flock of Jesus.

Dear Brethren, excuse a poor old sinner, saved by grace, if indeed saved at all; and when it is well with you, remember in your prayers, your unworthy brother,

JOHN DAKAN.

N. B.—I would like to have your views on Mat. xxv. 18.

We have no light on that parable, sufficiently satisfactory to our mind, to present to our readers.—[Ed.]

FRANKLIN CO., INDIANA, Jan. 1, 1857.

BROTHER BEEBE:—Once more I take my pen to inform you that we are still enjoying the kind blessings of God's overruling providence; for which we desire to be thankful to him who never slumbers nor sleeps. As the year has past, and our former subscription to your paper run out, I desire to renew it; for I should very much regret to be without it, as I am very much interested in the valuable communications which it brings me from brethren and sisters, who sometimes relate my own exercises, much more accurately than I can myself describe them. Also the able manner in which many portions of the scripture are explained; which together with the spirit of meekness and christian forbearance manifested by the writers, from so many localities, render them very consoling, and prove to us that God has truly reserved to himself a remnant according to the election of grace, who have not bowed to the image of Baal; who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. God's people shall dwell alone, and shall not be reckoned among the nations. Of them it is written, that God hath not beheld iniquity in Jacob, nor perverseness in Israel. They are freely and perfectly justified from all things, from which they could not be justified by the law of Moses: for "In the Lord, shall all the seed of Israel be justified and shall glory." And therefore, as the apostle has said, "If any man glory, let him glory in the Lord." For of him are ye in Christ Jesus, who by God is made unto us wisdom, righteousness, sanctification and redemption. And Christ is the only name under heaven given among men, whereby we must be saved. Neither is there salvation in any other. Such is the united testimony of all your correspondents, whose communications appear in the SIGNS. And thus they give testimony that they are all taught by the same spirit, which is the invisible God; for God is a spirit. And all of Zion's children are taught of God. And being all taught of God, fully proves that they are also born of God, and made meet for their Master's use. And they are not their own, for they are bought with a price; therefore it is enjoined on them, that they should glorify God in their body and in their spirit, which are God's. This they should do by obedience to his commands, in following the examples Christ has given; for he is their leader and king; and his examples are worthy to be imitated by all his children. May the Lord enable all the sons of Zion to walk worthy of their high and holy vocation, and to adorn the doctrine of God their Savior in all things, by their orderly walk and godly conversation. By the many writers in the SIGNS, a diversity of gifts, by the same spirit, is exhibited. Some write on doctrine, some on experience, practice &c., and all to comfort and edify the whole body, the church. Sister Esther Barlow, in the first communication I ever read from her, which was some years ago, spake of the Lord's dealing with her in leading her mind, and establishing her in the doctrine of election, and salvation by grace. I thought, Surely if she is a christian, I must also be one; for no writer could tell my exercises more accurately than she has. I could say, in every place she passed through, I also had been there; but if I should write until the

day of my death, I could not so perfectly describe it; although we never saw each other in the flesh. I would urge sister Barlow to write more. But in speaking of her, I would not discourage other sisters or brethren from writing, for their communications are precious to me.

Now, Brother Beebe, as you have been protected in the publication of the SIGNS OF THE TIMES, so much to the comfort of the sheep and feeble lambs of the flock, may you still be sustained by God's almighty hand, and may he still give you grace, wisdom and humility, that whatever opposition you may encounter, you may bear hardness as a good soldier of Jesus Christ. Like Paul, may it be yours to say, "I endure all things for the elect's sake;" for against God's elect no charge can be sustained; for it is God that justifieth, and the Judge of all, will not do wrong. Yes, let God be true, and every man a liar; as it is written, that thou mightest be justified in thy sayings, and overcome when thou art judged. Your unworthy brother,
GILBERT C. MILLSPAUGH.

MACOMB, Michigan, March 22, 1857.

BROTHER BEEBE:—Through the continued mercy of God, I am once more enabled to cast in my testimony to what I believe is the truth of the eternal God, which he has revealed by his word and spirit, to the unlearned and to babes, such as are elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and the sprinkling of the blood of Jesus Christ. And in whom, unworthy as I am, I am permitted to hope for salvation and eternal life. Though the billows are rough over which we are tossed, the cable to our anchor is sure, and cannot break. Thanks be unto God for his unspeakable gift. He hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled; and that cannot fade away. We are admonished to speak often one to another, and to bear one another's burdens, and so fulfil the law of Christ. And the admonition is heeded by many, through the columns of the SIGNS. But some others, perhaps, like myself, feel incompetent to write to the edification of the saints, and therefore are backward in trying; and others are so much occupied with the cares of the world, that their minds are much in darkness, in regard to spiritual things. Still the eye of him who neither slumbers nor sleeps is upon his children for good. And they are at times, led to rejoice, in the goodness of God displayed in the salvation of a people for his praise; who shall dwell safely alone, and shall not be reckoned among the nations. It is their lot to pass the days of their pilgrimage in afflictions, for God has chosen them in a furnace. If God indeed has a people in this region, and I have a right view of them, it is a day of mourning with them; and many intervening clouds hide from their view, the rays of the Sun of righteousness. But they are sometime made to sing,

"Why should the children of a king,
Go mourning all their days?
Great Comforter, descend and bring
Some tokens of thy grace."

But how long and dreary these days of darkness shall be, the Lord only knows, and he alone is able to make them profit-

able, in humbling us as in the dust before him. May it be his pleasure again to triumph over error, and those who contend for the faith which was once delivered to the saints, to rejoice, and look upward.

I feel thankful to God, for the continued correspondence of the saints through the SIGNS; and for the love and union they express. May the Lord cause his blessings to continue to rest on Brother Beebe, and may he grant him health and strength, and grace and wisdom, and a sound mind, that the columns of the SIGNS, as heretofore, may be stored with rich matter, for the comfort and encouragement of the scattered flock of Jesus. For one, I feel sensibly that the time is upon us, spoken of by Paul, Peter and Jude, in which some shall depart from the faith, bringing in damnable heresies and doctrines of devils; and in which many shall follow their pernicious ways, by reason of whom, the way of truth shall be evil spoken of. But, beloved, remember the words which were spoken before, of the apostles of our Lord Jesus Christ; how that they told you that in the last time there should be mockers, who should walk after their own ungodly lusts. But, beloved, build up yourselves in your most holy faith; praying in the Holy Ghost; keep yourselves in the love of God; looking for the mercy of our Lord Jesus Christ, unto eternal life.

The rolling wheels of time are swiftly moving, and bearing away our friends and acquaintance from the scenes of earth, and we are admonished that the time of our departure also is at hand. Soon these earthly tenements must be dissolved, and fall; may we all watch and pray, lest we enter into temptation; and may we so number our days, that we may apply our hearts unto wisdom. May it be our happy lot, to die the death of the righteous; and may our last end be like his.

Yours, with esteem,
R. WHITCOMB.

OLIVE, N. Y., May 5, 1857.

BROTHER BEEBE:—We have, in the midst of our troubles, had some seasons of joy and gladness. At our last church meeting, two came forward and gave the church a relation of the work of grace on their hearts, and were received as candidates for baptism, and on the Sunday following, another, also, came forward and was received, and I preached and baptized the three in the presence of a large assembly of people. There seemed to be a great degree of solemnity manifested by the people, as if the Lord was truly there. What God is about to do I know not, but I do believe the Lord will gather in all his chosen family without the aid of the modern effort systems, or what are called benevolent institutions of the working class of the professing world. The Lord knoweth them that are his, and them he has predestinated to be conformed to the image of his Son. He will accomplish what he has predestinated in due time.

I remain your brother in Christ my Lord and my God.

JACOB WINCHEL, JR.

TRUTH.—All truth is from the same source. Hence, he who will not receive truth unless he knows who uttered it, is like the man who refused to eat bread because he knows not who raised the wheat.

The Editor's Department.

MIDDLETOWN, N. Y., JULY 1, 1857.

BELL Co., TEXAS, March 10, 1857.

BROTHER BEEBE:—As I am alone in the ministry, in this county, you would confer a favor on me, by giving your views on Isaiah xi 11: "He shall feed his flock like a Shepherd," &c., together with the connection. Your unworthy brother, &c.,
SAMUEL WHEAT.

REPLY TO BROTHER S. WHEAT.—This fortieth chapter of the prophet Isaiah begins with a commission from the God of Israel to comfort his people, and proclaim to them the accomplishment of their warfare, and the full remission of their iniquities; and to cry unto Jerusalem, the important message of comfort, which the declaration from such authority is calculated to inspire. A proclamation of what she has received at the Lord's hands. The prophet is also instructed to show the disparity between the two fountains, or sources, from whence emanate our natural and our spiritual life. Christ has said, That which is born of the flesh, is flesh. And the prophet is instructed to proclaim, "All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass." Such is the fleshly nature of man, frail and withering, depraved and mortal, transient and passing away. And all the glory of man, his goodliness, his best performances, his brightest hopes and purest actions, like the grass which it beautifies, must also perish and fade away. But the word of our God, shall stand forever. Peter, in his commentary on the passage, testifies that the spiritual birth of God's children, is "not of corruptible seed," like that which produces grass and flowers, which must soon fade and perish. "But of incorruptible seed, by the word of the Lord, which liveth and abideth forever." Christ himself has also said, "It is the spirit that quickeneth, the flesh profiteth nothing: the words which I speak unto you, they are spirit, and they are life." And Peter and the disciples, said, "Unto whom shall we go; for thou hast the words of eternal life." "The dead shall hear the voice of the Son of God, and they that hear shall live." 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."

In this connection Zion is discovered bearing good tidings, and Jerusalem lifting up her voice with strength, calling on the cities of Judah to behold their God. "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." Then the text on which brother Wheat desires our views follows, "He shall feed his flock, like a shepherd," &c. Behold your God, ye cities of Judah, ye churches of the saints, in the person of the Shepherd and Bishop of your souls. There can be no doubt that the Lord Jesus Christ, is the Shepherd here spoken of; he himself declares it; saying, "I am the good Shepherd, and certain it is that he is the Shepherd that has laid down his life for the sheep; and it is equally certain that he is the Lord God that should come with strong hand, and whose arm should rule for him. He is the Lamb that is in the midst of the throne, who shall feed his flock, and lead them to living

fountains. Here, then, we have a clear, full and unequivocal testimony of the absolute deity, and eternal Godhead of Jesus Christ, our Lord. It is consoling to all the saints, as it was to the psalmist, to know that "The Lord is their Shepherd, and they shall not want." He is the Lord, or Jehovah; and he is God over all, and blessed for evermore. Truly our Second Adam is the Lord, from heaven, and the God of the whole earth shall he be called. He is the Mighty God, and the Everlasting Father, the Prince of Peace. This Maker and Husband of the church, is the Lord of Hosts, and our Redeemer is the Holy One of Israel; and he has come, according to the prediction of the text; to feed his flock like a Shepherd, and to gather the lambs with his arm, and carry them in his bosom; and he will gently lead those that are with young.

Having established the identity of the Shepherd, and proved his absolute deity, we will next observe that he has a *flock*, which belongs to him; and briefly show the righteousness of his claim, as the proprietor. We are not informed that he was coming to procure a title to a flock; or to obtain a flock, or to see how large a flock he could procure. The possessive case is used by the Holy Ghost, in the prediction, *his flock*. He came not to feed or gather the flock of some other Shepherd; for he is the Shepherd whose own the sheep are. And he says, "He that entereth in by the door, is the Shepherd of the Sheep; to him the porter openeth, and the sheep hear his voice; and he calleth *his own sheep* by name, and leadeth them out. And when he putteth forth *his own sheep*, he goeth before them," &c. John x. 2-4. It is true, Paul charged the Elders of Ephesus, to Feed the flock of God, which he hath purchased with his own blood; but this has reference to a redemption purchase; not a purchase of an original title to them. If he had held, no title to them which was older than the claim of the law, the right of redemption would not be in him. The prophet Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. liii. 6. And Peter testifies that they "were as sheep going astray; but are now returned to the Shepherd and Bishop of your souls." 1 Pet. ii. 25. From these scriptures we prove, that the redeemed of the Lord, were sheep before they strayed, sheep when they were astray, sheep when redeemed or bought back, and continue to be sheep when returned to the fold. It was then because they were his sheep by a prior title, that the Lord, in justice could lay on him the iniquity of them all; and command the slumbering sword of Justice to "Awake against my Shepherd, and against the man that is my fellow, smite the Shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones." Zech. xiii. 7. If the sheep of some other shepherd or owner should go astray and commit trespass, could the damages be charged to any other than the original owner; by any principle of equality and justice? This flock, belonging to Christ, before their iniquities were laid on him, before they went astray; and therefore when they had strayed, they were held by the *porter*, until their owner should come, prove his property, pay charges, and take them away. According to the text,

He, whose own the sheep were, came; and, as we have seen, to him the Porter opened; for he entered legally, by the door, the iniquity of all the flock was laid on him, and he made full payment, and bought them back from their captivity with his own blood. For ye are not redeemed with such incorruptible things as silver and gold,—but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was fore-ordained, before the foundation of the world, but was manifest in these last times for you who by him do believe in God that raised him from the dead, &c. 1 Pet. 18-21. Now if the precious blood of Christ was appropriated by foreordination, before the beginning of the world, for the redemption of those who ultimately by him do believe in God; does it not prove that Christ sustained the relationship of Head over all things to them; so when he come and paid the ransom price for their redemption, he could call his own sheep by name, and lead them out?

But our Shepherd has not only laid down his life for the sheep, and called his own sheep by name and led them out of bondage, out from wrath and condemnation, and into the rich pasture, beside the still water; but our text assures us that *He shall feed his flock*. They require nourishment, and they are not able to provide it for themselves; nor can it be furnished by any other Shepherd than their own Good Shepherd. God's people being born of God, possess a life in them that is not of the earth, and cannot feed on earthly food. That which we received of the productions of earth for the sustenance of our fleshly bodies, will not feed the inner man, or the new man which is born of the spirit, and therefore all that came before Christ, or who attempt to supercede him, in feeding his flock, are thieves and robbers. His being a spiritual flock, must have spiritual food; and the Lamb that is in the midst of the throne, himself shall feed them. He spreadeth their table, in the midst of their enemies, and he maketh them to lie down in green pastures, beside the still waters, and he maketh their cup to run over. But how shall he feed them? "As a Shepherd." As one who is perfectly acquainted with all their wants. He will deal out to them just at the right times, and in the exact quantities; so that they shall not want. He being the Lord God, can never be impoverished; can never be surprised by famine; he has ample supplies for them, and they shall, under his care and protection, go in and out and find pasture.

But there are times when the flock requires something besides food. The chilling blasts of winter, would be too severe for the tender and unfleeced lambs, were it not that their good Shepherd bestows on them his unremitting care. He has pledged himself, that they shall never perish; neither shall any pluck them out of his hand. Notwithstanding their strong propensity to stray; and although like sheep they have strayed, He shall gather them with his arm; and having gathered them with that strong almighty arm which shall rule for him, and which he has raised for their defense, he will carry them in his bosom, where they shall be warmed, succored and protected by his own vitality. The pulsations of his own heart they shall feel, and the affection which burns in his

bosom shall comfort and cheer them. And he will bestow his tender care on such of the flock as are burdened. It is said of this flock, as they *go up from the washing*, every one of them beareth twins; and there is not one barren among them." Cant. vi. 6. Whatever this figure may be designed to illustrate in regard to the sheep of Christ, we know that the children of God, as they go up from the washing of regeneration, feel within them a strife between the flesh and the spirit; which burdens them sorely, and makes them groan being burdened; and in this case, they like Jacob's flocks, will not bear *over-driving* one day. Gen. xxxiii. 13. But our Shepherd knoweth all our infirmities, and instead of driving, he *gently leadeth* them. He knoweth our feeble frame, and he remembereth that we are but dust. How gently doth he succor them when tempted, tried and distressed. Yea, though they pass through the valley and the shadow of death, he will still be with them, and lead them through; for he will never leave nor forsake them.

This message belongs to God's people; the commission is to comfort them; may we be found among them; and may we with them share in the consolation.

CIRCULAR LETTER.

The Baltimore Old School Baptist Association, in Session with the Church at Harford, Harford County, Maryland, May 13th, 14th and 15th. to the Several Churches of which she is Composed, Sends Love in the Lord:

DEAR BRETHREN:—In accordance with our usual custom, and as an expression of fellowship, we again address you this, our annual Circular; and we have selected as a foundation for our remarks, the following declaration of Scripture: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. iii. 1. In the preceding chapter, Paul sets forth very plainly why Jesus was made (in his incarnation) a little lower than the angels; and *that was*, that he by the grace of God might taste death for every man, (both Jew and Gentile, or the complete church); and also to make him, (Christ,) the Captain of their salvation, perfect through sufferings. Furthermore, he sets forth in the most definite mode that language can express it, the oneness of Christ and his people, that they *then* did, and *still* do remain identified with him; and *because* of such union, he only could atone for them, bearing their sins in his own body.

Wherefore, holy brethren. The apostle not only calls them brethren, but he designates them by the term *holy*, which evidently proves that he viewed them not as descendants of an earthly father in the abstract; for if we search the Scriptures carefully and thoroughly, we shall find no class of men, in a state of nature, whether rich or poor, high or low, wise or ignorant, has ever been designated as holy, except Israel, typically; but, on the contrary, they are fallen, corrupt and depraved beings, possessing a mind which is opposed to God and His law; therefore the holiness of the church is not derived directly nor indirectly from any natural source. The holiness of God's dear people is of heavenly origin; for, said Peter, "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people;" consequently, Christ is the federal or seminal Head of all the holy family, or elect of God; and, by virtue of such union, the holiness of Christ is theirs. That is, they stand complete in him, who is head over all things to the church, which is his body, the fulness of him that filleth all in all.

Partakers of the heavenly calling. It is very evident, according to Scripture, that God's dear people are brought experimen-

tally to believe in Christ; feel their acceptance in him, and trust to him only for salvation; but on being thus brought to see their entire helplessness, and rejoice in the righteousness of Christ, feeling that it is imputed to them, *is not* to make them heirs of promise; for the apostle says, "*because ye are sons* (not to make you sons) God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father;" furthermore, if sons, then heirs; heirs of God, and joint-heirs with Jesus Christ.—When a child of grace is called out of nature's darkness into the marvelous light of the gospel, it is emphatically a heavenly calling; for a call from none other than God, could accomplish such a miracle; but we must ever bear in mind, that the call of the children of grace is the bringing of them to a knowledge of spiritual things by regeneration; and how can this be unless they are born of that spiritual seed, which is Christ.

CONSIDER THE APOSTLE AND HIGH PRIEST OF OUR PROFESSION, CHRIST JESUS. The apostle after addressing his brethren by the endearing and glorious title of *holy brethren*, and positively declaring to them of what they were made partakers, earnestly exhorts them to *consider* the Apostle and High Priest of their profession. Though many hundred years have rolled away since the inspired penman wrote that glorious declaration, it has lost none of its force, as applied to the followers of Christ; and in this day the followers of Christ should *consider*; and 1: Let us consider him in relation to his Father and his church before he was made manifest in the flesh. He was as a Lamb slain from the foundation of the world; also the seed of the woman should bruise the serpent's head. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old;" and his "goings forth have been from old, from everlasting." Furthermore: "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou God." The Redeemer, under the character of wisdom, in the eighth chapter of the Proverbs of Solomon, says: "The Lord possessed me in the beginning of his way, before his works of old; I was set up from everlasting, from the beginning or ever the earth was; when there were no depths, I was brought forth; when there were no fountains abounding with water; before the mountains were settled; before the hills, was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world; when he prepared the heavens, I was there; when he set a compass upon the face of the deep; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable portions of the earth; and my delights were with the sons of men." Exactly in accordance with the preceding declaration, is the testimony of the evangelist, John. for, says he, "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."

2. Let us consider him in his humiliation under the law; and, in so doing, let us take the Scriptures as our guide, to show *why* he became a servant under the law, and was obedient unto death, even the ignominious death of the cross; the answer to which, is, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that

is the devil." When his church was held in bondage under the law, which she in her Adamic head had transgressed, his love to her changed not; and as is declared, "Husbands love your wives, even as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." While we consider the love of Christ to his people, when, by nature, they were children of wrath even as others, we must conclude that it was divine in its origin; and he (Christ) who was to suffer, the just for the unjust, knew *what* he must suffer, and *for* what object; for he endured the cross for the joy that was set before him, despising the shame, and is now set down at the right hand of the throne of God. It was said by the prophet, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." The Lamb of God being laid in a manger, being carried into Egypt, being despised and rejected of men; being a man of sorrow and acquainted with grief; suffering in the garden of Gethsemane, sweating as it were great drops of blood falling to the ground, and being betrayed by Judas, being also scourged, buffeted and spit upon in the high priest's palace, *changed not* his love to his people; for it was stronger than death. He voluntarily laid down his life for the sheep; for he expressly said that no man took it from him; therefore all the agony through which he must pass to his mediatorial throne, was known unto him, and his being clothed in flesh was to accomplish that very design.

3. Let us consider him in his exaltation now, on his mediatorial throne. Christ is exalted far above all heavens, that he might fill all things; and in passing from being a servant under the law, to his exalted throne, it *must* be by the death of the cross, by which God's justice was satisfied; therefore, the church in Christ her head, now, is completely freed from all the demands of the law; and, in her being thus free, Christ her Mediator as head over all things to her, while on his mediatorial throne, has all power in heaven and upon earth; for his declaration to his disciples prior to his ascension, was, "All power is given unto me in heaven and in earth." The adorable Redeemer is exalted to give repentance unto Israel, (*mark* it is Israel, *that* Israel which he purchased with his own blood) and remission of sins; and being thus exalted he *only* can give repentance; therefore there can be no such thing as spiritual repentance, until given by Christ. As the blessed Redeemer has spoiled principalities and powers, by triumphing over them, and making an open show of them, and now is clothed with all power in heaven and in earth, when *the time* comes for him to exercise that power, either in bringing his chosen vessels of mercy to a knowledge of the truth, as it is in him, or in giving repentance to any of his spiritual children, who may have wandered into forbidden paths, either practically by an improper course of conduct, or in being snared in false doctrine, neither their corrupt propensities, nor all the combined powers of anti-christ can prevent it; for principalities and powers are spoiled; and he has all power to accomplish his design.

Dear brethren, we are living in a day and age when the love of many seems waxing cold, and truth seems daily falling in our streets; and those who contend for the old land-marks, are often accused of being hard and uncharitable; but God's dear people are not of the world, (as to their spiritual life, belief of the truth, and knowledge of the plan of salvation;) consequently the world (the religious world) not only disbelieves the gospel upon which they feed, but it hates them who adhere closely to bible truth; but these things ought not to discourage us; but, on the contrary, should cause us to contend the more earnestly for bible truth; for said Christ, "Blessed are ye when men shall revile

you, and persecute you, and 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; therefore, in all your doubts, fears and trials for the Word's sake, be not discouraged, but remember if affliction, sorrow, persecution and temptation are allotted you, that your blessed Potentate is able to deliver you, and *will* in his own time; for, having been tempted himself, he is able to succor those that are tempted. May the apostle's exhortation to the Hebrews of old, be applied to you in this day with much force; and may you be enabled to *consider* him in whom you have believed, and upon whom you depend for salvation; consider him in all his commands, which are left on record for the guidance of the church while in this world; and follow no man any farther than he goes according to the record; and may we, as a people, show to the world that we are a city set on a hill, whose light cannot be hid, by walking according to the injunctions of Zion's King, taking the Scriptures as our guide, remembering that the exhortation of the apostle was, *consider the Apostle and High Priest of our profession, Christ Jesus.*

S. TROTT, Moderator.
J. GRIMES, Clerk.

CORRESPONDING LETTER.

The Baltimore Baptist Association to the Several Associations with which we Correspond, sends Christian Salutation:

DEARLY BELOVED BRETHREN:—The revolving wheels of time have brought about the period of our Annual Meeting for correspondence and worship. We have to record the goodness of our heavenly Father in preserving us as his people, and for the unity and fellowship that exists among us. As churches, we are made to feel that there is a great destitution among us, in regard to the preaching of the word. The Lord, in his inscrutable providence has laid his afflicting hand upon our beloved brother Francis Thorpe, so that during the past year he has not been able to labor much among us, consequently many of our churches have been left destitute of the administration of the world. Still we desire to be found waiting upon the Lord, in the way of his judgments, looking constantly to the great Head of the Church for the bestowment of all needful gifts upon his Zion. And we desire our brethren in the ministry to bear us in mind, and visit us as often as they have opportunity.

Our present meeting has been very interesting, the spirit of love and harmony has characterized it throughout. The theme of the preaching has been "Christ and him crucified," which is food to the hungry and drink to the thirsty.

Our next meeting is appointed to be held with the church at Black Rock, Baltimore Co., Md., to commence on Wednesday before the fourth Sunday in May, 1858, when we hope to meet your messengers and receive your epistles of love.

S. TROTT, Moderator.
JOSEPH GRIMES, Clerk.

RECORD OF MARRIAGES.

- March 5—By Eld. D. Bartley, MR. JOHN L. BARTLEY to MISS ESTHER E. FREEMAN, all of Jasper Co., Ill.
- April 2—At Southampton, Pa., by Eld. D. L. Hardig, MR. PHILIP RHEINLY to MISS CHARITY JANE THOMPSON.
- April 9—By Eld. Thomas McColl, MR. MALCOM CAMPBELL to MISS JANNETTE MCCOLL, both of the township of Dunwick, West Elgin, Canada West.
- May 9—Near Mount Hope, by Eld. George W. Slater, MR. EDSALL MULFORD, of Otisville, to MISS FRANCES HALLOCK, daughter of Mr. Gabriel Hallock, all of Orange County, N. Y.
- May 11—By the same, MR. GEORGE W. TOMLINSON to MISS MARY A. KREWSON, daughter of Mr. John Krewson, all of Southampton, Bucks Co., Pa.

OBITUARY NOTICES.

FAYETTE Co., Ohio, May 3, 1857.

BROTHER BEEBE:—Please publish the obituary of our two lovely children, the first an infant son, CELESTINE, he suffered with a protracted illness of four weeks, after which the little patient lamb fell asleep, as we trust, in Jesus, July 28th, 1856, aged six months and two weeks.

Also, our daughter, MARY GINEVRA, aged four years and five months. She was taken with *croup*, and after ten days illness yielded up her lovely spirit to God who gave it, November 23th, 1856. Thus in the short space of four months we were bereaved of two interesting children, and our family circle broken, and none can fill the place. This providence has been a severe trial; but I know that the Lord giveth, and the Lord taketh away, and blessed be the name of the Lord.

Your sister in tribulation,
SAMANTHA EDWARDS.

MORAVIA, Iowa, May 7, 1857.

BROTHER BEEBE:—I send you for publication, the obituary of my wife, CATHARINE CUMMINS. She died Novembet 5th, 1856, aged 23 years 11 months and 21 days. She has left me very lonely, with one child and a large circle of relatives and friends to mourn our loss, which to me is truly very great; but I trust that my loss is her gain. Her complaint was *scrofula*, attended with other chronic diseases. She united with the Primitive Baptist church of Moravia, in the spring of 1854, and remained a member there until her death. I am fully persuaded that she was one of the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. She assured me, but a short time before her death, that she was reconciled. Her funeral was attended on the Second Sunday in April by a large number of relatives and friends, who with the church mourn our loss. Brother J. H. Flint preached on the occasion from John xi. 25-56. Yours in tribulation,
R. CUMMINS.

FRANKLIN Co., Virginia, 1857.

DIED—In Franklin county, Virginia, on the 27th of February, 1857, Mrs. MARY E., wife of Mr. James Price, and daughter of Thomas and Clementine Cahill of Henry county, in the 36th year of her age, leaving an affectionate husband and five children to mourn an irreparable loss. Her youngest child survived her but six weeks, and was mournfully consigned to the tomb at Mr. Cahill's, where it reposes in lasting sleep with its mother. This estimable lady was the cherished object of affection with a large circle of relatives and friends, who, though deeply afflicted by her early demise, have an abiding consolation in her exemplary and truly pious life. She had been a member of the Old School Baptist church for about two years, and ever appearing conversant upon religious subjects; and for some hours prior to her final dissolution, manifested a desire for conversation; but the icy hand of death had so paralyzed her vocal organs she was permitted to say but little, but when dying she repeated the following:
"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

In this life, lamentations and disappointments, are the common lot of all:
But why should we shudder to convey
Her lifeless body to the mother clay?
When all the troubles of earth are o'er,
And she can rest on yonder blissful shore.

MIDDLETOWN POINT, N. J., May 24, 1857.

BROTHER BEEBE:—For the information of our brethren and friends who read the SIGNS, I ask a place in the obituary department for a notice of the death of our dear children, which, in the providence of God, it has been our painful lot to have separated from us. Died, May 2, our little son, FREDERICK STULTS HOUSEL, aged

8 years 5 months and 24 days. Also, on the eighth day of the same month, our dear little son, JOHN REESE HOUSEL, aged 2 years 8 months and 5 days. John R. was taken sick on the 28th day of March, and Frederick S. on the 29th, (the next morning,) both of the same disease, which was called by our physician, inflammatory affection of the spinal marrow and brain, which baffled all skill. Their sufferings were extremely great. Frederick lay five weeks, lacking but a few hours, and John six weeks, lacking but a few hours. Frederick, from an early stage of his disease, had no idea that he would recover, and though a child, God was pleased to manifest himself to him as the God of salvation; he manifested such deep resignation as only grace can produce; and through all his suffering his cry was to God for help. About nine days before he fell asleep, he took his leave of us all, one by one, except little John, it seemed he could not take leave of him; but he bid us farewell, testifying that he was going to heaven, where he expected to meet his little brother and sister that died in Delaware, and he also hoped to meet us all there. After he had thus taken leave, he asked us to sing a nice song before he left, and started the words, "When I can read my title clear," &c., with the chorus,

"O heaven! sweet heaven of the blest,
How I long to be there,
In its glories to share,
And to lean on Jesus's breast."

He was deprived of his sight almost two weeks, and John was blind nearly three weeks. The Lord alone knows what we have passed through; but he has thus far sustained us, and we desire to be resigned to his will; for we know—"He doeth all things well." With one of old, we desire, one day to go unto them; for we know they cannot return to us. May God in mercy sanctify this affliction to us, for his own name's sake. Amen.

Yours in deep affliction,
WILSON HOUSEL.

ROXBURY, May 23, 1857.

BROTHER BEEBE:—Although very incompetent, yet in the providence of God, I am called upon to drop a line in memory and respect to the departed dead; requesting you to publish in the *Signs* the death of a lamented and highly esteemed friend and neighbor, ISAAC P. CROSBY, the eldest son of brother Charles C. and Lucina Crosby, of Roxbury, Delaware county, N. Y. A large, formerly healthy, and prosperous looking youth, of about seventeen, who died in Olive, Ulster county, forty miles from home, having commenced a school in that place. He taught two days and a half, was taken violently sick, and after an illness of thirty-four days, under changing symptoms, waning between hope and fear of his parents, who came immediately, and his attendant physician (Dr. Dart,) being told he could not live, seemed not to move or alarm him; his quiet, and as we trust, peaceful spirit; on the morning of April 13, 1857, left the shore of Time, to inhabit an unknown eternity.

"Tis God that lifts our comforts high,
Or sinks them in the grave;
He gave, and blessed be his name,
He takes but what he gave.
Peace, all our angry passions, then,
Let each rebellious sigh
Be silent at his sovereign will,
And every murmur die."

His father, with that faded form, yet lovely remains, reached home on the 14th—finding his family and friends in deep mourning at the sudden change. He had a marked trait of more mature age and judgment, and of being fitted for a prominent station in life, which was cultivated by much indulgence from his parents; but under the reign of death, human prospects are blasted, like the tender plant in the nightly frost. On Thursday, 16th, the funeral was attended by a large and solemn audience, and his body borne to the grave and buried by a company of

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., JULY 15, 1857.

NO. 14.

Correspondence of the Signs.

LIVINGSTON CO., Kentucky, May 15, 1857.

TO MY WELL BELOVED BRETHREN AND SISTERS IN CHRIST:—My Lord and Master said to his disciples, "Freely ye have received; freely give." I have received much comfort and edification from the communications of the dear brethren and sisters, and the editorials of the *Signs of the Times*, and I have thought I would give a relation of the reason of my hope in the Lord. I will try to comprise it in as few words as possible, so as to embrace the substance. When in the seventeenth year of my age, I was a ploughboy; one morning I was in the horse lot, among the horses, there came up a thunder cloud, the most fearful looking one that I had ever seen, and as it arose I truly believed that the great day of judgment was just at hand, and expected every moment to hear the trump of God; nor were my fears relieved until the drops of rain began to fall; then they gradually abated in part; but it left a lasting impression on my mind, and a determination to try to seek the Lord, if haply he might be found. I often retired for secret prayer, as opportunity served, four or five times in the day; and often get up in the night and go out to pray, and in the course of about three weeks I thought I was good enough for the Lord to convert me. And when praying, I would look for and expect to hear a voice, or that something wonderful would take place. One Saturday, while in this state of mind, as I was ploughing, my horse did not work to suit me, and before I could have a second thought, I cursed the horse! All my supposed goodness was gone in a moment, and I was filled with horror at what I had done. But I determined to hold on, and guard more diligently my temper. I thought, if I could only hold out praying and doing good until the Lord converted my soul, then I would be safe enough, and never sin any more, but would be always happy, and have nothing to trouble me. The next day was Sunday, and Peter (a black man whose wife was at my father's), had brought some cherries to sell, and I wanted some very much; but to buy them on Sunday would never do; I would not beg them, and how to get them I could not find. At length it occurred to me I could get them without breaking the Sabbath, by telling Peter to let me have some and I would settle with him at another time, and not say a word about buying, selling, or price. So I got the cherries at a word, and ate some, and gave some to the children; and just as I had eaten the last, a deep and awful conviction came upon me, that I was trying to deceive God, in doing as I had done. I had awful fears all day that I had committed the unpardonable sin. I got, in the course of the day, "Russell's Seven Sermons." One of the sermons was on

the subject of the unpardonable sin, against the Holy Ghost. His view was that what constitutes that sin, was to sin with light in the head and malice in the heart. But I found no comfort for me in his sermon. I had been in the habit of getting up once in the course of each night and going out to pray; but I determined that when Sunday night came, I would spend the whole, or greater part of the night in supplication and prayer to God to forgive me for buying the cherries on Sunday, and for cursing my horse. Accordingly when the night came, I laid down in a back room, as the family were retiring to bed, and designed as soon as all became quiet, to get up and go out and pour out my soul in prayer. But so it was, I fell asleep, to this day I know not how, and did not awake until a little after day break, my usual time to get up. The moment I awoke and found all my plans defeated, it rushed with awful force on my mind that God would not suffer me to pray, and that he had so ordered it that I should fall asleep; and that I had committed the unpardonable sin, and there was no mercy for me. I got up with a heavy heart and went to the stable to feed my horse; and while engaged at the stable, I felt such an awful sense of my lost condition that I thought I was going to die, and might not live an hour; that in one hour I might die and be in hell; that my damnation was sealed. I set out to go to the house to tell the family that I was going to die, and that hell was my portion. When about half way to the house, these words dropped into my mind, You had no malice in your heart; leading my mind directly to the cherry affair. With these words a little ray of hope came, that there might yet be mercy for me. Who can tell but that I may yet find mercy, and that my sins are not unpardonable? I turned short around and went to an old stack yard to pray, and while there on my knees I had a view of the justice of God in my condemnation, and of his holiness, and saw that it was his mercy that snatched me from the jaws of despair, when I was between the stable and the house. Everything that I saw in the divine character was charming to me. I loved his justice and admired his holiness. Well, brother Beebe, I took encouragement to press on, in hope the Lord would convert my soul. I began to read the New Testament, which seemed to be a new book to me, although it had been my school book. Every word seemed to me to be the word of God, but I could find nothing to do me any good; and instead of my getting better, and good enough for the Lord to convert me, I continued to grow worse, as I thought, until it seemed to me that my prayers were sinful, and that God frowned on me and on my prayers. About that time I had such a view of christian people, they seemed to

me to be the most lovely people on the earth. My heart and soul were drawn out in love to them; and oh how I longed to have my lot with them. The words of the Lord Jesus came to my mind, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." These words, I thought, suited my case precisely; and Jesus appeared to me to be the Savior of poor helpless sinners; that he was truly and properly God, and therefore able to save me, if it was his will. Still I thought I had no part nor lot in the matter. As I was one evening coming home in this frame of mind, from a distant field, the sun had just gone down, and the reflection of the sun upon the clouds in the West, made them look red and blazing like fire. While gazing upon them, I fell into a deep and solemn meditation about the great day of judgment, when the world will be burned up with fire; and I had no hope of salvation. My mind was then taken to the judgment bar of God, where I must appear, and there I thought I must be condemned and banished forever from the presence of God. I then had a faint view of Christ on the cross, and thought he died for his people, which was a chosen people; but alas! I was not of that happy number, and it was not possible for me to be saved. I tried to take comfort in the words of the Savior, "Blessed are they which do hunger and thirst after righteousness;" but that promise seemed to me to be for others, but not for me; that my case was not a common one; and if I did hunger and thirst after righteousness, it would do me no good. I rode along despairing of ever finding mercy, and thought it was impossible for me to be saved; that Jesus did not die for me, and therefore I could not be saved; as God was unchangeable, what was done was done forever; nothing could be added to or taken from it. I then, as a last alternative, came to this conclusion, I would try to live as free from sin as possible, as long as the Lord was pleased to suffer me to live; and when I should come to die, say, the Lord's will be done with me. But mercy, O, for mercy, was the breathing of my soul; but not one gleam of hope could I see; and I seemed to give up all for lost. I proceeded on a few steps, and in a moment my burden was gone, and joy and peace unspeakable were in my soul; and the first words I uttered were, "Glory to God! glory to God!" and it did appear to me that the peace and joy which I felt in my soul came right from God—that blessed God whom I had thought had frowned upon me and upon my prayers, was now a smiling God, my Father and my friend; my portion and my all. My cup was filled, all was well; it was enough. Bless the Lord, O my soul, and all that is within me, bless his holy name.

I must stop for the present, as my paper

is getting full. Should nothing in Providence prevent, I may hereafter relate how I was led to baptism and to the church. Yours, in hope of eternal life, through our blessed Lord and Master, Jesus Christ.

C. MILLS.

FAIRFAX C. H., Virginia, May, 1857.

BROTHER BEEBE:—The following letter, which I sometime since received from our sister, Ann Johnson, wife of brother Chilion Johnson, of Crawfordsville, Indiana, I have thought might be interesting to several readers of the *Signs*; I therefore send it to you for publication. The exercises which she relates were in the Fall of 1822, at Morristown, New Jersey. I send the letter to you on my own responsibility; it was not written for publication.

Yours, with brotherly regards,

S. TROTT.

CRAWFORDSVILLE, Indiana, April 16, 1857.

DEAR BROTHER TROTT:—Your long-looked for letter came duly to hand. If I had done as I wish others to do to me, I should have answered sooner. The will is present with me, but how to perform I find not. I hope you will look over my many infirmities. I am an old woman, with a large family to do and care for.

Your kind letter was highly appreciated, and brought so many things to mind, that I have had many silent conversations with you since we received it. My mind has dwelt much on our first acquaintance. The way I was led—I have thought it over so much, brother T., that it seems to grow brighter and brighter. Was not the covenant then written? for the impression of it has never been obliterated; in all the dark and cloudy days, there the light has always shone. I had had much trouble of mind before, on account of my many imperfections, and how I was to be made perfect. My mind was all darkness and confusion concerning the plan of salvation. I had always heard part of works and part of grace so mixed that I did not know which it was of, whether the biggest part was of works or of grace. The atonement, particularly troubled me. When I came to hear brother T. preach that it was special, I was filled with rebellion, and my troubles increased. I had been a Presbyterian, was now changed to a *Fullerite* Baptist, and was fully satisfied with the Baptists as far as their baptism went. But total depravity and particular atonement I could not understand. I thought they were hard doctrine; too hard to be true. My reasoning powers were set to work; when I went to hear brother Trott preach, I tried to pull down as fast as he built up; many times, while at his work, the scripture testimony would come so strong against me that it would make me cry with vexation. Still I was determined to stand my ground and never believe such hard doctrine as brother T. preached. Does brother T. re-

member the time I left the Baptist meeting and went over to the Presbyterian meeting-house to get a little rest in the *do-and-live* system? I was full of trouble then; I got no rest there. My every thought was to catch something to ease my troubled mind. If I could then have filled myself with the husks which the swine did eat, I would have done it; but no man gave unto me—at that time I nearly perished with hunger.

The next time I heard brother T., my rebellious powers were beginning to rise in battle array, when they were arrested by these words: "Now if any man have not the spirit of Christ, he is none of his."—Rom. viii. 9. While I thought on these words and compared my spirit with his, I shook and trembled. I knew that I had no reason to think I had the spirit of Christ. I began to enquire and define in my thoughts what could be the spirit of Christ, meant in these words, when the answer was made plain by the still small voice which spake in scripture language, and said, *Christ came not to do his own will, but the will of his Father.* In an instant my mind was led through all the history that the bible gives of Christ's crucifixion; his soul being sorrowful even unto death; his praying unto his Father, "O my Father, if it be possible let this cup pass from me; nevertheless not as I will but as thou wilt." Here I saw what it was to have the spirit of Christ; and how all his children must have the same, by being reconciled to all the *Father's will*. If it be the Father's will that this great sacrifice should be made exclusively for his church, we to have the spirit of Christ, must say and feel to have no other will than his. Then I saw how Christ taught his disciples to pray: "When ye pray, say, Our Father who art in Heaven; hallowed be thy name; thy kingdom come; *thy will be done,*" &c. When these words came in my mind, with this understanding, I saw with condemnation and shame where I had been; as I thought, praying this prayer for many years—but now for the first time I found I was striving to have my own fleshly will done, and not my Father's who is in heaven. O, the deformity of my deceitful heart and doings. The mask was taken off; I had been acting the hypocrite; saying prayers with my tongue which I opposed with my spirit. I was put to shame, and confessed my guilt. Now, dear brother in the Lord, could nature teach these things? No. I was turned right about, and commenced building up the very same things which a little while before I was striving to pull down. Then I felt a reconciliation to the Heavenly Father's will. Let the atonement be for whom my Father please. In all this my spirit was praying, not my will but thine be done. All my armor wherein I had trusted, was spoiled. My *sincere* prayers had been a part, if not all, the savior I trusted in; now I found them full of deceit—a refuge of lies. I had often, very often, said *thy will be done* with my tongue, when my wicked heart was in rebellion.

Then I was led to Calvary, and in my mind heard the Saviour's dying words, *it is finished.* O, what fulness!—volumes in that one word. It brought my *do-and-live* system down so low, that it has never had power to rise again, to this day, although it has tried hard. Immediately when this word came to view, the question came, what is finished? Then the answer,

that which his Father gave him to do; to save all that come to God through him; and without the help of the creature. Is there nothing the creature can do? The answer, how could there be anything for the creature to do, when the Saviour has said, *it is finished?* At this word I tarried to look. It came not in word only, but in power. Well, my heart responded, "Thy will be done." And here I tarry still. This word is the ground of my hope. Here was I led to consider the testimonies of God, and to see an end of perfections in all flesh. O, brother, how I was stripped. You know how long I was under the schoolmaster, and how much I had gathered of tradition which was contrary to Christ. Now I was like a new born babe, more than any thing I can think of. I could do nothing but cry, not my will but thine be done. And this crying was no effort of my own, but was given by an unknown power or spirit, which has taught me many corresponding lessons since. If I could have the comfort of talking with you, face to face, I would tell you some of my trials of this faith; how low and little I have seen myself; how Satan has desired to have me and sift me as wheat. In every instance the Lord and Saviour Jesus Christ has fully showed me he alone has power to save; that he alone prays for his children that their faith fail not. He has taught me, in many lessons, to rejoice no where but in him; to have no confidence in the flesh. When I am weak, and only then am I strong. Can the natural mind understand these things? No, they are foolishness to it.

Brother Trott, I have written all this in answer to your question, "Why did not we follow in the current of New Schoolism with those we were so intimate with?" We give God all the glory, for he alone is worthy. He did not restrain us from going with the multitude, contrary to our own wills and judgments, either by promises of rewards or threats. No, he gave us new wills and judgments—not the will of the flesh, not the will of man—but the will of God; the eyes of our understanding being enlightened. Many scriptures were opened to my mind at the time I speak of. I would like to mention some more of them, but my paper is too short. I will just say, the whole was sealed until that time, and I had read the book without understanding it. But at this time, in the space of a few minutes, the seal was loosed; the fountain poured; broad rivers and streams appeared in sight, in which I have been led to bathe and drink without ever tiring or having any desire to go with the clamorous, foolish woman, who sayeth, stolen water is sweet, and bread eaten in secret is pleasant. I will, perhaps, send another sheet soon to finish this.

Yours, ANN JOHNSON.

P. S. In my next I will try to be more satisfactory. You may consider this an old story which you have heard several times. I hope you will look over all imperfections. A. J.

CORDELIA, CAL., April 2, 1857.

BROTHER BEEBE:—I sent you, in December last, \$2 for the SIGNS, BANNER and MESSENGER, and a short communication for the SIGNS, and as I have not seen the latter in your columns, I fear that you have failed to receive it, and if so please inform me, and I will send on the money again,

for I am not willing to deprive myself of the pleasant reading of the SIGNS and MESSENGER, neither am I willing to receive them unless you get the small remittance which is the price of them.* These papers are valuable to me, as they contain nearly all the preaching I have. The doctrine of salvation by grace, without works, as held forth by yourself and your correspondents, I esteem, as setting forth the only way of life and salvation revealed in the word. We read that Jesus is the way, the truth, and the life; and no man cometh unto the Father but by him. I have often thought, and do sincerely now believe, that if there was anything for me to do to secure my own salvation, I should certainly be lost. But, blessed be God, who giveth us the victory, through our Lord Jesus Christ, who hath loved us and given himself for us. He is our prophet, priest and king. Sometimes I am made to hope and believe that my poor name is written in the Lamb's book of life; if so, no greater favor was ever bestowed on any erring, sinful man. I have had a name among the regular order of Baptists more than thirty years. I made a public profession of religion, if I mistake not, on the second Saturday in April, 1821, and was received into the North Bluffton church, in Ray county, Missouri, and baptized by Eld. William Turnidge. I moved, in the Spring of 1837, to the Platte Purchase, and soon afterwards gave in my letter to the first Nodaway church, in Andrew county, Missouri; brother G. B. Thorp was the pastor. There I continued until 1841. I moved into Holt county, Missouri, and joined the Mill Creek church, of which brother Thorp was also the pastor. There I remained a member until the Spring of 1854, when I bade adieu to the dear brethren and sisters, with whom I had been so pleasantly associated, and with whom I have enjoyed many seasons of refreshing from the presence of the Lord. The brethren and sisters with whom it has been my privilege to be associated in the bonds of christian fellowship, it seems to me have extended to me a large share of forbearance, in continuing me a member among them, though unworthy of that privilege. But it was, and still is, my desire to have my lot cast in with them,—they are truly the people of my choice, although they are the sect which is everywhere spoken against.

Brother Beebe, continue to hold forth the same doctrine that you have so long been contending for; and may the brethren and sisters continue to fill the columns of your papers, for they come to me bringing me good news from a far country. At some future time, I may, if the Lord permits, take up my pen to write a few lines for the *Messenger*, which I hope may, in some measure, advance the objects of your paper; and I will try to relate my experience, in the hope that it may edify some poor afflicted child of God. I have read many of the experiences as related by the dear brethren and sisters, scattered up and down in this unfriendly world, and they all seem to speak the same things, and I have been edified and greatly comforted while reading their simple and plain communications. May the good Lord revive his work among his children, and cause Zion

* The letter and remittance have not been received.—[Ed.]

to travail and bring forth her sons and daughters, to the honor and glory of his great name, is my prayer for Christ's sake.

Yours, in hope of eternal life,

D. B. HOLMAN.

MATTOON, Cole Co., Illinois, May 12, 1857.

MY DEAR BROTHER BEEBE:—As I am through with the business part of this letter, and having been requested to write on the subject of the Resurrection of the saints, and as the brethren in the west, beyond the Mississippi did not all see alike on that subject, although I have hesitated, because so much has been written, and so well written, I have at length concluded to fill up my sheet on the subject. And I will say to the dear brethren who have written, if I should at times mark your line* and corners, don't be offended, as I have not your comments before me.

God, and our Redeemer, is the fountain of life, temporal, spiritual and eternal. We are informed that God has given his people eternal life; and that life is in his Son. And these things, says John, have I written unto you that you may know that you have eternal life, and that life is in his Son. Now I think there is no difference among the Old Baptists; here all agree that we are one in Christ, as the branches and the vine are one; and we are eternally so, as considered in our Head and life. And this life was manifested to us in the coming of the Son of God in the flesh, and wrought in us in regeneration.

"He that believeth in the Son, hath eternal life." Again, "Whosoever liveth and believeth in me, shall never die," says Jesus. In this relation we never sinned, in this relation, we never die. But we sustain another relation, to another head, the earthly Adam, in which we all sinned and died. God created the whole family of mankind in the earthly Adam. And we understand from the bible that the constituent parts of man are soul and body. The union of these two constitute a living man. The dissolution of this union causes the death. The body without the spirit is dead. "Thou fool, this night thy soul shall be required of thee." And Solomon says, "The dust returns to dust, and the spirit to the God that giveth it. Some think we ought not to address men in nature as possessing *immortal* souls. I have seen no impropriety in doing so. I mean they will not die, or cease to exist forever. The rich man died, and his body was buried, and in hell he lifted up his eyes. The text which is thought to disprove the immortality of the soul, is where Paul says that Jesus by dying, abolished death, and brought life and immortality to light by the gospel, (or new covenant). That is Christ by dying and rising again from the dead, showed an eternal immortal life, in body and soul, beyond the grave. "This mortal shall put on immortality, and death shall be swallowed up of victory. Death came on the family of man by sin; Christ's people had a standing in that family and became contaminated with the rest of that family; and were by nature children of wrath even as others, and as richly deserved it as others, in themselves. 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. God is love, it is God himself; it is from everlasting; it is sovereign, eternal

and unchangeable, and for its abundance and freeness, is comparable to rivers. The eternal Son is the appointed channel thro' which this love, grace and mercy should flow. Christ and his people are one in the covenant. One body and head, and they are so to be considered in every step of his mediatorial work. What Christ engaged to do, he engaged to do not only in our nature, but in our name, personating us in his work. God's people had gone astray like sheep, in the first Adam. Christ, the second Adam, engaged to bring them back again. He, in this respect, became God's servant to bring Jacob again to him; and also to be for salvation to the ends of the earth. His name shall be called Jesus, for he shall save his people from their sins. They were predestinated to the adoption of children by Jesus Christ unto himself, and provided for in the covenant of his grace as such. And, "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same." He married their nature—was their kinsman Redeemer. He had a right of property in them before they went astray or sinned. He stood in the covenant as their surety,—had all their sins changed to, and laid upon him. Hence the sword smote the Shepherd, and by the blood of his covenant God sends forth the prisoners out of the pit wherein is no water; and Christ came proclaiming liberty to the captives. The eternal life of God's people was never in the pit; nor in the prison of corruption; but the time life was; and as these were given to Christ, he came to redeem them; for it was the will of the Father, that of all he gave Christ, he should lose nothing; no, not even their dust in their graves, but raise it up again in the last day. Here we discover a real siminal or federal union, and, as I conceive, embracing the eternal and time life. Under the law there could be no redemption where there was no relation. The near kinsman had the right to redeem. "Thy Maker is thy husband, The redeemed of the Lord shall return and come to Zion; for they are members of his body of his flesh and of his bones. Your bodies are the temples of the Holy Ghost; which is in you. Ye are the body of Christ, and members in particular. If you were but one member, then where were the body? But now are ye many members, but one body; and as there is one body, so there is but one spirit to animate that one mystical body, eternal life. "I give unto them eternal life," says Jesus. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. The earthly man is the earth, or field, into which the seed of grace, or eternal life is sown; and although the soil is not yet radically changed, yet the seed takes root and springs up. As the heavenly plant is denominated the *new man*, he exercises authority in the tabernacle, and so he argues. As they had, in times past, yielded their members servants of sin; they should now, being made free from sin, they should now yield their member servants to righteousness unto holiness. They are satisfied in the spirit of their minds; but sin is not taken out of them in this life. In this tabernacle they groan being burdened; but when their union to Christ, as his body is manifested to them, that his obedience is theirs; that his righteousness is theirs; that when he died, they

died in and with him; that their old man was crucified with him, as head and body are considered one in the eye of the law, they then begin to understand the words of the prophet; "Thy dead men shall live, together with my dead body shall they arise." And again, After two days he will revive us, in the third day he will raise us up and we shall live together in his sight. Here we have the promise that as sure as Christ's dead body arose from the grave, so sure our dead bodies shall arise as Christ's dead men; and they shall awake and sing, and the earth shall cast out the dead. Another prophet said, "Many that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt." But we are treating on the resurrection of the saints, only, at this time, as the members of Christ; for although the wicked shall be raised by the power of Christ, who is the Resurrection and the Life, only the saints will be raised as his members. Paul takes the same view as did the prophet. When we were dead in sins, we were quickened together with Christ, and raised up together, and sit together in the heavenly places, in Christ Jesus. That is, when Christ's body was raised from the dead, as the head and life of his people, they were legally intitled to life. Hence he says in another place, "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." Throughout the New Testament the doctrine of resurrection abounds, and it gave to the heathen great offence; and some who professed christianity affirmed that the resurrection was passed, and I suppose they held that the soul was resurrected in regeneration. But regeneration is nowhere in the bible called resurrection. Others may conclude that as Paul said "Flesh and blood cannot inherit the kingdom of God," that this same body that dies will not be raised, but another body will be prepared by Christ and united to the soul. But this would disappoint all the saints who are looking for the redemption, or deliverance of our body. Not only another body with which they had had no union; but it would not be a resurrection, but rather a creation. This theory favors the ancient heresy of the transmigration of souls into other bodies. I understand Paul to mean that, although this same body will be raised, it will be vastly changed in quality. It is sown a natural body; the same, it is raised a spiritual body; it is sown in corruption, it is raised in incorruption. The signification of the word *resurrect*, is to raise that which is fallen, or prostrated; and what else besides the body has fallen in death? Not the soul; all the saints from the apostles down to this time, have believed that the soul goes immediately to heaven or hell after the death of the body. Jesus says it is the will of the Father that he should loose nothing, but should raise it up again at the last day. When Christ shall come again, we shall be like him; for we shall see him as he is. He ascended to heaven in the same body in which he suffered. He showed the apostles his hands and his side, and told them to handle him and see; for a spirit hath not flesh and bones as they saw him have. The angels told the apostles, that this same Jesus whom they saw go up into heaven, should come again in like manner as they saw him go up, &c.

Now, dear brethren, Jesus has taken his own body up into heaven as our Advocate and Intercessor, and is in that body received at God's right hand, as the highest token of honor and approbation; will he ever put that risen and glorified body away? If he should, when he comes again will his saints see him descend as they saw him ascend? I think not: yet it is said, every eye shall see him, and they that pierced him shall wail because of him. But christians may rejoice; our Head and life is in heaven, and we may sing, Heaven can't be full until all the members are gathered there.

"In heaven the Head, the members hear,
Ten thousand thousand, yet but one;
So far asunder, yet so near,
Some yet unborn, some round the throne."

And will Jesus, Enoch, Elijah, and the saints which arose after Christ's resurrection have their bodies in heaven, as the first fruits, and we not have ours there? Will all the saints which shall be alive at Christ's second coming be changed to immortality in a moment, in the twinkling of an eye, at the last trump, and be taken up together with the resurrected saints with their own bodies, and those whose bodies have returned to dust, not have their own, but other bodies. But again, Christ as Head and Lord has his mystical body, the church, and while he recognizes it by his spirit as now, we have his words for it that our bodies are his temple: "Know ye not that your bodies are the members of Christ. Shall we then make them the members of an harlot? God forbid. Will Christ drop these members and wed with others? How then could Christ answer the type, as the first fruits of the harvest? The first ripe fruit of the harvest was brought to be inspected, was of the same kind, and a fair sample of the whole crop. If it was accepted, the whole harvest was also accepted. If then Christ arose as the first fruits of his people and was received into heaven as such, does it not insure the resurrection of the bodies of all the saints? Does not Paul enforce his argument, in 1 Cor. xv., on this principle, Christ the first fruits, afterwards they that are Christ's at his coming? Then cometh the end, when he shall have raised up the righteous dead, and changed the living saints to immortality and glory; and raised up and passed sentence upon the wicked; then he will give up the mediatorial government. There will be no more sinners to convert, nor enemies to subdue.

Dear brethren, if I have written any thing edifying to you, thank God for it, and pardon my errors, and pray for a poor old sinner who has been begging for mercy forty-six years.

THOMAS THRELKELD.

WENONA, HENRY CO., IND., May 4, 1857.

DEAR BROTHER BEEBE:—Having to write you on business, I feel like penning a few of my thoughts, if it would not be considered an intrusion. But when I read the many (to me) precious communications of the dear brethren and sisters who write for the *Signs*, I confess that I feel so sensibly my weakness and inability to write any thing that would be calculated to edify or instruct the children of our Heavenly Father, that I feel loth to undertake it. "But our sufficiency is of God," and I conclude if any of us do speak or write any thing that is calculated to comfort his peo-

ple, that the Lord must enable us so to do.

My mind has been led of late to reflect much upon the goodness and mercy of God, and his love for his people. How different is the experience of every Christian, from that of the world. While those worldly and self-righteous characters are continually boasting of their own performances, the little saint of God, feels that he or she must depend upon the goodness and mercy of God for every thing, both spiritual and temporal, and that we are dependent on him for every breath that we draw. The Psalmist could say "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." And again: "Oh how great is thy goodness, which thou hast laid up for them that fear thee." And, "The goodness of God endureth continually." "The goodness of God leadeth to repentance." When the child of God is made to see the justice of God in his condemnation, and then led to the fountain of living waters, he is made to rejoice at the wonderful display of God's mercy. Then with the poet he can sing:

"Why was I made to hear his voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come.

'Twas the same love that spread the feast
That sweetly forced me in,
Else I had still refused to taste,
And perished in my sin."

But some that profess to be very religious, conclude that the Lord never loves his children until they repent; but such a theory would disrobe the Lord of his majesty and immutability. But do the scriptures convey such an idea? Nay, verily. But the language of him that cannot lie, is, "I am God; I change not; hence ye sons of Jacob are not consumed." But God (says one) cannot look upon sin with the least allowance. But does this convey the idea that he does not love his people while they are sinners? We think not. To illustrate, take a disobedient son: does his disobedience alienate the affections of the feeling parent? Not by any means. If he is a kind and an affectionate father, he will love his child, although he hates the transgressions. And now what is the testimony? The apostle says, "We love the Lord, because he first loved us." Again: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." And again: "The love of God constraineth us." Hence we discover that the question is settled by the words of eternal truth. And if we are the "Circumcision that worship God in the spirit, rejoice in Christ Jesus and put no confidence in the flesh," if you, my dear brethren and sisters, are the objects of his love, you need not fear. Though anti-christ rage, and with all his wily cunning, seeks to overthrow the church of the living God, your consolation should be, that "one shall chase a thousand, and two shall put ten thousand to flight." Though the mountains should be removed, and the heavens should be rolled together as a scroll—though the earth should be remanded back into nonentity from whence it came,

none of these things can separate you from the love of God. The language of inspiration is, "For I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

Your unworthy brother,

J. A. JOHNSON.

CIRCULAR LETTERS.

The Delaware Baptist Association convened with the Bryn Zion Church, in Kent County, Delaware, to the churches which she represents, sends love in the Lord:

DEAR BRETHREN:—In accordance with our time-honored custom, we send you this, our annual epistle of love. We have no new doctrine or practice to recommend to you, whereby to obtain or retain the favor of God, (as is the practice of many religionists of our day,) but we feel assured that you have been taught by the Spirit of the Lord, and know by experience, that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. We desire, for your comfort, encouragement and instruction in the way of the Lord, to point you to the Scriptures as the only infallible rule for your faith and practice. We do not write thus unto you, because you do not know the truth, but because we are satisfied that ye do know it, and have been made willing to inquire after the OLD PATHS, with a desire to be found walking in them, without any clog of human contrivance or worldly wisdom for direction therein. We will, at this time, offer for your consideration, a few remarks on a subject contained in 2 Peter, iii. 1, 2: "This second Epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior." We may see by the words of the inspired apostle; that in both of his epistles, which were addressed exclusively to believers in our Lord Jesus Christ, that he labored to stir up their pure minds by way of remembrance of the things which relate to the kingdom of our Lord and Savior Jesus Christ; and to warn them of the dangers to which they were and would be exposed, from the world, the flesh and the devil. Then let us, brethren, remember the words of instruction, admonition, consolation and commandment, spoken to us by our Lord and his apostles, which are applicable to the members of Christ's kingdom at this day as well as to those in the apostle's days. Therefore, brethren, let us give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Let us bear in mind, that "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." And we would say, in the language of James, "If any of you lack wisdom, let him ask of God; that giveth to all liberally and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed." As the apostle Peter says, he stirred up the pure minds of the brethren, we would observe that it was not the carnal mind that he stirred up; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. viii. 7. And sometimes the child of God feels perplexed and cast down, when he has a view of the depravity of his carnal nature, and is ready to say with the apostle, "For we know that the law is spiritual; but I am carnal, sold under sin." "For I know that in me, that is in my flesh, dwelleth no good thing." Rom. vii.

14 and 18. So we see, brethren, that even the apostles of our Lord were beset and troubled by the workings of their carnal nature; which shows, that although they were the chosen witnesses of Jesus, and sent to preach the gospel of the grace of God; yet they were by nature as imperfect as others. And we learn by the word of God, that "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Therefore all the heaven-born children find another law in their members, warring against the law of their mind. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other. So we see there are two distinct and opposite principles existing in those who are born of God, and this produces a warfare which will annoy and perplex them more or less while they remain in this tabernacle of clay. It was this that caused the apostle to exclaim, "O, wretched man that I am; who shall deliver me from the body of this death?" Yet he thanked God, through Jesus Christ our Lord, and said, So, then, with the mind I myself serve the law of God; but with the flesh, the law of sin. And he could delight in the law of God, after the inward man. Let us bear in mind that it was this inward man, this holy principle, this spirit of Christ, which the apostle Peter desired to stir up in his brethren, by way of remembrance. For he knew that this carnal principle, this fleshy mind profiteth nothing, in spiritual things. We know, brethren, that we are liable to be too much under the influence of this carnal mind, and sometimes even to mistake it for the pure mind, which is according to godliness. Let us then look up to the great giver of every good and perfect gift, desiring to be taught of him as the truth is in Jesus. And let us, in love, admonish and exhort one another to be mindful of the precepts and examples of our Lord and Master, Jesus Christ; and of the commandments given to his followers, through his apostles.

Dear brethren, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world. And let us examine ourselves, whether we be in the faith; and prove our own selves, knowing that Jesus Christ is in us, except we be reprobates. Our Lord has said that the tree is known by its fruit; and Paul says, "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. v. 22. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let us not be desirous of vain-glory, provoking one another, envying one another. Let us cherish the spirit of love one to another, remembering that love is a prominent trait in the christian character, and declared to be that by which all men shall know that we are the disciples of Christ. Love is of God; for God is love. He so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Surely love like this is stronger than death, and beyond our conception. Let us cherish the spirit of humility and meekness, which is another characteristic of Christ and his true followers. He has commanded us to learn of him, for he is meek and lowly in heart, and ye shall find rest unto your souls. And, as the apostle exhorts, "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death; even the death of the cross. Let us remember that pride, which is the opposite of meekness, is deeply rooted in our carnal mind, and is to us a besetting sin, and most likely to lead us astray. Peter says, "God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore,

under the mighty hand of God, that he may exalt you in due time." Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. And let us give all diligence, and 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 these 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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day. 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; and, above all things, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the spirit, which is the word of God.

Now, brethren, we commend you to God, and to the word of his grace. May the grace of our Lord Jesus Christ be with you all. Amen.

THOMAS BARTON, Moderator.

SAMUEL WICKS, Clerk.

The Elders and Brethren of the Delaware River Association, Convened with the Kingwood Church, on Wednesday, Thursday and Friday, the 3d, 4th and 5th Days of June, 1857, to the Several Churches whose Messengers they are, Send Christian Salutation.

Beloved Brethren:

Having received your epistles of fellowship and love in the Lord, giving evidence of your adherence to the truth and order of the gospel, together with a statistical view of yourselves as churches, we in return send you our Circular epistle, in which we desire to reciprocate your love and fellowship in the gospel, hoping we may be thus mutually edified and comforted. Permit us, dear brethren, to call your attention to a few reflections on

GOSPEL DISCIPLINE.

It will doubtless be acknowledged by us all, that a careful attention to this subject is of the first importance, in order to our peace and happiness as churches and to our glorifying God as his children.

1st. Then, let us examine well the rule or law of discipline, as laid down in the new Testament by our Lord and his apostles; suffering nothing, either directly or indirectly touching this point, to escape our notice; looking at the same time to him, from whom alone we are assured of receiving that wisdom which is profitable to direct.

2d. Having ascertained what is the mind and will of the Lord, and our duty in this matter, let us see to it that we practise this perfect rule, that we obey this law of love, that we do the will of our Master, discharging our duty as faithful servants, remembering that it is the doer of the word, not merely the hearer, that is blessed.

3d. If in a faithful discharge of our duty according to the gospel rule, we are compelled to exclude a brother or sister from our church fellowship, as we prize the fellowship of each other as individuals and as branches of the visible gospel church, let us still be mindful of the rule by which our course towards the excluded member and also towards each other as individuals and churches, is to be governed. Let him (the excluded person) be to us as a heathen

man and publican. Among the various duties that the church of Christ is called to attend to, perhaps there is none (under certain circumstances) so painful, and yet under other circumstances, none more pleasing. But whether painful or pleasing, it must not be neglected. When an offending brother is stubborn, self-willed and full of self-justification, then it is painful—but when he is penitent and feels his wanderings and heartily confesses his faults, then it is pleasing. In order that this ordinance of Christ may be seasonably, timely, and properly observed by the church, the saints need to be as wise as serpents and as harmless as doves; as bold as a lion and as innocent as a lamb; possessing the spirit of Christ, who, when he was reviled, reviled not again. While we should be prompt in noticing an offence against the gospel, a breach of gospel order in doctrine or practice, we should, considering our own infirmities, lose no time, spare no pains in our endeavors to reclaim the offender; and we judge that the Savior's answer to the inquiry "how oft shall my brother trespass against me and I forgive him," fully justifies us in bearing long with the offending brother. But there is a point beyond which forbearance would not be commendable or scriptural; if we can find where that point is, it is well for us. And when we, by a patient, faithful forbearing course towards the offending brother, according to the blessed rule, find we cannot reclaim him, but on the other hand he turns a deaf ear to our admonitions, warnings and reproofs, it is our indispensable duty to withdraw gospel fellowship from him—exclude him from the church. Whatever may have been his former standing in the church, however gifted, or whatever station he may occupy, whether minister, deacon or ordinary member, it matters not; his character and standing in the church being forfeited by his own, and perhaps, long continued course in wickedness, he of course is unworthy a name or place in the church, and is justly and righteously excluded. But wherefore the imperious necessity for this strict observance of the law of discipline, even to the exclusion of the offender?

1st. Because the rule requires it; and this rule being given by unerring wisdom, demands of us a constant and rigid observance.

2d. That the church may wash her hands from wickedness, and purge herself from iniquity. That she may have clean hands and feet for her work, and walk in the gospel; having purged out the old leaven, &c. See 1st Cor. v. 7.

3d. That the transgressor may, like Judas, go to his own place—or, if he (the transgressor) be a child of God—which is sometimes the case—that he may receive a lesson of instruction that he will not soon forget, and by which he may be essentially profited; he will surely be filled at length with his own ways—he will certainly at last have enough and more than enough of them; for the way of the transgressor is hard. He is described in this condition, as being delivered by the church, unto satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1st Cor. v. 6. Again, like Hymenus and Alexander, delivered unto satan, that he may learn not to blaspheme. 1st Timothy i. 20. Again, the saints are directed to note such a character, and to have no company with him that he may be ashamed; yet not to count him as an enemy, but to admonish him as a brother. 2d Thess. iii. 3, 14, 15. It will be perceived that the apostle in these several instances last referred to, contemplates the possibility, and probability, of the excluded person being a child of God, and therefore warrants us in so doing. The direction not to count him as an enemy but admonish as a brother, is consistent with the teachings of the spirit in us, and gospel profession by us—for as we get a good and satisfactory evidence from a brother, of his having been born of the spirit, and perhaps have that

evidence renewed and confirmed from time to time, though in after time, and in an evil hour, through the weakness of the flesh and the temptations of the adversary, he falls a prey to satan and his own evil propensities, we still indulge a hope that he is a child of God; and therefore instead of holding him as an enemy—though he may act the part of one towards the church for a time—we, as opportunity may offer, a door being opened by himself, are to give him good and wholesome advice by way of admonition—but the direction of the apostle, not to company with any man that is called a brother, if he be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat, admonishes us to be sparing in our religious intercourse and interviews with an excluded person, unless we have some evidence of his repentance; and on his part, a desire of an opportunity to make known his feelings to us,—that we should be cautious about saying or doing anything that he may justly construe into a manifestation of gospel fellowship on our part for him,—so will he be unto us as an heathen man and a publican. There are several important reasons why such should be the course of the church and of individual members of the church towards an excluded member:

1st. Because the rule of discipline enjoins it.

2d. Because we should not strengthen the hands of the wicked in his wickedness, which a contrary course in us toward him would be very apt to do.

3d. Because we should be consistent in our church act of withdrawing fellowship from him, and our aftercourse toward him.

4th. Because if he be a child of God, one important scriptural design in his exclusion is, not only the good of the church, but his own personal good; consequently, when the breaking off of that former, frequent, friendly and christian intercourse, follows his exclusion, he feels it and becomes ashamed, and at length, perhaps, freely acknowledges his wickedness and is forgiven by the church.

5th. Because the people of God esteem gospel fellowship above every earthly consideration; but should an excluded member from one branch of the gospel church receive attention and treatment from other branches of the church, or from individual brethren, similar to what he received while a member,—the act of exclusion by the one church, being disregarded by others, a weakening of fellowship would necessarily be the consequence. On the other hand, if other churches abide the decision of exclusion, and treat the excluded member accordingly—gospel fellowship will be strengthened and confirmed among the saints.

Finally, brethren, let us be constant and faithful in our watch over and care for each other as individuals and as churches—let us look well to our ways and the ways of our household or brethren. If a man be overtaken in a fault, let such as are spiritual restore, if possible, such an one in the spirit of meekness, considering ourselves lest we also be tempted; Galatians vi. 1. Let us hold on to the erring brother, sparing no pains, but using every effort consistent with the gospel rule, so long as there is any hope of his restoration; but if, after long and unceasing efforts, we fail to effect our object, and we are reluctantly compelled to cut him off, we must leave him in the hands of a just God. May we, as brethren and churches of the saints, see to it, that our acts of discipline are done strictly according to the rule and in the fear of the Lord; and when thus done by one branch of the church, let it be received by other branches and brethren as their own doings, for the church of Christ is but one. Thus shall we promote order and peace in the churches, increase and strengthen the fellowship of the saints, and glorify our Father in heaven.

Once more, and we will close our epistle; it must be confessed that this subject of Church Discipline has not received that attention from ourselves, our brethren and

churches in general, that its importance demands; that we have held it as with a loose rein—a lax hand; and the necessary or natural consequence will be a disturbing of the peace of Zion and a marring of the happiness and comfort of her precious sons. Shall we not, then, dear brethren, more faithfully maintain the order of Christ's house? Shall we not wake up more fully to a sense of our duty and our happiness? O! may we arise and shake ourselves from the dust, the beauty of the Lord having arisen upon us: shine, our light being come. Awake! and put on our strength and our beautiful garments: and then, indeed, shall we look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Awake! O north wind! and come thou south! blow upon our garden, that the spices thereof may flow out.

The Warwick Baptist Association, in session with the Middletown and Wallkill church, June 10th, 11th and 12th, 1857, to the churches composing the same, sends christian salutation.

Dearly Beloved in the Lord:

As you have a right to expect from us an epistle according to our annual custom, we propose to offer for your consideration a few remarks on the subject of the

UNSEARCHABLE RICHES OF JESUS CHRIST.

This was the theme of the inspired apostle, unto whom grace was given, that he should preach among the Gentiles the unsearchable riches of Jesus Christ; and this is still the theme of all gospel preaching. Although it be to the Jews a stumbling-block, and to the Greeks foolishness, it is to all that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. The riches of Christ which we are called on to consider, differ from all other kinds in many respects; and among other points of difference, we are informed they are unsearchable. This is not the case with the mammon or riches of this world. The hidden treasures of the earth and the sea are searchable, and they have been sought for successfully by finite creatures. The most precious minerals have been sought and found in the bosom of the earth; the most valued gems of the ocean have been sought and found by man; and it is so with all the riches of this world, the natural powers of men are capable of searching them out. But it is not so in regard to the riches of Jesus Christ. No man by searching can find out God; none by searching can acquaint themselves with Christ or find out his riches. "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 Paul testified, that, When it pleased God, to reveal his Son in me, &c., showing that a knowledge of Jesus Christ is a revelation of God the Father, and not the result of human research. "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." In his person, in his characters, offices, relations, as in his power and wisdom, he is infinitely beyond the comprehension of the natural mind of man. "Without controversy, great is the mystery of godliness; God was manifest in the flesh," &c. Hence, when Paul came to the Corinthians, knowing nothing among them save Christ Jesus, and him crucified, he spake wisdom among them that are perfect; yet not the wisdom of this world nor of the princes of this world that comes to naught. But, said he, "We speak the wisdom of God in a mystery; even the hidden wisdom which God ordained before the world unto our glory. 1st Cor., ii. 6, 7. And John says, Therefore the world knoweth us not, because it knew him not.

Not only are the person and attributes of Christ Jesus unsearchable; but the riches which are treasured up in him, are far beyond the utmost stretch of the mind of

man. Of these riches permit us to name a few. And first—He is rich in the possession of the brightness of his Father's glory. Heb. i. 3. And in him dwells all the fullness of the Godhead bodily. Col. ii. 9. In oneness and identity with the Father. He is in the Father and the Father is in Him; and He and the Father are one. How unsearchable are his riches in this one particular! not only unsearchable by the wisdom of this world; but far beyond the capacity of the saints to comprehend him, until they can comprehend the hidden attributes and eternal perfections of his essential Godhead.

2d. His riches in the possession of his church are also unsearchable, for the church is complete in Him, who is the head of all principality and power. Col. ii. 10. Paul says that he was made a minister, according to the dispensation of God, which was given him for the saints to fulfil the word of God; even the mystery which hath been hidden from ages and from generations; but is now made manifest to the saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, &c. Again, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Eph. i. 17, 18. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his spirit, in the inner man." Eph. iii. 14—16.

3d. He is rich in mercy. As he is the heir of all things, the Father has spoken in vision, and said, among other things, "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed will I make to endure forever, and his throne as the days of heaven." Psa. lxxxix. 19—28, 29. Compared with Eph. ii. 4. "But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with him."

4th. He is unsearchably rich in wisdom and knowledge. "And unto all riches of the full assurance of understanding to the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge." Col. ii. 2, 3. All this is in his possession and treasured up in him; so that "By his knowledge shall my righteous servant justify many." Isa. liii. 11. And he is emphatically the power of God and the wisdom of God. 1st Cor. i. 24.

5th. He is unsearchably full of grace and truth. "And the Word was made flesh and dwelt among us, and we beheld his glory; the glory as of the only begotten of the Father; full of grace and truth." John i. 14. This is a rich, a blessed fulness indeed to the saints, there is no lack; for it has pleased the Father that in him all fulness should dwell, and although all the saints have of his fulness received, and grace for grace, his fulness is still undiminished. He is still rich in grace and truth.

6th. The unsearchable riches of his power, embraces all the power of both worlds. All power in Heaven and in earth is given into his hands. Matt. xxviii. 18. And Christ acknowledges the receipt of all this power, and pleads it in his Mediatorial intercession, "As thou hast given him power over all flesh; that he should give eternal life to as many as thou has given him." John xvii. 2.

We might continue to speak of the unsearchable riches of our adorable Redeemer, without any fear of exhausting the subject. We have not space to speak of the riches of his blood, to cleanse his people from all sin; of his righteousness to justify us before God; of his advocacy on the behalf of his church; of the glory which he had with the Father before the world be-

gan, and of the glory which he now has with the Father. We have but briefly alluded to his personal glory, and his transcendent loveliness as the brightness of his Father's glory and express image of the invisible God; of the riches of his inheritance in the saints, who are complete in him; the riches of his mercy, his wisdom and knowledge; his grace and truth; his power and righteousness; and all these, together with all spiritual blessings which were given to his saints in him, according as they were chosen in him before the foundation of the world. O, the depths, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

In conclusion, shall we inquire what is or shall be his riches, in the revenue of honor, praise and dominion ascribed to him by all his redeemed family in earth and heaven? Are we engaged in casting our crowns at his feet, and in placing the royal diadem of power upon his sacred head? Are we engaged as we should be in declaring among the Gentiles his unsearchable riches? Are we breathing the desire expressed by the poet:

"Jesus, with all thy saints above,
My tongue would bear her part;
Would sound aloud thy sovereign love,
And sing thy bleeding heart."

We hope these are the aspirations of every heart to whom this letter is addressed; and that God may give us grace to praise and magnify his great and holy name, and to own him as our Lord and master, by observing all things whatsoever he has commanded us. Though we may feel poor and needy, weak and trembling, we have a rich and gracious Lord. And from his fulness we shall be well supplied. He will give grace and glory, and no good thing will he withhold from them that walk unrightly.

CORRESPONDING LETTERS.

The Delaware Baptist Association, in session with the Bryn Zion Church, to the several Associations in correspondence with us, send Christian salutation:

DEARLY BELOVED IN THE LORD:—Through the kindness of our heavenly Father, we are favored with another opportunity of meeting in our associate capacity, for the worship of God and our mutual comfort. It is not our privilege to inform you of large additions to our visible number; but we have occasion to record the goodness of God unto us, in preserving our visibility as churches, and in protecting us from the corruptions which abound in our day, and also for the bestowment of that measure of grace which has enabled us to contend for the faith which was once delivered to the saints. We desire to wait patiently the coming of our Lord and Savior, in the building up of his Zion, knowing that he will not tarry beyond the appointed time which he hath set for the trial of our faith and the development of the man of sin. We believe that when Christ shall appear, it will be in his glory.

Our meeting has been harmonious and refreshing to the weary pilgrims in Zion, both in reference to the ministration of the word and the unity with which all our business has been transacted. We desire that our christian correspondence, both by messengers and minutes, may be continued, for our furtherance in knowledge and christian fellowship.

Our next annual meeting will be held with the Rock Spring church, and to commence on Wednesday before the last Sunday in May, 1858, when we hope again to receive your messengers and epistles of love. As some months contain five Sundays, our stated time for meeting will hereafter be on the Wednesday before the last (instead of the fourth, as formerly,) Sunday in June.

THOMAS BARTON, Moderator.
SAMUEL WICKS, Clerk.

The Delaware River Old School Baptist Association to the Associations and Corresponding Meetings, in Correspondence with us—Grace unto you and peace be multiplied.

Dearly Beloved Brethren :

God, who is rich in mercy, has permitted us to enjoy another anniversary of our Association, and the season has been one of deep interest to us, and we hope profitable to all the dear children of God in attendance. The congregation has been large and attentive—your messengers have come to us richly laden with gospel fruit—salvation by grace has been their theme—the preaching has been all of a piece—the crown has been put on Jesus instead of man—each striving to extol the great Ancient of days and his rich and distinguishing grace. We trust we have enjoyed the presence of the great Head of the church—we sat down under his shadow with great delight, and his fruit has been sweet to our taste. We have been made to feel, since we come together, that it is good and pleasant for brethren to dwell together in unity. Our deliberations have been harmonious—the churches composing this Association, we trust, remain steadfast in the Apostles' doctrine, contending earnestly for the faith once delivered unto the saints. May God ever keep them in the unity of the faith.

We have appointed our next annual meeting with our sister church, Second Hopewell, Mercer Co., N. J., on Wednesday, before the First Sunday in June, 1858, at ten o'clock, a. m., when and where we hope to meet your messengers and receive your minutes.

The Warwick Baptist Association, convened with the Church of Christ of Middletown and Walkkill, Orange County, N. Y., on the 10th, 11th and 12th days of June, 1857—to the Associations, Corresponding Meetings and Churches with which she Corresponds, sends Love and Christian Salutation.

Dearly Beloved Brethren :

An inspired Apostle hath declared that "our 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, (by grace are ye saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might shew the exceeding riches of his grace in his kindness to us through Christ Jesus." We, brethren, are living in the age spoken of by the Apostle; and during the past year, so pregnant with important events, which have agitated our country from its centre to its circumference, and even threatened the existence of our Union, the stability of our free institutions, and the perpetuity of our civil and religious rights, our God has shown his loving kindness to us, through Jesus Christ, in restraining the angry passions of men; in rebuking the maddened spirit of fanaticism, which would convert the professed churches of Christ into arenas for political and sectional strife; and in causing many exciting questions to be settled in such a manner as, in our opinion, will ultimately redound to the welfare and prosperity of our beloved country. Our privileges, as believers in our Lord Jesus Christ, enable us to rejoice in the exceeding riches of his grace, in his kindness toward us through Christ Jesus; by which his church is immovably built upon that rock, against which the gates of hell can never prevail. Our duty as citizens, constrains us to rejoice in the manifestations of his kindness towards us, as the God of Providence, in preserving peace and prosperity in our land, by which his children from the different sections of our extended land, are permitted to meet for the worship of his holy name, as a family of brethren, having one Lord, one faith and one baptism; maintaining the unity of the spirit in the bond of peace, and contending for the faith once delivered to the saints; thus presenting to view, what no other

sect or denomination can present, a people free from sectional strife, united in faith, in doctrine, and practice; and in the strong bonds of love and christian fellowship. Brethren, may the exceeding riches of the grace of our God, in his kindness to us through Christ Jesus, be still manifested in the ages to come, by strengthening those bonds which now unite us, by removing every root of bitterness which may grow up among us, and in calling in the ransomed of the Lord, from all parts of our land, and of the world, that they may sit down with Abraham, Isaac and Jacob in the kingdom of our God. We rejoice in meeting your messengers, and in hearing their testimony in vindication of the truth, and in defending the gospel of Christ from the aspersions and calumnies of its and our enemies. The Churches in this Association enjoy peace, and the presence of the Lord of hosts. We could wish, and it is our prayer that the Lord would visit us once more with the outpouring of his Holy Spirit; and we are "waiting for the consolation of Israel."

Our next meeting will be held with our sister church at Warwick, on Wednesday, Thursday and Friday, after the first Sunday in June, 1858. May the Lord lead you to meet with us by your messengers, and thus extend the fellowship and confirm the churches in the faith once delivered to the saints.

J. F. JOHNSON, MODERATOR.

G. BEEBE, Clerk.

The Editor's Department.

MIDDLETOWN, N. Y., JULY 15, 1857.

OUR SPRING ASSOCIATIONS.

Being pressed with business, we did not attend the Baltimore Association, but we learned from brethren that the meeting, as usual, was pleasant and harmonious. Their next annual meeting is to be held with the church at Black Rock, Baltimore county, Md., on Wednesday before the fourth Sunday in May 1858, and continue three days.

It was our privilege to attend the Delaware Association, with the Bryn Zion Church, near Smyrna, Del. The season was pleasant and the preaching was harmonious, and all the business was conducted in perfect love and unity. Elders present from corresponding Associations, D. L. Harding, J. F. Johnson, P. Hartwell, and G. Beebe.

We also attended the Delaware River Association which was held with the Kingwood church, N. J. and enjoyed a precious season with the saints. Nothing of an unpleasant nature occurred to mar the harmony of the interview. Besides Elders Conklin, Rittenhouse, Hartwell and Harding who belonged to this Association Eld. J. F. Johnson, Eld. S. Trott, and Eld. E. A. Meaders, from Mississippi, were present, and participated in the administration of the word. The preaching throughout this meeting was not only harmonious, but truly in the power and demonstration of the truth. The congregation was large and attentive. The saints generally were comforted and confirmed in the faith. The next meeting of this Association will be held with the 2d Hopewell Church on Wednesday before the last Sunday in May 1858.

The Warwick Association was held with the Middletown and Walkkill church, (this place), and was well attended. Ministers present from abroad were, Eld. E. A. Meaders from Mississippi, S. Trott from Virginia, Eli Getchell and D. L. Harding from Pa., Hartwell and Conklin from N. J., J. L.

Purington, (now of Georgia) formerly of Maine, A. StJohn and J. Winchel from Lexington Association in this State, Neave and Bennett from New York city, besides Johnson, Slater and Beebe of this Association. This was one of the most heavenly meetings we have ever attended. Perfect love and fellowship characterized all the proceedings, and the administration of the word and all the devotional exercises were with an unction from above. This meeting will not be soon forgotten by the old way-worn pilgrims, and some new-born heirs of glory will have it long in remembrance as as the birth day of their spiritual deliverance from guilt and bondage. We have heard many remark that this was the most heavenly meeting they had ever attended.

On the Tuesday morning following our Association in this place, we took the cars on the N. Y. & Erie R. R., in company with Elds. Hill, Meaders, Conklin, Winchel and Slater, and other brethren and sisters, to New Milford, Pa., and reached the place on the evening of the same day. A very small remnant remain in that region of country, according to the election of grace, who still struggle hard to maintain the truth and the order of God's house. At this meeting we met with Elders Bolch and Donaldson, who labor among the churches in that vicinity; and also with Eld. Isaac Hewitt of Lexington Association, and Eld. Eli Getchell of Chemung Association. This meeting was small, but very pleasant. The time was occupied wholly in preaching and devotional exercises, the saints were comforted, and we hope God was declaratively glorified. This meeting was held on Wednesday and Thursday, the 16th and 17th days of June, and on the evening of the 17, accompanied by Eld. Thos. Hill, we preached in the public Hall of the Dayton House, kept by Capt. N. V. Carpenter, at the Great Bend of the Susquehanna River, to a large and attentive audience. At this place we found a few of the scattered saints, who seldom enjoy the privilege of hearing the word preached; some of whom were in deep affliction.

At this place we were rejoined on the morrow by our brethren and sisters, and proceeded on to Waverly, Tioga Co., N. Y. to attend the Chemung Association, which was held there on Saturday and Sunday, the 20, & 21st days of June. The Church having been disappointed in their expectations of having the use of the Presbyterian Meeting House, which had been promised them for the occasion, convened in a large School House which would hold about 300; but the place being too small, Mr. Cassidy, formerly of this place, kindly tendered to us his large hall, 50 feet by 60, ft. which will accommodate more than 1000 persons, his generous offer was gratefully accepted, and on Sunday the Hall was well filled. This meeting, like the others, was harmonious and refreshing. The time was principally devoted to preaching and devotional exercises. Ministers present, were Elders Reed Burritt, Eli Getchell, Joseph Beaman, Harvey Alling, E. A. Meaders, Thos. Hill, Isaac Hewitt, Jacob Winchell, Jairus P. Smith, Gabriel Conklin, G. W. Slater, J. Donaldson, and G. Beebe. Perfect unity and brotherly love pervaded the whole meeting, and the Lord's presence was sensibly realized by all the saints.

On Monday, June 22d, we proceeded on our way to the Alleghany Association, at

South Dansville, Steuben county, N. Y., accompanied by Elders G. Conklin, E. A. Meaders, Thos. Hill, I. Hewitt, J. P. Smith, and arrived at that place at night. This meeting for several years past has retained little more of the features of an Association than the name, and the holding of an Annual Meeting. But, as the publication of the proceedings of this meeting will show, they have now dropped the name of Association, and will hereafter be known as the Old School Baptist Conference of Western New York. This meeting was also harmonious and pleasant. There are several small churches, and clusters of scattered brethren in this part of the State; and somewhat remote, yet in Western New York, are several churches which are not associated, among which are those under the pastoral care of Elders W. W. Brown, Jas Bicknell, Thos Hill, and others. All of whom are requested to unite in this proposed Conference, which have appointed their next annual meeting to be held with the church at Lakeville, Livingston county N. Y., on Tuesday and Wednesday following the third Sunday in June 1858. at 10 o'clock A. M.

On Wednesday evening after the close of the meeting we were conveyed to the Railroad, and by the cars to Buffalo, N. Y., and in company with brethren Hill and Meaders were hospitably entertained by brother and sister A. D. Ellis, of that city, who keep open doors for the entertainment of Old School Baptists. On the morrow we proceeded on to Niagara Falls, where we spent six hours in beholding the wonderful majesty of God's handy works there displayed, then crossed the suspension bridge, elevated about 255 feet above the waters which dash fearfully along in the chasm below—and thence we took passage on the Great Western Railway for Ekfred in Canada West, which place is situated about 140 miles west of Niagara Falls, and about 90 miles east of Detroit, Mich.

The meeting at Ekfred commenced on Friday afternoon and continued until Monday following. Here we found a community of Baptists, of whom our readers have had but little or no knowledge; and we shall therefore endeavor to give a more particular description of them, and of our meeting with them.

First. The church is large, consisting of several branches, and occupying an area of perhaps one hundred miles, in each of these branches of the church public worship is steadily maintained, and, in the absence of the pastor, is led by ordained deacons, who publicly hold forth the doctrine and order of the gospel, in what they call exhortation—and generally in the Gaelic language, as the whole church and community, with but few exceptions, are from the Highlands of Scotland, and children of Scotch parents, who are familiar with that language. They have but two ordained elders—among them Eld. Campbell, whose extreme old age and infirmities confine him to his house, so that the whole pastoral labor devolves on Elder Thomas McColl, in which however he is assisted, as we have shown, as all gospel pastors should be, by the deacons. Eld. Thos. McColl, if we mistake not, is about 66 years of age, but still enjoying a vigorous constitution and unimpaired mental and physical faculties, remarkable for one of his age, and labors.

There are some peculiarities in which

this church differs slightly from those in the States. They sing the ancient version of the Psalms, and other portions of the scriptures paraphrased into a similar kind in metre. They intermarry with the approbation of the church, only with those who are members in fellowship.

Doctrinally we could perceive no difference between them and our Old School Baptists in the States. They hold that salvation is of the Lord alone, and wholly by grace, not of men, but of God. They dwell much on christian experience, and are remarkably strict in the observance of the order of the house of God.

We witnessed the administration of the ordinance of baptism, by the pastor; two sisters who had before been received as candidates, were immersed by Eld. McColl, in the same manner and form as that in which the ordinance is administered by us in the states, excepting that the words "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost," were pronounced by the pastor in the Gaelic language, and interpreted to us, by a Scotch brother, who stood near us at the waterside. This scene was the more interesting to us, as we never before had witnessed the administration in any other than the English language.

This church, though surrounded by other denominations who profess christianity, among whom are many of the New School Baptists, have never formed any connection with any of them, except that Eld. Pollard and some of the brethren of the Dundas church had visited them, since our former visit in Canada, and Eld. McColl had visited the Dundas church once.

A consultation was held by the church after having heard Elders Meaders, Hill, Pollard and Beebe, preach in regard to inviting us to commune with them, as they were about attending to the ordinance of the Lord's Supper, and after having questioned us closely, it was unanimously agreed by the church, that if we were in fellowship with them that we be cordially invited, which was accordingly done by their pastor, and the invitation was as cordially accepted by us all, as also by Dea. Jas. Joyce of Dundas, C. W., and brother Ellis of Buffalo, N. Y.

There was nothing different in the manner of administering and receiving the ordinance from what is common in all our churches, except that portions of the word were read by the pastor first in the Gaelic, then in the English version of the scriptures. The primitive and apostolic simplicity which marked every movement of the church was truly delightful, and we felt in our hearts that it was good for us to be there.

At the opening of the meeting on the first day of our interval, when the pastor introduced us to the church, he read to them, after prayer and singing, the 2d epistle of John, 10th & 11th verses. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds." After urging this admonition, he reversed it thus, "If there come any unto you and bring this doctrine, receive him unto your house, and bid him God speed, for he that biddeth him God speed is partaker of his good deeds. We were then called on to speak to the people,

and we arose and read,—"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ." 1st John i. 3. and as clearly, distinctly and emphatically as we were capable of doing pronounced our SHIBBOLETH. We were followed by brother Meaders and brother Hill. On the next day the house, which will seat some three or four hundred persons, was full, and the preaching was continued; the season was very refreshing, and on Sunday from two to three thousand persons assembled in a grove, in the vicinity of the meeting-house, and listened with profound attention to the administration of the word, until in the afternoon, we were compelled to retire to the two meeting-houses. (They have built a new one, and their old house is still standing), a portion only of the large crowd could find shelter from the shower.

The general character and disposition of the brethren is exceedingly hospitable and kind hearted. The pastor proclaimed to the crowd that every house in that vicinity was open and ready to welcome them—which we found to be truly the case; and certainly we can say in truth, we have never met with a band of brethren and sisters more affectionate and kind in all our travels.

This precious band of disciples, had thought they were alone; that there was none on the American continent with whom they could commune, until they heard of the little church at Dundas which was visited about three years ago by Elders T. P. Dudley, J. F. Johnson, Dea. James Dudley and ourself, where we, at the request of the church, sat apart by ordination, brother Pollard, of whom we are now happy to assure our brethren that his labors and usefulness in the churches give pleasing evidence that we were not mistaken in our anticipations concerning his call to work of the gospel ministry.

A report of our visit at Dundas, spread through that province, was heard of by these brethren in the Scotch settlements, and a correspondence was opened, which has resulted in the strengthening of each other's hands. Should our brethren be passing from New York State to Detroit, Mich., by the Great Western Railroad, they will pass directly through Dundas, and also through Ekfred, and if they can give the brethren a clear and satisfactory evidence that they are sound in the faith and order of the gospel, we doubt not they will meet with a warm reception.

On Monday morning, June 29th, having other appointments, we took an affectionate leave of the dear brethren and sisters, of Ekfred, and also of our dear brother E. A. Meaders, in whose company we had spent four weeks very pleasantly, and with brother Thomas Hill returned to the Suspension Bridge at Niagara Falls, which we crossed in the cars, and proceeded that night to Syracuse, and on the next morning one hour's ride on the cars took us to Fulton, Oswego county, N. Y., where we were received by brother Samuel Hart and his amiable family in the most friendly manner. Here also we found our aged brother Eld. George Hill, who by reason of old age and infirmity is no longer able to preach; but so far as we could learn

sound in the faith, with whom we had a very pleasant interview. Here also we found sister Skinner, who has written in the SIGNS, and sister Shilling and others. Here also we were met by Elders Charles Merritt, and Graves, and other brethren. We preached on Wednesday in the New School Baptist meeting-house, which was kindly opened for our use. And on Thursday morning, July 2d, we took the cars, and came home by way of Syracuse and Binghamton; arrived at home at 10 o'clock P. M. same day, and found our family all well.

During our whole journey we were impressed that the Lord was about to visit and revive his churches in this vicinity, from indications of divine power and grace which were perceptible at the time of the Association, our impressions were such, that nothing but a sense of duty could have induced us to leave home. Not that we have the slightest idea that we can do anything to promote the work of the Lord; but because we delight to witness the display of his mighty power in building up Zion.

As soon as we returned we were informed of two young ladies, whom we had no knowledge that they had ever entertained any serious impressions, had during our absence, found him of whom Moses and the prophets did write, as their Savior, and were impatiently waiting for an opportunity to follow his footsteps in the ordinance of baptism; and some others, whose minds appear to be deeply exercised. On Saturday, the 4th of July, the two converts, alluded to above, and another who had previously entertained a hope in Jesus, came forward and declared to the New Vernon church, what great things God had done for them and gave the most perfect satisfaction to the church that they had passed from death unto life. They were received as candidates for baptism, and on Sunday morning, July 5th, in the presence of a large and solemn assembly—it was our happiness to lead the three young disciples down into the baptismal stream, and bury them in the likeness of their Lord's death and resurrection.

Truly we could say, like Jacob, "The Lord was in this place and we knew it not." We hope the work may continue, and many precious jewels of our Master may be gathered in.

RECORD OF MARRIAGES.

April 19—At Roxbury, by Elder Isaac Hewitt, ROBERT MCGREGOR to SALLY M. FULLER, both of Delaware Co., N. Y.

June 11—At Andes, N. Y., by the same, FRANCIS S. MURPHY to ELEANOR E. GRIFFIN, both of that place.

July 1—At East Amwell, N. J., by Eld. P. Hartwell, HENRY CRAY to EUNICE MANNERS, both of that place.

OBITUARY NOTICES.

DIED.

In this Village, June 8, 1857, of Scarlet Fever, after an illness of one week, FRANCES HELEN, infant and only child of Robert J. and Frances Beebe, and grand daughter to the publisher of this paper, aged 1 year, 2 months and 18 days. She was a very interesting and lovely child, but blossomed only for a season, soon to pass to that bourn from whence no traveler returns.

"The dear delights we here enjoy,
And fondly call our own,
Are but short pleasures, borrowed now,
To be repaid anon."

BROTHER BEEBE:—Please publish the obituary of my dear wife, SARAH SHOWS, who departed this life April 8, 1857, aged 47 years and 7 months. Her disease was consumption. She was an affectionate and good wife and mother—she has left three small children to mourn—but we hope our loss is her gain. She was a member of the Old School Baptist Church for more than twenty years before her death. A few days before her decease she requested me not to grieve on account of her departure—she manifested a willingness and desire to depart and rest with Jesus.

JAMES SHOWS.

BROTHER BEEBE:—Brother GEO. GRIFFIN departed this life very suddenly, May 12, 1857, aged 46 years and 5 months. The disease of which he died was supposed to be of the brain. He attended to his usual business on Monday, took his supper, and retired to bed—at about nine o'clock he waked his wife and said he was very sick. A physician was called in—but at about half-past one o'clock his spirit departed. Brother Griffin has been a professed Old School Baptist a number of years—he was baptized by the late Eld. James Mead. He was a member and the Clerk of the Andes Church, in Delaware county, N. Y. The Church, as well as his surviving family, sustain a heavy bereavement in this afflictive dispensation; but we confidently trust that their loss is his unspeakable gain. He has left an affectionate widow, and nine children to feel and mourn their loss. I was called on to preach on the occasion. We sincerely sympathize with the afflicted family and friends. May the Lord sanctify their bereavement to their good and his glory. Yours, &c., I. HEWITT.

DEAR BROTHER BEEBE:—I am requested to send you the following obituaries. Died June 1, 1857, Mrs. MARTHA HANNAH, aged 77 years. Also, on the 13th day of the same month, her husband, JOHN HANNAH, aged 81 years. They both were members of the Old School Baptist Church of Rock Springs, Lancaster Co., Penn., and favorably known by many of our brethren who have shared their hospitality, their house always having been a welcome home for our traveling brethren. It will be perceived that their deaths were not far apart, and in this they were highly favored, as the one was not left long in his lonely state to mourn the absence of the other—but having together shared the trials and sorrows of life, they almost together were delivered from their sorrows and transferred to the building of God, to that house which is not made with human hands, which is eternal in the heavens. They lived to see their children's children, to the third generation, and were gathered to their people in a good old age. I was going to say they had left a large family and circle of friends to mourn their loss; but, in reality, I see no cause of mourning in such a case, but rather of rejoicing that they have ended their pilgrimage and entered their rest.

"Why should we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."
I remain yours as ever, T. BARTON.

KINGWOOD, New Jersey, June 8, 1857.

BROTHER BEEBE:—I send you the following, which you will please give a place in the SIGNS. Died in August, 1856, Mr. RICHARD OPDYKE, of Kingwood, aged 78 years. Brother Opdyke was one of the oldest members of the Kingwood Church, and well established in the truth; he was afflicted with a rheumatic affection for a few years previous to his death, and finally was taken unusually ill and died instantly. Also, Mrs. FANNY SHERMAN, wife of bro. Jonathan Sherman, on the 14th of Sept., 1856, in the 68th year of her age. Sister Sherman had been a worthy member of the Church for thirty-seven years. She was much afflicted in body for a number of months during the last year or two of

her life, but her confidence in God appeared to be unshaken to the very last moment. Also, PEARSON ROBERSON, on the 22d of May last, aged 59 years. Brother R. was baptized about ten years ago, and continued firm and unshaken in his hope in Christ to the end. He was called to endure much bodily suffering for years prior to his death. Also, Mrs. MARY TRIMMER, on the 28th of May last, aged 63 years. Sister T. had been a very worthy member of the Kingwood Church for many years. She too was greatly afflicted in body for several months before her departure—but was enabled to bear her afflictions with patience and resignation, and finally died happy in God, and in the triumphs of the faith. GABRIEL CONKLIN.

LOGAN Co., Ohio, May 26, 1857.

BROTHER BEEBE:—I am requested by the widow of brother Zane McColloch, deceased, to send you the following obituary notice. Departed this life on the first day of May, 1857; our beloved brother, ZANE MCCOLLOCH, who was born in the town of Zanesfield, Logan county, Ohio, on the 7th day of December, 1804. He united with the Baptist Church, and was baptized by me, before the division took place, and at the time of the split between the Old and New School went with the Old School Church; but during the controversy brother McColloch offered some resolutions that the Church refused to sustain him in—and he withdrew from the Church, and remained in that condition until July 1849, when he came to the Church and made humble acknowledgements, and was restored to fellowship in the Church, and since that time until his death was a strong yet humble defender of the blessed Jesus. He was sick about eighteen months—during his sickness I saw him frequently, and conversed with him in regard to his future hopes—he told me that if he had the blessed Jesus to go with him through death's dark vale, he should fear no evil. The last time I conversed with him, a very short time before his death, he said his fears of death were all gone, and he longed to be delivered from pain and sorrow and to be with Jesus which was far better. He has left a wife and three children to mourn his loss, besides numerous relatives and friends. I preached on the occasion to a large and affected congregation, from 1st Thess. iv. 13: "That ye sorrow not even as others which have no hope."

Yours in the bonds of the gospel, GEORGE MCCOLLOCH.

WARWICK, N. Y., June 5, 1857.

BROTHER BEEBE:—It was said of one of the servants of God that "devout men carried him to his burial, and great lamentation was made over him." Improper as long and eulogistic obituary notices undoubtedly are, yet it seems proper when one who has faithfully performed the duties of an active life as a citizen, and filled with zeal and fidelity his place in the Church of God is called away, that more than a passing notice should be taken of his departure. The following notice of the death of our brother should have been prepared at the time of his decease, and I supposed that some one would be designated to perform the duty. It was not until a few days ago that the request was made to me to prepare the obituary. Deacon JOHN SURTON died at his residence in the town of Warwick on the tenth day of December, 1856, in the 80th year of his age. He was a native of this town of which he continued a resident during his long and useful life. Being of an active disposition and energetic character, he was repeatedly called upon by his townsmen to serve them in public stations, and also filled the office of Judge in the Orange County Court. About twenty years since he experienced a hope in the mercy of God, and was soon after baptized and received into the fellowship of the Warwick Baptist Church. He was chosen one of the deacons of the Church on the 26th day of June, 1841, which office he retained to the end of his life, and dis-

charged its duties to the satisfaction of his brethren until disabled by the infirmities of age. He was very regular in his attendance on the meetings and ordinances of the Church as long as he was able to leave his home. For the last few years he was confined principally to his house. I saw him occasionally there and learned from conversation with him that his hope in Christ continued firm and unshaken, and he evidently waited for that change which should take him from the militant to the triumphant Church. His funeral sermon was preached by Eld. Johnson to a large audience of mourning friends and sympathising acquaintances.

Died at Warwick, December 27, 1856, Mrs. LOIS SEEBLEY, aged nearly 80 years. She had been a member of the Warwick Baptist Church about fifty years, and was ever remarkable for her love of the truth and firm adherence to the doctrine and order maintained by the O. S. Baptists. When others wavered, she stood the more firmly, and when any turned from Zion's way it seemed but to strengthen and confirm her the more earnestly to contend for the faith once delivered to the saints. She knew no "middle ground," nor ever sanctioned any compromise between truth and error, and while she loved and cherished the one she unhesitatingly rejected the other. She suffered greatly during the latter years of her life, but manifested much patience and resignation to the divine will, yet often expressed a desire to depart and be with Christ which is far better. Thus, dear brother Beebe, God is calling his children home, and sometimes it seems to us that their places will remain forever vacant. Were it not that God has declared that "instead of the fathers shall be the children," and that "a seed shall serve him, it shall be counted to the Lord for a generation," we should be in almost a despairing state—

But praised be the name of our Lord, "His promise is yea and amen," And never was forfeited yet. Yours in gospel bonds, WILLIAM L. BENEDICT.

ASSOCIATIONAL MEETINGS.

BROTHER BEEBE:—Please publish in the Signs, that the Sangamon Association will hold its next session at Lake Fork Church, four miles south of Mt. Pulaski, Logan Co., Illinois, to commence on Saturday before the fourth Sunday in August, 1857. Those coming on the cars from the South and West will take the Great Western Railroad at Springfield, and stop at Mechanicsburgh. Those coming on the Great Western R. R. from the East will also stop at Mechanicsburgh, where they will find a conveyance to take them to the Association. They must be sure to be there on the morning train—the train runs each way in the morning—on Friday. Those coming from the North on the Chicago, Alton and St. Louis Railroad will come on the Friday night train, and stop at Lidoon, where I will meet them with a conveyance and take them to my house, and make arrangements for them to go next day. Yours in gospel bonds, B. B. PIPER.

DEAR BRO. BEEBE:—Please give notice through the Signs that the Corresponding Association of Old School Baptists will be held with the Church at Goose Creek, Fauquier Co., Va. Commencing on Thursday before the Second Sunday in August next, to which O. S. Baptists generally are earnestly and affectionately invited. The meeting-house is near the Manassas Gap Railroad, a short walk from Markham station, and brethren coming from the East can leave Alexandria or Washington City or even Baltimore on the morning of the meeting and arrive in good time. Be particular to change cars at Manassas Junction. Yours truly, ROBERT C. LEACHMAN.

Tygart's Valley River Association, will meet with the Leeding Creek church, Randolph county, Virginia, sixteen miles North of Beverly, which is the county seat of Randolph county, and on the turnpike road leading from Beverly to Roseburg, which is on the railroad. Brethren and sisters of the Old School order of Baptists are invited to come and see us. DAVID P. MURPHEY.

Hazle Creek will meet at 10 o'clock, A. M., on Friday before the fourth Saturday in August, with the Mount Prairie church, three and a-half miles North-west of Memphis, Scotland county, Mo.

BROTHER BEEBE:—Please publish that the Greenville Association will hold its next session with the Bethlehem Church, in Franklin county, Indiana, six miles west of Oxford, Butler county, Ohio. Yours as ever, D. S. ROBERSON.

The Bethel O. S. Baptist Association will convene with the Salem Church, at Black River, Reynolds county, Missouri, on Saturday, before the first Sunday in September, 1857.

Maine Old School Baptist Conference, will be held with the North Berwick church, York county, Maine, on Friday, Saturday and Sunday, before the first Monday in September, 1857.

Maine O. S. Association, will be held with the church in the village of Bowdoinham, Maine, beginning on Friday after the second Monday in September, 1857.

Licking Association, Kentucky, will meet on the second Saturday in September, 1857, at 10 o'clock, A. M., with the church at Elk Lick, Scott county, Ky.

Salisbury, Maryland, will meet on Friday before the first Sunday in October, 1857, with the Little Creek church, near Laurel, Sussex county, Delaware.

Lexington Association, will meet with the church at Lexington, Green county, N. Y., on the first Wednesday in September, 1857.

SUBSCRIPTION RECEIPTS.

Table listing subscription receipts from various locations including New York, Vermont, Massachusetts, Connecticut, New Jersey, Pennsylvania, Virginia, North Carolina, Georgia, Alabama, Texas, Mississippi, Tennessee, Iowa, Kansas, Missouri, Illinois, Indiana, Ohio, Michigan, Wisconsin, Kentucky, Canada West, and Washington Territory. Includes names and amounts.

List of Agents' Department.

- List of agents for various states: ALABAMA, ARKANSAS, CONNECTICUT, CANADA, CALIFORNIA, DELAWARE, GEORGIA, INDIANA, ILLINOIS, IOWA, KENTUCKY, LOUISIANA, MAINE, MASSACHUSETTS, MARYLAND, MISSISSIPPI, MISSOURI, MICHIGAN, NEW HAMPSHIRE, NORTH-CAROLINA, NEW-YORK CITY, NEW-YORK STATE, NEW-JERSEY, OHIO, OREGON TERR., PENNSYLVANIA, SOUTH-CAROLINA, TENNESSEE, TEXAS, VIRGINIA, WISCONSIN, WASHINGTON TER.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., AUGUST 1, 1857.

NO. 15.

Correspondence of the Signs.

CONNERSVILLE, Indiana, June 27, 1857.

BROTHER BEEBE:—I very much dislike controversy among brethren, and I have formerly been very sorry to see some sharp, and as I thought, harsh and unbrotherly disputations, appear in the *Signs*. Of late, controversy has chiefly given way and doctrinal, experimental and practical subjects, and the interests of the church have most pleasantly filled up the space, and the church has been much more edified, comforted and built up together in love and in the unity of faith. And I hope this may long continue to be the character of the *Signs*, and that it may never lend its two-edged sword to be dulled upon the skulls, or be stained with the blood of the children of God; but may it always be kept sharp and ready for the enemy. Reproof, instruction, correction, &c., is often required, and when seasonably and fairly given, is profitable among brethren.

In the second number of the current volume, one of my poor scribbles appeared, and in the eleventh number of the same appeared a criticism on it, over the signature A. L. Woodson. Who this Woodson is, or where he resides, is not stated. I should have believed, from his notions about the name *Christian Church* having been received to the Gentile church at Antioch, and recognized as the name of all the churches, both Jews and Gentiles, and that this continued to be the sanctioned name of the church of Christ from the time the disciples received the Holy Ghost by the laying on of the apostles' hands, by which they were properly inducted into the name of Christ, or Christian, until that name was lost or hid in the fogs, floods and superstitions of anti-Christ, &c. Now all this is as familiar to us away here in the West, as the succession of day and night; by the New Lights, the Smithites, the Fishbackites, the Campbellites, and several other *ites*, each of whom contends for the name *Christian Church*, and reproach us and others, as sectarians and holding sectarian names, and by this we are keeping off the Millennium, &c. When I read the same idea in the criticism of A. L. Woodson, I took him to be one of those schismatics; but before I finished reading the article, I was much surprised to read his declaration, "I expect, with the help of my most merciful Master, to live and die under that name." What name? The name *Baptist*! This is very strange; hear what he has said above: "I have not been enabled to find anything in the New Testament which would justify us in calling John's disciples Baptists, much less the church of Christ, after the day of pentecost!" Yet now, so long after that day, he hopes to live and die under the name which the New Testament will not justify

him in applying to the church of Christ. This is all strange to me, and seems so extremely paradoxical, that I hardly know how to take it. His manner is friendly, and the spirit in which he writes seems good; and all is well enough but three things: First, Strange paradoxical notions. Second, Strange misrepresentations. Third, Strange assumption of the name Christian Church.

To these three points, suffer a few remarks, and I hope I shall give no offense, as I design none. 1st. The strange paradoxical notions to which I allude, are that a *Baptist*, who expects to live and die under that name, should declare that he has not been able to find anything in the New Testament to justify him in so calling the disciples of John the Baptists, much less the church, since the day of pentecost. Now I supposed that every Baptist who expected to live and die under that name, did at least feel that the New Testament, by enjoining baptism on all believers, by the constant practice of believers among Jews and Gentiles, both men and women of being baptized; by the great commission of our King and law-giver to his apostles, to teach all nations, baptizing them; they all being baptized into one body or spirit; their being one body and one spirit, in one hope of their calling, having one Lord, one faith, and one baptism. The Baptists have, ever since I have known them, and as far back as I have read of them, believed that none have a scriptural or New Testament right to the ordinance of the Lord's Supper, but baptized believers, or Baptists; and with all this New Testament authority, for him to confess that, while he expects to live and die under the name, that he can find nothing in the New Testament even to justify him in calling the disciples or the church by the name *Baptist*. There is some strange mystery about this which my old brain cannot reconcile.

2. The strange misrepresentation alluded to, is in admitting all that I have contended for without any objection, and then attacking me upon an idea which I have nowhere advanced or said a word about. This is certainly very strange. I will not impugn his motive, but something very strange appears to me in this whole matter, view it as I may. I have no cause of offense with him on this matter; if I have written anything erroneous, I esteem the brother my best friend, who, as a brother, shows me my error; and I hope at all times I shall feel it a privilege to live under the watchful care of all my brethren and sisters, so that they may help to keep me straight, and straighten me when I become crooked. But to create a man of straw and give to it my name, and buffet it, can be of no benefit to me. A. L. Woodson, whoever he may be, or wherever he may live, has assailed me in a very strange manner, for an idea which he cannot find,

or which, at least, I cannot find expressed, or even fairly implied in my communication in the second number of the current volume of the *Signs*. I aim at fairness and plainness, with moderation and kind feelings, and gentle language in this matter; and therefore I will quote his own words. He accuses me of the idea that the name *Baptist church* is given to the church of Christ, by a divine sanction or appointment. To this I plead not guilty; and put him on the proof. His words are as follows: "The idea is this, that the church of Christ is called *Baptist church* by divine sanction or appointment." Now where have I used such language, or advanced this idea? He cannot find the words nor the idea in the letter alluded to. I cannot find it, by any legitimate deduction or implication. How did he get the notion into his head that I held such an idea? He does not object to what I have advanced, that the name, *John the Baptist*, is a name divinely sanctioned. The name John, as I said, was given by an angel, and the additional name Baptist, growing out of his official work of baptizing, was sanctioned by Christ, by his evangelists and apostles; this I have in substance said; and surely my friend Woodson admits all this. He says, "We have no objection to the idea that heaven sanctioned the name of John the Baptist; yet it belonged to John, and no one else, so far as we can discover from revelation." Now, in all kindness, permit me to ask him, before all his readers, to whom besides John did I say, or hint, or in any way intimate, that the name John the Baptist belonged? I believe he cannot show such an idea expressed or implied in anything I have written. This is strange, and I cannot account for it. Now if heaven did really sanction the name John, which was given by the angel, months before he was born, and with the name also an explanation of his mission and work, and the additional name was afterward given to him and sanctioned by the same high authority; if my friend has no objection to all of this, then surely he cannot for one moment doubt that the name *Baptist*, is a divinely sanctioned name; and the Baptists are now called, and call themselves by that divinely sanctioned name. Who, then, dare deny that John was a Baptist, and that we are Baptists; and so far as the name is concerned, we can claim an identity above all of other names? This is what I was showing, and not that the name John, or the name Baptist, or the compound name John the Baptist, was given to the church as such; no such idea is to be found in any of my writing. I have inferred, and I still believe the deduction is fair, legitimate, and follows of course, that if a Baptist minister legally authorized from heaven, or by the laws of the King of saints, shall properly baptize a subject, who is truly and properly prepared

for that ordinance, that I am surely justified in calling such an one a Baptist. But if not, then I am not justified in calling brother Beebe, or any other man, or set of men, Baptists, excepting John only. In that case it must follow that the so called Baptists of this day, have a name which they are not justified in bearing. My friend's words on this point are, "I have not been enabled to find anything in the New Testament which would justify us in calling John's disciples Baptists, much less the church of Christ after the day of pentecost." The New Testament shows that heaven has, by an angel, by the example of Christ in baptism—by the constant practice of the apostles and disciples under the commission given them by Christ, and the uniform practice of the primitive order, constantly baptized the converts to their faith. Surely, such heavenly sanctioned baptized persons set before us, does at least justify us in calling them Baptists, although there is no positive command in the New Testament compelling us to call them by that name. Yet as indicative of their having been legally baptized, according to the positive command and divinely sanctioned ordinance of the New Testament. We do think we have been able to find something in that holy volume to at least justify us in calling those who were baptized by John, and those who were baptized by authority of Christ and the commission which he gave to his apostles, both before and since the day of pentecost, by the very significant name Baptists. If we are wrong in this, and the name is such an assumption that nothing in the New Testament will justify it, we surely should no longer continue the assumption, but at once change our name, or acknowledge ourselves rebels against the New Testament, and trample under our feet the first article, which says, "We believe the scriptures of the Old and New Testaments are the word of God, and the only safe rule of faith and practice," &c. Now, to be constantly in the practice of calling ourselves Baptists, and not able to find anything in the New Testament to justify the practice, surely makes us transgressors. My monitor confesses all this; but I cannot. I have said John was a Baptist, and the name received divine sanction, and that he was the first Baptist, and as such he baptized others, and so of course, they became Baptists. He baptized Jesus, and it follows of course that Jesus was a Baptist; and all who have been properly baptized under the same divine authority and sanction, we are justified in calling Baptists. With this divinely sanctioned name, the Baptists have stronger claims to a divine origin than any other religious denomination on earth, so far as the name is concerned. It was the name Baptist, not Baptist church, that I was speaking of. *Church* is a name which I suppose signifies *called out*; but the

name Baptist means, according to Webster, "As a contraction of Ana Baptist, one who denies the doctrine of infant baptism, and maintains that baptism ought to be administered only to adults by immersing the body in water." So the two names mean very different things. Baptism is preparatory to church membership. When I was speaking of the name Baptist, being divinely sanctioned, was it not a strange misrepresentation to admit the fact, and then criticise me for saying the name *Baptist church* was divinely sanctioned? Indeed, if you will separate these two words or names, I will easily prove that each of them is divinely sanctioned. Then compound the two names, Baptist and church, and we have the compound of two divinely sanctioned names, both of which are very significant of our faith and practice, in the name BAPTIST CHURCH.

3. Strange assumption of the names Christian church. The strange assumption in this is, that a Baptist, (excuse me for using the unjustifiable name,) should stumble at the idea of the name Baptist church being sanctioned, and yet attempt to prove from scripture that the name *Christian Church* is sanctioned by the churches, both Jew and Gentile. Stranger still, if possible, that he should say that that name was received by the Gentile church at Antioch, when there is not a single hint given that any church ever received that name as a church, either among the Jews or Gentiles, in any part of the scriptures. 1 Peter iv. 16, is quoted by him, which reads, "If any man (not church) suffer as a christian, let him not be ashamed." And the other place, Acts xi., says, "The disciples were first called Christians at Antioch." Not the Gentile church, but the disciples at Antioch. What disciples? Pause for a moment. Many of the disciples from Jerusalem, at the time that Stephen was stoned, were dispersed and traveled as far as Phenice and Cyprus, and Antioch, preaching the word unto none but unto the Jews only; some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake to the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great many believed and turned to the Lord. Tidings of this reached Jerusalem, and Barnabas was sent to Antioch, who, when he saw the grace of God, was glad, and exhorted them all. He then went to Tarsus for Saul, and brought him to Antioch. So we see that many transient disciples in Antioch, and not the Gentile church, were first called christians at Antioch. The disciples, as such, in their individual capacity, were then and have ever since been called christians; and all recognize that name as denoting a confidence in an individual's personal christianity. We say, we believe that he or she is a christian. In this sense the name christian has been recognized; but there is not a shadow of scripture evidence that any church, either Jew or Gentile, was called by that name as a church, or ever recognized that as the name of any church. Therefore this was a bare assumption, and surely a very strange one, for a Baptist, especially for one who cannot find anything in the New Testament to justify him in calling any one but John, a Baptist; and yet he can call all the churches, both Jew and Gentile, *christian churches*, when such a name is not found in any part of the scriptures.

These are strange assumptions to me; and I must leave them so. I have written much more than I intended; but I desired to be plain, and if I have used any hard or offensive words, I hope it will be attributed to my awkwardness, and not to any bitter feelings; for I feel none; nor do I pretend to censure the purity of the motives of my kind brother, (if he is a Baptist,) for I call none but Baptists my brothers. If he is really one, I hope this little matter may never in the least hurt his feelings towards me; for I do assure him that I feel no hardness toward him; and perhaps this little matter may be profitable to us both, by sending us to our book.

Yours, in the kingdom and patience of the saints,
WILSON THOMPSON.

July 8th, 1857.

BROTHER BEEBE:—Having enjoyed a soul cheering and refreshing season at our late Chemung Association, I feel a desire to record a few of the many undeserved favors of which we have been made the recipients. Unexpected as it was to greet so many able champions of the cross, we could not refrain from adoring the abounding riches of discriminating grace made manifest in the raising up of so many bold defenders of the truth as it is in Jesus. As we looked upon that precious group our heart melted within us, as we thought of the great love bestowed upon them, that they, dependant worms of the dust, were enabled by divine grace to plead the cause of their Master, in so fearless, touching and consoling a manner. Our moderator remarked 'for some cause they had not their sermons written'; but the spirit of the living God indited their thoughts, and clothed them in words of power, to the comfort and consolation of many feeble ones; thereby showing the holy and heavenly calling which blessed them on their way. I am mistaken if many a Ruth did not glean some token of good there. I have wished that I had that touching gleaning sermon with others written down for perusal.

We feasted on riches of sovereign grace
Until faith, hope, and love in our souls found place:

Refreshed in the spirit we wished to at least,
Ascribe thanks to our God, the great head
of the feast.

In reflecting upon that beautiful and well connected chain of truth which we heard our hearts were directed to the fountain from which all these streams of love and mercy flow, the overflowing source of grace, and we wonder why it is we often become so contracted that we loose sight of Jesus, and go about groping in the dark, turning this way and that way, seeking rest but finding none till the blessed Spirit again takes the lead of our minds, points us to him from whom emanates all light which can enable us to walk without stumbling. Perhaps it is as well for us sometimes to stumble and grope about in the dark. Our affections estranged, carnal objects and carnal desires take full possession of our souls—we see no beauty in the ordinances of God or the beauty of his house—the assembling of ourselves together becomes a burden instead of a high privilege, Faith, Hope, and Charity are strangers instead of welcome guests, till starving and in want because of famine, we remember our Father's house, and say with the prodigal son "I will arise and go to my Father, and will say unto him, Father, I have sinned

against heaven, and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants." The Father turned not a deaf ear to his cry, but looked upon him in compassion when he was a *great way off*, and embraced him, and put the best robe on him &c. Such discipline may be needful for us, that we may have inwrought in us an abiding sense of entire dependence upon our heavenly Father, be more zealous for the honor of his name, weaned more and more from the hankings of a carnal appetite, and be abundantly satisfied to feast upon the rich treasures which are in store for those who are the objects of his paternal care. If a view of the love of God in Christ is granted, what a subduing power accompanies it; dormant lies all vain imaginings of creature excellence. Let me but be a child of his, says the soul exercised thereby, and though difficulties and snares beset my path, I know that all things shall work together for my good. Though I am frail and erring, I have access to that fountain which cleanseth from all sin. Though I fail in doing anything to merit justification in the eye of a holy God, I can, with Paul, glory in my infirmities, for I have Christ for my surety—his righteousness for my passport; but can it be that one so often going astray can have an interest in all this? "Eye hath not seen, nor ear heard, neither have entered the heart of man the things which God hath prepared for them that love him."

Let me live a humble suppliant of his mercy, grateful for the restraints of his providence, heeding admonitions, cherishing his precious precepts, and clinging to his promises with a heartfelt dependence upon him for all these needful blessings.
MARIANNE.

Deep Cut, Ohio, June 29 1857.

MY DEAR FRIEND BEEBE:—As I have to address you on business, I will give you some of the reasons why I do not follow my Lord and Master, in obedience to his commands, and in accordance to his example in the ordinance of baptism.

In the first place I feel too unworthy, and my heart is so hard, and I have so little humility, that I feel I am too much like Simon the sorcerer; he believed and was baptized, and he continued with Philip, and yet Peter said he was in the gall of bitterness and in the bond of iniquity. Another reason is, we have no predestinarian or Old School Baptists in this vicinity. They are Missionary Baptists in this part of the world. My wife belongs to a small church of that order, and I should like to be with her; but I fear that if they should think me worthy of a place among them, I might say or do something that would wound some of them, or bring reproach upon the cause of Jesus.

I think there is but little difference between this little body and the Old School Baptists, only that they stand in fellowship with their association which is rotten to the core. It is generally thought there will be a split in the association and a part will try to get back to the Old School.

Again the apostle says: There were false brethren who had crept in to the church, to spy out their liberties; and I do not wish to be numbered with such. These, with many others reasons have kept me back. My wicked heart is so hard, that I have many doubts and fears,

and I have to mourn over my sins. Still I can, once in a while view Jesus as the sinners friend, and I am certain that I am a sinner, and I hope that God can be just and have mercy on me through our Lord Jesus Christ; if not, I am lost forever, and if I am forever lost, it is just. But I am amazed that the Lord has condescended to show me what I am; all is wrapped in mystery, and past finding out. To think that my sins should have crucified the Lord of glory! What amazing love! And yet my heart cannot love him as I ought to. I do believe that love constitutes the bliss of heaven. Oh that I possessed that faith which works by love and purifies the heart. Sometimes I think I do love Jesus and his disciples, the Baptists; but since I have been writing this letter, it has been suggested to me that I am deceived and am trying to deceive you.—So I will close, desiring you and all the saints to pray the Lord to make it known to me if I am deceived.

Yours truly
THOMAS DAVIS.

WARWICK, Orange Co., N. Y., June 17, 1857.

BROTHER BEEBE:—Will you oblige me with a space in the *Signs of the Times*, for the publication of the following brief sketch, of the life and decease of a venerable and much esteemed mother in Israel?

I wish to say a little more than should be claimed in the obituary department of your paper, with the hope that a concise portrait of her rare and useful life, may prove to be a source of encouragement or profit, to the household of faith generally, and to her very numerous offspring particularly, as there have been, are, and I think *ought to be*, many of them members of the O. S. Baptist church. Sister Josinah Hickman, was the daughter of Jacob Van Meter, a wealthy and respectable farmer, who lived, (when I first knew him,) near Lancaster, Ohio, the consort of Elder Joshua Hickman, deceased, and the grand mother of my departed companion. She died on the 3d day of June, 1857, aged 90 years.

The first account that I can now give of her history is, that she with her husband, removed from the Youghiogony River, above Pittsburgh, Pa., to the North Western part of Virginia, in an early day, when many of the emigrants to that place were exposed to the tomahawk, scalping knife, and other ravages of the red man of the forest.

My father removed from Fauquier, to Monongalia county, Va., when I was but three years old, and was kindly received in her house, and lodged on the premises, until he selected and purchased a farm for himself in the neighborhood. There I had the first testimonials of her virtuous life, her benevolent heart, and her liberal hand. There I first knew the interesting family with whom I have been intimately acquainted ever since. In whose social circles I spent many of the most pleasant days of my youth, and of whom it may be said, (a number of them,) in after years, We took sweet counsel together, and walked to the house of God in company.

The Lord blessed her with plenty of this world's goods, and many a sufferer has been made to rejoice, in her liberal distribution of the same, for their relief. I have heard her almost chided for her liberality to the poor, who were thought to be undeserving of her favors, when she would say,

"If there is nothing else to claim our charity, they are a part of the human race." In my first acquaintance with her, she was a member, with my parents, of Prickets Creek church, in the county and state before named. Her husband, pastor of the church, was extensively known through Western Virginia, and highly appreciated as a prominent, an able, and useful O. S. Baptist minister, which he continued to be, up to the close of his ministerial career in Indiana. Their removal to that country, followed very close to that of my own, which took place in 1829. There they united with Lebanon church, in Henry Co., in 1830; and in June of the same year, the writer of this article was baptized, and became a member of the same church. For twenty-six years, I remained a member with her, and can fully testify to the steadfastness of her faith. With her I have passed through some fiery ordeals, particularly in the means, division, and on other occasions, but never knew her to waver. Even at the advanced age of 80 years, when that division to place she seemed to scan, and detect the fallacy of the doctrine as with an eagle's eye, and gave place to it "not for an hour." She had a penetrating judgment, and a ready mind. The Bible was her text-book, and she had that wisdom afforded her that taught her how to use it, both in defending the truth, and stopping the mouths of gain sayers. In the last conversation I had with her, on the subject of her pilgrimage, she informed me that the church to which she belonged, in Virginia, held their meetings monthly at her husband's residence, for forty-three years in succession, and that she supposed there were few women "this side of the Red Sea," who had waited on the Baptists more than she had; and that none took more pleasure in doing so. During a considerable portion of that forty-three years, her house was the principal place where I attended meeting; and often have I witnessed her incessant labors to accommodate her friends, both with temporal and spiritual things. But she now rests. The scowling tempests have all passed over—all is calm—all serene. My oldest son, (J. A. Johnson,) was the first one that her father saw of the fifth generation from, and including herself. The venerable man was quite lively, and well pleased on the occasion, observing to me, that he had then descendants enough living, to constitute an army.

My oldest daughters' only child, is the first one living, of a like generation from her, and if my much esteemed mother-in-law, and dear companion, had been preserved on the earth, as late as was their venerable mother, she could have said what I have heard of another, "Arise, Daughter, your Daughter's Daughter has a Daughter." She has left four sons, three daughters, and numerous relatives, to survive her. Shall I say to mourn her departure? O no, my friends, let us not mourn. Her faithful Shepherd kept her as the apple of his eye, until she was fully ripe for her removal from a world of wo, and transplantation in a higher, holier, happier sphere. I have not learned the particular circumstances of her departure; but feel well assured that death had no sting for her.

A very few years ago, a N. S. Baptist visited her, from Virginia, and observed to her with much apparent sanctity, that he

supposed she thought much about dying. "O, no," she replied, "that is not my business, but His who placed me here; and it is mine to do the best I can while here. I don't think near as much about it, as I did when I was young." Few have lived, in this age of quick passages through life, to see so numerous an offspring, as has our dear old mother. Few in ordinary life, have moved in a larger circle of devoted friends; and very few, have lived more completely beyond the reach of reproach. Such was her devotion to the cause of her Master—such her untiring toil and care for the relief of suffering humanity, both in the bodily and mental woes, to which we are incident, that no tongue dared to reproach her, where she was known. Dear brethren, let us follow the footsteps of such. Your brother,

J. F. JOHNSON.

COLHOUN Co., Mississippi, June 21, 1857.

BROTHER BEEBE:—Having a small remittance to make you for the *Signs*, I thought proper to write a few lines for its columns, which often brings food to my hungry soul. Being but a young man, having never made myself conversant with the scriptures as I should have done, I find it a difficult task for me to write anything that will edify or encourage any of the dear saints. I am more in the habit of thinking than of writing, in consequence of which it becomes a task to cast my thoughts on paper. But feeling constrained at times by an internal influence, I can hardly forbear; and now, unless the Lord guides my pen, I would choose to withhold it from this sheet. The scriptures and corresponding sentiments and subjects are what my soul delights in, and I find many very strange and mysterious things therein, that my thoughts are too short to comprehend. I am so dull of apprehension, I need much internal teaching to make me understand the truth as it is in Christ Jesus the Lord. The question would here arise, What is Truth? I would answer such an interrogation, Search the scriptures, for in them ye think ye have eternal life, and they are they that satisfy of me. The revered word or will of God, is given for our instruction and edification, and is profitable for doctrine, reproof, &c. The Lord answers the question above asked; the answer is, I am the Truth, says our God, the Life and the Light; I am Truth in all its bearings. And let us conclude that the declaration is true, and every man a liar. My old brother, may the God of grace sustain and support you, and enable you for many more years to publish and send forth the doctrine contained in the Old and New Testaments, which is a source of pleasure to a great many of the saints scattered over these United States, and at last save you in his kingdom above, is my prayer. Amen. M. M. SANKERSLEY.

TRENTON, Butler County, Ohio, July 5, 1857.

BROTHER BEEBE:—Through the *Signs*, I desire to inform the brethren of the Licking Association, Ky., that through the mercy of him who has said, "I will be with you always," I have been permitted to return home in safety, and found all well; for which I feel thankful. As the brethren desired us to inform them of our journey brother Beaman has promised to write; but in addition to what he may write, I will just say, I was very much pleased with

my visit, and enjoyed it well, and I hope our visit was not in vain. The meeting at Bryant's was a most lovely one, and long to be remembered by some of us. There I had the pleasure of hearing brother T. P. Dudley preach, whom I had never heard before. I had heard many things about what he preached, and what he did not preach, which increased my anxiety to hear him; and I think I shall never forget while I live, the able manner in which he handled his subject. The text was, "And they neither found me in the temple disputing with any man, neither raising up the people; neither can they prove the things whereof they now accuse me: But this I confess unto thee, that after the manner which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." And he showed that they had not found him raising up the people, nor disputing as some had charged; neither could they prove the things which they charged him of.

But he believed in Christ as the Mediator, and in his ancient existence with the Eternal Father before the world began; which doctrine he very clearly proved by the scriptures, as also the union existing between the Mediator and the church; that those whom God had predestinated to the adoption of sons, were in love with sin, and before they could enjoy the blessings of the gospel, they must be born from above, as that which is born of the flesh is flesh, and could not enjoy spiritual blessings. He said some had charged him of not believing in the New Birth, which they could not prove; for he held it to be a bible doctrine, as he went on to prove; and said he most assuredly believes that "Except a man be born again he cannot see the kingdom of God." But he believes that God's people are born of an *incurruptible seed*, by the word of God that liveth and abideth forever. And nothing short of the spirit of God can effect this work in the hearts of the people. As I listened to his exposition of the subject, I was reminded of what the Queen of Sheba said to Solomon, "Happy are thy men, and happy these thy servants which stand continually before thee, and hear thy wisdom." Brother Dudley certainly has a rare gift for edification, and for comforting the saints. I remain yours in hope of a blessed immortality, SAMUEL CLARK.

LINCEBURG, Highland Co., Ohio, July 19, 1857.

BROTHER BEEBE:—We desire to make known to our brethren, especially those in the ministry, our situation. We are a small body, principally composed of females, and destitute of a preacher. Eld. Leamon was taken sick, and we have had no preaching since February; and we fear that he has not long to continue. Elder Beeman sometimes passes this way, on week days, but we would be thankful if we could have a monthly meeting, and could attend to the ordinances. I hope some dear brother will have compassion on us and visit us, if it is the Lord's will; although I feel sometimes that we are not worthy of so great a privilege. O, brother Beebe, if I could enjoy the assurance that I am a christian, how I would rejoice. In behalf of the East Fork Church, MARTHA WALLER.

NORTH BERWICK, Maine, July, 1857.

BROTHER BEEBE:—I see in the last *Signs of the Times* that the notice of our

meeting in September next is given, but you have got the time wrong. Please have it corrected. Instead of commencing, or it being on Friday, Saturday and Sunday, before the First Monday in September, 1857, it should be before the Second Monday in September, 1857, WILLIAM QUINT.

CIRCULAR LETTERS.

The Chemung Old School Baptist Association, in session with the Chemung Church, at Waverly, Tioga Co., N. Y., to the Churches of which she is composed, sends Christian salutation:

BELOVED IN THE LORD:—Being favored, through the goodness of our covenant-keeping God, we are permitted to enjoy one more anniversary of our Association, and according to our general custom, we address to you this, our epistle of love and fellowship, in which we will call your attention to the very important subject of the assembling of ourselves together for the worship of God. And, as a foundation for our remarks, we will use the words of the apostle, Heb. x. 25: "Not forsaking the assembling of ourselves together, as the manner of some is." That it is our duty to assemble for the public worship of God, we all believe; as it is plainly manifested in the bible, both by precept and example. God requires it, saying by the inspired writer, "Forsake it not." And there is no way in which we can worship him without obeying him. And it is our duty, also, to worship him, because he is worthy of all praise and adoration, on account of his goodness and greatness; and not only our duty: but should we not esteem it our greatest privilege, to worship our Creator, Preserver, Benefactor, and Redeemer, who gave us grace in Christ Jesus before the world began? God would not require us to assemble and worship him, were it not for his glory and our benefit. By a faithful attendance to this duty we manifest our love to God and to his people. He says, "If ye love me, keep my commandments." And, in keeping his commandments, there is great reward. Our divine Master has given us a great and precious promise on this subject:—"Where two or three are gathered together in my name, there am I in the midst of them." And again he says, "If any man love me he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." Having the promise of enjoying such heavenly privileges and blessings, where is the christian who does not desire to assemble with the saints? And when we have no preacher, and our gifts are small, is it not better to assemble on the first day of the week, sing a hymn, read a chapter, pray, and speak as we may be able, than to loiter away our time at home, or in strewing our ways to strangers, or among the daughters of Babylon? The Psalmist says, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his Temple." The church of Christ is compact; not only because her members are members of Christ's mystical body, but also in her visible order. She is called a city, a flock, &c. Our great Shepherd has appointed under shepherds

to feed the different branches of his kingdom, and it seems necessary that they should be assembled from time to time, in order to receive the benefits of the administration of the word. Paul said to his brethren in the ministry, "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost has made you overseers, to feed the church of God which he hath purchased with his own blood." Christ said unto Peter, "Feed my sheep." But it is not convenient to feed the sheep when they are in a scattered condition; when some are in the fold, some in the highway, and some in the wilderness. Therefore, brethren, let us not forsake the assembling of ourselves together as the manner of some is. If you have a preacher, you expect him to be upon the ground at the time appointed; and how often is it the case, if he is there in time, he finds himself alone, or nearly so? He waits a few minutes, being unwilling to commence worship until at least a small part of the church is present to unite with him. At length he reads a hymn, but it cannot be sung, because the brother who leads the singing has not arrived; he tries to pray, and reads another hymn; but still there is no singing. Then, according to the general custom, he must name his text and try to preach; but he feels disappointed, depressed in spirit and prostrated in his feelings. He had been looking to God, and searching the bible for a text suitable for the occasion, to meet the circumstances of the church; and perhaps had thought the Lord had given him one; but as the case now appears, he thinks it altogether inappropriate, as those to whom he thought it would be applicable, are not present; and a large share of those who are present have come quite behind the time. The enemy will, of course, try to get some advantage over him; he being also a man, subject to like passions as others. He is apt to conclude, that if he were an acceptable preacher, he would have more hearers; at least, that his brethren would be more punctual to attend; and the Lord only can know the trials of his mind.—Brethren, these things ought not so to be. Have we not often been absent because it was not convenient to attend?

—But should we not be willing to suffer some inconvenience for Christ's sake? Can we be the disciples of Christ without incurring some sacrifice? Was it convenient for Christ to lay aside the heavenly glory, take on him the form of a servant, and endure the painful death of the cross, to obtain eternal redemption for us, that he might bring us unto God? Was it convenient for John the Baptist, and all the primitive saints to forsake all for Christ, and become his followers even at the peril of their lives? The apostle says, "Ye are not your own, ye are bought with a price; therefore glorify God in your bodies and in your spirits, which are God's." Where are the vows we made to God in the day of our espousals? "We 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 the 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.

REED BURRITT, MODERATOR.

G. BEEBE, Clerk.

CORRESPONDING LETTERS.

The Chemung Old School Baptist Association in session with the Chemung Baptist Church, in Waverly, June 20th, and 21st, 1857; to our sister Associations with whom we correspond, sends christian salutation.

BELOVED BRETHREN IN THE LORD:—

While time with an untiring wing has sped its rapid flight, and hurried its millions to their appointed destiny, and the steady wheels of nature have made their appointed revolutions, we have had abundant cause for unfeigned gratitude to our heavenly Father, for his distinguishing goodness and new-covenant mercies which he has bestowed upon us. Truly, it is because his mercies fail not, we are not consumed. He is God and changeth not; therefore, Jacob is preserved, and Israel is his peculiar treasure. While delusion, heresy, fanaticism, and idolotry spread far and wide over our guilty world, and spiritual wickedness abounds in high places, God has graciously reserved to himself a remnant according to the election of grace, who have not bowed to Baal.

The churches of this Association, as our minutes will show, are small, and scattered over a large territory of country; but we are united and harmonious in faith and practice; and we know from happy experience, "How good and how pleasant it is for brethren to dwell together in unity." It is true we dwell, comparatively, alone, and are not reckoned among the nations. We have but few additions to our numbers; and the accessions which are made, are few and far between. But our confidence is in the Lord, and we rest assured that he will gather all his sheep with his arm, and carry them in his bosom; and in his own time and in his own way he will bring all his redeemed home to Zion, with singing and everlasting joy upon their heads.

Our present session has been harmonious and pleasant; we have had an unusual number of visiting ministers, all of whom have seemed to come to us in the fulness of the blessing of the gospel of peace. Our next session is appointed to be held with the church at Burdett, Schuyler Co., N. Y., on the 3d Sunday and Saturday preceeding in June, 1857, at 10 o'clock A. M., at which time and place we hope to be again favored with the presence of your messengers, and perusal of your letters of love and fellowship.

REED BURRITT, MODERATOR.

G. BEEBE, Clerk.

"Thy Will be Done."

BY FINLEY JOHNSON.

As o'er the changing scenes of life
My fragile bark shall sail,
Exposed to storms and fitful blasts,
And roarings of the gale;
O, may I place my trust in thee,
Thou pure and holy One;
And treasure in my heart this thought,
"O Lord, thy will be done."

Though wave on wave should upwards rise,
And burst upon the deck;
Though pitiless beat the raging storm,
And my bark become a wreck,
Though dark may be the angry foam,
Yet may I terror shun;
And say, without one pang of fear,
"Thy will—not mine—be done."

Though through this life, my weary feet,
On countless thorns should tread;
Though every star should disappear
And every friend have fled,
Yet may I look with truthfulness,
On Hope's refulgent sun;
And whisper, as I lowly bend,
"Thy will, O God, be done."

And should my path be o'er-cast,
By darkness and by gloom;
And clouds of sorrow and of cares,
Make the darker still my doom;
O, grant that I may murmur not,
But discontent may shun;
And say with a pure, trusting heart,
"Thy will, O God, be done."

The Editor's Department.

MIDDLETOWN, N. Y., AUGUST 1, 1857.

"Quench Not the Spirit."

1 Thes. v. 19.

Our young brother Sankersley, of Mississippi, has desired us to give our views on the above text; and as it is a subject which has been much perverted by the enemies of the truth, the minds of some young christians have been perplexed to know its true meaning. As these words were addressed in admonition to the church of God, they must have a definite and important signification. The Holy Ghost has never inspired the holy apostles to write in ambiguous terms, nor to enjoin rules or restrictions upon the church of God which are unimportant. The text on which our views are desired, has been claimed by the Arminians as being addressed to the world of mankind in general, and to the unregenerated portion of the fallen race more particularly. They say, God, who is a spirit, is desirous of converting all men, and that the Holy Ghost sues for admission into every sinner's heart; knocks at every door, and makes proffers of mercy and grace to all the unconverted, on the simple condition that they accept of the terms and admit the Spirit into their hearts. And they pretend to understand this text as a warning to sinners to quench not the spirit; that is, the Holy Ghost, which they say is wooing and striving, and endeavoring to gain admission into their hearts.

Such we understand to be, in substance, the doctrine and language of all carnal, graceless, work-mongrel professors of christianity; and during the almost six thousand years in which this blasphemous heresy has been promulgated on earth, the ingenuity of man and the subtlety of satan has been exerted to the utmost to give the delusion a plausible appearance, and to transform its deformity into a resemblance of truth. The natural mind of men, in their depraved state, being enmity against God, is predisposed to favor the heresy; for they love darkness rather than light, and error rather than truth. Hence their susceptibility to the imposition, and the readiness of ungodly men to favor any sentiments which are derogatory to the character and truth of God.

Those, however, who are born of God, and taught by his spirit, have the witness in themselves that the above-described heresy is false; for they are brought to an experimental knowledge of him. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. And God has provided in the New Covenant, that those with whom this covenant is made, "Shall not teach every man his neighbor, and every man his brother, saying, Know ye the Lord; for all shall know me, from the least to the greatest." Heb. viii. 11; Jer. xxxi. 34. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Isa. liv. 13. Being divinely taught to know God, they have the witness in themselves, that he is not a being who can be quenched, baffled, thwarted, or successfully resisted, by any of his creatures in heaven, earth or hell. They know that he does not labor and strive to gain admittance to the sinner's heart; and they know that the sinner has no power to prevent the execution of the

will of God. They know that their Savior has power over all flesh to give eternal life to as many as the Father has given him. John xvii. 2. And that All that the Father has given him, shall come unto him; and they that come to him he will in no wise cast out; and that no man can come unto him, except the Father which sent him, draw him; and Christ is pledged to raise up all such at the last day. John vi. 37 and 44. They know by their own experience, as also by the scriptures of truth, that all their own efforts at reformation, their resolutions to get religion, &c., were abortive and vain; that they could no more accomplish the work, than the Ethiopian can change his complexion, or the leopard his spots. Jer. xiii. 13. Their own experimental knowledge of God, and the testimony of his written word, compel the saints to reject the interpretation which will-worshippers and Arminians give to our text. And it is unquestionably much easier for them to detect the absurdity and blasphemy of the heresy of the enemies of the truth on this subject, than to fully comprehend the precise meaning of the admonition, "Quench not the spirit."

All who are taught of God, know that he is a Spirit; but they also know that he is infinite, eternal, immutable, omnipotent, all wise; of one mind, and none can turn him; that with him there is no variable-ness nor shadow of turning; that he doeth his pleasure in the armies of heaven, and among the inhabitants of earth; that none can stay or resist his hand; that he speaks the word and it stands fast; he commands and it is done. And knowing this, they know that he does not stand wooing and beseeching the sinner for permission to do his pleasure; for he hath mercy on whom he will have mercy, and he hath compassion on whom he will have compassion; and whom he will, he hardeneth. Rom. ix. 15-18. They cannot, therefore, regard God as a Spirit liable to be quenched, put out, or subdued, by saints or sinners, angels or devils. Those admonitions, therefore, which warn the saints against grieving the spirit whereby they are sealed, and to quench not the spirit, cannot be so construed as to signify that God is a being subject to passions like us; that he can be grieved and extinguished by his creatures.

Let us then examine carefully and prayerfully, that we may learn what spirit it is that the saints are not to grieve or quench. While we adore and worship that God who is a Spirit, we are to remember that all of God's manifested children are born of the Spirit of God, and That which is born of the Spirit is spirit, as that which is born of the flesh is flesh. This spirit which is born of the Spirit is not God, but it is of God, and is called the new man, which after God is created in righteousness and true holiness. Eph. iv. 24. This spirit which is born of the Spirit, being of God, is a holy spirit, and is called the spirit of adoption, whereby we cry Abba Father. Rom. viii. 15. It is called the spirit of him that raised up Jesus from the dead. Rom. viii. 11. It is called "the holy spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30. It is distinguished from the Holy Ghost which is God, as an emanation from God. The Holy Ghost is not said to be born of God—it being God—but the spirit which the saints have received, and whereby they are sealed, &c., is born of God; born of the Spirit, and is

spirit and life in all the saints. This spirit which is born of the Spirit, is that by which the saints are sealed, marked, and are distinguished from all other men and women, until "the adoption, to wit, the redemption of our body." "But if the spirit of him who raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you." Rom. viii. 11. "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. viii. 23. This spirit which is born of the Spirit, which dwells in us, and is called the spiritual man, the new man, the inner man, and which is called the spirit of Christ, the spirit of adoption, and the spirit whereby we are sealed unto the day of redemption, is susceptible of grief, of sorrow, conflict, elevation and depression, which changes, conflicts, depressions and triumphs, are totally inapplicable to God, the Eternal Spirit, from whom it proceeds, and of whom it is born.

This spirit, born of God, in the antediluvian saints, was grieved with the abominations which prevailed in their day; and in Noah, it was resisted by the wicked antediluvians, until the flood came and swept them away; was resisted in all the prophets by the carnal Israelites; in the apostles by Jews and Romans; in Stephen, by his murderers; and is still resisted, not only by the unconverted world, but also by the fleshly powers and passions of the saints themselves. Thus Paul himself found a law in his members, warring against the law of his mind; and he assures us, that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would.

How this holy spirit of Christ in us can be grieved, and how it is grieved by opposition, reproach, persecution and malice, from foes without, and more especially it is grieved by the inbred corruptions of our own fleshly nature, our doubts, our fears, our short coming, our wicked thoughts, unholy propensities, ingratitude, sluggishness in the cause of Christ, greediness after the vanities of the world, unreconciliation to God, and the rebellion of our nature against the God we love and adore; all this the christian can sensibly feel, and measurably know; and of how it can be resisted by the world, the flesh and the devil, they are fully aware. But how the admonition of our text, "Quench not the spirit," is to be understood, still may require some explanation. Let us look to it. This admonition is connected with many others, and addressed to the brethren exclusively; and cannot without perverting the scriptures be applied to any but brethren. Thus it is presented by the inspired apostle to the church of the Thessalonians which are in God the Father, and in the Lord Jesus Christ. 1 Thess. i. 1. "Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all. See that none render evil for evil unto any; but ever follow that which is good, both among yourselves and to all. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.—Quench not the spirit. Despise not prophesyings. Prove all things, hold fast that

which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you; who also will do it. Brethren, pray for us," &c. 1 Thess. v. 14-25.

By carefully observing the connection of these exhortations, we perceive that the apostle presents them as the will of God in Christ Jesus, concerning the saints, which are in God the Father, and in the Lord Jesus Christ. But how is this the will of God in Christ Jesus concerning us? We possess the spirit of Christ. "For if any man have not the spirit of Christ, he is none of his." Rom. viii. 9. The law, or will, of God is in the heart, or spirit of Christ, and Christ by his spirit dwells in his saints; therefore we find the New Covenant promise fulfilled in the saints. I will put my laws into their mind, and write them in their hearts," &c. Heb. viii. 10. This law of the spirit of life, in Christ Jesus, is fulfilled in us, who walk not after the flesh, but after the spirit. Rom. viii. 2 and 4. These faithful admonitions, being embraced in the spirit of Christ which he has implanted in our hearts, are to be cherished, revered, regarded and obeyed. But while this spirit which embodies them as the will of God concerning his children, is opposed by the fleshly nature and corrupt propensities which are opposed to the law of the spirit of our mind, we are to quench not the spirit, but crucify its opposite, the old man with its affections and lusts, and put on the new man. Or, in other words, to walk after the spirit, and not after the flesh. The flesh and the spirit in the christian are antagonistic to each other; both cannot at the same time predominate in us. To gratify the one is, on our part, to quench, suppress or repel the other. "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death: but to be spiritually minded is life and peace. So then they that are in the flesh cannot please God. Rom. viii. 5-8. To quench or repress the spirit, in the sense of our text, is to walk after the flesh. Study the inclinations of our carnal and depraved minds, attend to whatever will gratify our fleshly propensities, make our religion conform to our feelings, attend to the things of the spirit only when convenient and agreeable to our fleshly feelings and interests, lose no opportunity to amass the treasures of this world, or to gratify our lust for worldly fame, honor or applause, for the sake of bearing the cross of the dear Redeemer. Never offend visitors, nor neglect your worldly interest, to attend on the solemn assemblies of Zion, or to mingle with the despised followers of the Lamb. Do not follow the master in baptism, or in any of his ordinances, until your carnal mind is satisfied with the hope which God has given you; nor so long as it will subject you to some inconvenience or mortification of the flesh. Pay no attention to such brethren as are unruly, or feeble, or weak; render evil for evil; pray only when you feel like it, and consider what you have as your own, without thanksgiving. Pursue this course, and if you do not quench the spirit of christianity, so far as its comfort and consolation, and benign influence is concerned, we have failed to comprehend

the meaning of the text. We appeal to the experience of every saint, for confirmation of the words of the apostle, "to be carnally minded is death." Is it not so? Death to our enjoyments, to our usefulness in the house of God, to ourselves and to all the saints. "And if Christ be in you, the body is dead, because of sin." Bury then yourselves in the body—in the affections and lusts thereof, and are you not buried in death? The body is dead. There is no spiritual life in it; therefore, when christians are looking to find something good, spiritual or comforting in their carnal nature, they are seeking the living among the dead; and they will seek in vain. For 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. Rom. viii. 13. By dying in this case, we are not to understand that the child of God can possibly lose his immortality, or fail of his inheritance of glory; but of his comfort and living enjoyment of his salvation. He that knows his Master's will and does it not, shall be beaten with many stripes. The Lord has said he would visit the transgressions of his people with the rod, and their iniquities with stripes; but his loving kindness he will not utterly take away from him, nor suffer his faithfulness to fail.

May it be our privilege, as the followers of our Redeemer, to put on the new man, to crucify the old man; to walk after the spirit, and not fulfil the lusts of the flesh; to mortify the deeds of the flesh, and quench not the spirit; and may we deny ourselves of all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world. To this end let us pray without ceasing, that we may rejoice evermore.

Greatly as we have extended this article, much more might be said on this important subject; for it is certainly no less important that the children of God should walk worthy of their high and holy calling, than that they should hold sound and scriptural views of the doctrine of the gospel.

SCHOHARIE, New York, April 30, 1857.

ELDER BEEBE:—Please give your views, through the *Signs*, on Mark xiii. 32. "But of that day and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father;" and oblige A FRIEND TO THE BAPTISTS.

REPLY.

As we do not feel competent, we shall not attempt to explain what seems to be hidden in the remarkable declaration of the text; but, in answer to "A Friend to the Baptists," we will simply give such views as we have upon the subject, which, if not satisfactory in settling all the queries which may be suggested, we hope may be edifying as far as they go.

The first enquiry suggested to our mind by the text, is the *day* and the *hour* alluded to. By comparing the thirteenth chapter of Mark with the twenty-fourth chapter of Matthew, we learn that three questions had been submitted by the disciples, to our Lord, immediately after he had predicted the destruction of the buildings of the temple in Jerusalem; which were thus presented privately to Christ, as he sat upon the Mount of Olives. "Tell us, when shall these times be? and What shall be the sign of thy coming? And of the end of the world?" The version of Mark reads, "Tell us when shall these

things be? and what shall be the sign when all these things shall be fulfilled." The latter version seems to comprise the last two questions, as stated by Matthew, in one; and make the coming of Christ, which is alluded to, and the fulfilment of all things spoken of, as meaning precisely the same thing, and the same hour.

Whether the design of the disciples was to ask concerning the coming of Christ, in the display of his power, to overthrow the buildings of the temple, destroy Jerusalem, and execute the righteous judgments of God upon that devoted city; or to enquire of him concerning his second coming in all the power and glory of the Father, personally, to raise the dead and judge the world at the last day, has been a matter of some serious doubt with many of the Lord's people. From the statement of the two evangelists, we are inclined to consider the *signs of Christ's coming*, to extend from the period of Christ's resurrection from the dead and ascension in heaven, throughout the gospel dispensation, and until his final coming in the clouds of heaven, at the last day. The signs of his coming, are like the signs of the approach of summer, when we see the trees in blossom, with such other indications as are usual to usher in that season of the year. And when the disciples should see the predictions of their Savior being fulfilled, in the destruction of Jerusalem, and in the development of the abomination that maketh desolate standing in the holy, or once consecrated place, as in all other evidences which he would give them of his exaltation and power, both in the days of the primitive saints, and down to the end of time, every manifestation shall be to them a sign, in confirmation of the assurance which he has given them, that he will surely come, according to his word, and receive them to himself to dwell with him in glory, for ever and ever. If any object to this application of the subject, let such inform us, what less than this can be implied in the *fulfilment of all these things*? We admit the words, *these things*, restricts the enquiry to the things of which they were speaking; and if it can be satisfactorily established that the questions proposed by the disciples only referred to the literal destruction of Jerusalem, then we are not at liberty to apply it to the final consummation of all things. But if the end of the world, in their enquiry, means the same *end*, which is mentioned in 1 Cor. xv. 24., and elsewhere in the word, we are right in our application of it to Christ's final coming, when he shall be revealed in flaming fire, taking vengeance on the ungodly, and to be admired of all who love his appearing.

But of that day and that hour, knoweth no man. No man can calculate by any data within their reach, when it shall come. Whether the subject related to the end of the Jerusalem which then was, or to the end of this world, no man was able to tell the day nor hour, in either case. Had the intelligent Jews been able, by observation or calculation, to have determined the time and circumstances of their destruction, they would not have flattered themselves, as Josephus informs us they did, that God would deliver them, until the very last. When famine and pestilence raged within their walls, when the Roman army surrounded their city, when devouring flames enveloped their temple,

and when reduced to the necessity of eating the flesh of one another, no terms of capitulation offered by Titus, the Roman Commander who was desirous to save the city, would be accepted by the infatuated Jews. If no man knew or could tell the hour of the overthrow of Jerusalem; is it reasonable to believe that any man can tell when the end of the world shall come? Yet there are many who have attempted to fix upon the day and the hour, and to demonstrate by mathematical calculation, when the end shall come. But the charge which Christ on this occasion gave to the disciples, is still applicable to the saints, "Take heed lest any man deceive you." False prophets, like Miller, and others, may attempt to demonstrate by scripture, references, or rather by their construction of the scriptures, when that day and hour shall come; but believe them not. Your Lord and master assures you that they do not know. Astronomers may also try their skill, to demonstrate by the fixed laws of nature, when the end shall be. But no man knoweth. Neither is it known by the angels in heaven; however superior they may be in intelligence, to the the sons of men: and whatever may have been confided to them; this mystery they cannot solve.

But the most remarkable expression of our text, and that perhaps on which *A Friend to the Baptists* desires more particularly to draw us out, is the declaration, *neither the Son, but the Father*. Or as stated by Matthew, "*but my Father only*." By this declaration, we simply understand that the precise time appointed in the counsel and purpose of God, for the execution of what was alluded to in our subject, was not a matter of revelation; and as there is no medium of revelation from God to us, of the things which concern the spiritual kingdom but Jesus Christ, who is the Head in all things to his church; it is not committed as yet to the church, even in her Head; but held as a profound secret in the mind of the Father only. But because Christ is one with his church, as her Mediatorial Head, and in that character could say that the day and hour was not known to him, we do not infer that he is in anywise less or inferior to the Father, in his eternal Godhead, or in his perfect knowledge of all things. For in him are hid all the treasures of wisdom and knowledge. Col. ii. 3. We should remember that he not only sustains the relation of identity with the church which is his body, and the fulness of him that filleth all in all; but he is also one with the Father, and identified in eternal, uncreated, and self-existent Godhead. In his Godhead, all things are naked and open to his eye; and he declares the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure; while as the Days-Man, or Mediator between God and men, he can say—as recorded, Rev. i. 1-3, "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bear record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw."

In conclusion, we will remind a "Friend to the Baptists," of the words of the apostles to the church of the Thessalonians, in God the Father and in the Lord Jesus

Christ, "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled; neither by spirit nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day cannot come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. ii. 1-3. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 1 Thes. i. 7-10.

One word to our correspondent—"A Friend to the Baptists." The Baptists have but few friends in the world; but art thou a friend to them, as Ruth was a friend to Naomi? Art thou prepared to leave thy kindred and native land, and say to the Baptists, thy people shall be my people, and thy God, my God? Is your friendship of that kind that you want to be identified with them? If so; Why then should you turn aside to the flocks of her companions? Why not take your place in the ranks of the saints, and hereafter say, "A Baptist?" But if thy way be not clear to do so now, still we are glad thou art a friend; and we can assure thee that if thy friendship only goes so far, as to give to one of Christ's little ones a cup of water, in the name of a disciple thou shall not lose thy reward.

Ordination.

At the call of the White River Church, Hamilton Co., Indiana, a Council convened on Saturday, July 4, 1857, to examine, and if found expedient, to ordain to the work of the gospel ministry, brother Geo. S. Weaver, viz:

From Eagle Church, of Conn's Creek, Association, Elds. Benjamin Jones and William Baker, and brethren Jas. Hooper, Frederick Brindle and John H. Baker.

From Forks of Little Buck's Creek, James Snyder.

From White Water Association, Little Blue River Church, Geo. Roads, Matthew Zion and George Zion.

From Labanon Association, Mt. Carmel Church, George Prickett, David Caudle Jackson Caudle, A. Williams, J. P. Zion, B. M. Zion and W. Denney.

From Mt. Gilead Church, W. Pilkinton, H. Reeves and Geo. Reeves.

From Sugar Creek Church, Eld. Thomas Martin, and brethren John Hanger, Enoch Olvey and Henry Riggs.

From White River Church, Jas. Morgan, and Aaron Osburn.

The Council organized by appointing Eld. Benjamin Jones, Moderator, and Thos. Martin, Clerk.

The candidate was duly examined, in relation to his christian experience, call to and qualifications for the ministry, and also in regard to his doctrinal sentiments. In all of which he gave full satisfaction to the Council.

The Council having retired for consultation, after due deliberation, unanimously

agreed to proceed to the ordination, in the following order:

Elds. Jones, Baker and Martin to form the Presbytery, to lay hands on the candidate; Eld. T. Martin to offer the Ordination prayer; Eld. B. Jones to give the charge in a sermon.

All of which was accordingly done, and brother George S. Weaver, was duly ordained to the work of the gospel ministry. Published by request of the Council.

BENJ. JONES, Mod.

THOMAS MARTIN, Clerk.

Dissolution of the Alleghany Association and Formation of the O. S. Baptist Conference of Western New York.

SOUTH DANSVILLE, N. Y., June 23, 1857.

At a meeting held at the meeting-house of the Old School Baptist Church of South Dansville, Steuben Co., N. Y., pursuant to previous appointment, June 23d and 24th, 1857, for the purpose of adopting some mode of organization, not inconsistent with the order of the gospel, by which the Churches and scattered brethren of our faith and order in this vicinity may be identified and known by our brethren, Churches and Associations of the Old School Baptist order, and for the promotion of fellowship and christian correspondence.

After an introductory sermon preached by Eld. Thomas Hill, of Utica, N. Y., from Psalms lxxii. 17, appointed Eld. N. D. Rector Moderator, and brother Perry West, Clerk.

A letter was presented by bro. Erastus West from the Church of Lakeville, Livingston county, N. Y., expressing a desire to unite with her sister churches of this vicinity, in an annual conference, for the purposes above stated.

The South Dansville Church also, through her pastor, Eld. N. D. Rector, expressed a similar desire.

After some deliberation, on motion, voted that Eld. G. Beebe be requested to prepare a brief form of organization, and report the same for the consideration of this meeting to-morrow morning.

After which the meeting adjourned till eight o'clock to-morrow morning.

Preaching this afternoon by Eld. E. A. Meaders from Heb. xiii. 1, and followed by Eld. Beebe from Romans xii. 9.

WEDNESDAY MORNING, June 24.

Met at 8 o'clock, pursuant to adjournment, and after prayer and praise, Eld. G. Beebe reported the following plan of organization, which, after mature deliberation, was unanimously adopted, viz:

Plan of Organization for Correspondence and the Promotion of Fellowship, &c.

FIRST—This Association shall be known as the "Old School Baptist Conference of Western New York," holding the doctrine and order as held by the O. S. Baptists throughout the United States, generally.

SECOND—Churches of the same faith and order desiring to unite with us in this organization, shall, on application by letter, setting forth their union with us in faith and practice, on giving satisfactory evidence that they are one with us in sentiment, be recognized as identified with us.

THIRD—The object of this Conference being to promote acquaintance and fellowship, will meet annually, at such time and place as shall be appointed from

year to year, at their preceding annual meeting.

FOURTH—The Churches uniting in this Conference will be expected to send messengers and a letter each year, setting forth their condition, alterations and present number.

FIFTH—A Corresponding Circular shall be published by this Conference, and addressed to the Churches of this Conference, and to all Corresponding Associations.

RESOLVED, UNANIMOUSLY, That Churches and brethren of our faith and order, residing in Western New York, be affectionately requested to strengthen our, and each others hands, by uniting with us in this Conference.

RESOLVED, That Associations, Corresponding Meetings, and brethren generally, who have formerly corresponded with the Alleghany Association be, and they are hereby affectionately requested to visit and correspond with us.

Appointed the next meeting of this Conference to be held at Lakeville, Livingston county, N. Y., at ten o'clock, a. m., on the Tuesday following the Third Sunday in June, 1858.

Received minutes from the following Associations: Warwick, by Eld. G. Beebe; Delaware River, by Eld. G. Conklin; Lexington, by Eld. I. Hewitt; Baltimore, minutes; Chemung, minutes, by Elder E. A. Meaders; Corresponding, Va., do.

Requested brother Beebe to publish our new arrangement for Conference and correspondence, with these minutes, in the *Signs of the Times*.

Requested brother Erastus West to prepare a Corresponding Circular Letter, for next year.

Adjourned till next year.

N. D. RECTOR, Moderator.

PERRY WEST, Clerk.

Preaching to-day by Eld. I. Hewitt from John x. 16; Eld. J. P. Smith from Jonah ii. 7; followed by Elds. E. A. Meaders and G. Conklin.

THE CHURCH'S DESOLATION.

Well may thy servants mourn my God,
The church's desolation;
The state of Zion calls aloud
For grief and lamentation.
Once she was all alive to thee,
And thousands were converted—
But now a sad reverse we see,
Her glory is departed.

Her pastors love to live at ease,
They covet wealth and honor,
And while they seek such things as these,
They bring reproach upon her.
Such worthless objects they pursue,
Warmly and undiverted—
The church they lead to ruin too,
Her glory is departed.

Her private members walk no more,
As Jesus Christ has taught them—
Riches and fashion they adore,
With these the world has bo't them.
The christian name they still retain,
Absurdly and false hearted;
And while they in the church remain,
Her glory is departed.

And has religion left the church,
Without a trace behind her?
Where shall I go, where shall I search,
That I once more may find her?
Adieu! ye proud! ye light and gay!
I'll seek the broken hearted,
Who weep when they of Zion say,
Her glory is departed.

Some few like good Elijah stand,
(While thousands have revolted.)

In earnest for the heavenly land,
They never yet have halted.
With such religion doth remain,
For they are not perverted.
Oh! may they all thro' them regain,
The glory that's departed.

A brother in Texas desires our views or the views of some of our correspondents, on King Solomon's Chariot. Cant. iii. 9, 10. As we have no satisfactory light on the subject, we refer the inquiry to such brethren as have light on the subject.

A brother also in Mississippi has desired our views on Matthew xii. 43-45. We refer him to the exposition of that subject by brother Trott, in Vol. 24, No. 13, which is more satisfactory on that subject than any we are prepared to give.

RECORD OF MARRIAGES.

May 30—By Eld. Wm. Quint, Mr. GEO. W. PRAY to Miss EMILY A. BUTLER, both of Sanford, Me.

June 7—By the same, at North Berwick, Mr. SAMUEL A. HUBBARD to Miss MARY E. HALL, both of New Berwick.

July 11—By the same, at North Berwick, Mr. FRANK TIBBETS to Miss JENNIE E. ROLINS, both of Somersworth, N. H.

OBITUARY NOTICES.

SHARPESSBURG, Kentucky, June 19, 1857.

BROTHER BEEBE:—I send you for publication a notice of the death of Miss MOLIE JONES, (she was half sister of James Jones, Jr.,) who departed this life March 21, 1857, aged sixteen years and seven months. She possessed many endearing qualities; a strong and active mind, and an intellect surpassing what is common at her age. Mild and gentle in her manners, kind and benevolent in her disposition, wearing a smile of welcome for all. None knew her but to love her; none formed her acquaintance but to admire her. But it has pleased the Lord, in his inscrutable wisdom, to remove her from our society. Her bereaved friends can scarcely realize that one so young and gifted has been so suddenly called away by death, from the bosom of her dear widowed mother and large circle of loving friends and gay companions, with whom she so recently mingled. I was told by her afflicted parent, who is a member of our church, that she thinks her mind was deeply affected, when on her dying bed. She seemed to feel sorrowfully that she was a sinner. At her request, a Christian brother was sent for to sing and pray with her; and from that time she seemed to be overwhelmed in deep reflection, until her spirit took its flight, as we hope, to realms of bliss. SARAH E. KEAN.

BROTHER BEEBE:—It appears that it has become again my duty, (as painful as it may be,) to solicit a space in your much esteemed columns for the obituary of our dear old father, Mr. THOMAS HURNSTON, who died at his residence in Henry County, Kentucky, on the first day of March last, in the eighty-seventh year of his age. His disease was dropsy, attended with a severe cough, which confined him to his room for two months or more, before he left us. I often heard him pray for the moment of death to come, yet he was not a member of the church with us, he left us not without some precious evidences of his going to enjoy a blessed immortality beyond the grave. Thus the Lord has taken from our embrace, in a few months, both of our dear parents, from whom we have taken good advice and sweet counsel. Such are the dealings of the Lord towards us in our bereavement, that it may seem hard, but we wish to submit without a murmur, and be still, and know that he is God. N. A. HURNSTON.

DIED, at her late residence in this town, on Saturday morning, the 25th ult., after a very short illness of about six days, Mrs. MARY ANN HORTON, wife of Gabriel Horton, and daughter of brother Nathan and sister Betsey Ann Slawson, of Waverly, N. Y., in the 21st year of her age.

Mrs. Horton has left one surviving child, a son, about two years old, and had buried an infant daughter of but a week old in June. From the time of the death of her infant, about six weeks ago, her mind has been deeply exercised on the subject of religion; and under a sense of her lost estate as a sinner; and we are informed that before she was taken ill, she had entertained a trembling hope in Christ, that he had borne her sins in his own body on the cross. On the Sunday before her death, we observed her at the meeting at New Vernon, and she seemed to take a deep interest in the meeting. But on the next succeeding Sunday her cold remains were brought into the meeting house at Wallkill, surrounded by a large and weeping circle of loving relatives and bereaved friends, to whom, with a very crowded assembly of sympathizing friends, we preached from 1 Thess. iv. 16-18: "For the Lord himself shall descend from heaven with a shout," &c. After which, her remains were taken to New Vernon, and there deposited in the house which is appointed for all the living. During her last sickness, she conversed with some of our sisters and others in attendance, to whom she was enabled to give the most satisfactory evidence that she was a subject of saving grace, and that to her, *to die was gain*. She had selected, as expressive of her own experience and feelings, the 119 Psalm, 14th part:

"Consider all my sorrows, Lord,
And thy salvation send," &c.,

which was sung on her funeral occasion. May God, who alone is able to sweeten the cup of affliction, and cause our tribulations to work for our good and his glory, sustain the bereaved husband, parents, child, and all the other dear relatives and loving friends, in their bitter afflictions, and teach them to be still and know that he is God.

MILTON, Indiana, July 12, 1857.

BROTHER BEEBE:—For the information of my relatives who read your paper, in Washington Territory and elsewhere, who scarcely ever get my letters, please publish the death of my mother, which occurred January 18, 1857. Her disease was dropsy in the chest. She died at the house of my brother in Harrison, Ohio, aged 69 years. Her maiden name was ANNA HOLTGATE, daughter of Cornelius and Mary Holtgate, of Philadelphia county, Pa. She was married to my father, Thomas Bartolette, in Pennsylvania, in 1814, and moved to Mill Creek, Ohio, in 1820. She never made a public profession of religion, but she was a firm believer in the Old School Baptist doctrine, but opposed by all her family except myself; all the others belonging to the *do and live* societies. The last time I talked with her, she said she would love to join the church, if she could only feel worthy to follow her Master down into his watery grave; but it looked to her like too holy an ordinance for such a sinner as she felt herself to be. She said, if she ever was saved, it would be by sovereign grace alone; for she had nothing to boast of. She loved to read the *Signs*; I have seen the tears roll down her cheeks when she has been reading the experience of the saints. But she has gone—and, I have every reason to believe, where sin and sorrow cannot come. SARAH H. IZOR.

TURIN, New York, May 31, 1857.

BROTHER BEEBE:—I have to record the death of my second husband, ISAAC LYMAN, who departed this life April 11, 1857, in the sixtieth year of his age. For more than thirty years he had been a consistent member and orderly walker in the church of Christ. At the time of the divi-

sion in the Baptist church of Turin, he took a decided stand with our lamented brother Salmon and others, and has maintained the doctrine of the Old School Baptists, in an upright and honorable course ever since. He lived nearly twenty years in Jefferson county, during which time he did not enjoy the society of his brethren and sisters to any great extent. Truly a good man has fallen in Israel. "The righteous perish and none lay it to heart." Again I am alone, but the word is, "Let thy widows trust in me." With a desire that he may enable me to do so, I cast my care upon him, feeling an assurance that he careth for me. His goodness has followed me thus far, and it is by his goodness that we are what we are. Hoping that the Lord may long make you a blessing to his people, I subscribe myself your sister in the Lord. JULIA A. LYMAN.

MR. GILBERT BEEBE:—Please publish in the *Signs* the obituary of my father, Mr. ISAAC LYMAN, who died April 11, 1857, in the sixtieth year of his age. He was very much wasted away with disease, which seemed mostly to be in his stomach, which caused excessive vomiting. He seemed conscious of his near approach to death, and hailed it as a welcome messenger. He was very anxious to die, and seemed not to have one tie to bind him to this earth, but had rather depart and be with Christ, which is far better. He died in the full assurance of faith. He has left six children to mourn his loss, but are well assured that their loss is his eternal gain. His wife died four years ago. She also, we trust, is in heaven, and that they are now joined, never more to be parted again. His funeral was attended at our house on Monday, 13th, on which occasion a discourse was preached from Psalms xxxix. 4. M. A. LYMAN.

MONTGOMARY, Marion Co., Ohio, July 12, 1857.

BROTHER BEEBE:—By request of sister Dorothy Drake, I send you for publication in the *Signs*, the obituary notice of her daughter ADALINE, who departed this life June 7, 1857, in the 19th year of her age. Sister Drake is the daughter of Elam R. Albertson; he lived in the State of New Jersey, near Easton, and moved to Pennsylvania about the year 1788. Sister Drake was born in 1804, and was married to Joseph Drake in the 17th year of her age, and moved to Ohio. She and her husband were baptized by Eld. Lewis Seitz, and united with the regular Baptist Church, called Rocky Fork, in Marion, Ohio, in 1838. Brother Drake lived in good fellowship with the church, and was a warm and decided friend of the old order of Baptists up to his death, in 1850. Sister Drake is living with us in good fellowship; and is a zealous advocate for the doctrine of free and sovereign grace. This from your unworthy brother, in the best of bonds, JOSEPH MASON.

WENONA, HENRY Co., Ind., May 29, 1857.

DEAR BROTHER BEEBE:—By request of the bereaved friends, I send you, for publication, the obituary of sister BATHSHEBA POWERS, who departed this life April 3, 1857. Aged 44 years, 8 months and 6 days. She united with the Lebanon Baptist Church, if we mistake not, about the year 1848, of which she remained a worthy and orderly member until her death. But she has been removed—as we confidently hope and believe—from the Church militant to the Church triumphant. Hence, we sorrow not as those who have no hope. Her disease was of a lingering nature, but she seemed to be enabled to bear up under her affliction with the utmost fortitude and Christian resignation; and, although perfectly conscious of approaching dissolution, death appeared to have no terror to her.

She has left an aged mother, several brothers and sisters, together with numerous friends and relatives to mourn her loss. May the God of Jacob sustain them in their bereavement, enable them to submit to the

dispensations of his providence, with meekness, and bow with becoming reverence to his holy will. "Will not the Judge of all the earth do right?"

"Why should we mourn departed friends?
Or shake at death's alarms;
'Tis but the voice that Jesus sends
To call them to his arms."

Sister Powers has been a reader of the *Signs* for about 5 years.

Yours, as ever, J. A. JOHNSON.

DIED of consumption, on May 2d, at the residence of his father in Westmoreland, Oneida Co., N. Y., JAMES C. JACKSON, aged twenty-two years and four months.

SANTIAM CITY, O. T., May 24, 1857.

DEAR ELDER:—In the providence of God I am called upon to record the departure of our dear brother in Christ, Elder JOSEPH TURNIDGE. He died on the 18th day of May, 1857, after a lingering illness, of disease of the lungs; he suffered a great deal of pain—but was calm and resigned—and longed to be released from the body, that he might go home to be with Christ. He said to me a few days before his death, that death had lost its sting—that he had no doubt of his acceptance—and as the morning sun shone through the window, he exclaimed: "What a beautiful morning—all things seem to be praising God." He talked a great deal about the plan of salvation—how beautiful! how safe and God-honoring it was! The doctrine he had preached through life, while in his health, buoyed him up in the hour of death, though painful to me to see his emaciated form, and to know that he was soon to leave us, it gave me pleasure to hear him talk, and to see him so reconciled. We had been a great deal together, and I had spent many a happy hour with him. Seeing me shedding tears, he said: "Don't, my brother, I cannot stand it. I am not afraid to die. All is well with me, though if it had been the will of kind Providence that I could have lived to raise my children, I would have been glad, but all is right, he will take care of them." I learned from him that he was born January 19, 1819, in the State of Missouri. Received a hope sometime in May, 1838, and was baptized by Eld. G. Thorp. United with the Mill Creek Church, Holt Co., Missouri, and was ordained to the ministry in that State. Moved to Oregon in 1846, and united with the Little Bethel Church, in June, 1851, over which he had the pastoral charge until he became so feeble that he could not attend to the duties of pastor, and he requested to be released. He was beloved by every member of the Church, and I might say, Association. He traveled and preached a great deal. It was his delight, and most likely was the cause of his early death. He was an able defender of the faith, and valiant for the truth. Never was any Elder more faithful in attending his appointments—no inclemencies of the weather would hinder, but we were sure to find him at the place appointed. But alas! those days are passed, and we find him not there! We mourn his loss, but not as those who have no hope. O! what a hope is ours! He has left a wife and nine children, two of whom are married, and left home. I wish you to publish this so that his aged father, relatives and numerous friends in Missouri may learn of their bereavement—in connection with the following verses, composed by his son-in-law, Elder James Bassett:

To the Memory of

ELD. JOSEPH TURNIDGE,
Who Departed this Life,

May 18th, 1857, Aged 38 years and 4 months.

Alas! he is gone! he is dead!
He has fled from the turmoils of life,
And quietly sleeps in his grave,
Remote from the regions of strife.

The toil and the conflicts are past—
The scene of affliction is o'er,
And death has succeeded at last
In wafting him home to the shore.

Where the warrior ceases to fight,
And the laborer rests from his toil—
Where the servants of Jesus dwells
Beneath his beneficent smile.

In the presence of Jesus, his friend,
His brother, Redeemer and God—
Whose gospel he loved to proclaim,
To the poor, without fee or reward.

He dwells 'neath his radiant smile,
And basks in the sunshine of bliss—
And his faith so triumphant in death,
Expired in the region of peace.

As he turned on his bed where he died,
And his face wore the aspect of death,
He exclaimed to a brother near by,
"O, earnestly contend for the faith."

As a watchman he stood on the walls,
And faithfully gave the alarm
As the enemy proudly approached,
To conquer the city by storm.

Surveying her bulwarks, he cried,
"Zion's fair city shall stand
As long as Jehovah retains
Unlimited power in his hands."

From your friend, and I hope I can say,
brother, JOHN T. CROOKES.

ASSOCIATIONAL MEETINGS.

The Wetumpka Association will meet at Bethlehem, (one mile north west of Notasulga, Ala.,) on Saturday, September 26.

The Icheconna at Fellowship, Houston Co., Ga., (4 miles south of Station No. 2, on the South Western Railroad,) on Saturday, Sept. 19.

The Bethany Association will meet with the Lebanon church, Scott county, Mississippi, (6 miles east of Hillsboro,) on Friday, Oct. 9.

The Uharley Association will meet with the Pleasant Grove church, Polk Co., Georgia, on Saturday, September 19.

The Ocmulgee Association is to meet at Enon church, near Half-Acre, (ten miles south west of Eatonton, Ga.,) on Saturday, Sept. 12.

The Upatoie Association is to meet with Paran church, Chattahoochee county, on Saturday, September 12.

The Beulah Association will meet with the church at Mt. Pisgah, Chambers Co., Ala., on Saturday, September 19.

The Little River Association is appointed to meet with the church at Harmony, Cherokee county, five miles of Canton, on Saturday, August 15, 1857.

The Union Association is appointed to meet with Friendship church, Lowndes Co., (8 miles north of Troupville and 7 miles south of Griffin's Mills) on Saturday, September 5.

Lexington Association, will meet with the church at Lexington, Green county, N. Y., on the first Wednesday in September, 1857.

The Yellow River Association is appointed to meet with the Shiloh church, Walton Co., (11 miles north west from Monroe,) on Saturday, September 26.

The Oconee Association will meet with the church at Black's Creek, (4 miles east of Harmony Grove,) Madison county, Georgia, on Saturday, October 10.

The Harmony Association will meet with the Sardis church, Randolph Co., Georgia, (7 miles south of Cuthbert, on the Fort Gaines road,) on Saturday, October 10.

Salisbury, Maryland, will meet on Friday before the first Sunday in October, 1857, with the Little Creek church, near Laurel, Sussex county, Delaware.

The Lower Canochie Association will meet at Lower Black Creek, Bryan county, Ga., (6 miles south west of Jenk's Bridge, on the Ogeechee River, and 7 miles from Station No. 2, Central Railroad,) on Saturday, October 10.

Licking Association, Kentucky, will meet on the second Saturday in September, 1857, at 10 o'clock, A. M., with the church at Elk Lick, Scott county, Ky.

Hazle Creek will meet at 10 o'clock, A. M., on Friday before the fourth Saturday in August, with the Mount Prairie church, three-and-a-half miles North-west of Memphis, Scotland county, Mo.

BROTHER BEEBE:—Please publish that the Greenville Association will hold its next session with the Bethlehem Church, in Franklin county, Indiana, six miles west of Oxford, Butler county, Ohio. D. S. ROBERSON. Yours as ever,

The Bethel O. S. Baptist Association will convene with the Salem Church, at Black River, Reynolds county, Missouri, on Saturday, before the First Sunday in September, 1857.

Maine Old School Baptist Conference, will be held with the North Berwick church, York county, Maine, on Friday, Saturday and Sunday, before the 2nd Monday in September, 1857.

Maine O. S. Association, will be held with the church in the village of Bowdoinham, Maine, beginning on Friday after the second Monday in September, 1857.

The Kehukee Association will be held with the Church at the Falls of Tar River, in Nash County, N. C., to commence at 11 o'clock, A. M. on Saturday before the first Sunday in October. Elder R. D. Hart has desired us to notify those who come to this Association by railroad, that his residence is within two hundred yards of the railroad, and in the vicinity of the meeting, and, if the Lord will, he will be at the depot, (Rocky Mount), on Friday, to meet the day and night trains to convey brethren and sisters who may arrive, to places where they will be accommodated. He desires that brethren and friends, on their arrival at Rocky Mount depot, will enquire for him, as it will be difficult for him to distinguish them all among the crowd which is expected to be there at the time. At his request, we publish a general invitation to brethren and sisters to attend.

BROTHER BEEBE:—Please publish in the SIGNS, that the Sangamon Association will hold its next session at Lake Fork Church, four miles south of Mt. Pulaski, Logan Co., Illinois, to commence on Saturday before the Fourth Sunday in August, 1857. Those coming on the cars from the South and West will take the Great Western Railroad at Springfield, and stop at Mechanicsburgh. Those coming on the Great Western R. R. from the East will also stop at Mechanicsburgh, where they will find a conveyance to take them to the Association. They must be sure to be there on the morning train—the train runs each way in the morning—on Friday. Those coming from the North on the Chicago, Alton and St. Louis Railroad will come on the Friday evening train, and stop at Lincoln, where I will meet them with a conveyance and take them to my house, and make arrangements for them to go next day. Yours in gospel bonds, B. B. PIPER.

DEAR BRO. BEEBE:—Please give notice through the SIGNS that the Corresponding Association of Old School Baptists will be held with the Church at Goose Creek, Fauquier Co., Va. Commencing on Thursday before the Second Sunday in August next, to which O. S. Baptists generally are earnestly and affectionately invited. The meeting-house is near the Mannassa's Gap Railroad, a short walk from Markham station, and brethren coming from the East can leave Alexandria or Washington City or even Baltimore on the morning of the meeting and arrive in good time. Be particular to change cars at Mannassa's Junction. Yours truly, ROBERT C. LEACHMAN.

Tygart's Valley River Association, will meet with the Leeding Creek church, Randolph county, Virginia, sixteen miles North of Beverly, which is the county seat of Randolph county, and on the turnpike road leading from Beverly to Roseburg, which is on the railroad. Brethren and sisters of the Old School order of Baptists are invited to come and see us. DAVID P. MURPHEY.

The Troy, N. Y., ladies have introduced a new feature at their fairs, which makes them draw like steam-engines. All the most bewitching girls wear placards, labelled "kisses one shilling each;" and in some cases where dealers possess extraordinary beauty, as high as twenty-five cents is obtained. Gentlemen who are fond of gathering this kind of fruit, "melting from trees," go in for it according to the weight of their purses; and one of the newspapers states that one rosy-lipped, bright-eyed gal, realized \$62 in one evening. One gentleman actually purchased \$11 worth of this honey.—Exchange.

SUBSCRIPTION RECEIPTS.

Table listing subscription receipts from various states including New York, Maine, Pennsylvania, Delaware, Maryland, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Texas, Arkansas, Mississippi, Tennessee, Iowa, Missouri, Illinois, Indiana, Ohio, Kentucky, and Canada-West.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having found it necessary to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$1.75, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$1.75, strictly in advance.

The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

PROPOSALS FOR A NEW HYMN BOOK.

At the earnest solicitation of brethren, we propose, during the present winter, to publish a choice collection of HYMNS, PSALMS, and SPIRITUAL SONGS, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourselves that we can select from the books we have, a collection of HYMNS that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms, and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

THE EVERLASTING TASK FOR THE ARMINIANS.

Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

RUSHTON'S LETTERS, AND THE EVERLASTING TASK.

There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c.; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to WILLIAM L. BEEBE, Covington, Ga.

The "Signs of the Times,"

Devoted to the Old School Baptist Cause, is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y."

TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars 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' Department.

Table listing agents for the publication in various states including Alabama, Arkansas, Connecticut, Canada, Delaware, Georgia, Louisiana, Texas, Arkansas, Mississippi, Tennessee, Iowa, Missouri, Illinois, Indiana, Ohio, Kentucky, and Canada-West.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., AUGUST 15, 1857.

NO. 16.

Correspondence of the Signs.

MIDDLETOWN, N. Y., July, 1857.

ELDER BEEBE:—As I have not the privilege of attending meeting, and the SIGNS for December, have failed to reach me, I desire you to send them. As I have read the SIGNS from the first volume to the present, I cannot think of losing one number. My soul has often rejoiced in reading the communications of the saints from various parts of the earth, of what the Lord has done for them, whether I know anything experimentally about it or not. I often doubt whether I have indeed passed from death unto life or not; for it often seems to me that if I had, I should not live such a life as I do, nor come so far short of what I think a christian's life ought to be. This often makes me fear that I am deceived, and in that gloomy conclusion I should settle down if I did not, once in a while, realize some of the blessings of the promises which are left on record for the poor.

You say, that "It seems there are many who entertain a hope in Christ, who have but little if any conviction of their duty to follow their Savior." Well, it does seem so; but I tell you, if you knew their troubles and trials which they have for not doing what seems to be their duty, it would seem different. Sometimes they know not what to do; everything looks dark; their hope is so small, they think it hardly possible they can be christians, they must be deceived. Sometimes when going to bed, they cannot sleep for not having done what seemed to be their duty. By day and by night they have no rest;—they make up their minds to go and relieve their burdened minds, by going home, to the church; but when they get there, everything looks dark; their mind is shut up, and something suggests: This is the place for christians; you are deceived; what doest thou here? If you tell your mind and the church should receive you, you will only bring a wound upon the cause of Christ, and shame upon your own head. The poor soul begins to think: Can it be possible that I am deceived? He reviews his past life, and sees how far short he has come of doing his duty. O, says he, "If I could only live like this or that one, I should not doubt so much." He goes away mourning, and then his burden returns, and he thinks, "Oh, if I had only told my mind to the church, I should have been relieved from this trouble. Then again there are some who seem to love and rejoice in the truth, who fall out by the way; if I should be one of that class, it will be better for me to remain as I am. Sometimes when reading the Bible, it is to me a sealed book, I can find nothing in it for me, more than in any other book; and when I go to hear the gospel preached,

there is nothing even there for me; my appetite is gone, and I cannot get hold of anything; and in looking back to my past experience, it seems to be gone, and I begin to conclude that I never knew anything about vital religion;—that I am altogether deceived. But again, perhaps in the silent watches of night, my doubts will disappear, and Jesus is revealed, and O, how my soul is made to rejoice. Now if I were at meeting, how easily I could tell the church of what a Savior I have found. Sometimes I think, if I am a christian, I am not fit to belong to the church, I am too unworthy to have a place there; for I sometimes think that they who are so disobedient, shall not partake of the provision, nor share in the blessings of the house of God. O, how good and pleasant it is for brethren to dwell together in unity. Each one going to and filling his place in the sanctuary; some waiting on exhortation; some on prayer, and all bearing each others burden. The blessings of that family I have longed to enjoy; but my prayer is that I may be in submission to him who worketh all things after the counsel of his own will.

I would like to say a word to those who have passed from death unto life, to those who have felt it to be their duty to obey their Savior's commands. Do not be disobedient—for to obey is better than sacrifice. The path of obedience is where the blessing flows. "If ye love me, keep my commandments," says your Lord and Savior. The God of heaven has set up his kingdom, and he has given us a rule to walk by, and Paul says, "As many as walk according to this rule, peace be upon them," etc. Now if I am not in the path of duty, I must expect unfruitfulness and darkness.

I have written more than you or any one will desire to read, and I will close this kind of scribbling; but first, I will give you a brief sketch of the reason of the hope that is in me.

I was born in the year 1811, like the rest of the human family, both blind and dead. Both my parents were professors, and I had the privilege of going to meeting when I desired. I attended sometimes the Baptist—sometimes the Methodist, and sometimes the Presbyterian meetings. I was old enough to know there was a difference in their doctrine. The Baptists preached salvation by grace alone; the others preached salvation by works. They invited all to come and get religion, and said they could as well get it to-day as to wait a week, a month or a year. This seemed to me to be very well; but for myself, I did not want it, for being blind I could not see my lost condition. I thought it would do for old people, and those who were soon to die; but I wanted to spend my youthful days in vanity. But at length I

ed and under sentence of death. The law declared, "The soul that sinneth, it shall die." Now I thought religion would do for me, and applied myself to work to get it. I performed all that I had been told was necessary to secure religion, but instead of getting better, I grew worse and worse. One and another told me what the Lord had done for them; but there was no mercy for me. Die I must—my striving and my works only sunk me into deep distress. There was no way of escape for me. Damned forever I must be, and banished from the presence of the Lord. What to do I knew not, for here I was cut off from all my former expectations. All the time growing worse, and there was no mercy for me. I felt myself to be the greatest sinner on earth. I resolved to trust in the Lord; for it might be that he would have mercy, as everything else had utterly failed. I did not want any now to invite me to an anxious bench, for I tell you, I had done all that any poor mortal could do. I was made to see the justice of God in my condemnation; for all that I had done from my youth up was nothing but sin. I thought if God saves me, it will be just; and if he condemns me it will be just; but the latter was all I expected—for I had done all I could do for the year that was past, and found no relief. Now I thought I would trust in the Lord, possibly he would have mercy on me; for I had relinquished all hope of becoming any better. I was now no company for any body—nor did I care much for company, as I did not want to be seen, or that any should know how I felt. I often attended meetings to see if I could find any relief; but I could find no resting place, none seemed to be so vile as myself. Sometimes I thought if I had died when an infant in my mother's arms, it would have been better for me. I thought of what Paul said, that he was the chief of sinners; but if he had lived at this day he could not have said so, for I thought, of all men, I was the most miserable. Wherever I went my burden followed, there was no resting place for me, by night nor by day. I could take delight no more in my former company. One day one of my old companions asked me to go with him, as usual, I consented; but one of the members of the church who heard the conversation, advised me not to go; but I desired to see if I could not take delight in the things which once gave me pleasure, and get rid of the feelings which depressed me: but there was no pleasure in them for me. I seemed to be as one all alone. I could take no pleasure in my former company, nor could I find any comfort wherever I went. A poor miserable being, not fit to live, and certainly not fit to die. I could only cry with the publican: Lord be merciful to me a poor sinner; but I saw no way to be saved. I

heard some talk of their hope, but I must die, and forever perish, I had done all I could, but could not help myself. Now I thought I had put my trust in the Lord, but still had found no relief. What shall I do? I frequently went to those meetings where they tell about getting religion; but when I heard them, I was convinced that they were wrong; for I had tried as hard as any one could, and had failed, and now when I hear any one tell about getting religion themselves, it is to me an evidence that they know nothing of the religion of our Lord and Savior Jesus Christ. I despaired of ever being any better off, for I had tried everything in my power, but without success. One day when I had been to meeting, and came home, my father was talking with some one on the subject of religion—I felt that I was not fit to be in their company—I went out and thought I would once more plead for mercy, and as I stood by the fence, I begged of the Lord to have mercy on me; but I had such a sense of my guilt, that it seemed to me if I moved from the place, the earth would open and swallow me. Thus I stood for some time, not knowing what to do, but at last concluded that I must leave the matter with the Lord; if it was his pleasure to save me, it would be by grace: but if not, my doom was just. I returned to the house, took up the Bible and read, but I could only read of two classes, the righteous and the wicked. What was written of the righteous did not apply to me, but what was said of the wicked seemed to apply to me. It was then near the close of another day, but whether I should live to see another day, was a question; for my burden had become so great that I could not live long under it. I started to go and bring the cows, and as I was going, and thinking of my sad condition these words came into my mind: "Let not your heart be troubled; ye believe in God: believe also in me. In my Father's house are man mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also." I stopped to think what these words could mean, and again they passed through my mind. My burden was gone, and everything in nature seemed different; and the joy I then felt no tongue can tell. One minute before, I felt that I must sink under my guilt and distress; now my burden of guilt was gone, and I felt as though I could praise the Lord for what he had done for me. The way of salvation through Christ looked so plain, that I thought I could teach it to everybody. But the Lord teaches more in the twinkling of an eye, than we can learn in a lifetime. I went to the house and took the Bible and began to read: that too, was a changed book; for I could now claim the

promises which were for the righteous. Then I surely thought my troubles were all over, and I should always have peace. I then thought I would go to the next meeting and tell the church what a Savior I had found. But thoughts like these began to arise in my mind: You are deceived! You are not a Christian! And soon I began to doubt whether I was deceived or not—for it might be so—and if so, I had better remain where I was than to go forward and deceive others and myself also, and thereby bring a wound upon the cause of Christ, and shame upon myself. The Bible says: We know that we have passed from death unto life, because we love the brethren. Sometimes I do think I love the chosen people of God, and I love to be where they are, and I love to hear them tell what Jesus has done, and I love to hear the gospel preached; but still I often fear that I have not the right kind of love—for Jesus has said: "If ye love me, keep my commandments." Now I think that is the manifestation of the right kind of love; that which is demonstrated by obeying his commandments. If I observed the rule given, as like begets like—and as Jesus is love, if he has shed abroad his love in me, as an object of his love, would I not obey him, and bear his image, at least to some extent? If I had the right kind of love, I often think I would not be so backward, but would have faith given me to walk according to the rule which Jesus has given, and to follow him in his appointed ways, and not listen to the adversary of all righteousness.

Elder Beebe, I wrote the foregoing last winter, not for publication, but as two numbers of the *Signs* had failed to come to me, and as my brother wrote for them, I threw this aside, and thought it was of no use. But now, as I wish to pay for the present volume, I will send it, and if you think it worthy you may publish it. I will also say a word by way of inquiry. When the brethren and sisters meet for inquiring the state of each other's minds, would it not be well to inquire also of such as have come to hear, and open a door for them to tell what the Lord has done for them, especially when you are satisfied they are children of God, by saying something to encourage them? Some may say: "We do not wish any but such as are willing to come." That is very true; but I venture to say there are some who are willing, but how to perform they know not. They come to the place to tell what the Lord has done for them; but they begin to think, "This is the place for Christians—it is not the place for such as we;" a sense of unworthiness, unfitness and the mind shut up, everything looks dark, and they know not which way to turn; the cause they love, but fear that if they go forward, they may bring a wound upon it, and thus they are tempted to stay away. Now, if some one would say a word to encourage such timid ones, how pleasant it would be. How often I have thought, if some one would speak an encouraging word to me, how glad I would be. But at length my mind has been relieved, and I went forward and related my experience to the church on the last Saturday in June last, and on the first Sunday in July I was baptized by Eld. J. Winchel. Now if I am a child of God, I am so very small, that I can neither tell nor write my mind as I would wish. H. WINCHEL.

CANADA WEST, July 10, 1857.

MUCH ESTEEMED ELDER G. BEEBE, and the faithful brethren in the ministry, Elders E. A. Meaders, from Mississippi; Thos. Hill, from New York, and Wm. Pollard, from Dundas, Canada West; and the brethren and sister who accompanied you to this place, viz: Deacon James Joyce and Mrs. Pollard, Dundas, C. W., and brother Ellis, from Buffalo, N. Y., and the rest of the flock of the Great Shepherd of Israel, scattered, grace and peace be multiplied:

The God of all grace who promiseth that he will "not leave himself without a witness" to testify of the gospel of the grace of God, while the world standeth; yet he saith: "When the Son of man cometh, shall he find faith on the earth." Dear brethren, we ought to consider ourselves under the greatest obligations, to bless and praise God for his rich goodness unto us, who are unworthy of the least of his mercies, to have preserved us from saying "a confederacy, to that which others say, a confederacy." Brethren, your visit to this place is highly appreciated by this church, and many others well affected to us and the doctrine of the truth, and would be highly gratified to have you visit us often. Is it not a wonder that people residing in such difference of latitude, would believe and preach the same doctrine? I think I hear a few scattered over Asia, Africa, Europe, America and Polynisia says: No! Why? Because God, who teaches all his children, the *Alpha* and the *Omega*, they may be named Peter, James, John, etc.; some white—some black, and some red—but their Father, the King, will feed and clothe them, and own them all as his, for they all have the seal of the New Covenant on their renewed hearts and on their foreheads, that out of the fulness of grace in the heart, their speech would be seasoned with salt, and stand on the defence, having on their armor, provided for them by the Captain of the host of Israel. Ephesians vi. Revelations iii. 21.

Blessed forever be God, who reserved for himself a few names, even in this modern *Sardis*, who stand fast to the doctrine of the gospel, and are heartily disgusted with the perverted gospel of the "yea and nay" system, although we are considered by those who "call the proud happy, yea, they that work wickedness are set up—yea, they that tempt God are even delivered"—Malachi iii. 15—"a dunghill in society." But who are "the proud?" Those who vaunt themselves for their achievements—they are called "happy" by the wise of this world—whose faith is of the wisdom of man. Who are they that work wickedness? Those who shall say to the Lord, "We have cast out devils in thy name, and in thy name have done many wonderful works,"—believing they would be accepted by him, for such great work, in converting such numbers by the inventions of man—because the work of the spirit of God was and is too slow for them—to whom the Judge shall say, "Depart from me ye workers of iniquity." "Then they that feared the Lord spake often one to another," etc. Mal. iii. 16, 17 and 18. They speak one to another when they meet, and unless they are asleep, they desire to meet often, and although they cannot all meet in time, yet by the means of the *Signs of the Times* and *Southern Baptist Messenger*, they speak one to another, through the length and breadth

of this great Continent, which uniteth them to co-operate as so many members in their common Head! We concur with the confession of faith written in the *Signs*, and with the confession of the Baptist churches of Norfolk and Suffolk, England, recorded by Dr. Rippon, quoted by Wm. Rushton in his letters, in refutation of Andrew Fuller on the atonement, which corrupted the Baptists in England and America. I here subjoin a few articles of our belief, which I do not see in the above:

We believe that believers ought not to marry with unbelievers. Gen. vi. 1-9-14-19. 1st Kings xi. 4, 5-7-16-31. Deut. vi. 3, 4-7. 2d Cor. vi. 14. Neh. xiii. 23. 1st Cor. vii. 39. The expression "in the Lord," is too common in the Scriptures to be mistaken. Isa. viii. 20. Some say the Scriptures forbid a child of God only to marry infidels—"The fool says in his heart, there is no God—and he that believeth not, maketh God a liar." Some will flatter themselves that they will be the means of converting their partners, but let us not do evil that good may come. The watchman on the wall of Zion ought to sound the trumpet, and give warning of this manifold violation of the law of God, a long standing custom and practice will not alter the word of God. Believers ought to pause and think before committing this common but flagrant sin.

The child of God, to whom every sin was made exceeding sinful, should not be induced by either talents, property, friends, persuasion or anything else, to choose for a companion, one who, whatever good qualities he or she may have, is not a decided friend of the Lord Jesus Christ. Be not united in the holy bands of wedlock with one whom you have just reason to apprehend will be eternally separated from you at the judgment seat of Christ. The language of God may be addressed to those who are meditating such a step: "Oh, do not this abominable thing which I hate." Jeremiah xlv. 4.

We believe that converts ought to relate their religious experience only before the church. Psalms xlvi. 16. Cant. iv. 12. Matthew vii. 6, etc.

We believe in the holy kiss.

We believe in washing the disciples' feet, etc., etc.

Brother Beebe, I hope the above plain statements will not be offensive to any who love the Lord Jesus Christ. But we are fallible creatures, and subject to err, and bound by the ties of love to exhort, and admonish one another, as children of the same parents, and heirs of the same inheritance, who have our several portions assigned to us in the last will and testament of our Elder Brother.

Brethren and sisters in the Lord, may the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the Everlasting Covenant, make you perfect in every good work, to do his will; working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

JULY 16—The *Signs* came to hand last evening, and they are duly received by all the friends here, and will, as stated, comfort the whole church on this Province to hear of the work of God progressing. Brother Beebe, remember us when you approach God by prayer, and that he

would prepare faithful laborers for the great harvest. When you come again, I hope to see sister Beebe with you.

Yours in the bonds of love,
THOMAS McCOLL.

WARWICK, N. Y., April, 1857.

BROTHER BEEBE:—I have often had a desire to write to the saints which are scattered abroad, and last summer I made an attempt, but laid it aside as too imperfect to publish. But in reflecting upon the blessings which surround me, I feel constrained to speak of the goodness of God to me. It is now about twenty years since I hope and trust I was born of the spirit; but at that time I was quite ignorant of the manner of the Lord's dealings with his children. I was happy, and little did I think or know of the way which is cast up for the ransomed of the Lord to walk in. I then expected to be always happy; but it was not long before I became conscious that I still had a nature that is opposed to grace; and my warfare commenced. Then I had my doubts concerning my change of heart: for Christians looked to me like the excellent of the earth, but I felt myself vile and full of sin. But the blessed Lord led me on step by step. Sometimes fearing that I should some day fall by the hand of my enemies, for they seemed to be so numerous; but again I was made to rejoice in God my Savior. Truly I can say, like Jacob, the Lord found me in a waste howling wilderness, and led me about and instructed me; yea, and kept me as the apple of his eye. He bore me and carried me all the days of old. Who is a God like unto our God, who pardoneth iniquities, transgression and sin; who passeth by the transgressions of the remnant of his heritage? He is indeed a wonder-working God, and the psalmist may well say, "Bless the Lord, O my soul, and all that is within me bless his holy name." The glorious plan of salvation, as revealed in the scriptures, is indeed a glorious theme to dwell upon. I am lost in wonder and admiration at times, and language fails to set forth its beauty revealed in the gospel. His people were chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. What love is here manifested! What a Savior is ours, who left the glory which he had with the Father before the world was, and came down into this world to suffer, bleed and die for his chosen people. Was ever love like this? He became a man of sorrow and acquainted with grief; he was tempted in all points as we are, and yet without sin; and having been thus tempted, he knows how to succor them that are tempted. Now that he has ascended up on high, he ever liveth to make intercession for his saints according to the will of God. The child of grace has many enemies to encounter while here; but God has provided for our every necessity great and precious promises, which are contained in his word for our consolation; not one of which shall ever fail. We have not a God who purposes what he cannot perform. Blessed be his name, what he has purposed that he will do. Though heaven and earth shall pass away, not a jot or tittle of his word shall fail till all is fulfilled. What gratitude should fill our hearts for all these blessings. My enquiry often is,—

"Why was I made to hear thy voice
And enter while there's room;
When thousands make a wretched choice?"

But the poet has given a correct answer to the question—

'Twas the same love that spread the feast
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin."

Had that love not been manifested I should still have been going on in sin. But, blessed be the name of the Lord, he brings us in a way which we knew not, and leads us in paths we had not known; he makes darkness light before us. The church in this place has been in a lonely and desolate condition nearly four years, being without a pastor; but even in that state, the Lord has often appeared for our help; he has sent his servants occasionally among us, like clouds full of rain, and our hearts were comforted and refreshed while hearing the word from those who came from different parts of the world, bearing the same precious message of salvation by grace; for they are all taught by the spirit; and we have been made to realize the truth of the blessed declaration, "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." He has in his own time sent us one to go in and out among us; Eld. J. F. Johnson has come unto us in the fulness of the blessing of the gospel of Christ, and his preaching is not with inticing words of man's wisdom, but in demonstration of the Spirit, and of power. My soul has been greatly comforted under his ministry; and at times have been made to exclaim with the poet,

"Bless'd Jesus, what delicious fare!
How sweet thy entertainments are;
Never did angels taste above,
Redeeming grace, and dying love."

What can be more precious to the children of grace than the gospel; it is food to the hungry, clothing to the naked, and all that we can desire is brought to light when it is faithfully proclaimed by the true servants of the Lord. I can say with sister Barlow, I was a member of the church some years before I could understand the doctrine of absolute Predestination and eternal unconditional election; and, if not mistaken, I know something of what were her feelings when this blessed doctrine was fully revealed to her. No tongue nor pen can describe what were my feelings when this blessed truth was revealed to me. Never till then did I know what *gospel rest* was. When first enabled to hear this truth, it was the most blessed sound I had ever heard, and it still continues to be. It is that which shall stand when this world and all its vanities shall be dissolved. And that kingdom which the God of heaven has set up, far exceeds all others. What a blessed union there is among the citizens of that kingdom; they are united in the strong bonds of christian love and gospel fellowship, in a union that can never be dissolved. Strangers and foreigners are brought night, and made to sit down with Abraham, Isaac and Jacob, in this heavenly kingdom:—No more strangers and foreigners, but fellow-citizens with the saints and of the household of God.

But, my dear brother, I am afraid that I have wearied you already; but I must tell you how much good your welcome messenger, the *Signs of the Times*, has done me. I am enabled at times to rejoice, in reading the communications of brethren and sisters, who are separated far

apart from each other; yet they all speak the same things, and rejoice in salvation by grace. Their communications and the editorial matter, are full of instructions to me. May the Lord sustain and uphold you, in this work; but remember our blessed Savior suffered in a like manner; and if these things were done in the green tree, what shall we not look for in the dry; but the time is not far distant, when we shall be delivered from all things that annoy us here, and we shall be made more than conquerors through him that hath loved us and given himself for us; to whom be glory and dominion forever.

Your unworthy sister, in hope of eternal life,
S. C. RANDOLPH.

BLANCHESTER, Ohio, July, 1857.

BROTHER BEEBE:—By the request of a goodly number of brothers and sisters, that I have had the pleasure of seeing in my tour South, I will ask the favor of the columns of the *Signs of the Times*, to publish a brief account of my late preaching tour through a part of Licking Association, in Kentucky. I left home on the 5th day of June, and the next day (Saturday) I preached at Fairfield church, in Butler Co., Ohio; on Sunday at Hamilton and Rossville at 11 o'clock, and at Mill Creek at 5 o'clock the same day. These churches, it will be remembered, lately withdrew from the Miami Association, and have been for some time under the ministerial care of Lot Southerd, of Hamilton. They are a very excellent people, sound in doctrine, and united in faith; but have been of late much disturbed by opposing foes. They have been for some time trying to form themselves into an Association; but having been so much troubled with the high-handed and unchristian course of the Miami Association, some of them seem to doubt the utility of Associations. But I trust that difference of opinion on this subject will not mar their peace, and that the minority will be willing to yield to the wish of their brethren, that oneness may be manifested in all of their doings.

On Monday, I crossed the river at Covington, Kentucky, and at 4 o'clock preached at Sardis church, in Boone county; and on Tuesday, at the same place. This church belongs to Licking Association, and is under the care of brother Morris Lassing. Although my mind was much in doubt, and darkness that might be felt encompassed me about, with this people I felt that I was at home, and with the Revelator can feel to say, there are a few names even in Sardis which have not defiled their garments. On Thursday I met with the church at Elk Lick, and had a very pleasant meeting with the saints at that place. Though hemmed in with hills, and shut out from the world, the Sun of Righteousness seems to rise upon them and cause them to rejoice.

On Friday, I met with brethren T. P. Dudley and Samuel Jones, at Elizabeth church, in Bourbon county, at their yearly June meeting, continuing three days. We had a very pleasant season, though I still felt my leanness, and my mind much entangled; but nothing unusual with me. But why should I complain, if I can see the children of God rejoicing? If one so unworthy as I, am permitted to look upon Zion, to mark her bulwarks and consider her palaces; and to speak comfortably to

Jerusalem, I should be content if not blessed with all the joys that are desirable.

On Monday I tried to preach in the Presbyterian meeting house in Leesburgh; Wednesday, in Oxford; Thursday, in Georgetown; Friday, met with Bryans church, near Lexington, at their yearly June meeting. Here I again met brother Dudley and brother J. H. Walker, a very excellent man, a sound and sweet minister of the New Testament; and brother Samuel Clark, of Ohio, was with us on Saturday, who continued with me till yesterday, in all my journey. He is a very interesting and promising young minister. We had a good meeting at Bryans on Sunday; the congregation was large and attentive; the South wind blew, and caused the spices to flow out; the dark clouds seemed to disperse; I felt to rejoice with those that rejoiced, and I am led to believe that our meeting at Bryans will be remembered many days. On the next Monday, brother Clarke and I preached at Mount Carmel church; Tuesday and Wednesday at Sharpshurgh, in Bath county, where we met Br. Samuel Jones, and members of Bald Eagle church; Thursday at Bald Eagle meeting house, where we enjoyed a refreshing season from the presence of the Lord, and spent a very pleasant evening with brother Jones and his very interesting family.

Saturday and Sunday finished our appointments in Kentucky very pleasantly, though the heavy and continued rain on Sunday prevented many from attending meeting. On Monday brother Bradley accompanied us across the Ohio river; last evening I arrived at home, and found my friends all well—having been absent four weeks.

To me it has been a very interesting visit; and when I consider my unworthiness, and still to be allowed the privilege of assembling with the people of God, my hard heart is made to overflow with thankfulness and gratitude to God for his benefits to me. I feel to say with the Psalmist, Oh, that men would praise the Lord for his goodness and his wonderful works to the children of men! Brethren and sisters, let us consider our high calling, and that matchless grace which has ordered a covenant in all things sure; that in covenant tie we were preserved from ruin while in nature's wilds; that there was a ransom found, and all things well done; the holy law satisfied in all its jots and tittles; the good Shepherd of Israel having preserved his flock from ruin, redeemed it from the curse, quickened it by his spirit, and enabled it to follow the Lord of glory. Now, brethren, I beseech you, by the mercies of the Lord Jesus, to walk worthy of your Lord; to love one another; to let your light shine; be kind; bear one another's burdens; let patience have her perfect work. Farewell, and may the God of grace preserve you in peace.

J. C. BEEMAN.

MILTON, Indiana, July, 1857.

BROTHER BEEBE:—My welcome friend, the *Signs of the Times*, still come to me, filled with good news and glad tidings from the scattered sheep and lambs of Jesus—the good shepherd and dear friend, that sticketh closer than a brother, and who is ever present to help in every time of need. Perhaps some of your readers may wonder why I have been silent so long. Well, I will try to tell them. Shortly after I wrote

last, I attended the White Water Association, and had such a feast of fat things, that I felt myself transported almost over the Jordan of sorrow and trouble, and was basking in the rich pastures of love, and feeding on that bread which came down from heaven, and drinking of the old wine of the kingdom; and while listening to the under shepherds, my poor soul was made to drink of the river, the streams of which make glad the city of our God. I felt, indeed, that I was in the city of our solemnities, in truth. On Saturday evening, at sister Allen's, (she is a sister of brother J. Brooks,) I felt the droppings of the sanctuary, while listening to the administration of the word by two of our young ministers, namely: Eld. Joseph A. Johnson and Eld. J. G. Jackson. I felt so much like what the Methodists call *shouting*, or like rising up and bearing testimony to the truth of what had been said, that I had almost to hold myself down in my seat, and bite my lips to prevent my tongue from uttering what my heart felt. Brother Beebe, did I do right? I have often felt that I did not. But when I looked around and saw so many older than myself, it made me sit still; for I could not tell them anything new, if my lips had been touched with a live coal from the altar. If I had the tongue of an angel, I could not have told all that I felt; it was too deep and sublime for mortal or angel tongues to express. I continued in that happy frame for some weeks; but at length clouds began to arise, and a wintry state to encircle my soul, as the season did the earth. But the cold without was nothing when compared to that within; and for weeks I felt like a poor cast-away mariner, on a tempestuous sea, among icebergs, with scarce one gleaming star to guide my way. At last I sank into a benumbed indifference to everything around me, both spiritual and temporal, so that it was with reluctance I attended to my domestic affairs. At last I concluded to make Eld. Thompson a visit, at his new home in Connersville, and hear him preach, which we did; his subject was the ten virgins. I soon concluded that I was one of the *foolish virgins*, which only had a lamp and wick; for when the wick of my profession, or lamp, was touched with fire from the altar of God, it would make a great blaze for a moment and then go out, and leave my lamp blacker than before; for I remembered the last happy season I had enjoyed. Now, feeling myself to be black as the tents of Kedar, we returned home, feeling no better than when we went. I continued thus for a long time, and my earnest desire, by day and by night, was, that if I were deceived and had only been carrying an empty lamp, or profession of godliness about with me for sixteen years, that God who knows all the secrets of my heart, would undeceive me and let me know how I stand in his sight. My inquiry was, "Am I his, or am I not?" When one day these words came into my mind like mighty rushing wind, "O, thou of little faith, why do you doubt? My grace is sufficient for you; why will you doubt? I have loved thee with an everlasting love, and with loving kindness have I drawn thee." O, my brother, how soon were all my clouds removed; the ice all melted, and my mind, like a well trimmed bark, drifting on the smooth sea of love. O, what a God is ours! He is worthy of all praise and adoration. I feel to sing with the poet:

"Encircled with light, and with glory enshrouded,
My happiness perfect, my mind unobscured—
I'll bathe in the ocean of mercies unbounded,
And range with delight through the Eden [of love.]"

Now, it appears to me, that I have a brighter evidence of my acceptance, than I ever had before; and I feel as though I shall never doubt again. But I am still in the flesh, and too often mind the things of the flesh. This, dear friends, is the reason of my not writing. While I was in such a happy state of mind, I saw so much to admire in the plan of salvation, through our once crucified, but now risen and glorified Redeemer, that my time was all spent in wonder, gratitude and praise; and when enveloped in darkness, it was impossible for me to address you as *my dear kindred* in Christ; for I almost doubted my right to claim such an endearing relationship. I often wonder if there is any one like me. When reading the *Signs of the Times*, I find there are some who can sympathize with me. Oh, how misery, as well as happiness, loves company! I attended our last church meeting at Lick Creek, and when I looked round upon that little band of living children assembled there, and beheld their cheerful loving countenances, my heart was filled with love for them, and my eyes were like a fountain of tears; and it made me feel sad to leave them.

I have been well pleased with the *Signs*, especially the editorial matter; and pray that you, dear brother, may long be spared to fight our battles manfully; to cry aloud and spare not. Shun not to declare all the counsel of God, whether men will hear or forbear. I hope those who write for the *Signs* will sign in full their communications, that we may know who they are. I was pleased with a communication on the duty of the churches to their ministers; but the writer's name did not appear.

I must bring my poor scribble to a close, for your patience must be well nigh exhausted in its perusal. I send my christian love to you and yours, and to all who are of the household of faith, and when it is well with you, please to remember your little unworthy sister,

SARAH H. IZOR.

The time's swiftly coming when Christ will appear
In glory, and then all his saints shall meet there;
No fear then of parting; no grief nor complaint,
Shall ever be heard from the lips of a saint;
But praise and thanksgiving shall be their employ,
Their souls ever feasting, yet never shall cloy;
New scenes then unfolding, new joys shall unfold,—
All glory and honor and praise to the Lord. S. H. I.

WARRENTON, Virginia, July, 1857.

BROTHER BEEBE:—I have not written for the *Signs* for some time, owing to the cold state in which I have generally been, and to the consciousness of my inability to contribute in any way to the comfort or edification of the church. Indeed, I would not write now, but for the gratification of some of my brethren, who have expressed the desire to hear from me; and I feel as if I ought sometimes to relate what my feelings are, and what they have been; and if any of the dear children of grace

can derive the least consolation from my communications, I shall be most happy to write them.

I have, for more than two years past, experienced very little of what I thought was the work of the Lord, and it has occasioned many doubts and fears. Sometimes, when I am led to reflect upon my condition, and the sinfulness of my nature, I am almost persuaded that either I have been sadly deceived or that I am a great hypocrite. Sometimes I feel so hardened and so estranged from God, that it is a task to me to pray; and if I try to have prayerful feelings at all, I find my mind strangely wandering off; and before I am aware of it, am studying about something else. When I meet the Lord's people, I feel shy and backward in claiming any connection with them. When I eat at the Lord's table, I feel like one who has come without being called, and that if my heart was known, not one would partake with me. I feel like I had practised deception with the church, and brought reproach upon the cause of Christ. With all these trials, I should give up all hope, were it not that I have heard so many of the saints tell the same thing; and if they can be so destitute of spiritual life, and yet be christians, surely why not I?

But this alone would be but poor consolation, if the bible did not tell us that we shall suffer these things; and with them, persecution, scorn and contempt, from the enemies of the truth, who are ever ready to lead us astray. But did not Christ suffer persecution? was he not tempted in all points as we are? and have we not the blessed assurance, that we shall at length triumph over all? 'Tis a most precious truth, and to me a most comforting doctrine, that Christ bore our sins when hanging on the cross; that in shedding his blood, he forever sealed the promise of our redemption; and in dying, secured to us eternal life. And I have too deep a sense of my depravity to think God unjust if I were not included in this blood-washed throng; but—

"If my soul were sent to hell,
His righteous law approves it well."

I believe it is the saints' legacy to have doubts and fears; to endure hardships and trials of every kind, and woe is pronounced on those who be at ease in Zion; consequently I take courage in the hope that though I am called upon to suffer these things, I may yet be one of the lambs of the flock; and if so, I know my Shepherd will not let me go, nor suffer his faithfulness to fail.

I know that in my flesh nothing good can dwell; that I have a hard, wicked heart, which is constantly causing me to sin, and from which nothing can proceed that will be acceptable to God. Yet I feel a principle within which causes me to loathe sin, and makes me careless of worldly company and worldly enjoyments; while I desire to serve God and dwell with his people. And when I have these feelings, which I hope are the fruits of a spiritual mind, I take delight in hearing the gospel preached; I care not how closely the line is drawn between the believer and the unbeliever; there is always something from which I can take comfort, and it makes me think that if I were not born again, surely I could not love those things I once so much hated. Could I

"Joy at times the saints to meet, or
Find at times the promise sweet,
If I did not love at all?"

Sometimes a most happy feeling comes over me, one which a brother has described as the new man rejoicing over the old; when I am enabled to behold the truth as it is revealed in Christ; and I have a sweet assurance that he died for me; then I am made to rejoice with joy unspeakable, for no tongue could describe it. I experienced this feeling for the first time when I hope my sins were forgiven; when it seemed that the truth was revealed to me so plainly that I could testify to it before the whole world.

I remember once, while at school, where the doctrine of Christ was much derided, that suddenly, while pursuing my studies, I received such a manifestation of the love of Christ, that I burst into tears, and I could not help telling one of my companions of it, who only laughed at me, and said it was but imagination. I had no one to whom I could pour out my overflowing heart, that could sympathize with me. I was far away from those who were made dear to me by the ties of christian love; and I had no chance of hearing the gospel's joyful sound—nothing but empty dry discourses, that had no life in them, and one might as well seek to gratify a morbid appetite by eating the air, as to try to feed the hungry soul of one of God's children, by reading these kind of sermons in his ears. At least they have been of no account to me, and if I ever have experienced anything of what is called the new birth, I conclude that preaching of this kind was never intended for such as I. But is it the case with the preaching of the truth? Let every heaven-born soul reply. Then the believer is encouraged by the assurance that his sins have been canceled, that his redemption is sealed, and he is directed to a Savior who is omnipotent to save, and whose word changes not. He is consoled, comforted, and oftentimes made to rejoice under it—and instead of instilling the belief into him, that his salvation is sure, and he can go on in sin if he chooses, that God can never deny his word—it has quite a contrary effect. In the first place, he does not wish to sin against a Savior who has shown him such wondrous love—the very name of sin is hateful to his ears—and then he is so humble that he feels like it would be but justice to send him to hell; and that he never could repay the debt he owes.

I have often had my hope strengthened by the preaching of the gospel, when my soul would inwardly bear witness to the truth. But what can I say is the effect of a different kind of preaching? Can I enjoy it, or feed upon it? No; I have frequently gone to hear it, with the expectation of being instructed at least, but was even disappointed in that, and have returned from it disgusted and mortified.

When I first went to school at Frederick City, Md., (from which place I wrote, about four years ago, when my name was Fitzgerald,) I found no one whom I could fellowship; all whom I talked to upon religion, seemed to be entirely ignorant of the feelings I had experienced; and hearing no preaching that I could derive any sort of comfort from, I at length began to hunger after spiritual things, and my greatest desire was to meet with some of God's people. At length, after making many inqui-

ries after Old School Baptists, I was directed to one, (a Mr. Jones, who once wrote for the *Signs*), and when hearing him preach I could not help shedding tears, my heart was so touched. I took delight in his sermons for some time, when I began to notice he was leaning towards Arminianism—and one day, being well acquainted with him, I took the liberty of telling him that his sermons were not deep enough for me, and he replied that my doctrine was most *too hard*. This amazed me, after hearing such preaching from him as I had—and I was unwilling to give up the hope I had cherished for him, that he knew the truth.

I have written a longer letter than I intended, and hope you will pardon me for intruding upon your time and patience. If you think I have any right to be classed with the children of God, or any reason to hope I am a subject of grace, you can place this in your paper; if not, leave it out, and I feel my unworthiness too sensibly to be mortified, if I should never see it again.

May we walk worthy of our calling, always loving the truth, is the desire of one who will be saved by grace, if saved at all.

VIRGINIA F. WALDEN.

TURIN, N. Y., May, 1857.

BROTHER BEEBE:—It is a very long time since I have written to you; for my inability to write for edification and comfort of the saints, is ever present with me. But I trust I have been taught that in me, that is in my flesh, dwelleth no good thing. I have a hope that Christ is formed in me, the hope of glory; and in no place do I find greater evidences of my adoption than when reading the excellent communications of the brethren and sisters in the *Signs of the Times*. They have for many years been a comfort and consolation to my soul. I find, in reading the scriptures, there is a diversity of gifts; but all by the same spirit. Some have a gift to instruct, some to comfort, and some to reprove. How beautiful is the order of God's house; it is built up of lively stones, which are selected by the great Master Builder, to show forth his glory and power in them that believe. I rejoice that there is a people whose God is the Lord, and that he has reserved to himself some who are by him enabled to blow the trumpet in Zion, and to declare all the counsel of God. I feel myself to be the weakest of all the saints, and very unworthy; but I trust the Lord has given me to understand the language of the writers in the *Signs of the Times*. In the number for June 1, I was much refreshed in reading the communication of brother William Quint, who has experienced my own feelings, and expressed them better than I could. This proves what is written concerning the saints, they shall all be taught of the Lord; and by his teaching we are enabled to understand each other. The Lord has brought me through some strait places, both fire and water; but I know that his promises never fail. He is the same yesterday, to-day and forever. His counsel shall stand, and he will do all his pleasure. As our esteemed brother Trott observes, "God has appointed every event that transpires, for a purpose of his own." Of the truth of this I am fully convinced, and it is a pleasant subject for meditation, when we can see his wisdom and goodness in all his dealings with us, and say, "In kindness thou has afflicted me." Your sister in the Lord,

JULIA A. LYMAN.

NEW CHURCH, Virginia, May 27, 1857.

BROTHER BEEBE:—In my last letter to you, I said that I intended to write something in relation to my experience, but having been led off in that letter on other subjects, I had to postpone it. I now feel inclined to resume that subject; but my dear brother, I shall not be able to express all that I hope I have experienced, for the work commenced with me at the very early age of about 12 or 13 years.

At that early period I saw and felt myself to be a sinner before God, and I became fully convinced that I must die, and that if I died in the state I was then in, I must sink down to hell. This caused fear to fill my troubled heart, and produced in it an aching void, which the world could not fill. I continued in this situation about three years, and was like the troubled sea, that cannot rest, but is continually casting up mire and dirt. During this time I often heard my father in the flesh plead at the throne of grace for me; but all appeared to be in vain. And often in his exhortations, I have heard him express the desire that his children might be prepared to meet him in heaven. I would then feel a great desire that I might have an assurance that I might meet him there. In my heavy laden condition I often tried to pray—in the morning, at noon, and again at night—but all my prayers appeared to be in vain. When I became about sixteen or seventeen years of age, I resolved to throw off the gloomy depression from my mind, which I thought I could do. Well, I commenced the work by going into young and cheerful company, and succeeded tolerably well in the day time; but, when the night came on, with it returned my trouble and anguish. This state of things continued about two years, and at the latter part of this time it was a severe trial to me to witness the setting of the sun; but when the sun was set, I would try and do the best I could, which was bad enough; but I would sit up as late as I could, and when I lay me down, I would try to pray that the Lord would spare my life through the shade of that night, still feeling awfully afraid that he would not. I was afraid to sleep lest I should die before I awoke, and that I might awake in hell. Thus for hours would I mourn during the nights; my heart throbbing and my eyes flowing with tears. I thought that I must be the worst of all beings, for others could rest, but there was no rest for me. Night after night I had to wade through such distress of mind, that when I would see the sun arise in the morning, I felt a desire that it might always shine. At length I withdrew from young company—from mirth and levity—for it had no pleasure for me, and I concluded to settle myself in a married state, and so withdrew measurably from the world and its follies; but the anguish of my mind and distress of conscience remained until it pleased the Lord to bring me down with a severe bilious fever, by which I was brought apparently to the verge of death; and while in this situation my nurse raised me up on the side of my bed to take some refreshments; but as soon as I was up I felt my weakness, and an impression rushed on my mind like this: O, the goodness and power of God! to keep such a weak body out of the grave, and such a wicked soul out of hell! I fell back into my bed without eating anything. I cannot describe my sensations at that time.

I thought I must sink under my load of sin, and that God was just if he cast my soul down to hell. I had offended him in all my works, and been repeating my insults to a just and holy God, who had so kindly preserved my life and kept my soul out of hell. I felt as though I had committed the unpardonable sin; for it seemed to me impossible that such sins as mine could be pardoned. My guilt seemed like a heavy cloud—dark and dismal—while the thundering curses of God's violated law pursued me with the language, Cut him down; why cumbereth he the ground? On the same day, and while still in this distress, my dear old gray headed father came into my room, having been sent for. He was in a flood of tears, when he approached me and said: "Thomas, what is the matter?" This was hard for me to tell, but I told him that I felt that I had sinned against God all my days, and God declared that such sinners should die, and I felt that he would be just in pouring out the vials of his wrath upon me. "O," said father, "my son, look to the Lord, and he will assist you." "Father," said I, "I have tried to look to him; I have sought him on my right hand and on my left, before me and behind me; but all in vain; for God's law is just, and I feel myself so great a sinner that I feel that I must sink under its curse; therefore I give myself up to be disposed of as to him seemeth good." I expressed a desire that God would restore me to health, and begged my father to pray that he might do so. He replied, "My son, I have tried to pray for you, and now I will not forget you." He said no more at that time. I began to recover from my sickness, and shortly it pleased the Lord to restore me to health of body; but my poor soul remained sick, and continued to grow worse, until I became like a deranged man; I was no longer any pleasure to my family. During the night I was writhing in pain of soul, and throughout the day I was roving the woods and fields; I found no rest for the sole of my foot; houses and land, wife and child, and everything else, had ceased to afford me pleasure. In this situation I remained for some months, sometimes trying to read the scriptures, but it seemed that every line contained a sentence of condemnation for me, until I became afraid to open the bible. I became so fully persuaded that hell was my eternal portion, that I prayed the Lord to take me out of the world and let me know the reality of my fearful destiny. But in this also my prayers were not granted. I even felt tempted to take my own life, for I felt persuaded that if I were shut up in hell I could feel no more miserable.

But, my dear brother, on a certain clear day, I was wandering through a piece of woods alone, when a sudden thought like this came into my mind: Is your life your own, that you may take it, or does it not belong to God, who gave it? This impression was followed by a sense of the goodness of God in sustaining my life, and keeping my soul out of hell. I was astonished at this impression. I had so lately felt willing to die and sink down into despair, and now I felt thankful that the Lord had kept me out of hell. Immediately this scripture promise came into my mind with a deep and lasting impression: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for

them. Heb. vii. 25. O, my brother, with it came a new sensation, for I instantly felt a glimmering hope that perhaps mine was not too bad a case to be pardoned, through Jesus Christ. Immediately I raised my eyes towards heaven, and asked the Lord if it was possible to have mercy on me, if it could be consistent in any way with his will. While there alone in the woods, gazing upwards, the sun appeared to me to reflect a double radiance, and at this time I thought I felt my burden in some degree lightened, but not entirely removed. Still there was a very great difference in my feelings; for I now indulged a hope that I might possibly be a sinner saved by grace. I remained in this situation for several weeks. But as I was walking on the public highway one day, and raising my eyes to the dazzling sun, I felt in my heart to say: O, that the Sun of Righteousness would arise and reflect his light upon my poor soul, as this sun does upon my body. My tongue cannot express to you, my brother, what I experienced at that moment. My load of sin was gone from me, and my soul was set at liberty. The Son of God was formed in me, the hope of glory—and truly my petition was granted, for it was truly the brightest day I ever saw. The earth, the trees, and everything that I beheld, appeared to glow with light for a few moments; but as there was no one present to whom I could express my happy feelings, I went home; but by the time I reached home, my excessive joy had somewhat abated, but not entirely. I now sat down with my family, entirely composed, and the love that I realized towards them and my neighbors, and especially towards the children of God, was inexpressible. I did not make a great noise about my change, although I felt that my load of guilt was gone, and I had a hope that I would not exchange for ten thousand worlds. I thought at this time my troubles were all over, but doubts and fears soon began to arise as to the reality of this change. I immediately began to read my Savior's last will and testament, which I was enabled to do with new delight, and with a great deal of satisfaction. I there found that if I was one of his new-born children, it was my duty to follow him in the ordinance of baptism; this duty was much impressed on my mind. I feared that I was not a fit subject; and I remained in this doubting state about twelve months. At length I became so much dissatisfied about it that I went forward in the ordinance; but I cannot say that it was the happiest day I ever saw, for when the time which was appointed for me to be baptized drew near, my doubts and fears were more severe, and they followed me down to the water-side. But there viewing the water and believing it to be my duty, I felt thankful for the privilege of following my Savior into his liquid grave; and when I had done so, I went on my way rejoicing for about twelve months, but not without being tossed to and fro by the temptations of Satan, and persecutions of the world, and the weakness of the flesh; for these things have assailed me on every side. After remaining in the church as a private member about one year, I became strongly impressed to stand up in defence of the eternal truth of God; and after laboring under these impressions for some time, I was constrained, though reluctantly, to consent; and from that time up to the pre-

sent I have been engaged in defence of his cause, in front of all opposition, until in our region of country I am left to serve almost alone, in the midst of a large portion of Hagar's children. May God send some one of his servants to help me in this trying day. For truly, I feel that I am a poor dependent creature; and I sometimes feel that I am the most unworthy of all his children, to be regarded as a child at all.

Brother Beebe, pray for me, for I am almost alone, like Elijah; and if we are never permitted to meet in this life, may we, after our experiences are ended here below, meet around the throne of God, in heaven. Yours, in gospel love,

THOMAS WATTER.

UNION, N. J., August 5, 1857.

To the dear brethren and sisters with whom I formed an acquaintance, when at the Warwick Association, at Middletown and Wallkill, N. Y., in June.

VERY DEAR BRETHREN AND SISTERS:—I wish to say to you that I never enjoyed a meeting so well before in my life. To me it was truly a heaven on earth. I was not aware that there was so much love and unity among the Old School Baptists, as I witnessed there. There were so many from different and distant parts, and all speaking the same things—all preaching Jesus, and abasing the creature, and giving God all the glory. I was particularly pleased with Elder Purington, when he exhorted us to hold fast our profession. He is a faithful brother. There was there an old sister who had crossed the Atlantic, she said she had often resolved to say nothing; but when she gets among the children, she says she *must* talk. I could but feel that we were all taught by the same parent, and had all learned the same truths, for the language throughout the meeting was the same; and we could understand each other well. I am told there are very few of the learned, the wise and prudent of this world who believe as we do; but that fact only goes to prove that we are right; for we read that God has hidden these things from the wise and prudent and revealed them unto babes. He has chosen the weak and foolish of this world to confound the wise, that no flesh should glory in his presence. I believe God has always had his witnesses for the truth, and will continue to have them as long as time shall endure. When he is pleased to call the present watchmen home to dwell with him, and to behold his glory, he will prepare others to take their place.

But I am not writing what I intended to when I took up my pen. To the ministering brethren I wish to say, Go on, ye heralds of the cross, and preach Jesus and his salvation. Feed the flock of God which he has purchased with his own blood, over the which he has made you overseers; rightly divide the word, and give to each a portion in due season. And when you have finished your course, may you be enabled to say, "I have fought the good fight, I have finished my course, and kept the faith, and henceforth there is a crown of righteousness, which the Lord, the righteous Judge will give us at that day, and also to all who love his appearing." Then may you hear the Master say to you "Well done, good and faithful servants, enter ye into the joys of your Lord." Perhaps you may think I am saying too much for a poor feeble worm; but I have been

so much encouraged, and my spiritual strength has been so renewed, in hearing so much good preaching, that I must speak. While sitting there under the administration of the word, I could adopt the words of the poet, and say.

My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.

And the words of Ruth to Naomi, were forcibly brought to my mind, "Entreat me not to leave thee; thy people shall be my people, and thy God my God." And in the language of the Psalmist I could say, "I will praise thee, O Lord my God, with all my heart: and I will glorify thy name forevermore. For thou makest me to lie down in green pastures, and leadest me beside the still waters." When Eld. E. A. Meaders was preaching, I felt that it was good to be there; and above all, that the Master of Assemblies was in our midst, and speaking through him to his people, and feeding them with the sincere milk of the word, and the strong meat, which was also set before us. I felt strong in the Lord, and that the Lord of hosts is with us, the God of Jacob is our Refuge; and I doubt not that many besides myself went away rejoicing in the Lord. I enjoyed all the preaching, and it was a most lovely meeting to me; and long to be remembered as a spiritual feast, over which the great Head of the church presided.

Brethren and sisters, let us stand fast in the truth, and earnestly contend for the faith which was once delivered to the saints, rejoicing in God our Savior, that he has yet many faithful witnesses on the earth, who have not bowed their knees to Baal; and who are bold in declaring the truth as it is in Jesus, and yet, each esteeming others better than themselves. Such I witnessed was the prevailing feeling at the meeting of which I speak. I hope you will pardon me for the liberty I have taken, and write me in return. I love to read the communications of those whom I love in the Lord, and whom I esteem highly for the truth's sake.

Yours in hope of immortality through our Lord Jesus Christ.

MARIETTA L. JOHNSON.

HILLSBORO, Iowa, June 23, 1857.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I would gladly, if I were able, write something comforting and encouraging to the dear lambs of my Master's flock; for I greatly desire the prosperity of the Redeemer's cause. I have been a reader of the *Signs of the Times*, and also of the *Southern Baptist Messenger* about two years. They come to me regularly, and I do not know how I should feel if I should be deprived of them. They are truly welcome messengers to me, and well filled with good news from a far country. They buoy up my spirit within me, when I read the communications of the dear brethren and sisters, as well as the editorial articles. I feel to thank the dear Lord for the privilege of hearing from so many of the saints scattered abroad, whom I have never seen in the flesh, and whose faces I never expect to see on earth. They all speak the same things, and all must have been taught by the same Spirit.

Dear brother, I do not know whether I am really what I profess to be; but this I do know, that in me, that is in my flesh

there dwells nothing good; and of myself I can do nothing good. Free grace, and free grace only is all my dependence, to deliver me from guilt and sin, and clothe me in the spotless righteousness of the Son of God, and bear me to that inheritance of glory, which is reserved in heaven for all who love the appearing of our Lord Jesus Christ.

Dear brethren and sisters, do not be weary in well-doing; continue to write and comfort and refresh the weak and feeble ones; for I know by experience, if I am a saint at all, that I am one of that class, and that your communications are comforting and edifying to me. If I were capable I would gladly reciprocate; but I am not. Still by the grace of God, I am what I am. May the spirit of our once crucified, but now arisen and exalted Savior rest and remain upon us all; and may he guide us in wisdom and righteousness.

WM. WATSON.

NORTH BERWICK, Me., August 8, 1857.

BROTHER BEEBE:—I feel inclined to write at this time a few lines for the *Signs of the Times*, informing its readers of my whereabouts in some measure, and of the O. S. Baptists in this place. Last spring some of the members of our church, who had been in a dark state of mind for a long time, (and of course inactive) was very much quickened in the spirit of their minds in the cause of their Redeemer, and the Lord still continues to bless us. The 14th day of June last, I had the pleasure of baptizing two persons in fellowship of the church, and July 5th, two more, and July 8th two more in fellowship of Jay church, at Jay Me., and August 2d, 6 more in fellowship of our church in this place, at which time we think about three hundred people were assembled at the water to witness the ordinance. There are others who are struggling hard between the flesh and spirit, who we think will soon be made willing to do their duty.

WILLIAM QUINT.

SUGAR CREEK, Louisiana, July 15, 1857.

ELD. G. BEEBE:—Dear brother, if you will permit one so unworthy thus to address the people of God, as I have been blessed with the privilege of reading some of your editorial articles, I very much desire your views on Eph. i. 13. I am surrounded with arminians of various persuasions, and am often attacked by them; and they frequently assail me with that passage of scripture, which they offer as proof of the correctness of their position; and as I am the weakest of the weak, and almost alone, as a primitive Baptist, the *Signs of the Times*, and the *Southern Baptist Messenger*, are truly welcome visitors to me. Although we are strangers in person to each other, I desire to share an interest in your prayers, that God may revive his people in this land, and direct some of his under shepherds to come and feed his little ones in this vicinity.

Yours, in hope of eternal life,

E. DUGGARD.

The Sandy Creek Association, will meet with the Bureau Church, in Bureau County Ill., at Tiskilwa, on the line of the Chicago and Rock Island Railroad, to commence on Saturday before the second Sunday in September, 1857. Those who come by Railroad, will stop at the Tiskilwa station, and enquire for Alexander Holbrook.

The Editor's Department.

MIDDLETOWN, N. Y., AUG. 15, 1857.

REMARKS ON EPH. I. 13.—"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the holy spirit of promise."

Ever willing, as far as in us lies, to serve our brethren, and unwilling to withhold from them such views as we entertain on the subject of the salvation of God's people, we feel disposed to respond to the desire expressed by brother Duggard, in his letter, which will be found among the communications in this number of our paper. The first chapter of Ephesians is among the very last chapters on which we would suppose the Arminians would feel disposed to speculate. Not because other portions of the inspired scriptures are less antagonistical to Arminianism, but because this chapter presents the doctrine of God's sovereignty in the election and salvation of his chosen people, in such language as to defy the ingenuity of men or devils to make it appear to say anything favorable to the doctrine of salvation by works. First, in this chapter we are assured that all spiritual blessings were bestowed upon the saints and faithful in Christ Jesus, according as God has chosen them in him before the foundation of the world. Consequently no spiritual blessings have ever been, ever will be, or ever can be added to those with which God has already blessed them in him; and this blessing, including all spiritual blessings, could not possibly have been given on the ground of any merit or goodness in them, because they were blessed according to quite a different standard; according as he hath chosen us in him, Christ, before the foundation of the world. The date of this blessing, including all spiritual blessings, is as ancient, as absolute, as creature-humbling and as God-honoring, as their election, and both were before the foundation of the world. The Arminians will find it rather a difficult matter to make themselves believe, predisposed as they are to error, that they had done anything to bring God under obligation to bless them, before the foundation of the world. Instead of their having been so blessed in consequence of holiness in them, the blessing in Christ Jesus was that we should be holy, and without blame before God in love. If therefore, eternal election, and the security of all spiritual blessings to the saints in Christ Jesus before the world began, does not tend to holiness, and absolutely secure, beyond the possibility of a failure, the ultimate holiness and blameless state of all the elect, it will not answer the design which God had in so blessing them. We are therefore compelled to conclude that a blameless state of holiness by the blessing of God, wherewith he blessed his people in Christ, their Head, before the foundation of the world, must certainly follow as a consequence, or else that God was himself mistaken, and failed to secure to them what he intended to. If any are sufficiently heaven-daring to take the position that God's wisdom and omniscience were at fault, and that he was mistaken, and did fail to secure what was his intention in blessing them before the foundation of the world, we ask them what assurance they pretend to have that any blessing of

God since the foundation of the world, will be likely to prove any more effectual? If he has failed in one case, may he not in another?

Again, we are in this chapter assured that God has predestinated us, (those whom he has blessed with all spiritual blessings, and chosen in Christ Jesus before the foundation of the world,) to the adoption of children, by Jesus Christ unto himself. And this predestination and adoption is not according as our works may be, but according to the good pleasure of his will. God's own immutable will is the standard of this predestination, and indeed he worketh all things after the counsel of his own will. And we are expressly informed that he is without variableness or the shadow of turning. Still farther, we are assured in this chapter, that the adoption of those who are thereunto by him predestinated shall be to the praise of the glory of God's grace. Should this predestination and this adoption fail, must there not also be a failure of that revenue of praise unto the glory of God's grace, which was contemplated by him, in so predestinating them? Do an enquire, what grace this predestinated adoption is to be to the praise of the glory of? The answer is given, it is that grace wherein he, God, has made us accepted in the Beloved! Not that in which we have made ourselves accepted by our works, or in our Adamic nature. Nor is it a kind of grace wherein God proposes or intends to make the adopted accepted or acceptable; but that grace wherein he has made us accepted, out of ourselves and in the Beloved. But in what Beloved has God made his blessed and chosen and predestinated children accepted? In that very Beloved in whom we have (not in whom we are going to have, or may have) redemption through his blood; the forgiveness of sins. And all this according to what? Not according to the poverty of our good works; but according to the riches of his grace. Not a grace wherein we have commended ourselves to his favor; but that grace wherein he, God, hath abounded toward us in all wisdom and prudence.

This *all wisdom and prudence* is exemplified in God's having made known to the saints and faithful in Christ Jesus, the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together all things, in Christ, both which are in heaven, and which are on earth, even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ. That is, that *we*, who first trusted in Christ; namely, the apostles and primitive saints, unto whom Christ was first revealed, should be to the praise of the glory of Christ; and not only those who first trusted, but the Gentiles also, who also trusted in Christ after that they heard the word of truth. But as the Hebrew disciples first heard the word of truth, the gospel of their salvation, and were first called by grace, born of God, and taught by the Spirit, they first trusted in him in whom the saints which were at Ephesus and the faithful in Christ Jesus, among the Gentiles, also trusted at a later period. For, as the first or primitive disciples did not trust in

Christ until they had a knowledge of him, (and to know him is eternal life,) so neither did the Gentile believers at Ephesus trust in him until he was revealed unto them. So far is this from giving any countenance to Arminianism, it completely demolishes their favorite heresy, namely, that faith is a condition or means by which sinners are to be made alive; that God offers us life on condition of our believing. But our text holds forth the doctrine that faith to trust in God is a fruit of the Spirit, a gift of God, and a consequence, not a cause, of our being quickened and born of God. When did the saints trust in Christ, before they heard the word of truth, or afterwards? After that ye heard the word of truth, the gospel of your salvation. This is, in substance, what Jesus himself affirmed: "It is the spirit that quickeneth; the flesh profiteth nothing; the words which I speak unto you, they are spirit and they are life." Not the words spoken to everybody, by anybody, but the immediate communication of Christ the Life, the Head and fountain of Immortality; in whom life was given to them with all other spiritual blessings before the foundation of the world. He calls his own sheep by name and leads them out. His sheep hear his voice, he knows them, and he gives to them eternal life, and they shall never perish. The dead hear his voice, and they that hear shall live; and all because the words which he speaks to them, are spirit and life. Therefore it is that they are born again of an incorruptible seed, by the word of the Lord, (his word, which is spirit and life,) which liveth and abideth forever. After they hear this, his life-giving word, which is to them the gospel of their salvation, and are by it made alive, then, but not till then, do they trust in him. Then they are effectually delivered from all confidence in the flesh, from all dependence on free-will, free-agency, human power and ability, and every other Arminian refuge of lies; then, stripped of every other dependence, they trust in him, and in him alone. They do not drag out a miserable existence, under the fearful apprehension that they may fall from grace and sink down to hell at last; for they are made savingly acquainted with Christ, and they know that he is able to keep that which they have committed to him against that day. They know that he (and not themselves) hath begun the good work, and that he (and not they) will perform it until the day of Jesus Christ. In whom, also, after that ye believed, ye were sealed with the holy spirit of promise. *All is in him.* In him they are blessed of the Father with all spiritual blessings; in him chosen or elected, before the foundation of the world; in him predestinated to the adoption of children; in him accepted; in him they receive the aboundings of wisdom and prudence; in him they are, in the fulness of the dispensations of times, all gathered together in him; in him have obtained an inheritance according to the purpose of God. The holy spirit of promise, that spirit which was promised, is sent down from heaven to them who are thus quickened and do thus believe and trust in Christ, and who are partakers of this grace, and it bears witness with their spirits that they are born of God. As a seal is used in testimony and as the witness of a covenant, a pledge, a promise, &c. So the spirit of adoption which is

given them, makes them, in the fulness of the assurance of faith and trust in God, to cry Abba Father. Until we believe, or until faith is given us in Christ to trust in him, we cannot cry Abba Father; we lack the sealing evidence. A seal makes an impression also on the wax, or on that which is sealed; so those who believe and trust in the Lord Jesus, are prominently marked, and have the seal of God in their foreheads, as John saw and testified in his vision on the isle of Patmos; and they bear the image of their Redeemer, which is by the spirit enstamped on them.

But the spirit of promise particularly designed in this text, is that which is said to be an earnest of their inheritance; and the spirit whereby they are sealed unto the day of redemption, or until the final resurrection of our bodies, which shall, by it, be made spiritual and incorruptible, when God shall raise them up, and change and fashion them, and make them like the glorious body of their risen Redeemer. "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." This spirit of adoption in us is therefore a seal and earnest of the promise of a glorious resurrection and immortality beyond the grave, although we who have it, do now groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Not before we were quickened, born of God, and made the recipients experimentally of the faith of God's elect; but after this development and manifestation is made, we exhibit the impress of this seal, and thereby are enabled to rejoice in hope of the glory of God. This seal is defined by the inspired writer of our text, as the earnest of our inheritance, until the redemption of the purchased possession. The bodies of the saints are bought with a price, and are spoken of as a purchased possession; the price has already been paid, but the redemption of them includes their deliverance from the bondage of corruption into the glorious liberty of the children of God. Hence the spirit of adoption, when given to us, is a sealing assurance of that final deliverance from corruption, which we shall realize when the promise shall be fulfilled in the resurrection of our bodies from the dead; for then they shall put on incorruption, and be clothed in immortality, and by adoption take their place among the children. Now we are informed, Flesh and blood cannot inherit the kingdom, neither can corruption inherit incorruption; but the spirit with which we are sealed, promises that they shall be changed and made like unto Christ's glorious body; all impediments will then be removed, death will be swallowed up of life, and the bodies quickened with spiritual and immortal life; and so prepared to dispense with the earthly sustenance which they now require, and to live on spiritual and immortal food, and suited to the heavenly element; they will be capacitated to enjoy the glories of that immortal state which God has prepared for them. Seeing, then, that we are bought with a price, and consequently are not our own, let us endeavor to glorify God, in our bodies and in our spirits, which are his.

RECORD OF MARRIAGES.

June 6—At New Milford, Penn., by Eld. A. Balch, WILLIAM HOLSTEAD, of Luzerne Co., to MARY E. HARDING, of the former place.

July 3—At Jackson, by the same, EDWARD CHANDLER to MARGARET BENSON, all of Jackson, Penn.

July 22—At North Berwick, Maine, by Eld. Wm. Quint, Mr. CHRISTOPHER HUSSEY of Sanford, Maine, and Miss MARTHA ANN RICKER, of Rochester N. H.

August 12—By Eld. Gilbert Beebe, Mr. CHARLES ROBBINS to Miss ELIZA KNOX, eldest daughter of Mr. James Knox, all of Middletown.

OBITUARY NOTICES.

HENRY C. H., Virginia, July 20, 1857.

DIED.—May 26th—Of Dropsy, at her father's residence, in Henry Co., Va., MISS NANCY, daughter of Thomas and Clementine Cobill. Miss Nancy had been afflicted for some time, and so irremediable was her disease, as to defy the skill of the ablest physicians of the country. Her loss is generally felt, by a large circle of friends and relatives; besides being bewailed by an affectionate father and mother, and loving brothers and sisters, all of whom should regard her as a mere loan from heaven.

She had, for some time, been a member of the O. S. Baptist church, and, no doubt, leaves a vacancy there that will not soon be filled, by any one so amiable and universally beloved. Why is it that the cloud and rainbow are permitted to creep over us, with a beauty that is not of earth, and thus pass away, leaving us to muse on their faded loveliness? Why are those stars which hold their festal revelries around their midnight thrones, set above the reach of our limited faculties, forever mocking us with their unapproachable glory? And why is it that such bright forms of human perfection and loveliness, are presented to our view, then snatched away, leaving a thousand dreams of affection, to rush back in Alpine torrents, upon our hearts? Are we not born to a brighter destiny than that of earth? There is a realm, where the lovely being that has just passed away, like a meteor before us, will stay in the presence of the righteous forever.

D. FLOYD.

ROBERTSON Co., Tennessee, June 20th, 1857.

DEAR BROTHER BEEBE:—Again I am called upon, to fill a place in your Obituary Department, to inform you of the death of our dear and beloved sister in Christ, ELIZABETH MASON, consort of our late brother, Isaac Mason, who fell asleep, (as I humbly believe,) in the Lord Jesus Christ, on Friday, the 12th day of the present month, at her residence in Barren Plain, in this county.

Our dear departed sister, was a native of North Carolina, and emigrated to this county with brother Mason. In an early day they both united with the church at Spring Creek, of Red River, where they walked like Zacariah and Elizabeth of old, in all the commandments and ordinances of the Lord, blameless.

In 1825, when the Baptists here divided, and Modern Missionism swept over the country like a tornado, they stood firm in the doctrine of God our Savior, and aloof from the innovations and commandments of men.

In 1846, the Lord was pleased to remove brother Mason from amongst us, and our dear sister was left to mourn. She had been afflicted several years, with paralysis; but still she was enabled to hear the preaching of the gospel, which she highly prized. I have enjoyed her acquaintance for many years, and often interchanged our views together, on the great doctrine of Salvation, by grace alone. I was to

see her, but a little while before she died; and at parting, she told me she should not be here long, and requested me to preach her funeral sermon—and I saw her no more, until the messenger came after me to attend to her desire, for she was old and full of years. Our dear sister has left a large and highly respectable family to mourn her loss; as also the church at Spring Creek. But, brother Beebe, we mourn not as those who have no hope. In accordance with her desire, I attended her funeral, and preached from Hebrew xl. 16, "But now they desire a better country," &c. Sister Mason was about 80 years of age. In conclusion, may the dear Lord prepare us, by divine grace, for that great eternity to which we are fast hastening, is the prayer of your unworthy brother in the Lord, JOHN H. GAMMON.

Baptist Messenger please copy.

WILTON, Maine, July 12, 1857.

DEAR BROTHER BEEBE:—Please give the following a place in the *Signs*. Died at his residence, in Dixfield, Oxford Co., Maine, June 30, 1857, JACOB TOWNSEND, aged 61 years, 1 month, and 20 days. His disease was a rose cancer of the stomach, of which disorder he suffered very much indeed. After his decease, his stomach was removed; and the lower part, where the cancer was, on turning the stomach out, was found to be filled up. Nothing had passed his stomach, for two weeks before his death. A little water was about all he took, and that, as well as all other things, he vomited up.

He was born in Freeport, Maine, May 10, 1796, and emigrated to Dixfield when about nineteen years old, then quite a wilderness. In the relation of his experience, he says, "I was exercised on death and sin, when quite a small boy. When he was about twenty years old, there was quite a reformation in Dixfield; his attention was powerfully called up; he was made to see his entire helplessness, and destitute state. At that time he received a satisfactory evidence, that his sins were forgiven. He did not unite with the church at Dixfield, until 1831, and had a name there, until 1840. His mind was so exercised on doctrine, and zeal of the day, that he kept away from the church; consequently, he was excluded. In 1846, he united with the Old School Baptist church, in Jay, and remained a sound member, until released by death. The church have lost a useful member; his family a kind husband and affectionate parent. He said that religion he had professed in life, was a good support in death; that salvation was wholly of the Lord. He has left a wife and three children, and many friends and relatives to mourn his loss. R. TOWNSEND.

NORTH BERWICK, Maine, June 11, 1857.

BROTHER BEEBE:—Please give this a place in your paper, that another one of our number has got through with the plagues of this world, and gone home. Sister ELMIRA A. HALL, daughter of brother Wm. Hall, died on the 6th inst., aged 23 years and 5 months. Her disease was consumption, and her sufferings in her last days were great, beyond description; but at last death came to her relief, and she then died without a struggle or a groan. Sister Elmira made a public profession of her hope in Christ, in A. D. 1851, at which time I had the pleasure of baptizing her in fellowship of our Church. It was remarkable how her mind, in her first experience, was lead to see the folly of the Arminian system of getting religion; and to see that the children of God are born a spiritual birth, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Her life was according to her profession, and she endured her sufferings with great patience, in hopes of that eternal life which God, who cannot lie, promised before the world began. She has left father, mother, brothers and sisters, to mourn. Yours, as ever,

WILLIAM QUINT.

GRAND PRAIRIE, Iowa, July 28, 1857.

DIED.—On the night of June 16, ELIZA BRADY, wife of Elder John Brady, aged 45 years. About seven years ago she united with the Old School Baptist church, and continued a firm believer in the doctrine of the gospel, until her death. She died in the triumphs of faith, rejoicing in hope of the glory of God. She called on all around her to praise the Lord, for his mercies endure forever; for he had guarded her bed in her affliction, and still continued to be with her. We trust she is now enjoying the company of the just, made perfect, where sickness can never come.

Brother Beebe, publish the above obituary, and oblige your brother in tribulation, JOHN BRADY.

CHURCH CREEK, Md., July, 1857.

BROTHER BEEBE:—Please correct the notice of the time of meeting of Salisbury Association. It is to commence on Friday before the fourth (instead of first) Sunday in October next. Those who come from the North, will take the cars to Ceiford, Delaware, which is some eight or ten miles from the place of meeting. We expect they will be met there by some of the friends. Please give the usual invitation to ministers, brethren and friends to attend, and oblige yours, W. WOOLFORD.

Select Boarding School for Young Ladies.

HADDONFIELD FEMALE SEMINARY.

This Institution is located in the village of Haddonfield, New Jersey, six miles south east of the city of Camden. The course of instruction is thorough, embracing all the common and higher English branches, ancient and modern languages, drawing and painting, music on piano and guitar, ornamental needle-work, leather-work, etc.

The Fall Session will commence Thursday, August 27th, 1857.

It is particularly desirable that young ladies enter early in the session, as arrangements have been made with gentlemen of acknowledged talent, of the city of Philadelphia, to deliver a course of lectures before the school during the fall and winter term. The expenses for board and tuition in common and higher English, \$40 per qr.

REFERENCES:

Hon. A. K. Hay, Winslow, N. J.; William Coffin, Esq., and C. H. Shinn, Esq., Haddonfield, N. J.; S. S. Weart, Esq., Hopewell, N. J.; A. R. Titus, Esq., and O. H. Bond, Esq., Trenton, N. J.; Hon. J. S. Nevius, Hon. J. R. Wortendyke, I. W. Scudder, Esq., and Jacob Weart, Esq., Jersey City, N. J.; Joseph Boggs, Esq., New York; Hon. Asa Whitehead, and Wm. Pennington, ex-gov. of N. J., Newark, N. J.; E. D. Sherrerd, Esq., and Thos. Fitzgerald, Esq., of the City Item, Philadelphia, Penn.

For further particulars address

S. I. MIERS, E. H. BOGGS, Haddonfield, N. J. Associate Principals.

SUBSCRIPTION RECEIPTS.

Table listing subscription receipts with names and amounts from various locations like NEW-YORK, MAINE, NEW-JERSEY, etc.

ASSOCIATIONAL MEETINGS.

The Wetumpka Association will meet at Bethlehem; (one mile north-west of Notasulga, Ala.) on Saturday, September 26.

The Icheonna at Fellowship, Houston Co., Ga., (4 miles south of Station No. 2, on the South Western Railroad,) on Saturday, Sept. 19.

The Bethany Association will meet with the Lebanon church, Scott county, Mississippi, (6 miles east of Hillsboro,) on Friday, Oct. 9.

The Uharley Association will meet with the Pleasant Grove church, Polk Co., Georgia, on Saturday, September 19.

The Ocmulgee Association is to meet at Enon church, near Half-Acre, (ten miles south-west of Eatonton, Ga.,) on Saturday, Sept. 12.

The Upatoie Association is to meet with Paran church, Chattochochee county, on Saturday, September 12.

The Beulah Association will meet with the church at Mt. Pisgah, Chambers Co., Ala., on Saturday, September 19.

The Little River Association is appointed to meet with the church at Harmony, Cherokee county, five miles of Canton, on Saturday, August 15, 1857.

The Union Association is appointed to meet with Friendship church, Lowndes Co., (8 miles north of Troupville and 7 miles south of Griffin's Mills) on Saturday, September 5.

Lexington Association, will meet with the church at Lexington, Green county, N. Y., on the first Wednesday in September, 1857.

The Yellow River Association is appointed to meet with the Shiloh church, Walton Co., (11 miles north west from Monroe,) on Saturday, September 26.

The Oconee Association will meet with the church at Black's Creek, (4 miles east of Harmony Grove,) Madison county, Georgia, on Saturday, October 10.

The Harmony Association will meet with the Sardis church, Randolph Co., Georgia, (7 miles south of Cuthbert, on the Fort Gaines road,) on Saturday, October 10.

Salisbury, Maryland, will meet on Friday before the 4th Sunday in October, 1857, with the Little Creek church, near Laurel, Sussex county, Delaware.

The Lower Canoochie Association will meet at Lower Black Creek, Bryan county, Ga., (6 miles south west of Jenk's Bridge, on the Ogeechee River, and 7 miles from Station No. 2, Central Railroad,) on Saturday, October 10.

Licking Association, Kentucky, will meet on the second Saturday in September, 1857, at 10 o'clock, A. M., with the church at Elk Lick, Scott county, Ky.

Hazle Creek will meet at 10 o'clock, A. M., on Friday before the fourth Saturday in August, with the Mount Prairie church, three-and-a-half miles North-west of Memphis, Scotland county, Mo.

The Bethel O. S. Baptist Association will convene with the Salem Church, at Black River, Reynolds county, Missouri, on Saturday, before the First Sunday in September, 1857.

Maine Old School Baptist Conference, will be held with the North Berwick church, York county, Maine, on Friday, Saturday and Sunday, before the 2nd Monday in September, 1857.

Maine O. S. Association, will be held with the church in the village of Bowdoinham, Maine, beginning on Friday after the second Monday in September, 1857.

BROTHER BEEBE:—Please publish that the Greenville Association will hold its next session with the Bethlehem Church, in Franklin county, Indiana, six miles west of Oxford, Butler county, Ohio. Yours as ever, D. S. ROBERSON.

Tygart's Valley River Association, will meet with the Leeding Creek church, Randolph county, Virginia, sixteen miles North of Beverly, which is the county seat of Randolph county, and on the turnpike road leading from Beverly to Roseburg, which is on the railroad. Brethren and sisters of the Old School order of Baptists are invited to come and see us. DAVID P. MURPHEY.

The Kehukee Association will be held with the Church at the Falls of Tar River, in Nash County, N. C., to commence at 11 o'clock, A. M. on Saturday before the first Sunday in October. Elder R. D. Hart has desired us to notify

those who come to this Association by railroad, that his residence is within two hundred yards of the railroad, and in the vicinity of the meeting, and, if the Lord will, he will be at the depot, (Rocky Mount,) on Friday, to meet the day and night trains to convey brethren and sisters who may arrive, to places where they will be accommodated. He desires that brethren and friends, on their arrival at Rocky Mount depot, will enquire for him, as it will be difficult for him to distinguish them all among the crowd which is expected to be there at the time. At his request, we publish a general invitation to brethren and sisters to attend.

BROTHER BEEBE:—Please publish in the SIGNS, that the Sangamon Association will hold its next session at Lake Fork Church, four miles south of Mt. Pulaski, Logan Co., Illinois, to commence on Saturday before the Fourth Sunday in August, 1857. Those coming on the cars from the South and West will take the Great Western Railroad at Springfield, and stop at Mechanicsburgh. Those coming on the Great Western R. R. from the East will also stop at Mechanicsburgh, where they will find a conveyance to take them to the Association. They must be sure to be there on the morning train—the train runs each way in the morning—on Friday. Those coming from the North on the Chicago, Alton and St. Louis Railroad will come on the Friday evening train, and stop at Lincoln, where I will meet them with a conveyance and take them to my house, and make arrangements for them to go next day. Yours in gospel bonds, B. B. PIPER.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$1.75, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$1.75, strictly in advance.

The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

PROPOSALS FOR A NEW HYMN BOOK.

At the earnest solicitation of brethren, we propose, during the present winter, to publish a choice collection of HYMNS, PSALMS, and SPIRITUAL SONGS, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourself that we can select from the books we have, a collection of HYMNS that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms, and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

THE EVERLASTING TASK FOR THE ARMINIANS.

Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

RUSHTON'S LETTERS, AND THE EVERLASTING TASK.

There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c.; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to WILLIAM L. BEEBE, Covington, Ga.

The "Signs of the Times,"

Devoted to the Old School Baptist Cause, is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y." TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars 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' Department.

ALABAMA—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.

ARKANSAS—Elds. S. W. Brown, T. Dodson. CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.

CANADA—Dea. James Joyce, John S. McColl. CALIFORNIA—Elder Thomas H. Owen.

DELAWARE—Elder L. A. Hall, T. Cubbage, John McCrone.

GEORGIA—Elds. D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, J. H. Montgomery, E. G. Fuller, L. C. Brock, William L. Beebe, J. C. Simms, P. Stewart, G. Leevies, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moon, T. Livingston.

INDIANA—Elds. W. Thompson, D. Shirk, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millsbaugh, and M. J. Howell, D. Carress, J. Romine, W. Spitzer, H. D. Banta, T. B. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Brandon, A. H. Bryan, D. H. Wheeler, D. Long, Eld. T. Martin, A. Eld. D. J. McClain, W. Ellis, W. Rogers, Richard Hudkins, Charles Elliott, A. H. Utis, J. G. Jackson.

ILLINOIS—Elders T. Threlkeld, J. Jones, J. B. Chenoweth, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Stafford, I. P. Smith, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland, D. Putnam, Eld. D. Bartley.

IOWA—Elders E. Tonnehill, and J. S. Price, G. Judy, I. Keith, J. Atkisson, Stephen Garrett.

KENTUCKY—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, John H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley.

LOUISIANA—Eld. Z. Thomas, and J. Perkins.

MAINE—Elders Wm. Quint, J. Stewart, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Purington, Reuben Townsend.

MASSACHUSETTS—Elder L. Cox, D. Hart, Amasa Pray.

MARYLAND—J. Lownds, Baltimore City, Herod Choate, G. A. Dance, W. Woolford, R. L. Cole, A. McIntosh.

MISSISSIPPI—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison, W. P. Meaders.

MISSOURI—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, F. Jenkins, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, I. N. Bradford, Eld. E. G. Terry.

MICHIGAN—Eld. J. P. Howell, W. Corder, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thomas Swortout.

NEW-HAMPSHIRE—Joel Fernal.

NORTH-CAROLINA—Eld. C. B. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis, Dr. A. E. Ricks, Eld. J. Brinson.

NEW-YORK CITY—John Gilmore, No. 92, Sixth Avenue.

NEW-YORK STATE—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, Wm. W. Brown, Jacob Winchell, J. L. Purington, J. Smith, K. Hollister, A. St. John, J. F. Johnson, L. P. Cole, H. Alling, and Bre. G. Lobdell, J. Vaughn, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding.

NEW-JERSEY—Elds. G. Conklyn, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. Geo. Doland, G. Slack, William H. Johnson, S. H. Stout.

OHIO—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McColloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newlon, Joseph Graham.

OREGON TERR.—Eld. J. Stipp, I. Cranfill, J. Turnidge, and Bre. J. T. Crooks, J. Howell.

PENNSYLVANIA—Elders Eli Getchell, A. Bolch, Thomas Barton, D. L. Harding, J. Furr, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St, Phila.

SOUTH-CAROLINA—A. McGraw. TENNESSEE—Eld. Peter Culp, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostic, S. Bass, J. McKeele, T. P. Moore, J. Philips, T. D. Kerby.

TEXAS—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey.

VIRGINIA—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Hershberger, S. Hillsman, G. Odear, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle.

WISCONSIN—Elds. D. Wilcox, T. Bishop. WASHINGTON TER.—Eld. W. M. Morrow

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1857.

NO. 17.

Correspondence of the Signs.

NORTH BERWICK, Maine, June, 1857.

BROTHER BEEBE:—I take the liberty to forward to you, for the *Signs of the Times*, the following letter, written by Joshua C. Hatch, of Wells, who lives about six miles from this place—believing that it would be read with much interest by those who read the *Signs*. WILLIAM QUINT.

WELLS, Maine, December, 1853.

DEAR BROTHER:—As you have requested me to give you the reason of the hope that is within me, through the columns of the *Signs*, to which I cannot consent at present, I have concluded to let you have them in a private sheet; trusting you will not expose them to any one else. It was in April, 1840, that my mind was first called up to seek my soul's salvation; being then fourteen years of age. At that time there was a revival of religion in this place, and during that revival, I trust my soul found peace with God, but in a way and manner which I cannot relate. What Christ said to Nicodemus, "The wind bloweth where it listeth," &c., is the best language that I can adopt. I felt the wind, and heard the listing, but the wind blew so gently at first, that it was a long time before I felt the necessity of additional raiment to protect me from the chilling blast; but the wind gradually blew harder and harder, and the listing howled louder and louder, until I was obliged to cry to God for that protection from the threatening tempest which nought but his almighty arm could bestow. As the wind commenced so gently that I did not perceive its first impress, so it decreased so gradually that I did not notice it, until, ere I was aware, I beheld the sky was clear and serene; the mind was mild, and I felt myself in a state of calm composure; no fear of the tempest, no dread of the howling blast, no condemnation resting upon me; but a sweet peace which the world knows not of, seemed to pervade my soul.

Such, dear brother, were, as near as I can recollect them, the dealings of God with me during the first few weeks of my pilgrimage, and I thought this state of feelings was always going to last. I thought secret prayer was always going to be kept up by me; but, ah! how sad the change; disobedience to God, of known duty, which was, "Love God and keep his commandments," was soon disregarded by me; and I must confess to you that I was going on in sin, apparently as bad as ever. That duty which presented itself most forcibly upon my mind was baptism. I scarce ever entered my closet, or gave myself any reflection upon my duty to God, without this duty devolving itself upon me. But my convictions of sin were so light, my joys of pardon and forgiveness were so small, and in fact my whole experience was so different from what I had heard others tell,

that I could not conceive how I could make the church satisfied of my acceptance in the Beloved. Thus, as duty devolved itself upon me, so I hardened my neck against it, until I at length found myself enshrouded in mist and thick darkness; then I lost sight of the mark, and went groping about, not knowing where I was or what I was after. In this way I wandered about for three years, when it pleased God to disturb me a little in my retirement from his service. In the Spring of 1843, I heard that some young persons of my acquaintance were going forward in the ordinance of baptism, one of whom was my most intimate friend; thus again did the duty of baptism present itself to my mind more forcibly than ever. I then began to reflect upon my past life, and it appeared to me that I could not come out before the world and profess to be a follower of Christ, knowing as I did that my whole life and deportment would testify against me. I also was assailed with doubts and fears as to my being a christian; thus was my mind tossed to and fro by the arch-adversary, until I knew not what to do. At length I resolved to open the bible, hoping that God would direct my eye to some passage that would point out my duty. As I opened the bible, my eye caught these words: Him that is weak in faith, receive ye; but not to doubtful disputations. Rom. xiv. 1. I then felt as if God had directed me to something that told me my duty as plain as if he had spoken in an audible voice. Yet, notwithstanding all the promptings of duty to go forward and declare my faith in a risen Savior, I could not gain strength to go before the church in such a situation, with a life full of sin and transgression resting upon me; so, in order to get rid of the burden which was on my mind, I went to a neighbor's house to join them in conversing on the topics of the day, that the carnal mind might be relieved from the burden under which it was laboring; and these words of sacred writ, "My spirit shall not always strive with man," proved true; for in this way did I stifle all convictions of duty, and returned again to the beggarly elements of the world, wandering about in mist and darkness, sometimes hoping a little, and sometimes not knowing what I had to hope for; and most of the time serving sin and satan with a high hand and an outstretched arm. In November, 1845, there was a quarterly meeting held in this place, and when the time for the meeting arrived, I was so wicked that I hoped there would be no revival; for I thought if there was, and I did not have any part in it, some would be wondering where my religion was; for I had told them that I entertained a secret hope. When I found the first day of the meeting was thinly attended, I felt quite encouraged, for I thought the signs of a revival

rather doubtful, and I should be permitted to slumber on a little longer; as I thought it would be just as well at some future time to attend to these things; but soon the meetings began to be well attended, and a revival broke out, and at length I ventured to go one evening. After service had closed that evening, a certain person, whom I had told my feelings to, took me by the hand, and calling me by name, said, I want you to go forward and tell your feelings, for I believe you was a christian years ago. She spoke but a few words, yet I believed they come from the heart, and reached the heart; for they had such an impression on my mind, that to pass her admonition by unheeded, was out of the question. They followed me out of the house—they followed me all of the way home—they followed me to bed, and haunted me until I made, by the help of God, a firm resolve to follow the entreaties of my kind friend. There was a great struggle in my mind that night; this individual and that individual of my acquaintance would come up before me, like mountains, and it appeared to me that I could not turn my back upon them, and not associate with them any more. How long I lay in this situation I know not; but at length I dropped to sleep; and when I awoke it was morning, and such a morning as it was to me, and such a day as I passed through, no one knows but those who have passed through the same trials. All was dark to my mind, as midnight darkness. I thought of my resolves that I had made, and could see no beauty in them. I thought of letting my parents know of my feelings, and finally satan brought everything before me that he possibly could to discourage me from doing my duty; but I deemed the resolve too sacred to pass it by unheeded; so, God helping me, I groped my way along until the next meeting. In the meantime, I thought if I could see the woman who addressed me the evening previous, and tell her my feelings, and what I intended to do, and have her encourage me, it would have been a great consolation to my troubled mind; but even this privilege was denied me also. I thought if I could have one of my young friends come out and go along with me, the cross would appear much lighter; but I soon found that no one could bear the cross for me; for before the next meeting arrived, I heard that one of my young acquaintance had experienced religion; this was encouraging, but still the cross remained; and I have since learned that although we may have pleasant company to cheer us on our pilgrimage, yet we have to bear the cross ourselves.

At length the evening for the meeting arrived, and according to my resolutions, I told the congregation my feelings, and when I sat down all of my burden was

gone, and I felt as if nothing had happened. Then I thought there was no reality in what I had professed; so I tried to get my burden back again. I tried to weep, but all to no purpose. I thought that christians would have no charity for me if I did not show some signs of penitence. As I passed out of the house, one good old brother took me by the hand, and said, "Now here's my heart, now here's my hand,

To meet you in that heavenly land." I thought if I could have wept when he addressed me, he would have thought that I felt what I had professed; but my eyes were as dry as an empty bucket; and when I was going home, when christians would talk with me, I hardly knew how to answer them; for my burden was all gone, and I felt so different from what I felt before that I knew not what to make of it; but it was not long before I had my burden back again, and doubts and fears with it. Sometimes it appeared to me that I had deceived myself and everybody else; and when christians would encourage me, I thought if they could see me as I saw myself, they could have no fellowship with me. But my greatest fears were that I should not live up to my profession, and thus bring a wound upon the cause of Christ. I could have chosen death rather than have dishonored a cause which lay so near my heart.

At the next conference meeting, I, with five others, related some of our feelings to the church, and were baptized on the following Sabbath, December 7, 1845, by Elder Rufus Chase, in fellowship with the New School Baptists, and thus remained until 1850, when it pleased God to show me, by his holy word, that the doctrine which I then heard was not according to that taught by Christ and his apostles. As I was always among the New School Baptists, and heard no other preaching than the do-and-live system, I felt a strong prejudice against the Old School Baptists; for I thought it very erroneous to believe that God had elected of the human family one part to be saved and leaving the other part to be lost; and as I heard that this was their belief, I made no effort to acquaint myself with their grounds of belief; for I thought if they believed that one part of the human family was elected by God to be saved and the other part was not, that was enough to discard them from the fellowship of any denomination; so all the trouble I gave myself about them, was to hold a strong prejudice against them. After I became twenty-one years of age, Providence placed me for a few weeks among the Old School Baptists; and while there, I became acquainted with my wife, and still retaining this prejudice, I one evening, while in her company, thought as she was not a professor of religion, she would not be established in that religion,

and I might easily turn her from such an erroneous belief; but, to my surprise, she was as much established in Predestination as I was in Free Agency. As she based her argument so much upon the bible, I was induced to read the New Testament through, with no other motive than to see which of the two doctrines it favored. As I commenced reading, I felt very sure there would be nothing there that would sustain such a doctrine as unconditional salvation. But before I got through with the New Testament, I was persuaded that the Old School Baptists had the most bible to sustain them; thus I began to relinquish my prejudice against them, for I do not think I could have been persuaded by any arguments whatever, if I had not read it from the bible. So from that time I began to inquire of Old School Baptists the meaning of this and that passage of scripture, which I had heard the New School Baptists use, so much in their favor; and after hearing them explained by Old School Baptists, I found there was not the least shadow of Free Agency in them, yet there was one consideration which staggered me, viz: What virtue can there be in the curse, if every action which man performs was determined before the foundation of the world? While making inquiries upon the subject, a certain woman placed the Everlasting Task in my hand, saying, "Read it, but not destroy it." I took the book and read it through; and when I finished it, my soul was praising God, and I closed the book, as I hope and trust, an Old School Baptist.

Dear brother, what light, joy and happiness broke in upon my beclouded mind, when I was led to see by an eye of faith, the foundation of the believer's hope. It was then I could say with the Psalmist, "Praise the Lord, O my soul, and all that is within me, praise his holy name." This being in the Summer of 1850, I continued with the New School Baptist church until the first Sunday in June, 1852. From the time I became an Old School Baptist I was convinced that I should eventually have to leave the New School Baptists; but as I was young, and not being settled, and having no other meeting to attend, I thought I might as well remain with them a while longer; but on hearing our minister make a *temperance speech*, (as they are termed,) and when I heard him speak so diminutively of that creature which God had made, and pronounced very good, as not worthy of an existence, and reflecting upon the drink used at the Sacramental Supper, these words came to me: Shall frail man make an addition to the divine law? Nay, verily; for the divine answer is, He that addeth or taketh therefrom, let him be accursed. Thus was I fully persuaded that it was not my duty to remain with them any longer; yet the thought of leaving the church where I belonged was very trying. When I professed religion, I looked up to them for counsel and aid; and during my short stay with them, I fellowshiped them as christians, and when I left them I left many choice friends, among whom were my father and mother; and thoughts like these would often cross my mind: Must I leave them? must I never more go in and out among them? must I never more greet them by the hand, or receive their welcome smiles? must I meet their scorn? must I receive their reproach?

Ah, dear brother, these were the severest trials of my life; and to the present day, they at times almost overpower me. O, could I see the error and superstition depart from them—could I hear the gospel preached in its purity—how gladly with outstretched arm, would I embrace them again. But, dear brother, these things are too much to hope for, although I believe nothing is impossible with that God who searcheth the heart, and tryeth the reins of men. I have at times a great desire to join the Old School Baptists, but when I reflect upon my past life, and see the heart wanderings, the little engagedness in the cause of Christ, the proneness to evil, the corruption and pollution there is within me, I am led to exclaim, better for me to remain where I am than to bring such a wound upon the cause of my divine Lord and Master. Yet I can truly say, if I know my own heart, that I sincerely love the society of my brethren. How often, when I have been busy at work, have I longed for the company of some dear brother to talk upon the subject of my Redeemer's kingdom; and often upon the Sabbath, my heart has yearned for the privilege of meeting with the Old School Baptists, and hear the truth proclaimed as it is in Jesus. Although I do not have the privilege of often meeting with you, yet God has favored me with the *Signs*, which come regularly; and I can truly say, they are welcome messengers, heavy laden with good tidings of great joy. Dear brother, that I may have many visits from you, and often have the privilege of hearing you proclaim the unsearchable riches of Christ, is the sincere desire of your unworthy brother, if a brother at all.

JOSHUA C. HATCH.

To Elder Wm. Quint.

McCONNELLVILLE, Ohio, May 30, 1857.

DEAR BROTHER BEEBE:—Having read the communication of brother J. W. West, in the tenth number of the current volume of the *Signs of the Times*, with a degree of pleasure; and I am also gratified to learn through the *Signs of the Times* and the *Southern Baptist Messenger*, that the ministerial brethren are impressed with the duty to call the attention of the Churches to consider their duty to their ministers, and the ministers to the Churches. Allow me to present a few thoughts which have impressed my mind, to the brethren and sisters, who are in Christ Jesus, respecting the importance of the ministers of the gospel in "warning every man, teaching every man in all wisdom, that they may present every man perfect in Christ Jesus." Those words were addressed by the Apostle to the saints, and faithful brethren in Christ, which were at Colosse, and the scope of this epistle informs us of the way and manner by which he warned and taught the saints, by his preaching Christ. Paul requested his brethren to be followers of him, even as he was of Christ. Although Jesus Christ had given an imperative command to his Apostles not only to preach the gospel to every creature, but to teach them (who believe) to "observe all things whatsoever I command you, and lo, I am with you always." It is the will of God, that his Church, and her ministers should possess a high position in this world—as the light of the world—a city that cannot be hid—yea, her eminence is in the rock Christ Jesus. Her ministers are the ser-

vants of God—he hath qualified them with gifts—he hath sent them to his Churches—he hath given them the gospel of salvation—he hath clothed them with power, for to rule in his kingdom—that peace might prevail in the name of the Lord Jesus Christ. The Churches have received them and acknowledge that God was with them of a truth. Therefore, the ministers of Jesus Christ being invested with such sacred and solemn responsibility; having received mercy, they faint not, but have renounced the hidden things of dishonesty—not walking in craftiness, or handling the word of God deceitfully—but by manifestation of the truth—commend- ing themselves to every man's conscience in the sight of God. In the word of God *the Church* as viewed in different respects, is comprehended under different names, as the Bride, the Lamb's Wife, the House of God, the Kingdom of God, &c. The Holy Spirit hath brought to view those comparisons to teach the saints of God their union and interest in the glorious Redeemer, that they may know their state and standing in the visible kingdom of God. The phrases *Church of God*, and *Kingdom of God*, I think, are not just so synonymous as some brethren represent them to be. The Church of God in Christ was eternally loved and chosen, and in the fulness of time redeemed from all iniquity by the atoning death of God's dear Son; according to his eternal purpose in Christ Jesus our Lord. The Kingdom of God is composed of subjects, who have realized in their hearts the grace of this truth, and of their glorious union with Christ, by the effectual act of divine power; not for their works, but according to God's own purpose and grace which was given them in Christ Jesus before the world began. These truths are the fundamental doctrine for the saints faith and hope. An unregenerated sinner is not to be taught that he has an interest in the salvation of Jesus Christ; he has no internal evidence that Jesus hath died for him, but the saints have, through the sanctification of the spirit, and belief of the truth, by which they are confirmed, and their faith is their warrant to come unto God, by Jesus, seeing he ever liveth to make intercession for them. Daniel, the prophet, predicted that the Lord would set up a kingdom which the saints should possess. And when the Lord of glory was come, he said to his disciples: "I appoint unto you a kingdom, as my Father has appointed unto me." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." For this gift, they gave thanks unto the Father, which hath made them meet to be partakers of the inheritance of the saints in light, who hath delivered them from the power of darkness, and hath translated them into the kingdom of his dear Son, in whom they have redemption through his blood, even the forgiveness of sins. Daniel vii. 14–22; Luke xxii. 29, and xii. 32; Col. i. 12, 13, 14. Now, my dear brethren, the question is: What do you know of this kingdom? Remember, it is a gift. Do you possess it? Have you examined this precious gift to ascertain its principles, by which the enjoyment of it is to be possessed? "To give you the kingdom" is not merely a sound, void of meaning; but it is in power; not in meats and drinks, but righteousness, and joy, and peace in the Holy Ghost. Romans xiv. 17. Three propositions should

be duly consider, and attended to for to maintain the visibility of the kingdom of God, and his righteousness. 1. The ordinary ministrations of its government and its institutions, by the ministers of Jesus Christ. 2. The promise of the Holy Spirit as a teacher and comforter, and 3d, Christ Jesus, the Lord, as a priest on his throne, and Advocate with the Father. That the Church of God is complete in Christ Jesus, is an undeniable truth. By the sovereign will of God through the eternal redemption of his Son, and the confirming and establishing of the everlasting covenant by the Holy Ghost—which acts are irrevocable; for there are three that bear record in heaven, the Father, the Word and the Holy Ghost—and these three are one. 1 Jno. v. 7; vi. 27. Though the Church of God has an absolute right to all spiritual blessings, in virtue of electing grace; yet we know all its members do not enjoy that right; nor can they until they are made meet by the quickening operation of God's spirit. The subjects of the Kingdom of God have been called to believe the gospel of their salvation, it being confirmed in their souls through the ministry, and by the sealing of the Holy Spirit; therefore, they put on the Lord Jesus Christ by baptism, and having entered into the kingdom they avow they have escaped from the corruptions of the world through lust, and in accordance with the institutions of the kingdom they eat of that bread and drink of that cup, the symbols of the communion of the blood and body of Christ. We may say truly these are the trees of righteousness the planting of the Lord, that he might be glorified. There are many precious brethren who do acknowledge that the gracious Spirit had taught and led them into the kingdom (or church) of God, and their testimony of it give satisfactory evidence of their right to the kingdom; though they make no further progress towards a perfect conformity to Jesus Christ. The Apostle Paul laid down an axiom in his ministry by which he taught and warned every man that they might understand the mystery that was given them to know, which knowledge would restrain their affections from coveting after things of this world, and rule them to walk worthy of the Lord unto all pleasing. The Apostle did not transcend the grace of that ministry which he had received from the Lord—but according to to the gift of the grace unto him by the effectual working of his power, he so labored that he might present every man perfect in Christ Jesus. The phrase *every man* by which he presumed they were made perfect by the glorious power of God. Christ being formed in them the hope of glory—whereby he labored, striving according to the working which worketh in him mightily—so that he labored from an experimental knowledge—and so does every minister of Jesus Christ in this present day. A question may be asked, What do they strive for? To teach every man to be conformed externally to Jesus Christ. Col. iii. 10–26; Jno. ii. 6, and the likeness of this conformity is emblematically expressed in the ninety-second Psalm: "The righteous shall flourish like the palm tree: he shall grow like the cedars of Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God; they shall still bring forth fruit in old age—they shall be

fat and flourishing." To show that the Lord is upright, he is my rock and there is no unrighteousness in him. This is the evidence of that internal image of the righteous, Christ in them the hope of glory, and without this internal evidence, the professor's hope may be feared is not a good hope through grace. This fact is evident, that the visibility of some of the Churches is scarcely seen, chiefly from clouds of dust which have obscured their members, arising from their neglecting the ministrations of the kingdom, and by undervaluing the institutions of Christ, their only Savior. May the gracious God send forth his south wind to scatter these clouds from about them, so they may arise from the dust, and put on the beautiful garments of salvation—that their light may so shine before men that they may see their good works, and glorify their Father which is in heaven. For if when we were enemies we were reconciled to God by the death of his Son—much more being reconciled, we shall be saved by his life. Jesus says: "Because I live, you shall live also." "As the living Father hath sent me, and I live by the Father, so he that eateth me, shall live by me." My brethren, are you enjoying this life by faith? Or are you only consenting to it in words? If you do know these things, happy are you if you do them. Jno. xiii. 17. Remember, it is by the intercession of your Savior that your peace and fellowship are maintained with your heavenly Father, and with his dear saints. Let us all seek daily an interest in our Savior's character and works; let us believe in his name, trust in his merits, and obey his commands, that we may know that he abideth in us, and we in him. But, my brethren, do not suppose that you can gather "figs from thistles" do not suppose you can be saved by adding to your faith; lands to your lands—cattle to your cattle—money to your money: let me warn you, the love of money is the root of all evil: which, while some covet after it, they have erred from the faith, and pierced themselves through with many sorrows. O, my dear brethren, flee from these things, and follow after righteousness, godliness, faith, love, patience and meekness; fight the good fight of faith; lay hold on eternal life, whereunto thou art also called: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ.

I remain yours in the Lord,
JAMES JANEWAY.

SOUTH GILBOA, Schoharie Co., Aug. 11, 1857.

BROTHER BEEBE:—As your opinion on Solomon's Chariot has been asked for, and you chose to refer the question to some one that had a settled opinion on that metaphor, (so I consider it,) and though I do not wish to stand in the place of a great man, yet as the body of Christ is composed of many members, each having their proper place, and their several stations to occupy, so the little finger and toe are necessary in their place. And as I have had some thoughts, respecting Solomon's Chariot, that has been somewhat satisfactory to myself, I therefore thought I would drop my opinion to you, to dispose of as you see fit. I have thought that Solomon, in some cases, was a figure of Christ; as such I have viewed him in this similitude. See Song 3. 9., "King Solomon made him-

self a Chariot of the wood of Lebanon." The cedar of Lebanon composed a large part of the timber used in the building of the Temple, which was a figure of the true church of God. This kind of timber is, in its natural constitution, designed for building timber, easy to work, beautiful and lasting; so those sticks taken from the forest of men, by the great head and master builder of the church, were designed for building timber; see Jeremiah, 31, 3, "I have loved thee with an everlasting love," &c. And again, "This people have I formed for myself." See Isaiah 43, 21. He made the pillars of silver; a pillar is a supporter; and Paul in Galatians, ii. 9, says, "When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me," &c. These men were supporters of the church. And the prophet says, "Jesus sits as a refiner and purifier of silver, and shall purify the sons of Levi, which represent the gospel ministers." See Malachi, iii. 3. He made the bottom thereof of gold, which is the most precious and lasting metal that could be made use of in this figure, which represents Jesus Christ, who is the bottom and foundation of the church. The covering of purple, which represents the blood of the everlasting covenant, the same as that on the lintel and side posts of the doors in Egypt, on the night of death.

Much may be said respecting Christ's death, and righteous life, as a covering for the church. These daughters represent the several branches of that great body. And as Jerusalem is called a City compact, whose streets need paving, or they will be liable to have mud and dust in times of much travel. And as the church is here in a world of error, and liable to fleshly influences, a part of which are "variance, strife," &c; and as by love we must serve one another, and as this Chariot is a representation of the true church, his inmost soul is paved with love, for every branch of her body. I think for want of paving in many of the professed branches of this body, much of the professed travel in and about Zion, has produced much mud and dust, whereby her glory is defaced, and her light darkened. I think that, that professed minister or church that can willingly part with those with whom they have long lived and esteemed as the anointed and people of God, are wanting of an essential evidence, that they belong to Solomon's Chariot. "If I forget thee, O Jerusalem, let my right hand forget her cumbering." See Psalm 137, 5. The true church is rooted and grounded in love. See Eph. 3, 17. Every act in and about Zion, that is not moved by brotherly love, is not acceptable to God, nor useful to his people. There is much room for enlargement on this subject, but I leave that for those who are more capable; or to rectify what I have said. A Chariot is a carriage of pleasure, where the father, the mother, and children, often enjoy much happy pleasure together; and it arises at times, in the church of God. Jesus is the Father, and all that do the will of God are the mother, and brother of our Lord and master. And likewise, a Chariot is an instrument of war, which should be conducted under the wisdom that is from above, in which our Captain has taught all his soldiers to love their enemies, and bless those that curse, &c. Brother Beebe, if yourself or others have better ideas on this subject, lay this

aside; and publish any that may be better; thereby I shall have the judgment of others. Yours in hope of eternal life.

WM. CHOATE.

WASHINGTON Co., Iowa, June 10, 1857.

DEAR BROTHER BEEBE:—I feel a desire to speak of the wisdom, mercy and goodness of our all-wise, gracious and holy God. I rejoice to know that the Lord rules in the armies of heaven, and over all the inhabitants of the earth. His ways are just, his counsels wise, and he performeth wonders. He knoweth also them that are his; and I believe they all shall be taught the same lessons. When I read the many precious communications which are published in the *Signs of the Times*, I am constrained to say, Truly all the children of Zion, are taught of the Lord, and great shall be their peace. I think I can understand their language. They can be satisfied with nothing less than the Lord Jesus, who is the true Bread of Eternal life, to live upon; they cannot feed upon the husks of self righteousness. I sometimes hear people talk of preparing themselves for death, and of fitting themselves for membership in the church; but if it were the pleasure of God to show them what they are, I think they would acknowledge that the preparation of the heart, and the answer of the tongue are of the Lord. I hope the Lord has a people in this part of the country, and I pray that he may put it into the hearts of some of his servants to locate here in this beautiful country, which is only thinly settled in this neighborhood. I have not heard of any Old School Baptists in Washington county. Our residence is eight miles north east of Washington, and one mile from the military road leading from Iowa City. Should any Old School Baptists travel this way, I would be glad to have them stop with us.

I saw, in your list of receipts from Iowa, the name of I. T. Anderson, differing but one letter from my husband name. I would like to learn in what part of the State he lives. I have been comforted by brother Bartley's communication in the eighth number of this volume of the *Signs*, as I have to walk much of my time in darkness, and to encounter many doubts and fears, I am much of my time in the valley; but still I feel to trust in the name of the Lord, and to stay upon my God. Through all the ups and downs I have had to pass through, I can trace the hand of our all-wise God, and I can truly say, Goodness and mercy have followed me all the days of my life.

I only designed to write a few words; but my pen has run with my mind, until I fear that I shall be too tedious. May the Lord sustain you long upon the walls of Zion, is the prayer of your unworthy sister, in hope of eternal life.

SARAH ANDERSON.

UTICA, N. Y., August 21, 1857.

DEAR BROTHER BEEBE:—I have thought much of you, since I parted with you at Syracuse. I left that place, at precisely 11 o'clock A. M., and found myself in the Utica Depot at 35 minutes past 12. I enjoyed my tour very much; nor do I feel inclined to find fault with my company; indeed, I felt interested. Take it altogether, it was one of the most pleasing jounies of my life. What subject is there, my brother, which has ever been presented to

the eyes of men, equal in interest, wisdom, and glory, to the gospel of the blessed God? It presents to our minds, the wonderful name of Jehovah, in all its excellence, and grandeur, as the God of salvation, to all lost sinners. In this great system of divine grace, we behold,

"Mercy and Truth meeting together, Righteousness and peace to embrace each other."

It is a system which has no fellowship with uncertainties—the end is coupled with the beginning—so that there is no possibility of a failure, in any of its points. It is well expressed by David, "The Lord hath made with me an everlasting covenant, ordered in all things and sure," &c. When this blessed subject is brought home, to the mind of any of God's dear children, by the spirit of Christ, accompanied by heavenly light and love, it eclipses all the glory of this world, it sinks to nothing the wisdom and wealth of men; for "the wisdom of this world is foolishness with God." The scenes of Calvary present to our view, the wonderful counsel of the eternal God, in ordaining, predestinating, and purposing every event relating to the salvation of his people throughout all time, that his glory might be manifested in the sight of angels, men and devils. Then it will be seen, that "He is wonderful in counsel, and excellent in working."

When these blessed things are applied to my mind with power, I feel a sweet receding from all this world contains; in fact, I enjoy no solid pleasure, only as I derive it from the "Master of Assemblies," either in private meditation, or in public worship. When I was with you at Middletown and Walkill, and, indeed, throughout our journeyings, my mind was very comfortable, with slight exceptions; I felt as though I had, (for a while at least,) left the world behind me. Since I saw you, my health has been quite feeble, but now is somewhat recruited. But before I close, I want to send through the medium of the *Signs*, my kind love, and christian regards, to all my dear brethren and sisters whom I had the pleasure to meet in the States, and also in Canada West, thanking them for the kind hospitality I received at their hands. To my ministering brethren, I have only room to say: May the Lord strengthen your hands for the work of the ministry, and give you much comfort in dispensing the word of truth. Farewell.

THOMAS HILL.

JOSEPH'S BOW.

The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob—Gen. xlix, 23, 24

When malice pour'd her streaming fires
On Joseph's head, and grieved his heart,
His God o'erthrew her fowl desires,
And bid the flaming billows part.

Yes: Joseph's bow its strength maintain'd,
To meet his foes on every side,
For Jacob's God his hands sustained,
Who gave him Wisdom for his guide.

Torn rudely from his father's breast,
To leave his home for Egypt's sands,
A mourning exile sore distressed,
But God gave strength to Joseph's hands.

Ye sons of Ishmael, take your charge—
And bear him safely with your band,
For God will Joseph's power enlarge,
And raise his glory in the land.

Prosperity began to shine,
And bright'ning prospects smile around,
But ah! alas, how brief the time!
His feet drew near to dangerous ground.

The archers sorely grieve him now,
And aim their darts at innocence,
Yet with strong hand he held his bow,
And Jacob's God was his defense.

In Joseph's case God's wisdom shines,
And mighty power bro't him at length,
To be a Prince in Pharaoh's house.
His well prov'd bow abode in strength.

Bright type of Him, who left his throne,
His Father's throne in realms above,
And groan'd, and wept, and bled alone,
But saved us by his power and love.

The archers sorely grieved Him too,
With arrows dipt in bitterest gall,
But his strong bow his foes o'erthrew,
And joyful triumph'd o'er them all.

But now he reigns in Heaven above,
O'er rich and poor, and high and low,
Let all who know his heavenly love,
Tell of his wonderous Conquering Bow.

UTICA, Aug. 21, 1857.

T. H.

CIRCULAR LETTERS.

[Corresponding Circular.]

The Association of Old School Baptists, held with the Church at Goose Creek, Fauquier County, Virginia, to all Associations, Old School Conferences, and Churches Corresponding with us, sendeth Greeting:

We live in fearful times—times in which iniquity abounds, and the love of many waxeth cold; so that we are often led to inquire, in the language of the Prophet Jeremiah, "Is not the Lord in Zion? Is not her king in her?" In searching for an answer to the enquiry, it can avail us nothing to find an affirmative answer, unless we can first become satisfied that we are the Zion in which the Lord dwells, and over which he presides as king. And while there are many religious organizations in the world, all claiming to be the Zion or church of God, it is of the first importance that we look round about us and see (if we can,) what resemblance (if any) we bear to that city and its citizens, as described in the scriptures of truth. The term Zion appears to be an Old Testament term, used to designate the chosen people of our God, while as yet the church was not established in any organized form, while the term church seems to be principally used in the New Testament as being somewhat synonymous. It is written, "The Lord hath founded Zion," and of the church it is said, "Ye are God's husbandry; ye are God's building. As the limits of a circular will not admit of our going into a full examination of all the points of analogy between the Zion or church of God and the religious denomination with which we stand connected, we propose to make such examination under three general ideas, viz: *the character of her citizens, her defences, and her foes.* And first of her citizens:—We observe they are not of this world; they are born of God, or born from above. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Herein we perceive two whole and distinct existences brought to view, and the distinction clearly and fully stated. And as soon could the spiritual become fleshly, as that the fleshly could become spiritual. And as rationally might we con-

clude that a wolf, by being dressed in sheep's clothing, is thereby transformed into a sheep; as that any performances in, by, or upon the fleshly can transform him into a spiritual man. The fleshly man has all his affections, desires, passions and interests in earth, and bound up by the things thereof. The spiritual man has his affections set on things above; his life hid with Christ in God, and his treasure laid up in heaven. Nor is it true that in regeneration the affections and interests are called off from earth and earthly objects, and fixed on things that are heavenly. But it is true that there are two natures in one body. With the same organ of speech, expression is given to the sentiments and promptings of each. From the same mouth proceeds blessings and cursings. With the same ears hear they the gospel, and the discordant sounds that come from earth. With the same feet they walk in obedience to the commands of their heavenly King, and run in the ways of transgression. The same hands are employed in works of righteousness and the works of unrighteousness; and the same body which is buried in baptism, and thus fulfils all righteousness, is buried in the grave, as the wages of sin. So that, as proceeding from the one nature, this body is to suffer pain, disease and death; as proceeding from the other, "the inhabitants shall not say I am sick." With this complex nature they are here in the world, feeding upon spiritual or heavenly food, with all the same appetites and the same necessity, for that which is natural. They love God—love his people—and love the order and institutions of his house, but they love father or mother, brothers or sisters, husband, wife or children, none the less; they "render to Cæsar the things that are Cæsar's, and to God the things that are God's." But while there are these contrary elements at work—the one lusting against the other—under the reign and superabounding influence of the spirit of grace, they are made habitually honest, truthful, sober. They become more humble, patient and forbearing. And as sin hath reigned unto death, even so shall grace reign through righteousness unto eternal life, through Jesus Christ our Lord. They are in the world, but the world knows them not. And although the world regards the doctrine they hold as that which leads to licentiousness, they are made to see Jerusalem a quiet and peaceable habitation. Other nations and people are governed by laws of human enacting—requiring marshals, sheriff, and constables to administer them, and inflicting fines, stripes and imprisonment, as penalties for violations thereof; but these are governed by the law of love, and consequently are not forced to obedience by the approaching bailiff or the terrors of a prison wall. Other religious orders have their holy places and holy times; while these rejoice in the privilege of worshipping God in the spirit, at all times and in all places. They are the weak and foolish of this world; and yet possessed of a wisdom that all the philosophy and erudition of this world can never gainsay or resist. They use great plainness of speech, and yet speak a language which those that are without cannot understand. And so strong is their confidence and trust in Zion's God and King, that although the fig tree shall not blossom, neither shall fruit be in the vines—the labor of the olive shall fail, and

the fields shall yield no meat—the flock shall be cut off from the fold, and there shall be no herd in the stall—yet they rejoice and joy in him as Lord and God of their salvation; and though he slay them, yet will they trust in him. They are not disposed to interfere with the governments of the world, nor are they busybodies in other men's matters; yet they have been constantly the subjects of persecution, and have been hunted as partridges upon the mountain. And does it not seem strange, that notwithstanding the world has been endeavoring to rid itself of them, ever since they have been in it, by every means that human ingenuity or satanic art could devise; by fire and by flood, by prison walls and golden bribes, by evil report and good report, by flatteries and by frowns, Jerusalem is still inhabited, as town without walls, for the multitude of inhabitants that are therein. There has not been a death within her borders. Strange as it may appear, it is no less true. And this leads us to enquire into "*her defences*"—to walk about Zion, and go round about her; to mark her bulwarks and consider her palaces.

Beautiful for situation is Mount Zion, the joy of the whole earth! "Glorious things are spoken of her." The Lord hath founded her for his habitation, and resting as she does upon the rock of ages, she cannot be moved but abideth forever. There are no carnal weapons employed in her defence; no brazen walls with iron gates; no strength of numbers, or influence of wealth; none of the strategy of war, or of their superior powers of endurance. But this song shall be sung, "Salvation will God appoint for walls and for bulwarks." While, therefore, Anti-christ is laboring in vain to enclose herself in a wall of salvation, made up of good intentions and good deeds, Zion has one already enclosing her, and this by the appointment of God. Again, the Lord is said to be a wall of fire round about her, and our God is a consuming fire. Besides these impregnable fortresses that surround the city of God, each inhabitant is clad in the panoply of truth, and girded with the invincible armor of righteousness. His loins are girt about with truth, with a breastplate of righteousness, and their feet shod with the preparation of the gospel of peace. They have the shield of faith, a helmet of salvation, and the sword of the spirit, which is the Word of God. And besides all this, they have the name of the Lord as a strong tower, into which they run and find safety. If Zion be thus defended, she can well afford to be weak, few and poor, and easily realise the truth of the declaration, "One man of you shall chase a thousand, and two shall put ten thousand to flight;" or that, "No weapon that is formed against thee shall prosper, and every tongue that shall rise up in judgment against thee thou shalt condemn." Although she is thus well defended, and time has proven the entire futility of all the efforts of men or devils to destroy her, still in reference to our third proposition, we are assured that her enemies are numerous and constantly on the alert. The world, the flesh and the devil may embody all her foes; though these are capable of presenting many phases, and resorting to many different modes of assault. The world, with its allurements to honor, wealth and fame; the flesh, with its lusts and carnal passions, naturally and strongly inclined

to go in the way of transgression; and the devil, with his strong temptation and wily arts, by which he seeks to decoy them into idolatry—a tempting of the Lord our God, or a mistrust of his precious promises. These sometimes constitute an allied army under the imposing name of church, with his satanic majesty for commander-in-chief, with a great many Reverends and D. D.'s for subalterns. They may generally be distinguished from the common soldiers by their imposing exterior and martial carriage. And although we see them marching in platoons, and each separate division having its own commander, yet they all act in concert, under the generalship of the prince of the power of the air. They sometimes attack with carnal weapons; but these, for want of sufficient propelling power, cannot reach the citadel, but fall upon those *enemies* which are nearest (that is) the flesh, and they thus weakening their own forces without injuring a single citizen of Zion. Sometimes they would attempt to batter down the wall of salvation, but so far are they from being able to succeed, the outer wall of fire forbids their approach. Sometimes they make violent assaults upon the doctrine of the King, but this only causes the sword of the Spirit to leap from its scabbard and speedily put them all to flight. Anon they exhibit the flag of truce, and say, "come let us build together; let us have one purse;" but the Lord has his watchmen that will not hold their peace, but continue to cry, "without are dogs, and socrers, and whoremongers, and murderers, and idolators, and whatsoever loveth and maketh a lie." If there be an Achan in the camp, with his wedge of gold and Babylonish garment, our spiritual Joshua will soon find him out and cause him to be stoned till he die.

Now, brethren, do you not find this response in your bosom, If this be a true description of the Zion of God, then am I a citizen? (for all that is true as a description of Zion, is true of all her citizens.) But you are ready to enquire what will all this avail me if the Lord my King is not in her. Except the Lord keep the city, the watchmen wake but in vain; except the Lord build the house, they labor in vain that build it. We have no room to doubt of his being there. David says: "The Lord is in his holy Temple, let all the earth keep silence before him." And again: "God is in the midst of her, she shall not be moved." And says Christ, "Where two or three are gathered together in my name, there am I;" with many other evidences we might produce from the scriptures of truth, did not our limits forbid. If he is there, it is to abundantly bless her provision and satisfy her poor with bread. It is to supply her with streams of living water, and cause her to lie down upon green pastures. If he is there, her walls are continually before him, and his eye is watching her every moment, lest any should hurt her. If he is there, it is to supply her every need, according to his riches in glory by Christ Jesus. If he is there, he is there to reign as King; not only as the King of Zion, but King of kings and Lord of lords; so that, while he orders all her affairs in infinite wisdom, he so orders all the affairs of earth and hell as to have all things work together for good to his Zion. What, then, have we to fear? Though the earth be removed, and the mountains be carried into the midst of the

sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof; Selah. There is a river, the streams whereof shall make glad the City of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah! See Psalms xlvii., 3 to 7, inclusive. What if earthquakes rend the earth, and lightnings tear the skies? What if war, pestilence and famine stalk unmasked through the land; and what if we are driven to the point to say, we have no friend but God, that is enough.

If he is mine, then present things
And things to come are mine;
Yea, Christ, his word and spirit too,
And glory all divine.

Among the inestimable blessings secured to us by this God of Zion, we esteem the privilege of assembling together from different quarters of the globe, and having a feast of love and fellowship, as one second only to heaven and eternal joy. When we can all feel the glow of brotherly love, all speak the same things, and have Jesus, our King, to talk with us by the way, our hearts are made to burn within us, and we regret the season of departure.

Our present interview has been one of interest. Not only have the churches that usually correspond together been represented, but we have also received communications from three distant churches, formerly connected with the Tygert's Valley River Association, but who like us, have been rejected because they would not reject the truth. Our ministering brethren from different parts, have visited us, and preached unto us the unsearchable riches of Christ; and we believe that many a saint of God has realized that it was good to be here.

We have appointed our next meeting to be held with the church at Bethlehem, Prince William County, Va., to commence on Thursday before the third Sunday in August, 1858; when and where we hope to meet you again, through your minutes and messengers; though we have to say that, on the present occasion, from some cause or other, we have not received your bundles of minutes.

ROBT C. LEACHMAN, *Moderator.*
P. A. L. SMITH, *Clerk.*

[Circular.]

The Lebanon Regular Baptist Association to the Several Churches of which she is composed.

Beloved Brethren:—How unspeakably precious are the divine comforts and consolations of God's grace to his people, in their pilgrimage through life. Through the comforts of the Scriptures we have hope, which we receive and ponder as the revealed will of our Heavenly Father, and from which we may learn something of our vast inheritance, secured by absolute and unconditional promises to us in Christ, and confirmed by oath to all the heirs of promise. The religion of Christ stands eminently distinguished and essentially different, and runs counter to all the religions set up and desired to be maintained by those who ignorantly profess to fulfil the requirements of the Law by their

own personal obedience. The proud legalist and rebellious free-willer cannot submit to the truths of the Gospel in the salvation of the Church of Christ by sovereign grace; but trusts in dead works under a sentence of death, and expects to be saved by his works, compliances, endeavors, perseverances and the evils he leaves undone. He can form no just ideas of the immutable ties of divine love, the dominion of grace, the powerful operations of the Spirit and an heartfelt union with Christ. He knows no bonds nor cords but the slavish fear of death and hell, and, therefore, enforces personal holiness and good works from the Law, which was the work of the spies who came in to spy out the liberty of the saints, and sent the justified Galatians, who had begun in the Spirit, to the Law, to be made perfect by the flesh. And in defiance of all Scripture, reason and fact, represent God as accountable to man, under a pretence of making man accountable to God. They profess liberty while they are bond-servants to sin. It seems to be the business of false religionists to patch up a righteousness, in which the sinner is to stand before God, instead of a divine life in Christ—an everlasting righteousness in him—an heartfelt union and fellowship with him—joy and peace in believing, and the enjoyment of God's free spirit, Zion and Sinai are two different mountains, and two different cities are founded upon them, and must be kept apart. Agar is Mt. Sinai in Arabia, and answereth to Jerusalem, *which now is and is in bondage with her children*, led by false teachers, deceitful workers, and blind guides; strangers to all truth and grace that came by Jesus Christ; groping about Mount Sinai until sin and the smoke of that mountain, and the god of this world have blinded their eyes, and they think they see every thing in the letter of the Law, and in themselves, and become vain in their imaginations, their foolish hearts being darkened. Mystical Babylon may one day understand this awful allegory. But God hath builded his city on Mount Zion, the mountain of eternal election. He hath laid its everlasting foundation there, "his foundation is in that holy mountain, and he loves the gates of Zion more than all the dwellings of Jacob." God hath founded this city himself, and the poor of his people shall trust in it, and its bounds are his eternal love. He hath appointed salvation to be its wall and bulwarks. He is known in her palaces for a refuge; his dwelling place is in Zion; he hath chosen her, she is to be his rest for ever; here will he dwell, he hath desired it. And the Spirit of God bears testimony to the citizens of Zion of their adoption, seals them with a comfortable assurance; gives them an earnest of their inheritance; a witness of their eternal election, and a pledge of eternal glory. Every thought is brought into captivity to the obedience of Christ. They are loyal subjects of Zion's King; the kingdom of heaven is within them, and they are under the reign of grace. Their faces are Zionwards, and out of Zion the perfection of beauty God shines, and shines in the sinner's heart to give him the light of the knowledge of the glory of God in the face of Jesus Christ. "They are escaped from the mount that might not be touched, and that burneth with fire—and are gone from blackness and

darkness, and temptest, and from the voice of words, and are come to Mount Zion, where the Savior reigns—unto the city of the living God, which he hath chosen, founded and built, and where he dwells—even to the heavenly Jerusalem, the married wife, the free-woman, and the mother of every free born son—and to an innumerable company of Angels, ministering spirits to the heirs of promise, and fellow-servants with the saints—and to the general assembly, both of the Jews and Gentiles, and to the Church of the first-born, which the Elder Brother redeemed with his blood, arrays in his righteousness, and sanctifies by his spirit, and which consists of first-born sons, heirs of promise, and of the grace of life—whose names are written in heaven, in the Lamb's Book of Life, ordained to eternal life, or predestinated both to grace and glory—and to God, the Judge of all, as reconciled in Christ, and who is the justifier of him that believeth in Jesus—and to the spirits of just men made perfect, under the influence of the same spirit of promise, and in union with the same covenant head—and to Jesus the Mediator of the New Covenant, who purges the sins of his people, who hath made peace by the blood of his cross, and whose kingdom is not of this world—and to the blood of sprinkling, that speaks pardon, peace, reconciliation and friendship with God, and access to him.

Their life is hid with Christ in God, they live by faith in the Son of God, and have a lively hope, sure and steadfast, which is anchored within the veil—a righteousness ready wrought, a robe of perfection ready-made, loved and called with an holy calling, not according to their works, but according to God's own purpose and grace, which was not sold out to them on certain conditions to be fulfilled by themselves, but was given them in Christ Jesus before the world began. Their faith ventures upon a divine grant, for they are the children of God by faith in Christ Jesus, and have a comfortable assurance of the everlasting enjoyment of God in heaven. Their faith is a divine persuasion, an humble confidence, a living fruit, an active grace, born of God, and is a divine substance, not a shadow; an assurance of all promised good, and not a deceiving fancy. The just live by faith, and by it overcome the world. And when the suffering christian takes into account his election, and is enabled to realize that by an immutable act of God, he was appointed to obtain salvation through our Lord Jesus Christ; that he had a city prepared for him above, a building of God, a house not made with hands, but eternal in the heavens; and that the heaviest sufferings of this present life are not worthy to be compared with the glory that shall be revealed in the saints, what adversity can possibly befall us, which the assured hope of blessings like these will not infinitely overbalance?

"A comfort so divine
May trials well endure."

The apostle, in his letter to the church of Rome, draws these conclusions to our hand, where, after having laid down as a most undoubted certainty, the eternity and immutability of God's purposes, he exclaims, "What shall we say, then, to these things? If God be for us, who can be against us? Who can 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."

Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus. Acknowledge him in the face of an opposing world. Render to him the thanks of your heart for his great humility, for his perfect righteousness, for his complete propitiation, for his perpetual intercession, and for the whole of his redeeming grace. Let us never forget that through the covenant mercy of God, the righteousness of Christ is made ours; that his sufferings were our ransom; and the whole of his obedience unto death, is our free, full, and final discharge from punishment. May we continue to adore the deep things of God until death takes off the veil, when we shall be wrapt in the vision of God for ever and ever. Farewell.

The Lebanon Regular Baptist Association, in session with the Lebanon Church, Henry county, Indiana, held on Friday before the 3d Saturday in Aug. 1857. To the Associations with which she corresponds, sends christian salutations.

DEARLY BELOVED BRETHREN IN THE LORD.—Through the tender mercy of our God, we are permitted once more to assemble ourselves together, in an associate capacity, and to hear from the different churches composing our body. We cannot boast of any great ingathering amongst the churches; peace and harmony abound generally, and O, that Israel's God may continue to bless us with peace, and enable his servants to contend earnestly for the faith once delivered to the saints; and shun not to declare the whole counsel of God. We are surrounded by the enemies of Christ and his people, and although they have different names by which they are known, they seem to have the same object in view, and that object is the destruction of the kingdom of our Lord Jesus Christ. But Gog doth not know that Israel is safe. The Lord of Hosts has declared by the mouth of the Prophet, "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end."

We have been much comforted and edified, by your letters and messengers, and still desire a continuance of your friendly correspondence. Our next association will be held, (if the Lord will,) with our sister church, called the First Fall Creek, Madison county, Ia., commencing on Friday, before the 3d Saturday in Aug., 1858, at 10 o'clock A. M., when and where we desire to meet you again, by your messengers. J. F. JOHNSON, *Moderator.*
B. M. ZION, *Clerk.*

We have before announced to our readers that our editions of Rushton's Letters, and our Refutation of Parker's Two Seed Doctrine, are exhausted. Wm. L. Beebe, editor of the "Southern Baptist Messenger," of Covington, Newton Co., Georgia, has Rushton's Letters now in press, and will be ready soon to supply all orders for that work, according to his notice on our last page.

The Editor's Department.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1857.

Regeneration and the New Birth.

On this subject an esteemed brother in Georgia, has desired us to give our views; and although we have frequently dwelt upon this interesting and important subject, in the pulpit and through the press for the last twenty-five years, we have no apprehension of overtaxing the patience of our readers by too frequently calling their attention to the consideration of a subject of so much vital importance. To the children of God the subject is as interesting as it is important. It can never become stale with them. Our Redeemer has given to it paramount prominence in the doctrine of the New Testament, in his declaration, "Except a man be born again he cannot see the kingdom of God." Whatever excellence of character, amiability of disposition, or circumspection of deportment, the sons of men may attain by all the efforts they can make at reformation, they are still in nature's darkness, and unable to see the kingdom of God, or to perceive the things of the spirit of God except they be born again. Nothing then can be of more vital importance to us than to have the evidence that we have passed from death unto life; and as there is no such passage from one state to the other but by regeneration and the new birth, it is highly important that we should enquire into the nature of that generation and birth by which alone we are delivered from the power of darkness and translated into the kingdom of God's dear Son. "Marvel not," said our Redeemer, "that I said unto thee, ye must be born again." By our natural birth we are brought forth and manifested as the children of a fallen Adam, in a nature which is depraved and sinful, having only a carnal mind which is enmity against God, not subject to the law of God, neither indeed can be; having neither capacity or disposition to understand or enjoy anything of a spiritual nature. "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." No course of discipline, no educational improvement, no reformation of the natural man, can elevate that nature above the level of a natural man. And the apostle assures us that the children of the flesh are not the children of God; but the children of the promise are counted for the seed. Rom. ix. 8. Hence the necessity of a generation and birth of a higher order than that which makes us the children of the flesh.—Of this higher order of generation and birth we are requested to express our views.

John says, "But as many as received him," (Christ,) "to them gave he power to become the sons or God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 12, 13. This appears to us to be very clear; for if a fleshly birth was necessary to manifest us as children of the flesh, so a spiritual birth is necessary to make us manifest as children of the spirit; if our first or natural generation and birth was required to bring us forth in our earthly relation to the first Adam, so we must be born of God, to bring us forth as the chil-

dren of God. As Jesus said to Nicodemus, "That which is born of the flesh, is flesh; and that which is born of the spirit is spirit." John iii. 6. That life which God gave us in our creation in Adam, is by natural or fleshly generation developed in us, when we are born of the flesh. So that spiritual, immortal and eternal life which is brought forth in our regeneration is a life which was with the Father, and was manifested to us, according to 1 John. i. 2.

This spiritual, immortal and eternal life, we are informed is hid with Christ in God; and the Record, or testimony of it, by the three that bear record in heaven, the Father, the Word, and the Holy Ghost; and the three that bear witness in earth, the spirit, the water, and the blood, is thus stated by divine revelation to us. "And 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. 7, 8, & 11, 12. This record is clear, positive and emphatic; and it cannot be disputed without involving blasphemy: for he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. 1 John, v. 10. As Christ is one with the Father, so this life is one with Christ. He that hath not the Son of God hath not life; as he that hath the Son, hath the Father also; even so he that hath the Son, hath that eternal life which is hid with Christ in God. As the Father and Christ are so inseparably indented that they cannot be divided; so is this life which God has given us in his Son, so identified with Christ, that we cannot have the life only as we have Christ; for Christ is the life of the church, as Christ God. All the fulness of the Godhead dwells in him bodily, Col. ii. 9, and he is the only and blessed potentate, the King of kings, and the Lord of lords, who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting, Amen. 1 Tim. vi. 15, 16. As Christ is the life, and as he only hath it; we can only possess it as we possess him. He that hath the Son hath life, and he that hath not the Son of God, hath not life, so in the revelation of Christ in his incarnation. The word, which was with God, and which was God, was made flesh and dwelt among us. In him was life, and the life was the light of men. John i. 1-4 & 14.

We have presented the two headships, from whence we receive natural and spiritual life, the head and source of our natural life is called the first Adam, and we are informed that he is of the earth, earthy; that he was not spiritual, but natural, and "As is the earthy, such are they also that are earthy." By virtue of our relationship to the first Adam, we are earthy, natural, but not spiritual, in the sense in which the saints are made spiritual by their relation to God in Christ. Although Adam was made a living soul, and possessed the spirit of a man, and all his posterity possess souls, and spirits adapted to their nature, the first Adam was not the Head of that spiritual and immortal life which our only and blessed Potentate only has. As our earthy head or progenitor, is of the earth, so our spiritual, immortal and eternal progenitor is the Lord from heaven; the Head of life, and the embodiment of all the

spiritual life of his posterity or seed. From these two Heads, Adam, who was of earth, and Christ who is the Lord from heaven, proceeds all that is developed by ordinary generation or regeneration. In the book of the generations of Adam, (Adam the first, who is the figure of him that was to come, which is Christ. Rom. v. 14) it is thus written, "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat sons and daughters. And Seth lived an hundred and five years, and begat Enos," &c. Gen. v. 1-6. And thus the command of God to Adam to be fruitful and multiply, began to be carried into effect; not by addition, but by multiplication; and the work of multiplication is still progressing to the present hour, and must continue until all the natural posterity of which Adam was the seminal head shall be developed.

The book also of the generation of Jesus Christ, is also written, see Matth. i. 1, compared with Psa. cxxxix. 15, 16, in which book we have the record of the three in heaven, the Father, the Word and the Holy Ghost, as corroborated by the three that bear record in earth, as stated 1 John v. 7, 8-11 & 12. Showing in this family record, that Christ's substance was not hid from the omniscient eye of the Father. "Thine eyes did see my substance, yet being unperfect; and in thy book, all my members were written, which in continuance were fashioned, when as yet there was none of them." It is also recorded, "A seed shall serve him; it shall be accounted to the Lord for a generation." Psa. xxii. 30. The prophet Isaiah, when viewing him in his humiliation led as a lamb to the slaughter; taken from prison and from judgment; was led to enquire, "And who shall declare his generation?" Isa. liii. 8. But the response is given in the same chapter, "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 hands. He shall see of the travail of his soul and shall be satisfied," &c. Isa. liii. 10, 11.

In the gospel the sealed book is opened by the Lion of the tribe of Judah; and the Lamb's book of life contains the registry of all his members, which were chosen in him before the foundation of the world.

Regeneration, as we understand it, like generation, involves the begetting, conception and birth, of that which is generated, and in both cases, implies that that which is so generated had a seminal existence in its progenitor before its manifestation by generation; as Levi was in the loins of Abraham when Melchisedec met him; and as we all as natural men were in Adam in the day he was created, and as the spiritual seed was chosen, and preserved in Christ Jesus before the world began. In the order of regeneration, or the development of the children of God, no intermediate agencies are employed—no system of means can bring forth the promised seed, as was demonstrated in the case of Hagar and Ishmael; it is the immediate work of

God himself. "Of his own will begat he us, with the word of truth." James i. 18. How, by the word of truth? Jesus saith, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." John vi. 63. In the preceding chapter Christ testified of the power of that word which is spirit and life, by which the children of God are begotten, quickened and born; saying, Verily, verily I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." John v. 25. But will all the dead be thus quickened by his words which are spirit and life? No: for he 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; 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. I and my Father are one." "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. John x. 4, & 27-28. He who saith, "For I am the Lord, thy God, the Holy one of Israel, thy Savior," says, "Fear not, for I am with thee, I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him." Isa. xliii. 5-7. The word of the Lord, which is spirit, and which is life, which liveth and abideth forever, is that by which regeneration is affected. Not merely by the scriptures in their letter; nor the reading or preaching them, but the words which Jesus himself speaks to the individual persons who are made to hear and live. Hence Peter could say, "Unto whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." John vi. 68, 69. Until this word which is spirit and life, is spoken by Christ himself who is the Quickening Spirit, or life-giving spirit, to an individual, that individual is in a state of alienation from God, dead in trespasses and sins, and utterly beyond the reach of any power short of that which is in Christ to quicken him. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." When a sinner is thus quickened, the incorruptible seed, by the word of God, which liveth and abideth forever is implanted in his heart; and the evidence of this implantation is first given by a sense of the purity and holiness of God, and the spirituality of his law, contrasted with a sense of guilt, pollution and just condemnation of the person to whom this communication is made; and consequently a struggle for deliverance. The ear is now opened to hear the thunders of Sinai, and the eye is made to see the justice of God as a sin avenger; a brokenness of heart, that he or she, as the case may be, has been all their life time in open rebellion against so holy, just, and righteous a God, who has followed them with his mercies all their days. A sense of his goodness leads them to repentance, contrition and humble acknowledgment of their guilt. Now the

quickened and awakened sinner becomes burdened with the load of depravity which they vainly try to put away from them. An effort is made to reform. A resolution is formed to sin no more, tears flow in anguish of spirit, and prayers are offered for pardon. The sinner is pricked in the heart and cries out, Men, and brethren, what shall I do? But all that he can do for himself, and all that kind sympathising friends can do for him, does not ease his pain or lighten his burden. At length he concludes there is no hope in his case, he sees that all his efforts, cries and tears have been unavailing, and all hope of salvation seems to be shut out from his view.

Now all this conviction, contrition, lamentation and distress is the legitimate consequence resulting from life implanted, and indicates to all who know experimentally, the way of life, that the poor sin-burdened soul is drawing near to the time of his birth, or deliverance. He who has thus arrested him and brought him to a sense of his lost, and helpless estate, will perform the work in his own time; but the burdened soul must wait until "God who commanded the light to shine out of darkness, shines *in* (not *into*) his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6. Or, as Paul relates his own experience, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me," &c. Gal. i. 15. Then by the revelation of Christ in us the hope of glory, the way of salvation through him is brought to view, the burden of guilt is removed, the blood of Christ is applied, the demands of the law are cancelled, the curse is removed, the prison doors are opened, the captive is delivered; the love of God is shed abroad in the heart, old things are passed away; behold all things have become new, a new song is put in his mouth, even praise unto God; the gospel pours its joyful sound into his quickened ears, his goings are established and he is a new creature. The *old man* of his corrupt nature is subdued; not dead; that which is born of the flesh continues to be flesh, and only that which is born of the spirit is spirit. John iii. 6. And, as in the flesh there is nothing good; so in the spirit, there is nothing evil. That which is born of the flesh is corruptible, because it is born of corruptible seed; but 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. Here then the christian finds in him, two men; which are called the *old man* and the *new man*. Eph. iv. 22-24: & Col. iii. 9, 10. Outward man, and inward man, 2 Cor. iv. 16, and the hidden man of the the heart. 1 Peter iii. 4. The old, outward man, is called the flesh, because it is born of the flesh; but the new, inward, and hidden man of the heart, is called spirit; because it is born of the spirit. The works of the flesh, are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, &c. But the fruits of the spirit are, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Gal. v. 19-23. These two *men*, or opposing principles in the christian occasion a warfare and make him groan being burdened. "For 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; and these are contrary the one to the other; so that ye, (christians) cannot do the things that ye would." Gal. v. 17.

Finally we see from the testimony of the scriptures, as we also learn by our experience, all that is corrupt, carnal, and opposed to the law of our mind is born of the flesh, and all that we possess that delights in the law of God, that loves holiness and hates sin, is that which belongs to our new and heavenly birth; and while we remain in this earthly tabernacle, the warfare will continue, and we are admonished to crucify the old man with his affections and lusts, and to deny ourselves, keep the body under, and to put on the new man, which, after God, is created in righteousness and true holiness: to walk after the spirit and we shall not fulfil the desires of the flesh. The new man being born of God, must live on that bread which comes down from heaven; but the old man being of the earth earthy must have its sustenance from the earth, until it returns to the dust of the ground from whence it was taken; for dust it is, and to the dust it shall return. But we have the blessed assurance that in the resurrection, these vile bodies of the saints, which now occasion us so much trouble, shall be changed, and made like unto the glorious body of our risen Redeemer, and then, but not till then, shall they be made spiritual and immortal.

We have endeavored to give our views on the subject proposed by our brother, and in doing so to trace the generation of the children of God, as a chosen generation, a royal priesthood, a holy nation; which are born, not of a corruptible seed but of an incorruptible seed, by the word of God, which liveth and abideth forever. What we have written are our views, and what we have understood to be the views of the Old order of Baptists, from the days of John; but if we are mistaken in our views, (and we are liable to be) or in any part of them, we hope that our brethren, will in all christian kindness point out to us the more excellent way.

WARRICK Co., Indiana, August, 1857.

BROTHER BEEBE:—I am requested by brethren of Baker's Creek Church, to ask you, brother Wilson Thompson, and J. F. Johnson, and others, to give your views through the *Signs*, on the work of a deacon, and the apostolic practice of setting them apart to their office.

WM. P. ROBERTSON.

We respectfully refer the above queries to brethren Thompson, Johnson and others, who have more light on the subject than we have, hoping they may be able to give a satisfactory explanation of the subject.

We are receiving orders for our forthcoming Hymn Book, which is now nearly ready for the press, and which will be ready in a few weeks. We shall be able to publish the terms, as soon as we can complete our contracts for paper, binding, &c., which we think will be consummated in time for our next number. We have selected about twelve hundred choice hymns and spiritual songs, from the best collections extant, in this country or England; and having superior facilities both for printing and vending the book, we flatter

ourselves we can make the terms perfectly satisfactory to all who may favor us with their patronage, either in the United States or other countries.

VALUABLE LITERARY PRESENT.—The New York Typographical society have received a very rare and curious geographical work, entitled "Pitt's English Atlas," printed in London in 1683; as a present from Mr. Daniel Fanshaw. The work originally cost \$125; to this add seven per cent. interest for the past 174 years, and it will be found that the work now stands at a cost of over thirty million dollars.

OBITUARY NOTICES.

CAMPBELL Co., Virginia, June 9, 1857.

DIED, at her residence in Bedford Co., Virginia, Mrs. FRANCES SNOW, relict of our late brother, Jabez Snow, aged 56 years, 10 months and 2 days. Sister Snow had, for thirty years been a member of the Baptist church, where her seat was always filled, and in which she filled the measure of her days, as becometh women professing godliness with good works. Sister Snow was remarkably affectionate, hospitable and kind, especially to the household of faith. Her door was at all times open for the reception of the brethren, and her house was principally the home of the ministers, when visiting the vicinity in which she resided. If the language of the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith," &c., be applicable to any woman of my acquaintance, it is to sister Snow. She was a dear lover and great admirer of that glorious, heart-cheering and soul-reviving doctrine of God's eternal and unconditional election, of the church in Christ Jesus his Son, and their names being written in the Lamb's book of life, before the foundation of the world. She would often buckle on her armor with christian courage, and with humble boldness, "earnestly contend for that faith which was once delivered unto the saints." The subject of this obituary was confined to her room for eight months, from an affection of the lungs; and on the 11 of April, 1857, with the utmost composure of mind, resigned her breath into the hands of that God who gave it; and fell asleep in Jesus, as we hope and believe, in full assurance of the truth of that doctrine which had been the joy of her heart in life, and her only hope in death. Yea, the doctrine of justification by faith, and the righteousness of Jesus Christ, imputed to poor sinners, was her only support and consolation in her last conflicts with depravity, sickness, pain and death.

O! for the death of those
Who slumber in the Lord;
O! be like theirs my last repose,
Like theirs my last reward.

Their bodies in the ground
In silent hope may lie,
'Til the last trumpet's joyful sound
Shall call them to the skies.

Their ransomed spirits soar
On wings of faith and love,
To meet the Savior they adore,
And reign with him above.

Sister Snow has left many friends, together with five or six amiable children, besides numerous other highly respected relations, to mourn over departed worth. We mourn our loss in the church; but we would say to the church and to the surviving friends and relatives of the deceased, Mourn not as those which have no hope.

WM. T. CRAFT.

Brother Beebe, please publish in con-

nection with the foregoing, the obituary of Mr. GEORGE W. SNOW, (son of brother Jabez and sister Francis Snow,) who departed this life on the evening of the 19th of March, 1857, after a protracted illness of near three months. He was married on the 13th of November, 1844, to an amiable lady, whose maiden name was Nancy C. Matox; by whom he had seven children, all of whom he has been called, by the resistless hand of death, to leave in the hands of God their creator, and to the protection of a fond mother, who alone can watch over and protect them in their slumbers by night, and their toils by day. O! that the Lord, if it can be his will, may be a husband to the widow, and a father to the fatherless children, is the prayer and desire of the writer. The subject of this obituary died of neumonia, in the 35th year of his age. He had made no public profession of religion, but had for some time previous to his death, manifested something like serious contrition for sin, and to be deeply concerned about his soul's salvation; but appeared to his friends to become better composed, and a happier state of mind seemed to be visible as he approached nearer his dissolution. So we would say to the friends and relatives of the deceased, "Weep ye not for the dead, neither bemoan him; but weep for yourselves and for your children; for we can but entertain a hope that your loss is his eternal gain." WM. T. CRAFT.

DEAR BROTHER BEEBE:—By request I send you for publication the obituary of our esteemed brother HENRY JOHNS, who departed this life Jan. 11, 1857, in the 62d year of his age. He died in the full triumph of the faith of God's elect. He was born in North Carolina, and with his parents moved to Kentucky in the year 1807, where in 1825 he professed a hope that God, for Christ's sake, had pardoned his sins; and united with what was then called the United Baptists; was baptized by Elder Satum. After which he removed to Indiana in 1829, and joined the Baker's Creek United Baptist church, of which he remained an orderly and esteemed member. At the time of the division among the Baptists in this country, on account of the innovations on Bible truth, he took his stand with the little flock who stood firmly with our Old School Baptists in doctrine and practice. He was highly esteemed by the church, and by the saints generally who knew him. He was very firm and uncompromising in regard to the new *isms* of the day; turning neither to the right hand nor to the left, to follow after them. He served the church as a deacon for several years. But he has gone to his long home; to that bourne from whence no traveler returns; but we feel an abiding confidence that our loss is his gain, and therefore we do not sorrow as they who have no hope.

WILLIAM P. ROBERTSON

BRISTO, Virginia, August 21, 1857.

BROTHER BEEBE:—Please publish the following: Died, on Monday, the 19th inst., GILBERT and ROBERT, twin children of brother George and sister Margaret Jackson, aged six months. Thus brother and sister Jackson have seen the fondest earthly joy of their declining days cut off. Parents sometimes enquire when bereft of their small children, "Why were they lent

for so short a time?" Little thinking that time only strengthens the cord that binds them together, and that the longer they are spared the more reluctantly they are given up. May the Lord enable them to bear this stroke of his love with becoming fortitude. It is a little singular that both being born on the same day should both also die on the same day, and of the same disease, dysentery.

So fades our fondest earthly joys,
'Ere they begin to bloom;
So we must leave all earthly toys,
To slumber in the tomb. [sound,
But when the archangel's trump shall
And raise our bodies from the dust;
In heaven a treasure will be found,
Subject to neither moth or rust.

Yours, &c., R. C. LEACHMAN.

MADISON Co., Kentucky, June 15, 1857.

BROTHER BEEBE:—I have to request you to publish in your valuable paper, the *Signs of the Times*, the obituary of our beloved brother, **DEA. JOHN FOXWORTHY**, who died at his late residence, in Fleming county, Ky., May 23, 1857, in the 76th year of his age. He had a paralytic stroke in his tongue; his disease commenced last year, and continued to increase until his departure. He entirely lost his speech for several weeks before his death; but retained his mental faculties, and was strong in the faith of his Covenant-keeping God. The religion of the Lord Jesus was sweet to him until the last. He could converse with his friends by writing. He failed, or perished away by being unable to swallow.

Brother Foxworthy was a firm and sound Old Baptist, and uncompromising in his doctrine. Nothing would suit him but salvation by grace alone, through the imputed righteousness of Christ Jesus our blessed Lord. He was a member of the Mount Gilead church of Particular Baptists, and in all the afflicting scenes and difficulties through which the church passed, he was always, like a well disciplined soldier, at his post, contending for the faith which is the gift of God. But I need not swell this notice in speaking of the good man. He is called away from all his sorrows and sufferings, like a ripe shock of corn, and gathered into that house which is not made with hands, which is eternal in the heavens. I called to see him, a few days before his departure; he handed me a few lines he had written, expressive of his feelings. He said he did not suffer acute pain, and although deprived of his speech, he enjoyed some delightful sensations of joy. He also spoke of his affectionate children, and their kindness to him. His children have lost a kind and loving father, the church a valuable and faithful member, the neighborhood, a good and respectable citizen.

I truly sympathize with his bereaved children. May the God of all grace, still cause his gracious smiles to rest upon them; and may they continue to walk in the examples which their beloved father set for them, and in which he taught them; and in the end may they all be prepared by grace, for that inheritance which is incorruptible and undefied, and that fadeth not away, which is reserved in heaven, for all the elect of God.

Ever wishing that mercy and peace from God, our Father and the Lord Jesus Christ may be with you, and all yours, I remain, in hope of eternal life, through the blessed Jesus. Amen. D. S. BRADLEY.

OLD SCHOOL MEETING.

BROTHER BEEBE:—Please give notice through the *Signs*, that our Yearly Meeting will be held in the School-House near H. B. Roes, in the vicinity of the Old Baptist Church of Broome, Schoharie Co., N. Y., to commence at ten o'clock, a. m., on Saturday preceding the Second Sunday in October next, to continue two days, which the Old School Baptists generally are earnestly and affectionately invited to attend.
AHAZ COLE, Church Clerk.

SUBSCRIPTION RECEIPTS.

NEW-YORK—G. J. Beebe \$17.35, George Climp	\$21 10
1, Dea. H. Horton 2.75.....	2 00
MAINE—Eld. J. A. Badger 1, J. King 1,...	7 00
NEW-JERSEY—Eld. P. Hartwell 4.50, Eld.	4 00
E. Rittenhouse 3,.....	16 55
PENNSYLVANIA—D. Branson 2, Geo. W.	12 17
Tymeson 1, Isaac Sherwood 1,.....	1 00
VIRGINIA—John J. Philpott 3.55, Eld. P.	5 75
Hartwell for Corresponding Association \$13,...	7 25
GEORGIA—William L. Beebe 11.17, D. I.	25 00
Belcher 1,.....	3 00
ALABAMA—Eld. Peter Maples.....	5 00
TEXAS—Eld. A. Hefner 3.75, E. A. Bow-	4 00
en 2,.....	
CALIFORNIA—Eld. Thomas H. Owen.....	
IOWA—Hiram McDaniel.....	
MISSOURI—David Capps.....	
ILLINOIS—A. S. Barger 2, L. Fry 1.50, M.	
Adams 1, Alfred Castellow 1, M. Beagle 1.75,	
INDIANA—Thomas Macer 1, W. R. Clark	
2, L. Leeson 2, Lebanon Association 20, J. F.	
Johnson 3,.....	
OHIO—Edward Ferguson.....	
WISCONSIN—Eddy Ketchum.....	
KENTUCKY—William T. Barnes 3, W. E.	
Balinger, P. M., 1,.....	
Total.....	\$117 32

ASSOCIATIONAL MEETINGS.

The Wetumpka Association will meet at Bethlehem, (one mile north west of Notasulga, Ala.) on Saturday, September 26.

The Icheconna at Fellowship, Houston Co., Ga., (4 miles south of Station No. 2, on the South Western Railroad,) on Saturday, Sept. 19.

The Bethany Association will meet with the Lebanon church, Scott county, Mississippi, (6 miles east of Hillsboro,) on Friday, Oct. 9.

The Uharley Association will meet with the Pleasant Grove church, Polk Co., Georgia, on Saturday, September 19.

The Ocmulgee Association is to meet at Enon church, near Half-Acre, (ten miles south west of Eatonton, Ga.) on Saturday, Sept. 12.

The Upatoie Association is to meet with Paran church, Chattahoochee county, on Saturday, September 12.

The Beulah Association will meet with the church at Mt. Pisgah, Chambers Co., Ala., on Saturday, September 19.

The Union Association is appointed to meet with Friendship church, Lowndes Co., (8 miles north of Troupville and 7 miles south of Griffin's Mills) on Saturday, September 5.

Lexington Association, will meet with the church at Lexington, Green county, N. Y., on the first Wednesday in September, 1857.

The Yellow River Association is appointed to meet with the Shiloh church, Walton Co., (11 miles north west from Monroe,) on Saturday, September 26.

The Oconee Association will meet with the church at Black's Creek, (4 miles east of Harmony Grove,) Madison county, Georgia, on Saturday, October 10.

The Harmony Association will meet with the Sardis church, Randolph Co., Georgia, (7 miles south of Cuthbert, on the Fort Gaines road,) on Saturday, October 10.

Salisbury, Maryland, will meet on Friday before the 4th Sunday in October, 1857, with the Little Creek church, near Laurel, Sussex county, Delaware.

Licking Association, Kentucky, will meet on the second Saturday in September, 1857, at 10 o'clock, A. M., with the church at Elk Lick, Scott county, Ky.

The Lower Canochie Association will meet at Lower Black Creek, Bryan county, Ga., (6 miles south west of Jenk's Bridge, on the Ogeechee River, and 7 miles from Station No. 2, Central Railroad,) on Saturday, October 10.

The Kehukee Association will be held with the Church at the Falls of Tar River, in Nash County, N. C., to commence at 11 o'clock, A. M. on Saturday before the first Sunday in October.

Elder R. D. Hart has desired us to notify those who come to this Association by railroad, that his residence is within two hundred yards of the railroad, and in the vicinity of the meeting, and, if the Lord will, he will be at the depot, (Rocky Mount,) on Friday, to meet the day and night trains to convey brethren and sisters who may arrive, to places where they will be accommodated. He desires that brethren and friends, on their arrival at Rocky Mount depot, will enquire for him, as it will be difficult for him to distinguish them all among the crowd which is expected to be there at the time. At his request, we publish a general invitation to brethren and sisters to attend.

The Bethel O. S. Baptist Association will convene with the Salem Church, at Black River, Reynolds county, Missouri, on Saturday, before the first Sunday in September, 1857.

Maine Old School Baptist Conference, will be held with the North Berwick church, York county, Maine, on Friday, Saturday and Sunday, before the 2nd Monday in September, 1857.

Maine O. S. Association, will be held with the church in the village of Bowdoinham, Maine, beginning on Friday after the second Monday in September, 1857.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the **BANNER OF LIBERTY**, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from **\$1 to \$1.25**, the **CLUB RATES** to those who take that paper with the **SIGNS OF THE TIMES** will hereafter be **\$1.75**, for either the **BANNER and SIGNS**, or the **BANNER and SOUTHERN BAPTIST MESSENGER**. The **SIGNS OF THE TIMES** and **SOUTHERN BAPTIST MESSENGER**, will continue on their former terms. Either of them will be furnished one year for **\$1**, in advance, or both of them for **\$1.50** in advance, if both are ordered at the same time. But the **BANNER**—being a weekly paper—can no longer be afforded jointly with the **SIGNS** or **MESSENGER**, for less than **\$1.75**, strictly in advance.

The three papers, **BANNER**, **SIGNS**, and **MESSENGER** will be furnished at **\$2.50** per year, if paid in advance.

PROPOSALS FOR A NEW HYMN BOOK.

At the earnest solicitation of brethren, we propose, during the present winter, to publish a choice collection of **HYMNS**, **PSALMS**, and **SPIRITUAL SONGS**, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourselves that we can select from the books we have, a collection of **HYMNS** that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms, and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

RUSHTON'S LETTERS, AND THE EVERLASTING TASK.

—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c.; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to
WILLIAM L. BEEBE, Covington, Ga.

The "Signs of the Times,"

Devoted to the Old School Baptist Cause, is published on the 1st and 15th of each month, by **GILBERT BEEBE**, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y."

TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars 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' Department.

ALABAMA—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.

ARKANSAS—Elds. S. W. Brown, T. Dodson.
CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.

CANADA—Dea. James Joyce, John S. McColl.
CALIFORNIA—Elder Thomas H. Owen.
DELAWARE—Elder L. A. Hall, T. Cubbage, John McCrone.

GEORGIA—Elds. D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, J. H. Montgomery, H. G. Fuller, L. C. Brock, William L. Beebe, J. C. Simms, P. Stewart, G. Leves, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moon, T. Livingston.

INDIANA—Elds. W. Thompson, D. Shirk, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millsbaugh, and M. J. Howell, D. Caress, J. Romine, W. Spitzer, H. D. Banta, T. B. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Stagg, J. Rankin, J. Brandom, A. H. Bryan, D. H. Wheeler, D. Long, Eld. T. Martin, A. Eld. D. J. McClain, W. Ellis, W. Rogers, Richard Hudkins, Charles Elliott, A. H. Utts, J. G. Jackson.

ILLINOIS—Elders T. Threlkeld, J. Jones, J. B. Chenoweth, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Staford, I. P. Smith, D. P. Lee, J. P. Black, John Spaul, L. Fry, R. G. Ireland, D. Putnam, Eld. D. Bartley.

IOWA—Elders E. Tonnehill, and J. S. Price, G. Judy, I. Keith, J. Atkinson, Stephen Garrett.

KENTUCKY—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, John H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley.

LOUISIANA—Eld. Z. Thomas, and J. Perkins,
MAINE—Elders Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Purington, Reuben Townsend.

MASSACHUSETTS—Elder L. Cox, D. Hart, Amasa Pray.

MARYLAND—J. Lownds, Baltimore City, Herod Choate, J. G. Dance, W. Woolford, R. L. Cole, A. McIntosh.

MISSISSIPPI—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison, W. P. Meaders.

MISSOURI—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, F. Jenkins, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, I. N. Bradford, Eld. E. G. Terry.

MICHIGAN—Eld. J. P. Howell, W. Corder, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thomas Swortout.

NEW-HAMPSHIRE—Joel Fernal.
NORTH-CAROLINA—Eld. C. B. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis, Dr. A. E. Ricks, Eld. J. Brinson.

NEW-YORK CITY—John Gilmore, No. 92, Sixth Avenue.

NEW-YORK STATE—Elders Reed Burritt, T. Hill, N. D. Reotor, C. Merritt, J. Bicknell, I. Hewitt, Wm. W. Brown, Jacob Winchell, J. L. Purington, J. Smith, C. Hollister, A. St. John, J. F. Johnson, L. P. Cole, H. Alling, and Bre. G. Lobdell, J. Vaughn, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding.

NEW-JERSEY—Elds. G. Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. Geo. Doland, G. Slack, William H. Johnson, S. H. Stout.

OHIO—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McColloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newlon, Joseph Graham.

OREGON TERR.—Elds. J. Stipp, I. Cranfill, J. Turnidge, and Bre. J. T. Crooks, J. Howell.
PENNSYLVANIA—Elders Eli Getchell, A. Bolch, Thomas Barton, D. L. Harding, J. Furr, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St., Phila.

SOUTH-CAROLINA—A. McGraw.

TENNESSEE—Eld. Peter Culp, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostic, S. Bass, J. McKeele, T. P. Moore, J. Philips, T. D. Kerby.

TEXAS—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey.

VIRGINIA—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Hershberger, S. Hillsman, G. Odair, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle.

WISCONSIN—Elds. D. Wilcox, T. Bishop.

WASHINGTON TERR.—Eld. W. M. Morrow.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1857.

NO. 18.

Correspondence of the Signs.

HECTOR, Schuyler Co., N. Y., Sept. 2, 1857.

BROTHER BEEBE:—I have often thought while reading the communications of my brethren and sisters in the *Signs*, I would like to write what I humbly trust the Lord has done for me. But feeling my weakness and inability, my coldness and indifference, I have deferred it from time to time. But since I attended the Chemung Association I have had more of a desire to write. I can truly say that I never enjoyed such a meeting so well in my life. The preaching was all one unbroken chain of Gospel truth—salvation by grace through a crucified and risen Savior. I have had my spiritual strength so renewed that I have felt to go on my way rejoicing in God as the rock of my salvation. Surely he leadeth me into green pastures and beside still waters. I lived in sin and folly until in my eighteenth year, when it pleased the Lord to show me that I was a great sinner. I would often have passages of scripture come in my mind that I could not get rid of; the first that I recollect was this: "I will laugh at your calamity, I will mock when your fear cometh." It seemed to me I could see God's justice in my condemnation so plain that I could not expect anything else but his indignation, and it seemed as if the devil had the whole control over me. I was afraid to go out after dark for fear I should see him. I was teaching school at this time, and sometimes in the school room I would feel so burdened with sin, that I could hardly refrain from weeping. I looked upon christians as the excellent ones of the earth. There was one old lady and gentlemen living in the district a short distance from the school, and I used to go and set with them at noon; one day I went and the old gentlemen came in and told his wife there had been a passage of scripture running in his mind all the forenoon; it was this: "Let the wicked forsake his way, and the unrighteous man his thoughts, and turn unto the Lord, and he will have mercy upon him, and unto our God for he will abundantly pardon." It struck me with much force, and I could not get it out of my mind; it followed me wherever I went. I used to attend meeting where Elder James Reynolds preached, and I would feel so condemned and cast down I would have to weep, and then afterwards I would feel so mortified about it I would not know what to do. I continued on in this way for sometime, feeling no better in mind, when there was a prayer meeting appointed at the school house where I was teaching. I attended but felt no better. I went to my boarding place, and the gentleman of the house was a very good singer, and he sung a hymn—the first of the hymn, is this:

The glorious light of Zion is spreading far and wide,
And sinners they are coming into the gospel tide, &c.

I wept all the time he was singing, and when he got through I got up and went a short distance from the house, (it being in the dusk of the evening,) and kneeled down to pray; but my heart was so hard I could not utter a word—it seemed that the devil was near me. I arose from my knees and went into the house and soon retired to rest, but could not, for it seemed as if I could see God's justice in sending me to hell so plainly, I could adopt the language of the poet:

"If thou shouldst send my soul to hell,
Thy righteous law approves it well."

I arose in the morning feeling no better; but as I was going to school I had not gone far before, all at once, my burden was gone, and I felt that peace and love flowing into my mind that I cannot express unto this day—it was joy unspeakable and full of glory. I went on to the school house and the Testament lay on the desk; I took it up and opened at the 14th chapter of John, which reads, "Let not your heart be troubled." How precious those words seemed to me at that time, yet it did not occur to me that this was religion. I was expecting if ever I experienced religion, it would be in a very different way from this.

I went on for a while feeling happy in mind, when all at once I thought that I was given over to hardness of heart, the reason of my feeling so composed. Satan was suffered to harrass me at times for two years, before I had strength to go forward at church meeting, and relate my exercises of mind; at length on the 8th day of May, 1831, my sister and I were baptized by Elder James Reynolds. It was a happy day to me. I felt that I had triumphed over Satan and all his fiery darts, and I should never be troubled with him any more. But it was not long before I found that I had a sinful nature to contend with, which often brings me into captivity to the law of sin which is in my members. But when I can with an eye of faith view Christ as the way, the truth, and the life, it is his righteousness alone that justifies us and clothes us and feeds us, that his children has nothing to do towards working it out for themselves, for their strength is weakness and their wisdom is folly, I cannot express the gratitude I feel to God for such a system which has no fellowship with uncertainties, it is ordered, in all things and sure. I have passed through some deep waters of affliction since I have been on my pilgrimage, yet the Lord has sustained me and kept me from evil, and I have a name and place among the Old School Baptists in Burdett, which I feel very unworthy of. The greatest trouble I have is I do not adorn my profession with a well ordered life and Godly conversation,

as I should. There are some who have written for the *Signs*, recently, that have not signed their right names; one in particular who attended the Chemung Association; she told my feelings so much better than I could, I have had a great desire to know what her right name is. It cannot be that she was

"Ashamed of Jesus, that dear friend,
On whom our hopes of heaven depend."

No! if we felt as we should, we should rejoice that we were worthy to suffer shame for his name.

Your unworthy sister in the Lord,
SAMANTHA ELLIOTT.

OREGON, Mo., August 14, 1857.

BROTHER BEEBE:—God, in his providence has been pleased to suffer the rude monster, death, to enter my family circle and take from the embraces of myself and children my dear wife and their mother; and while it is impossible to command language by which to express the exceeding greatness of our loss, and the heartfelt sorrow with which we are filled, yet I wish to give a short sketch of what I trust has been the dealings of the Lord with me, a poor sinner as I know myself to be.

I was born April 6, 1812, of very religious parents; my father was an Old School Baptist minister for more than half a century, and died in Clay county, in this State, in the 81st year of his age. My mother is still living and enjoys good health for one of her age.

I was taught, from my youth up, to respect religion and those who professed it; but although from tuition I entertained a moral respect for religion and religionists, yet I did not love either. I thought religion was necessary for me to have when I come to die, and I intended to have it. And, although I had heard from the sacred desk, and in all the circle of my father's family, the doctrine of free, unmerited, sovereign grace discussed; and proved, perhaps hundreds of times, yet a greater pharisee never lived. I as confidently believed that I could get religion by my own efforts, as I did that I had a natural existence. When I was about fifteen years of age I went one evening to meeting and heard a Baptist minister by the name of Edwards, preach, and in his closing remarks he dwelt at some length on the day of judgment, and the separation that would take place between the righteous and the wicked. During his remarks I saw that I was one of that number which he called *the wicked*, and that if I died in that condition where God and the righteous are, I could never be permitted to dwell. The thought of being separated from God and his people made such an impression on my mind, I could not refrain from weeping. But I managed to get out of the house, as I thought, without being discovered by my friends, and as these impressions were very

unpleasant, I thought if I could get with my young associates, I would be relieved of my sorrow, for I was not yet ready to set about getting religion. But I now promised the Lord, that when I had accomplished a few more things pertaining to my juvenile pastimes, I would get religion, and live the remainder of my days a pious christian. I set a time and made a promise: the time came, but I was not yet ready, but excused myself, and promised again, and the number of times I promised the Lord that I would get religion, he alone knows; but one thing I know that just as often as I promised I failed to comply, until at length I became very much troubled, seeing that I had so often failed, I began to distrust myself, and felt that I had surely offered so many insults to the majesty of heaven, that if I did not do better than I had done I should be lost forever. At this time I was going to school, and I then promised the Lord that if he would suffer me to live to complete my education, and procure a companion, I would then with all the powers I possessed set about the work and make all right between me and the Almighty. He was pleased to spare me. I married a wife, and then my promise rushed upon my mind with double force, seeing that God had been so very good as to give me life and time to do all that I had asked of him. But now I excused myself, saying I now had a wife and she must be provided for and made comfortable, all of which I thought I could do in a short time, and then I would comply with my promise. This was the last promise I ever made to the Lord that I would get religion, for but a few months after this I was alone one day in the forest, when, in a moment, like a shock of electricity, the thought came into my mind that I had but a few days to live, and that I was so great a sinner God would spurn me from his presence forever. I trembled in every limb, and but for fear that some one would see me, I would have for the first time in my life, fallen down and implored the mercy of God. From that moment I began to pray and reform my life. But O, when I looked into the dark cavities of my heart I saw that there was the fountain of all my uncleanness, from whence proceeded thousands of wicked and sinful thoughts; and although I could to some extent control my actions and leave off my sinful practices, I could not control my heart, or the corrupt desires of my nature. I now betook me to prayers and reading the scriptures; but truly sin was mixed with all I did. My heart was deceitful above all things, and I found that I could not know it, or trust it. And when I read the scriptures, they condemned me, so that I was driven to despair. Now I thought I was the worst man on earth. I had trifled with the divine majesty, by making many prom-

ises that I would do better, and now I saw that all I had ever done, or was now doing, was only a abominable in the sight of God, whose eyes are too pure to look upon sin, or to behold iniquity. Where, O where shall I appear, but with the ungodly. Thus I spent my time in weeping and trying to supplicate the throne of grace until one day as I was reading the New Testament, I felt in my very soul that every word of that holy book condemned me, and I was made to tremble. I laid down the book and left the room, and went out into the road, and as I was meditating on my past life, it appeared to me, in one moment, all my whole life, from my earliest recollection appeared before me as a continued train of sin and rebellion. I cried out in despair, O Lord, not one good thing have I ever done in my life; and I was without hope and without God in the world. O wretched state of deep despair! I sank down, giving all up for lost; but just at that moment my burden of guilt left me, and in an instant I thought by faith I saw the Lord Jesus crucified on the cross. O lovely sight! A dear and blessed Savior. My soul leaped for joy, and I felt in my heart to say, Glory to God in the highest. All things in nature appeared serene and lovely, and it seemed to me that the forest, and even the sun, and the elements were all praising the glorious Redeemer.

I am yours in hope of eternal life,
through Christ,
G. B. THORP.

(To be continued.)

WHITFIELD, Maine, August 19, 1857.

DEAR BROTHER BEEBE:—In consequence of the constraining love of Christ, and the love I bear toward the dear people of God, I take the liberty to address you in a few words. I hope you will not consider it impertinent for me to state that I have for a number of years sustained a connection with the New School order of Baptists; and although I do not object to their articles of faith, yet I find that there is a prevailing disposition amongst the various denominations of professed christians to depart from the simplicity of Christ. The numerous and popular plans for moral reform, with all the arts and appliances put in operation for the advancement of Christ's kingdom, (professedly,) and being attached to and made a part and parcel of the christian religion, has, I think, a tendency to retard rather than facilitate the progress of divine truth. I believe that God is much honored in holding up the Gospel truth in its naked purity and simplicity, instead of dressing it up in a garb to please the taste and fancy of the carnal mind, so as to render it agreeable and acceptable to the world. Conceiving this to be the case, I find it to be extremely difficult to advocate the truth without giving countenance to error. The consequence has been that I have conscientiously declined from co-operating in the popular movements of the day, by which means I have found myself placed in some very peculiar and trying situations, and have been brought to feel (in some faint degree, perhaps) the force and propriety of the declaration contained in holy writ, that He that departeth from iniquity maketh himself a prey. My charity has been sensibly abated, and my mind has been in suspense. Still with a strong desire to labor in my master's vineyard, and the love of Christ

constraining me to active obedience, I have felt at a loss what to do until very recently while relating some of my exercises and feelings to a very dear sister in Christ, (may God abundantly bless her soul with his rich, free grace,) when she proposed to me the loan of a few numbers of the *Signs*, which I gladly accepted, and when I commenced reading I felt a spark of heavenly flame kindle in my breast, and as I perused a number of the christian experiences of the dear people of God, my heart began to glow with love to God and his dear children; my affections were raised, my sympathies enlisted, and emotions and feelings were awakened identical with those experienced shortly after I had obtained a hope in God's pardoning love. My spiritual strength has been renewed, and I can truly say I had a feast to my soul. The sentiment and spirit breathed forth in the communications of the brethren and sisters was to me like the old wine whereof if a man drink he will not straightway desire new. My sympathies have been largely enlisted in your cause, and I have concluded to become a subscriber for the *Signs of the Times*. Enclosed you will find the required amount. I like and heartily approve of the plan of conducting the *Signs*, especially in its being made a medium of communication between the people of God to the comforting and edifying of the household of faith; and I have thought (should you not deem it impertinent and intruding for one not strictly belonging to your order so to do,) that I should deem it a happy privilege at some future time to give a relation of some of the exercises of my mind, and the wonderful dealings of God with my soul in bringing me out of nature's darkness into his marvelous light; and perhaps (by your permission) give my views upon some particular points of doctrine and portions of God's word.

With sentiments of sincere regard and ardent desires for your success in feeding the flock of God, I subscribe myself yours,
in the love of a precious Redeemer,
JESSE KING.

FORDVILLE, Ky., Aug. 20, 1857.

BROTHER BEEBE:—If one so unworthy may address you; being too feeble and unqualified to write anything worthy of publication, I conclude to drop you a few lines in a private manner, in compliance with the request of a friend and relative of mine who is a reader of the *Signs*; that you would give your views on Rev. iii. 18. through your highly esteemed paper.

I am very sorry that I am so unqualified to exchange ideas with many of the able supporters of the *Signs*; but any providential misfortune, one should at all times be reconciled to. But when I see and read so many of my own thoughts, trials, and difficulties, it is beyond any language that I can command; it does prove a grief to my poor soul, to say that I cannot return the same cheering and refreshing things to the poor scattered saints of God; and sometimes my mind strongly inclines me to try to throw in my little mite. But then again, to think of one so much smaller than any that bear the name of christian, I give it up. Still as unworthy as I feel I have thought I would drop you few words, to inform you of some of the trials I have to encounter in this cold and dark region of country as it regards religion. I am

surrounded by many who contend for the *do and live* system; so I have but little conversation with friends and neighbors on those great and important subjects; for I cannot understand salvation to be any other way than by grace alone, without a particle of works. The great difficulty with me is, whether I know anything experimentally about that grace as being shed abroad in my poor troubled heart. Sometimes I hope I do; but again it seems almost impossible that one so undutiful and full of doubts, and with so sinful so much corruption should make any pretense to anything like christianity. I even sometimes come to the conclusion that I have never been under true conviction, and try, in the best manner I can, to ask the Lord to undeceive me if I am deceived; but about all the new conversion I ever get, is a renewed manifestation of the little hope which I trust God gave me about twenty years ago, in the woods, where I was hunting the cows. Whether I am in the right way or not God only knows; but so it is, there seems to be something about this feeling I cannot express, and often times can hardly hit at telling it as I wish to. But it was there I thought I was relieved of the greatest burden of guilt that any poor soul was ever pressed down under; so much so that I thought it was sufficient to sink me down to hell; and I could see no way in which God could do just in doing otherwise. But, thanks to his name, I believe he did forgive me all my sins, and I then thought I did rejoice in the Lord. And I thought also that I could see plainly too, how he could be just in forgiving a poor sinner, and the reason appeared to be because Jesus had died to redeem such; and I humbly hope that I am a child; but it often appears to me, that I am the very least of all. But in all my watching and looking over the matter, I cannot find that I have ever done anything to induce God to give me this little hope; but I did all I could to prevent it; and I cannot avoid the conclusion that all of God's dear children know it to be entirely out of their power to do any thing to merit salvation; and it does appear to me they are bound to acknowledge, if they ever get to heaven, it will be purely as the objects of God's mercy and trophies of his grace.

If you are personally acquainted with sister Julia McColl, please tell her that the relation which she gave through the *Signs* of her *little hope*, afforded a most cheering and delicious feast to, at least, one, poor sinner, who can say, whether he be a christian or not, he most positively believes that she is one. Yes, when I read where she concluded that all parts of creation were better off than herself, I do not recollect that I ever read or heard any thing that struck me so forcibly on that point. And I can frankly say that others, yes, many others I could name, have proved precious, as I feel to hope, to my poor wearied soul. Here I will remark, that I have formerly been somewhat opposed to religious papers; but when I read, see, feel and hear my desires and views expressed and carried out in a much abler and better manner than I can ever hope to relate them, and in accordance with the truth, I must yield. And as the ignorant can sometimes put the minds of the wise to thinking, I will propose a question, Would it not be well for the editor of the *Signs*, and his able correspondents to say more on

the subject of duty; not with the idea of making christians, which is the work of God alone; but it does seem to me there is something wrong in some of the churches of the Old Baptists when they neglect their church meetings and so much so as to prevent some of the little lambs attaching themselves to the church. Such is the cold or lukewarm condition of some when they meet, there is but little said about the great giver and supporter of all things; but some worldly subject seems to be the theme. I conclude the time has arrived when every christian should ask himself the question, Is this the right way for me to show that I am a true follower of Jesus? There is another question I will present to your consideration, Is it not a duty to hold prayer meetings among the churches? I have felt it to be a duty, and would like to have some of your views on the subject.— But it is very possible I have written more than will be worth reading, I will close by saying that I believe all of God's little ones have to bear affliction, persecution, temoils, trials and trouble of almost every description; but God will keep them, and guide and deliver them from them all, and finally bring them home, and ultimately place every one of them; not a hoof shall be left behind; but they all shall be ever with the white and blood washed through, around the eternal throne of God, to sing everlasting praise to his name; then one moment of enjoyment shall more than overbalance all the sorrows and distress they have to experience here in this flesh.

As this may be the last time you may ever hear from a poor helpless and needy one, permit him to say, May God ever guide and direct you by his Holy Spirit in all truth, and enable you in all your attempts to feed his flock; and may the supporters of the *Signs*, be always directed to the same, and may they be preserved from vain and unprofitable disputations which tend to mar the union and fellowship of the saints, is the desire of your unworthy brother, if a brother at all.

In hope of eternal life, Farewell.

I. H. L. COBB.

HUNTINGTON, Tenn., July 4, 1857.

DEAR BROTHER BEEBE:—I herewith send you one dollar for another year's subscription to the *Signs of the Times* as I think my last years subscription expires about this time, and I would not willingly do without it even for one number. I recognize in its columns the preaching of the pure Word, which is very refreshing to me in such times of "new inventions," as are daily exhibited in the worldly money loving institutions calling themselves the Church of Christ. Another feature in your valuable paper that renders it so desirable to the humble followers of the Redeemer, is found in the relations given by the brethren and sisters of the dealings of the Lord with their souls in their sound conversion to the true doctrine of the Bible. I am often made to rejoice in the perusal of these articles. I hope to be able through mercy, to have the benefit of the consolations of the brethren and sisters in this way so long as it pleases God that I should continue in this world. Comparing the works of grace upon the heart, with the get religion system of the Arminians, I can but exclaim "How much are thy ways, O Lord, above the ways of man!" That you may be long spared, a watchman

upon the walls of Zion, and kept steadily in the faith is the prayer of your unworthy sister in the Lord, as she humbly hopes.

ANN ALLEN.

MUD CREEK, Mich., Aug. 16, 1857.

DEAR ELDER BEEBE:—Unworthy as I feel myself to be, I desire to speak through the columns of your valuable paper, the *Signs of the Times*, to the dear brethren and sisters scattered abroad.

I have often thought when reading your communications, the sermons and editorials, I would never write again for your perusal. But should I refrain? Should I hold my peace when God has done so much for me? The more unworthy I am, the more I should praise his name for rich and sovereign grace bestowed upon me. I often call to mind my dear departed father's admonition, "Delilah, don't forget the hole of the pit from whence you was digged." And I feel now to say to you all, "Except the Lord keep the city, the watchmen waketh but in vain." So that to the Lord belongs all the glory, both now and forever, O, that my life might be spent in praise to his great name. I think I can say that the greatest comfort I have is to know that God possesses all power, in heaven and in earth, that he doeth all his pleasure, and no one can stay his hand. He is of one mind and none can turn him. May I ever be made to submit to his will in all things; "Knowing that all things work together for good to them that love God, to them who are the called according to his purpose."

I often think of the admonition, "Forsake not the assembling of yourselves together, as the manner of some is," and also "They that feared the Lord, spake often one to another, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." And when Sabbath morning comes, I desire to meet with the dear people of God, and hear them talk of his power and wisdom, and the glory and majesty of his kingdom; but then I think I have the bible and that is enough. I take the *Signs* to read and feel that all is well, I am blessed beyond measure and can ask no more.

Yours in hope of eternal life.

DELILAH W. BALL.

PATRICK CO., Va., July 25, 1857.

BROTHER BEEBE:—I have received the *Signs* regularly and regard them as a source of comfort and edification to the children of God who read the communications of the brethren and sisters scattered through the world. I have often reflected on the oneness and union which they exhibit; but it is written, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." And it is also written, They shall all see eye to eye; and they shall with their tongues all speak the same things. I believe that christians all do speak the same things in substance, let their lot be cast where it may, when they speak of the travail of their souls, or their translation from the power of darkness into the kingdom of God's dear Son. I have often thought it was a wonder that these things were not more visible to the many false teachers at the present time. But then it is again written, "Which things also we speak, not in the wisdom which this world teaches, but that which the Holy Ghost teaches; comparing spirit-

ual things with spiritual. But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Here the apostle fully explains, as I conceive, why these things are not visible to the natural man. But I must close, as I have written more than I intended. Yours in hope of eternal life.

JOHN J. PHILPOTT.

SHEEPSKOT, Maine, August 18, 1857.

MY BROTHER IN CHRIST:—I have received the *Signs*, and its communications are truly interesting; no religious paper is before it, in my estimation. Although I am one of the most feeble of Christ's flock, (if a christian at all,) I have thought, as your columns are open for the weak as well as the strong, I would write my experience of God's goodness to my soul.

Before I was really awakened to a sense of my lost condition, I was at times alarmed, knowing that I was in an unconverted state, and must be miserable forever, unless I was converted. But sin was sweet, and I could not leave it, nor my young associates, who were my delight. I thought if I become religious, I should be hated by those I loved. However, I thought by and by I would attend to the concerns of my soul, and escape hell; thus I lived, until nearly seventeen years old. One evening some young folks called at my father's house, and a Baptist minister from a distance had visited the place, and was there. The minister's heart was all on fire, for the good of souls, and he commenced talking with those present, upon this most delightful subject; one in which his whole soul was absorbed. While the conversation was going on, a thought struck my mind, that I had promised time after time, that I would be religious, but think I said at that time, I should never get ready to attend to it; should forever put it off saying, in a more convenient time, when I have taken a little more comfort in the things of this world, I will take thought, and attend to my soul's welfare. I do not know that anything in reality fastened on my mind at that time, but I became more thoughtful. Being not long from that time in company (of an afternoon) with some christian people, (the fore mentioned minister being present,) I was much troubled in my mind, being made sensible that there was no enjoyment in the things of this world. Christians, I thought, were the only happy people, they appeared so cheerful; I thought I was willing to leave the joys of the world, if I could be made a partaker of their happiness. In the evening Eld. P., (the fore mentioned minister,) preached at the house I visited; while engaged in his first prayer, I was taken in great distress of mind, viewing myself upon the brink of hell, time appeared short, and I felt distressed, that I had lived seventeen years in the service of satan. My precious time gone that was given me to prepare for eternity, my heart was as hard as a rock, methought I could not shed a tear if it would save my soul. I was then willing to forsake the world with all its charms, and all its glory; indeed I was dead to it, I wanted only the pearl of great price. Christians appeared the excellent of the earth; I longed for their joys; I longed to join with them in the same cause they were engaged in; I thirsted for a renewed heart; I knew I had a wicked

heart, and could not serve the Lord unless he gave me a new heart. I desired to leave the ways of sin, they looked odious to me. I then thought nothing of being despised by the world; I was willing to forsake all. The first relief I found, was in resigning myself, unreservedly, into the hands of God; I had a view of his holy and blessed character, that he was righteous altogether, and would do no injustice. I resigned myself to his disposal, and found peace. I wondered any should be unwilling to trust in God. I thought I could praise him for his perfections, if he sent me to hell. I afterwards had a view of the precious blood of Jesus, and felt it applied to my soul. I then gloried in his cross, and was willing to be accounted a fool for his sake; and now the blessed Saviour is all my hope. You can, (as others tell you,) brother, do with this as you think proper, and all will be right with me.

I shall probably never see those dear brethren and sisters, whose experiences I have read in your paper. I can love them, and hope to meet them in heaven, through Him who has shed his precious blood for us; even when we were enemies Christ died for us. I believe those who have written, are something more than stony ground hearers, they have held on their way, and Jesus will not be ashamed of them at his coming. They have not, they will not deny his name, but will shew themselves to be His friends everywhere; and into no company will they go, where there blessed Master is not admitted. If, perchance, a christian falls into the company of worldly people, he will speak and act in the fear of God. The world is full of professors of religion, but how few bear the fruit of the spirit of God. May God revive his work; poor weak man, what can he do? only speak to the ear. Never was a soul converted without the Holy Spirit speaks to the heart, and then there is a new creature born of the spirit.

Yours affectionately,

HANNAH HARLEY.

We copy the letter of brother Hart from the *Primitive Baptist*, by special request, not because we feel any apprehension of an affiliation of the Old and new orders of Baptists. If we have in our ranks any who can go over to the New School, or any who can meet them on a half-way ground; we would not hinder them if we could. None can be of service to the Old School order of Baptists who can walk comfortably with the new order, and the new order have no use for any who are truly of the primitive faith and order.

For the Primitive Baptist.

BROTHER TEMPLE:—In the *Primitive Baptist* of the 25th of July, I read two letters over the signature of G. M. Thompson, of Georgia, feeling his way seemingly, to a compromise between those whom we term United Baptists, and those familiarly known among us as Missionary or Free-Will Baptists.

I am at a loss, brother Temple, for language properly to express my feelings on a fair and impartial view of the subject matter contained in those two letters, together with the probable result of the proposed convention. But as brethren are called upon to let their minds be known upon the subject, with all due deference to the feeling as well as to the views of

brother Thompson, as expressed by him in said letters, together with a deeply rooted attachment, and may I not say, undying devotion to the cause Christ, I now proceed, in the fear of God, to give my reasons in part, why I for one, feel unwilling to sanction the proposed attempt to fraternize.

In the first place the United Baptists profess to believe in a Limited, Definite, Personal Atonement, and can there be found even a small minority among the so-called New School Baptists, who can, in heart and soul, unite with us on this fundamental principle?—this question in Theology which we hold in high esteem? Or must we in our attempt to harmonize, surrender the main principle by which we can be known as a peculiar people, separate and distinct from all others throughout the world? Can Elders Graves and Rose unite and stand with us heart and hand—shoulder to shoulder—upon the gospel platform of a limited Atonement? If so, I would say to them and all others who may feel to be thus in bondage, "Come out of her, my people." And why? Because I contend that we mainly occupy original ground, and a consent to compromise seems to me a tacit acknowledgment that we have forsaken the right and good old way. True it is, that we are in error here and there as regards some of our practices; and my advice is for us all to unite together as one man, and sweep the rubbish from the temple of God, that we may remain in more peace than at present exists among us, rather than seek the aid of those who for want of a joint interest and fellow feeling, may scatter more abundantly and promiscuously the seeds of discord, debate, strife and contention than at present we have to lament among us.

I have written the above, brother Temple, in the best of feelings, and with an earnest desire and prayer for the peace of Zion. With a promise that you may probably hear from me again soon, I subscribe myself yours, in the best of bonds.

ROBERT D. HART.

Rocky Mount, N. C., Aug. 8, 1857.

SUISUN CITY, California, July 16, 1857.

BROTHER BEEBE:—As I do not wish to send you a blank sheet, I thought I would fill up a part or all of it, in alluding to a sentiment, that from the manner in which it has gained circulation, I should suppose to be somewhat prevalent among the Old School Baptists. The sentiment is this: That the first Adam, while in the garden, before he violated the law of God, was a spiritual man. I had not heard the idea advanced for many years, and supposed it had been abandoned by the Old School Baptists, until the year 1853, when it was advanced, in a Circular Letter, by an Association in Kentucky; and in 1856 the same doctrine was advanced in a letter, (headed a Circular Letter,) but did not state of what Association. Now, when I see that sentiment published in Circular Letters, and endorsed by the whole Association, it makes me fear the idea is becoming too prevalent not to be regretted—and especially when endorsed by an Association in Kentucky, in the vicinity of our most orthodox churches. I consider it an error of an essential character; first, because it is at war with the apostle's doctrine upon that subject; 1 Cor. 15 chap. 46-47, "Howbeit that was not first which is spiritual, but that which is natural, and after-

ward that which is spiritual?" "The first man is of the earth earthly—the second man is the Lord from Heaven." In the second place, I consider it calculated to brace up a very gross error, that is becoming too common amongst the Old School Baptists, to wit: the non-resurrection doctrine. The writer in the last Circular alluded to, remarks: "Now, to find out what kind of a death the man (Adam) died, we must first find its effects." And speaking of its consequences, goes on to say, "sinners are not naturally blind, deaf, and insensible,—their senses are as acute in temporal matters, as the regenerated; but not so in spiritual matters. Consequently, the death that Adam died, was a spiritual death, as we see its products are of a spiritual character."

Now, it seems to me, that the writer assumes that to be so, which the Apostle contradicts. He assumes that Adam, before he fell, was in possession of all the faculties of the new or spiritual man; and that the atonement of Christ, was only to restore to man that which he lost in the fall. Now if man is placed in no better situation through the redemption of Christ, then he was in before he fell, I cannot see any reason to hope, or expect that he will make any better disposition of his spiritual life in the latter case, than he did in the former. But I do not consider from the scriptures, that we have any right to believe that Adam, when he was created and made a living soul, possessed any of the faculties of the spiritual man, which is the seed of the spiritual Adam, any more than the sinner now does, before he is made alive by the power of divine grace. But his mind, and capacity, were suited to the situation he was placed in, and he enjoyed himself well in his natural state, until he violated the law of God,—after which, the spirit of iniquity took possession of his mind, and became the settled principle thereof; and they abide there and never become finally eradicated while in the flesh; but are only brought in subjection to the reign of the new man.

Now, the manner in which this doctrine of spiritual Adamism can be used as a brace to the non-resurrection system, is very obvious. For if it was the spiritual man that fell, it follows as a matter of course, that it was the spiritual man that Christ died to redeem; for that which was not fallen, or lost, was not redeemed. Then the same that fell, and was redeemed, is the same which Christ has promised to quicken by his spirit, and resurrect to eternal life. Consequently, I consider the whole non-resurrection scheme predicated upon the character of the first Adam. I suppose the advocates of the spirituality of the first Adam, would not contend that his fleshly body was spiritual; but that the spiritual man dwelt therein, and fell; and incurred spiritual blindness and death. And if so, is it not the most rational conclusion, that it is the spiritual man that is resurrected? But, brother Beebe, I consider their premises all wrong, and their conclusions likewise. For the Apostle says, "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. xv, 52, 53. Now, if the character to be resurrected was not mortal and corruptible, why does the Apostle speak of its putting

on incorruption, and being raised a spiritual body, as that which is spiritual is not corruptible?

Brother Beebe, this is a copious subject, and I should like to pursue it further; but my sheet is full, and I must stop. Do with this as you think best. I am yours, in hope of eternal life,

THOMAS H. OWEN.

From the Southern Baptist Messenger.

HARRIS Co., Georgia, Aug. 10, 1857.

BROTHER BEEBE:—It is with pain to my poor soul I enter upon the subject that now leads my mind to use the pen on this occasion; but feeling it my duty as a watchman on the walls of Zion, when I see danger approaching, to warn the flock as well as to feed them, I can withhold my pen no longer in silence, when I see the threatening storm that is about to rise in the camp of Israel. May the Lord direct me in the spirit of meekness to stand in the defence of the cause of Israel's God. This cause is one, dear brethren and sisters, that is dear to my soul—one that I have endeavored for the last twenty-seven years to defend among the wild nations of the enemies who are always ready to throw their firebrands among us. The word tells us to watch as well as pray; and oh, that the spirit of prayer and humble meekness were found among all those that claim to be Primitive Baptists in this day. When I see such a spirit of sympathy manifested for those who are in the Missionary ranks, that they may come into union with us, at the expense of some of our highly esteemed brethren's downfall, is this a quiet and meek spirit? Our Savior said, love one another, and not hate each other.

Now, dear brethren and sisters, if the Missionary brethren and sisters who went out from us, have run far enough to become tired of their race, let them return to the Bishop and Shepherd of their souls, and come in at the same door that they went out at, upon gospel principles, and then we are ready to receive them into our union, to walk with us in the old path, and follow the old land marks. We endeavored to show them the error of their ways at the outset; they paid no regard to our counsel, and if they have worsted themselves by their pursuit in that course, we are not to blame in the matter; we did not put them there; we are under no particular obligations to go and pull them out; were we to do so, what would be gained in the matter? In place of union, there would be disunion among us; for it is well known that they do not preach the doctrine of salvation by grace, but a doing system. The word of God plainly testifies that a house divided against itself cannot stand. This will only place us back to fight our former battle again; and God's word tells us not be entangled again with the yoke of bondage. Shall we now for the purpose of gratifying their feelings, return to them, thereby making a sacrifice of truth and principle, both for their accommodation. This is more than I, as a Primitive Baptist am willing to do; and I trust this will meet the feelings of all those who claim the name of Primitive Baptists.

It is said that the Missionary Baptists cannot stay together much longer; that may be so, and no doubt is true; but that is no reason why we should make a sacrifice of principle to meet them on the half way ground. I find no half way ground

in the matter, it is either in the path or out of it; if they are out of the path let them return—for the redeemed of them shall return to Zion with joy and gladness on their heads. So all those of an old standing we are willing to receive upon gospel principles, and those of younger date upon the same; and we believe that gospel principle is to tell us their travels and go under the water again, inasmuch as it takes a proper mode and a proper subject, and a proper administrator, to constitute a legal baptism. Here is the rule, and all that feel willing to renounce all their isms and go with us, and walk the old line according to God's word, we are willing to unite with them.

To the ministering brethren: It is high time to watch and try to look into the affairs of God's house when danger is approaching. May the Lord help each one to be on the watch and guard well the flock, is the prayer of your unworthy brother in Christ,

R. J. COWSERT.

FAIRFAX, C. H., Virginia, Sept. 1st, 1857.

MR. EDITOR:—Perhaps it may not be uninteresting to you and your readers to have a copy of the proceedings instituted in this county against the late Jeremiah Moore for "pretending to preach the gospel contrary to the permit," to him given in the year 1774. If you think these worthy a place in your paper, or likely to prove interesting to your readers, you are at liberty to use the copy sent you. I have tried to make it literal. My name, (being a grandson of him to whom they relate,) will be sufficient assurance, I hope, that the copies sent are authentic.

Respectfully yours,

THOMAS MOORE.

This proceeding is on file in the Clerk's Office of the County Court of Fairfax, Va. Send me a copy if you publish. T. M.

Fairfax County, ss:

Whereas I have Received Information by Charles Broadwater, Gent., that Jeremiah Moore Did on the 27th Instant, at Night, cause to be Assembled a certain number of the Inhabitants of the said County at the house of Mr. George Rilgoer of said County, and did then and ther Pretend to Preach or Publish the Gospel of Jesus Christ, Contrary to the License or permit to him given.

These are therefore to Command you in his Majesty's name to summon the said Moore to appear before me or some other of his Majesty's Justices of the peace for the said County to answer the above complaint, and for so doing this shall be your Warrant. Given under my hand this 29th of January, 1774.

WM. PAYNE, J.

To the Constable.

Fairfax County, ss:

Whereas Jeremiah Moore, a dissenting Preacher, was brought before me, Bryan Fairfax, Gent., one of his Majesty's Justices of the peace for the county aforesaid sometime in February last, in consequence of a warrant issued by Wm. Payne, Gent., one of the Justices of the said County on the information of Charles Broadwater, Gent., for having pretended to preach or publish the Gospel of Jesus Christ contrary to the License or permit herein given, and whereas nothing was done in the matter because I did not know the Laws relating to Dissenters, but now being well informed and satisfied that the said Jeremiah Moore hath transgressed the laws by such preaching, in the said warrant set forth, and the said Charles Broadwater, Gent., desiring that the said Jeremiah Moore may be restrained

from preaching contrary to Law. These are therefore in his Majesty's name to require you to cause the said Moore to appear before me and to find securities for his appearance at the next Court to be held for the county aforesaid.

Given under my hand this, 3d day of April, 1774. BRYAN FAIRFAX.

ORDERS OF COURT.

FAIRFAX COUNTY COURT, May 10th, 1774.

Jeremiah Moore a dissenting Preacher of the sect of Ana Baptists appearing to his recognizance, and being charged with preaching the Gospel of Jesus Christ at the house of George Rilgoer, not registered contrary to a Licence, and permit to him given, upon hearing the witnesses and arguments and consideration thereof, It is ordered that he give security himself in Ten pounds with two others in five pounds each for the said Jeremiah Moore's good behavior one year, to be levied of their and each of their respective Goods and Chattles, Lands and Tenements, and to the use of our now Lord, the King, rendered. Whereupon the said Jeremiah Moore, together with Thomas Lewis and Alexander Smith, his securities, entered into and acknowledged the above recognizance.

Upon a Petition of divers Inhabitants of this county, Jeremiah Moore, an Anabaptist preacher, having qualified himself according to the Act of Toleration, is allowed to assemble and meet any congregation of Protestant Desenters, at a Meeting House on the Lands of James Halley, and also at a Meeting House erecting on the Lands of Thomas Lewis, Gent., in said County without molestation, they behaving themselves in a peaceable manner, and conforming to the Rules and directions of the said act of Toleration.

The minutes of these proceedings were signed by DANIEL McCARTY.

FALL OF ANTI-CHRIST

BY JEREMIAH MOORE.

Come all ye dear believers,
Who wish to own the Lord,
Take up your cross and follow,
Directed by his word;
In all his institutions
With solemn reverence join;
Soon Jews and Gentile nations
In Sion shall combine.

Fear not the frowns of scoffers,
Nor tremble at the rage
Of those who, though professors,
Against the truth engage;
As scribes, and priests, and lawyers,
And mitred bishops too,
Pope, cardinals and friars,
With all that they can do.

They talk of circumcision,
And ancient customs plead,
Observed by the Fathers,
A holy pious seed;
They talk of Christians' offspring
In covenant with God,
Though ignorant of Jesus
And his atoning blood.

O flee their schemes of priestcraft,
Those soul-bewitching snares,
That captive lead the simple
As sacred truth declares;
They keep their own traditions,
And gospel rites despise,
And of the poor and simple
Make shameful merchandise.

Reject their wicked counsels,
Their errors cast away;
Escape those chains of darkness;
O hear Jehovah say—
"Come out of her my people,
Nor of her crimes partake,
Before my dreadful fury
In storms of vengeance wake."

Behold the mighty angel,
And hear what he doth say,
While, lifting up the millstone,
He casts it in the sea:
"Thus shall proud Babel's kingdom,
In utter ruin fall;
No more t'oppress God's people,
No more be found at all."

Rejoice ye saints and martyrs
That God hath visited
Her sodomy and withcrafts
Upon her guilty head;
While awful vengeance seizes
Its long devoted prey;
Her glories are departed,
Her riches fled away.

See troops of mourning merchants,
And tradesmen stand aloof!
They wring their hands for sorrow,
And cry that awful truth:
"Alas! alas! she's fall'n,
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 around him bow;
Great God we own thy judgments
Are just and righteous too;
We shout in hallelujahs,
To thine eternal name,
"For now is come the hour,
And marriage of the Lamb."

The bride adorned with jewels,
All dug from golden mines,
And drest in richest garments,
The rising sun outshines:
How like a glorious city,
Fair Zion doth appear!
Nor sun nor moon is needed,
The Lord himself is there.

Amen, loud hallelujah,
Let saints and angels sing;
For lo! the Lord Jehovah
Is now come down again:
A thousand years of triumph
The church on earth obtains,
Loud let the jub'lee trumpet
Announce that Jesus reigns.

Circular Letter.

The Elders and Messengers of the Lexington Baptist Association convened with the Church at Lexington, Sept. 2d and 3d, to the Churches of the same, sends christian salutation, praying that grace, mercy and peace through our Lord Jesus Christ, may be with you all:

DEAR BRETHREN:—According to our custom, we send you this our annual epistle, in which we call your attention to the words of the Apostle, Phil. iii. 2, 3: "Beware of dogs; beware of evil workers; beware of the concision; for we are the circumcision which worship God in the Spirit; rejoice in Christ Jesus, and have no confidence in the flesh." The Apostle says in the commencement of this chapter, Finally, my brethren, rejoice in the Lord, to write the same things to you, to me indeed is not grievous, but for you it is safe. If then it was safe for the church in Paul's day to know these things, it is equally as safe in this day; for he advised Timothy that seducers should wax worse and worse, deceiving and being deceived. The first thing we shall notice in our text is the dogs, and if some of them should growl, we hope none of the sheep and lambs of Christ will be alarmed or offended. False teachers existed in the days of Isaiah, and were by him figuratively called dogs. He says, "His shepherds," (those of the aliens,) "are blind, they are all ignorant; they are all dumb dogs, they cannot bark, sleepy dogs, lying down, loving to slumber; yea they are all greedy dogs which can never have enough." Isa. lvi. 10, 11. Christ has admonished us to give not that which is holy to dogs, and Ezekiel has called the same class of deceivers, wolves. "Her princes in the midst thereof are like wolves ravening the prey to shed blood and destroy souls." Ezek. xxii. 27. And Zephaniah calls them evening wolves. Christ has instructed us to beware of false prophets which come unto you in sheeps' clothing, but inwardly they are ravening wolves; by

their fruits, says he, ye shall know them. "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Acts xx. 29; and he adds, "and even of your own selves shall men arise speaking perverse things to draw away disciples after them; and he therefore exhorts them to watch, and our Lord has said they compass sea and land to make proselytes. We are aware they make high pretensions to sanctity, and make prayers, and are heard thanking God they are not as other men: they pay tithes, and fast often. Paul has warned us that in the last days shall come perilous times, and that men shall have a form of godliness, but denying the power thereof; and from such he commands us to turn away; and he says to Titus, their mouths must be stopped, for they subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Peter says, Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. Jude also testifies, They have men's persons in admiration because of advantage; and the beloved John enjoins on us to try the spirits, whether they be of God, and we must beware of them. Paul says to Titus, They profess that they know God, but in works they deny him; they preach human works and merit instead of salvation by grace.

Beware of evil workers. God has given us a standard by which we may discriminate between those good works which he has before ordained that we shall walk in them, and those works which are denounced as evil. The scriptures which are given by inspiration of God, thoroughly furnish the man of God unto every good work. All religious works therefore which are not so furnished by precept or example in the scriptures, are evil works, and those who perform them are evil workers. They are of the works of the law, and as many as are of the works of the law are under the curse, and by its deeds can never be justified in his sight. Their hearts have not been cleansed from dead works to serve the living God. The man of sin, the son of perdition, is identified by his coming, which is with all deceivableness of unrighteous, with signs and lying wonders, after the working of Satan. Beware of them, for if it were possible they would deceive the very elect.

Beware of the concision,—that is, of those who are cut off from circumcision, on which the ancient legalist had so much confidence; they have in modern times substituted sprinkling in its stead. They are to be watched, lest they bewitch the saints as they once did the churches of Galatia.

Brethren, have we not those things which we have presented to your notice, in almost every section of our country? How important then that we should try those who would thrust themselves upon us as teachers by the law and the testimony; if they speak not according to this word, it is because there is no light in them. Isa. viii. 20. Let us hearken to the admonition of our Savior, and beware of the doctrines of the pharisees and of the sadducees. As Paul said to the Roman brethren, "Now, we beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for by good

words and fair speeches they deceive the hearts of the simple. John says, Receive them not into your house, neither bid them God speed.

For we are the circumcision which worship God in the spirit. Moses said, "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God." He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart; in the spirit and not the letter, whose praise is not of men, but of God. And Paul says to the Colossians, "In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Those who have been thus circumcised without hands, like Jeremiah, will ever after remember the wormwood and the gall, and therefore, like him, they will have hope. This circumcision is what Christ called, being born again, being born of the Spirit. Not of blood, nor of the will of the flesh; nor of the will of man; but of God. Not of a corruptible seed, but of incorruptible, by the word of the Lord, which liveth and abideth forever. This circumcision is also spoken of by Paul, as being quickened, and as being washed with the washing of regeneration and renewing of the Holy Ghost. Being the circumcised, or born of the Spirit they are qualified to worship God in the Spirit; for God is a Spirit, and all true worshipers must and do worship him in spirit and in truth. Christ is formed in, and by his Spirit dwells in them, and as God works in them both to will and to do of his good pleasure, so they work out their own salvation with fear and trembling, for God has wrought all their works in them.

They rejoice in Christ Jesus as their Savior, their Prophet, Priest and King, as the true God and Eternal Life. As their foundation and chief corner stone; all their hope for eternal justification rests on him and on him alone. They rejoice in Christ Jesus as that King whom God has set upon his holy hill Zion, to preside in power and majesty over that kingdom of which Daniel prophesied the God of heaven should set up, and that never should be destroyed nor ever given to other people. They rejoice in his laws and institutions, and delight to obey him, as his loyal subjects. They rejoice in him as the High Priest, who has made a complete atonement for them, and by one offering perfected them that are sanctified. And as their Head and Husband, as their righteousness, sanctification and redemption. As their advocate with the Father, as their Deliverer, who has conquered death and triumphed over the grave; and who holds in his hands the keys of hell and death. They rejoice in him as their Wonderful, Counsellor, the Mighty God, and Everlasting Father, and Prince of Peace. And as their strong tower, of whom Moses has written, "The Eternal God is thy Refuge, and underneath thee are his everlasting arms." None who can thus worship God in the Spirit, and rejoice in Christ Jesus, can repose any confidence in the flesh. In their circumcision they are cut off from all such confidence; the body is dead because of sin; it is cut off by the circumcision of Christ. They are

divinely taught that the flesh profiteth nothing. They know the fearful import of the words, Cursed be the man that trusteth in man, and maketh flesh his arm; and they have also been taught of God to know how blessed is the man that trusteth in the Lord, and whose hope the Lord is. Psa. xvii. 5-7. They know that the flesh lusteth against the spirit; and the spirit against the flesh, and these are contrary the one to the other, so they cannot do the things which they would; and that if they sow to the flesh they shall of the flesh reap corruption; but if they through the spirit mortify the deeds of the flesh, and sow to the spirit, they shall of the spirit reap life everlasting. Brethren, may we all be found in Christ, not having our own righteousness which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith; is our prayer, for Jesus' sake, Amen.

Corresponding Letter.

The Lexington Baptist Association, in Session with the Lexington Church, September 2d and 3d, to our sister Associations with whom we correspond, send christian salutation:

BELOVED BRETHREN:—We have abundant reason to praise our God, in whom we trust, for his goodness to us, in blessing us with the delightful privilege of meeting and continuing together in peace, harmony and christian fellowship, not only among ourselves, but with your messengers who have come to us in the fulness of the blessings of the gospel of Christ; conversing in a manner which attributes salvation alone to the Lord, through his abounding grace, "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 which he communicates to us, we believe, independently of any means or instrumentalities of any creature. He sends forth the spirit of his Son into our hearts, crying Abba Father. Not by any power of the creature man; but by my spirit, saith the Lord. We therefore discard and disbelieve in the plans, devices and inventions of men as means for teaching men to know the Lord: but we remember with pleasure the new covenant promise and assurance which our God has given, that in that day, referring to the gospel day, they shall no more teach every man his neighbor, and every man his brother, saying know the Lord; for they shall all know me, from the least of them to the greatest of them. For they shall all be taught of God. God has promised to write his law in their hearts, and that he will be their God, and they shall be his people. And again, They shall be my sons and daughters, saith the Lord Almighty.

We have received your correspondence with great delight; and we desire to pray, and we hope it may also be your prayer, that nothing may be suffered to interrupt our peaceful christian correspondence.—May the God of all grace sustain you and us by his power, and keep us through faith unto salvation, ready to be revealed at the last time.

Our next annual meeting will be held, if the Lord will, with the second church of Roxbury, to commence at 10 o'clock, A. M. on the first Wednesday in September, 1858.

ISAAC HEWITT, Moderator.

C. HOGABOOM, Clerk

The Editor's Department.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1857.

COLE Co., Missouri, June 2, 1857.

BROTHER BEEBE:—Some months ago I desired you to give your view on Matthew xxv. 25 and 26, viz.: "And I was afraid and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed." As I have seen no reply, I will renew the request.

Yours, in tribulation, J. W. WEST.

REPLY.—It would afford us pleasure to be able to explain all difficult passages on which we are called upon to give our views, if we were in possession of the requisite knowledge and aptness to teach; and if we were confident that what we write would be for the edification of the saints and the glory of God. We have often had occasion to acknowledge that we feel more embarrassment in writing our views on the parables and metaphors used, than on other portions of the scriptures; not because we have no views, but principally because the same metaphor or the same parable may illustrate more than one subject; and therefore brethren may apply them differently; and it is hard sometimes to determine which, if either of us, has the primary design of them.

This parable of the talents has been variously understood and interpreted by different commentators, and that, too, in some cases where there is unison of sentiment in the doctrine of the bible generally. Being called on a second time, we will submit to brother West, and to our readers generally, a few remarks on the subject. To our mind there appears to be a connection, or continuation of the subject embraced in the twenty-fourth chapter extended through the twenty-fifth.

The discourse of our Lord to his disciples, of which the parable under consideration is a part, took place in the vicinity of the temple at Jerusalem, immediately after the disciples had been showing him the buildings of the temple, and Jesus had predicted the final overthrow and utter ruin of all these splendid buildings; whereupon they asked him to tell them "When shall these things be? and what shall be the sign of thy coming? and of the end of the world?" In connection with his answers to these three questions, our Lord gave some most solemn and impressive admonitions to the disciples, which he enforced by the use of a number of parables, all of which were calculated to show the propriety and necessity of their faithful attention to the charge which he had given them, and vigilant watchfulness in regard to the signs which were to indicate his coming. Their Lord was soon to go away for a season and then return again; and it was needful for them that he should go away, for he was going to his Father and to their Father; and when he should thus personally be absent, they would be exposed to strong temptations, both from enemies without, and fears arising from their own carnal and unrenewed natures. "Take heed," said he, "that no man deceive you; for many shall come in my name, saying I am Christ, and shall deceive many." They would also be tempted to say within themselves, "My

Lord delayeth his coming," and to begin to smite their fellow-servants, and to eat and drink with the drunken, &c. To warn them against these deceptions of the enemy, and corruptions of their flesh, he made use of the parables. "Two shall be in the field, the one shall be taken the other left. Two women shall be grinding at the mill, the one shall be taken and the other left. Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh." From all these parables, it is clearly seen, that the disciples were admonished to watch for the coming of the Son of Man; that is, the coming of which they had enquired, and which is more clearly indicated by the parables of the virgins, the talents, and of the sheep and goats, in the following chapter. When he should come as the bridegroom, long expected, to receive the bride and consummate the marriage; as the Lord to reckon with his servants; and as the crowned king to divide the nations of the earth as a shepherd divideth his sheep from the goats, &c.

"Then shall the kingdom of heaven be likened unto ten virgins," &c. Then, at that time, when the Son of Man, as a Bridegroom, should thus suddenly be announced, then those faithful servants or disciples, like the wise virgins, should be manifestly distinguished from the foolish virgins. And why? The reason is thus given in the following parable: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants," &c. As Christ was now about to go away, he had called his own servants, or disciples, and taught them privately on this subject. "And delivered unto them his goods; and to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Here, if we rightly understand the application of the parable, is described the manner in which God has set the members in the mystical body of Christ, even as it hath pleased him; and bestowed a measure of the spirit to qualify each member for usefulness in the body, and all the gifts for the benefit of all the members, to profit with all, or for the profit of all. "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," &c. "But to every one is given grace according to the measure of the gift of Christ." These gifts in the church are not bestowed to suit the ambitious feelings or desires of the servants; but they are distributed according to the wisdom of the Lord, and according to the several ability of the disciples. In all this arrangement the Lord, and not the servant is magnified. It is the province of our Lord Jesus Christ to call, qualify and command the service of all his servants, and to furnish each servant with the exact amount of gift or talent that he pleases. And Timothy has not the right to say, because I am not endowed with apostolic gifts and authority, my Lord is austere and unjust; that he claims the right to reap where he has not sown, &c.; for the Lord does not require of Timothy a harvest of apostolic labors

Each disciple is required to be diligent in the exercise of such gifts as the Lord has bestowed on him.

Although Timothy cannot sit on one of the twelve thrones to judge the twelve tribes of Israel, still he can be equally useful, according to the measure of the gift of Christ, in holding fast to the form of sound words, in committing the same that he had heard of the Apostle, to faithful men who shall be able to teach others also, and in warring a good warfare. And so even in the present day, though some of us, as ministers of Jesus, may not have as great gifts as some others, or as our proud natures would desire, we are under the same obligation to improve such as we have, as though we were apostles or prophets. And the same may be said of all the children of God, whether called to labor in the public administration of the word, to speak in exhortation, in prayer, in attending to the discipline and order of the church, or in whatever way God has graciously qualified us to be useful in the house of God. And still farther we will say, that the child of God, though but a very child, weak and trembling, has no just cause to say because my Lord has not given me the amount of assurance that I think others possess, because that he has not enabled me to triumph over all my fears and doubts, in regard to my hope in Christ, he is therefore an austere Master if he requires me to own his name in the ordinance of baptism, in taking a seat with his people in the church of God, and I shall be excused if I wrap up carefully in a napkin what little hope I have and bury it in the earth. For every one who is born of God, in whose heart God has shed abroad his love, has a measure of the gift of Christ, and a capacity to be, to some extent useful in the body. The hand cannot say to the foot, I have no need of thee; nor can the foot say because I am not the hand, therefore I am not of the body. The language of the slothful servant, it is to be feared is found in too many mouths at the present day. Preachers excuse themselves from devoting their time to their calling on the plea that their gifts are so small when compared with the gifts of others. We will hardly be missed if we apply ourselves to our farms, our shops, or our worldly business, and thus hide what gift we have in the earth. If God designed us for usefulness in the ministry, he would give us greater gifts and not reap where he has not sown. To carry this short, simple, plain, but emphatic message, "Yet forty days and Nineveh should be destroyed," seemed quite unpleasant to the fretful prophet. But it was, nevertheless, a message from God, and quite as important that he should bear it, as any message that was ever sent to Israel by Isaiah or Jeremiah.

"I was afraid," said the slothful servant. Afraid of what? Had not his Lord said, Occupy till I come? But he lacked confidence in his Lord—feared that he would require a greater amount of harvest than in proportion to what he had sown. And being afraid, he went and hid the talent in the earth! Will this be the language of any of us? Will the tardy convert say in extenuation of his disobedience to the commands of Christ, I was afraid thy grace would not be equal to my day; and so I declined to own thee in thy ordinances. Will the reluctant minister say, I was afraid that I should fail to make a creditable appearance, and my pride would be mortified, so

I buried my gift in the earth! May the Lord deliver his dear children from such slothfulness, and constrain them all to obey him.

"His Lord answered and said, Thou wicked and slothful servant!" The excuse is insulting to the master or Lord who supplied the talent. "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Thus in the use of money, if it be not invested as capital for business, it may be so applied as at least to gain ordinary usury. But in regard to the gifts bestowed on the saints, we cannot let them out on usury; but still the figure is well calculated to admonish the slothful servants of Christ, that they are amenable to their divine Lord for their disobedience to his commands, and for their neglect of such gifts as he has bestowed on them.

The order given to take from him the one talent and give it to him that has the ten, shows that the church of God must be supplied with edifying gifts; and if some through sloth and disobedience, wickedly withhold their share of the service, those who are more faithful shall supply the lack, and in doing so they shall learn that the willing and the obedient shall eat the good of the land, while the slothful and disobedient shall be cast into outer darkness, where many a disobedient child of God has been, and where they have found weeping and gnashing of teeth. This is strong language, but we believe it to be applicable to God's children who are delivered to satan for the destruction of the flesh, and that the spirit may be saved in the day of the Lord Jesus." 1 Cor. v. 5.

APPOINTMENT.

GLADY CREEK, BARBOUR Co., Va., Sept. 2, 1857.

BROTHER BEEBE:—Please publish a meeting, to be held on Wednesday before the second Sunday in November next, with the Mount Carmel Old School Baptist Church, at Gladly Creek meeting house, in Preston county, Virginia; which place is within two or three miles of Fellowsville, on the North-western road leading from Winchester to Parkersburg, Va. Brethren coming from the East or West on horseback or in carriages, will enquire for the above-named place; and those from East or West by the Baltimore and Ohio Railroad, will come to Tunnelton Depot, which is at the Tunnel through Cheat mountain, in Preston county, Va. Tunnelton Depot is within three or four miles of the said meeting house, and if convenient for brethren to be there on Tuesday evening, before the day of meeting, our brethren and friends intend to be there to meet them and convey them to the meeting. Those coming from the North will enquire for Newburgh, Preston county, Va., and from that place brother James Simpson, or some other friend, will accompany them or direct them on.

Brethren Trott, Leachman and Hartwell have promised to attend, if the Lord will; and we hope the Lord will put it in the hearts of others, also, to come and visit us and preach to us the unsearchable riches of Jesus Christ. And if it be the will of our Lord, we desire that you may come in the fulness of the blessing of the gospel of Christ, and that God's poor afflicted children may witness how good and pleasant

it is for brethren to dwell together in unity, and have a season of refreshing from the presence of the Lord.

By order of Mount Carmel Church,
JACOB KELLER, PASTOR.

FICTION.—The Baptist FAMILY MAGAZINE says: "We are weary of the fictions which have found their way into so many Sunday School Libraries."

REMARKS.—Then why turn away your ears from the truth and listen to fables? The Sunday Schools and Tract Societies, with every other anti-scriptural religious institutions of the day, must live on fiction or starve; for the Bread of Heaven and sincere milk of the word can only feed and support such as are born of God.

OUR HYMN BOOK.—We have not yet been able to so far complete our arrangements for stereotyping and binding our Hymn Book, as to determine the terms on which we can supply them to our brethren. We hope to be able to publish our terms in our next number of the *Signs*.

A Church Constituted in Kansas.

BROTHER BEEBE:—Please publish the Constitution of the Regular Baptist church of Jesus Christ, at Pleasant Grove, Atchison county, Kansas Territory; on the following summary of Faith and covenant:

ARTICLES OF FAITH.

1. We believe in One only true and living God, who is the Creator and Upholder and righteous disposer of all things,—that he is self-existent, independant, omnipotent and eternal,—possessing every possible perfection and divine attribute.
2. We believe There are Three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one.
3. We believe that our Lord Jesus Christ is God, Man, and the only Mediator between God and men:—in his Godhead he is one with the Father and the Holy Ghost; and in his manhood and Mediatorial character, he is one with the church.
4. We believe our Lord Jesus Christ existed in his Mediatorial person, as the Head and Life of his church, from the ancients of eternity, and that he is the same, yesterday, to-day, and forever.
5. We believe the scriptural doctrine of Eternal and personal Election, and that there is an Eternal, vital and indissoluble Union subsisting between Christ and his church,—that the church is, and was, and shall forever remain, his body, his flesh and his bones, and all her spiritual life is hid with Christ in God.
6. We believe the doctrine of the total depravity of human nature; and that a recovery from that condition is wholly and exclusively by the sovereign, free and unmerited grace of God in Christ Jesus our Lord.
7. We believe the Atonement made by our Lord Jesus Christ was full and complete; and exclusively for the heirs of promise.
8. We believe in the doctrine of Absolute Predestination,—that God has declared the end from the beginning, saying, My Counsel shall stand and I will do all my pleasure.
9. We believe in the doctrine of Re-

generation,—that by virtue of their seminal existence in Christ their spiritual Head before the world began, all the elect,—embracing all that were elected or chosen in Christ Jesus before the foundation of the world, and no more, shall in time be born of the spirit; and that in the work of Regeneration and the new birth, the creature is passive;—that the saints are begotten and born into the liberty of the sons of God, by the will and power of God alone, without any means or instrumentality whatever.

10. We believe that all who are born of God shall be preserved through grace unto salvation.

11. We believe there will be a resurrection of the bodies of the just and the unjust, and that the happiness of the righteous and punishment of the wicked will be interminable.

12. We believe Baptism in the name of the Father, and of the Son, and of the Holy Ghost, is an ordinance instituted by our Lord Jesus Christ, and binding on all who under the gospel dispensation are born of the Spirit; that Christian Baptism is immersion, that believers are the only gospel subjects, and none but regular gospel ministers, duly ordained to the work of the gospel ministry, and who at the time of administering it, are sustained by the fellowship of the church of God, are divinely authorized to administer it.

13. We believe the church of Christ in her gospel order, is a company of baptized believers, standing fast in the doctrine and fellowship of the apostles, in prayers and in breaking of bread, over which Christ presides in all things as Head.

14. We believe the scriptures of the Old and New Testaments, as translated under the reign of King James, are a revelation from God, inspired by the Holy Ghost, and that the New Testament is the standard of faith, and the only divinely authorized rule of practice to the church of God, under the gospel dispensation; we therefore consider ourselves solemnly bound by our allegiance to the King of Zion to reject, disclaim, and disfellowship all modern and ancient religious institutions or societies, for which we have neither precept nor example in the New Testament.

CHURCH COVENANT.

We, whose names are hereunto annexed, do mutually agree to be constituted upon the word of God, into a Church, and adopt the foregoing articles of faith as expressive of what we believe the scriptures teach us of God and the way of salvation by and through our Lord and Savior, Jesus Christ. We mutually agree to maintain the order of the House of God, having resigned ourselves unto the Lord, we will, by the will of God, give ourselves one to another to live together, and to strive together for the unity of the spirit in the bonds of peace; and we agree to watch over one another for good, and not for evil, and to bear one another's burdens, and so fulfill the law of Christ. And we agree to contribute, when necessary, as the Lord has prospered us, to sustain the worship of the House of God, and to relieve the poor saints, and we agree that we will not live in the neglect of any known duty, and that we will not neglect the assembling of ourselves together, but we will attend our stated meetings as often as possible.

NAMES OF CONSTITUENT MEMBERS.

H. C. Martin, Henry A. Martin, A. M. Townsend, M. E. Townsend, S. M. Hail, Permelia Hail, A. Sparks, Sarah E. Sparks, and Nancy Jones; these had received Letters from Churches of the Old Baptist order, and were constituted by a Presbytery consisting of Elders Terry Tapp, of Slue Creek church, Kansas Territory; Wm. F. Jones, of Sugar Creek church, Mo. The church being thus constituted, organized by choosing brother A. M. Townsend church clerk, for one year, and Eld. Tapp moderator, *pro tem*. The door was opened for the reception of members, and Eld. Wm. F. Jones joined by Letter. Brother Jones is a promising young minister, whom we esteem highly for his work sake; and on Sunday, sister Artilda Burell united by Letter. After which, Eld. S. J. Lowe, and L. Woodward, from Mt. Zion church, Mo., and Eld. P. J. Burruss, and J. W. Thomas, of Unity church, Mo., who had been invited to assist in the constitution, arrived; and after examining the articles of faith and the proceedings of the meeting, fully endorsed the same, giving to the church the right hand of fellowship, and bidding her God speed, as a regularly constituted church of Jesus Christ.

This church is situated about twelve miles South-west of Atchison, in Atchison county, Kansas Territory. The constitution took place on the second Saturday in August, 1857.

Attest, ALEX'R M. TOWNSEND,
Church Clerk.

Fulness of Christ.

What the heart is at its birth,
What the soil is to the earth,
What the gem is to the mine,
What the grape is to the vine,
What the bloom is to the tree,
THAT is Jesus Christ to me.

What the string is to the lute,
What the breath is to the flute,
What the spring is to the watch,
What the nerve is to the touch,
What the breeze is to the sea,
THAT is Jesus Christ to me.

What th' estate is to the heir,
What the autumn to the year,
What the seed is to the farm,
What the sunbeam to the corn,
What the flower is to the bee,
THAT is Jesus Christ to me.

What the light is the eye,
What the sun is to the sky,
What the sea is to the river,
What the hand is to the giver,
What a friend is to the plea,
THAT is Jesus Christ to me.

What culture is unto the waste,
What honey is unto the taste,
What fragrance is unto the smell,
Or springs of water to a well,
What beauty is in all I see,
All this and more is Christ to me.

CHRISTIAN PHILOSOPHY.—Christian philosophy is a misnomer. A Christian may be also a philosopher; but to talk of Christian philosophy is an abuse of language. Christian philosophy means Christian metaphysics; and that means the solution of metaphysical problems upon Christian principles. Now, what are Christian principles but the doctrine revealed through Christ; revealed because inaccessible to reason; revealed and acceptable by faith, because reason is utterly incompetent. So the metaphysical problems, the attempted solution of which, by reason, constitutes

philosophy, are solved by faith, and yet the name of philosophy is retained. But the very essence of philosophy consists in reasoning, as the essence of religion is faith. There cannot, consequently, be a religious philosophy: it is a contradiction in terms. Philosophy may be occupied about the same problems as religion; but it employs altogether different principles.—*Lewes*.

MARAH AND ELIM.—Marah and Elim! How near they lie to each other! Thus near to each other are the bitter and sweets of life, the joy and the sorrow of time! Both in the same desert, and often times following each other in the progress of one day or hour. The bitter, too, is first—then the sweet. Not first Elim and then Marah; but Marah first and then Elim—first the cloud and then the sunshine—first the weariness, then the rest. In token of this, we broke off a small branch of palm from one of these Elim trees, and laying it on the similar branch which we had brought from Marah, we tied them together, to be kept in perpetual memorial, not merely of the scenes, but of the truth which they so vividly teach.—*Bonar's Desert of Sinia*.

COVETOUSNESS.—Constantine the Great, to reclaim a miser, took a lance and marked out a space of ground the size of a human body, and said, "Add heap to heap; accumulate riches upon riches; extend the bonds of your possessions; conquer the whole world; in a few days such a spot as this will be all you will have."—*Buck*.

When a daughter remarks: "Mother, I would not hire help, for I can assist you to do all the work in the kitchen," set it down she will make a good wife.

Obituary Notices.

MIDDLETOWN, Delaware Co., Feb. 15, 1857.

BROTHER BEEBE:—Please publish thro' the *Signs of the Times*, the obituary of our beloved sister ALVIRA, wife of Martin Kelly, Esq., who departed this life Jan. 16, 1857, after a short illness of eight hours, in the 61st year of her age. She has left a husband and eight children; also many friends to mourn the loss of a kind and affectionate friend. She has, for many years, been a member of the Old School Baptist Church, in this place. The church has lost a bold advocate of the true doctrine of the gospel. We deeply feel our loss; and may God grant that we may be reconciled to His will, and say with one of old, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord.

How short our lives—how soon they go,
How fleeting is this breath below,
Our flesh is as it were but grass,
Even three-score years, how soon they pass.

The messenger again has come,
And from our number called home,
A wife, a child, a sister dear,
Her voice now hushed, no more we hear.

Yet surely we should not complain,
We hope our loss has been her gain,
For she has left a world of woe,
And care and sorrow here below.

But must we part? the thought comes home,
And echoes back with double tone,

Ah! must we part to meet no more,
Until we meet on Canaan's shore?

Yes! it seems that 'tis God's will,
We should be parted for a while,
But may we meet in realms above,
To sing the Savior's dying love.

JAMES T. STREETER.

DIED—September 9—Of Dropsey, at Greenville, in this county, Mrs. ELIZABETH SMITH, wife of Dea. Jesse Smith, aged 71 years, 6 months, and 17 days. Sister Smith, with her husband, was a member of the Old School Baptist church, at Brookfield, where they had their membership for many years. Of the particulars of her last illness, and of her exercise of mind when approaching the hour of her departure, we have not been informed. In the absence of brother Slater, we were called to preach on her funeral occasion, to a solemn assembly of friends and relatives. May the dispensation be blessed to the surviving husband, children, grandchildren, and all the circle of her friends, and to the church of God.

BALTIMORE Co., Maryland, Aug. 30, 1857.

DIED—June 25th—At Washington Township, Muskingdom Co., Ohio, of apoplexy, at his son-in-law, ABRAHAM C. HOWARD, in the 74th year of his age. At the time of his death he was in the enjoyment of good health. He arose that morning, ate his breakfast, went and attached his horse to his buggy, and was just preparing to take a ride. He led his horse as far as the gate, a hundred yards from the house, and was in the act of opening it, when he fell senseless to the ground. He was discovered, shortly after, by one of his children, who made known his condition to the family. This was about 7 o'clock, A. M. He was removed to the house, where he lay in a stupor, until 2 o'clock of the same day, when his spirit gently took its flight, to the land of rest of which he so often sung so sweetly.

When his father removed from Maryland, to Brook Co., Va., he was 11 years of age. In the year 1832, he made a public profession of his faith in Christ, and was received into the fellowship of the Cross Creek Baptist Church. Elder N. Heddington was their pastor. He lived a consistent member of that church, until he removed to Muskingdom Co., Ohio, where he united with the Licking Baptist Church, and of which he was a member at the time of his death. He continued to walk worthy of his high and holy vocation, until called to his reward and rest. He was often heard to say, that he was ready to depart at his Master's call. Only a few days before his death, he said it made no difference to him, where he fell. He walked by faith, and not by sight. Jesus was his refuge and his hope. He died suddenly—but it was a speedy passage from suffering to glory—from labor to reward. He could say with the Apostle, "For to me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. For to be absent from the body is to be present with the Lord."

May the good Lord sustain and comfort, by his grace, his widowed companion, and at last may she be returned to her sainted husband, in the companionship of heaven, where friendships are never severed, and death is unknown. ISAAC COLE.

NEW TOWN, Worcester Co., Aug. 17, 1857.

ELDER GILBERT BEEBE—You will please publish in the *Signs*, that the Salisbury Association will be held with the Little Creek Church, in the lower part of Sussex Co., Delaware, to commence on Friday preceding the fourth Lord's day in October. And we cordially invite as many as can of the ministering brethren, and others of corresponding Associations, to attend. The most direct and convenient route, will be to come on to Wilmington, Delaware, and there take the Seaford road. And all that will come that way, will be sure to take tickets to Bridgeville Station, where they will positively be met with conveyances, to convey them on to the Association. These conveyances will be there on Thursday, or before, if necessary, but positively on Thursday. Please give this room in your paper. Yours, as ever, in gospel bonds, THOMAS WALTERS.

DEAR BROTHER BEEBE—Please publish in the *Signs*, that the Old School Baptist Church, in Delphi, Onondaga Co., N. Y., will hold a meeting, to commence on Friday, the 2d day of October next, at 10 o'clock A. M., and continue three days. A general invitation is given to all our Old School brethren, especially ministering brethren. Please come yourself, if you can. Yours, in love, T. P. SMITH.

ELDER BEEBE—Having been a subscriber to the *Signs* about fourteen years, and the *Banner of Liberty* ever since its commencement, I wish you would insert the following for my benefit:

To all the readers of the *Signs* and *Banner* in Wisconsin, Illinois, Iowa or Minnesota:

Wishing to exchange my location for a better farming country than Maine, and having sold out, I expect to journey West about the last of October next. I would be greatly obliged to any one for information, such as location, distances, prices, qualities, quantity, of Government or improved land.

Please direct to JOSEPH DINSLOW, Richmond, Sagadahoc Co., Maine.

Record of Marriages.

Aug. 22—At Wantage, by Elder G. W. Slater, MR. THOMAS WINTERS, of Greenville, to MISS FANNY ROGERS, of the former place.

Aug. 57—By Elder D. Bartley, MR. WILLIAM MUCHMORE, of Crawford Co., Ill., to MISS ELIZA F. IRELAND, youngest daughter of Dea. R. G. Ireland, of Jasper county, Illinois.

Associational Meetings.

The Kehukee Association will be held with the Church at the Falls of Tar River, in Nash County, N. C., to commence at 11 o'clock, A. M. on Saturday before the first Sunday in October.

Elder R. D. Hart has desired us to notify those who come to this Association by railroad, that his residence is within two hundred yards of the railroad, and in the vicinity of the meeting, and, if the Lord will, he will be at the depot, (Rocky Mount,) on Friday, to meet the day and night trains to convey brethren and sisters who may arrive, to places where they will be accommodated. He desires that brethren and friends, on their arrival at Rocky Mount depot, will enquire for him, as it will be difficult for him to distinguish them all among the crowd which is expected to be there at the time. At his request, we publish a general invitation to brethren and sisters to attend.

The Wetumpka Association will meet at Bethlehem, (one mile north west of Notasulga, Ala.) on Saturday, September 26.

The Icheonna at Fellowship, Houston Co., Ga., (4 miles south of Station No. 2, on the South Western Railroad,) on Saturday, Sept. 19.

The Bethany Association will meet with the Lebanon church, Scott county, Mississippi, (6 miles east of Hillsboro,) on Friday, Oct. 9.

The Uharley Association will meet with the Pleasant Grove church, Polk Co., Georgia, on Saturday, September 19.

The Beulah Association will meet with the church at Mt. Pisgah, Chambers Co., Ala., on Saturday, September 19.

The Yellow River Association is appointed to meet with the Shiloh church, Walton Co., (11 miles north west from Monroe,) on Saturday, September 26.

The Oonee Association will meet with the church at Black's Creek, (4 miles east of Harmony Grove,) Madison county, Georgia, on Saturday, October 10.

The Harmony Association will meet with the Sardis church, Randolph Co., Georgia, (7 miles south of Cuthbert, on the Fort Gaines road,) on Saturday, October 10.

Salisbury, Maryland, will meet on Friday before the 4th Sunday in October, 1857, with the Little Creek church, near Laurel, Sussex county, Delaware.

SUBSCRIPTION RECEIPTS.

NEW-YORK—G. W. French \$1.50, J. Knapp, 4.25 Wm. L. Benedict 3, Lexington Ass'n 17.28, Mrs. R. Eanis 1, Jacob Bishop 1, Mrs. A. Hamilton 1, John Powell 1.75 (and former remittance credited) Dr. A. Burroughs 1, Wm. Freeman 1, Eld. I. Hewitt 4.25, I. B. Whitcomb 1.75, S. Reynolds 1, S. Moore 1.75, Jas. Ballard 1, Dr. A. C. Hull 2, Eld. D. Morrison 1, Amos Connelly 2, I. Brown 1, A. Streeter 1, Mrs. D. Lockwood 1, Mrs. P. Mabin 1, J. Lament 1, Z. Sanford 1, C. Hicks 1, Miss L. Crosby 1, George Dart 3, Mrs. Stone 1, H. Mead 1, Mrs. Lucinda Morgan 1, G. J. Beebe 22.75, Mrs. A. Sly 1, E. M. Bradner 1.86 28	PENNSYLVANIA—Mary Burns 4, R. C. Miller 1 5 00
VIRGINIA—Dea. J. B. Shackelford, 2, Eld. J. Keller 1, Isaac Chisman 5 8 00	NORTH-CAROLINA—E. G. Clark, Esq. 14 00
GEORGIA—A. P. Cowart 3, H. A. Crampton 1.50, Wm. L. Beebe 7.25, B. F. Masteller 2, 13 75	ALABAMA—John McQueen Jr. 8, Thos. W. Gilbert 1 9 00
TEXAS—M. King Fisher 2 50	IOWA—B. F. Jesse 2 00
NEBRASKA TER.—G. C. Brittain 2 00	MISSOURI—Wm. C. Harris 2, B. Davis 1.10, S. B. Lewis 1, John W. Hawkins 1, Eld. S. I. Lowell 1 6 10
ILLINOIS—Eld. D. Shirk 1, E. B. Moore 2 3 00	INDIANA—Eld. J. Richards 2, J. R. McKee 1 3 00
OHIO—Jas. Roberts 1, Thos. Davis 1 2 00	TENNESSEE—Ann Allen 1, Dea. A. Bratton 2 3 00
MICHIGAN—J. Gratton 1 00	CANADA-WEST—I. T. McColl 2, Dugold Campbell 1 3 00
Total.....\$163 63	New Agent—G. C. Brittain, Nebraska Ter.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$1.75, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$1.75, strictly in advance.

The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

PROPOSALS FOR A NEW HYMN BOOK.

At the earnest solicitation of brethren, we propose, during the present winter, to publish a choice collection of HYMNS, PSALMS, and SPIRITUAL SONGS, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourselves that we can select from the books we have, a collection of HYMNS that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms, and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

THE EVERLASTING TASK FOR THE ARMINIANS.

Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

RUSHTON'S LETTERS, AND THE EVERLASTING TASK.

There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c.; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to WILLIAM L. BEEBE, Covington, Ga.

The "Signs of the Times,"

Devoted to the Old School Baptist Cause, is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middleton, Orange Co., N. Y." TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars 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' Department.

ALABAMA—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.
ARKANSAS—Elds. S. W. Brown, T. Dodson, George W. Durning.

CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.
CANADA—Dea. James Joyce, John S. McColl.
CALIFORNIA—Elder Thomas H. Owen.
DELAWARE—Elder L. A. Hall, T. Cabbage, John McCrone.

GEORGIA—Elds. D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, J. H. Montgomery, H. G. Fuller, L. C. Brock, William L. Beebe, J. C. Simms, P. Stewart, G. Leevess, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moon, T. Livingston.

INDIANA—Elds. W. Thompson, D. Shirk, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millsbaugh, and M. J. Howell, D. Careas, J. Romine, W. Spittler, H. D. Banta, T. B. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Brandom, A. H. Bryan, D. H. Wheeler, D. Long, Eld. T. Martin, A. Eld. D. J. McClair, W. Ellis, W. Rogers, Richard Hudkins, Charles Elliott, A. H. Utts, J. G. Jackson.

ILLINOIS—Elders T. Threlkeld, J. Jones, J. B. Chenowith, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Stauford, I. P. Smith, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland, D. Putnam, Eld. D. Bartley.

IOWA—Elders E. Tonnehill, and J. S. Price, G. Judy, I. Keith, J. Atkisson, Stephen Garrett.
KENTUCKY—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, John H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley.

LOUISIANA—Eld. Z. Thomas, and J. Perkins.
MAINE—Elders Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Purington, Reuben Townsend.

MASSACHUSETTS—Elder L. Cox, D. Hart, Amasa Pray.

MARYLAND—J. Lownds, Baltimore City, Herod Choate, J. G. Dance, W. Woolford, R. L. Cole, A. McIntosh.

MISSISSIPPI—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison, W. P. Meaders.

MISSOURI—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, F. Jenkins, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, I. N. Bradford, Eld. E. G. Terry.

MICHIGAN—Eld. J. P. Howell, W. Corder, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thomas Swortout.

NEW-HAMPSHIRE—Joel Fernal.
NORTH-CAROLINA—Eld. C. B. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis, Dr. A. E. Ricks, Eld. J. Brinson.

NEW-YORK CITY—John Gilmore, No. 92, Sixth Avenue.

NEW-YORK STATE—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, Wm. W. Brown, Jacob Winchell, J. L. Purington, J. Smith, K. Hollister, A. St. John, J. F. Johnson, L. P. Cole, H. Alling, and Bre. G. Lobdell, J. Vaughn, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding.

NEW-JERSEY—Elds. G. Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. Geo. Doland, G. Slack, William H. Johnson, S. H. Stout.

OHIO—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McColloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newlon, Joseph Graham.

OREGON TERR.—Elds. J. Stipp, I. Cranfill, J. Turnidge, and Bre. J. T. Crooks, J. Howell.

PENNSYLVANIA—Elders Eli Getchell, A. Bolch, Thomas Barton, D. L. Harding, J. Furr, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St., Phila.

SOUTH-CAROLINA—A. McGraw.

TENNESSEE—Eld. Peter Culp, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostic, S. Bass, J. McKeele, T. P. Moore, J. Phillips, T. D. Kerby.

TEXAS—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey.

VIRGINIA—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. B. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Herseberger, S. Hillsman, G. Odear, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle, John J. Philpott.

WISCONSIN—Elds. D. Wilcox, T. Bishop.
WASHINGTON TERR.—Eld. W. M. Morrow.
NEBRASKA TERR.—G. C. Brittain.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., OCTOBER 1, 1857.

NO. 19.

Correspondence of the Signs.

PLATTE Co., Missouri, Sept. 1, 1857.

OUR ESTEEMED BROTHER BEEBE:—We see that you have received notice of our recent removal to the far West, after a long and wearisome journey. We, by the hand of mercy, have been placed here in this foreign land, surrounded by those who kindly care for us; surely ours is now a goodly heritage, and the lines are falling to us in pleasant places. O, what demonstrative proofs that the God who fills the universe, is here! Richly productive lands, plentiful crops, and brethren beloved in Christ. O, for a heart fraught with thanksgiving and praise to our God, who has promised to guide us until death, for his kind benedictions resting upon us. Dear brother Beebe, we would just say to you and your corresponding brethren and sisters, beloved in Christ, and who have obtained like precious faith, through the righteousness of God and our Savior Jesus Christ, grace, mercy and truth, be multiplied unto you and them, through the knowledge of God and Jesus Christ our Lord, that ye be strengthened in the inner man with every needful grace, according as he hath given unto us all things that pertain unto life and godliness through the knowledge of him that called us to glory and virtue; whereby he hath 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 the world, through lusts; for all that is in the world—the lust of the flesh, the lust of the eyes, the pride of life—is not of the Father, but is of the world. Hence it is of the Father to bring the blind by a way that they know not and lead them in paths that they have not known; yea, he saith, I will make darkness light before them, and crooked things straight; these things will I do unto them, and never forsake them. And why all this? since we are so wicked, polluted, sin-defiled and hell-deserving; being guilty in view of a righteous and holy law, wherein we were held, while the motions of sin which were in our members, did bring forth fruit unto death? The spirit that beareth witness will answer, the Lord is well pleased for his righteousness' sake, he will magnify the law and make it honorable, which *thing is completed in the mediation of Christ.*

O, the unbounded goodness of that God whose grace reigns through righteousness, in all his saints, in conquest over that stubborn and rebellious nature, which is unto eternal life by Jesus Christ our Lord; so that when the sufferings of Christ abound in them, so also their consolation aboundeth by Christ, and to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, (the saints, the hope of glory, whom we preach, saith the apostle,)

warning every man, teaching every man in all wisdom, that we may present every man perfect in Christ. By request our much esteemed brother, J. F. J. has given his views on this portion of God's word, complied with in the current volume of the *Signs*, number eleven, and eighty-first page, greatly to the comfort and edification of God's dear children, as we trust, and we feel ourself edified thereby. We have no hesitancy in believing that one special object the apostle had in view, was the edification of the church, or body of Christ, in the perfecting of saints, which accompanies the ministerial labors of love of the apostles, prophets, evangelists, pastors and teachers, until they (the saints) all be found standing fast, in one spirit, of one mind, striving together for the faith of the gospel, and also united in one faith, as to present the complete oneness of a perfect man, having the measure of the stature of the fullness of the Christ with the knowledge of the Son of God, filled with all his fullness and grace for grace. Herein we did desire your views, our dear brother Beebe, or some other brother; our special desire was to be more perfectly instructed in the knowledge of what was to be understood by the *unity of the faith*, and of the *knowledge of the Son of God*, unto perfect man, &c.; all of which evidently stands connected with the continuance of the gospel ministry. On which does this remark of the apostle have its particular bearing—that each and every individual saint be so edified and perfected, or the mystical body of Christ, his church, when all the members thereof shall be gathered together in one even in him (Christ) filled with his gifts and graces, grown up together, unto the measure of the stature of Christ's fullness? Hence, in further meditating upon this subject, our mind is made to bear on the fact that there is but one body and one spirit, even as all are called in one hope of their calling; then adds the apostle, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, through all, and in you all; being all in all. The magnificence of the transparent splendor of this glory in its sublime richness, is made to shine conspicuously in all its brilliancy, where the divine presence and glory of God is manifest in his holy sanctuary—the *tabernacle of God with men*—the holy city—the new and heavenly Jerusalem—the church of the first born—the church of the living God—the pillar and ground of the truth. This is abundantly shadowed forth by the ark of the covenant and shekinah, settled over the mercy seat between the cherubims—very striking symbols of his divine presence, power and glory. Hence David remarks: "To see thy power and glory, so as I have seen thee in the sanctuary." The former, called the ark of his strength and glory; and the latter, the way that the

Lord of Israel converses with the Israelites; these are typical, and bring to view the Lord Christ, the Anointed; who is the power and wisdom of God, by whom the world was made, and is upheld; by whom the chosen were redeemed, kept and preserved; the glory of God; the brightness of his Father's glory,—whose is the glory, of the only begotten of the Father, full of grace and truth. He has the same nature, names, perfection, honor and worship; being the mighty God, the everlasting Father, and Prince of peace; and the glory of the divine attributes or seven spirits, harmoniously displayed in the work of redemption, both in the righteousness he wrought out, and the righteousness he brought in. And this glory is to be seen through the glass of God's word, and the ordinances of his house, among the kindred in Christ.—Hence it follows, so as I have seen thee in the sanctuary, where he appears blessing his people, manifesting unto them, (not as he doth unto the world,) in all this his footsteps are traced, and his goings forth are seen and realized. Here the Psalmist calls to mind his former experience in his holy sanctuary, which manifest in him a desire for a testimony within, of the grace of God, and clearer views of his power and glory. And when all the corruptions of human nature are sensibly felt, being fully in view, the soul thirsting, and flesh crying out, for the living God, and the sons of God in whose heart the spirit of Christ is sent, crying Abba Father, receiving of his (Christ's) fullness, and grace for grace. To which they respond, Because thy loving kindness is better than life, my lips shall praise thee. Again: Bless the Lord, O my soul, forget not all his benefits. Yea, Christ whom we preach; bearing testimony to the facts concerning him taught in the holy scriptures; the one true and living God; the one mediator between God and men, God, man, mediator, prophet, priest and king; our advocate and redeemer; all and in all, God over all, head and life of the church and Savior of the body; head over all things to the church his purchase, which is his body and fullness, who said in relation to his people, the chosen in him, that they might be one, "as thou, Father, art in me, and I in thee, that they also may be one in us." Since the apostle saw clearly that men would arise speaking perverse things to lead away disciples after them, he charged the elders of Ephesus to watch and remember, that for the space of three years I ceased not to warn every one, night and day, with tears—that is, warning every man, teaching every man in all wisdom. Thus the whole scheme of redemption is taught, in and by demonstration of the spirit and of power, speaking wisdom, (the hidden wisdom,) of God in a mystery, among them that are perfect, searching the deep things of God, by comparing spiritual things with spiritual;

hence, by the words warning and teaching, the several parts of the gospel ministry are expressed, and extends to the benefits arising from a knowledge of the scriptures, which are able to make us wise unto salvation, through faith that is in Christ Jesus; and is profitable for doctrine, for reproof, correction, and instruction in righteousness, &c. In conclusion, we remarked, that God said concerning this one body or bride, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies; I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." Hosea ii. 19, 20. And again, by the apostle, "For I am jealous over you, with Godly jealousy, for I have espoused you to one husband that I may present you a chaste virgin to Christ." 2 Cor. xi. 2. This is said by the inspiration of him that said, "I hate putting away."

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.

Blessed be the wisdom and the grace,
The eternal love, and faithfulness
That's in the gospel scheme revealed,
And is by God the spirit sealed.

Brother Beebe, dispose of the above as you may think right. I remain, my dear brother, yours truly and affectionately,
JOHN W. THOMAS.

FAIRFAX C. H., Virginia, Sept. 14, 1857.

DEAR BROTHER BEEBE:—Having just returned from a visit among the brethren on the Eastern shore of Maryland, that is among some of the brethren and churches of the Salisbury Association, I wish to say through the *Signs* a few words to those ministering brethren who have given their names to go as Messengers to the Salisbury Association, and also have promised to spend a little time in visiting among the churches. I will first say to those brethren who may go by the Delaware Railroad from Wilmington to Seaford, and which connects with the Philadelphia, Wilmington and Baltimore Railroad, that they will be met by brethren and friends at Seaford, and conveyed from there to the Association, and from the Association to the churches they may visit. Of this, however, more direct information will be given through the *Signs*. In the second place, I will say that I found the brethren and friends there manifesting still all that hospitality and kindness for which they have been so noted. In the third place, that it appears to me no minister who has a heart to feel for the afflictions of Zion, can visit those churches in Dorchester and Somerset counties, and see their entire destitution now of any Old School preacher among them, and witness the love the brethren manifest for gospel preaching, and their great anxiety to have one or two sound

and faithful ministering brethren to settle among them, and view the great field open and apparently ready for the sickle of Old School Baptist preaching, who would not feel moved to cast in his lot among them on receiving indications of his gifts being acceptable to them, unless he felt that there were bonds which tied him to his present location which he does not feel at liberty to sever.

There has been considerable prejudice existing against that section of country, under the idea that it is unhealthy. It has been subject to chills and fever, and there are locations there which undoubtedly subject persons more to chills and bilious attacks than other locations as is the case with all the Southern and Western States. But they are greatly improving that country in this respect as well as in other respects, in ditching and draining their lands, and in using a good deal of lime, which tends to purify the air, &c. At any rate, when we were there, the last of August, it was free from sickness of any kind, and the countenances of the people generally had as healthy an appearance as in any country I have been in. I will not hold forth the idea that people will not be sick and die there as in other places, nor that persons moving from a different location and climate there, will not have some sickness at first, until they become acclimated. Such is the case in moving to the Western States. So that I do not think this would be to me, or ought to be to others, any just reason for not settling there, when Providence seems otherwise to point to it. The water is not as pleasant there as in hilly and mountainous countries; but above and inland from the salt water creeks it is entirely soft, and a part of it is as good as they have in any of the cities. Use soon accustoms a person to it.

There are many Methodists and some Episcopalians in that country, and the Old School Baptist churches are mostly small, yet judging from appearances at the last and other visits I have paid them, I think there is a predilection among the people in favor of the Baptists. I have not felt when among them as I have felt in some places, that the *cadlestick* was about to be removed from them. Indeed, I know there are persons there now seriously exercised and anxious to hear Baptist preaching. I hope the brethren who are expected will attend the Association, and go to spend a little time among the churches, and also go with a willingness to follow the leadings of Providence in reference to locating there. For with all my anxiety to see those and other churches supplied, I wish those who go among them may be such as the great Shepherd shall send, having a work there for them to do.

May the Lord direct to that which shall be for the peace of his churches, the edification and comfort of his saints, and the glory of his name. And may all look to him for guidance, and wait submissively his will. Yours, in love,

S. TROTT.

OXBOW, Illinois, July 21, 1857.

DEAR BROTHER BEEBE:—As I have to make you a small remittance, and am confined to my house so that I can do nothing else, I will pen a few things, and you can do as you please with them. I was yesterday reading Elder Threlkeld's communication in the last number of the

Signs, on the Resurrection, and I can cordially endorse his views as my own; but there is one point upon which I have heard some caviling even among Baptists; and it is not long since I heard a Baptist preacher say, that although our Savior was raised in the identical body which was laid in the grave, and in that same body ascended to the Father, yet when he had delivered up all authority to the Father he would lay that body by. I asked his reasons, which was this: he said it was said "that when he appeared we should be like him." This we know; but if he was to retain the body in which he arose, it would be known to the saints what they would be. Again: Our Lord said flesh and blood cannot inherit the kingdom of God; and after his resurrection, "A spirit hath not flesh and bones as ye see me have." Here is the subject of cavil; but the body of our Lord saw no corruption, and the Father promised that it should not; and if it be an incorruptible body, it is in this respect, at least, just as his saints will be in the resurrection; and if they possess incorruptible bodies, then they are elemented to an incorruptible inheritance. Now every organized body has its life-giving or quickening principle, and in our natural or physical bodies, "the blood thereof is the life thereof," but how will it be in the resurrection? Let the scriptures answer: "But if the spirit of Christ be in you, then shall God, who raised up our Lord Jesus Christ from the dead, also quicken your mortal bodies by his spirit that dwelleth in you." The life-giving principle in the resurrected bodies of his saints will be the *Spirit of Christ*. Then in the resurrection, although they may possess the identical bodies which were laid down, they cannot be said to be *flesh and blood*—it is the spirit that quickens. But I will say no more, lest I darken counsel by words without knowledge.

Yours, in love and fellowship of the saints,
ROBERT F. HAYNES.

WAWAYANDA, N. Y., Sept. 2, 1857.

BELOVED PASTOR:—I again sit down with pen in hand to bear a feeble testimony with the brethren and sisters who write for the *Signs of the Times*, to the truth, and I hope the brethren will excuse all imperfections or blunders they may detect; for I feel that I am but a poor blundering creature at the best; and I come so far short of that which I desire to do, that I am led to abhor myself when I have a view of my depraved nature. I see so much pollution and vileness there that I may in truth say, I am as black as the tents of Kedar, and I sometimes fear that I know nothing of that comeliness which the wise man compares to the curtains of Solomon.

I often wonder how the dear brethren and sisters can fellowship me, or one so vile; for I cannot fellowship myself; but they truly appear to me as the most excellent and choice ones of the earth, and this affords me a little encouragement to hope that I do possess an interest in that grace wherein they stand. And it is the love I bear, through grace, to my brethren and to my Master's cause, that leads me to lament my coldness and backwardness towards and amongst the people of God. But I daily pray, and it is my earnest desire that I may be kept from dishonoring the cause of Christ, or wounding the feelings of the brethren, and that I may hold fast my

profession and run with patience the race which is set before me, looking unto Jesus, the author and finisher of my faith.

My mind has been of late, led to admire the goodness of God to the church; for while some have said the church was dwindling away, the Lord has been preparing his vessels of mercy to be brought in at his appointed time and place; and he has thus stopped the mouths of gainsayers. Let us be glad and rejoice that the Lord works, and none can hinder; and the Lord knoweth them that are his. And all his people shall be willing in the day of his power; for he will say unto the north, Give up; and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth, and they shall all come into the fold by the door, and sit down in his banqueting house, where his food is sweet to their taste, and his banner over them is love. But a stranger they will not follow, for they know not the voice of strangers. The good Shepherd calls his own sheep by name, and leads them out. O, my brethren and sisters, I often think of the goodness of our kind Shepherd; for

"Though we have him oft forgot,
His loving kindness changes not."

Although, like a kind father, he may chastise us when we go astray, yet his love is the same. Let us then, dear brethren and sisters, study to show ourselves approved to God, by putting off the old man, with his deceitful lusts, and in being kind and forgiving one towards another. Let us not neglect to fill our places in the church at all times, for it is high time for us to awake out of sleep; for now is our salvation nearer than when we believed. 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 let us exhort one another, and so much the more as we see the day approaching. I would request those sisters who have never written anything for the *Signs*, to take their pens and tell us what great things the Lord has done for them. Perhaps they will think of me, as it is said misery loves company. But I will say to such, if they can gain any evidence from me that we have been taught in the same school, and have traveled the same road, then come on, dear sisters, our sorrows, joys and hopes are one.

MARY CAREY.

HENRY Co., Kentucky, Sept. 15, 1857.

BROTHER BEEBE:—Having to write to you on business, I have concluded to also write you a few lines on religion. I have been a reader of the *Signs of the Times* for several years, and am well pleased with them; but I find myself a poor ignorant creature, and I cannot do as I desire to do. My desire is to do that which is good, but how to perform I know not; for when I would do good evil is present with me. The flesh wareth against the spirit, and the spirit against the flesh; so that I cannot do the things that I would. I am ready to say, Oh! wretched man that I am, who shall deliver me from the body of this death. And I desire to be able to add, "I thank God, through Jesus Christ our Lord: So then with the mind I myself serve the law of God; but with the flesh the law of sin." And if Jesus is my Savior, he has saved me; not according to my works, but according to his own pur-

pose and grace, which was given me in him before the world began. And now, in consequence of that union and relationship which existed between Jesus and his people before time began, in time he is made manifest here that he might destroy the works of the devil, and deliver his people. "For he said, Surely they are my people, children that will not lie; so he was their Savior. 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 bare them, and carried them all the days of old." Isa. lxiii. 8, 9. Just as long as he has had a people he has been their Savior. As long as there has been a Head, there has been a body; and as long as there has been a husband there has been a wife or bride; and as long as there has been a Shepherd there has been sheep. "Who verily was fore-ordained, before the foundation of the world; but was manifest in these last times for you who by him do believe in God. If he had not existed before time, he could not have been manifested in time. It was said of him, "And thou shall call his name Jesus, for he shall save his people from their sins." "For the Son of man is come to seek and to save that which was lost. And he says he has finished the work which his Father gave him to do; and I say that the devil and all his preachers, with all their condition schemes, and all their *benevolent* institutions, never can or will be able to add one member to his body, or to take one member from it. Whatsoever God doeth, it shall be forever, nothing can be put to it, nor anything taken from it. Here then, brother Beebe, is a finished salvation. "The heir, so 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." There is an appointed time for all the children to be manifested and born of the spirit; and when that time arrives, it matters not where the sinner is; God by his spirit gives him life from the dead,—gives him a new heart, and writes his law therein; and then the sinner cries "Wo is me, for I am undone!" "God be merciful to me, a sinner!" Now he goes to work in good earnest. Brethren and sisters, you all remember the time when you tried your prayers and all that you could do, and when all failed you, you gave up all as lost, and concluded there was no mercy for you, and you cried,

"Lord save a soul condemned to die,
Who at thy feet for mercy cries."

And at an unexpected moment, Jesus spake peace to you; saying, Thy sins are all forgiven. "Arise, shine, for thy light is come," and you were made to rejoice with joy unspeakable and full of glory. Then you could say with the poet,

"I little thought he'd been so nigh
His speaking made me, laugh and cry."

And now you thought that all your troubles were at an end. But it was not long before you began to fear that you was deceived; and then you mourned and tried to get your burden back again; but that you could not do. What now to do, you did not know; you thought you did not feel like a christian, and you feared that you was mistaken. Brother Beebe, it is thirty-four years last March, since I joined the church, and I still am afraid that I am

mistaken, or that I am deceived; for if I am a christian—

"Why am I thus,
Why this dull and lifeless frame?"
"So far from Christ I seem to lie,
It often makes me weep and cry."

But still if I belong to the family which Jesus has bought with his blood, just as certainly as Jesus reigns, I shall reign with him. And God's children should remember that His grace is sufficient for them. Underneath them are his everlasting arms. Walled in with salvation, and covered with the love of God, here let all of God's weary children rest.

Brother Beebe do with this scribble just as you please. May the Lord bless you, and give you wisdom from above, and keep you as the apple of his eye, is the prayer of your unworthy brother,

SAMUEL JONES.

From the Southern Baptist Messenger.
OXFORD, Miss., July 21, 1857.

BROTHER BEEBE:—I seat myself this evening to redeem my promise made to a number of brethren, sisters and others, asking to let them hear from me after my return home.

I left home on the 4th day of May, in some sort like Abraham of old, not knowing whither I went, I hope under the direction of Him that cannot err. Wednesday night I found myself some five hundred miles from my family, at Social Circle, Ga. Thursday morning I called on brother Lane and his amiable companion, in search of conveyance to go to meeting. Soon after, brother Wm. M. Mitchell, of Ala., and E. Brittan, of Ga., in company with brother D. F. Montgomery and wife, came along. Brother Lane made arrangements to convey me to Mt. Paron, where we met brethren J. Walker, G. Malcom, and Haywood, ministers, and a large congregation, who listened with interest to brethren Brittan, Mitchell and myself, who endeavored to speak the things concerning the Kingdom of God.

From thence to Sardis, Friday, to meeting, in company with brother Brittan and others. I returned to the residence of John Dickinson, Esq., who entertained me two nights and conveyed me from Mt. Paron to Sardis—thence to Jack's Creek, where we met brother Mitchell again (Friday being his rest day,) with a large congregation both Saturday and Sunday. A deep interest was manifested. Here we were introduced to brother J. M. Daniel. Spent Saturday with brother Malcom—Sunday night with Mr. Wise, in company with brother Mitchell—Monday to Big Creek. Here we met with brother D. W. Patman. Tuesday rested at brother Martin's. Wednesday to Beaverdam—Thursday to Moriah, where we had a large congregation, and where we fell in with brethren Buie (a blind brother,) and Chandler. Spent two nights with brother J. D. Mathews. Friday morning left brother Mathew's for the Circle again. Spent Friday night with brother Lane. Saturday and Sunday at Harris Spring. Here we fell in with brethren I. Hamoy, J. H. Montgomery, D. B. Almand and W. L. Beebe, and had a very interesting meeting. Spent Saturday night at Mr. Gibson's. Spent Sunday night, Monday and Monday night at brother Lunsford's. Tuesday at Ball Rock, we met a good congregation, also S. L. Fielder, and spent the night at Covington, with brother Beebe, editor of the

Messenger. Wednesday went to Holly Springs to meeting. Here we fell in with brother J. L. Purington, with whom we spent the night. Thursday at Murder Creek, and stayed till Friday morning with brother J. H. Montgomery, and Friday brother Mitchell and I labored for Methodists at Newborn. Saturday and Sunday at Shoal Creek, we met a good congregation and had a pleasant meeting—spent Saturday night with a widowed sister of brother Montgomery (sister Hurst.) This was the last appointment in Ga. My esteemed brethren, sisters and friends will accept my warmest regards for their kindness to me, a stranger, and yet well known I hope. I, a stranger, with the solemn impressions to visit you, received such tokens of Christian fellowship as buoyed me up to still pursue the leading impressions of my distressed mind. My ministering brethren met with a warm and cordial reception in my bosom. I hope it may be the will of our Heavenly Father that we may meet again, and have more sound christian intercourse, and to the beloved brother Mitchell, after having spent some 17 days in company with him I felt a tie like that of Jonathan and David. My brother, thou art very dear to me as a travelling companion and as a minister.

Brother Montgomery conveyed me to brother Lane's where we took supper, after which the brethren accompanied me to the Circle. At 9 o'clock I took leave of them, and took passage for South Carolina, my native State. Wednesday morning I found myself in the neighborhood of the place of my birth. In the afternoon I visited the resting place of my father, Joseph Meaders, and many other relatives, after an absence of 42 years. On Thursday evening tried to preach at the house of George Meaders, a cousin of mine. I visited the Court House in the forenoon of Thursday and found many of my relations, some of them Baptists by profession, but few of them, I fear, sound in the faith.

Friday morning I took leave of my relations in Spartansburg, thence in company with cousin Smith to other relatives in Union. I spent a few hours with an aged aunt, and some of her children who lived convenient. Here I tried to present the gospel plan of saving sinners, (only in conversation,) and about 5 o'clock I took leave of my relatives, and returned to Kingsville, thence to Wilmington, North Carolina, where I spent some twelve hours, and tried to preach for the church there: formed an acquaintance with brother Nathaniel Wilder. From Wilmington I proceeded to Washington City, where I fell in with my esteemed neighbor, Hon. Jacob Thompson and his amiable and accomplished lady, who, I hope, loves the Truth as it is in Jesus. My honorable friend introduced me to the venerable President of the United States, and Judge Black, a member of the Cabinet, as well as Mr. Thompson, and Mr. McCullough, of Texas notoriety. I spent a few hours very pleasantly, after which we returned and spent the remainder of the night with my friend. Early next morning I took passage for Philadelphia. Here I fortunately fell in with the aged and venerable Samuel Trott, of Virginia. The great anxiety I felt to see him, and being alone, made the meeting to me, very pleasant indeed, and as acquaintance was cultivated, my attachment increased, and I long to meet him again, and hear

him preach the word. We spent the evening and night in the city with sister Warner, if I recollect right, who kindly entertained us. Took the cars early in the morning, for Centre Bridge, where we met with brothers G. Beebe, E. Rittenhouse, D. Harding and sister Harding, wife of brother Harding, and friends to convey us to the Delaware River Association, where we arrived at 1 o'clock. Here we fell in with brethren J. F. Johnson, P. Hartwell and G. Conklin and brethren, sisters, and kind friends, in considerable numbers, I hope. We had a very pleasant meeting—spent one night with brother Conklin and amiable family, one night with a brother whose name I have forgotten.

Friday the Association adjourned, and we left for Middletown, spent the night with Mrs. Van Winkle, her mother and daughter. Her aged mother is a Baptist. She and her daughter have hope in Jesus. We took leave of them Saturday morning and arrived in the city of New York, spent some time in the city and then took the cars for Middletown, the residence of G. Beebe. Thence to New Vernon to meeting, Saturday evening and Sunday, and at Middletown 3 o'clock Sunday afternoon. Rested at brother Beebe's.

Monday morning in Middletown—Tuesday the funeral of Robert J. Beebe's infant daughter. Wednesday went to the Warwick Old School Baptist Association, at Wallkill meeting house, also, Thursday and Friday met at Middletown, I will say a meeting of kindred spirits, where they mingled together in eating the hidden Manna of His love, and drinking of the river, the streams whereof shall make glad the city of God. I think of this meeting I hope with gratitude to God for his great kindness to his people on that memorable occasion. I am listening to hear from that meeting.

At this meeting we fell in with brethren S. Trott, D. L. Harding, P. Hartwell, G. Conklin and J. F. Johnson, whom we had met at the Delaware River Association; also brethren Eli Getchel, A. St. John, J. Winchel, G. Slater and others that we had not seen before. We here met our beloved brother, J. L. Purington, and sister Purington, whom we had formed a pleasant acquaintance with in the State of Georgia. I could say of him as Saul said of Thomas, "I was glad of his coming." The kindness of the brethren, sisters and others here, will not be forgotten soon. May the Lord bless them still with the out-pouring of his Spirit. Saturday morning we left in company with brethren J. F. Johnson, Hill and Burchel. At meeting in Warwick, Sunday at 11 o'clock, and out three miles at 3 o'clock in the evening. Monday morning, in company with brother Johnson and Esquire Burt, for Chester, thence to Middletown. Meeting Monday night in the Hall.

Tuesday morning we took leave of brother Beebe's excellent family. They are friends to the Baptists. Shall we hope that grace has had its divine influence there? There are many other friends in and about Middletown. There we parted with brethren Purington, Harding, and their wives, and in company with brethren Beebe, Hill, Conklin, Winchel, Slater and other brethren and sisters, went to New Milford, and Wednesday and Thursday at meeting at Bradley school house—congregation small though attentive. We fell in here with I. Hewitt, A. Bolch and J. Donel-

son. Friday morning took leave of the brethren here, and left for the Chemung Association, which convened in Waverly, Tioga Co., N. Y. Saturday and Sunday with the Association. A pleasant meeting—congregation large and quite interesting. There fell in with brethren R. Burritt, J. Beaman, H. Alling and J. F. Smith. Met many brethren and sisters that feed upon the food of the gospel. Monday morning, 22d June, took leave of the brethren and friends here, and took the cars for the Allegany Association, South Dansville, Steuben Co., N. Y. At meeting Tuesday and Wednesday with the brethren here, a pleasant meeting, harmonious and interesting. There we fell in with brother J. Bicknell, and many brethren and sisters that I will think of often. Wednesday evening we took leave of all the preaching brethren, and brethren and sisters, and kind friends, except brother Beebe and Hill, and two sisters who lived some short distance from the city of Buffalo. At about 10 o'clock at night we reached the city, and spent the night with brother and sister Ellis. Next morning we took the cars for Niagara Falls, where we spent a half day in gazing upon the greatest natural curiosity, perhaps, the world ever produced. And the greatest piece of mechanism I ever saw, or perhaps you, is the Wire Suspension bridge, which is 800 feet, without a pillar or anything to sustain it, and it is 250 feet above the water.

Thursday evening we took the cars for Ekfred, in Canada West. We arrived at London, at about 10 o'clock. Took the cars next morning for our place of destination; arrived in time for meeting, which commenced in the evening. Here we had a large congregation, and a very interesting meeting on Friday, Saturday and Sunday; and I believe the longer we stopped, the more interest was felt. I suppose there was on Sunday, between two and three thousand people, and I trust that the labors of the Ministers at that place may be like bread cast upon the waters that may be gathered many days to come. Here we fell in with our venerable and aged brother, Thomas McCall, and brother William Pollard, of Dundas, and many brethren who exercised in preaching and exhortation. I suppose the Baptists here are strictly sound in the faith as in the States, so far as I could learn, and very cautious. They are very kind, warm-hearted Baptists; and I shall remember the meeting at Ekfred but with pleasure and gratitude to our Heavenly Father; for I believe the out-pouring of His divine Spirit upon his assembled saints there, and making the place sweet and awful because of his presence. Monday morning I took an affectionate farewell of the brethren and sisters here, and also brethren Beebe and Hill; may the Lord guide them. At 10 o'clock I was alone on the cars for home. Nothing of moment occurring. I arrived safe at home Friday evening, July 3d, about 4 o'clock. I found my family as well as when I left, nothing of interest occurring during my absence. All seemed pleased that I had taken a trip so pleasant and interesting to me; pleasant and profitable I hope to the friends of Zion's King.

The Baptists, so far as I visited, are sound in the faith. I fell in with about 40 preachers, and never shall I find so many with so little difference of opinion—all seemed to speak the same doctrine—in

fact a unit in doctrine, in feeling, prospect and hope, having one heart and one way. O! for a heart to praise and adore my Heavenly Father for his direction, protection and almost constant evidence of his power manifested at almost every meeting—it is true at some more than others. Never have I visited so many meetings with the same prospects before, in the same time. I tried to preach about forty times, had liberty almost every time, not an idle, careless congregation at all, but seemed to be interested in listening to the preaching generally. I traveled over 4,000 miles, gone two months, and now at home again entangled with the affairs of this life. O! for a cutting loose from them. If I had language I would tell my kind brethren in the ministry how much I feel for them, how highly I appreciate them; language fails: also my brethren, sisters and other kind friends that I love for the Truth's sake. May the grace of God rest abundantly upon you; may he revive his work of grace greatly among us, and build up the waste places of Jerusalem, by adding to the Church daily such as shall be saved.

Finally, brethren, be of one mind, contend earnestly for the faith once delivered to the saints. My love to you all in the Lord. Farewell for the present.

E. A. MEADERS.

P. S.—The *Signs of the Times* please copy as early as convenient, as this communication has been delayed, my health having been poor since I returned home. I saw that I was swelling this communication so large, I left out the names of many brethren and kind friends that should have been named, as well as other acts of kindness, &c. This will, I hope, be a sufficient apology.

If there is any brother or friend, who wishes to address me, as I take pleasure in hearing from any of you, my Post Office address is *Oxford, Mississippi*.

The Maine Predestinarian Baptist Association, assembled with the Church in Bowdoinham, Sept. 18th, 19th and 20th, 1857, send christian salutation.

BELOVED BRETHREN:—As we do not print our Minutes, we send this our annual epistle to sister Associations, churches and individuals with whom we correspond and are in fellowship through the *Signs of the Times*.

Another year has rolled around, and we have continued tokens of Sovereign management and overruling hand of our God, not only in the dispensation of his new covenant blessings, but in his management and control over all worlds and all men causing the wrath of man to praise Him. The Lord has been mindful of us within the past year, and caused our hearts to rejoice by adding a few to our number who have been thoroughly tried and they have come forth as gold. This is the "Lord's doing: and it is marvellous in our eyes." In view of the wonderful works of God in humbling the pride of all men who are made to acknowledge the truth of God as declared in the scriptures, we are more and more confirmed in the doctrine of salvation by grace alone, and the fallacy of the doctrine generally proclaimed among men at this day, that it depends on their own voluntary acceptance, or the will of the creature.

Our meeting has been one of special interest attended with some manifest tokens of the Lord's favor and blessing. We were made in some degree to rejoice in the God of our salvation. The preaching was all of a piece, and we believe in strict accordance with scriptures of eternal truth. We are greeted with the presence of visiting brethren from the Maine Predestinarian Conference which was a source of satisfaction to us. We have the pleasure also to acknowledge the reception of Minutes from the Baltimore, Delaware, Delaware River, Warwick, and Corresponding Associations. We sincerely desire the continuation of your correspondence both by Messenger and Minutes which we will endeavor to reciprocate as far as in our power.

Our next annual meeting will be held with the church at Jay, Me., commencing on Friday after the second Monday in September, 1858.

J. L. PURINGTON, MODERATOR.
WM. QUINT, Clerk

Circular Letters.

TO THE BRETHREN COMPOSING THE PIG RIVER ASSOCIATION:—According to our former custom, and by order of the last Association, it becomes my duty to make a feeble effort to address you in a circular letter; but feeling my inability and extreme feebleness, both in body and mind, it is with reluctance that I make the effort, fearing that I shall not be able to write anything calculated to edify the saints. But being assured that God can so strengthen the weak as to make strong, even to the pulling down of the strong holds of satan, I have selected a subject which you may find recorded in 2 Timothy, iv. 2: "Preach the Word." The Apostle Paul was here giving a very solemn charge to Timothy, in regard to his preaching the gospel: in the preceding chapter he was speaking of what would take place in the last days, and also of the errors then existing in his days, and describes them, saying, "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning and never able to come to the knowledge of the truth." He also describes the false teachers of his day, and those of the last days, saying, "They shall wax worse and worse, deceiving and being deceived." Surely, brethren, we see many of these predictions being verified in the present day. This sort of people boast of their great success, and of their number, and they compass sea and land to make proselytes; but the scriptures inform us that they make them two-fold more the children of hell than themselves. They teach for doctrine the commandments of men, both in their preachings and writings. They assert that the salvation of the world depends upon man's free agency, and represent that men and money are instrumental in the salvation of souls. As one of them said, not long since, that God never did, nor ever would make a christian only through or by the preached word; hence they say, the word must be carried, or in other words, the scriptures, which they call the gospel, to the heathen, or they will all be lost; and that they must have money or it cannot go. Suppose they fail to get the money, then the heathen must be lost! Does not this make the salvation of the heathen to depend on money? But the Lord has

said, by the mouth of Isaiah, the prophet: "Israel shall be redeemed without money"! Why then all this noise about money and means? As all these new names of modern date are unscriptural, the man of God has no use for them. Then, brethren, let us preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." What are we to understand by *the Word*, spoken of in our subject? John, i. 1, says, "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," &c. Again it is said of the same Word, "And the Word was made flesh and dwelt among us, and we beheld the glory, (the glory as of the only begotten of the Father,) full of grace and truth." But some in pretending to preach the Word, say that Christ has done every thing that was necessary for the salvation of the world, and place the final result on the condition of the sinner's choosing or rejecting what they call the offers of mercy; and they farther say that Christ is striving with every body, by his Holy Spirit, and that it is left optional with the sinner to receive or reject salvation. Thus they convey the idea that the blessed Savior is inferior to man—that he is trying and would save him, if the sinner would let him do so. But those who have been taught of God do not so preach; they remember that the Savior has said, "No man taketh my life from me. I have power to lay it down, and power to take it up again." And again, "All power is given unto me, in heaven and in earth." And, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." And it was said by a heavenly messenger from the throne of God, "And thou shalt call his name Jesus, for he shall save his people from their sins." We read that "His own arm brought salvation unto him." And that "Help was laid on one." Now it does not read that help was laid on every body, but upon one, and only one. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." This is the reason why he can and does save his people; having all power, and interceding for them by the power of an endless life. The sinner is redeemed from the power and dominion of sin—from the curse of the law: for all of Adam's family, while in a state of nature are under the curse of God's holy law, even as all have sinned and come short of the glory of God: for Paul has said, "Sin has entered into the world, and death by sin, so that death hath passed upon all men, for all have sinned." Thus man being by nature fallen and depraved, he can only be saved by Christ and his righteousness, which is freely bestowed upon helpless sinners, and which alone will justify them in the sight of God. Then, Preach the Word—preach Christ Jesus and him crucified, as the only way to the Father, for he is the Way, and the Truth, and the Life—"no man cometh unto the Father but by him." "None but Jesus can do helpless sinners good." Paul determined to know nothing, save Jesus Christ and him crucified. To preach the Word, is not merely preaching the letter; for Christ said to the Jews, "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify

of me." Those Jews, like many in the present day, believed that eternal life was contained in the scriptures, but Jesus said they testified of him who is the Way and the Truth, and the Life. We read that Philip preached Jesus to the Eunuch, who seemed to be an enquirer, and the result was the conversion of the Eunuch, who, after his baptism, went on his way rejoicing. And Jesus has said, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." "And this is the Father's will which sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up again at the last day." We believe he can and will save his people in his own appointed way, which is left on record for our instruction and guide. He sent out his disciples, and commanded them, saying, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you always, even unto the end of the world." This promise holds good to all the successive preachers; if it were not so, the preachers would be in a miserable condition. And farther, he has promised to send the Comforter to them, and he should reprove the world of sin, of righteousness and of judgment. We understand it to be the work of his Spirit to quicken; as it is said, "the Son quickeneth whomsoever he will." Again, "The dead shall hear the voice of the Son of God, and they that hear shall live." The prophet Ezekiel could not tell whether the dry bones could live: but said, "O Lord God, thou knowest; nor did he stop to enquire whether they could live or not; but he prophesied as God commanded him, saying, O, ye dry bones, hear the word of the Lord." And when the power of God was displayed, how glorious was the result. An exceeding great army stood up, figurative of the whole church of God. The command is to sow the seed in the morning, and withhold not in the evening, for you cannot tell whether this or that shall prosper. Although the Apostles could not grant repentance unto men, yet they preached repentance to all nations, in the name of Jesus Christ, beginning at Jerusalem; and God hath commanded all men everywhere to repent. And Christ said to the unbelieving Jews, Except ye repent, ye shall all likewise perish. And Paul said, We preach Christ and him crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the wisdom of God and the power of God. Jesus is of God, made unto his people wisdom, righteousness, sanctification and redemption. He is the Alpha and Omega, the beginning and the end. Then brethren, let us be always found enquiring for the old paths, and walking in them, turning neither to the right hand nor to the left, but keeping ourselves unspotted from the world. Perhaps preachers may be compared to bells; you know they are called earthen vessels; but O, brethren, if when a bell, or an earthen vessel becomes cracked, they never ring so clearly any more, and their usefulness is greatly lessened. Then brethren, how careful we should be to keep our garments unspotted, and as we have received Christ Jesus the Lord, so let us walk in him. Christ has

said, My kingdom is not of this world. But oh! what sorrow and distress has been brought upon the church by her members yielding to the desires and lusts of their flesh; even by indulging too much in intoxicating liquors, whereas we are commanded to be temperate in all things. What we say unto one, we say unto all the church of Christ. Follow the examples left on record by our blessed Savior. Then "Preach the Word;" be instant in season, out of season; reprove and rebuke, with all long-suffering and doctrine. And may the God of all grace teach us all the good and the right way, is our prayer for Christ's sake, Amen.

The Hazle Creek Association of Regular Predestinarian Baptists, to the Churches composing the same:

DEAR BRETHREN:—Through the tender mercy of God we have been spared another year, and are blessed with the privilege of holding another associational meeting; and, as usual, we present you this our annual epistle, in which we desire to call your attention to the important subject of the call to, and work of, the ministry.

Dear brethren, you are aware that this is a subject of much controversy among the religious communities of this day and age of the world. They differ among themselves, as to the purpose of God in regard to the call and work of the ministry. Some hold that the great design of God was the conversion of the world to God, by the preaching of the gospel. Others tell us that God's purpose in calling the apostles to the ministry, was to manifest his power in setting up his kingdom; and since that time he has left it discretionary with men to preach the gospel or let it alone, and that the work of those who choose to preach, is to enforce the letter of the word on their hearers, and tell them to read the word and obey the commands, and that will save them. But, beloved, we have not so understood divine revelation. When we trace the volume of revelation we find that God is eternally of one mind, and none can turn him; for known unto God are all his works from the beginning. There is nothing either new or old with him, under the sun. Therefore we understand that in all ages God has set apart men for his own purpose, which purpose is effected just in the Lord's appointed time. Hence we see, Moses was preserved from the decree of the king of Egypt; and for what? Let him answer for himself. See Exodus iii. 13. And Moses said unto God, Behold when I come unto the children of Israel and shall say unto them, the God of your fathers hath sent me unto you, and they shall say to me, what is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Again, the heads of the tribes of Israel murmured at Moses because he had anointed Aaron High Priest, at the command of God, and they plead a right to the high priesthood, and were about to stone Moses because he did not anoint them instead of Aaron, and Moses enquired of the Lord what to do. Numbers xvii. 6. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their father's houses, even twelve rods; and the rod of Aaron was among their rods. And Moses laid up the

rods before the Lord in the tabernacle of witness. And it came to pass that on the morrow, Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms and yielded almonds. And Aaron's rod was laid up in the tabernacle of witness, to be kept to show to all future generations that Aaron was chosen of God to the high priesthood.

We now come down to the prophetic days, to show that God chose and set apart his prophets for the work which he assigned them to do—their bounds and limits were set by him. See 1 Sam. iii. 4. The Lord called Samuel, and he answered, Here am I. And verses 19 and 20. And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord. Read the whole chapter. Again: Ezekiel ii. 1-3. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake to me, and set me upon my feet that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day. We must now come to the gospel dispensation. To show that John was the beginning of the gospel of the Son of God, see Mark i. 1, 2: The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. See Luke i. 15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. Galatians i. 11, 12: But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. We will now come to the mission which God gave to his chosen witnesses to declare his resurrection, and the authority by which they were sent. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth; Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen. Math. xxviii. 18-20. We will now pass on to our second position, on which we will be very brief.

The apostle says that he that desireth the office of a bishop desireth a good work. A bishop then must be blameless, the husband of one wife; vigilant, sober, of good behavior, given to hospitality, apt to teach; not greedy of filthy lucre, &c. Again: The minister of the gospel should study to show himself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth. 2 Tim. ii. 15. What then is the progressive work of the ministry? Is it to convert men and women and save them from hell, as some vainly suppose? We answer, No. They have nothing to do with the salvation of men; that is alone in the hand of God;

but their business is to preach Christ Jesus, the Way, and the Truth, and the Life, and to hunt up the scattered children of God which have been scattered up and down in the world in the cloudy and dark day, and to teach them the order of the new kingdom, and teach them to observe all things whatsoever Jesus Christ has commanded them. They are to feed the flock of God. See Acts xx. 28. Take heed therefore unto 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. Feed them with the sincere milk of the word, that they may grow thereby. Take the oversight of the flock of God; not for filthy lucre, but of a ready mind. Serve the household of faith; not yourselves. Keep a watchful eye over the flock; let no heresies get in, if you can possibly avoid it. Teach the saints the discipline of the house of God; and at all times, speak the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience; and let us follow after peace with all men, and holiness, without which no man can see the Lord. And may the God of peace be with you all. Amen. J. D. SIDWELL, MODERATOR.

WM. JONES, Clerk.

REGIONS OF DOUBT, Sept. 8, 1857.

DEAR ELDER BEEBE:—Last spring I troubled you for your views on the 16th and 17th verses of the 4th chapter of Genesis. You were so kind as to respond to my request; and I now beg leave to return you my sincerest thanks, and to assure you that the explanation given proved satisfactory to my mind. Many passages of scripture have, since that time, more or less perplexed me. I am well aware, that when I see any seeming discrepancy or contradiction in the word of God, it is all in my own dark mind, there being the most glorious harmony in the whole inspired volume, from beginning to end, could I but perceive it. But, when I see any such seeming contradiction, my desire is for light. It is under the influence of such a desire, that I have been moved to trouble you for your views, through the *Signs*, on Proverbs 26th chapter, 4th & 5th verses: "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."

I trust you will excuse the liberty I take of concealing my name, and still continue to regard me as

Your obliged humble servant,

ENQUIRER.

FRANKLIN Co., Va., Sept. 15, 1857.

BROTHER BEEBE:—I requested your views some time back upon the sin against the Holy Ghost, but as yet have seen no answer. I should like to hear from you upon this subject if it is not too deep for you to wade through. J. R. MARTIN.

endeavor to wear a cheerful countenance, if possible. Did people generally know how many smiling faces and happy thoughts they might cause, by assuming an air of cheerfulness, their faces would be one perpetual sunbeam. No man has a right to go about with a stern countenance and rigid physiognomy, frightening even the very children that he meets, and it is a duty he owes to the community to keep good natured.

The Editor's Department.

MIDDLETOWN, N. Y., OCTOBER 1, 1857.

Remarks on Proverbs xxvi. 4, 5.

Reply to Enquirer from the Regions of Doubt.

In this text we have two rules given for the treatment of fools; which although at first glance may seem rather paradoxical, yet on a close examination will be found perfectly harmonious, and each of equal importance. God's people, though in themselves fools, being altogether destitute of that wisdom which cometh down from heaven, which is first pure, then peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy, until they are born of God and taught by his spirit, and thereby made wise unto salvation through faith that is in Jesus Christ, are by vital union with Jesus Christ elevated above the character of fools; as our Lord Jesus Christ, who is the wisdom of God, is of God made unto them wisdom and righteousness, sanctification and redemption; and then they find, by revelation, of God, made to them, "unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ: in whom are hid all the treasures of wisdom and knowledge." Col. ii. 2, 3. They have received the fear of the Lord which is the beginning of wisdom, and there is treasured up for them in Christ, an inexhaustible fulness, so that if any of them lack wisdom at any time, or under any circumstances, they know where it is hidden, and it is their privilege to ask of God who giveth liberally unto all men, and upbraideth not. Though they are all taught of God, and all know him, from the least of them to the greatest, and all have an unction from the Holy One, and know all things, and need not that any man should teach them, but as the same anointing teacheth them of all things. See 1 John ii. 20 & 29. Still they have to deal with those who, however wise and prudent they may be in the wisdom and prudence of this world, are fools, or perfect idiots in regard to the things of the kingdom of God, which kingdom no man can see except he be born again; and the things of the kingdom being spiritual, the natural man receiveth them not, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

Having briefly noticed the parties implied in our text, the children of wisdom to whom the Proverbs are addressed, and the fool, or fools with whom they have to associate while here in the flesh, we will attempt to explain the use of the two rules laid down for the instruction of the wise.

Rule 1. Answer not a fool according to his folly, lest thou also be like unto him.

Should the wise man give a foolish answer to the foolish question of the fool, he would thereby degrade himself, and the answer and the question both being foolish would place the parties on the same footing; both would be alike degraded, so far as the question and the answer are concerned. In that sense therefore the wise man is not to answer the fool according to his folly, lest he should be like him. But he is nevertheless, according to

Rule 2. Answer a fool according to his folly, lest he be wise in his own conceit. When a wise man answers a fool, he must bear in mind that he is dealing with a fool and not with an equal in intelligence; and

his answer must be given accordingly. According to an approved adage in use "A word to the wise is sufficient." But in the Proverbs of inspired wisdom we are told that if we should bray a fool in the mortar with a pestle, still his folly would not depart from him. If a fool who has said in his heart, "There is no God," should ask of one who knows the Lord, to demonstrate the existence of Jehovah, it would not be wise in the christian to attempt to demonstrate his position, by what he has experienced of the indwelling of the spirit of God in his own heart; for he must recollect that the fool has no knowledge of spiritual things, and such an answer would be unintelligible to the fool, and would only inflate his vain conceit that he had embarrassed his antagonist with a question that was unanswerable. But in answering him, use such arguments if possible as he can understand; point him to the evidences of the handy work of God in the natural world,—to the shining sun, the paler moon, the twinkling stars, the teeming earth and rolling seas; things which natural men can contemplate as well as christians.

In short, we should not answer a fool according to his folly, by condescending to be as foolish as he is, or by giving him a foolish answer, for then we should be like him. But we should observe the admonition of our Lord, to be as wise as serpents and as harmless as doves. If a fool, to provoke us, should ask us an insulting question, and we to retaliate give him an insulting answer; then what advantage would we have, or could we claim over him? In that case we would be truly like him. But should we, in meekness endeavor to instruct such as oppose themselves, hoping that peradventure the Lord may give them repentance to the acknowledgement of the truth, this would have a tendency to humble his pride and prevent his being wise in his own conceit. We have many examples in the New Testament. The old scribes and pharisees often tried to entangle our Lord and Master with their foolish questions, but he answered them wisely, and in that sense not according to their folly; and yet he answered them in the other sense according to their folly; by stopping their mouths by his well timed and pertinent replies. Much more might be said on this subject, but as we have quoted the adage, "A word to the wise is sufficient," and although Enquirer hails us, from the unpleasant regions of Doubt, we hope, from the nature of his enquiries, that he is searching for light, and we pray that he may be delivered from doubts in due time and know the joyful triumphs of the faith of God's elect.

The Sin Against the Holy Ghost.

This subject on which brother Martin desires us to express our views is regarded by many of our most enlightened brethren as one of the most obscure and inexplicable subjects contained in the sacred volume. The enemy has taken advantage of our inability to comprehend the true meaning of the words of our Lord. Matth. xii. 31, 32, and suggested such interpretations as have driven many of God's dear children almost to despair. In the early experience of quickened persons, while deeply burdened with a sense of their guilt, satan has not unfrequently suggested to them that they have committed sin against the Holy Ghost, and therefore cannot be pardoned; and

christians of long experience have also been frequently harrassed by the tempter with the same cruel suggestions. The commentators of the learned divines have almost universally had the same tendency to darken counsel by words without knowledge on the subject. They generally decide that the sin consists in speaking or acting wickedly with light in the head, and malice in the heart; and this explanation is directly calculated to drive the children of God to despair. Who among them have not so sinned against God. The carnal mind is itself enmity against God, and as all sins are committed against God by the dictation of the carnal mind this theory would place every sinner of Adam's family in an unpardonable state. But if they mean that a person must be enlightened by the Holy Spirit, and have the light of divine revelation to qualify them to commit the unpardonable sin; then they involve the unscriptural heresy of falling from grace; for none can know the things of the spirit of God, until born again and taught of God. Whereas Christ has assured us that "Every one that hath heard and learned of the Father cometh unto me," and again, "He that cometh to me, I will in no wise cast out." We therefore reject the explanations of the learned commentators, because they conflict with the testimony of the holy scriptures.

But it may be easier for us to discover error in the views of others than to give an explanation that is clear and satisfactory. Such views as we have however, we will submit for the consideration of brother Martin and all others who may feel interested. The text referred to is Matth. xii. 31, 32; "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son of man; it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

We are informed that sin is a transgression of the law—and all who have transgressed the law of God, have sinned against God; and in the dispensation of the law Moses has said "Hear, O Israel: the Lord our God is one Lord or one Jehovah, see Deut. vi. 4. In reference therefore to the ministration of that law there is no sin which is against the Father, Son, or Holy Ghost, severally or separately considered, as all violations of the law are against the One Lord. But when we consider the Mediatorial relationship of Christ to his church, we find him, in that character and relationship occupying the place of surety for all his members. The Lord hath laid on him the iniquities of them all. As therefore all the sins and blasphemies of his people were charged to him as their surety, they were committed against him in a special sense, and as he has borne the penalty due to their transgressions, in his own body on the tree, and having put away their sins, he has arisen from the dead for their justification, and is now exalted to a prince and a Savior, to give repentance unto Israel, and remission of sins; and all their sins shall be forgiven them.

Our sins included all manner of sins and blasphemy. There was therefore no manner of sins which others could commit, that

were not embraced in the manner of sins which his people have committed; and these shall all be forgiven unto men; not because they were less in magnitude than those committed by others of mankind, but because they stood legally against him, and he has put them away by the sacrifice of himself. The scriptures, to our mind at least, forbids the idea that God's people were in any wise better than others: Paul says, "No: in no wise." And he also affirms that we were by nature children of wrath even as others; and for himself he claims, that he was the very chief of sinners. In the remission then of the sins of his redeemed people, All manner of sins is forgiven unto men; that is to all the elect of God. Hence it is written "Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquities are pardoned; for she has received of the Lord's hand double for all her sins.

But all other sins, from the speaking a word against, to the revolting crime of blasphemy, is unpardonable; not because the sins of the now elect are in the nature or enormity greater than those sins which Christ has put away from his redeemed people; but because they were not laid on Christ, as he was not a surety for them; and they did not stand in that relation to him. Instead of being against God, as a Spirit, infinite and holy. They having no Day's Man, no Redeemer, no Surety to answer for them, they have therefore no redemption through his blood, and consequently no forgiveness, neither in this world, neither in that which is to come. All the sins therefore of all the members of Christ,—of all the elect of God, heinous as they are, are cancelled, and shall be forgiven them. But all the sins of the human family which were not put away by the one offering of the Lord Jesus Christ, shall forever stand unremitted, and never be forgiven neither in this world, neither in that which is to come. By the term Holy Ghost as used in this text, in distinction from the terms Son of man, we understand that the invisible Jehovah, as a Holy, infinite Spirit, and as he is set forth in the law, is intended in distinction from the revelation of God as manifested in the flesh. A spirit hath not flesh and bones, said the Redeemer, as ye see me have. And aside from a revelation of God in the Mediatorial personification of the Man Christ Jesus, God is only known as an Infinite and invisible Spirit, which no man can see without being consumed. No man, said Jesus, can come unto the Father but by me.

The Old School Baptist Hymn Book.

Being a choice collection of Hymns, Psalms, and Spiritual Songs, carefully selected from all the Books now in use among the Old Order of Baptists in the United States and in Europe, compiled especially for the use of the Old School or Primitive order of Baptists, will be put to press as soon as the stereotype plates can be prepared. It will comprise about twice as many hymns as any Book now in use among the Old order of Baptists, except that of "Watts and Rippon," and will be printed on clear and beautiful type, in the best workmanship of the art, and supplied to order on the following

TERMS:

In plain, substantial binding, at \$1 per single copy; 6 copies ordered at one time

to one address, and paid in advance, for \$5, or 12 copies to one address, paid for in advance, for \$9. Our terms for books in extra binding will be published hereafter.

This book, when we consider its size, and the number of Hymns it contains, is decidedly the cheapest and best book that can be printed for the prices which we have stated.

At the above rates, our Books will be sent by mail to any part of the United States, at our expense.

Those who wish to secure copies may send in their orders, enclosing the money, and rely on being furnished as soon as we can obtain them from the binders.

Correction.

We regret the occurrence in our last issue, of a very palpable mistake in setting up what was intended to be the Obituary of our venerable and highly esteemed brother and correspondent, GEORGE GIST, which name was inadvertently overlooked by the compositor, and the Obituary made to announce the death of his son-in-law, Abraham C. Howard, who is still living. The manuscript copy was correctly written by Mr. Isaac Cole, and was put into the hands of the compositor, who made the mistake by the omission of the first line of the manuscript. The following is the correct copy:

BALTIMORE Co., Md., Aug. 30, 1857.

GEORGE GIST, Sen., died of Apoplexy, at his son-in-law's, Abraham C. Howard, in Washington Township, Muskingum county, Ohio, on the 25th of June, 1857, in the 74th year of his age. At the time of his death he was in the enjoyment of good health. He arose that morning, ate his breakfast, went and attached his horse to his buggy, and was just preparing to take a ride. He led his horse as far as the gate, a hundred yards from the house, and was in the act of opening it, when he fell senseless to the ground. He was discovered shortly after, by one of his children, who made known his condition to the family. This was about 7 o'clock, A. M. He was removed to the house, where he lay in a stupor until 2 o'clock of the same day, when his spirit gently took its flight to the land of rest of which he so often sung so sweetly.

When his father removed from Maryland, to Brook Co., Va., he was 11 years of age. In the year 1832, he made a public profession of his faith in Christ, and was received into the fellowship of the Cross Creek Baptist Church. Elder N. Heddington was their pastor. He lived a consistent member of that church, until he removed to Muskingum Co., Ohio, where he united with the Licking Baptist Church, and of which he was a member at the time of his death. He continued to walk worthy of his high and holy vocation until called to his reward and rest. He was often heard to say, that he was ready to depart at his Master's call. Only a few days before his death, he said it made no difference to him where he fell. He walked by faith and not by sight. Jesus was his refuge and his hope. He died suddenly—but it was a speedy passage from suffering to glory—from labor to reward. He could say with the Apostle, "For me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. For to be absent from the body is to be present with the Lord."

May the good Lord sustain and comfort by his grace, his widowed companion, and at last may she be returned to her sainted husband, in the companionship of heaven, where friendships are never severed, and death is unknown. ISAAC COLE.

HEMLOCK, Aug. 26, 1857.

BROTHER BEEBE :—While contemplating the text that I heard last Sunday, which was Mark, iv. 5, I thought how different his views were from mine. This preacher held out the idea that it was in the power of the creature to make the ground good ; but let us look at the text: "And some follow stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth ; but when the sun was up, it was scorched ; and because it had no root, it withered away." While he was preaching, or rather while I was looking at his sermon with all my mind's eye, these words came forcibly to my mind : "And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord : for all shall know me, from the least to the greatest." Does it not show the blindness of the human heart, to get up in the pulpit and tell dead men and women to serve the Lord ? "O Lord, I know that the way of man is not in himself : it is not in man that walketh to direct his steps." I heard this same preacher say that it was the preacher's place to find out what kind of people he had to preach to : and compared the people to the husbandman's fields : that he would put the seed in the field to which it was the best adapted. It looked to me very different to what Christ told his disciples, to go into all the world and preach my gospel. "He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." It appears to me that all the preacher has to do is to preach the preaching that the Lord bids him, irrespective of what kind of ground he is about entering upon. My views of the subject is that the gospel ought to be preached always, and it will be sure to answer the end for which it was designed. Did the Savior give his disciples any other commands about preaching, than to feed his sheep and lambs ?

When I was young I used to keep a great deal of young company, and when I'd go home and retire to bed, my actions through the past day would torment me so that I could not sleep ; the thought of dying in my sins and coming before the Judge of all the earth, was awful in the extreme. And I suppose that there could not have been a more rebellious creature than I was. The doctrine of the Bible I hated with a perfect hatred. So I went along with my sins pressing me, and trouble weighing me down. I have often said, O, that I'd never been born ; but when I had spent all my living, and every prop was gone, the Lord brought me to see myself as a little child. Just as helpless and just as incompetent to do anything to save myself, as a new born babe. I am now living at Satan's seat. The savages of the desert are in just as safe a state as the people here who pretend to be christians. Brother Beebe, my principle object in writing to you, is to inform you that I have read the *Signs*, and I think I read them with pleasure and profit.

Yours, as ever. E. W.

CONDENSED ARGUMENT.—"The world we inhabit must have had an origin; that origin must have consisted in a cause; that cause must have been intelligent; that intelligence must have been efficient; that efficiency must have been ultimate; that ultimate power must have been Supreme; and that which always was, and is Supreme, we know by the name of God!"

LAUREL, Delaware, Sept. 9, 1857.

BROTHER BEEBE :—You will please give notice through the *Signs*, that friends and brethren from the North, wishing to attend the next meeting of the *Salisbury Old School Baptist Association*, to be held with the Little Creek Church, near this place, commencing on Friday before the fourth Sunday in October, will be met at Seaford on Thursday evening, and from thence conducted to places of accommodation.

LEONARD HASTING.

Associational Meetings.

The Kehukee Association will be held with the Church at the Falls of Tar River, in Nash County, N. C., to commence at 11 o'clock, A. M. on Saturday before the first Sunday in October.

Elder R. D. Hart has desired us to notify those who come to this Association by railroad, that his residence is within two hundred yards of the railroad, and in the vicinity of the meeting, and, if the Lord will, he will be at the depot, (Rocky Mount,) on Friday, to meet the day and night trains to convey brethren and sisters who may arrive, to places where they will be accommodated. He desires that brethren and friends, on their arrival at Rocky Mount depot, will enquire for him, as it will be difficult for him to distinguish them all among the crowd which is expected to be there at the time. At his request, we publish a general invitation to brethren and sisters to attend.

The Harmony Association will meet with the Sardis church, Randolph Co., Georgia, (7 miles south of Cuthbert, on the Fort Gaines road,) on Saturday, October 10.

Salisbury, Maryland, will meet on Friday before the 4th Sunday in October, 1857, with the Little Creek church, near Laurel, Sussex county, Delaware.

The Oconee Association will meet with the church at Black's Creek, (4 miles east of Harmony Grove,) Madison county, Georgia, on Saturday, October 10.

The Bethany Association will meet with the Lebanon church, Scott county, Mississippi, (6 miles east of Hillsboro,) on Friday, Oct. 9.

Record of Marriages.

Aug. 13.—At the Meeting House of the Baptist Church, in Broome, Schoharie Co., N. Y., by Elder G. W. Slater, Mr. PULASKI BROWN, of Dunham, Greene Co., to Miss ROXEY COLE, of the former place.

Sept. 1.—At Hopewell, by P. Hartwell, Mr. EZEKIEL PACKER to Miss CATHARINE A. BOOREAM, both of Hillsborough.

Sept. 16.—At Otego, by Elder Almiron St. John, Mr. JOHNSON WILBER to Miss MARY E. ST. JOHN, all of Otego, N. Y.

Obituary Notices.

CRAWFORDSVILLE, Indiana, Sept., 1857.

DEAR BROTHER BEEBE :—In obedience to a request of my mother, Mrs. Nancy Long, who while living desired that when she died her obituary should be published in the *Signs*. I will give a short statement of her biography. She was born in the eastern part of Pennsylvania, December 7, 1775, and while she was quite young her parents moved to the western part of that state, where, in 1795 she was married to Mr. Gideon Long, and in 1802 they moved to Butler county, Ohio and there in, 1812 they united with the Old School Baptist church. In 1844 her husband died in the triumph of the faith that is in Christ Jesus. She remained there, a widow, and an exemplary member of the church until the spring of 1851, when she came into Indiana and here spent the remainder of her days with her children, but did not move her membership from Ohio. She departed this life February 28th, 1857. She appeared perfectly resigned and ready to depart hence, for a long time before her death, believing that her troubles and sorrows would then cease and she would be with her blessed Savior who had died and risen from the dead for the redemption and justification of his people, which would be far better. We confidently believe she is now resting in that extatic joy and delight which God has prepared for all them that

love him, and engaged in ascribing Salvation, glory, honor and power unto God and the Lamb, forever and ever.

Affectionately yours, D. LONG.

FAIRFAX C. H., Virginia, Sept. 14, 1857.

DEAR BROTHER BEEBE :—I send you for publication an obituary of our brother, Eld. FRANCIS THORN. He died at his residence in Baltimore, August 31, 1857, in the 67th year of his age, after a protracted and painful sickness of eighteen months. One of brother Thorn's sons proposes to write a brief biography of his father's ministerial life and labors in England, and I at first intended waiting till that was written and to append this obituary to it; but as brother Thorn expressed to his daughter, Mrs. Taylor, a desire to have no eulogy of him after his death, and as from affection she desires to see his wishes carried out, and as I shall feel constrained to say some things which may appear eulogistic, though I design saying nothing but what a faithful testimony calls for, I have concluded to write this separate and upon my own responsibility: Brother Thorn was a Baptist preacher a number of years in England before he came to this country; being brought out by himself from the Church of England he had to encounter much opposition from his father, who was clerk of the parish, as well as from the parson, together with the embarrassment usual from the laws of England. He appears to have lived in a part of England where there were not many Baptists, and he was thus exempt from the influence of Baptist seminaries, and D. D.'s, so that the doctrine which he preached he had been taught mostly in his experience and from the Bible. As there had been no formal division of the Baptists in England, when he first came to this country, nearly twelve years ago, he knew nothing of the distinction between New and Old School as here existing. He came to Baltimore, perhaps, in December, 1845, where he had children residing. He did not at first make himself known as a minister, but he attended the several New School Baptist meetings and other places of worship in Baltimore, but knew nothing at the time of the little Ebenezer Church. Thus he continued most of the winter, but could hear nothing which he could receive as the gospel, nor find any whom he could fellowship as brethren—he hence came to the conclusion that that was no place for him—and that there was no work there for him to do. He, therefore, towards the last of the winter, made arrangements to go to Iowa where he had another son living. In the mean time it had become known that he was a Baptist preacher, and he had been invited to preach in one or more New School meeting-houses. A brother from the Warren Church hearing that a stranger was to preach there, went to hear him and found him a gospel preacher, and introduced himself to him, and told him that at Warren there were a people who would receive his doctrine, and invited him out there to preach. Brother Thorn, then about starting for Iowa, gave him an appointment, went out and filled it—found there those whom he felt were his people—felt his heart drawn there as though there was a field in which he could labor—and being invited made another appointment, and postponed his journey to Iowa. He filled that appointment and was asked to preach for them steadily once or twice a month, as they were destitute, which he consented to do. Some of the brethren of the Harford Church, which was also without a pastor, hearing brother Thorn at Warren, invited him to Harford. I had an appointment for the Fifth Lord's day in May, 1856, to preach and baptize. Brother Thorn met me there and we preached together, Saturday, Sunday and Monday. Being pleased with his doctrine and gift, that Church also called him to preach steadily for them. This was the first opportunity he had had of becoming acquainted with the doctrine and order of the Old School Baptists as a distinct people from the New School, and all others. He manifestly embraced them

in fellowship as the people with whom he wished to live, and has never manifested any fellowship for the New School nor their practice. In preaching at that time at Harford, I was led to speak of Christ as Mediator, of his distinct life and personality as such, and as the Son of God, and of the union of his people with him from before the foundation of the world in that life and sonship as held by us. Brother Thorn afterwards told some of the brethren that those were his views on that point, and that he did not before know that any agreed with him. About this time also the Ebenezer Church in Baltimore became acquainted with him, and invited him to preach steadily for them. Eld. Thorn soon after became acquainted with Eld. Marvin, who was also from England, and other Gillite Baptists, and was much caressed by them; yet they could never prejudice his mind against us and our doctrine. Brother Thorn was a zealous and faithful laborer in the ministry, but by no means forward and assuming; yet he was firm and resolute when the truth was assailed. His walk was very circumspect as becometh a minister of the gospel. I have often wished that I was more like him. He spared no pains nor fatigue so long as his health would admit, to visit and preach for the scattered brethren and little destitute churches, far and near, both on the Western and Eastern shores of Maryland. It seemed to be his delight to visit the destitute. He will be missed not only by the Ebenezer, Warren and Harford Churches, but also by the several destitute Churches, both of the Baltimore and Salisbury Associations. He is gone from his labor and sufferings. But the Lord liveth and is able to send other laborers into his Churches as may please him. God by laying much suffering and pain upon brother Thorn in his long sickness, placed him in circumstances to bear as strong and decided testimony to the truth as he could in his ministry, and enabled him to bear such testimony, by manifesting patience and submission under his sufferings, and by frequently speaking to those around him of the goodness of God and his faithfulness to his promises of the riches of God's grace, and in testifying to the truth of that gospel which he had preached and of its consolations.

Sister Thorn, the wife of his youth and companion of his toils, still lives. May the Lord be with her to console and sustain her by his grace. And may his children be made experimentally acquainted with that gospel which their fathers preached that when the hour of suffering and death may come, they like him may know its consolations.

Yours in love,

S. TROTT.

ROBERTSON CO., Tenn., Sept. 19, 1857.

BROTHER BEEBE :—By request of our venerable brother, Deacon Hutchings, I write to inform you of the departure of his beloved companion, our dear sister, LUCY HUTCHINGS, who departed this life on Saturday, August 8th, 1857, at the residence of bro. Hutchings, near Adairville, Logan Co., Kentucky, in the 80th year of her age. The record shows that our sister was born in the State of Virginia in the year 1778. Her father, whose name was Baker, emigrated directly after her birth to the State of South Carolina, and in the year 1788 he again emigrated to Logan county, Kentucky, at that time a perfect wilderness, inhabited only by the red man, where they were exposed to all the privations incident to a new country. In January, 1775, he was married to bro. Hutchings, and on the first of July, 1797, she obtained a hope in Christ and was baptized in Red River by Eld. Nathan Arnett, and I expect was about or among the first persons baptized in that river. There being no regular organized Church in the neighborhood, sister Hutchings united with the Church at Spring Creek of Red River in the year 1805, at that time an arm of the Red River Church, where she continued a precious member until the day of her death. I presume there are

few left in the present day that have enjoyed the presence of the Lord experimentally as long as did our dear sister. For upwards of sixty years she had lived the life of a Christian. I had the pleasure of her acquaintance for several years, and can truly say that she was a precious mother in Israel. Owing to infirmities she was unable in the latter years of her life to attend our meetings, and at her request I would frequently preach at brother Hutchings, for which she often told me she felt thankful to the Lord. But as our times are in the hands of Him who never erred, the time of her departure had arrived. She was struck with paralysis the 12th of January, and was helpless, and remained in that state until the 4th of Aug., when she took the flux. A physician was sent for, but could not help her, for on the 7th of the same month she received another shock of paralysis, and on the next evening she meekly fell asleep in the Lord Jesus. She remarked to me when she was first taken that she wished to depart and be with Christ, which was far better. I believe, brother Beebe, I can truly say that another saint has entered the portals of Immortal Day. Nobody knew her but to love her—and she bore her sufferings with the utmost resignation to the divine will. Our dear and venerable brother still survives her, now in his 85th year, and I pray the Lord to reconcile him to this dispensation—and may he feel it is for his good and the glory of God. She has left a numerous family, and the Church to mourn our loss, but we feel to rejoice that it is her gain. In conclusion, may the great Head of the Church prepare us for his second coming, and as good watchmen may we be found ready, is the prayer of
JOHN H. GAMMON.

ALLEN Co., Ohio, May 29, 1857.

DEAR BROTHER BEEBE:—When I read the experience of some of the brethren and sisters, through the *Signs*, it revives me up, for they express my feelings better than I can. It comes as news from a far country, that the Lord's children are all taught alike, and they all speak the same language, that salvation is all of grace and not of works. Lest any man should boast therein, give God all the glory for his plan of salvation in choosing his children in his Son before the foundation of the world, that vile sinners should be made to rejoice in the God of their salvation.

Dear brother, it is desirable that the following obituary notice of the death of Mrs. SUSAN WATT be published in the *Signs*. She departed this life the 20th of this month. She was born October 19th, 1814, in Franklin Co., Ohio. Her parents Wm. and Esther Clevenger, emigrated from Shenandoah Co., Virginia, in 1805. Her parents were members of the Predestinarian Baptist, but they died some years ago. Her father's death was much lamented among the brethren. He spoke in public to the satisfaction of the children of God. Brother Clevenger died some years before sister Esther Clevenger. After his death as well as in brother Clevenger's lifetime, her house was open for the preaching of the gospel and the entertainment of the brethren. Mrs. Watt has left us, leaving behind the evidence that she has gone home to rest from a world of woe and sorrow. She dated the evidence of her hope back seven years ago; in the last four years I had often conversed with her, and her whole conversation in God's sovereign mercy and goodness in saving sinners, and her near attachment to the brethren; her desire to be with them. She told me at a meeting at my house, she felt she could not go home, she wanted to remain with them; at the same time I told her to state the exercise of her mind to the brethren. But her answer was, she was unworthy to be with them, but yet she said I love them. She has left a kind, affectionate husband, three step-children, and three children of her own, three sisters and one brother, and a large circle of friends, to mourn her loss. But we hope our loss is her eternal gain. She died in childbed, leaving an infant one

week old. Her decease to me is truly a loss; as I before stated the conversation and sweet communion we had together. But the Lord has separated us; I was with her when she died. She knew she must go; she called her children to her and embraced them; she told me she must leave us, resigned to the will of God. Thus has another one of God's dear children gone home to rest.
JOHN TUSSING.

P. S. Send the *Signs* to John Tussing, South Warsaw, Allen Co., Ohio; and my prayer is, may the Lord stand by you, brother Beebe, and enable you to wield your pen in defence of the truth, as it is in Jesus; and I hope while I live the Lord will enable me to be a subscriber to the *Signs*, as long as it maintains the same course and ground that it now does; and I shall try to extend the circulation, by getting new subscribers. I hope to write to you soon again.
J. T.

DUART, C. W., Sept. 18, 1857.

ELDER BEEBE:—Eld. DUGALD CAMPBELL departed this life the 22d of last month, (August). His indisposition was a complication of diseases, under which he suffered intensely for many years past, which he bore with Christian fortitude and resignation. The man of God made his exit in the full triumph of faith. The doctrine which he preached during his public ministry was that which will stand the ordeal of heaven, for it was the doctrine promulgated by Christ himself, and by his Apostles, and by all the true Ambassadors of the Lord Jesus. Justification by faith alone—salvation by grace—effectual calling—total depravity—definite atonement—election—predestination, &c., &c., were preached by him in their gospel purity. He was indefatigable in his zeal for the advancement of the Redeemer's kingdom regardless of the smiles or frowns of men. His great desire was (and that is the desire of every true Christian) to see the Church of Christ augmented on this earth; and the Lord gave him many seals to his ministry. His indefatigable zeal and incessant labors in the work of the ministry were all promotion of Christ's kingdom, and that the Lord would "see of the travail of his soul and be satisfied." He had a severe hatred to all the abominable institutions of men for converting the world, and for augmenting their own party and sect. All these "lying wonders" and inventions of men were publicly protested against by him and shown to be fatally delusive to the poor devotees so deluded. The devil's emissaries or ministers were frequently exposed by him, with all satanic machinations, by which they lay in wait to deceive and ruin the souls of men, and like their prototypes of old, would compass sea and land to make one proselyte of their own faith, and when it was done it was "two-fold more the child of hell" than before. He suffered calumnies and reproaches from the enemies of truth, because he had respect unto the recompense of reward. His labors have now ceased, but his works follow him. I remain yours truly and faithfully,
JOHN S. MCGOLL.

SPRING HILL, June 13, 1857.

BROTHER BEEBE:—It has fallen to my lot to send you for publication the obituary of LAMBERT ADKINS, who departed this life June 4th, 1857, aged 39 years, 8 months and 12 days. Brother Adkins was born and raised in Worcester county, Maryland, and when he was about twenty-five years of age the Lord was pleased to show him what he was by nature, and to give him faith to lay hold of Christ as his Savior. He united with the Indian Town church, and obeyed his Master's command in Baptism. He remained a worthy member of that church until he removed to Somerset county, in the same state, when he removed his membership to the Salisbury church, where he remained a worthy member and a loving brother, and a consistent Old School Baptist until his change came. He has left a widow and seven small children, one at the breast; brothers and sisters, and many friends and acquaintance; for

he had friends wherever he was known. The Salisbury church will long cherish his memory; but they sorrow not as they that have no hope, for we believe he is gone to the embrace of that Savior whom he loved. He was much given to hospitality, and loved to have Old School Baptists visit him. He bore his afflictions with Christian fortitude; we never heard him murmur; but we heard him say, on the day before he died, "For our light afflictions, which are for a moment, do work for us a far more exceeding and eternal weight of glory." He was an affectionate husband, kind father, good neighbor, and peaceable citizen. He retained his reason to the last. A few hours before he died he had his wife and children called into the room, and told them he was going to leave them, and charged the children to obey their mother, and admonished his wife to trust in God, and not to forget to pray. He also gave directions concerning some worldly affairs, and requested two of his neighbors to shroud him.

Dear readers, may you and I be prepared, as we trust our brother was, is the prayer of your friend, for Jesus' sake.
THOMAS C. JOHNSON.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the *Signs of the Times* will hereafter be \$1.75, for either the BANNER and *Signs*, or the BANNER and SOUTHERN BAPTIST MESSENGER. The *Signs of the Times* and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the *Signs* or MESSENGER, for less than \$1.75, strictly in advance.

The three papers, BANNER, *Signs*, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

PROPOSALS FOR A NEW HYMN BOOK.

At the earnest solicitation of brethren, we propose, during the present winter, to publish a choice collection of HYMNS, PSALMS, and SPIRITUAL SONGS, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourselves that we can select from the books we have, a collection of HYMNS that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms, and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

RUSHTON'S LETTERS, AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c.; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to
WILLIAM L. BEEBE, Covington, Ga.

The "Signs of the Times,"

Devoted to the Old School Baptist Cause, is published on the 1st and 15th of each month, by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y." TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars 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' Department.

ALABAMA—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.
ARKANSAS—Elds. S. W. Brown, T. Dodson, George W. Durning.
CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.
CANADA—Dea. James Joyce, John S. McCol.
CALIFORNIA—Elder Thomas H. Owen.
DELAWARE—Elder L. A. Hall, T. Cubbage, John McCrone.
GEORGIA—Elds. D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, J. H. Montgomery, H. G. Fuller, L. C. Brock, William L. Beebe, J. C. Simms, P. Stewart, G. Leever, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moon, T. Livingston.
INDIANA—Elds. W. Thompson, D. Shirr, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millsbaugh, and M. J. Howell, D. Caress, J. Romine, W. Spitzer, H. D. Banta, T. E. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Brandon, A. H. Bryan, D. H. Wheeler, D. Long, Eld. T. Martin, A. Eld. D. J. McClair, W. Ellis, W. Rogers, Richard Hudkins, Charles Elliott, A. H. Utts, J. G. Jackson.
ILLINOIS—Elders T. Threlkeld, J. Jones, J. B. Chenoweth, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Stafford, I. P. Smith, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland, D. Putnam, Eld. D. Bartley.
IOWA—Elders E. Tonnehill, and J. S. Priece, G. Judy, I. Keith, J. Atkinson, Stephen Garrett.
KENTUCKY—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, John H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley.
LOUISIANA—Eld. Z. Thomas, and J. Perkins.
MAINE—Elders Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Purington, Reuben Townsend.
MASSACHUSETTS—Elder L. Cox, D. Hart, Amasa Pray.
MARYLAND—J. Lownds, Baltimore City, Herod Choate, J. G. Dance, W. Woolford, R. L. Cole, A. McIntosh.
MISSISSIPPI—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison, W. P. Meaders.
MISSOURI—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, F. Jenkins, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, I. N. Bradford, Eld. E. G. Terry.
MICHIGAN—Eld. J. P. Howell, W. Corder, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thomas Swortout.
NEW-HAMPSHIRE—Joel Fernal.
NORTH-CAROLINA—Eld. C. B. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis, Dr. A. E. Ricks, Eld. J. Brinson.
NEW-YORK CITY—John Gilmore, No. 92, Sixth Avenue.
NEW-YORK STATE—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, L. Hewitt, Wm. W. Brown, Jacob Winchell, J. L. Purington, J. Smith, C. Hollister, A. St. John, J. F. Johnson, L. P. Cole, H. Alling, and Bre. G. Lobbell, J. Vaughn, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding.
NEW-JERSEY—Elds. G. Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. Geo. Doland, G. Slack, William H. Johnson, S. H. Stout.
OHIO—Elders L. Seitz, J. Janeway, J. C. Beaman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McCulloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newlon, Joseph Graham.
OREGON TERR.—Eld. J. Stipp, I. Cranfill, J. Turnidge, and Bre. J. T. Crooks, J. Howell.
PENNSYLVANIA—Elders Eli Getchell, A. Bolch, Thomas Barton, D. L. Harding, J. Furr, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St., Phila.
SOUTH-CAROLINA—A. McGraw.
TENNESSEE—Eld. Peter Culp, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostic, S. Bass, J. McKeele, T. P. Moore, J. Philips, T. D. Kerby.
TEXAS—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey.
VIRGINIA—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. H. Herseberger, S. Hillsman, G. Odear, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle, John J. Philpott.
WISCONSIN—Elds. D. Wilcox, T. Bishop.
WASHINGTON TERR.—Eld. W. M. Morrow.
NEBRASKA TERR.—G. C. Brittain.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., OCTOBER 15, 1857.

NO. 20.

Correspondence of the Signs.

BLANCHSTER, Ohio, Oct. 6, 1857.

BROTHER BEEBE:—Having a small remittance to make, I have concluded to address a few thoughts to the flock in general, and to those with whom I am acquainted in particular. I am often asked why I do not write more. It is not for want of regard to the cause of truth, but for the want of ability to write to the edification of Zion. But notwithstanding my want of tact as a writer, I feel constrained by surrounding circumstances, to speak out through every avenue, to let the truth be known; to keep nothing hidden from the Church that may be profitable to her in this day of darkness and rebuke. As far as my knowledge extends, this is the time that iniquity abounds and the love of many waxes cold; many appear discouraged and out of heart, while others who for years have stood with us, have all at once deserted our banners, with the black marks of cowardice and treason plainly manifested, while it is written on all their doings, a *Confederacy—a Confederacy*. Now brethren, it is plain that salvation is of God, and is finished, or it is of man, and for man to finish. That it is of grace, or it is of works. Christ did come down from heaven and do his Father's will, or he did not. He was set up as a Mediator of the New Covenant from everlasting, or he had his origin in the Bethlehem manger. In all their afflictions he was afflicted, or he was not. He bore them and carried them all the days of old, or he did not. His church was blessed in him with all spiritual blessings in heavenly places in Christ Jesus, or she was not. She was chosen in him before the foundation of the world, or she was not. He was her dwelling place in all generations, or he was not. And I will add that he was, is, and ever will be to her the same immutable head and husband, righteousness, sanctification and redemption. This bond was, is, and ever will be the same: though men may oppose and blaspheme, this covenant is still the same; and should those in whom we have once had implicit confidence, become weary of the conflict and hold out a flag of truce to Zion's foes, and strike hands with the world to court its favors or shun its frowns, I find no place for me—like Noah's dove I find no place to rest the sole of my foot, whenever I leave the ark of Zion, or depart from the platform of eternity. I feel that all is dark and void, but here is our refuge, here is our exceeding great reward. The same arguments are now used, and the same objections introduced, that carried division, confusion and distress into our midst 30 years ago. Be not deceived; the same cause will assuredly produce the same effect. In olden time Ishmael mocked and persecuted him that was born by promise; so it is now; and as it was necessary,

though hard, for the old Patriarch to cast out the bond woman and her son, so it is now; but it was said that the son of the bond woman shall not be heir with the son of the free woman. Those creepers-in will manifest themselves by the company they keep—by their fruits ye shall know them. Farewell: be of good comfort, and trust in the living God, and have no confidence in the flesh.

J. C. BEEMAN.

Otego, Otego Co., N. Y., Sept. 1, 1857.

DEAR BROTHER BEEBE:—I have been permitted to read your valuable paper for the last six months, and find it contains truths predicated on the word of God; and as some of the dear saints of God have seen fit to communicate His dealings with them, it has caused a desire in my heart to write my experience; but whether it be a christian experience, is known only to God who reigns in Heaven and o'er earth. I was born in the month of April, 1821, in the town of Otego, county of Otego, N. Y. My father professed religion when I was but a child, and became a member of the Otego Baptist Church. I was early taught that my place was in the house of God, and was seldom absent, but am unable to say that I was spiritually benefitted.

No heart had I to understand,
No ears to hear the truth,
Blind, dead in trespasses and sin,
My element of youth.

I early supposed myself to be a sinner; but how to repent I knew not; if I heard of a death it caused me to tremble. The grave to me had many terrors; I shuddered at the thought that I must one day become an inmate of that narrow house appointed for all the living; but I still drank deeper and deeper of the cup of iniquity, until my sins had become of the deepest dye, and though death in keenest anguish, removed a dear and indulgent mother, and four cherished sisters, which almost severed my heart-strings, yet no lasting impression was left on my mind. I was married at the age of eighteen, and became a resident of Butternuts, where I became more and more hardened in my sins, till I had very little anxiety to attend any religious meeting whatever, and so remained until the year 1851, when the Lord was pleased in His own good time to open the eyes of my understanding, as I believe, and set my sins in array before me, and for the first time in my life I felt myself a lost sinner, justly condemned in the sight of a holy and just God, and could exclaim with the poet:

"If my soul was sent to hell,
His righteous law approves it well,"
and like the publican did pray:

Be merciful to me,
If I must sink to endless woe,
Spotless thy throne will be.

How long I suffered from these convic-

tions I know not, but think it was nearly one year. I thought I was soon to die, and plead for mercy till I believed the gates of heaven were sealed against me; I viewed myself naked and exposed to the wrath of God, and greatly desired that beautiful garment of righteousness that Jesus wrought for his people thrown around my naked soul. I believed God to be holy, just, merciful and good, and would save others; but how He could maintain His justice and save me who was the chief of sinners was then a mystery. He was the one altogether lovely, but my corrupt heart could not love Him; and when in this state of mind I felt I was soon to die, and desired the society of christian people, and was permitted to meet those I considered to be such, the question was asked if I desired the prayers of christians? My answer was a prompt yes. A Methodist minister commenced praying for me, and from that moment all sorrow for my sins left me, which taught me in vain is the help of man. I strove to recover my conviction for sin, but could not, and retired to my bed in that state of mind, expecting to remain in that hardened state of indifference as long as the Lord saw fit to spare my unprofitable life, when unexpectedly, repentance was again granted me. I arose and bowed before my maker to plead again for mercy, when Satan presented himself, telling me that God would not hear my prayer, that my mouth must be closed for my doom was sealed; soon my eyes were closed in slumber, but when I again awoke, the sun with all its effulgent rays was pouring in my room, and I thought its rays were never so beautiful, and for a moment was lost in wonder and admiration; and ere I was aware, remarked that I loved my family and friends, but my Savior above all; the sound of my voice startled me, and could I have recalled the sentence, gladly would I have done it, for it seemed impossible that such a sinner as I could love God. It was a lovely morning in May. I wanted to pray and sing constantly, as the birds and all nature seemed praising God. I remained for a few hours thus, when again there seemed to be no hope, still believing myself to be in the gall of bitterness and bonds of iniquity. Soon the thought came to me that I was hungering and thirsting after righteousness. None, brother, but those who have experienced such agony of soul, can sympathize with me. The next day while driving a spirited horse, the thought came to my mind that the horse might run and I get killed. I thought if it was the Lord's will so let it be, for I felt that I could never be any better prepared than I then was. The Savior was then presented to my mind on Calvary, nailed to the cross, while from his side flowed both water and blood, and that He was my Savior and my God. O! how glorious and lovely He appeared. Peace, like an over-

flowing stream to my poor soul was given. My tongue broke forth in unknown strains, to praise the God of Heaven. The lady where I was going professed religion, and I loved her because she loved Jesus. I related to her what I thought the Lord had done for me, and what a miracle that God in His infinite wisdom and justice, could forgive such a sinner as I. On wings of faith I soared to my Savior—I admired His glory—His love my soul inspired! My language cannot portray the feelings of my overflowing soul at that precious time; my cup of joy was full, for I did not realize at that time that I had a fallen nature, but soon learned the mournful truth that it was so. I did not know that I should ever have any more trouble.

The Methodists continued their meeting at Otego, and I was permitted to attend them. I enjoyed them exceedingly. I joined their class with the privilege of leaving at the end of six months, but little did I think this would ever be the case. I thought I could never find a home with any other people, and especially among the Old School Baptists, for I was told that their doctrine was that of the devil, and I thought it so, for they held that God had a chosen people, and this was a mystery to me; but how much trouble have I brought upon myself, for I even went so far as to be sprinkled by them, relying on the inventions of men instead of my Bible. In class meeting an intelligent young brother arose and thanked the minister for what he had done for him, "for," said he, "had it not been for you I cannot tell where I should have been." This astonished me; for thought I, had it not been for the mercy of God, I must have been forever lost. Their discipline was handed me, and I found my religious views entirely different from theirs; their discipline states that a preacher has nothing to do but to save souls; and I believed that souls were saved alone by grace, and when I found we differed so much in opinion, it grieved me very much; for I had often said I should never be an Old School Baptist. I despised their doctrine, for they were everywhere spoken against; but God's ways were not mine. I was to be led in a way that I knew not of. I found the doctrine of election to be the doctrine of the Bible, and was brought, as I believe, by the power of a sovereign God, to love it because it was truth; and at the expiration of six months I absented myself from class-meeting, because I honestly differed from them in opinion. The minister soon visited me, and asked if I wished to remain with them. I told him I did not. He then asked how I expected to be saved. I replied, "By the grace of God." Said he, "if you depend alone upon the grace of God for salvation, you are forever lost." But to-day I feel to bless and adore the God of Heaven who has brought me to love the truth. That salvation is of the

Lord; and if I am a saved sinner, I am saved by grace. I did not unite with any church, although I was often invited to do so; for I found the new-fashioned Baptists were Armenians, as well as the Methodists. I was permitted to hear the gospel but seldom, and when I did it was food to a famishing soul. Elder St. John came to our place to preach, and was much esteemed and beloved, for Peter-like, he fed the almost famishing sheep and lambs, and was, as I believe, from a sense of duty, made willing to move his family to our place last fall, where they are highly appreciated, and I, from a sense of duty, tried to relate my experience to the church, and although a simple story, I was received, and in the month of December, when in extreme cold weather, I was buried in baptism, and, although of very nervous temperament, I was composed and happy, and longed to be plunged beneath the liquid flood. I believe God is with us for we have very excellent church meetings, and not a particle of discord, but all love one another, and speak the same thing. Our church is small, but if it is our Father's will to give us the kingdom, it will be enough. Remember an unworthy worm of the dust at the throne of grace.

Yours, in hope of an eternal life,
MARIA E. SMITH.

SPRINGFIELD, Green County, Mo., Aug. 1, 1857.

DEAR BROTHER BEEBE:—The love which I have to all the children of God leads me thus to address you, as I believe you are one of his chosen flock; and I wish to enquire after the right pathway of Zion. But I so often find myself out of the way, that I often fear that I was never in it. But in reading so many of the sweet communications in the *Signs*, which have been written by the dear brethren and sisters, they have touched a secret chord of my heart, which has been unmoved for some time. It has aroused me up to attempt to do that which I never expected to do:—that is to write, in my unlettered way, to one whom I regard as far superior to me, in learning and experience. But, my brother, bear with me; I feel a desire to tell the brethren and sisters of one more poor complainer who bears the name of Christ.

When I was in my eighteenth year, my favorite brother was taken down upon his death bed, and talked a great deal. He made a bright profession of religion, and appeared to leave the world with Jesus full in view. From that time I had many serious thoughts about death and judgment, which made me feel very serious for a time; but the world with its allurements led me on, until I entered my nineteenth year, at which time I hope the God of Israel opened my eyes to see the true condition I was in. This was at a time when I was confined to my bed, and my life was despaired of. All who saw me said I could not recover. I thought I was going to die; but I did not long dread the pains of death; the thought of meeting an angry God in judgment, and of hearing from him my awful sentence, was far greater than my bodily sufferings. I tho't I had rather remain forever on a dying bed, than to die and sink down in irretrievable ruin. I tried to pray; but my guilt was so great, that I was afraid to approach the mercy seat. I asked those who stood around me, to beg the Lord to lengthen my days, and give me time to repent; but

none seemed to heed me, but my mother. I believe she earnestly prayed to God for the salvation of my soul. I will not attempt to describe the terrors of my mind at this time. It pleased God to raise me from my bed of sickness. I still remembered my promise, and for a while I prayed, or thought I prayed, until I was full of pharisaical religion. But my false light soon began to die out, and I began to grow more bold in outward sin. But when the thought of my great deliverance from death would occur to me, it would shake me greatly. But, alas! my wicked heart grew harder every day, and I began to partake of the vanities and vices of the world more freely; my reflections of mind were fewer and weaker; I passed on in this way for six months, and in the last of May, 1822, there was a ball in the neighborhood, and I had been a partaker of such amusements, from my childhood; it was one of my greatest sins, and the hardest to give up. Now what to do I did not know. Something seemed to say, Stay away; and then the wicked reasoner would urge, that there was not much harm in it, and as I had kept all my feelings to myself none would look on me with contempt. So by strong solicitations of my worldly companions, I went, but did not intend to dance. But when I got there—my young companions gathered around me, and I became merry, and I forgot my promise, and as I had been a leader at balls, I was lead to the first dance; and while waiting for the music, I thought of the miraculous power of Almighty God in raising me up from death and hell, when I was trembling on its very brink; these thoughts all rushed upon me with such force, it made me tremble from head to foot. I could scarcely stand. I saw a young lady standing near by me, and told her I felt very unwell, and asked her to take my place, and she kindly released me, and I stepped out unperceived, for I did not want to be seen or followed. I went to a solitary place, where none but God could see me, and fell upon my knees and tried to pray; but, alas! I could not utter a word. This made me feel very strange. I arose from my knees and sat down, and began to consider my case an unpardonable one. I saw myself justly condemned before God. I had trampled upon his mercies, and had lied in his righteous presence, and I had been so desperately wicked, I was afraid to ask God to forgive me. At length my tears began to flow, for the first time, that evening, which seemed to relieve my burdened heart a little, and I began to think of going back to the house, for fear some of the company would seek for me; for I did not intend to let them know my feelings; but I had cried until my eyes were swollen, and I felt entirely disordered. I hid my face with my bonnet as well as I could, and went back and sat down by myself. Several came and asked me how I felt—a little better; but was not well. When morning came, everything looked gloomy; I felt awful; I tried to pray, but could only say God be merciful to me a sinner. I saw the justice of my condemnation, and that God would be just in sending me to hell; but, dear brethren and sisters, I wanted to be willing for God's justice to be executed. But I cannot say to you that I was ever willing to go to hell. I wrestled in this way almost a month, trying to pray; but

was only able to utter the prayer of the poor publican. I thought that if God would convert me, that then I could pray; but it seemed to me that he had given me over to a hardness of heart and a reprobate mind: for I had tried all my efforts and all had failed. At length I thought my days were numbered, and to hell I must go; and I resolved to cry for mercy as long as I lived. I left the house and went to the woods, and fell upon my knees and tried to beg of the Lord to have mercy on me; but no mercy could I find. I gave up all hope, and tried to reconcile myself to my fate; but this reconciliation could not be made. I returned to the house, fully believing that I was going to die: and as I stepped in the house, like Belshazzar, my knees smote together. I sat down in the first seat I came to, and really tho't I was about to die, and cried,

"Here Lord, I give myself away,
'Tis all that I can do."

When at that unexpected moment "a still small voice" seemed to whisper in my soul these words, "Daughter, be of good cheer; thy sins are forgiven thee." I felt, or thought I felt, that my burden of guilt was gone, and my feet were taken up out of the miry clay, and placed upon the Rock of Ages. I then, with joy unspeakable, saw how God could be just and save my poor soul. The balance of the day passed off delightfully. I thought the birds and trees, and everything were joining in harmony of praise to Christ my Savior. But before long my happy feeling began to abate, and I began to feel that I was mistaken; that the Lord had not pardoned my sins. I prayed the Lord to convert or convince me of my true condition. He soon removed the cloud, and light again shined in my heart. I passed through many changes of this kind, for two months, and told no one of my feelings; I desired to talk with some professors; but was afraid I was deceived. I had a desire to be baptized; but then again I feared that I was not worthy. I was tempest tossed until I knew not what to do. I loved christian people, and to be with them; but felt too unworthy to tell them so. One day I went to my mother, intending to tell her what were my feelings, and I found her alone, and in tears. I asked her what was the matter. She said, as I had caught her crying, she would tell me. She said she had been mourning over the condition of her wicked children, to think that she would have to say amen to their condemnation. Her words took hold of me like a fire in dry stubble. I threw my arms around her, and told her I wanted to go with her; and then related to her my mind. I think she was the happiest person I ever saw; at least it appeared so to me. On the first Saturday in August, 1823, I went to the church meeting; and when the invitation was given, I went forward and talked to the church and begged them to deal strictly faithful with me. I was received, and directed to come the next day, prepared to be baptized. I will not now dwell on the temptations I met with that evening and night; but I hope the Lord revealed to me the way, and I walked in it, and was baptized by Elder John Flanery, an Old Regular Baptist, in Powell's River, in Lee county, Va., and united with the Zion Church, and have remained in love and fellowship with the order of Baptists, ever since; but the most unworthy of

them all. I have not touched on the trials and darkness I have passed through since that time; I will omit them.

Dear brother, this is a small sketch of my trials; if ever I am saved, it will be in and through the Lord Jesus Christ, and not by or for anything I have done or can do. When Christ withdraws his presence from me, everything appears gloomy and disordered; but when it pleases God to drive these dark clouds from my eyes, I think I can see my way clear, and rejoice in Christ my Savior. But if the light which is in me, be darkness, how great is that darkness. Dear brother, instruct me, and teach me the way. Do with this as seems good to you. Please give your views on Heb. vi. 3-6, and Jude, 6th verse.

MARY POSTON.

WEFZEL Co., Virginia, June, 1857.

BROTHER BEEBE:—"Come and let us reason together," and believe me, it is in the best of feeling and honesty of purpose that I lift my pen to communicate to you and the dear brethren, a few thoughts, through the columns of the *Signs*. And in doing this I make no pretensions to infallibility, for my thoughts emanate from a poor fallible creature, who does not feel himself worthy of the appellation of *brother*. The subject of the present investigation is found, John iii. 5, "Except a man be born of water and of the spirit he cannot enter the kingdom of God." On this text brother Helm, of Missouri, has given his views, and asked for yours, which you have also given in your editorial of May 15, of the present volume. Having a different view on the subject from those of my esteemed brethren, I feel inclined to submit my views to the brethren, and if they are not in accordance with the truth, my desire is that they may be cast to the moles and to the bats.

I believe the kingdom spoken of to Nicodemus, is the church as established here on earth, of which Christ is the head, and I think Christ had reference to the church in her gospel organization and militant state on the earth, and not beyond it. I also believe the water spoken of by Christ, in the text, refers to baptism, as the appointed way in which a man is to enter into this visible church, or kingdom. Therefore, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Christ, in the 12th verse, says to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" Nicodemus, a ruler of the Jews, Christ and his kingdom, regeneration, the new birth, the spirit and the water, are all in this world, and have their development in this dispensation. And as this kingdom is a spiritual one, therefore when Nicodemus was told that, "Except a man be born again, he cannot see the kingdom of God," he marvelled, not having a knowledge of the new birth, and said, "How can these things be?" But the main point of difference, I presume, is in the term water, as used in the text, and this I have before stated, had reference to baptism. Some think it refers to the natural birth. Brother Helms understands it to be the grace of God; and brother Beebe, the life of Christ. Well, come now, brethren, see here: let us erase baptism, or the water, from the divine code, and then where is the appointed way by

which we enter the kingdom on the earth? Jesus says, "All power is given unto me, in heaven and in earth; Go ye, therefore, and teach all nations, baptizing them in the name of the Father," &c.; "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

Moreover, brother Beebe, suppose you have the brightest evidence that a man is regenerated and quickened by the spirit—dead indeed unto sin and alive unto righteousness; still, if this man has not been baptized, you will consider him outside of the visible kingdom, and therefore withhold from him all the privileges and immunities of the kingdom. And farther, we will combine with the above evidence all the different views which are entertained on the term water; namely, the natural birth, the grace of God, and the life of Christ; I say, take all of these combined, and unless the man who is the subject of them all is baptized, we will not admit him in the kingdom; but just let us have the witness of the spirit, bearing witness with our spirit that he has passed from death unto life; the blood of Christ cleansing him from all guilt, and an evidence that he has followed his Lord and Master into the water, in baptism, and readily then do we extend to him the right hand of fellowship, and bid him welcome to all the privileges and fellowship of the kingdom. Now, are not these the "Three which bear witness in earth;" and where we find them all agreeing in one, how willingly we admit such an one into the kingdom, and own him as a brother.

Brother Beebe, I submit the above to your better judgment. If I do not understand the true meaning of the term *water*, as it occurs in the text, I hope you may be enabled to say something on the subject that will enlighten me; for I desire to understand the truth as it is in Jesus. If you think these remarks will be in the least injurious to the cause of Zion, do not publish them. Yours, in search of the truth,

H. WAYMAN.

REMARKS.—The views of brother Wayman are certainly entitled to consideration; we cheerfully lay them before our readers, without any apprehension that a thorough investigation of the subject will be prejudicial to the cause of truth. Such views as we have, are already before our readers; let these with them be carefully compared; and both tried by the divine standard. Prove all things, and hold fast to that which is good.—[Ed.]

CAMBRIDGEPORT, Mass., Sept. 28, 1857.

DEAR BROTHER BEEBE:—It has recently been my privilege to attend the meetings of the Maine Old School Baptist Conference, held with the church at North Berwick, and also that of the Association held with the church at Bowdoinham. Having felt my own spirit refreshed by intercourse with the brethren in that section of the country, I desire humbly to acknowledge the goodness of our Heavenly Father, and to speak through you to them, if it may be permitted to one so unworthy, a word or two of encouragement and consolation. Within a few years the churches in these parts have been called to pass through many trials and seasons of great discouragement. Many who seemed to be pillars in the church have been removed by death, some have turned aside into crooked paths, while others have removed their residences

to the west or south. Preachers of the truth have been few, and of these some have been removed to other fields of labor, while some of those who remain, crippled by the infirmities of age, have been unfitted by much active service. Meanwhile while the spirit of error has been active in its operations, and exultant in the prospect that soon the Old School Baptists would be known only in history. But it is through trials and discouragements such as these that the children of God in every age, have been brought to rely not upon human aid, but upon divine strength, and that God has not forsaken his children in this eastern country seemed clearly evident during the progress of these meetings.

The Conference at North Berwick continued three days. The attendance was good throughout, and on Sunday the house could not hold half who came, and who thronged the windows and grounds around within hearing distance. It was here my privilege to meet with Elders Hartwell, of New Jersey, and Purington, now of Georgia. Mr. Hartwell preached the closing sermon, and I am sure that there were many hearts which were able to bear witness to the truth he uttered, and the consolations he presented. This meeting was one long to be remembered, and strong was the feeling manifested when the hour of parting came. The church at North Berwick has been signally blessed under the ministrations of Elder Wm. Quint, many additions having been made, and the brethren walking together in the unity of the spirit. Here we parted company respectively with brother Hartwell, whose engagements required that he should return home.

Hence, in company with brother Quint, and Dea. Perkins, we journeyed to Bowdoinham, where the meeting of the Association was held. The church here is smaller than that at Berwick, yet the number of delegates from the scattered churches was good, and the meetings during the three days of the Association were well attended. There was evidently a hearing ear, and the hearts even of those who were not professing Old School Baptists were opened to entertain those who were from abroad. Many appeared to be enquiring for the old paths, and to be deeply sensible that there had been a sad departure from the faith and practices of primitive christianity. Throughout the Eastern country there appears to be a spirit of inquiry awakening, an anxiety to hear the truth—many are now dwelling alone because they cannot fellowship with the anti-christian practices and teachings of the day, and because they are not near enough to a church in gospel ordinances, while others are casting in their lot with the Old School Baptists. Many of the New School are looking on, wondering whereunto this grow; but it is enough for us to be assured that our God is a Covenant-keeping God, and that He doth build up Jerusalem, and gathereth together the outcasts of Israel. There are but few Old School preachers in these parts. Elder J. A. Badger is pastor of the church at Bowdoinham, but as a preacher he dwells alone. Elder Macomber, of Jay, has recently been called to rest. Elder Whitehouse, whose location is much farther east, was probably detained by infirmities from attending the meeting.

And now, dear brethren, allow one who is less than the least of you all, to turn

your attention to the great cause you have for encouragement under all your trials. "Some trust in horses, and some in chariots, but we will remember the name of the Lord our God." His name is Jehovah. He rules in the army of heaven, and among the inhabitants of the earth. He is almighty to perform what he has decreed. None can stay his hand. It is not by the might of a human arm, or by human means that Israel is gathered. All hearts are in his hand, and he has said, I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord, and they shall come which were ready to perish from the land of Assyria, and the outcasts of Egypt, and shall worship the Lord in his holy mountain.

Jesus, the great Head of the Church, ever lives to carry on the work he has undertaken, and will bring every one of his ransomed ones triumphant over sin and death to eternal glory. He gives his people eternal life, and they shall never perish. None can pluck them out of his hand. He is the Captain of their salvation, their Sponsor and their Advocate, and his assurance is, Because I live ye shall live also. He is King in Zion, and being exalted a Prince and a Savior, he giveth repentance to Israel, and forgiveness of sins; being dead, their life is hid with Christ in God, and they are kept by the power of God, through faith unto salvation.

Did the cause of truth, or the salvation of the church depend upon human agencies and means, we might despair. But it is not by might, nor by power, but by my Spirit, saith the Lord of Hosts. God is in the midst of his people, and he shall help her, and that right early. He has said, I will never leave nor forsake thee. When thou passeth through the waters, I will be with thee, and through the rivers they shall not overflow thee. A rugged and a thorny path is that which the saints of God have ever been called to tread; but they have the glorious assurance that all things work together for good to them that love God, and the called according to his purpose. Among these all things are the internal and eternal trials you are called to experience, your discouragements from indwelling sin, and the abounding of error around you.

Think it not strange, then, concerning these trials, as though some strange thing happened to you. Error has its mission to accomplish in the world, as well as the truth. It is said, all shall worship the beast whose names are not written in the book of life of the Lamb, slain from the foundation of the world. The wide spreading influence of error is to them an eminent token of perdition, but to you of salvation and that of God. Scattered, secluded, shut out from Zion, the companionship you most prize, God is still able to make you the choicest blessings of his truth and love. What discoveries did John have when banished to Patmos! The gospel is as perfect and complete in its revelations, and as precious and consoling in its influence, to one lowly child of grace, as to thousands. He who preached the gospel to Abraham, still has his own way of instructing his children, and bringing them to the richest experience of his mercy and his love. Finally, brethren, stand fast in the liberty wherewith Christ has made you free, and be not entangled with any yoke

of bondage, and the Lord give you understanding in all things.

Yours for the truth,

LEONARD COX, JR.

ORSEGO, N. Y., May 16, 1857.

BROTHER BEEBE:—Having for a long time felt a desire to try to give to the household of faith a reason of my hope, I will now attempt, without stopping to make a long introduction. I have been waiting for a long time, that I might be able to write more as this or that brother or sister does; but I still find myself behind, and beneath them all; getting none the better, but rather the worse.

I was born April 15, 1828, grew up in sin, rolled sin as a sweet morsel under my tongue,—at a great distance from God, and I loved the distance well. Yet, at times, I had the selfish desire that I might die the death of the righteous; and I had the plan made, that just before death I would make my peace with God, and thought I had the power to do so, until five years ago last winter, when I was given to know that "Salvation is of the Lord." It was in January, I think, when it pleased the Lord to show me that I was the vilest of the vile; that my life had been one continued scene of open rebellion against one of the best of beings; and I could but say with David, "Against thee, and thee only, have I sinned." My former hopes were all gone—my fig-leaf dress was taken away. So to the law I trembling fled, but it poured its curses on my head, and the honest cry of my soul was, "God be merciful to me." The things of this world that I had held so dear, had all lost their beauty, and I ate no pleasant bread. My attention was called to the Bible, which I had been but little acquainted with. I found my condemnation in every line; the law pronounced death on me, and thundered out despair. "The soul that sins shall die." It was a time of revival amongst the saints, and I doubt not the genuineness of the conviction of a goodly number at that time. I used to go to meeting, seeking for something to comfort me; but all was to no purpose. I thought of all people on earth, christians were the most precious. I heard them make their boasts in the Lord, and tell how Jesus conquered death and hell; to which I could listen with profound attention. I felt that I would not for the world let any one know my feelings; and yet from weeping I could not forbear. It seemed to me that my earthly existence was almost wound up, and I was to be eternally banished from the presence of God, who was in all my thoughts. I thought I must go away and try to pray; so I went for the woods, about fifty rods; well do I remember the place, and there on my low bended knees, before God I did fall, with a heavy heart, and downcast eyes. His mercy I implored; but the heavens were as brass over me, and what next to do, I could not tell. So keen my sorrows were; that evening I went to meeting, and the minister took these words for his text, "Come unto me, all ye that labor, and are heavy laden." It really seemed as though some one had told him, for if there ever was a laboring and heavy laden sinner, I thought it was me. The poet's words, how suitable—

"Here on my heart the burden lies,
And past offences pain mine eyes."

Oh that I knew where I might find God

my maker, was my daily cry; and so I went on seeking rest, but finding none. Sometimes tears of penitential grief would flow freely, sometimes my heart was hard and flinty; at other times, I was made to retreat to the lonely forest, or to some den or cave, where no human eye could behold me, and there try to tell my God my complaints; and there read my bible. Thus I went from one thing to another, for six weeks, until at last when I was on the brink of despair, and had given up all for lost. My chains began to fall off, until at length "Glory to God," I cried.

"My soul was filled, I cried enough;
For me the Savior died."

This was on a clear moon-light evening, and the feelings of my heart was, that of David's when he said, "The heavens declare the glory of God," &c. Now I believed he had given me the oil of joy for mourning, and the garments of praise for the spirit of heaviness. I think I was enabled, by a living faith, to see how grace could abound to a poor sinner; even through righteousness unto eternal life, by Jesus Christ, my Lord. The time of refreshing at length had come, I opened the testament and this was the first verse that my eye caught, which was John xiv. 1. "Let not your heart be troubled; ye believe in God, believe also in me." I believe it was then, if ever, that I loved the brethren, with a pure heart, fervently. I longed for morning to come that I might go and tell my story to the living in Jerusalem; but this time of rejoicing lasted but a few days, when I found I was not going to heaven on flowery beds of ease. I discovered I still had a heart that was deceitful, above all things, and feared I was deceived. But, at other times, I could say, I know that my Redeemer liveth. This was the forepart of March, and soon after my mind was exercised in regard to finding a home with the people of God. I had no doubt as to who they were; but the suggestion was what will they think of you, if you ask for admittance? But after conferring with flesh, and receiving many stripes, I went to the church, and tried to tell them how I had seen a man that told me all things that ever I had done: and was received as one of their company, and on the following Sunday, which was the 2d of May, I followed the master into the liquid grave; and for a time went on my way rejoicing. Since then many have been our joys and sorrows, we are but few in number, compared with the worshippers of Baal; nevertheless brethren, there are some here in Otego, that have no fellowship with the children of the bond woman; but trust in the living God, and have no confidence in man, whose breath is in his nostrils. We have been blessed, since last fall, with the *certain sound* of the trumpet, by Elder A. St John, who speaks comfortably to Jerusalem, and tells her, that her warfare is accomplished, that her iniquity is pardoned, &c. So that we feel to thank God, and take courage. Now, brother Beebe, what I have written I submit to your disposal, for correction and publication; or to burn up as you think best. I have been too tedious, and must close by bidding you God speed, and subscribing myself a sinner, in hope of eternal life which God who cannot lie, promised before the world began, to all those who were eternally chosen to salvation through the sanctification of the spirit, and the belief of the truth.

RALAS BUNDY.

TRENTON, Butler Co., Ohio, July 26, 1857.

MUCH ESTEEMED BROTHER BEEBE:—

Being a reader of the *Signs*, and having been much edified and comforted both by the editorials and communications that from time to time have appeared in your valuable paper; I have often felt a desire to respond, and to join you and your numerous correspondents in ascribing glory and wisdom, thanksgiving and honor, power and might unto our God forever and ever. Dear Brother, it is now nearly ten years since I had the pleasure of hearing you preach in the city of New York, being the Sunday before my departure for the West. I had a short time previous to that joined the Mt. Zion Church of that city. At that time I thought I understood all about what a wretched deceitful heart I had; but I have found out by sore experience that I knew but very little about it. I had then only begun to learn a lesson that I have been learning ever since. I then thought that the remainder of my days would be spent in harmony, and praising that Jesus that had done such great things for me; but ah, how often have I forgot his dear name. I often feel cold and dull and stupid in matters of religion; the poet has expressed my feelings at such times when he said,

See how we grovel here below,
Fond of these trifling toys,
Our souls can neither fly nor go
To reach eternal joys.

Brother Beebe, if I did not believe in an unchangeable God, and did not feel persuaded that when he begins a good work in the heart of a poor sinner, he will perform it, I should have no hope of ever reaching the realms of eternal felicity; but blessed be his dear name, he has not placed either us nor his inheritance in our own keeping, but has told us that our inheritance is reserved for them who are kept by the power of God. I have passed through many trials and afflictions since I left the east, but have found my God to be a ever present help in the time of trouble. Sometimes I have been enabled to cast all my cares on him believing that he cares for me at such times. I have found it good to be afflicted as it constrained me to seek Jesus. Brother Beebe do with this as you see fit; perhaps I may at some future day give you some account of the Lord's dealings with me in bringing me out of nature's darkness into his marvelous light. Your unworthy sister,

MARY CLARK.

Circular Letter.

The Licking Association of Particular Baptists, now in Session with our Sister Church, at Elk Lick, Scott County, Kentucky, to the Churches of which she is composed, sendeth Christian Salutation:

BELOVED BRETHREN AND SISTERS:—

Through the immutable forbearance of our Heavenly Father, we have again been permitted to meet in our associated capacity, and to enjoy another refreshing interview with the messengers of the churches and corresponding associations present; for which, with all other blessings, temporal and spiritual, we desire to be thankful to our God and Father, to whom be glory for ever, Amen.

The Lord has said by his prophet Isaiah, xl. 1st, "Comfort ye my people." Here we are taught that there is a people whom the Lord claims as his in a peculiar sense, and that this people stands in need of divine comforts. A people that is in no dis-

tree, or is comfortable and happy, or at ease, want no comfort; therefore such are not referred to, and if there should be such among God's people, there is for them a woe instead of a comfort. Amos, vi. 1st: "Woe to them that are at ease in Zion." The principal cause of the distress of God's people, is sin. All have sinned, and come short of the glory of God. Rom. iii. 23. But none but those who are born again are truly sensible of this solemn truth. To this fact Paul testifies, Rom. vii. 13. Now the comfort the Lord offers to his people is this: "Her warfare is accomplished;" that is, instead of that vengeance which they know to be due to sin, being poured out upon them, it has absolutely spent its entire force upon the great Shepherd of the sheep; therefore her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. In this place the pardon of iniquity is based solely on what she hath received, (not what she gives,) of the Lord's hand. But what hath she received of the Lord's hand? The answer is, "double for all her sins." But how is this wonderful work of God effected? The answer is, For inasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage; for verily, he took not on him the nature of angels, but he took on him the seed of Abraham; whereupon 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. Heb. ii. 14-17. Yes, beloved, this glorious high priest did not only "Bare our sins in his own body on the tree." 1 Pet. ii. 24. But he hath borne us also "In all their affliction, he was afflicted, and the angel of his presence saved them; in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. Isaiah lxiii. 9. Here, then, is a solid ground for comfort.

"Why should the saints be filled with dread,
Or yield their joys to slavish fear;
Heaven can't be full, which holds the head,
'Til every member's present there."

But, notwithstanding all this, the people of God, while here in the vale of tears, experience many afflictions. The Psalmist has said, lxxvi. 10, "For thou O God hast proved us, and thou hast tried us as silver is tried, thou broughtest us into the net, thou laidst affliction upon our loins." And again: Isaiah xlvi. 10. "Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Therefore, brethren and sisters, it is the appointment of your heavenly Father, that you should be tried, as gold is tried, in the fire, so that even in the midst of the joy springing from a knowledge of salvation through the Lord Jesus, you are often in heaviness through manifold temptations. But for your comfort the Lord has said—Isaiah xliii. 1, 2—"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: fear not, for I have redeemed thee, I have called thee by 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." And again: Heb. xii. 6, "For whom the Lord loveth he chasteneth, and scourgeeth, every son whom he receiveth." In view of these assurances, may we not enquire with the poet—

"Why, O my soul, these anxious cares,
Why thus cast down with doubts and fears,
How canst thou want if God provide,
Or lose thy way with such a guide?"

And also exclaim with David, in the cxix. Psalm, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." What else, dear brothers and sisters, would enable you to glory in tribulations, 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 unto us. Rom. v. 3-5. Yes, hope, the hope of eternal life, which God that cannot lie, promised before the world began, Titus i. 2, maketh you not ashamed to confess that salvation is by sovereign, reigning and distinguishing grace; for while you were enemies, Christ died for you, and "herein is love, not that we loved God, but that God loved us, and sent his Son to be a propitiation for our sins." And it was "for his great love wherewith he loved us, even when we were dead in sins, he 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. Hence we are not ashamed to call Jesus, "The Lord our righteousness." In fact, when once the babe in Christ tastes how gracious he is, it ever afterwards is saying, "I will make mention of thy righteousness, even of thine only." Psalms lxxi. 16.

But again the tender mercies of God are manifested for the comfort of the Church in the gift of Apostles, Prophets, Pastors and Teachers; at least so teaches the great Apostle to the Gentiles, 2d Cor. i. 3-7: "Blessed be God, even the father of our Lord Jesus Christ, the father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ; and whether we be afflicted it is for your consolation and salvation which is effectual in the enduring of the same sufferings which we also suffer, or whether we be comforted, it is for your consolation and salvation, and our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation." Paul's experience is an exact pattern: he was the chief of sinners, and less than the least of all saints, and God said to him, "My grace is sufficient for thee." What would we have to comfort us at times if the Lord had not made him cry out, "O wretched man that I am, who shall deliver me from the body of this death." And again, "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not; for the good that I would, I do not, and the evil that I would not, that I do; now if I do that I would not it is no more I that do it, but sin that dwelleth in me."—Rom. vii. 18-20. But as good as the mercies of

God are to those who fear his name, here upon earth they will not fully be developed until the saying is brought to pass, that is written, "Death is swallowed up in victory; O, Death where is thy sting, O Grave where is thy victory. The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ." What a heaven, dear brethren and sisters, have we in view; may we not say that our light afflictions here which endure but for a moment, are not worthy to be compared with the glory which shall be revealed in us when the voice of the Archangel, and the sound of the trump of God shall awake the sleeping saints of all ages to a state of immortality and inconceivable glory. Let us therefore be steadfast, immovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord. Let us, through grace, endeavor to honor the King of Zion by walking in obedience to his commands; let us love one another, and seek for the things that make for peace and things whereby one may edify another; let us not be conformed to this world, but rather transformed by the renewing of our minds, &c., looking forward to the time of the meeting of the great association above, when the Lamb which is in the midst of the throne shall shed on us the light of eternal day, and God himself shall wipe the tears from off our faces, and lead us to living fountains of water, where we shall no more thirst, nor be an hungered, but the weary will be at rest, and the wicked will cease to trouble. May grace, mercy and peace be with you all, Amen.

THOMAS P. DUDLEY, *Moderator.*

JAS. S. PEAK, *Clerk.*

Corresponding Letter.

The Licking Association of Particular Baptists, now in session with our sister Church at Elk Lick, Scott County, Kentucky, to the Associations in correspondence with us, grace, mercy and peace be multiplied.

DEAR BRETHREN IN CHRIST:—Another year has revolved on the wheels of time, and has been added to the annals of the past, and has once more brought about the season of our yearly Association, which, in the kind providential arrangement of our Heavenly Father, the God of all grace and comfort, we have been permitted to hold, which has been distinguished for harmonious and affectionate intercourse among brethren, and has been a truly refreshing season. Although we have nothing very special to communicate, yet we have great reason to thank God for the evidence we have that his love for his people is everlasting, and with such love he continues to draw them. His saving power has been displayed in keeping us, as we hope, in peace and harmony among ourselves, and in giving us a desire to adhere to the testimony of our Lord, and to the order of His house, knowing by the revelation of Jesus Christ, that in Him there is a fulness which is for the perfection of the saints; for in Him only they are perfect.

Dear brethren, if we look at ourselves individually, or at the state of our churches in respect to additions, or the reviving of God's work among us, we have little cause of rejoicing, for we feel deeply sensible that the visible Zion of God at the present day is low—on a low place. But if low enough to be found at the feet of Jesus, she is in reality, in a blessed situa-

tion, in a secure retreat, in a strong place of refuge, though hidden from the wise and prudent, and hated by the whole world of false professors. But if unable to speak of our increase, if compelled to mourn over our coldness and lukewarmness, in manifesting our love to our blessed Savior, still we feel encouragement in the remembrance of the consoling and heart cheering fact, that though we are subject to changes, diversities and vicissitudes of various kinds, yet Israel's God remains in his exalted character, in his divine perfections and in his everlasting covenant of love and mercy towards the people of his choice, eternally the same. Clouds and darkness may seem to gather around the pathway of the saints, winds of false doctrine may blow about them, nevertheless His everlasting arms are always beneath them—the keeper of Israel neither slumbers nor sleepeth, for he is a wall of fire around her, and has appointed salvation for walls and bulwarks.

Brethren: Although we may have some conflicts to pass through during our short pilgrimage, yet these conflicts will soon terminate, and terminate, too, in the triumph of all those who fight under the banner of the King Immanuel.

Brethren: We commend you now to God and to the word of his grace, praying that we all may have our evidences brightened, our hope renewed as to our acceptance with God, and our interest in that great salvation which Christ alone could accomplish, to the utter exclusion of any dependance upon any created arm.

We desire a continuance of your correspondence, and hope to be again refreshed by the presence of your messengers at our next Association, which, by divine permission, will be held with our sister church at Bethel, Shelby County, Kentucky, on the second Saturday of September, 1858, commencing at 10 o'clock, A. M.

Done by order of the Association, on Monday after the 2d Saturday in September, 1857.

THOMAS P. DUDLEY, *Moderator.*

JAS. S. PEAK, *Clerk.*

The Churches and Brethren composing the Maine Predestinarian Baptist Conference, to the Associations, Churches and Brethren with whom we correspond, send Christian salutations:

BELOVED BRETHREN:—Through the kind providence of our Heavenly Father, we have been permitted to witness the period of the return of our yearly conference, and once more to gather together that we may speak to one another of the glory of the kingdom of Christ and talk of his power. Precious are these seasons of Christian intercourse to our hearts, and humbly would we acknowledge the goodness of a covenant-keeping God in their enjoyment. The fellowship of the people of God furnishes at once one of the strongest evidences of the vital power of christianity, and the enjoyment of a personal, experimental knowledge of the truth of the gospel.

The children of God are united in the truth. Children of one Father, included in one covenant, members of one body, redeemed by the same blood, they partake of the same spirit, are made to know the same power in regeneration, share the same joys and sorrows, hopes and fears, and are thus prepared to walk by the same rule and speak and mind the same things. They are a people of a pure language, and of them it is said: "The remnant of Israel shall not do iniquity, nor speak lies, nor

shall a deceitful tongue be found in their mouth." This language is not one which they acquire of human means, nor are they taught it but by him who has said, "All thy children shall be taught of the Lord." They are therefore experimentally taught the knowledge of divine truth, and are thus prepared to speak of what they know, and testify of what they have seen.

They are taught the knowledge of God. The holiness of his character and his law is clearly presented to their view, and under the discoveries thus made they acknowledge their own vileness and guilt, their just condemnation and utter ruin by sin. "The secret of the Lord is with them that fear him, and he will show them his covenant." "The natural man receiveth not the things of the spirit of God;" but the children of grace "receive, not the spirit of the world, but the spirit which is of God, that they may know the things which are freely given them of God." Taught to know the character of God, they admire his wisdom, rejoice in his love, tremble before his holiness, bow before his sovereignty, and glory in his power.

They are taught to know themselves. Painful, indeed, are the discoveries the renewed soul has of its lost and ruined state. They are conscious of just condemnation by reason of sin, and mourn deeply over a fearful sense of guilt. No effort of theirs can cleanse the filthy fountain of their nature, no human means procure them justification before a holy God. Total depravity is with them no mere abstract idea, but a personal and experimental fact; while they acknowledge that, not by works of righteousness which they have done, can they be saved, but by sovereign mercy alone, through the atonement.

They are taught the truth as it is in Jesus. The mysteries of salvation by grace are unfolded to their view. Quickened by the spirit of God, broken off from all reliance upon human merit and human means, they glory in the cross of Christ alone, around which all their hopes of justification and eternal blessedness cluster. They recognize him as the high priest of their profession, their sponsor and advocate, their righteousness and redemption. They rejoice in his perfect and finished work, and believe that every one redeemed by his blood is presented spotless before the Father with exceeding joy.

They are taught their own personal interest in the blood of atonement. Upon them is breathed the spirit of adoption, and because they are sons, God sends forth the spirit of his Son into their hearts, crying Abba Father. With a filial faith they lay hold upon the promises of the word of God and make them theirs, and with the apostle rejoice that the law of the spirit of life in Christ Jesus has made them free from the law of sin and death, and thus do they have peace with God through our Lord Jesus Christ.

They are taught the fellowship of the sufferings of Christ, in their conflicts with sin, in many dark and painful hours of the hidings of the Father's face, in fears, temptations, and assault from spiritual foes, and in fearful and painful oppositions and persecutions from an ungodly world. But, though their way may be rough and stormy, and clouds and darkness may sometimes conceal the throne of God from their view, yet have they the assurance that all things work together for good to

them who love God and are the called according to his purpose.

They are taught the preciousness of the law and ordinances of Christ, and they are described as those who follow the Lamb whithersoever he goeth. With carnal ordinances and human traditions they have nothing to do, believing that the faith of God's elect stands not in the wisdom of men, but in the power of God. Though they may be stigmatized as "do-nothings," because they taste not, touch not, handle not the schemes of carnal religionists, they willingly suffer reproach for the sake of Christ.

Dearly Beloved: To this people do we trust that we belong, and with them, wherever scattered, would we be identified. Feeble and helpless as we are, we still desire to contend earnestly for the faith once delivered to the saints. Our hearts have been made glad by the reception of your letters and the coming of your messengers, and most earnestly do we desire the continuance of your christian sympathy and correspondence. The next meeting of our conference will be held with the Church at North Berwick, on Friday, Saturday and Sunday preceding the second Monday in September, 1858.

WM. QUINT, *Moderator.*

JOSEPH L. PURINGTON, *Clerk.*

The Editor's Department.

MIDDLETOWN, N. Y., OCTOBER 15, 1857.

REPLY TO SISTER MARY POSTON, ON HEB. vi. 4-6, AND JUDE 6.—Before we notice the passages on which our sister has asked our views, we will attend to a previous request in her letter; in which she has desired us to instruct her, and teach her the way. From the distinct manner in which the Lord has enabled her to pronounce the Shibboleth, we have unquestionable assurance that she is a pupil in the school of Christ, and a class-mate of those of whom it is written, "And thy people shall all be taught of the Lord," and of whom the blessed Redeemer has said, "Every one therefore which has heard and learned of the Father, cometh unto me;" and again, "And he that cometh to me, I will in no wise cast out." Taught of God, she knows that Jesus Christ himself is the Way: no man cometh unto the Father but by him. As Jesus said to the disciples, "And whither I go, ye know, and the way ye know." But if our sister desires in the language of the spouse to enquire, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" Perhaps the best response will be found in the next verse, see Cant. i. 7, 8.

The text in Hebrews, vi. 4-6, is urged by the inspired writer, as a reason why the saints should leave the shadows of the old covenant which could make nothing perfect, and go on to perfection, which is found in the new covenant or gospel kingdom wherein dwelleth righteousness: not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection from the dead, &c. Under the old covenant, when offerings were made for sins, there was a remembrance again made of sins every

year, and new offerings were required from time to time, under the Levitical priesthood; but now, under the superior priesthood of Christ, the one offering which he has made presents the only foundation for the doctrine and institutions of the gospel. Instead therefore of our attempting to lay a new foundation, we are to remember, that other foundations can no man lay than that which is laid, which is Jesus Christ; for should this one atonement which he has made fail us, we would be hopelessly and forever lost. "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good work of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance, &c. That is if those who have passed from death unto life, who are born of God and are led by the spirit in all the experience of the saints; if they, if christians, should fall away from their interest in the blood of Christ; no blood of beasts, offered on Jewish altars, could reclaim them, or afford for them a foundation for repentance, or faith; for they were but figures in the first place, and now even as types of good things to come, they are abolished; and to renew one for whom Christ has died and arisen from the dead, again to repentance, if it were possible they could lose that interest, or fall away from that foundation, would require that to be done which it is impossible ever to be done; namely, the crucifixion of Christ again.

There was in the first place no other way for the sinner to be justified before God, only that which is through the redemption that is in Christ Jesus. And if he has died for any of us, redeemed us from all sin, and freely justified us from all things, and as an evidence of having done all this for us, he has quickened us, and enlightened us, made us partakers of Christ who is the heavenly gift; and made us partakers of the Holy Ghost, fed us on the good word of God, which is of itself both spirit and life, and given us a foretaste of heaven; now if it were possible that a saint should lose his interest in all this, would he not, in order to be saved, require the same display of matchless power and grace, as in the first instance? If in the first there was nothing short of the blood of Christ that could cleanse him from sin; nothing short of the crucifixion of Christ could satisfy for him the penal demand of the law; could any thing less than the crucifixion of Christ again, the shedding of his blood anew, and the whole work of redemption again performed, renew him, or restore to him what Christ's one offering had done for him?

The impossibility then of saints falling from grace, and being restored again to a gracious state, is perfectly absurd. And the inspired writer in this text instead of representing that a saint can or may so fall, and be again renewed, most emphatically declares that it is impossible; and as reason why he declares it is impossible, he shows that it would require that Christ should again suffer and be put to open shame; and that can never again be done. And the holy Apostle says, in verse 9th, of the same chapter, But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

"Better things."—Better things than what? Better things than that they should

fall away from the foundation on which God has built them. And why was he thus persuaded? because, "When God made promise unto Abraham, because he could swear by no greater, he swore by himself; saying, Surely blessing I will bless thee, and multiplying I will multiply thee; and so after he had patiently endured, he obtained the promise. For men verily swear by greater; and an oath for confirmation is to them an end of all strife; wherein, God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the fore-runner is for us entered; even Jesus, made an High Priest forever after the order of Melchisedec." Well might these considerations persuade the apostle better things of the saints than that they could ever fall away from Christ, their foundation; for before they can fall, the two immutable things wherein it is impossible for God to lie, must both change and fail, the promise and oath of God must fail, the strong consolation given to heirs of promise must fail; the hope which they have as an anchor to the soul, must cease to be either sure or steadfast, and the everlasting priesthood of Christ must also fail; for these are the things which accompany salvation. But some have supposed that our text describes an *almost christian*. Such a thing as an almost christian never existed either in heaven or earth. We are either christians or we are not. We are either dead in sins, or quickened together with Christ; we are either born again, or we are not born again; we love God or we hate him; there is no middle ground or intermediate place. Those who were once enlightened, are made alive from the dead; for "In him, (Christ) was life, and the life was the light of men." Therefore until quickened by immortal life in Jesus Christ, we are under the power of darkness; and it is impossible to see the kingdom of God or the things of his spirit, until we are born again. Christ is the heavenly gift; he is the unspeakable gift of God; for God has given him to be Head over all things to his church. The gift of God is eternal life, and John says of Christ, "This is the true God, and eternal Life." And Christ says they that eat his flesh and drink his blood, or who eat of him as the bread that come down from heaven shall never die. None but saints are partakers of the Holy Ghost. 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. Again, "As many as are led by the spirit of God, they are the sons of God." But all men have not the spirit of God. When the promise of the Holy Ghost was made to the saints, it was in these words; "And I will pray the Father, and he shall give you another comforter, and he shall abide with you forever; even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." And have tasted the good word of God. Christ says, The words which I speak unto you, they

are spirit and they are life." "To whom shall we go, for thou hast the words of eternal life." "Being born again, not of a corruptible seed, but of an incorruptible, by the word of God, which liveth and abideth forever. Can any but God's children taste of that word? Certainly not; neither can any others taste of the powers of the world to come. If there are now living on the earth any who have any other evidences, over and above those stated in our text, we have never met with them; and the scriptures, unless we have sadly misread them, point out no other or stronger evidences of being in a gracious state. Let us, while we rejoice then that our God has made it as impossible that these shall fall away, as it is that Christ should be crucified afresh and put to an open shame, take heed to the admonition, to leave the rites and legal ceremonies of the old covenant, in which were embodied the principles, elementary parts, or first lessons; the types and shadows of good things which were to come; but which have now come, and go on to perfection; for the law made nothing perfect; but Christ in the gospel, or new Covenant has, as our high priest, by one offering perfected forever them that are sanctified.

We would be glad to help the mind of sister Poston on the text in Jude; but have only room here to say that we understand the angels here spoken of, to be the same of whom Peter speaks in 2 Peter ii. 1-4, as false prophets or teachers—who are represented in Rev. xii. as forming the train of the great red dragon, and who made war with Michael, and prevailed not; but were displaced from the church, and cast out into the earth; these are held under chains of darkness. God has hidden from them the things of his spirit; and though they attempt to make a science of divinity, and may be ever learning; yet shall they never be able to come to the knowledge of the truth.

Dangerous Preaching.

"Three men were recently hung at St. Louis, Missouri, and each expressed his strong conviction on the gallows that he was going immediately to heaven, and that the crime he had committed was the means of bringing him to his Savior. The minister who filled them with this idea no doubt did it with the best intentions, but the propriety of such teachings may well be questioned. Men are usually taught that it is living virtuously and religiously which gains immortal happiness; but if men are to reach the same reward through the commission of crimes, and the greatest of all crimes be the immediate instrument of their salvation, the question arises, where is the merit of a good life in respect to the hope of the future? If it is preached that crime may be the means of saving, is not a very strong inducement held out to commit it, and may not murder come to be regarded by the reckless as the readiest means of obtaining it, and the end of a life ill-spent? Such preaching seems to be dangerous to society and promotive of crime."

We have copied the above extract from an exchange paper, and with the writer, we deprecate the practice of the modern clergy in pretending to fit out, and furnish a passport to almost every desperate wretch who, on conviction of his guilt is condemned to suffer the extreme penalty of the law, to the regions of glory. It certainly has a tendency to remove the dread of divine retribution from those who have no other restraint upon them.

The doctrine of *means*, in connection with the salvation of souls, is an anti-scriptural doctrine, being no where taught in the Bible. Neither our good works nor our bad works can be a means of procuring it. The scriptures plainly declare, in the most emphatic language, that salvation is of the Lord. "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."—2 Tim. i. 9. "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 ye saved: and hath raised us up together, and made us sit together in heavenly places in Christ Jesus," &c. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, least any man should boast." Eph. ii. 4-8.

Reflections.

Truly, brethren, we are a "peculiar people." By nature death having passed upon us, we moved on with the general mass of mortals in condemnation, without hope and without God in the world, until quickened by the spirit of Jesus, which caused us to realize that we were sinners. By the light of which spirit, we behold the holy requisitions of the law, given to typical Israel, on Mount Sinai. Having spiritual life, we feel its penetration to the thoughts and intents of the heart, causing peculiar agony of soul, until the Son of God manifests to us, that we are made partakers of his divine nature, enabling us to discern by the eye of faith, that we being members of his body, are participators in his righteousness. When the Son of the Most High took upon himself our nature, he also indured the curse, encountered the condemnation by laying down his life, thus putting away sin in the flesh. Now who shall lay anything to the charge of God's "peculiar people," seeing that Christ has joined us in our mortality and condemnation, and united us to himself in immortality and eternal perfection, by dying for our offences, and arising for our justification. Does the law require perfection? we are perfect in Christ. Hence, "after the spirit serve we the law of God." But, alas! how prone we are, to forget what manner of people we are.

How strange it is that we cling so tenaciously to earth, forgetting the fact that we are sojourners and pilgrims here. We are frequently sad, and sometimes murmur when our earthly hopes are blighted by the bursting of the bubbles we have blown. Or when the fair fabrics that we have built upon the sand are washed away by the tempest. But our Savior has said, Where our treasure is, there will our heart be also, and so says our daily experience. Our inheritance in this life comprises afflictions, crosses and trials. An inheritance that yields the fruits of experience, patience and hope, causing us to long to come in possession of our inheritance, which is incorruptible, peculiar and eternal. If the wealth and honors of earth were worthy of us, Jesus would have luxurated here, for all things were at his command and disposal. But he rejected all but the humblest fare.

If we are his followers, let us endeavor to be content with our lot, be it what it may, knowing that beyond these transitory

things sorrow and disappointment can never reach us. It is true, our duties in life differ from those of him who came to bring salvation to his "peculiar people," and to do the will of his Father.

It has been the lot of many of the people of God to fill earthly stations for a number of years, while the mission of Jesus was of short duration, comparatively. Our ties to earth are of a carnal nature—his of a spiritual, living spirituality in his peculiar people to the last ages of time, thence through an endless eternity. In the few years that he endured for us the grief and sorrow of the world, he overcame its power upon us, and has given us the endurance by the spirit of adoption, that we also shall overcome all the miseries and sorrows that humanity is heir to. Let us then, run with patience the race set before us, be our obstructions what they may, knowing that our God measures to us our afflictions, and also knowing that he will bring us through more than victors eventually.

PHEBE.

CIRCULAR LETTER.

The Ocmulgee Association to the Churches of which she is composed, sends Christian salutation:

DEAR BRETHREN:—We have chosen as a foundation for our Circular, John, Chap. XIV, and 1st clause of the 27th verse: "Peace I leave with you." These are Jesus' words. He was soon to be delivered up by the determinate council and foreknowledge of God, and taken by wicked hands. Before that circumstance occurred, he was preparing the minds of his disciples for the coming events, anticipating their trials and using many consoling expressions, calculated to buoy them up, showing them conclusively that it was needful that he should be offered up; that although it was impossible for them to understand these things then, yet it would be made plain to them hereafter. We may imagine with what eagerness his disciples listened to these expressions, and with what sorrow their minds were filled, when they contemplated the absence of Him in whom all their hopes centered, and with whom were the words of eternal life. We may draw some faint idea of their grief, when we are listening to the last words of our dear and loved ones of earth—their admonitions and warnings possess additional weight, we treasure them up in memory, often reducing them to writing for the benefit of posterity. But how faint the comparison! When we remember that his disciples recognized him as the Son of God, the Savior of sinners, the Deliverer of Israel. He however consoles them by the assurance that although he leaves them, yet they will not be left comfortless, as he will come again. He now goes to prepare a place for them, when he comes again he will take them to himself, where they are ever to be with him, promising to send the Comforter who is to remain with them. They had already learned some of the trials incident upon being his followers; he had told them what awaited them in the future; they were in great trouble, cast down and disquieted; he says, for their comfort and ours too, "Peace I leave with you;" and though you may be persecuted, brought before rulers for my name's sake, though all manner of evil may be said of you, though you may and will be condemned for the testimony you bear to the truth, and will be

even put to death, be of good courage I have overcome the world, in me you shall have peace. But this presupposes that there had been a time when they were not in peace, there must have been a foe to combat, who was met and conquered. There must also have been a cause for, and a time when Jesus should conquer the enemy on their part, for it is needless to argue that the disciples had conquered or forced them to capitulate. There must also have been a principle upon which that peace was procured, and a relation existing between the Conqueror and them, in order to make his victory theirs, or they have the benefit.

The first open act of rebellion on our part, was when our first parents by the beguiling of the serpent, ate the forbidden fruit, the penalty was death. Previous to this all was peace, now enmity, shame and confusion, and all their attendant ills, follow. Man was driven out of the garden with the curse of God resting upon him. What a change! He had no strength or wisdom, by which he might be at peace with God. In the day thou eatest thereof thou shalt surely die." We ate, we died. Though we were sinners, became so by our own act in time, unable to extricate ourselves from guilt and condemnation, yet in due time, in the fulness of time, Christ died for us.

As we became sinners by the disobedience of one, even Adam, so we are made righteous by one, even Christ Jesus. As Adam represented his natural family involving them in his guilt, so the second Adam, the Lord from heaven, Jesus Christ, represented his people; they are partakers of his righteousness; God is well pleased with Christ's righteousness, so he is well pleased with us, for we now stand in him, our sins being imputed to him, he having put them away, and his righteousness is imputed to us. If the blood of the sacrifices, offered by the priests, year by year, together with all other ceremonial observances, could not make the comers thereunto perfect, and only served as types and shadows, it was necessary that the substance should come. He did come. He found us sinners, dead in sins. He died for us. The Father accepts the sacrifice—is well pleased with it; by an application to us of His blood our enmity ceases; we are washed in it. Christ presents us to his Father, without spot or wrinkle, or any such thing. The law having received satisfaction, justice is satisfied; "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven." Here is a complete harmony and reconciliation, the King of Peace having done all things well. "Blotting out the handwriting of ordinances that were against us, which was contrary to us, and took it out of the way, nailing it to the cross."

Having chosen his disciples, making them the recipients of his grace, endowing them with his spirit; having brought peace, and now soon to ascend to the right hand of the Majesty in the Heavens, he might well say, "Peace I leave with you." He was the Mediator, the Day's Man, by whom peace was made. "He is our peace," peace itself. We could hold no intercourse with the King of Heaven in our own persons, being aliens and foreigners, we could not even look upon him and live;

he could not look upon such iniquitous creatures as we: it would then have been utterly impossible for us in person to have appeared in his presence. But this Prince of Peace, the Son of God, the heir of all things coming from the bosom of his Father, being made of a woman related to us, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Jesus says:

"Peace I leave with you." Not such a peace as the world knows or enjoys. It is God who speaks—He cannot lie. We did not work out or procure that peace. There is a peace, however, dependent in some strong sense in the manner we conduct ourselves towards our fellows, and relative to our acts, as professors, by neglecting which, we deny ourselves of many of the sweets and blessings of peace. How humble and grateful should we be, that notwithstanding by nature we are so wild and polluted, such bitter enemies to all that was Godlike, that He who is our Peace, has slayed that enmity in our hearts, filling them with Peace, and all the other fruits of the Spirit. This he has freely done of his own love and mercy, by his grace, we entirely unmeriting, are quickened by his Spirit, and He is revealed in us: by faith we embrace him.

"Peace I leave with you." He has not come simply to make peace, and gone to Heaven leaving us to maintain it as best we may, but has given it to us and left it with us, an unfading treasure, a sacred legacy, ours to possess by his will. Leaves it with you. The world in nature knows nothing of this peace, have never tested or enjoyed its blessings, and to them there is nothing in it desirable.

Being the children of Peace we are enabled to speak the language of peace, to live in peace among ourselves, to sit in peace under the shadow of His wings to talk, sing and preach of peace, and to preach peace on earth, and good will to men. We now while under the influence of His Spirit, having our members in subjection are enabled to lead peaceable and quiet lives, no confusion, bickering, and angry disputations, striving for the mastery—one is our Master, the Prince of Peace—we are all his servants, engaged in his work. The countenance speaks peace, while under its influence, how mild and heavenly the contemplation! But can we forget, brethren, the time when we thought we had no friend in heaven or on earth, God's countenance seemed indescribably awful, when we thought we were approaching immediately into his dread presence with all our sins upon us, how dark, how wild, and in what confusion and deep anguish of soul did we cry, "God be merciful to us sinners," in that moment. I say, can we ever forget the meaning, weight and effect of the expressions, "Peace I leave with you?" How still, calm and serene! We then, by revelation, were enabled by wonder and astonishment, to behold the Author of Peace, and how it was procured. Now when darkness and doubts come, like a flood, and seems to threaten our overthrow, a glimpse of the Prince of Peace, a whisper from him, turns our darkness into day, and our sorrow into joys.

But we are not for a moment to suppose that we can live in the world free from its trials, or that we are to make friends with

mammon, or that we shall escape persecution. These are legacies left us in our Father's will. We should never try to purchase peace with conformity to the world. St. Paul speaks of fighting the good fight. Yes, we are to fight, to wrestle, and to do this we are to put on the whole armor of God, preparatory to the fight, and the weapons to be used. Our batteries are not to be aimed at our brethren, and if each would act with faithfulness and brotherly kindness, esteeming others better than himself, there would not only be more love and peace towards each other, but God would be more abundantly glorified. Our Law-giver has given us the band or covenant of peace, we have agreed to be governed by it, it ought to be maintained only upon principle, and however trying the ordeal may be, we are bound to regard as enemies to Zion, all those who bring in confusion, by departures from its teachings, and after brotherly efforts fail to reclaim the erring, we are in duty bound to cut them off. Let us be careful that the offence does not come by us, let us be careful that the beam is not in our eye, before we attempt the removal of the mote in others.

Unfortunately sometimes wars, divisions, backbitings, evil speakings, jealousies, and contentions get up among brethren. From whence do they come? Not from above, not from the fruits of the Spirit, they come from beneath, the Apostle says from our lusts, and commands us to put them away; we are not the servants of our lusts, nor our vain desires, but of God. Let us continue to dwell alone, as far from the world as possible, remembering that none but the sons of peace know our language, love it, or would be willing subjects of our Prince, that an alliance with the world, or its policies, would corrupt our tongue, destroy our peace in Zion, and consequently would be a fruitful source of confusion.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

J. HENDERSON, MODERATOR.

H. PATTERSON, Clerk.

Speak Gently.

"A little word in kindness spoken,
A motion or a tear,
Has often healed a heart that's broken,
And made a friend sincere."

Speak kindly, thou mother, as thou reproveth thy erring child. Remember that gentle words will soften his heart, and, in after years, when thou shalt be gone, they will linger around it, and be a shield to guard it against temptation. It is kind words that memory twines around our hearts and guards them with care.

Speak kindly, thou husband, as thou comest to thy peaceful home, with thy heart saddened by the cares of business. Banish thy sorrows as thou enterest thy home, and meet her with a smile who waits for thee with a happy heart. Remember, she, too, has sorrows that are hard to bear, and thine should not be added thereunto. Then meet her with a smile and a kind word, and when she has left thee, no recollection of unkind words or harsh looks will make her memory sad and unpleasant, but hallow it with a remembrance of a life of happiness and joy.

Speak kindly, thou man of business, unto thy fellow man. He may be unfortunate and need thy help, and if thou canst not assist him, speak kindly to him and cheer him up. Bid him hope, and thou wilt have aided him vastly. If thou hast misfortunes or angry moments to cloud thy brow, do not let it affect thy intercourse with thy fellow men. Speak kindly to them.

THE YEARS.—They do not go from us but we from them, stepping from the old into the new, and always leaving behind us some baggage, no longer serviceable on the march. Look back along the way we have trodden: there they stand, every one in his place, holding fast all that was left in trust with them. Some keep our childhood, some our youth, and all have something of ours which they will give up for neither bribe nor prayer,—the opportunities cast away, the hopes that went with us no farther, the cares that have had successors, and the follies outgrown to be revived by memory and called up for evidence some day.

ALABAMA—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.

ARKANSAS—Elders S. W. Brown, T. Dodson, George W. Durning.

CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.

CANADA—Dea. James Joyce, John S. McColl.

CALIFORNIA—Elder Thomas H. Owen.

DELAWARE—Elder L. A. Hall, T. Cabbage, John McCrone.

GEORGIA—Elders D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, J. H. Montgomery, H. G. Fuller, L. C. Brook, William L. Beebe, J. C. Simms, P. Stewart, G. Leeves, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moon, T. Livingston.

INDIANA—Elders W. Thompson, D. Shirr, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Robinson, J. E. Armstrong, G. C. Mills, and M. J. Howell, D. Caress, J. Romine, W. Spitzer, H. D. Banta, T. B. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Stagg, J. Rankin, J. Brandom, A. H. Bryan, D. H. Wheeler, D. Long, Eld. T. Martin, A. Eld. D. J. McClain, W. Ellis, W. Rogers, Richard Hudkins, Charles Elliott, A. H. Utts, J. G. Jackson.

ILLINOIS—Elders T. Threlkeld, J. Jones, J. B. Chenoweth, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Staford, I. P. Smith, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland, D. Putnam, Eld. D. Bartley.

IOWA—Elders E. Tonnehill, and J. S. Price, G. Judy, I. Keith, J. Atkisson, Stephen Garrett.

KENTUCKY—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, John H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley.

LOUISIANA—Eld. Z. Thomas, and J. Perkins.

MAINE—Elders Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Purington, Reuben Townsend.

MASSACHUSETTS—Elder L. Cox, D. Hart, Amasa Pray.

MARYLAND—J. Lownds, Baltimore City, Herod Choate, J. G. Dance, W. Woolford, R. L. Cole, A. McIntosh.

MISSISSIPPI—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison, W. P. Meaders.

MISSOURI—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, F. Jenkins, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, I. N. Bradford, Eld. E. G. Terry.

MICHIGAN—Eld. J. P. Howell, W. Corder, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thomas Swortout.

NEW-HAMPSHIRE—Joel Fernal.

NORTH-CAROLINA—Eld. C. B. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis, Dr. A. E. Ricks, Eld. J. Brinson.

NEW-YORK CITY—John Gilmore, No. 92, Sixth Avenue.

NEW-YORK STATE—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, Wm. W. Brown, Jacob Winchell, J. L. Purington, J. Smith, K. Hollister, A. St. John, J. F. Johnson, L. P. Cole, H. Ailing, and Bre. G. Lobdell, J. Vaughn, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding.

NEW-JERSEY—Elders G. Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. Geo. Doland, G. Slack, William H. Johnson, S. H. Stout.

OHIO—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McCulloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newlon, Joseph Graham.

OREGON TERR.—Elders J. Stipp, I. Cranfill, J. Turnidge, and Bre. J. T. Crooks, J. Howell.

PENNSYLVANIA—Elders Eli Getchell, A. Bolch, Thomas Barton, D. L. Harding, J. Furr, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St., Phila.

SOUTH-CAROLINA—A. McGraw.

TENNESSEE—Eld. Peter Culp, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostic, S. Bass, J. McKeele, T. P. Moore, J. Phillips, T. D. Kerby.

TEXAS—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey.

VIRGINIA—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Herseberger, S. Hillsman, G. Odear, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle, John J. Philpott.

WISCONSIN—Elders D. Wilcox, T. Bishop.

WASHINGTON TERR.—Eld. W. M. Morrow.

NEBRASKA TERR.—G. C. Brittain.

Stanzas.

I've sat and seen one bright wave chase
Its fellow on the strand,
Then fall away, nor leave a trace
Upon the printless sand;
Though scarce the pebbles felt the shock,
The waves have worn the solid rock.

I've sat and heard the autumn wind
Amid the branches play,
So softly mild, so blandly kind,
It scarcely stirr'd the spray;
And yet it bore spring's verdant birth,
To wither on its native earth.

I've sat and seen the evening sun
Sink from the golden sky,
His long, bright race of glory run,
And close his golden eye.
So slow he passed, scarce changed the
light,
And yet he left the world in night.

And like yon sea is human life,
Events, like billows roll;
Moment on moment, strife on strife,
That change us to the soul;
And joys, like autumn leaves, fall fast—
Hope sets—and being's light is past.

I've stood on earth's most daring height,
And seen day's ruler rise
In his magnificence of light
To triumph through the skies;
And all the darkness of the world,
Far from his shining presence hurled.

All, too, that fades upon the earth
Too weak to linger here,
Re-blossoms with a second birth,
To deck the coming year;
Shall hope, then, man's eternal dower,
Be frailter than a falling flower?

Ah no! like autumn leaves that die,
That bloom again in spring,
Fresh joys shall rise from those gone by,
And purer incense bring;
And when like suns, hope sets in night,
Shall she not beam from worlds more
bright?

Christ the Bliss of Heaven.

I think not of the starry crown,
Or robes the saints in glory wear;
'Twere heaven enough to bow me down,
Before my Savior, Jesus, there.

I think not of those harps whose notes
Swell sweetly o'er the heavenly plains;
The Savior's voice in music floats,
In richer, sweeter, dearer strains.

I think not of those golden streets,
Where arches rise o'er pearly gates;
Or mansions in whose blissful seats,
Rest for the weary pilgrim waits.

But O, the Savior's face to see,
The blest Redeemer's voice to hear;
To be from sin for ever free,
The tempter's wiles no more to fear:

To feel immortal vigor fill
My soul, and quicken every power;
On angel's wing to do His will,
And with a seraph's love adore.
MATTEPOISETT, Mass. A. P.

What a world of gossip would be prevented
if it was only remembered that a person who
calls you of the faults of others, intends to tell
others of your faults.

The "Signs of the Times,"

Devoted to the Old School Baptist Cause, is
published on the 1st and 15th of each month,
by GILBERT BEEBE, to whom all communica-
tions must be addressed, post paid, and di-
rected "Middletown, Orange Co., N. Y."

TERMS—\$1.50 per year, or if paid in advance,
\$1. Five dollars paid in advance will secure
six copies for one year. All moneys remitted
to the Editor, by mail, will be at our risk.

Old School Meetings.

OLIVE, N. Y., Oct. 18, 1857.
BROTHER BEEBE:—Please publish through the
SIGNS that there will be an Old School Baptist
meeting held with the Baptist church of Olive
and Hurley, on the 25th and 26th days of No-
vember, 1857, to convene at 10 o'clock, a. m.,
on the first day, to which all our brethren and
sisters are invited to come and see us, and to
unite with us in singing the songs of Zion, and
speaking of the power and glories of her Savior,
to which our brethren in the ministry are re-
quested to attend, as many as can.

Yours as ever,
JACOB WINCHEL.

THERE WILL BE A YEARLY MEETING in the Second
Church of Roxbury, Delaware Co., N. Y., the
first Saturday and Sunday (2d and 3d) of Janu-
ary, 1858. Brethren and sisters and ministers
of our faith and order, are respectfully invited
to attend.
ISAAC HEWITT.

Record of Marriages.

May 10—In Olive, by Eld. J. Winchel, Mr.
Samuel Ralf to Miss Jane Lotty, both of West
Hurley, N. Y.

September 6—By the same, at West Hurley,
Mr. Abraham Winchel to Miss Elizabeth Ter-
williger.

October 3—In Olive, by the same, Mr. Wm.
A. Branden to Miss Sarah C. Bogert, both of
Olive.

October 8—At Tuscarora, Penn., by Eld. E.
Rittenhouse, Mr. William Grafton to Miss Mary
Jane Warnes.

September 13—In Clay Co., Missouri, by Eld.
J. Knight, Eld. G. B. Thorp to Miss Eiliza Ann
Ligon.

August 13—At North Berwick, Maine, by
Eld. Wm. Quint, Mr. Phineas B. Hanson to Miss
Sarah J. Hobbs.

August 30—By the same, Mr. Joseph Earl to
Miss Susan J. Stillings.

September 24—By Eld. Hewitt, Mr. John D.
Hubble to Miss Eliza M. Jaquish.

September 29—By the same, Mr. Asa Akerly
to Miss Nancy C. Dumond.

Obituary Notices.

FRANKLIN Co., Va., Sept. 26, 1857.

FRIEND BEEBE:—I am requested to communi-
cate through the SIGNS, the solemn intelligence
of the death of THOMAS J. HOLLAND, who died at
his residence, near Glade Hill, Franklin county,
Virginia, on the 17th of September, 1857, in the
50th year of his age. The deceased, two or
three weeks before his death, remarked to his
brother that he felt as if his days on earth were
drawing to a close, and he cared not how soon
they should end. After the lapse of time above
mentioned, he was walking in the field, when
he was taken with what they supposed to be
cramp, and after an illness of only two hours,
his soul took its final exit. He left behind him
a wife and four children to mourn their loss.
He was an affectionate husband, an indulgent
father, and a devoted christiañ. He had been
a professor of religion for many years, and a
strong advocate of the Old School Baptist prin-
ciples. We would say to the bereaved, that we
believe their loss to be his eternal gain. Put
your trust in God, whose promise is to the
widow and the orphan, and who never said,
"Seek ye my face in vain."

Rejoice for him who's deceased,
Our loss is his infinite gain;
A soul out of prison released,
And freed from its bodily chain.
With songs let us follow his flight,
And mount with his spirit above;
Escaped to the mansions of light,
And lodg'd in the Eden of love.
Your friend,
ELISHA JOHNSON.

CHARITON, Iowa, Oct. 3, 1857.

BROTHER BEEBE:—Please publish the obituary
notice of my dear sister, SARAH KEETON, who de-
parted this life on the 17th of September, in
Champaign county, Illinois, aged 41 years. She
was born in Bath county, Virginia. She was
afflicted two years before her death. She left
a strong evidence that she was one of the elect.
She never joined any church, but I have reason
to believe that she is where the weary are at
rest.

Farewell, dear sister, by grace I trust,
To meet you at the resurrection of the just.

Receipts for Subscriptions.

NEW-YORK—Mrs. E. Cox \$1, C. Yeomans 1, V.
E. Baird 1, G. J. Beebe 4..... \$7 00
MAINE—Eld. Wm. Quint 17, R. Townsend
1, Dea. H. Purington (to vol. 26, no. 17) 2.50, 20 50
KENTUCKY—Eld. J. Basket 1, B. Farmer
1, Mrs. Z. A. Payne 3, Eld. S. Jones 1, Licking
Association 25, Eld. T. P. Dudley 10, L. Wilson 2, 43 00
OHIO—S. Clark 2.50, Eld. J. Tussing 1, Mrs.
E. Miles 1.50, Eld. L. Seitz 1.75, Eld. J. C. Bee-
man 2..... 8 75
ILLINOIS—Eld. R. F. Haynes 1, Eld. B. B.
Piper 2, J. Dodds 1, Eld. J. B. Chenowith 6,
Mrs. L. Bailey 2..... 12 00
INDIANA—Thomas Macer 1, S. Hackney
3, Eld. J. E. Armstrong 2.75, D. Long 1, Wm.
Hane 1, A. Moore 2, Thomas Moore 1..... 11 75
IOWA—Hazel Creek Association 9, D. W.
Miller 1.50, Mary Miller 1.50, Western Associ-
ation 9, J. S. Byrd 1..... 22 00
VIRGINIA—Pig River Association 12; A.
R. Bolen 2, Wm. H. Smoot (Sept. 1,) 1..... 15 00
NEW JERSEY—Miss T. Tucker 2, D.
Stiles 1..... 3 00
CANADA WEST—John S. McCall..... 1 00
MICHIGAN—L. L. Barber..... 2 00
GEORGIA—John G. Barrow 1, William L.
Beebe 10.83..... 11 83
ALABAMA—Wm. D. Cross 1, Eld. Wm. J.
Hay 2..... 3 00
TENNESSEE—Mary H. Marberry 3, P.
Whitwell 2..... 5 00
MASSACHUSETTS—Eld. L. Cox..... 3 00
PENNSYLVANIA—Mrs. E. Chamberlain 1,
C. T. Frey 2.75..... 3 75
MISSOURI—Joseph Thorpe..... 1 00
LOUISIANA—Abigail Hillard..... 1 00
TEXAS—G. J. Dawson..... 1 00
Total..... \$175 58

CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having
found it necessary—to prevent actual loss—to
change the terms of his weekly paper, from \$1
to \$1.25, the CLUB RATES to those who take
that paper with the SIGNS OF THE TIMES will
hereafter be \$2.00, for either the BANNER and
SIGNS, or the BANNER and SOUTHERN BAPTIST
MESSENGER. The SIGNS OF THE TIMES and SOUTH-
ERN BAPTIST MESSENGER, will continue on their
former terms. Either of them will be furnished
one year for \$1, in advance, or both of them for
\$1.50 in advance, if both are ordered at the
same time. But the BANNER—being a weekly
paper—can no longer be afforded jointly with
the SIGNS or MESSENGER, for less than \$2.00,
strictly in advance.

The three papers, BANNER, SIGNS, and MESSENGER
will be furnished at \$2.50 per year, if paid
in advance.

PROPOSALS FOR A NEW HYMN BOOK.

At the earnest solicitation of brethren, we
propose, during the present winter, to publish a
choice collection of HYMNS, PSALMS, and SPIRITUAL
SONGS, especially adapted to the use of the Old
School Baptists. We intend to embrace from
1,200 to 2,000 of the most approved of all that
are now extant. For many years we have been
collecting materials for our Hymn Book, and we
flatter ourself that we can select from the books
we have, a collection of HYMNS that will be un-
exceptionable to our churches and to our breth-
ren in general. We are not yet prepared to
publish our terms; but we feel confident that
our facilities for publishing will enable us to
supply all orders on the very lowest terms, and
with such hymns as will fairly express our sen-
timents, and such composition as will not mor-
tify the most sensitive of our brethren.

THE EVERLASTING TASK FOR THE AR-

MINIANS.—Having received many orders
or the Task, since our former edition has been
exhausted, we have just printed another edition
of a few thousand copies, and they are now
ready to send out by mail to any part of the
United States. Terms: 6 cents per copy; 20
copies, \$1; 100 copies, to one address, \$4. This
little work has passed through many editions
in this country as well as in England, and al-
though they have been spread widely through-
out England and America for many years, no
Arminian has ever attempted to perform the task.

RUSHTON'S LETTERS, AND THE EVER-

LASTING TASK.—There being a great
many calls for this very valuable work which
can only be supplied by the issuing of a new
edition, we are now republishing it in a neat
pamphlet form of about one hundred pages. To
which will be appended "The Everlasting Task
for the Arminians," by William Gadsby, late of
Manchester, England. The whole neatly cover-
ed with paper, and sent, pre-paid, to any post-
office, on the following terms: One copy, 30c.;
Four copies to one person, \$1; Twenty-five, to
one person, \$5. Address orders to
WILLIAM L. BEEBE, Covington, Ga.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., NOVEMBER 1, 1857.

NO. 21.

Correspondence of the Signs.

Views on Eld. Parker's Two-Seed System,

AND

On a Part of the 9th of Romans.

FAIRFAX C. H., Virginia, Oct. 12, 1857.

BRO. BEEBE:—Having been requested by a brother in Missouri to give him my views on the TWO SEED system, as also on a part of the ninth chapter of Romans, I have concluded to send my answer through the *Signs of the Times*, if you will publish it.

DEAR BROTHER: You say that some believe that when God created Adam and blessed him, &c., there were none but the elect stood and died in him, (of course none others were created in him,) and that after the transgression, God multiplied the woman's conception, and this brought forth the people of God's curse. Now can any rational man believe that—with the exception of Mary in the case of the birth of Jesus—any woman from Eve down ever conceived and brought forth children, without the immediate agency of man as the cause of such conception? If there was any increase of posterity intended, the multiplication must have been in the man, as all are the seed of the man. Thus in the case of Cain who was accursed of God, it is expressly said: "And Adam knew Eve his wife, and she conceived and bear Cain, and said, 'I have gotten a man from the Lord.'" Cain and all the non-elect must be creatures of God, for *God hath made of one blood all nations of men for to dwell on the face of the earth. For we are also his offspring, Acts xvii. 26-29. But God rested on the seventh day from all he had created and made, the heavens and the earth being finished and all the host of them. See Genesis ii. 1 and 2. The non-elect, therefore, in common with all that proceeded from Adam, must have been created in him in the six days creation, and have stood in him, when "God saw every thing that he had made, and behold it was very good." And thus Paul ascribes the origin of the sin and death of all men to the same source, viz: "By one man sin entered into the world and death by sin." Rom. v. 12. Thus the origin of sin in the world, not in the elect, is ascribed alone to Adam, leaving the woman out of the question. Consequently, if all were involved in Adam's transgression, all must have been represented by him, and, therefore, have been created in him. Let us take a faith's view of this subject.*

You, I presume, will admit that faith in receiving and resting upon the teachings of God leads the mind to the knowledge of truth. If so, I will ask you, my brother, to point to a single instance of one, who gives evidence of being a subject of grace, ascribing his salvation to his possessing any

better or distinct nature from his neighbor who is without faith, that is, that he was originally created in Adam, and pronounced good, and, therefore, is a subject of grace, whilst his neighbor was the production of God's curse? On the contrary, does not each subject of grace believe and feel that his nature is as vile, as depraved and as justly under the curse of God's law, as that of any around him, and that it is nothing but God's sovereign and distinguishing grace that has made him to differ from others in having hope of salvation? And that this grace reigned not through Adam, but through Christ? That it is because God will have mercy on whom he will have mercy independently of all distinctions in nature that he has hope? If then God's teachings does not lead our faith into error, our experience establishes the fact that we are not saved because we are any better in nature than others, or of a different production from them, and that all boasting in the creature is excluded. The above could not be the experience of God's teachings, if we are made to differ from others in being subjects of mercy because we were created in Adam and they were not.

Let us now come to a faith's view of the Scriptures, and a faith's view is necessary in order to know the Scriptures. That there are two distinct seeds brought to view in the Scriptures, both in the type of the Old Testament and in the substance of the New, is manifest to all who spiritually know them. Eld. PARKER's idea, if I understand him, was that the one seed was that which was created in Adam, and is the elect; the other seed is the multiplied conception of the woman, and is the seed of the devil. You express the idea differently, but to the same amount. God, according to this idea, instead of choosing some of Adam's posterity or seed and leaving the rest, appointed the whole of his creation in Adam to salvation, and the rest of mankind are an after production for the display of God's wrath. This certainly does not correspond with the scriptural idea of election. There is no choice in it. Christ said to his disciples: "I have chosen you out of the world." John xv. 19. Again it is said: "Thou was slain and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation." Rev. v. 9. The people created in Adam must be and ever remain one kindred according to Eld. PARKER's view, however much they may be mingled with others, and the distinct seed produced by multiplying the woman's conception must be another kindred. If then those around the throne were redeemed out of every kindred, they must have been redeemed then out of both of these kindreds. This will not accord with the idea that the whole of one was appointed to salvation, and the whole of the other to the curse of

God. Whatever is implied in the declaration, "I will greatly multiply thy sorrow and thy conception," it is evident that if it meant that God would produce a distinct seed from those created in Adam, these must be as directly God's production as the other; for God says expressly, "I will greatly multiply thy sorrow and thy conception." Hence the devil could have no more claim to this class than to those created in Adam. God, therefore, according to this system must have determined to produce this class from the woman expressly for the devil, or for making them the subjects of his curse. But certainly this idea cannot agree with that revelation which God has made of himself as a God of justice and of love, and is one which I cannot receive without direct proof from the Scriptures. I think I am willing to go as far as others in acknowledging the absolute sovereignty of God as consisting with his holy, self-existing and independent being; but when this sovereignty is extended to God's denying himself or any of his holy attributes, which would be the case by making him the author of sin or the direct cause of any of his creatures being accursed, I cannot admit of its correctness. God's predestinating sin to come into the world, or the human family being made sinners by Adam's voluntary transgression, and his predestinating to leave part of Adam's posterity to go on in sin, and thereby entail upon themselves the curse of the law, whilst he predestinated others to salvation by Christ Jesus, are very different from the idea that sin directly emanated from God, that pure fountain of love, or that he produced a class of beings for the express purpose of showing upon them the power of his wrath.

The woman has a seed brought to view in the Scriptures distinct from Adam's seed; but this seed which should bruise the serpent's head, is very different from the seed of the serpent; for this seed was no other than Christ Jesus. The woman has no other seed spoken of in the Scriptures distinct from Adam's, and Adam was created with his seed in him, like every thing else. It is true the devil has a seed spoken of, that is, Christ said to the Jews, "You are of your father, the devil." And Cain is said by John to be of that wicked one. But the Scriptures no where represent the devil and his seed as contrasted with Adam and his seed. The devil and his seed are uniformly contrasted with Christ and his people. Thus the devil or satan and his interest is called *anti-christ*. So Paul draws the contrast between Christ and his ministers and satan and his ministers. See II Cor. xi. 13-15. Thus also John in his I Epistle, iii. 8-12, contrasts the children of God with the children of the devil. So in the parable of the wheat and tares, as explained by our Lord, it is not God that sowed the good seed, but the *Son of man*;

the good seed is not the creation of God in Adam as such, but the children of the kingdom, and the tares are the children of the wicked one, not God's multiplication of the woman's conception; the field is the world. Consider the wheat and the tares as the two religious interests set up in the world, the kingdom of heaven or of Christ, and the kingdom of anti-christ, or of the devil, and all harmonizes in the parable, and in the history of the world. Thus it is as religionists, and not in their natural existence that the one class are of the kingdom of heaven, and the other belong to the anti-christian interest. Hence in reference to the kingdom of heaven, it is not as the seed of Adam, that any can enter it, but they must be born again or they cannot see it. So of Cain and Abel, it was not because of Abel's natural birth that his offering was accepted, but because he offered in faith, thus showing that he had been born again, see Heb. xi. 4, and Cain's anger against Abel was wholly because Abel's offering was accepted and his own rejected. So that it was altogether as a religionist that Cain was of that wicked one, and manifested his spirit in slaying his brother. This I think, taking the whole verse in connexion, John viii. 44, is the sense in which the devil is said to be a murderer from the beginning; the beginning of his religion being a murderous one. I think, my brother, if you will carefully examine these several portions of Scripture on which Eld. PARKER so much relied to support his two-seed theory, you will find that they afford no direct testimony to support the idea of two natural seeds. It seems strange that Baptists, like Protestants, whilst they profess to take the Scriptures as the rule of their faith, should reject and in so many ways attempt to hide from view the revealed truth of Christ's headship of a spiritual seed, as Adam was the head of a natural seed. Many, indeed, instead of receiving the Scriptures as God has given them as the rule of their faith, attempt to make their belief rule the Scriptures, and, therefore, wrest them to suit their notions. The plan of making Adam by creation, the head only of the elect, and the making the devil by tempting Eve, the head of the existence of the non-elect, is only one among the many devices to set aside the actual headship of Christ to the elect as a spiritual people. Another device which formerly prevailed extensively, and which is being revived by certain professed Old School Baptists, that of Adam's being created a spiritual person, and dying a spiritual death, &c. This, in effect, makes him a double head. The head of spiritual life, in that what the Scriptures call regeneration is only a restoring to men the life they lost in Adam, and hence regeneration is only a quickening. And the head of the natural life of the human family, and by transgression the source of their depravity.

But by examining Rom. v. 12-21, we shall see the two headships of Christ and Adam distinctly marked—Adam as the natural head of the whole human family, through whom flowed to them sin and death—and Christ as the head of the spiritual family, through whom flowed to them life and righteousness. Take, for instance, the 18th verse, "Therefore, as by the offence of one judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life." *By the offence of one—one what? Certainly one man, Adam. Even so by the righteousness of one—one what? correspondingly one man, Christ Jesus. See verse 15th. It is manifest that if the non-elect are men, condemnation came on them through Adam's offence, and not through the woman or the serpent; because by the offence of one, judgment came upon all men unto condemnation. Hence all men must have been in Adam, and thereby become partakers in his transgression and condemnation. So on the other hand, the elect must be considered as men in their relation to Christ, distinct from their manhood derived from Adam, and in the sense in which Christ is distinctly the second man, that is a spiritual man, or universal justification unto life must be considered as passed upon all the human family; for if there be but one class of men, or men only as they flow from Adam, the all men in the latter clause of the text must correspond with the all men in the former part, for in both parts the declaration is full and absolute without any reserve. But do the Scriptures in other portions sustain the idea of this distinct manhood of Christ other than in his being made flesh, and of the elect in him? They evidently do. First—In reference to Christ, it is said 1 Cor. xv. 47, "The first man is of the earth, earthy; the second man is the Lord from heaven." The declarations in the following verses show that each of these men or heads has his distinct seed bearing his distinct image, the one an earthy, the other a heavenly seed. "As is the earthy, such are they also, that are earthy: as is heavenly, such are they also that are heavenly." It is also evident from the Scriptures that the believer has been the subject of a second birth, as distinct from the first as spirit is distinct from flesh. Being the subject of two births, he of course has two existences, he is two men; the *old man which is corrupt according to the deceitful lusts and the new man which after God is created in righteousness and true holiness.* Eph. iv. 22-24.*

If we turn to Rom. ix., to which you referred me, we find the two seeds of Abraham brought to view. Paul says, "Neither because they are the seed of Abraham, are they all children, but in Isaac 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." Verse 7, 8. Thus the one seed is they which are born after the flesh, the other seed is supernatural; it was God's promise that produced the birth. "For this is the word of promise, at this time will I come and Sarah shall have a son." Verse 9th. The birth of Ishmael was the natural result of Abraham's fleshy intercourse with the bond woman, but the natural fleshy powers of both Abraham and Sarah were dead, at the time the promise was made concern-

ing Isaac, see Rom. iv. 19, 20, so that it was not by nature but by faith that Abraham had power to communicate seed, as it was through faith Sarah received strength to conceive. See Heb. xi. 11. Paul expressly declares that these two births were an allegory of the two covenants, or the mothers were an allegory of the two covenants under which the earthly and heavenly Jerusalems exist; consequently, the two births were figurative of the children of the two covenants, under which the national and spiritual Israel exist. Now, my brother, these figurative persons were both Abraham's sons, so the two Israels are both called his seed. The one is Christ, and they that are Christ's, see Gal. iii. 10-29, not the creation in Adam. The other were his natural seed, for Isaac was his son born of his body, though it was through faith he received strength to beget him, and as the natural seed of Abraham, through Isaac and Jacob they inherited the land of Canaan, and were subject to the covenant of circumcision. It was the seed of Abraham, Isaac and Jacob, not as the seed of their wives, that national Israel inherited the land of Canaan. Now, if you receive the idea of an extra production as a people of God's curse, distinct from his creation in Adam, how will you account for any of this seed of the devil being blended in the persons of Abraham, Isaac and Jacob? seeing they were persons of God's special choice and blessing, especially in Isaac who was altogether a child of faith. And if, as natural men, they existed only as the creation of God in Adam, how could they transmit any other than the seed of Adam to their posterity? I think you must see that Eld. PARKER's system of two seeds cannot be carried out in this case, and that although the Jews were peculiarly a people of God's curse, yet that being the seed of Abraham, Isaac and Jacob, they must have been a part of God's creation in Adam. But when we view the one seed of Abraham natural, and the other being Christ and Christ's people, as spiritual, we find the whole New Testament supporting the idea of two such seeds. Those who have faith, find in the idea of this spiritual seed existing in connection with the creation of God in Adam, a harmony with the declaration, "Let us make man in our image, after our likeness;" and of *Adam's being the figure of him that was to come, and that the seed of the woman should bruise the serpent's head.*

If we pass to the case of Esau and Jacob, ver. 10-13, and inquire into the reason why the elder should serve the younger, we find nothing said of their being originally of two distinct productions as of one's being God's creation in Adam, and the other of an extra production; but on the contrary, we find it asserted expressly that it was, that *God's purpose according to election might stand.* We have already noticed that there could be no election, where God created one class of people expressly for salvation, and produced the other expressly for his curse. But every connecting expression goes to point out the sovereignty of God in personal, individual election in this case. 1. It ascribes the choice as being between the children. 2. That it was not from any personal distinction, they *being not yet born, neither having done any good or evil.* So that there was no respect of persons with God in this case—but simply that God *will have mercy on whom he*

will have mercy. And this is the doctrine of election, as held by Old School Baptists, and as we believe fully, taught in the Scriptures, namely, that God is not influenced in his choice of persons to salvation by any consideration whatever arising from a difference in the subjects of this choice from others, or from any thing else, save his own sovereign purpose.

Yours respectfully, S. TROTT.

[To be continued.]

BLANCHESTER, Ohio, Oct. 14, 1857.

BROTHER BEEBE:—Having a small remittance to make this morning, I will ask the use of your columns, to address a few words of exhortation to the brethren in the ministry.

Very dear brethren, it is not because of my age or superior knowledge, faithfulness or zeal, or anything that I have done, or expect to do in the cause of Christ, that I presume to call upon you this morning; but the necessity of Zion, in her low and destitute condition, with respect to the ministration of the word of life, that constrains me to speak out in her behalf. For surely at this time, and in this country especially, iniquity abounds, and the love of many wax cold, it appears that many of the watchmen have become weary of the labor of a soldier's life; its labors are too fatiguing, its marching too harassing, its sentinal duties while on the walls too exposing to the sharp shooting of the enemy, who have filled their quiver with arrows dipped in all manner of poison, spleen and malice, and like their leader, continually going about, seeking whom they may devour. Or have the rations become insufficient for your increasing appetites?—or has the business of a soldier of Prince Immanuel become irksome and unpopular, that some of us should feel such strong leanings toward mammon? Remember Lot's wife! No, brethren, "let the dead bury their dead, but go thou and preach the gospel." Let us not entangle ourselves with the things of this world. Let us leave the bustle of politics and government to the world, trusting in the God of Nations, to whom we should always pray that we may live a quiet and peaceable life, in all godliness and honesty; but take the whole armor of God, that ye may be able to stand against the wiles of the devil. Remember, we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Stand, therefore, having your loins girt about you with truth, and having on the breastplate of righteousness, and have your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God, praying always with all prayer and supplication in the spirit, for all the saints and for me, who feel myself to be less than a christian, that I may be enabled to speak boldly, as I ought to speak, in defence of the gospel of the kingdom. For, surely, the time has come, when they will not endure sound doctrine; but have turned away their ears from the truth, and are joined unto fables. It is not uncommon, in this day of rebuke and departure from the truth, to hear those who formerly stood by us—and those the most

ultra among us—to say that we are heartily tired of this continued opposition. There is nothing so bad in New Schoolism after all, as we find in its opponents. (See *Zion's Advocate** for July, 1857.) Where is S. Williams, G. M. Thompson, John Clark, of Virginia, with a host of others that we might name, openly advocating a union with New Schoolism. Some two years ago I hinted in the *Signs*, that the present drawing off was a new edition of New Schoolism, which seemed to astonish some who are now openly espousing their cause.

The movement of this time calls forcibly the history of the army of one Gideon of old, who had by the command of God, assembled a mighty host to fight with the Midianites. The Lord said unto Gideon, "The people are too many for me to deliver the Midianites into their hands, lest Israel say mine own hand hath saved me. Now, therefore, proclaim in the ears of the people saying, Whosoever is fearful and afraid, let him return and depart: and there returned of the people twenty and two thousand. And the Lord said unto Gideon, The people are yet too many; bring them down to the water and I will try them for thee." Now notice at this second division, a mere handful, going forward with pitchers and lamps, and sounding with their trumpets their war cry, the *Sword of the Lord, and of Gideon.* And the Lord set every man's sword against his fellow. Although the host of the enemy was very numerous, and Gideon's little army but few in number, yet having Israel's God for their leader, without fear they stood forth in defence of their people's rights. And shall our Gideon's twice reduced army shrink from the contest, because the cowards in the first place returned to their home, when the first opportunity offered them a plea to join their friends in mammon? and because the Lord has according to his wisdom, tried and sent back the supernumerary uncalled and unqualified, who show fight at their first enlisting, but are turning and raising the same hue and cry that rang throughout our land thirty years ago? When but a child, nothing was more common, than to hear schoolmen branding Lee, Gard, Thompson and others, of being Heretics, Atinomial's, Arian's, Socinians, &c. Solomon said, near three thousand years ago, "There is nothing new under the sun." The same dismal sound we hear ringing from East to West, from North to South. But let none of these things move us, they are the same old tricks of the enemy. We are not ignorant of his devices, but let us watch and be sober; let us endeavor to search the scattered lambs, and feed them with the sincere milk of the word; let us be careful to sound the alarm; to proclaim salvation complete in Jesus, and not to please ourselves; for we are not our own, we are bought with a price; let us not entangle ourselves with the business of this world, so as to neglect our high calling as ministers of Jesus. Our warfare will soon end, and may each one of us be enabled to say, I have fought a good fight, and wait for a crown of glory above. Farewell.

J. C. BEEMAN.

* Adversary [?]

LEXINGTON, N. Y., Oct. 8, 1857.

DEAR BROTHER BEEBE:—I feel inclined this evening to write a few lines to you, to tell you that the Lord has not forgotten or forsaken us. We can truly say that the

Lord has done great things for us, whereof we are glad. He has remembered us in great mercy, and has repeatedly verified his promise that He would never leave nor forsake His people, nor leave himself without witness.

Elder Alling arrived here last Thursday with his family, and is now located with us as our pastor. We are united in christian love and fellowship towards him, which seems to be cordially reciprocated by him. We are fully satisfied that the Lord opened the way for his coming, and that He has a work here for him to do: not to *make christians*, but to administer the ordinances to those that the Lord makes, and to feed the sheep and lambs with the sincere milk of the word, which he has done in his previous visits here, to our comfort and satisfaction. Last Sunday he baptized three more of the Lord's dear children into the fellowship of the church, which makes six he has baptized, and twelve in all that have been baptized since the first of July; and we have reason to believe that there are others that are looking upon Zion with longing eyes, and will soon come and tell what great things the Lord has done for them. Those dear, precious ones that have united with us, presented themselves voluntarily, without any urging except the constraining power of the love of God implanted in their hearts by His spirit, which worketh effectually in the children of God, and never leads them in the path of disobedience. We have not sought the assistance of *anxious benches* or *protracted meetings*, though there is one in full operation among the N. S. Baptists near by. We believe that God is a God of *power*, as well as of *grace*; and that he *can and will* save all his *dear chosen ones* without the efforts of poor, feeble, sinful man; for he has said "I am God, and besides me there is no Savior." And we have been taught in our own experience that our own wisdom is folly, and our own strength perfect weakness. If we could do nothing towards our own salvation, surely what can we do for others. Since the Association met with us we have had no meetings but our regular appointments, and some of the time then, been destitute of preaching.

May the Lord still continue to bless you, dear brother, and support you in your arduous labors, and may he still continue to carry on the work of grace among you, here, and elsewhere, as far as consistent with His will. And may he give us thankful hearts, and realizing minds, that we may truly appreciate our blessings, and may we sincerely praise him for the past, and with confidence trust him for the future, is the prayer of your sister in christian love and affection,
A. A. FORD.

HYDE PARK, N. Y., Sept. 4, 1857.

DEAR BROTHER BEEBE:—Again I address a few lines to you, and with your permission, also to all the dear brethren and sisters who peruse your valuable paper. All who have been familiar with the *Signs*, have learned through that medium of my lone condition, far separated from those who preach salvation alone through grace, not of works, lest any man should boast. But, as I remarked in a former communication, God has a people in this region who are viewing men as trees walking. I had hoped God would touch their eyes again, that they may behold man, in his best estate, as altogether vanity. But so long as Ephraim is joined

to his idols we must let him alone. If a man's works be burned he shall suffer loss, yet he himself shall be saved, yet so as by fire. Twenty-one years or more have elapsed since error was let into the Baptist church, where I then enjoyed a home in fellowship with every member. Of the few who were not permitted to bow to the modern Baal, none remain to tell the tale but myself. Some have been removed by death, others to distant locations, and for the last ten years—since brother and sister Bishop removed to the far west, I have been alone.

The history of the old Prophet Elijah, of Daniel and the three Hebrew children, have been a theme of much meditation for me; and as one of old often had occasion to exclaim: O, Lord, I am a woman of a sorrowful spirit, cut off from all social intercourse with those who contend for the faith once delivered to the saints, which alone is food for my hungry soul to feed upon. Often cast down but not destroyed, I have passed through fiery trials and floods of afflictions, and yet, at times, I have been enabled to rejoice 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 the heart. I can now say, with David, It has been good for me that I have been afflicted, and I have been enabled to glory in all my tribulations. For, Blessed are they that mourn for they shall be comforted. And God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sin, has turned my mourning into joy, and I have been constrained to adopt the language of the Psalmist, Bless the Lord O my soul, and all that is within me bless his holy name. He is my rock, my high tower, and my strong deliverer. And if I had a thousand tongues, I have thought I could not sound too loud the glorious news of salvation through the atoning blood of the Lamb. Surely, goodness and mercy have followed me all the days of my life. During the past four years God in infinite mercy, has permitted unworthy me to meet occasionally with his beloved disciples in the city of New York. I not only met the disciples, but there I found him whom my soul loves. He brought me into his banqueting house, and his banner over me was love. I have ever since my first meeting with them, esteemed them as a little band of very dear brethren and sisters for Christ's sake, and though unworthy a place in God's house, or in the affections of his people, I have much desired to be identified with them. But living so far from them—a distance of at least 86 miles—I could seldom meet with them, and they could not watch over and reprove me for my many imperfections, I remained silent, being assured that all things do work together for good, if I am one of the called according to God's purpose. During the past winter, as we were expecting to change our location for one in the far west, and feeling we should be entirely deprived of meeting with those dear brethren and sisters, my mind became unusually exercised on the subject, and my soul was irresistably drawn out in supplication to God to lead me in the way he would have me walk in, and if possible to let pass the bitter cup that seemed ready prepared and nearly full. Nevertheless, not my will, but thine, O God, be done. "I

can do all things, and can bear all sufferings, if my Lord be there."

Here I must pass over much, and not attempt to describe the exercises of my mind.

"Our dearest joys, our nearest friends,
The partners of our blood,
How they divide our wavering minds,
And leave but half for God."

But here I trust I was enabled to wait patiently for the Lord—trust in him and he will give the desire of thy heart. Suffice it to say, I was permitted to visit the city again in May, and on two successive Sabbaths, met with his dear people, and again feasted upon the fat things of the gospel, brought to view by those able champions of the cross, who contend fearlessly and manfully for the faith once delivered to the saints. On the 17th of May, it being the last Sabbath I was to remain in the city, we were ably addressed by our much beloved brother Goble, from a passage in Psalms: "Then will I run in the way of thy commands when thou shalt enlarge my heart." I had previous to my visiting the city, promised the Lord, should he grant my desires, I would make my request known to the church, and if they could fellowship me, I would unite with them. I was forcibly reminded of my promise on leaving home and on meeting with them, and doubly reminded while sitting under the administration of the word on this occasion. Here, the speaker remarked, was safe promising, "when thou shalt enlarge my heart." Much of the discourse seemed intended for me, for God knew the secrets of my heart, and the desires thereof were greatly enlarged. And if to love the brethren or household of faith, the order of God's house, the administration of the word and ordinances of the gospel, be an evidence that we have passed from death unto life, I then felt that I was not deceived. But I still plead the distance as an excuse, although God had granted all I had desired, and more. It being their communion season, he opened the hearts of those who were best acquainted with me, and I was cordially invited to partake with them of the emblems of our Savior's dying love to his children. I was ready to decline, fearing it would be intruding upon the order of God's house. But being assured, they did recognize me as one of their faith and order. I took a seat with them, and while partaking, was disarmed of any and every excuse, and like the woman who had touched the hem of our dear Savior's garment, came in trembling, and in a few words confessed how I had been loosed from the bonds that had long bowed me down, and desired to be one with them; was then kindly introduced to the church as a body, by brother Gilmore, and with the usual sign of uplifting of hands, was admitted and warmly welcomed by the right hand of fellowship from our dear pastor, brother Goble, and some warm congratulations from brethren and sisters, desiring them to remember us at the throne of grace, we parted, and have not since been permitted to speak with them face to face, although I ardently desire to, and trust I soon shall.

Now if I have obeyed the dear Savior's commands, to him be all the glory, for I feel that I was irresistably drawn by the chords of everlasting love. 'Twas the same love that spread the feast, that sweetly forced us in. My heart was greatly en-

larged with love to God and his dear children. We returned home rejoicing and praising God for his mercy and goodness to one so undeserving and vile as me. I had much to admire in the plan of salvation, and fearing I had kept back part of the price, I had to resort to the pen in the further discharge of my duty to God and his dear children, with whom I am now identified. But I am aware that I am in the flesh, and too often mind the things of the flesh—the rays of the heavenly sun seem partially eclipsed—the fogs of unbelief arise, and still I desire to go home to the church and tell what great things God hath done for me. To do this, that all may rejoice with me, I must use the pen. Praying, brother Beebe, you will pardon me for taxing so heavily upon your patience to read, you will please dispose of this as your better judgment may direct. I wish to assure you that your labors of love, through the medium of the *Signs*, have not been in vain in the Lord. The description you gave of the presence of the Most High presiding over you in all your deliberations—your travels on meeting those dear brethren and sisters in Canada West, and returning home, you still witnessed the copious effusions of the Holy Spirit on the hearts of the unconverted, which so enraptured my soul I could not refrain from praising God for his wonderful works to the children of men. May God grant you strength according to your day, and long continue you upon the watchtower. My christian regards to all the household of faith.

MARY CULVER.

ROUGH AND READY MILLS, June 1, 1857.

DEAR BROTHER:—Though we are not destitute of gospel preaching here in this part of the globe, as some of your correspondents are, we do not wish to do without your paper, the *Signs of the Times*, for it is a source of great comfort to us, and is second to nothing but the Bible; for I have been made to rejoice in God my Savior, for his goodness and mercy to his people; when I read the experience of some of the dear brethren and sisters, and hear them tell so much of my own exercises of mind, I am encouraged and comforted. Also the doctrinal communications, and your editorials, are good preaching; though the most of my time I am in doubt, and sometimes think if I were what I profess to be, I would not have so many doubts and fears,—that my light would shine brighter than it does. But I am a poor unworthy creature; unworthy to have a name among the saints of God. I feel, sometimes, too unworthy to call any of them brother or sister, or for any of them to call me brother. Still I do hope there was a time when the Lord removed that great burden of guilt and condemnation from my mind, and spoke peace to my troubled soul. I then thought that I should never see any more trouble,—that I should be happy and have a smooth path as long as the Lord would permit me to stay here. But O, what a sad disappointment I met with; for it was but a short time before doubts and temptations began to arise, and I soon began to fear that it was all nothing but imagination; and since that time, I have had many ups and downs in my feelings; and if I am saved, it is all of grace, from first to last. May the Lord sustain you, brother Beebe, and

enable you to feed the sheep and lambs of the Lord, especially those destitute of gospel preaching.

Yours, in hope of eternal life,
MILES W. ATKINSON.

NEW YORK CITY, Oct. 13, 1857.

DEAR ELDER BEEBE:—I trust no apology is needed for the liberty I take in attempting to set you right on a subject of so much importance to the living church of the eternal Jehovah, as it is; I mean the sin against the Holy Ghost.

Having seen the request of your correspondent, J. R. Martin, of September 15th, that you would give your views thereon, together with your reply thereto, in the *Signs of the Times*, of October 1st; which, not being quite satisfactory to my mind, the thought suggested itself, who knows? Perhaps this brother may be wading through deep soul-trouble respecting the same, and the word of the Lord on the subject may be the means of delivering him; this of itself, if so blessed by the Lord, would be sufficient excuse for my recalling your mind once more to the subject, if nothing more is done.

Feeling the Lord hath not only taught you in the words of faith and good doctrine, but also made you honest to admit your incapacity to understand those things which the Holy Ghost hath not opened up to your mind, inasmuch as you state at the opening of your thoughts on the subject: "The enemy has taken advantage of our inability to comprehend the true meaning of the words of our Lord, Matt. xii. 31, 32." I cannot therefore help drawing your attention to one or two of your remarks, before I point you to the key of the subject.

First, you say: "Our sins included all manner of sins and blasphemy; there was therefore no manner of sins which others could commit, that were not embraced in the manner of sins which his people have committed." I think you will at once see the difficulty this throws in the way of understanding the scripture; for if any commit the unpardonable sin, which we must admit, then as his people have committed all manner of sins which others commit, and as there are no manner of sins which others commit that are not embraced in his people's sins: they, his people, must therefore have committed the unpardonable sin; this, you will perceive, makes it appear that that sin must also be forgiven unto men, and consequently our Lord's words ought not to have been in the New Testament.

Second. By your remarks on the term Holy Ghost, as used in this text, I apprehend you to infer, without quoting your words, that the triune Jehovah is meant, instead of the one person who is commonly denominated "The Holy Ghost." If I am wrong, please set me right; but if right, then that appears another difficulty, because that makes the sin not as against the Holy Ghost personally, but against the three divine persons in the Godhead, while Jesus Christ makes it personal.

I will now endeavor to lay before you, in my humble way, what I believe to be the sin that is especially spoken of; for it evidently is a special sin; and my reasons for that belief:

First: I believe most solemnly that the sin alluded to, is that of calling the Holy Ghost, "Beelzebub, the prince of the devils."

Second: My reasons for this belief are

to be found in the miracle performed by Christ, as spoken of in the 22d verse, together with the Pharisees' assertions thereon in the 24th verse, and the train of argument adduced by Christ from the whole. By the following three verses, we find it said that there was brought unto Jesus, "one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, is not this the son of David? But when the Pharisees heard it, they said, this fellow doth not cast out devils, but by Beelzebub the prince of devils." 22, 23, and 24 v.

Here we see there is a miracle performed by Jesus, with the people's and Pharisees' opinion thereon. Now comes Christ's argument arising out of the whole: "If satan cast out satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But (and this is the key to the whole mystery) if I cast out devils by the Spirit of God, then is the kingdom of God come unto you." 26, 27 and 28 verses.

We must understand, therefore, that Jesus Christ cast out devils by the Holy Ghost, from his own words; and in view of the Pharisees having said that he cast them out by Beelzebub, the prince of the devils, Jesus farther saith, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." 31st verse. But without any of my preceding remarks it might have been proved from the verse next following, "Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against (which you Pharisees have) the Holy Ghost (by saying he is Beelzebub, the prince of the devils) it shall never be forgiven him, neither in this world, neither in the world to come." Calling, therefore, the Holy Ghost Beelzebub, the prince of the devils, is the unpardonable sin.

Now, under this knowledge, no doubt the children of God will be led back to the days of their unregeneracy, and call to mind whether or not they have committed this, the unpardonable sin; such I know was the result in my own mind; and bless the Lord, O my soul, that I cannot call to mind this awful sin; many, aye many indeed, have been my failings, but having been kept from this I am constrained to sing, "Oh, to grace how great a debtor?" I mean in preserving me from this sin, even while dead in trespasses and sins. See Eph. ii. 4, 5. I can call to mind many rebukes of conscience in those days, while perhaps swearing or using some profane language, which makes me believe the Lord hath a watchful eye over his children in nature's darkness, and thus miraculously preserves them; look back, believe, and give praise unto our God. In christian love I would subscribe myself, yours in the bonds of the truth,
WM. MOTT.

HENRY CO., Va., Sept. 6, 1857.

DEAR BROTHER BEEBE:—I have often felt when reading the communications in the *Signs*, a desire to relate what I hope the Lord has done for my poor soul. Although I feel unworthy, still like the poor widow, I will cast in my mite.

When I was about twelve years of age,

I had some serious reflections about my future state. I thought I could see a beauty in religion, and when I attended preaching, and saw christian people rejoicing and praising God, I desired to be with them. But as I grew up I became so much attached to the things of the world, I almost forgot my impressions, until January, 1845, I went to hear preaching; the preacher took his text in the Songs: ii. 10-12: "My beloved spake, and said unto me, Rise up my love, my fair one, and come away," &c. I thought it was the loudest preaching to me I had ever heard, and felt that I was called to come away from the awful state I was in. But how to get away I saw not. Then, O my soul, my tongue nor pen cannot describe the dreadful state I saw myself to be in. I saw the need of a Savior. I resolved to try to pray the Lord to have mercy on me, a sinner, and from time to time I did try to beg of the Lord to have mercy on me; but it seemed to me that I was only adding sin to sin. I attended the preaching of five denominations, for I thought I would hear all. My friends persuaded me that if I wanted religion, I could get it; but I told them I could not, for if I was not deceived in my poor wicked heart, it was all my desire, and I tried all that I could do, and it seemed to me I was worse off than when I began. Sometimes I heard smart preachers, so called, and they would tell me to repent and believe, and be baptized for the remission of my sins; but this would produce in me an awful sensation; and of all people on earth, I thought I was the least suited for baptism. I prayed to the Lord that I might believe; but my prayers availed me nothing, for I had such a view of my situation, and saw the pollution of my poor soul—and O, my brethren and sisters, you can sympathise with me, for it seemed to me that my poor heart would break within me. I remained in this condition until 1856. It had been a very cold winter, and I had not attended preaching for some time, and I went to hear some New School Baptists who preached where I lived; one of them spake of the crucifixion of Christ; this gave me an awful feeling, for I felt that I was the cause of his sufferings. The preacher said if there was any person wanted to go to heaven, let such kneel down and he would pray for them. I fell upon my knees, for of all things I thought that was the desire of my heart. At that time I fain would have filled myself with the husks which the swine did eat, and I tried all that I could do. I went to the preaching, and searched the scriptures, but all condemned me. I read the promises, but they were all to the righteous, but wo to the wicked. I compared my case to that of Job, but mine seemed to be an outside case. I saw others coming to the church, but could see no mercy for me. Sometimes I thought I was not truly convicted, and prayed to the Lord for genuine conviction. I read, that where the Lord began a good work, he would perform it, but feared he had not begun with me. Sometimes I thought I would never try to pray again; but this thought would scarcely pass through my mind before I would find myself praying the Lord for mercy. My troubles were so great, my appetite failed me, and I thought some serious disease would come upon me, and I must die and be banished from the

peaceful presence of the Lord. I then prayed almost constantly. Sometimes I thought I would ask some of the brethren to pray for me, for it would require all their prayers and mine. But on the first of October, 1856, my troubles became so great, I thought I must die; I tried to pray for mercy, but my strength was taken away from me, and I then saw the justice of God in my condemnation, and the weakness of those on whom I had called for help, and something seemed to say, Put your trust in God, for he alone can save sinners. I was then willing to trust in him, and all at once my burden left me and I felt light, and I seemed to be in a new atmosphere for a few moments. Then I began again to doubt whether the Lord had really pardoned my sins. I was now seemingly in a worse condition than before, and began to pray the Lord to return me my burden. I thought this would not do to rely upon, but there was a great change.

I asked the Lord, if he had pardoned my sins, to make it known to me. I continued thus until the 16th day of the same month, when I went to hear preaching; the text was Rom. viii. 24, "For we are saved by hope," &c. He said much about hope, as being the anchor of the soul, and this seemed to strengthen my faith; for I had sank down almost in despair; but in a moment I was made to exclaim, Glory to my blessed Jesus, and good will to every body on earth. I could fall at the feet of my worst enemy. I felt so thankful to God for his mercy. I then thought I would try and conceal it, lest I should again doubt; but I could not; for the brethren and sisters appeared so lovely to me, that I was constrained to tell one of them. My heart was filled with joy and love inexpressible. I walked out of the house, and it seemed to me that everything was praising God. This was the calmest time I ever witnessed. I could say with the poet,

"I could not believe that I ever should grieve,—

That I ever should suffer again."

"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."

But least I weary you, I must come to a close. On the Saturday and Sunday following was the regular days of meeting of the church, I went without much expectation of talking to the church; my hope seemed so small; but I was lifted up in hearing the preaching, in which almost all that I had experienced from first to last was told, and when the church came together and an invitation was given I went forward and related what I hope the Lord has done for me, and was received, and on Sunday I was baptized by Eld. Geo. McNely, of North Carolina. That was a happy time with me. I felt that I could bid the world farewell and pursue my journey to the heavenly land. Brother Beebe, if you can witness any thing that I have written please drop me a few lines for my encouragement and consolation. May grace, mercy and peace abound. Yours with a christian regard MARY DYER.

As sister Dyer appeals to us, we hesitate not to say that we hope we have been led by the same spirit, and have experienced many of the same things which she has related. Her experience is what we understand to be substantially the

experience of all who are born of God; and we cordially extend to her our fellowship as a child of God, and member of the gospel church.—[Ed.]

Circular Letters.

The Salisbury Old School Baptist Association, to the strangers scattered abroad, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ; grace be unto you, and peace be multiplied.

DEAR BRETHREN AND SISTERS:—Permit us, in this, our annual circular, to call your attention to the injunction of an apostle of our Lord Jesus Christ, which is found in the epistle to the Hebrews, xiii. 1: "Let brotherly love continue."

We shall endeavor to show, first, what we are to understand to be the true meaning of brotherly love. Second, That it really and actually exists, in a greater or less degree, and that it is more or less visible in every quickened child of God. Third, That we are admonished to "see that we increase and abound, more and more, in this greatest of the christian graces." Fourth, We have seen and know from our own experience, and from bible record, that there are certain things which if persisted in, or are suffered to go unrebuked, have a direct tendency to discourage and hinder the increase and continuance of brotherly love. Hence we will endeavor to present and point out some of the most prominent errors which occasion rebellion and disobedience to this mandate of our Lord and Master, who commands us, by his apostle, to "Let brotherly love continue."

First. Brotherly love means the love of brethren, or of brethren and sisters, as children of the same father and of the same mother, even as our brethren and sisters are. A perfect equality exists. None can boast of a greater parentage than another, for all are children of the living God. "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 8. No distinctions among them, such as aristocracy and peasantry, serfs and masters, &c. "For if the Son therefore shall make you free, ye shall be free indeed." John viii. 36. "Jerusalem which is above is free, which is the mother of us all." Gal. iv. 26. They are all seeking the same country, entering in by the same door, walking in the same way, and all worshipping the same God. Their sorrows are one, their joys are one, their temptations the same; they all have one Lord, one Faith, and one Baptism. Dear brethren, what a glorious and perfect oneness is formed in and among the people of God. One, only one in heart and in mind. Forever in Immanuel's cause, and therefore we should let brotherly love continue.

Second. That this grace, or fruit of the Spirit, (Gal. v. 23) really and actually exists in every child of God, the truth of which is sustained both by scriptural testimony and by correct reasoning. *First.* He that loveth Him that begat, loveth him also that is begotten of Him. 1 John v. 1. They are taught of God to love one another, which also they do. 1 Thess. iv. 10. *Secondly.* On the principle of correct reasoning, God is love, and inasmuch as "like begets its like," as God is their Father, whatsoever emanates from him, must essentially and necessarily be loving and lovely. And as those who have been born

again have the love of God shed abroad in their hearts by the Holy Ghost which is given unto them, which when perceived by others of the same family, there is an immediate recognition and knitting together in love. They are joined together by the power of God their Father, and what God hath joined, let none put asunder; but let brotherly love continue. Again: "We know that we have passed from death unto life, because we love the brethren." 1 John i. 14. Again: "By this shall all men know that ye are my disciples," says the Master, "if ye have love one towards another." John xiii. 35. And again: "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. For this is the message that we have from the beginning, that we should love one another." 1 John, iii. 10, 11.

Thirdly. Not only are we to let brotherly love continue, but increase and abound therein more and more. But how shall we increase and abound more and more in this greatest of christian perfections? First by taking heed to ourselves that no man go beyond and defraud his brother in any manner; for the Lord is the avenger of all such. By continuing steadfast in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers; by contending earnestly for the faith which was once delivered to the saints, and by doing those things which make for peace, and things whereby one may edify another; by proving all things and holding fast that which is good, and by being followers of that which is good, both among ourselves, and towards all men: not rendering evil for evil unto any man; but contrarywise, blessing: seeing that the people of God were appointed thereunto, that they should inherit a blessing. We should provoke unto love and to good words, and be careful to maintain good works for necessary purposes. Not loving in word, but in deed and in truth. By distributing to the necessities of the saints, and being given to hospitality; by being kindly affectionate, one towards another, with brotherly love; in honor preferring one another,—by confessing our faults to one another, and praying for one another, by having a conscience void of offence towards God and toward men. And to such as are steadfast and immovable, in the doctrine and practice set forth in the foregoing, we can say in truth, there is no just cause or impediment why those should not be lawfully joined together in obedience to the apostle's injunction, not only to let brotherly love continue, but to increase and abound more and more.

Fourth.—We know there are errors, both in faith and practice, which have a direct tendency to retard the increase of brotherly love. "Because iniquity shall abound, the love of many shall wax cold." Mat. xxiv. 12. And when iniquity, in the guise of ambition manifests itself in the conduct of pretended preachers of the gospel, who have men's persons in admiration because of advantage, and who take the oversight of the church of constraint, and not willingly; for filthy lucre's sake, and not of a ready mind; and who set themselves up in order to draw away disciples after them, as such conduct is sure to cause divisions and offences contrary to the doctrine which we have learned, we are commanded to

"Mark and avoid them." And farther, "He that is an heretic, the apostle says, after the first and second admonition, reject. "If thy brother trespass against thee, go and tell him his faults," &c. Mat. xviii. 15-17. And if he refuse to hear thee, the witness, and the church, then let him be unto thee as an heathen man and a publican.

And let brotherly love continue. And when brethren and sisters are divided, and one says he is of Paul, and another that he is of Apollas, and another of Cephas, this state of things has a tendency to prevent the increase of this christian charity which should always prevade the family of God, and extend itself to every member of the peace loving and godly people. Again, when the brethren and sisters forsake the assembling of themselves together, or when there are whisperings, back-bitings, perverse disputings, evil surmisings and contentions, and strivings about words to no profit, and other like disorders, if they are suffered to go on unrebuked, they will undoubtedly cause rebellion and disobedience to this unalterable mandate of Almighty God, to his people, "LET BROTHERLY LOVE CONTINUE."

The Western Association of Predestinarian Regular Baptists, to the several Churches of which she is Composed, sendeth Christian salutation:

DEAR BRETHREN.—In sending you this our fifth annual address we will call your attention to the subject of the resurrection of the dead; a doctrine on which churches and associations have been rent and distressed; and it being known that even among us there is a difference of sentiment on this subject. Some endeavoring to be wise above what is written tell us that there will be no resurrection of bodies literally from the graves, and others say there will be a corporal resurrection; both of these we believe to be erroneous positions which can not be established by the scriptures, although each party contend that they can, and attempt, by inference and unauthorized positions to establish their several views. We, however, as an association, take the position that these bodies which return to the dust will be resurrected and come out of their graves, (or holes in the ground, as some have termed it) "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." And we claim divine authority for our position. In testimony whereof we give the following passages of holy writ. "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 xix. 26, 27. Thus we see that Job was comforted under his severe afflictions with the blessed assurance that he should arise from the dust, beyond the reach of his tormentors, and see his God with his own eyes and not another. And we have no doubt that the same prospect was consoling to Isaiah when he used this language, "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. xxvi. 19. It appears evident to us, that the prophet had direct allusion to what is recorded by Matthew xxvii. 51-52. "Behold the veil

of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose and came out of the graves, after his resurrection and went into the holy city and appeared unto many." We are aware of the deceptive manner in which our opponents handle this portion of holy writ; saying that this is not literally so;—that it must be spiritually understood; for say they, there would be holes left in the ground where the bodies came out, and that historians would have taken notice of so miraculous a circumstance; but inasmuch as they did not, the term *grave* must mean the body of flesh, and the opening of the grave, the death of the body, and the going into the holy city, the ascension of the spirit to the Jerusalem above, and not to that wicked city, Jerusalem, below. But we know that the Jerusalem on earth was called by the Jews, the holy place, and we see no necessity of holes being left in the ground; for we know that we shall be like him; for it behoved in all things to be made like unto his brethren. Heb. ii. 17. And he could appear in the midst of his disciples after his resurrection, the doors being shut for fear of the Jews, without leaving a hole in the walls of the room, and yet he appeared to them in a body of flesh and bones, as he said they saw him leave. Even so could his brethren, being made like him, come out of their graves without leaving holes in the ground. The whole connection shows that it was not a figurative declaration; but it was literally true, the veil of the temple was really rent, the graves were opened, and the bodies of the saints did arise and come out of the graves; inasmuch that the centurian and they that were with him feared greatly, saying, "Truly this was the Son of God." In farther testimony of the correctness of our position, we will offer a few more of the many passages of scripture which are to the point. The Lord by his prophet says "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction. Hosea, xii. 14. Daniel says, "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Danl. xii. 2. Jesus says, "The hour is coming in 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 v. 28, 29. And 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." Rom. viii. 11.

Thus we have the foregoing testimony in support of our position, not only proving the resurrection, but also the order of it; and now we will present a few more witnesses and come to a close. Paul says, "Behold I shew you a mystery, we shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible." 1 Cor. xv. 52. "For if we believe that Jesus died and arose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you

by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and with the trump of God and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 14-18. Again, "Wherefore in all things it behoved him, Christ, to be made like unto his brethren." Heb. ii. 17. Now it Christ was made, in all things like his brethren, it follows of course that his brethren will in all things be made like unto him; so, if the body of Jesus which was made of the seed of David according to the flesh, died and arose again, then so also shall all the bodies of his brethren that die rise again from the dead. We are aware that some deny that the body of Jesus which was crucified on the cross ever arose from the tomb, and that it remained in the tomb and that the disciples mistook it for the grave clothes and napkin; but that argument is too futile to merit any notice; and only shows that their cause is bad. We might bring much more scriptural testimony to the point if we had time and space; but we deem it unnecessary; for Daniel has said, "The wicked shall do wickedly, and none of the wicked shall understand," and, of course, farther testimony will be of no use to such. We only ask that such of our brethren as have become entangled with the anti-resurrection doctrines should bring one scriptural witness to disprove that these bodies which return to the dust will not arise again from the dust, and we will yield the point. We are aware that Paul has said that "Flesh and blood shall not inherit the kingdom." But that is so far from proving their point; we claim it as establishing our position. As we have already shown, we hold that these bodies, when resurrected will no longer be flesh and blood, for they shall be changed and fashioned like Christ's glorious body; it will then have lost its natural or flesh and blood propensities, and they will be no longer terrestrial, but celestial, and they shall arise spiritual and immortal and meet the Lord in the air and so shall they be forever with the Lord when the wicked cease from troubling, and the weary are at rest.

Dear Brethren, seeing we enjoy the hope and assurance of a blessed immortality, what manner of persons ought we to be. Let us walk in all honesty and godliness, endeavoring to keep the unity of the spirit in the bonds of peace, contending earnestly for the faith which was once delivered to the saints. Let us not forsake the assembling of ourselves together, as the manner of some is; but let us meet often and endeavor to cultivate brotherly love and christian fellowship as becomes the children of the Most High. To this end may grace, mercy and peace be with us all.

Amen.

Record of Marriages.

OCT. 15.—By Eld. H. H. Rush, of Greenville, Ohio, Mr. JOSIAH SHIVELEY, to Miss ARTENECIA, daughter of the late Elder Wilkinson Taylor, both of Winchester, O.

OCT. 17.—At Brunswick, Maine, by the bride's father, Eld. LEONARD COX, JR., of Cambridge, Mass., and Pastor of the Woburn Old School Baptist Church, to Miss MARY JANE BADGER, daughter of Eld. John A. Badger of the former place.

The Editor's Department.

MIDDLETOWN, N. Y., NOVEMBER 1, 1857.

Our Visit at the South.

Although we had quite relinquished the hope of being able to travel South this fall, as the time for the meeting of the Old Kehukee Association of North Carolina drew near, we were suddenly and almost irresistibly impressed to tear ourselves away from a pressure of business, and leave the event with the Lord. On the evening of Tuesday, September 29th, we received and read a copy of the *Primitive Baptist*, published by brother B. TEMPLE, of North Carolina, in which we found ourselves and brethren assailed violently and falsely, in a communication over the signature of a man who had figured largely in that State and elsewhere, but chiefly where he was least known. And as our assailant had previously published appointments to be at the Kehukee Association, we were resolved, the Lord willing, to confront him, if he should attend. On the next day, Wednesday, September 30th, at 2 o'clock, p. m., we found ourselves in the cars, moving southward at the rate of thirty miles per hour, and at 11 o'clock, p. m., of the next day, (October 1,) we were landed within a few rods of the door of Eld. R. D. HART, and within a mile of the place where the Association was to be held. We were cordially received and hospitably cared for by brother HART and his amiable family. On the day following we were joined by Elds. J. L. and WILLIAM J. PURINGTON, and their wives, and other brethren and sisters who were constantly arriving to attend the Association. Eld. P. HARTWELL, who had gone on some days in advance, was making a visit to Eld. C. B. HASSELS, but arrived at brother HART's in time for the meeting. Eld. TEMPLE, whom we had never before seen, was also with us, and we soon became perfectly assured that our calumniator had sufficiently developed himself to convince the brethren of North Carolina that he had betrayed all the confidence they had reposed in him. He did not, however, make his appearance.

The Association convened with the Church at the Falls of Tau River, on Saturday, October 3d, and the opening sermon was preached by Eld. C. B. HASSEL. And in the afternoon brother J. L. PURINGTON occupied the stand, while the Association was in session in the meeting-house. The meeting was well attended, and, if we mistake not, about forty churches were represented by letters and messengers. By appointment of the Association, on Sunday, Elds. STADLER, HARTWELL and BEEBE preached at the stand to a very large and attentive assembly, of several thousands of people, and on Monday, Elds. J. L. and WILLIAM J. PURINGTON, and Eld. BURWELL TEMPLE preached. During the whole meeting, there was the most perfect harmony of sentiment and cordiality of feeling evinced, both in the preaching and transaction of the business. The important points of doctrine on which we had been misrepresented, were fully discussed by all the brethren who occupied the stand, and so far as we could learn, to the perfect satisfaction of all the brethren present. The meeting was pleasant and refreshing. Our beloved brother, Eld. R. D. HART, accepted the appointment to visit

the Warwick Association, next June, as a messenger from the Kehukee.

On Monday night, at 10 o'clock, we resumed our seat in the cars, in company with brother J. L. PURINGTON and wife, and pursued our course southward to Georgia, arrived at the depot in Covington, Georgia, on Wednesday, October 7th, at 1 o'clock, p. m., just a week after we left home. Here we were met by our son, WILLIAM L. BEEBE, and our daughter, Mrs. P. A. CARMICHAEL, and escorted to his residence. On the following day we set out for the Oconee Association; tarried at night with our very dear brother and sister, Eld. G. W. MALCOMB and wife, and on the next day attended a meeting at Mount Zion Church, on our way to the Association; here we met Elds. HITCHCOCK and EDMUNDSON, and at night put up with brother MATTHEWS, where we met with our beloved brother, D. W. PATMAN, and many other dear brethren; some of whom we had never seen before.

On Saturday and the following two days, we attended the Oconee Association, which was a season of refreshing from the presence of the Lord. The preaching from first to last was harmonious—not a discordant sound was heard. The introductory sermon was preached by Eld. CARSON, according to previous appointment, who opened with an able and well timed discourse on the admonition, "Mark them which cause divisions and offenses among you contrary to the doctrine which you have learned and avoid them." Rom. xvi. 17. He decidedly dissented from the proposition made by Messrs. Thompson, Graves, Clark & Co., to call a Convention of Old and New School Baptists, to fix a platform on which a new party could be formed. And in all the preaching during the meeting, the same disposition to contend earnestly for the faith which was once delivered to the saints, was abundantly manifested. Elders D. W. PATMAN and MALCOMB took appointments as messengers to our Warwick Association in June.

We returned, in company with brethren PATMAN, MALCOMB, PURINGTON, our son and daughter, and a host of others, to brother MATHEWS, thence on the morrow to brother MALCOMB's, and on the following day to Covington. Preached on Thursday night in the Methodist Meeting House in the city of Covington, from Matt. v. 20: "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And at 11 o'clock on the same night took passage in the cars, in company with Elders PATMAN, PURINGTON, HITCHCOCK, and WM. L. BEEBE, to go on to the Primitive Western Association, a distance beyond Covington of nearly 200 miles, and near the line of Alabama, which State, for the first time, we entered. We were met at the Railroad, at West Point, by brother HUTHINSON and his son, with conveyance to take us to his house, and thence to the Association. Here we met with our venerable brother, Elder WILSON THOMPSON, of Indiana, who also has taken an appointment to attend our next session of the Warwick Association. On the next day we were conveyed to the Primitive Western Association, where we were cordially received by all the brethren, notwithstanding we had been most openly accused of

holding the most dangerous heresies, including "Arianism, Two-Seedism, No change effected in a sinner by regeneration," and an indefinite number of other *isms* and heresies, which were all proved to be false, in presence of our calumniator.

At this meeting we had the pleasure to meet with Elders J. STRINGER, CALDWELL, DESMUKE, DUKE, OTES, WEBB, and many other names which we cannot now remember, and also our bro. Eld. WM. M. MITCHELL, whom we had for years greatly desired to see, and whose well written communications have formerly enriched the columns of the *Signs*, and more recently the *Southern Baptist Messenger*.

The Primitive Western Association was well attended, and the brethren seem to be well instructed in the school of Christ. The preaching, like that at the other two Associations, was all of a piece. It was perfectly harmonious, and precisely what is and uniformly has been maintained in the Warwick and all the other Old School Baptist Associations in this State.

On Sunday, by order of the Association, through their committee, Eld. WILSON THOMPSON preached an excellent discourse in the forenoon, from Isaiah ix. 6, 7, and was followed by Eld. WM. M. MITCHELL. In the afternoon we preached from i. John iii. 1, 2, and were followed by Eld. D. W. PATMAN, on the same subject. On Monday and Tuesday also, there was preaching by Elders, HITCHCOCK, PURINGTON, MITCHELL, PATMAN and WEBB, throughout all of which the most perfect harmony of sentiment prevailed. The meeting closed on Tuesday night, and we took an affectionate leave of the brethren and sisters, having received encouragement from brethren MITCHELL and WEBB, that they would, should Providence favor, visit us next June. On Wednesday, 21, returned to Covington, and on Thursday night took leave of our children and friends at that place, and came on to Augusta, Ga., and thence to North Carolina. On our way we were detained several hours, in consequence of an accident by which a train of cars moving southward had been thrown off the track and upset, and the track being impassible, we had to change cars. By this detention we failed to reach our appointment at Wilson, N. C., on Saturday, but arrived at that place on Saturday night, and preached for the church at Wilson, on Sunday, to a very large assembly. Here we were very kindly received and entertained by our beloved brother, E. G. CLARK, Esq., who is our agent at that place, for the *Signs of the Times*. We had a very agreeable meeting, and at a late hour on Sunday night, resumed our seat in the cars, and came home, where we arrived in safety on Wednesday, the 28th, having been absent just four weeks. We found our family and friends generally in health. An aged sister, KNAPP, whose Obituary will appear in our next No., had been called to her inheritance, during our absence. And one candidate for baptism, had been received by the New Vernon church.

We have great reason to acknowledge with gratitude the goodness of God to us, not only in shielding us from the persecuting shafts of our enemies, but also for his protecting care of us, while performing a journey of nearly three thousand miles.

THE UNPARDONABLE SIN.—We cheerfully publish the letter of our friend Mott,

which will be found in this number, in which he desents from the views which we gave on the subject of the unpardonable sin. As we claim no extraordinary light on the subject, we wish the views of others as well as our own should be candidly examined, that our readers may "Prove all things, and hold fast that which is good."

We have at least one difficulty to surmount before we can endorse his view of the subject. If the unpardonable sin consists in attributing to satan that which is performed by the power of the Holy Ghost, to us it appears that many if not all the human family have committed it. All our religious opponents, charge that we the Old Apostolic church of Christ, are in error; and as all error in religion is from the devil, when men brand as error that which the Holy Ghost has revealed to the saints, do they not as fully commit the unpardonable sin, if this be it, as when the Jews charged our Lord with casting out devils by Beelzebub? And yet have not many who have thus attributed the works of the Holy Spirit to Satan, been manifestly called by grace, and received remission of their sins? For instance, Stephen was full of the Holy Ghost, and by the power of the Holy Ghost preached. The Jews attributed his preaching and the power thereof to a bad influence,—to the devil. Saul was among those who condemned Stephen as a heretic, and consented to his death. Did Saul commit a sin that could never be forgiven, neither in this world, nor in that which is to come?

Have not christians in their dark and trying moments, often been tempted to believe and even say, that what they had relied upon as the Spirit's work in their own regeneration, was all a deception, and have they not said in their hearts, If it were of God, I should be more holy, more happy, more Christ like, and more heavenly minded;—but all that I have experienced must be a delusion;—it must be a deception of the devil, to mislead me.

Our friend Mott is sure that he has never been left at any time to attribute the work of the Holy Ghost to satan; but we feel a conviction resting powerfully on us, that no sinner has ever outvied us in all manner of sins and blasphemies against God; and yet we do hope that the superabounding of God's matchless grace, has been more than a match for all our sins.

Ordination.

GREENVILLE, Ohio, Oct. 19, 1857.

DEAR BROTHER BEEBE:—By request of the Church and the members of the Council, I send you for publication in the *Signs of the Times*, the following Ordination of brother J. B. Cox.

"Whereas, the Regular Old School Baptist Church, called Providence, located in Dark county, Ohio, at her regular meeting in August, resolved to call on her sister churches of the same faith and order, for helps to constitute a Council to examine, and if they should deem it advisable, to ordain to the work of the gospel ministry, our brother, Joseph B. Cox. Whereupon the said council was regularly constituted on the 10th day of October, 1857, at the regular place of meeting of the said church, consisting of the following Elders and brethren, viz: From Greenville church, Eld. H. H. Rush, and brethren S. C. Byrom and J. Slade. Still Water, Eld. G. Cotrell

and brethren J. B. John and J. H. Smith. Chickasaw, Eld. G. Debolt. Bluffton, Eld. J. A. Williams and D. McDonald.

The Council organized by choosing Eld. G. Debolt Moderator, and Eld. H. H. Rush Clerk.

The candidate was first called on to relate his christian experience. Second, his exercises in being thrust into the ministry, and thirdly, he was examined on doctrine, church government, order, &c. All of which resulting satisfactorily, it was unanimously resolved that the Presbytery proceeded to his ordination, which was done in the following manner:

1. A Hymn, by Eld. G. Debolt.
2. Prayer by Eld. M. Peters, and imposition of the hands of the Presbytery.
3. Charge by Eld. J. McDonald.
4. Right hand of fellowship by the Moderator, and
5. Benediction by the Clerk, on which the council adjourned.

GEO. DEBOLT, Moderator.

H. H. RUSH, Clerk.

Obituary Notices.

DEAR BROTHER BEEBE:—I send you for insertion in the *Signs* the following obituary:

Died, at his residence in Fayette county, Kentucky, on Monday evening, Sept. 28, 1857, Major HECTOR P. LEWIS, a highly respected citizen, in the 79th year of his age, and the 24th year of his membership in the church of Particular Baptists at Bryans.

Brother Lewis was unusually stout and healthy up to the 4th of July last, when he met the injury which proved to be fatal, nearly three months subsequently. He was at the house of a friend in Lexington on the 4th of July, the day on which the corner stone of the Clay Monument was laid; and as the procession passed, the horses attached to a carriage containing several ladies, were observed to be unruly, and the inmates much alarmed, when brother Lewis with his carriage driver, interposed and extricated them from their perilous condition. Brother Lewis remained on the street, observing the procession pass for a few moments, when a horse attached to a buggy, running at nearly full speed, with an intoxicated man in it, ran against him, throwing him prostrate on the pavement, and causing several severe bruises. He was immediately taken up but was unconscious for some considerable time. Medical aid was immediately procured, who thought at the time that he could not survive but a short time. It was not thought safe to attempt to remove him home for some ten days, after which he seemed to improve slowly, and rode out in a carriage a few times, but complained of being much exhausted on his return. For some weeks before his death, he suffered little pain, and while his friends believed he was improving, he thought otherwise. He seemed to enjoy much of the presence of the Lord; his hope in the blood and righteousness of the Lord Jesus Christ, was firm and unshaken. On one of my visits, in company with Elder John F. Johnson, he remarked, "I wish I was able to talk." He lingered until the time indicated, when he quietly surrendered his spirit to God, who gave it, in the presence of many warmly attached relations and friends. On the Friday before his death, he called the various members of the family to his bedside, and took, as he supposed, an affectionate and final leave of them. Brother Lewis has left a devoted widow, many relations, and a large number of friends, warmly attached, and the church at Bryans, to mourn his loss, who "sorrow not as others which have no hope."

Brother Lewis possessed a large estate, which he dealt out liberally to those around him, whose circumstances required pecuniary aid. He possessed a strong mind

and discriminating judgment, with quick perception. Few, very few indeed, investigated subjects so thoroughly, and would so quickly detect a departure from Old School, or Bible doctrine. He was kind and hospitable to profusion in his house; delighted to entertain the friends of Jesus and his cause. Many brethren from abroad, as well as those near home, have partaken of his hospitality and real christian kindness, by whom he will not soon be forgotten.

His funeral was attended by a large number of sorrowing relations, friends and neighbors. May his widow find consolation in the "exceeding great and precious promises" with which the word of God abounds. May she feel the "everlasting arms are underneath her, the munition of rocks her defence, and the eternal God her refuge."

I tried to preach on the occasion, from 1st Thess., iv. 13, 14. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him."

During the excitement which existed among us a few years since, brother Lewis was always found at his post contending for the right. You, brother Beebe, have lost a warm friend and subscriber.

Yours, affectionately,

THOMAS P. DUDLEY.

SHELBY Co., Ohio, Oct. 23, 1857.

BROTHER BEEBE:—By request, I send you the Obituary of MARY CHILDERS, who departed this life Oct. 6, 1857, in the 24th year of her age. She professed a hope in Christ, and in about the year 1850 or '51, she joined the new order, but soon became dissatisfied and declared a non-fellowship with them and with the new religious institutions of the day. For some time her health had been very delicate. On Saturday before her death, she was lying on her bed apparently asleep, but at length opened her eyes and said, she wondered if any one else ever felt as she did. She said there was the appearance of two sheets before her, perfectly white, being folded and unfolded by an unseen hand, accompanied by a voice which said her sins were all forgiven. She said she was not asleep; she got up and eat a tolerably hearty dinner; but in the night following she was taken extremely ill, and in a manner, speechless and senseless, and remained in about that state until her death, which occurred on the following Tuesday, at about fifteen minutes before 8 o'clock. She has left an affectionate companion and two children, with other relatives and friends, to mourn their loss. They were constant readers of the *Signs*, and appreciated them very highly.

Written by a poor Gentile sinner, saved by grace, if saved at all. Please excuse me for not giving my name.

OCTOBER 23, 1857.

BROTHER BEEBE:—I send you the following letter written to MARY CHILDERS, deceased, having the same date of the Obituary notice, but written several months before her death, and addressed to a minister of the New School order, who had baptized her, which I submit to your judgment, whether to publish it or not.

COPY.

"RESPECTED FRIEND:—I embrace the present moment to write you a few lines, to let you know that I am still on the land of the living, and enjoying a moderate degree of health and strength, and hope some spiritual life also; for I feel to have as much as when I first believed. I do not believe that I have done anything to get it, for I know that if God had not arrested me when in my wicked course, I would still be in nature's darkness. If I am one of his, I was chosen in Christ before the foundation of the world was laid,

or Adam's dust was fashioned into man. I had nothing to do with it, for I have been a natural creature ever since my birth, too much so indeed. I was entirely so until I hope God called me from darkness into his marvelous light. I hope I now understand some of the Spirit's teachings, but not by my own efforts, far from it; for of myself I know that I can do nothing good, and God alone saves and keeps them that are his. He asks not man for help. He is himself able and will do all his pleasure, as he has himself declared. He needs no human means. The arm of the Lord needs no steadying. God himself will keep it steady. He is able, and he will do it. He asks not poor, erring man for help. God, and God alone, does the work. Christ said, when nailed to the cross, "It is finished!" and bowed his head and died the very death which God had decreed he should die. Some will say, though they do not believe all mankind will be saved, yet they believe that Christ died for them all; and they will say they believe he accomplished the work which he came to do. What strange contradiction! That Christ did not die for all men, is clearly proved by holy writ, and it is also plain that he did not die in vain. All his children were chosen in him before time began; therefore he knew whom he was to die for, for he did not attempt the work upon uncertainties. Neither was salvation left for man to accept or reject, as some say; for God has a time of his own in which to call his people, and when he calls the call is effectual, for he says, by the prophet, "Thy people shall be willing in the day of thy power;" therefore none can be taken away, neither can any be added to the number of those whom he calls his people, for their names were written in the Lamb's book of life from the foundation of the world, before one of them was formed, or had an existence on the earth. They all fell in Adam, their natural head, and therefore all came under condemnation and the curse of the law. Before regeneration man is in a state of nature, and utterly incapable of performing one spiritual action, being dead in trespasses and sins, and yet he may be a child of God, and not aware of it until it pleases God to make it manifest to him. When this period arrives, he is quickened by the Spirit, and then his sins appear like mountains, and he flies to the law for help, but O how vain! He goes to work to save himself by praying and trying to do better, but he grows worse and worse, and when he has exhausted all his store of means, and is driven to despair, God speaks peace to his troubled heart. O, what an hour is this in the christian's life! My pen cannot describe the peace and love which is then enjoyed. And when doubts and fears beset, how consoling it is to know that God will never leave nor forsake, for he has loved his people with an everlasting love. His love is not of recent date, for he loved them before Adam's dust was fashioned into man, and he loves them yet, for he is God, and changes not, the same yesterday, to-day and forever. He may suffer them to stray, but not beyond the sound of his voice. He keeps them as the apple of his eye. Truly, they are kept, but not by their own power: far from it. The religion of the world says that salvation is in the power of the creature, or partly so; that men, by praying to the Almighty, and by being very zealous in reforming their lives, reading the Bible, &c., will avail: that God will have mercy on them and grant their requests. But does this agree with the Bible? I think not; for if the creature can do anything towards saving himself, he can certainly do something towards keeping his religion when he gets it. I grant that the kind of religion which he can get, may be gotten and lost, and then gotten again—not seven times, but seventy times seven. But it is not so with that which God giveth—with that we can have nothing to do in getting, and therefore we cannot lose it. Thanks be to Almighty God for his great love towards us."

Yours as ever, J. R. GRIFFIS.

DIED—At Cohocton, Steuben Co., N. Y., Sept. 23, 1857, MARTHA KNAPP, wife of Theodore Knapp, in the 74th year of her age. She has been an Old School Baptist, twenty-three years, and loved the truth and adhered to the doctrine of the gospel, without the mixture of error, and contended, earnestly, for the faith once delivered to the saints. She suffered greatly in her last sickness, from palpitation of the heart; manifested much patience and resignation, and a desire to depart and be with Christ, for she died in full assurance of faith; leaving a large number of friends to mourn their loss.

Yours, in gospel bonds,
NICHOLAS D. RECTOR.

We are requested by S. C. Hammon of Shandaken, N. Y., to say that our aged brother, Joshua Ferris, who is well known in the bounds of Lexington Association, is still living, although now in the ninety-first year of his age, and that he is desirous to hear the gospel proclaimed; he is now deprived of that privilege, being located where it is not proclaimed in its purity. If some of our ministers in that region of country would call on him and preach the word where he could hear it, he thinks, old as he is, he could understand and enjoy it. Perhaps brethren Hewitt, Morrison, Winchel, or Alling, can make an appointment.

Choice Poetical Selections.

The Call.

Thy night is dark; behold thy shade was deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper—
"Could'st thou not watch one hour alone with me?"

Oh, thou so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss?

What if thou *always* suffer tribulation,
And if thy christian warfare *never* cease;
The gaining of thy quiet habitation
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once Himself hath gone:
Watch thou in patience through this dark hour only,
This one dark hour—before the interval dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath his plumed crest,
And Peace may fold her wing o'er hill and valley,
But thou, oh; Christian, must not take thy rest.

Thou must walk on, however men upbraid thee,
With Him who trod the wine-press all alone:
Thou wilt not find one human hand to aid thee—
One human soul to comprehend thy own.

Heed not the images forever thronging
From out the foregone life thou livest no more;
Faint-hearted mariner! still art thou long-
ing
For the dim line of the receding shore?
Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God—

Faithful and steadfast in their consecration,
Living by that high faith to thee so dim,
Declaring before God their dedication,
So far from thee because so near to Him?

Can'st thou forget thy christian superscription—
"Behold, we count them happy which endure?"
What treasure wouldst thou, in the land Egyptian,
Repass the stormy water to secure?

Poor wandering soul! I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking
Some leeward path unto an island shore.

The cross is heavy in thy human measure—
The way too narrow for thy inward pride;
Thou canst not lay thine intellectual treasure
At the low footstool of the Crucified.

Oh, that thy faithless soul, one great hour only,
Would comprehend the Christian's perfect life—
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife.

For poverty and self-renunciation,
The Father yieldeth back a thousand fold:
In the calm stillness of regeneration
Cometh joy we never knew of old.

In meek obedience to the heavenly Teacher,
Thy weary soul can find its only peace;
Seeking no aid from any human creature—
Looking to God alone for his release.

And He will come in His own time and power
To set his earnest hearted children free:
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

I am Weary.

I am weary of straying, O vain would I rest,
In the far distant land of the pure and the blest,
Where sin can no longer her blandishments spread,
And tears and temptations forever are fled.

I am weary of hoping, where hope is untrue,
As fair, but as fleeting, as the morning's bright dew;
I long for that land where blest promise alone
Is changeless, and sure as eternity's throne.

I am weary of sighing o'er sorrows of earth,
O'er joy's glowing visions, that fade at their birth;
O'er pangs of the loved, which we cannot assuage;
O'er the blightings of youth, and the weakness of age.

I am weary of loving what passes away—
The sweetest, the dearest, alas! may not stay;
I long for that land where those partings are o'er,
And death and the tomb can divide hearts no more.

I am weary, my Savior, of grieving thy love;
O, when shall I rest in thy presence above;
I am weary, but O never let me repine,
While thy word, and thy love, and thy promise are mine.

[Selected by A. A. Ford.]

Old School Meetings.

OLIVE, N. Y., Oct. 18, 1857.

BROTHER BEEBE:—Please publish through the SIGNS that there will be an Old School Baptist meeting held with the Baptist church of Olive and Hurley, on the 25th and 26th days of November, 1857; to convene at 10 o'clock, a. m., on the first day, to which all our brethren and sisters are invited to come and see us, and to

unite with us in singing the songs of Zion, and speaking of the power and glories of her Savior, to which our brethren in the ministry are requested to attend, as many as can.

Yours as ever,
JACOB WINCHEL

THERE WILL BE A YEARLY MEETING in the Second Church of Roxbury, Delaware Co., N. Y., the first Saturday and Sunday (2d and 3d) of January, 1858. Brethren and sisters and ministers of our faith and order, are respectfully invited to attend.
ISAAC HEWITT.

Receipts for Subscriptions.

NEW-YORK—G. J. Beebe \$19.25, Mrs. M. Smith 1, Mrs. Fanny Winslow 1,.....	\$21 25
MAINE—Eld. Wm. Quint 3, J. A. Badger 1, 4 50	
MARYLAND—By Elder A. St. John, W. Woolford 13.66, Salisbury Association 10.....	23 66
VIRGINIA—Eld. L. Kidwell 1, Eld. Thos. Watters 1, J. T. Flourney 1, S. Sawyer 1,....	4 00
NORTH-CAROLINA—A. B. Hyman 1, J. R. Oberly 2.50, Moses Joyner 1, T. Atkinson 2.50, James G. Cobb 1, B. P. Pitt 2.50, A. Joyner 1.25, J. C. Knight 2.50, Dr. W. B. Ricks 1.75,.....	16 00
GEORGIA—J. W. Myhand 1, W. L. Beebe 3, 4 00	
TEXAS—J. V. Davis,.....	1 00
IOWA—Ezekiel Rush,.....	2 50
TENNESSEE—Miles W. West,.....	1 00
KENTUCKY—C. R. Waller 2.50, Jas. Martin, sen. 3, James M. Teague 2,.....	7 50
OHIO—John Grim 1, Eld. J. C. Beeman 3, 4 00	
ILLINOIS—A. Gray 2, David Byler 1.50,...	3 50
CANADA-WEST—John S. McColl,.....	5 00
Total.....	\$97 41

NEW AGENTS—Eld. Lloyd Kidwell, Virginia; John P. Teague, Kentucky.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2.00, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00, strictly in advance.

The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

PROPOSALS FOR A NEW HYMN BOOK.

At the earnest solicitation of brethren, we propose, during the present winter, to publish a choice collection of HYMNS, PSALMS, and SPIRITUAL SONGS, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourselves that we can select from the books we have, a collection of HYMNS that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms, and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

THE EVERLASTING TASK FOR THE AR-

MINIANS.—Having received many orders on the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

RUSHTON'S LETTERS, AND THE EVER-

LASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c.; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to

WILLIAM L. BEEBE, Covington, Ga.

List of Agents' Department.

ALABAMA—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.

ARKANSAS—Elds. S. W. Brown, T. Dodson, George W. Durning.

CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.

CANADA—Dea. James Joyce, John S. McColl.

CALIFORNIA—Elder Thomas H. Owen.

DELAWARE—Elder L. A. Hall, T. Cabbage, John McCrone.

GEORGIA—Elds. D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, J. H. Montgomery, H. G. Fuller, L. C. Brock, William L. Beebe, J. C. Simms, P. Stewart, G. Leeyes, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moon, T. Livingston.

INDIANA—Elds. W. Thompson, D. Shirk, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millsbaugh, and M. J. Howell, D. Carens, J. Romine, W. Spittler, H. D. Banta, T. B. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Brandom, A. H. Bryan, D. H. Wheeler, D. Long, Eld. T. Martin, A. Eld. D. J. McClain, W. Ellis, W. Rogers, Richard Hudkins, Charles Elliott, A. H. Utts, J. G. Jackson.

ILLINOIS—Elders T. Threlkeld, J. Jones, J. B. Chenoweth, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Stafford, I. P. Smith, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland, D. Putnam, Eld. D. Bartley.

IOWA—Elders E. Tonnehill, and J. S. Price, G. Judy, I. Keith, J. Atkisson, Stephen Garrett.

KENTUCKY—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, John H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley.

LOUISIANA—Eld. Z. Thomas, and J. Perkins.

MAINE—Elders Wm. Quint, J. Stewart, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Purington, Reuben Townsend.

MASSACHUSETTS—Elder L. Cox, D. Hart, Amasa Pray.

MARYLAND—J. Lownds, Baltimore City, Herod Choate, J. G. Dance, W. Woolford, R. L. Cole, A. McIntosh.

MISSISSIPPI—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison, W. P. Meaders.

MISSOURI—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, F. Jenkins, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, I. N. Bradford, Eld. E. G. Terry.

MICHIGAN—Eld. J. P. Howell, W. Corder, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thomas Swortout.

NEW-HAMPSHIRE—Joel Fernal.

NORTH-CAROLINA—Eld. C. B. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis, Dr. A. E. Ricks, Eld. J. Brinson.

NEW-YORK CITY—John Gilmore, No. 92, Sixth Avenue.

NEW-YORK STATE—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, L. Hewitt, Wm. W. Brown, Jacob Winchel, J. L. Purington, J. Smith, K. Hollister, A. St. John, J. F. Johnson, L. P. Cole, H. Alling, and Bre. G. Lobdell, J. Vaughn, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding.

NEW-JERSEY—Elds. G. Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. Geo. Doland, G. Slack, William H. Johnson, S. H. Stout.

OHIO—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McColloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newlon, Joseph Graham.

OREGON TERR.—Elds. J. Stipp, I. Cranfill, J. Turnidge, and Bre. J. T. Crooks, J. Howell.

PENNSYLVANIA—Elders Eli Getchell, A. Bolch, Thomas Barton, D. L. Harding, J. Furr, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St., Phila.

SOUTH-CAROLINA—A. McGraw.

TENNESSEE—Eld. Peter Culp, W. S. Dougherty, P. Whitewell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostie, S. Bass, J. McKeele, T. P. Moore, J. Philips, T. D. Kerby.

TEXAS—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey.

VIRGINIA—Elders S. Trout, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Herseberger, S. Hillsman, G. Odear, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle, John J. Philpott.

WISCONSIN—Elds. D. Wilcox, T. Bishop.

WASHINGTON TERR.—Eld. W. M. Morrow.

NEBRASKA TERR.—G. C. Brittain.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., NOVEMBER 15, 1857.

NO. 22.

Correspondence of the Signs.

(Concluded from Page 162.)

Views on Eld. Parker's Two-Seed System,

AND

On a Part of the 9th of Romans.

FAIRFAX C. H., Virginia, Oct. 12, 1857.

DEAR BROTHER:—I now come to that portion of Romans, chapter 9th, to which you more particularly refer, namely: ver. 21-24. Paul asks in reply to those who would cavil at the sovereignty of God in election, as he had set it forth, "Hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor?" No doubt some have inferred, because man was originally made of the dust of the earth, that Paul meant by this figure to convey the idea that God created some part of the human family for happiness, and some for misery. But the apostle is not treating in the connexion of the original creation of man; this figure, therefore, which he uses in defending his position, was not designed to apply to creation. Paul was treating of God's dealings with men as they exist, in having mercy on whom he would, and whom he would he hardened. To this the figure applies. The potter does not make the clay, he finds it ready made, and after softening and preparing it for his use, puts it on his wheel and shapes it into whatever vessel he chooses. Open to the view of God from the beginning were all his works, and all events on to the end. He saw man as the production of his hands, and saw him fallen by transgression; and thus fallen, *dead in trespasses and sins*, he saw him as fit material from which to form a vessel of mercy or a vessel of wrath. As vessels of wrath, God need but to leave as far as he sees fit, men to act out their depravity, and to choose their own course of open sin, or of depending on their own works and ways for acceptance with God, and they are fitted for destruction. This you know by experience, if you are what I hope you are, a subject of grace. Men, also, by transgression, became fit material for vessels of mercy or of honor. For, without being sinners, men would not be objects of mercy; and without being just such ruined, helpless sinners, as they are in themselves, fitted to destruction, they would not be objects on which God could display the *riches of his grace and mercy*. Here then was present in eternity to the view of God the whole lump of clay out of which to make both the vessels to honor and to dishonor. And if a potter has power over clay of the same lump to make one vessel unto honor and another to dishonor, has not God the right and power, when all had alike sinned and come short of the glory of God, and therefore justly deserving his wrath, to choose within himself whom he would make the objects of his mercy, and to decide whom he would leave

to their own destruction? Verse 22 reads thus: "What if God willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction." *What if God willing*, that is designing and determining to show his wrath, his opposition to sin in finally punishing the transgressors, and *make his power known*, that is to vindicate his law, and to bring the transgressors to judgment in his own time; *endured with much long suffering the vessels of wrath fitted to destruction*. In the vessels of wrath is evidently meant those left out of the election of grace, and therefore left to meet the demands of the law in their own persons. If the question is still farther asked, how are these vessels fitted to destruction? In addition to what I have said already on this subject, I will refer to the testimony of scripture on the point. We are told, in Rom. v. 19, that "By one man's disobedience many were made sinners;" and in verse 18, that, "By the offence of one, judgment came upon all men unto condemnation." In Eccl. vii. 29, we read, "That God hath made man upright, but they have sought out many inventions." In Rom. i. 28-32, it is written, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," &c. In Rom. ii. 5, Paul speaks of man thus: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Now from these testimonies we learn, that *God made man upright*; man universally, of course; and that *by one man's disobedience many were made sinners*. Now there is no room left here to bring in an extra production from the woman in order to find a people fitted to destruction, nor for a supposition such as some have entertained, that the election of God was that which made the rest of mankind vessels of wrath. It was "By one man that sin entered into the world, and death by sin." Rom. v. 12.

Verse 23: "And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory." We are told, Prov. xxv. 2, "It is the glory of God to conceal a thing." Surely God's purpose of mercy was concealed from the view of Israel and the nations of the earth, whilst he permitted the Gentiles to go on in their ignorance, folly and vile idolatry, whilst he was long suffering toward them and did not suddenly cut them off. But behold the riches of his glory in all this, in that, through his long suffering, he in his own good time has brought forth from them a seed to serve him, an innumerable multitude of vessels of mercy. From the Gentile nations being so universally left, and that for ages, to their ignorance and idolatry, we must suppose that if any people came into existence

as the seed of the devil, they were universally that people, seeing that from age to age they were left to worship devils or idols; yet from one of the expressly accursed nations of God—the Canaanites—the harlot Rahab was taken; and out of Moab, another accursed nation, Ruth was taken, to be mothers through whom the Messiah was to proceed from Judah. Thus blending in the man Jesus the blood of both of these accursed nations. In view of God's overruling the unbelief both of the Gentiles and the Jews to the making manifest the vessels of his mercy, well might Paul exclaim, "O the depth of the riches both of the wisdom and the knowledge of God; how unsearchable are his judgments and his ways past finding out," Rom. xi. 33. Not only is the riches of God's glory thus displayed in making those nations and individuals who were the objects of God's wrath, the progenitors of a people who should be the objects of his mercy, but also in the riches of his mercy on those vessels of mercy, in that his mercy toward them was made to override not only their individual sins, but also the provoking sins of all their ancestry, so that that ancestry was so spared as to secure their descent from Adam and Noah down to their own birth, and after their birth in sparing them until they were called by God's grace. How divinely glorious is that mercy which can and does cover over all our sins without having found either in us or in our ancestry one redeeming quality to induce the exercise of that mercy towards us. I understand this to be the apostle's meaning, that whilst he was *willing*, or purposed to show his wrath and make his power known on the vessels of wrath, endured them with much long suffering, that he might make known the riches of his glory on the vessels of mercy.

I will proceed to notice the import of the declaration, "Which he had afore prepared unto glory." Paul does not say afore prepared to mercy; for, as before showed, transgression alone fitted them to be objects of mercy. It is true the preparation was afore made for their being recipients of mercy, consistently with justice, by having life given them in Christ, being created in him, and therefore *chosen in him before the foundation of the world*, whereby Christ was one with them as they were one with Adam; and therefore as the law could inflict its penalty on them in consequence of Adam's transgression, so the law could take hold of him when he came within his power, by being *made of a woman and made under the law*; and did demand of him the suffering of the penalty due for their sins. His Godhead gave that divine value to the offering of himself as the spotless Lamb of God; that *by that one offering he forever perfected them that are sanctified*, and became their redemption from under the law. Persons having

eyes to see, must, on looking at the subject, see the necessity of just such a Mediator as the scriptures reveal and we contend for. If there had not been a life oneness of Christ and his people, so that their transgressions could be accounted his, as Adam's transgression was accounted ours by virtue of such oneness, the law could never in justice have inflicted its penalty on him for those sins. If he had not been made flesh, or made under the law, the law could not have inflicted its penalty on him; and if he had not, in his same one person, been God Almighty, he could not have borne that penalty so as to have exhausted it, and triumphed over death and the whole curse. Let others ridicule this idea of a Mediator, as they can bring no real argument against it, but we rejoice in such a Mediator as could bring honor to the law, and perfect redemption to his people.

But this preparation for the elect's being recipients of mercy, did not of itself prepare them for glory; for neither pardon nor justification places a person in any higher sphere than he originally occupied before he transgressed or was charged with transgression. And Adam and his family were originally created of the earth earthly, and therefore could occupy no higher sphere than that for which they were created; that is, as the subjects of that creation. Hence the redemption by Christ only cleared away those legal barriers which stood in the way of the elects being made manifest as sons of God and heirs of glory. Hence the force of the truth, "Except a man be born again, he cannot see kingdom of God." It is as absolutely necessary that we should be partakers of the spiritual or heavenly nature, or life, of the second or heavenly man or head, in order to our enjoying the heavenly inheritance, as it was that we should be partakers of the rational and earthly life of the natural man in order to our occupying the station of men on the earth. No separate creation in Adam could therefore have prepared any for glory, for that *which is born of the flesh is flesh*.

The term *afore* shows that this preparation was before the manifestation either of the vessels of wrath or of mercy, and therefore before Adam's dust was fashioned into man. And it must have been in Christ the spiritual man as head. It must have been by their being created and *chosen in him before the foundation of the world*, and being *predestinated to the adoption as children by him*. As Christ in being set up as the Head and life of his people was brought forth as the Son of God, they were in that life brought forth as sons in him, and therefore afore prepared unto glory, or as heirs of glory. Wherefore it is written, "If children, then heirs; heirs of God and joint heirs with Christ." Being thus *afore prepared*, they are in time made manifest

as heirs of glory, or personally prepared unto glory, by a second birth, being born of the Spirit, or as the seed of Christ, the *spiritual man*. 1 Cor. xv. 45-47.

Thus the whole preparation unto glory is in and by Christ. The preparation personally of the believer is no other than *Christ in him the hope of glory*. Col. i. 27. And the faith which characterizes him as an heir of glory is said to be the faith of Jesus Christ and of the Son of God. See Rom. iii. 22; Gal. ii. 16; and Eph. iv. 13.

Thus, my brother, I think I have showed clearly that the two seeds spoken of in the scriptures, are the seeds of the two men or heads—Adam and Christ—and that like their two heads, the one is *fleshly* the other *spiritual*; the one *earthly*, the other *heavenly*. I think every (I do not mean professor nor every professed Old School Baptist) but every child of grace has the evidence of the existence of those two distinct seeds in himself. He is conscious of a living principle in him, that is heavenly in all its aspirations and desires, that finds its delight in communion with God, and would cast the world and all its cares and concerns behind its back; and when its influence is felt in the exercise of faith, the reproaches, wants and afflictions of the world sink into insignificance in comparison with the enjoyment of the presence of God and the glory had in view. At other times, and that more frequently, his whole mind seems absorbed in the world and its concerns; not only his fleshly feelings, but his reason and judgment tell him it is right and proper to attend to the world and its concerns, and are as earnestly engaged in arranging his worldly business, with discretion, as they were while in a state of nature; so that he has the evidence of its being the same rational soul it ever was, and therefore that in its nature it is not changed. But when faith, as before noticed, is in exercising and presenting spiritual things to view, the soul with all its faculties enters into the love of the truth, and into the enjoyment of the hopes and consolations of the gospel. Here, then, is decisive evidence that the soul, though unchanged in its nature, is prepared under the enlightening and quickening influence of the new or spiritual man to enter into the enjoyment of heaven whenever it shall be released from its relation to this world, by laying aside this fleshly tabernacle.

I will here leave the subject with you, hoping you may search the scriptures for yourself, and be established in the truth as you find it there revealed, without being influenced by the teachings of men for or against it. Yours, affectionately,

S. TROTT.

SHELBY Co., Indiana, July 4, 1857.

BROTHER BEEBE:—I became a subscriber to the *Signs of the Times* soon after your first visit to this State, and I have been so much comforted and edified at times when reading the communications of the brethren and sisters from different parts of the wide-spread world, and especially in reading your editorials, that I have had a great desire to give the reason of the hope that is in me; but being sensible of my weakness and inability, I have deferred it until now; but I feel no better prepared at this time than formerly. I will however write a few things in reference to my experience, and of what I trust the Lord has done for me, a poor sinner, and leave you to dispose of it as you think proper.

I was born and raised in Kentucky. Bourbon county was the place of my residence. Like all other men in nature, I had my plan of salvation. I did not consider myself a very great sinner, but thought that when I became old I would set about it and get religion. I lived in sight of a meeting house, where the *do and live* system was taught by the circuit preachers. From thence I moved into the State of Ohio, married and became settled, and in the course of time had the trial to lose our first-born son, he being nine months old. There was sickness in the vicinity, and a neighbor lost two of his children, at nearly the same time, and the three were taken to the graveyard on the same day, where the whole neighborhood was collected together. An Old School Baptist minister being present, (Elder Jacob Layman,) stood up in a wagon and preached from these words: "Surely the people is grass." Isa. xl. 7. A deep solemnity seemed to rest on the congregation during the discourse. The thoughts of death and judgment occupied my mind for a while, but wore off again. Some time afterward, there being a Baptist church in the neighborhood, the same minister preached at the house of my father-in-law, and took for his text, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;" and in giving the characteristics of this little flock, he left me entirely outside. From that time I became uneasy and somewhat alarmed, and began to think of setting about the work, as I thought I might not live to become old. All the reformation I thought to be necessary was to leave off my evil practices and become religious, as I had been taught in my youthful days. But I never once thought of my sins already committed, or what was to become of them. The doctrine preached by this Old School Baptist did not agree with my former instructions, and I commenced reading good books, such as the Bible, and the Pilgrim's Progress. The latter was dark and mysterious, but yet there was something in it that drew my attention. The New Testament had been my school book, but I had no spiritual understanding of it. I spent much time in reading, both by day and night, and in going to meeting on every opportunity. Sometimes I went twelve miles, where there was a Baptist church called the "Emancipators." This was before I became twenty-five years of age, (now I am in my sixtieth year.) Well, I went to meeting at every opportunity, at home and abroad, and made many attempts to pray; but felt no better. At length I thought the Lord was angry with me; for I had read that he was angry with the wicked every day; and so ignorant was I as to think that if I could make a good prayer, his anger would be turned away; and so my mind was running on the subject of prayer continually. Well do I remember the day when I left my team and went into a hazle thicket with the intention of making my good prayer. I knelt down, but by the time my knees touched the ground my prayer all left me, and not a word could I say; and for the first time in my life, with a feeling sense of my own weakness, I cried, "God be merciful to me, a sinner." At that time my former sins began to rise up against me, until all things that ever I did appeared to be charged to my account. At length I began to think that the justice of God was against me,

and about to be executed, and in some way I was about to be taken out of this world. I was made to take a retrospective view of my whole life, and I had such a view of the holiness of God's righteous law, and of my exceeding sinfulness, and I could see no way to escape. Thus I spent weeks and months; the justice of God in my condemnation appeared so clear that I could but pass sentence upon myself. In this state of mind I would attend meeting with all the desire of my soul to be benefitted and to receive some comfort, if there was any for me. At some of those meetings, some came forward and related their experience, in which I could witness mostly what they said until they came to relate their deliverance; there they left me. Month after month passed away, and my situation became so alarming that I often thought I would give the whole world, were it mine, for an interest in the sufferings and death of the Lord Jesus Christ; but alas! I was empty handed; ten thousand talents in debt, and had nothing to pay. Strange as it may seem, in this situation I could not shed a tear, if it would have saved my life, my heart was so hard. Neither my tongue nor pen can describe the awful forebodings of torment I felt; I had no conception of any way of salvation that could reach my case. My prayers were as a dead sacrifice, and my doom seemed to be unalterably fixed, and the thoughts of dying in a short time was constantly in my mind; and my portion was to be with hypocrites and unbelievers. While thus exercised, I went twelve miles to meeting, and on Saturday there were some four or five persons received, who were to be baptized the next day in a stream called Todd's Fork. I remained in the neighborhood all night, and when I arose the next morning, my burden of sin, guilt and condemnation, seemed heavier than before. The time came to go to the water where the ordinance of baptism was to be administered; I walked down in company with two or three others; my feeling I cannot describe. I thought this was the last privilege I should ever have of attending meeting, for I was so dejected and gloomy, that I thought my time was short. While walking along, part of a verse, came forcibly into my mind:

"Lord, all I am is known to thee."

Yes, thought I, and it seemed to confirm my apprehension that judgment was already rendered in my case, and I should soon know my doom. We came to the place of baptizing, and found the minister and candidates were on the opposite side, with a number of people, and we had no means of crossing. After the usual services, the candidates were waited on for baptism. At that time, as I stood looking on them, these words and impressions passed through my mind: O, what would I give to be in the place and condition of one of them! They indeed looked like the most lovely and innocent of beings I ever saw. For myself, I felt that I was cut off forever; and I felt that my sentence was just. But I desired mercy in the Lord's own way, for I no longer had any plan of my own. I was entirely stripped, and felt like a poor hell-deserving creature. Well, what next? The hour had come for the criminal to be executed. But—O! amazing mercy! No tongue of mortals can describe it. Just about the time minister and candidate made the first move in the water—What

shall I say? How shall I describe it?—There was such a sensation and feeling came over me as I had never felt before. My burden of sin and guilt was gone, but how or where I could not tell. My heart was softened, and tears began to flow, and such as I had never shed before; and I felt light and joyful, and in my heart and soul felt to praise God for the first time in all my life; and had I been on the other side of the stream, I should have begun to tell my feelings; for the ordinance of baptism has never looked more plain or beautiful than at that time. But I had no thought of such a thing when I left home; and as I was a stranger to most of the people, I kept these things and pondered them in my mind. I returned home that evening. Soon after we left the water it began to rain, with thunder and lightning; but this had a different effect on me to what it ever had before. I had often been terrified; but at this time I felt perfectly secure, and went on my way rejoicing, and trusting in the Lord. The next day was clear and beautiful, and everything around me seemed to wear a different aspect, and I desired to be at meeting, but there was none for me to attend. But not many days passed before the scene began to change, and before the next meeting my mind became dark and gloomy, and doubts and fears began to arise, and I feared that I was deceived, and I wanted my burden back again; for it had left me so unexpectedly that I verily thought that if I had it, and should ever get rid of it, I would know more about how it left me. But in doubts and fears my time was spent. Sometimes I had a glimmering hope; but then again my evidences seemed so small that I was looking for something greater. The plan of salvation looked differently to me from what it had before, and the ordinance of baptism looked clear and plain; but I was not a fit subject. Some time longer was spent in desiring a brighter evidence of pardoned sin, and acceptance with the Lord, and in greatly desiring my former burden. About this time I was invited by the Baptist minister that I spake of to visit him, which I accepted and went to see him. He talked to me on the subject of religion, and asked me some questions, which I answered as well as I could. He asked me if my mind had been exercised on the subject, and I reluctantly acknowledged that it had; and he insisted that I should tell my exercises; but I felt a delicacy to do so, for fear that I was deceived. Finally, however, I consented, and gave him a short and condensed history of what I had once thought I experienced; but I told him that I was not satisfied. But he seemed to be satisfied, and invited me to attend their church meeting and see their order. My companion was a member of the same church at that time, and I went with her. The preaching corresponded more with my experience than any I had ever heard before, and I felt a special attachment to the members of the church; but still was not satisfied that I had really experienced religion. Thus I spent weeks and months, waiting and looking for something greater. I often looked back to the time when my burden left me, by the water side, but could not realize the same feeling. At length a sense of duty to own my Lord and Master urged me to relate to the church what I had once hoped the Lord

had done for me; and accordingly did so at the next meeting; whereupon the church received me, and another man came forward and related his exercises, and was also received on the same day; and we were both baptized on the following day. After I had joined the church my enjoyment was only in part. My way was not so clear as I desired, for doubts and fears would still arise, and I found I still had a corrupt nature to guard against, and I was far from being as clear from sin as I had expected to be. I often tried to pray the Lord, that if I was deceived, he would make it known to me; but I could do no better than to take the counsel of the poet:

"Tarry his pleasure then,
Wait the appointed hour;
Wait till the Bridegroom of your soul
Reveals his love with power."

Brother Beebe, perhaps I ought to stop here; but I cannot feel satisfied to dismiss the subject without first bringing forward another witness, to which the above verse may serve as an index. For some months longer my enjoyments were so limited, that I often feared I was deceived, and had only the shadow and not the substance of a genuine experience. My mind became so dark and gloomy, and my affections so cold, and everything of a divine nature so hidden from my mind and understanding, that I knew not what to do. In this frame I went out one evening when it was dark, and I felt dejected and cast down, and stood thinking on my situation; and I came to the conclusion that I was deceived, and as an honest man, (for I did not want to deceive others,) I should tell the church that I was deceived, and ask them to take my name off the church book and let me go; and, quick as thought, the question came as though some one had spoken: Where will you go? And these words instantly followed, "Lord, to whom shall we go; for thou hast the words of eternal life." And it truly appeared that these words brought eternal life with them, and my cup was made to overflow. My soul was made to magnify the goodness and mercy of God, and all my doubts and fears were gone; faith was in exercise, and my mind was directed to the crucified and risen Redeemer, and I felt an assurance that I had an interest in his atoning blood.

This transport of joy revived my first hope which I received when at the water side, and here now were two witnesses to the same point. Now my way was clear before me, and my heart was made to rejoice in the presence of the Bridegroom, and then I would not have been deprived of the privileges of the church for any consideration. But after a while my kind visitor seemed gradually to take his leave, but he left my mind calm and serene, and sweetly composed. My brother I would not have been without this trial; for it has often occurred to my mind in subsequent seasons of trial and distresses of various kinds. Now I was anxious for meeting time to come, that I might meet with the church again and hear the gospel proclaimed by our beloved pastor, and again unite with the brethren in singing the praises of God. For some time after this expression of God's favor to me, I thought I never would doubt again my acceptance with him. But I have been made to rejoice, and do still rejoice in the living God, that he is of one mind and changes not, therefore I am not consumed. I soon began to

learn what was meant by the *christian warfare*—the Spirit warring against the flesh, and the flesh against the Spirit.

After having spent many years of my natural life in the State of Ohio, I moved to Indiana, where I still live; and in the providence of God my lot is cast with a poor and afflicted people, who trust in the name of the Lord, and who are everywhere spoken against, viz.: the Conn's Creek Church of Old School Baptists, with whom I am at the present time, and with whom I enjoy some pleasant and refreshing seasons from the presence of the Lord, under the administration of his word, by our esteemed pastor, Elder J. G. Jackson, and Elders Nay and Tyler. I will close with the words of the poet:

"The smilings of thy face,
How amiable they are;
'Tis heaven to rest in thy embrace,
And no where else but there."

B. CAUDELL.

SHELBY Co., Indiana, Aug. 20, 1857.

BROTHER BEEBE:—It is a great satisfaction to the poor and afflicted people of God, when they are together, and can in confidence speak of their trials and troubles which they have by the way, for it seems like bearing each other's burdens. From a conversation of this kind with some of the members of Conn's Creek Church, whom I esteem highly for the truth's sake, I am induced, at their request, to send you the following incident, which perhaps may be of use to some of your readers, if you should think proper to publish it.

Since I have resided where I now am, some few years ago, I received word that a Baptist minister was going to preach on the following Sunday at a neighbor's house, and I went to hear him. He was an old man, and an entire stranger. I gave him my attention, but his preaching was a dead letter to me. When he got through he was requested to preach at the house of my brother-in-law, who was confined by sickness, of which he soon after died—on the evening of the same day. I returned home, and as my brother-in-law was sick, I went to hear the old man again. On my way, thinking of his preaching which I had heard, my mind was exercised, and my desire and prayer to God was that if the old man was one of the Lord's ministers, that God would enable him to preach the truth, and prepare me to receive it; but if not, I did not desire it. I found the house crowded with a mixed multitude, and the sick man requested that the minister, whose name was J. Arnold, should preach, and two exhorters of the Free Will Baptist order, who were present, should follow in turn, and so close the meeting; to this arrangement they readily consented. Well, the old man's preaching was just as it had been before. The trumpet gave, to say the least of it, an uncertain sound; and as for the two exhorters, the burden of their discourse was such as the world is full of at the present time, viz.: "Be up and doing. Commence the work, for the Lord has done his part and you must do yours," &c. Thus they worked awhile on the passions of the people, until they got a little fire kindled, of such as men can kindle; but to me it was a very cold kind of fire. The old minister, as I learned was a New School Baptist. I returned home the next morning without the least comfort or satisfaction from the two meetings, not once thinking

that the Lord had a blessing in reserve for me. When I got home, I found all well, but I remained just as I was when at the meetings; everything of a spiritual nature hidden from my view, and I felt dejected and cast down; but having a large family to do for, bad as I felt, my necessity urged me to my daily labor. Feeling melancholy, I went to my shop and opened a trunk for some article that I wanted, and my eye caught an old paper which lay folded in the trunk; it some how arrested my attention, and I opened it, and it proved to be an old song which I had copied when I lived in Ohio, which commenced thus:

"Come all ye tender hearted christians,
O come and help me now to mourn,
To see the Son of God a bleeding,
And his precious body torn," &c.
I could read no farther; my mind was instantly directed to Calvary, where this most tragical scene took place, and in a moment a response came to me with such power as to banish every doubt and fear, like a light shining out of darkness, and the crucified Redeemer was presented to the eyes of my understanding. But the effect it had on me, I have not language to describe. My soul was enraptured, and my heart seemed melting in tenderness, and my tears were flowing. Suffer me to use the words of Bunyan, to express more fully my sensations: "O thou blessed One, thou deservest to have me; thou hast bought me; thou hast paid ten thousand times more for me than I am worth." (Pil. Prog., 2d part.)

This most heavenly and transporting sight which I then had, by faith, of the price of my redemption, even the most precious blood of the blessed Redeemer, I shall probably never forget nor lose sight of. I can truly say, The Lord was in the place, and I knew it not; and e'er I was aware, he brought me to the banqueting house, and his banner over me was love. Again I could sing with the poet:

"With pleasing grief and mournful joy,
Lord, we accept thy love;
'Tis a rich banquet we have had,
What will it be above?"

Yours, in much affliction,

B. CAUDELL.

NEWTON Co., Georgia, Nov. 11, 1857.

DEAR BROTHER BEEBE:—I recall to my mind the request of sister Betsey Jennings, (I think,) of Tioga Co., Pa., for my views, some months since, through the *Signs*, on the following scripture:

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."—Rom. viii. 20.

In an unlimited sense everything which was created—everything besides the Creator, or everything not self-existent, is a creature. When restricted to any being or thing in particular, its character is known by the description given, or by knowledge which we personally may have of it. So in relation to the creature in the text. Its character is described, but some difficulty may arise in an understanding of what creature it is. Upon this point there is more than one opinion. If I did not believe there was in Christ Jesus a spiritual family denominated children of God, heirs of God, and joint-heirs with our Lord Jesus Christ, I might conclude the creature spoken of had reference to something natural, fleshly, or

earthly. But when I consider Paul was writing to a people born of God, and in whom Christ was revealed the hope of glory, I conclude he was speaking of the new creature. Paul says: "if any man be in Christ, he is a new creature—old things are passed away, behold all things are become new." 2 Cor. v. 17. Again: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. vi. 15. In these scriptures he has reference no doubt to the experimental development of the new creature, when a man is born again. Paul to the Colossians, says of Christ, "Who is the image of the invisible God, the first-born of every creature." In Psa. 89th, the Eternal Father says of his Son, "Also I will make him, my first-born, higher than the kings of the earth." He is called the first-born from the dead, also the first-born among many brethren. If Christ, in his sonship, sustains the relation of first-born, all such as are born again of Adam's progeny, are recognized in the class of every creature. The creature in the text is included in the class of every creature, as I understand it, and is the production, or offspring, of a spiritual progenitor, brought forth in the natural or earthly man in the new, or second birth. The man who was dead in trespasses and sins, is now spiritually alive, whereas he was once alienated, and an enemy in his mind by wicked works, he is now reconciled to God by Jesus Christ. It is the man who is reconciled, not the carnal mind. A spiritual man now dwells in the earthly man, and the same individual who was pursuing a wicked course, is now a follower of Christ.

Was made subject to vanity. A creature is dependent upon the Creator, or some superior power, and therefore subject to that power in some form or manner. The creature is subjected by the Father to vanity, not willingly, or, in other words, not voluntarily. Vanity is expressive of emptiness, a lack of substance to satisfy desire. Vanity of vanity, all is vanity, all that cometh is vanity. This world, with all its concomitants, is vanity and vexation of spirit. It is not the choice of the creature, or new man, to be subjected to such a state of things, but is made subject by the Father. I will analyze this part of my text experimentally. Does not every christian know and feel within himself at times, a distress, a burden, a captivity, so that when he would do good evil is present with him? Yes. Does he not feel himself subjected to a state of things which is irksome to him, and which he does not love or desire? Most certainly he does. What is the occasion of all this trouble? I answer there is a *little something*, to use my own mode of expression, dwelling in the man, which is heavenly in its origin, nature, and desires, which cannot be satisfied with anything in this transitory state of existence. And why? Because there is nothing in this world to feed or support the heavenly mind. There is a want of substance to satisfy desire. Just so long as the believer remains in the earthly house of this tabernacle, he will certainly find a subjection to a state of vanity which the new creature has no interest in, no desire for, and to which he is not a voluntary subject.

But by reason of him who hath subjected the same in hope. The Father hath subjected the creature in hope. "Because the creature itself also shall be delivered

from the bondage of corruption into the glorious liberty of the children of God." Bondage of corruption is very expressive of the state from which the creature is delivered. It accords with what Paul says in relation to his own experience when he exclaimed, "O, wretched man that I am, who shall deliver me from the *body of this death*," or *bondage of corruption*. There is a patient waiting of the creature for the time of deliverance, notwithstanding its subjection to vanity. Paul says, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Its earnest expectation is onward and upward. Job could say, "All the days of my appointed time will I wait until my change come." Paul desired to depart and be with Christ which was far better; nevertheless it was needful for him to remain a season longer. I do not understand that there is an unwillingness of the creature to be subject to the will of the Father, and to remain its appointed time, but there is no willing or voluntary subjection to a state of things which affords no satisfaction to its longing desire. A willing or voluntary subjection would indicate a disposition to always remain there. I might be subjected to the necessity of staying in a certain place a number of years which are allotted me by the God of providence. I might be willing to stay the time allotted me, for the providence of God placed me there, and I believed it right and just to stay, yet it was not voluntary on my part, it was not my choice, neither do I like the place, the people, nor anything there. I am compelled to stay, yet I have no desire to associate with the people, nor to conform to their manners and customs. I am subjected in hope of deliverance. Upon this principle God's people are strangers and pilgrims in this vale of sorrow, and wilderness of sin, and are traveling to *that better country* where the inhabitants will never part—where sickness, sorrow and death are never known.

The hope of the righteous is an everlasting foundation. Subjected in hope of eternal life which God, who cannot lie, promised before the world began. It is Christ in the believer, the hope of glory. Hence with propriety it can be said in the present tense, "For we are saved by hope."

The manifestation of the sons of God, and the glorious liberty of the children of God, I conclude have reference not only to their deliverance from the bondage of corruption, but also to that period when that great event will transpire which all the saints are waiting for, namely, the adoption which is called the redemption of our body in the resurrection. The state of ultimate glory which will break forth at that period upon the saints, cannot now be realized or anticipated. Even the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in the saints.

I submit what I have written to the consideration of sister Jennings, and all others who may be disposed to read my communication. I am anxious some brother would give a correct view of the foregoing scripture, as I have long desired to have a scriptural understanding of it. I believe the sentiments I have expressed, are scripturally correct, whether they are really the meaning of the text or not.

Yours, affectionately,

JOSEPH L. PURINGTON.

WILLOW HILL, Illinois, Nov. 5, 1857.

DEAR BROTHER BEEBE:—The following letter, from brother Richard M. Thomas, (son of Elder John W. Thomas,) was written to me as a private letter; but thinking it would be interesting and comforting to many readers of the *Signs*,—as it has been to me,—I take the liberty to send it to you for your disposal. Others, as well as myself, believe that God is preparing our young brother Thomas, to stand in defense of the Gospel. Yours, as ever,
D. BARTLEY.

NEAR WESTON, Platte Co., Mo., July 26, 1857.

ELDER D. BARTLEY—*Dear Brother*:—(As I trust and believe, in the kingdom and patience of our once humbled and crucified, but now risen and highly exalted Lord and Savior Jesus Christ.) Your letter, dated April 26, came to hand a few days since, and was indeed, to me, as a spring of water to a fainting thirsty soul. It refreshed and strengthened me. It gave me comfort, courage and consolation. For I had been, for some time, in the same condition of which you complain; and I still feel to complain of my lameness and barrenness. I feel that I can, in verity, adopt the language of the Psalmist, "Withhold not thou thy tender mercies from me, O Lord; let thy loving kindness and thy truth continually preserve me. For innumerable evils have compassed me about: 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: therefore my heart faileth me." Psalms 40.

This, my brother, is a better description of my situation, than I can give with words of my own. But the Psalmist goes on, and prays, "Be pleased, O Lord, to deliver me: O Lord, make haste to help me." And in the 16th and 17th verses he says, "Let all those that seek thee, rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me—thou art my help, and my deliverer; make no tarrying, O my God!"

Should not this be a word of encouragement to the poor tempest tossed child of God, while traveling through this vale of sin and gloom? And is not the experience of the Psalmist the same that all God's people are made to realize? But let us reflect a little on the last two verses: The prayer is, for those that seek the Lord, to rejoice and be glad in him, &c.

Now, who are they that seek the Lord, and love his salvation? Is it those that are continually boasting of the power and ability of *man* to ingratiate himself into divine favor, in closing with the overtures of mercy? or by accepting terms and using the means that are provided for, and offered to them, &c.? Is it those who contend that the salvation of all sinners is conditionally provided for?—God having done his part; and if the sinner will do his, he will be saved; and if not, he will be lost. These questions, with all others of like nature, I am constrained to answer in the negative; for the reason that the Lord is not magnified and the sinner abased, by these propositions—as the truth of the case requires should be done.

Then, I would answer, *they* are seeking the Lord, who feel their need of a Savior—a whole and complete one. Who feel that in and of themselves they can do nothing. Who feel that they are poor

and needy. Who have lost all confidence in an arm of flesh. Who feel that they are sinners *by nature*, as well as by practice, and utterly unworthy of the least divine favor. Yea! who feel that in themselves (that is in their flesh) dwelleth *no good thing*. Who can say, in the language of the Psalmist, I acknowledge my sin unto thee, and my iniquity have I not hid. I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin. This is the character that is seeking the Lord, and loves his salvation—that is saying continually, The Lord be magnified.

The reason of this is plain; he has tried all his own working powers,—he has exerted every nerve, and sought relief from everything within his compass; but it all avails him nothing, and utterly fails to save him from his undone and lost condition. He finds that, as you say, he is ten thousand talents in debt, and has nothing with which to make payment. He feels that he is without strength, without ability, without wisdom—*yea, lacks everything*. He is poor and needy, helpless and dependant, wretched and undone; and, therefore, he is well prepared to appreciate the salvation of the Lord; for it is that, and that alone, that can reach his case, and for which he earnestly prays. There is no other name under heaven, given amongst men, whereby we must be saved, but the name of the Lord Jesus. When we are brought truly and feelingly to this knowledge, we are prepared to say continually, The Lord be magnified. If we feel that we are poor and needy we should rejoice, for it is an evidence that the Lord thinketh upon us; and be glad that we can say, Thou art our help and our deliverer.

What blessed words are these; and how blessed are they who can feelingly and realizingly speak them. And in view of the precious promises, the glorious truths and saving benefits that are brought to view, the child of Grace is often made to exclaim, Make no tarrying, O my God. He desires to be like the Lord Jesus, and to see him as he is. As the hart panteth after the water brook, so panteth my soul after thee, O God. The salvation of the Lord, which his people love and rejoice in, is a glorious theme; it is something worth talking and writing about. Whoever is enabled to trust in the Lord, to confide in him, and to cast all their cares upon him, can say, with the prophet Isaiah, We have a strong city: Salvation will God appoint for walls and for bulwarks. Again. And it shall be said in that day, Lo! this is our God; we have waited for him, and he will save us—this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. These are some of the precious promises, my brother, which God has given us while tabernacling here below. And what is comforting and strengthening to us, is this: Our God is a God that works, and none can hinder; he is a God with whom there is no variableness, nor the shadow of turning. He speaks, and it is done; he commands, and it stands fast. His word is truth, and it goes forth with power. Hence, when He uses the commanding term *shall*, and the positive term *will*, we have the consolation of knowing that, the word that has gone out of his mouth in righteousness, shall not return unto him void;

but shall accomplish that which *he pleases*; and shall prosper in the thing whereto *he sent it*. Thus we see, my brother, we have a sure foundation on which to rest. Our God does his will in the armies of heaven, and among the inhabitants of the earth. Now the inquiry will arise, What is his will? The good Shepherd says, All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out. No contingencies and conditions about it, but positive, commanding and unalterable. But further: For I came down from heaven not to do mine own will, but the will of him who sent me. Now we come to the answer to the question. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Here we have it plainly told us what the will of God the Father is, and that will, we are assured cannot but stand—no danger of its being thwarted or frustrated.

My dear brother, have we not reason to rejoice and be glad in the Lord? Can we do otherwise than from the very inmost recesses of our heart love his salvation, and say continually, the Lord be magnified? But should I be asked to describe the salvation of the Lord, and the everlasting salvation of all his people. They shall call his name Jesus: for he shall save his people from their sins. Can anything be more positive, or more specific? His name signifies Savior—salvation is his mission—his chosen people are its positive and special recipients! But in further proof that Jesus is the salvation of the Lord, unto all his people, God, by the prophet Isaiah says, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. He also speaks of a *day of salvation*,—showing that the day of the Lord Jesus, is the day of salvation, and that God is with him—accepts his work, hears him, helps him, and fulfills his will in him. He speaks in this wise, Thus saith the Lord, In an acceptable time have I heard thee, and in the day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages. Is. 49. Thus, my brother, we see the salvation of God's people is as sure as he is true, and as permanent and enduring as the throne of God itself,—because Jesus Christ is that salvation. God works all things after the counsel of his own will: Jesus came to do the will of the Father: and the will of the Father is, that of all he hath given him he should lose *nothing*, but raise it up again at the last day. How complete, how beautiful, how glorious!—yea, how sure and steadfast is the salvation of the Lord. Well may we rejoice and be glad in the Lord Jesus. Well may we love his salvation, and say continually, The Lord be magnified. But to do this, we must see and feel that Jesus is our only safety—our only complete and all sufficient Savior—our hope, our surety, our refuge, and our all.

We cannot seek the Lord while we are trusting in our own strength and ability. We cannot rejoice and be glad in him, when we are rejoicing in our own obedience, zeal and good works. We cannot love his salvation and magnify his name, while we are magnifying our own doing

powers—in love with our own righteousness, and trusting for salvation in our own works and wisdom. No. But when we are made to feel that we are poor and needy, without strength, without wisdom, without will or ability to love God and serve him as we ought—when we are stripped of every vestige of self, or self-dependence—having lost all confidence in the flesh, and are entirely brought down to the footstool of sovereign mercy—casting ourselves at the feet of Jesus, crying, “Here Lord, I give myself away—’Tis all that I can do. I have nothing but sin and pollution to bring before Thee. I am guilty—I am vile—and without Thy sovereign and free unmerited grace, I am wretched, miserable and undone. *In Thee alone is help and sufficiency.* Thou canst reach *my case.* In Thee alone is strength and wisdom, righteousness and worthiness. There is no other trust, no other hope for mercy and grace but in Thee.” I say, my brother, when we are thus led along, we are seeking the Lord. Then should we rejoice and be glad in Him.

Then can we love his salvation, and say continually, the Lord be magnified. But I am stretching this out to an unpardonable length, and fear I shall weary without profiting or entertaining you—and will close, by saying that, what you have written in your letter, is in exact accordance with my own views and feelings—and I do, most heartily, respond to every sentiment it contains; and I wish you to write again upon the same interesting and delightful truths—and also to correct me of all errors into which I may have fallen—for I know that I stand in need of much correction and instruction.

You speak of being in darkness and waiting for or desiring light. My brother, it is an evidence that the Lord is leading you; it is a blessed thing for us to be sensible of our condition—to feel our darkness, weakness and inability; for then we are made to travel in humility, fear and trembling. We are more careful of our steps, and more frequently tearfully and prayerfully seeking aid and light where it may be found.

On the contrary, were we in the dark and not sensible of it, we would travel on carelessly and at ease, and soon get out of the road and wander about in the brush, or perhaps fall into the ditch. Thus it is, dear brother. Our Heavenly Father well knows what is best for us, and supplies us with every thing needful for us.

He brings the blind in a way they knew not, and leads them in paths that they have not known. He makes crooked things straight, and rough places smooth before them, and promises that he will never forsake them.

What a lovely, complete, perfect and glorious God and Savior of whom to boast! and in whom to glory and rejoice! We can truly say, He has done all things well. He has spoiled the powers of darkness. He is a triumphant conqueror over death, hell and the grave—and he *ever lives* to make intercession for us!

Your brother, I trust, though an unworthy one, in the kingdom and patience of our Lord Jesus Christ,

RICHARD M. THOMAS.

BIG SPRING, M. T., Oct. 23 1857.

DEAR BROTHER BEEBE:—We have again to make you a remittance, as we do not

think we can do without your paper, even for one number, as it contains all the gospel preaching we have. You may well suppose we value it, as we have been here three years and six months, during which time we have heard but one Old School Baptist sermon preached. A brother Long from Wisconsin was traveling this way and stopped with us, and it was through his means we sent for your paper. We have Methodist preaching once in two weeks, but that is worse than nothing in my view. We have fully determined to take those papers as long as the editors continue to publish the same doctrine which they have so ably and fearlessly advocated, or as long as we are able to pay for them. The *Signs of the Times* and *Southern Baptist Messenger* do faithfully publish and defend the doctrine of God our Savior, and when I read them, they are to me like cold water to a thirsty soul. The communications written by our brethren and sisters throughout our wide-spread country, for the two past years that we have taken them, has made my poor soul rejoice that there are mediums of correspondence through which the children of God can tell each other of their joys and sorrows, their trials and deliverances. I have been made to rejoice many times in reading the communications of the dear brethren and sisters whom I have never seen in the flesh, but their dialect is familiar to me. The enquiry arises, in my mind, From whence is it that all these strangers scattered from Maine to Texas, and throughout the United States and Canadas, learn this same lesson? Have they not all been taught by the same teacher? Have they not all the same Lord, the same faith, and the same baptism; the same one God and Father of all, through them all, and in them all? If so, the kingdom of which they are subjects shall stand forever, and they shall dwell safely; for the Lord is a wall of fire around about them, for defence, to protect them from the enemy, and he is like refiner's fire in their midst to purify them, that they may come forth as gold without dross, with palms in their hands, and clad in robes of righteousness, chaunting the song, learned in no earthly school. The Lord knoweth them that are his; and he has said to them, “Yea I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.” Now, if God has loved his children with an everlasting love, he never can hate them. I believe God's people stood as perfect and complete in Christ before the world began, as they will when finally housed in glory. This doctrine of election and predestination is hated by the world; but it is a bible doctrine, and it is my theme, and it is the theme of every child of God.

My dear christian friends, wherever you may be, I beg an interest in your prayers at the throne of grace, that God may enable me to discharge all my obligations to him and walk in obedience to all his commands; and I desire also that you will remember my family in your supplications.

Now, brother Beebe, may the good Lord direct, sustain and uphold you in your labors, is my prayer, for Christ's sake.

POLLY BARNES.

We would say to the Honey Creek Church, we still hold our Letters which we took in 1841. We have lived near to

a New School Baptist church the most of the time since we left you, and we have been urged beyond measure to unite with them; but we could not fellowship their doctrine.

Brother Beebe, we have tried to circulate your paper, but could not. There are many New School Baptists around us; but they are more bitter against them than the Methodists are. An old Baptist stopped with us last spring on his way to Kansas; we gave him some of the papers, and he said, when he got to Kansas, he would send for the three papers, the *Signs, Messenger and Banner of Liberty.* The *Banner* is everything that I desire, its principles so exactly accord with my own that I intend to patronize it, and will do what I can to extend its circulation.

The reason of our delay in sending on, was that we had a promise of a few new subscribers; but they have concluded the times are so hard they will defer it for the present.

MOSES BARNES.

[Continued from No. 18, Page 133.]

OREGON, Mo., Oct. 23, 1857.

BROTHER BEEBE:—I am now permitted to continue my narration relative to what I trust the Lord in his infinite mercy has done for me. After, as I hope, God, for Christ's sake, pardoned my sins and gave me a view of the blessed Lord Jesus as my Savior, I was for a time made to rejoice in hope of eternal life through Christ Jesus; but these moments of peace and happiness did not continue long; for I soon saw that I was yet the same poor sinner that I was before my burden of guilt left me; and when I examined that heart of mine, from whence proceeded that stream of corruption which I so plainly saw was an abomination in the sight of God, I saw its nature was not changed, and that sin was still mixed with all I did. Then I came to the conclusion I was deceived in the whole matter, and that God, in justice, had refused me farther repentance for my sins. For, although I still felt and knew that I was a sinner, yet I could not feel that burden and sorrow which I had felt before. Thus I was made to mourn and grieve because I could not feel that sorrow which I thought I had felt for sin. I continued to try to pray, often retiring to the silent forest to pour out my cries to the Almighty God to have mercy on me, and to grant me repentance; for I did not believe I knew anything of religion as christians did; and to be deceived was an awful thought to me. Thus I continued several weeks, during which time I had no rest, day nor night. At length I went to a church meeting; my father being pastor of the church, preached and dwelt somewhat at length on christian experience, and while he was speaking, it seemed that I could, to some extent, realize what he said, so much so that I could not refrain from shedding tears. After the meeting was dismissed, an old brother Lechworth came to me, and asked me some questions in relation to my feelings, and after I had told him of some of my exercises, and that I could not believe that I had any religion, &c., he remarked that I had all that I ever would have, and that I would have to return to the time and place where I first, by faith, received the Lord Jesus as the Savior of poor, lost and ruined sinners, and that I would there receive what I there experienced of the love of God shed abroad in

my heart as the beginning of my hope in Christ. But I thought he was deceived; for I could not for a moment believe that I knew anything about the religion of the Lord Jesus; for I had thought that if I were a christian I would be free from all sin, and would know that my sins were pardoned, and that all my sorrows and trials would be over, and that I would be holy, as I believed all who were truly christians in heart were. I then viewed christians to be about as I now view angels to be,—always in the enjoyment of their religion, and that they surely could not have such a corrupt nature as I had. With these reflections I parted with the old brother, and as I was returning home, meditating on my situation, I was again, as I trust, visited with a view of the blessed Redeemer, and again made to rejoice in him as my Savior, and for a few days all was pleasant and quiet within me. I now much desired the company of christians, and it was a great pleasure to hear them converse on experimental religion; for I could realize and witness what they said. But still I could not feel worthy to associate with them; and often felt unworthy to be permitted to be in their company. Now I applied myself much to reading the scriptures, which I found had quite a different effect on my mind; and I had another view of their meaning; for in my former reading I had felt a weight of condemnation; the law which required perfect and perpetual obedience, and thundered forth its condemnation, saying “Cursed is every man that continueth not in all things which are written in the book of the law to do them.” But now I read that Christ had fulfilled all the demands of the law, for poor, lost, guilty and ruined sinners, and that he is the end of the law for righteousness to every one that believeth. And that he has said, “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,” &c. These with many other promises afforded much comfort to me. Such was my love for the holy bible, that I have often pressed it to my bosom, and thanked God for his great goodness in bestowing his holy word on such a guilty world as ours. To me nothing could be made plainer than that God is alone the Author of Salvation, and that independantly of the works of man, or all the combinations of men. For when I compared my experience with the reading of God's word, I saw a harmony and agreement of testimony which corresponded with each other, and I was constrained to acknowledge the doctrine of free, unmerited and reigning grace, given to all of God's people in Christ before the world began, and on that doctrine I then predicated my hope for salvation, and although it has been more than twenty-five years since I became settled in the belief of that truth, I have never from that time to the present been moved in the smallest degree from it, for although I have with considerable care and labor examined the various systems of religion extant, to my mind they are all defective: and when I compare my case as a poor sinner with that plan of redemption and salvation which makes Jesus the Savior and me the sinner, redeemed and saved alone by the grace of God in him, I am made to say, let it be with others as it may there is one thing I know,—that there is no other system of religion that will so

completely cover such a case as mine; hence I cannot put my trust in any other plan than that which finds the sinner where sin has placed him, and translates him from the power of darkness into the kingdom of God's dear Son. All of which I am taught by the word of God and my experience, is the work which God performs by his spirit, and in which the creature is passive. Having now become established in my hope I began to think of my duty, &c.

Yours as ever

[To be continued.] G. B. THORP.

FORT DES MOINES, Iowa, May 5, 1857.

DEAR BROTHER BEEBE:—Seeing so many communications from the brethren and sisters in the *Signs of the Times*, I have long felt a desire to cast in my mite, but from a sense of my unworthiness and want of education, I have deferred it until now.

I was born in Hamilton county, Ohio, in the year 1813; my parents were professors of religion, and when I was quite young I was admonished to be religious, and resolved to be so as soon as I became old enough. I was afraid to die, and there was one passage of scripture which lay on my mind on which I thought much: it reads thus: "That through death he might destroy him that had the power of death, and deliver them who through fear of death were all their life time subject to bondage." I was conscious that it meant the saints, and I intended to become one. My parents being New Lights, I never heard of the Baptists until I became about ten years old. My father moved to Franklin county, Indiana, where there was a Baptist church, and I sometimes attended it with my sisters, but the people said we had better not, for they preached that there were infants in hell, and that a part of the people were elected, and they would be saved let them do as bad as they would, and the rest of mankind must be damned, even if they were religious. This made me anxious to hear them; but I could never hear them preach anything of the kind. Still I had a curiosity to attend their meetings.

About this time my mother died, and this admonished me of the uncertainty of life, and I resolved to get religion at once. I attended the Methodist meetings, and they told me I could get religion, and I believed them. I did not want to join the church and then fall away, as some did; for I was resolved to be an example for others. But I could not get to be as good as they said they were; so I became more careless for a while, until some one (I do not remember who,) proclaimed that the world was coming to an end on a certain day. This frightened me very much, and I went to work in earnest, but failed again. At about this time I went to live with a Baptist lady, and attended meetings with her once a month: but I had got to be so great a Pharisee that I almost hated the Old Baptists, for they seemed to be so sure that they were right, and cared so little about what others thought of them. In 1833, I was married, and for two years went very little to meeting. We heard that Eld. Wilson Thompson was to preach at the Old Baptist church in two weeks, and we had heard so much about him, we resolved to go; for I had began to be very wicked, and thought I was going to die soon; but I was trying to do better, but could not. The time came and we started

and went by the way where one of my sisters lived, and told her where we were going, and she begun to cry, and said she never expected to attend a meeting again. I asked her why? She said she felt so distressed she thought she was going to die, and that she was not prepared. We went on, and the text was Nebuchadnezzar's dream, and the interpretation of it. I thought I had never heard such strange preaching before. I can now remember nearly all of it, though it was twenty years ago. The next day my sister sent for me; she was very sick, and said she was going to die—that the Lord had told her so. She said the Lord appeared to her the night before, and told her how wicked she had been, and she said there was a reality in religion. She died in a few days, leaving me as miserable as any poor mortal could be. I grew worse and worse, and thought I should soon die; and now I was willing to get that religion which I had been promising so long to get. But alas! I could not think one good thought, nor perform one good act. I did not know what to do, nor where to go. I tried to prevent any person from knowing that anything troubled me. I tried every plan, but all failed me. Sin was mixed with all I did, and I could not see how God could be just and save me, for I had began to read the Bible to see if I could find anything there that would give me relief, but alas! I found myself a sinner justly condemned; for it appeared to me that I had committed sin enough to damn all my posterity. I now saw the full justice of my condemnation, as set forth in the scriptures; but I could see no way for my escape. About this time I dropped asleep one night, for I did not sleep much, and dreamed that I walked out in a field, and came to a large mound; it was the most beautiful place I ever beheld; it was covered with green grass, and beautiful trees standing all around, and on the top of the mound was a box full of water, and two persons were in it—one was Elijah, and the other was Christ, and Elijah was baptizing the Savior. He put him under the water three times, in the name of the Father, and of the Son, and of the Holy Ghost, and every time he arose up from the water he looked at me and smiled. By the side of this box was a large sugar tree cut down, but the leaves were still green as those on the other trees. I awoke, and for a few days my mind was pondering on my dream, until I had almost forgotten my trouble. But, all at once it came to me with such force as almost sank me into despair. "Now I know how my poor sister felt when she told me she was justly condemned." Oh, if I could only have had her to talk with now, I could understand her. This passage of scripture ran in my mind: "Blessed are they that mourn for they shall be comforted." O, if I could only have mourned then, I could have taken some comfort; but I passed on in this way for eighteen months, at which time the Methodists held a Protracted Meeting, and invited me to attend; they said I was in a fair way to get religion. I attended every day for a week, and the preacher took for his text the words: "To deliver them who all their lifetime were subject to bondage through fear of death." This text had long troubled me, and he said the christian had no fears of death, but sinners were always frightened at death. This satisfied

me that they were wrong, for he contradicted his text. Now I gave up all hope. Some said I was crazy. I got up one morning in the most awful state of gloom and darkness that any poor soul was ever in. O, thought I, that I were a bird, or anything that had no soul. I started out of the house to go I knew not whither. I got out into the orchard, the darkness came down upon me, and I thought I was lost forever, and cried, Lord save, I perish! All at once my burden was gone—the darkness was dispelled, and I felt so light I could almost fly. Everything was praising God: the trees all looked new to me, and everything had undergone a change in a twinkling of an eye. I saw plainly the way of salvation through Jesus Christ our Lord, and I thought I could tell it to every body. I started to the house to tell my husband, that he might rejoice with me; but when I got there I was ashamed to tell him; so I took up my Bible and began to read. O, it was truly a new book. The first place I read was, "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned." Now I wanted to believe and be baptized. The more I read the more clear I saw the doctrine of salvation by grace, and grace alone.

On the third Sunday in June, 1838, I went to the Baptist church called Fairfield, and told them that I was a sinner, and was baptized by Eld. Wilson Thompson exactly two years from the time when I first heard him preach. He preached the first sermon I ever heard, and also the last, for we moved to Iowa last fall, and I have heard no preaching since.

Thus, brother Beebe, I have written down a few imperfect sketches of the dealings of the Lord with me, in bringing me from nature's darkness into his marvellous light, since which time I have never doubted for one moment the truth of the doctrine of salvation by grace alone: but I have had frequent doubts whether I am really a subject or not.

I am your unworthy sister, if a sister at all,
CHARLOTTE HERRICK.

P. S. I request, if it is not asking too much, that Eld. Wilson Thompson would give his views through the *Signs of the Times*, on 1 John iv. 2, 3. C. H.

LINCOLN, Logan Co., Ill., Nov. 4, 1857.

BROTHER BEEBE:—I am frequently asked why I do not write more for the *Signs*. I have a good many reasons, but one is, often when I have a train of ideas, and feel as if I would like to write them out and send them to the *Signs*, some one else gives the same ideas clothed in a little different language, and for fear of being accused of plagiarism I forbear.

My mind of late, has been deeply exercised on many things that concern Zion, and her future prosperity. When I joined the Baptist church in 1838, the mission war was entirely over in the West, so far as my knowledge extended among the Baptists; I mean as being mixed up with missions. In other words, a complete separation had taken place, and when I met a Baptist of the Old School order, I heard but one sentiment among them, and so matters stood with me until 1849. I was in the State of Ohio in company with a very popular preacher, who remarked that he thought there had been too much doctrine preached of late, and for his part he was going to

quit preaching so much doctrine, and preach more experience and practice to the church. At the same time the preacher remarked there were two points of doctrine he had been compelled to drop, or quit preaching, and he found preachers from Missouri, Tennessee, and many other States entertaining the same views.

The two points alluded to were *Eternal Union*, and the *Pre-existence of the Savior* in the manner it was then preached, and others that were so anxious to quit doctrinal preaching, and preach practical and experimental religion to the church, were soon found fighting the same doctrine the Baptist had held as sacred. From the few seeds of error then sown, we find a copious crop. At that time I thought the Baptists too well established to have any inroads made among them; but I found myself greatly mistaken; I found that a popular preacher could sway many of the Baptists almost any way they chose. Since 1849 I have several times heard preachers assert that there was too much doctrine preached, and in every case I found it was not long before these same preachers, instead of leaving off doctrine, began to fight the doctrine that I once thought every old School Baptist held as Bible truth. I am well aware that because an idea is and has been held by the Baptists for ages, will not make it true. Truth is immutable, and what was true in the Apostle's day, is true now; and what was necessary in their day, is necessary now. These self-evident propositions, have caused me to examine the scriptures somewhat critically. I find that Paul teaches Timothy and Titus how to preach, and what to preach. To Titus, he says, "Speak thou the things that become sound doctrine." Now whatever constituted sound doctrine then, is sound doctrine yet. To the investigation of these points, I propose devoting a few letters, if you think the subject not already exhausted. As weak as I know myself to be, I may have some ideas that will subserve the cause of truth.

In this letter I am only laying a foundation for my subsequent remarks, so I shall ask your readers to carefully note every point here, and then follow me through, and remember these are public views, and open to the criticism of all your correspondents. The particulars I wish to notice, are

1. The doctrine of Eternal Union.
2. The Pre-existent Character and Office of the Mediator.
3. The necessity of any Revealed Truth being preached to the church.
4. The sure decline of a gospel church with an unsound ministry, and the growth and firmness of a church with a sound and faithful ministry, and some few other things as collateral points. These things will not take a great deal of space, as they all have been canvassed time after time in the *Signs*. But "is there not a cause?" as one of old enquired.

Yours, as ever,

B. B. PIPER.

Corresponding Letter.

The Salisbury Baptist Association, to our sister Associations and Corresponding Meetings, with whom we remain in full fellowship, and with whom we correspond, sends Christian salutation.

DEAR BRETHREN IN THE LORD:—Through the abounding goodness of our heavenly Father, we are again permitted to meet together in our associate capacity, to see

each other's faces and to hear the gospel of the Son of God proclaiming that salvation is of the Lord. Although we cannot inform you of great in-gatherings during the past year, yet we feel to rejoice for the steadfastness in the apostle's doctrine that abounds in our churches. The letters from the churches are of a cheering character, informing us that the unity of the spirit still abounds among them, and the precious truth of the gospel of our Lord and Savior is the only theme that can feed their souls; even that gospel which puts the crown on the head of our glorious Redeemer, who, as we trust, is of God, made unto us wisdom, righteousness, sanctification and redemption. Although there are many who preach up the ability of man to will and to do, we have not so learned Christ; for truly, he found us in a desert land, in a waste howling wilderness, and taught us that we were poor, and blind, and naked, having no hope, and being without God in the world, and taught us the sacred precepts of the precious truths of the gospel which is the power of God unto salvation unto every one that believes.

We thankfully received your messengers and minutes, and we desire a continuance of correspondence. Our next Associational meeting will be held with the church at Broad Creek, (near Laurel, Sussex County, Delaware,) and to commence at 11 o'clock, A. M., on Friday before the fourth Lord's day in October, 1858.

W. WOOLFORD, Moderator.

L. A. HALL, Clerk.

The Editor's Department.

MIDDLETOWN, N. Y., NOV. 15, 1857.

WOODSONVILLE, Ky., Oct. 18, 1857.

DEAR BROTHER BEEBE:—I send you a number of the *Primitive Baptist*, in which you will find a letter from G. M. Thompson. In this letter you will find some charges against you and the brethren of your connexion. These charges are going the rounds so far as the influence of some brethren are concerned. Let them be deceived or not, these charges are to your prejudice, and in my humble judgment, ought to be met promptly, yet in a meek and quiet spirit; therefore I insist you take the time and pains to meet them fully. I don't think it important you should publish this note, yet I leave it optionary with you.

Yours in Christ, A. L. WOODSON.

REPLY TO BROTHER WOODSON, CONCERNING CHARGES MADE BY G. M. THOMPSON:—We were aware of the charges which have been spread broadcast in certain localities against us and our brethren; but until specially called on to meet them, we had concluded to let them pass. We remember the words of the Redeemer, "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 that were before you." Matt. v. 11-12.

There is not probably in the United States, if in the world at this day, an Old School Baptist whose religious sentiments are more thoroughly or more extensively known than our own. Twice a month, for twenty-five years, we have published our sentiments without the least reserve, and

have answered all questions which have been put to us by our brethren, with all the candor and frankness possible. We have never held any secret sentiment on any religious subject; and we have therefore no fear that any who do not wish to find occasion against us, will be inclined to credit the false reports which are and have been circulated against us.

The paper which brother Woodson has sent us, was shown to us when at the Kehukee Association in North Carolina, and by the advice of brethren of that Association, we wrote a note to brother Temple, in which we denied the charges, so far as they referred to us, and so far as they were intended to implicate any Old School Baptists that we have any knowledge of. The charges alluded to are contained in a letter over the signature of "G. M. Thompson," addressed to "M. V. Wilson," and published in the 18th number of the current volume of the *Primitive Baptist*, and embraced in the commencement of a paragraph at the bottom of the second column of page 279, and read as follows, viz:

"I will state to you a few things preached by Beebe, and many others who call themselves old Baptists, and you can judge for yourself.

1st. They preach that Christ is a created Savior.

2d. They preach that the Elect never sinned in Adam.

3d. They preach that Christ never came into this world to redeem his children.

4th. They deny the regeneration of the soul, or that any change is wrought in the sinner in regeneration."

These four specifications are totally false in every particular, so far as we are concerned, and if there is an Old Baptist or any other person who either holds or preaches the above heresies, we have never heard of it before.

For more than forty years, we have preached constantly that Jesus Christ is the "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace." That besides God there is no Savior; that in him dwells all the fulness of the Godhead bodily; that he is uncreated, underived, self-existent, independent and eternal. There is not an attribute ascribed to the Eternal Father that we do not ascribe to Jesus Christ. In a created Savior we have neither faith nor confidence. We hold that our Savior is the Alpha and Omega, the First and the Last, the Almighty. And we also hold that he sustains the character, office and relationship of Mediator between God and men, in which he is one with the Father, and his church one with him. That he stood in this Mediatorial relation to his church, her Head, Life, and Immortality before the world began, and even from everlasting. And farther, we believe that when he made his advent to this world, he was made of a woman—made under the law, and his children being partakers of flesh and blood, he also himself likewise took part of the same. That he was put to death in the flesh, and that he arose from the dead the third day, according to the scriptures, and that he ascended up into heaven in that body and flesh in which he was crucified, and which did not see corruption.

Second. We preach and believe that the elect of God did all sin in Adam, that is, that all those who were chosen and elected by God, the Father, in Jesus Christ, the Son and Mediator, did sin in Adam, and in that nature derived from him were all

of them by nature, children of wrath even as others, even to the same extent, so that they have nothing wherein they can boast over the finally impenitent.

Third. We believe and preach that the express object of Christ's coming into the world, was to redeem his children; and that this was the exclusive object; he came for that very purpose and for no other.

Fourth. We believe in the regeneration of every soul that belongs to Christ in the economy of grace and salvation. Not, however, that regeneration is a new molding of the old man, whether we call the old man soul, body or spirit; but that it is the communication of spiritual, immortal and eternal life to every individual person that is born again. That which is produced in us in regeneration is not a reproduction of that which is born of the flesh; but the development in us of that life and immortality which was given to us in Jesus Christ our Lord, before the world began.

We believe and constantly preach that a change is wrought in every sinner, by regeneration, that is born of God; but that change does not consist in changing our mortal bodies to immortal, our terrestrial to celestial bodies, nor in delivering the creature from the bondage of corruption, as it shall be changed at the resurrection.

The soul and body and spirit, and all the elements of our natural Adamic nature, after regeneration, as before, are subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, and consequently, from the hour of the new birth, so long as the old Adamic man remains in the same person with the new man, which after God is created in righteousness and true holiness, to the time that these earthly tabernacles shall be dissolved and fall, the heaven-born child will be in a state of warfare—the flesh lusting against the spirit, and the spirit against the flesh.

The change effected by the new birth, as we believe and preach, is this: Before the birth, we are dead, being destitute of all spiritual, immortal and eternal life. At the birth, spiritual, immortal and eternal life is developed in us. The dead hear the voice of the Son of God, (for the incorruptible seed by which the new birth is produced, is by the word of God, which liveth and abideth forever. The words which Christ speaks to us, they are spirit and they are life,) and they that hear shall live. This we not only regard as a change, but a great change, in which he that was lost is found; he that was blind, sees, the deaf hears, the dead is made alive. He that hated God, hated truth, hated God's people, and hated holiness, now, by virtue of the love of God shed abroad in his heart, loves God supremely, loves his word, his ordinances, his people, and all that is lovely in the sight of God. He that is born again has the spirit of Christ, and the mind of Christ, but still the body is dead, because of sin; but the spirit is life, because of righteousness.

That which is born of the flesh is flesh, for flesh can produce nothing else; and it is dead because of sin. Death has passed upon all men, for that all have sinned. But that which is born of the spirit, is spirit: and it is life because of righteousness. And while life and death continue to struggle in us, there will be a warfare; insomuch that if we live after the flesh we shall die, for nothing but death is there, when thus abstractly considered; but still, dead

as it is, there is a life of immortality in it. "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 hath loved me, and given himself for me." If to be made experimentally acquainted with the religion of our Lord Jesus Christ, to know the love of God which passes all knowledge, if to be brought to love holiness and hate sin, if to see the kingdom of God and feel an interest in it; if to pass from death to life, from darkness to light, and if to be taught of Jesus who is meek and lowly, and to feel inclined to follow him through evil as well as through good report; if to be made to prefer Jerusalem above our chief joys; if to desire the company of the saints and feel unworthy of a place among them; if to delight in singing the praise of God, and living by faith upon the Son of God, constitutes no change, what is the change insisted upon by our new-light reformers? Did Paul, or Peter, or any of the apostles or primitive saints, contend for any other change in regeneration than we do? Or is there an Old School Baptist on earth that contends for any change effected by the new birth, that we do not?

One word to G. M. Thompson, before we close. We do really believe that the work of regeneration fairly developed in a poor sinner, makes him tell the truth. We are slow to believe that a regenerated person will deliberately and knowingly lie, especially to slander the followers of Christ. We do believe that the life imparted to men by the new birth, makes them virtuous and honest, in all their relations to the world, to their families, to their wives and children, and to the church of God, it will lead them to live soberly, righteously and godly. We hardly think it would lead a man to abandon his family for eleven months, or to walk so disorderly as to compel an Old School Baptist church to exclude him more than once or twice. But if, after being restored, on confession, such an one would give satisfactory evidence that he indeed possessed a life which was born from above, it would not be by declaring that his carnal nature was changed from its evil propensities, and had become spiritual; nor by assailing the reputation of those veterans of the cross of Christ, who have stood in the fellowship and esteem of the church of God for forty or fifty years without having ever once betrayed the confidence of their brethren. The book of Esther records an account of a very noted man, whose boundless ambition would not allow him to enjoy the favors of his king, because one who sat in the gate refused to do him reverence. He conceived the idea of hanging the innocent man who thus annoyed him; but the sequel left poor Haman dangling from the gallows fifty cubits high, which Haman had erected for Mordecai.

We do not intend to devote the columns of our paper to a defense of our own name and reputation from the aspersions of our personal assailants. We have scarcely replied to the constant volleys of falsehood and slander which has been heaped on us for the last three or four years, through the pages of a sheet published in Virginia, and blasphemously yept "*Zion's Advocate*." We have preferred to allow it to bang away, as long as it can find readers sufficiently depraved to feed on its filthy productions. The Zion of our God has an

Advocate with the Father, even Jesus Christ, the righteous—an Advocate that is not made of paper, daubed with ink or stained with falsehood; and in her Advocate she will ever confide, to manage her cause, and to dispose of her foes.

Unless, as in this case, we should be called on by our brethren, we shall probably never again allude to the falsehoods and slanders which are so unsparingly heaped on us. Our prayer is, that God may give us grace to bear patiently all the reproaches of our enemies, and keep us by his power and grace from deserving their vindictive shafts. Only when the cause of truth and righteousness demands an exposure of the hidden things of darkness, do we feel disposed to crowd out more edifying matter, to refute or expose the depravity of those whose element seems to be only to bite and to devour.

PARTICULAR NOTICE.

KINGWOOD, N. J., Nov. 7, 1857.

Dear Brother Beebe:

When, in July last, we were at the Chemung Association, we saw many brethren, friends and acquaintances from Orange, Sussex and Sullivan counties, (with those from various other parts of the country,) with whom we had but just time enough to say "how do you do," and "good bye," but yet sufficient to revive recollections of by-gone days; we have desired ever since to make them a visit, and if possible spend a little more time with them. I have finally concluded to make a tour among them, if the Lord will, as follows:

Leaving home on Monday, November 23, I will be in New York city the same evening, and on Tuesday evening, 24th, at the Ramapo meeting house, if Bro. Springsteen will meet me at Suffern's, about 11 o'clock in the forenoon. On Wednesday evening, 25th, at Middletown, and on Thursday evening, 26th, at the Hall in Otisville. On Friday evening, 27th, at Kirkwood, at brother Donaldson's. On Sunday, 29th, with our friends at Chemung, at some central place, (probably in Waverly,) as the brethren may arrange.

I design to spend Monday, Tuesday, Wednesday and Thursday among the brethren and friends in Chemung, and they are at liberty to make appointments for preaching, either in the day time or evening, (or both,) in their different neighborhoods, as they may think proper, only let the appointment on Thursday evening be at Smithsboro. Leaving Smithsboro on Friday morning, December 4th, on my way home, the brethren at New Milford may make an appointment for preaching on that evening, 4th, at some central point, (say New Milford village, if a place can be had, and the brethren think proper,) for our friends East and West, for I should like to see them all if I could, and I shall have only the one evening to spend there. On Saturday, December 5th, I design to come down to Abington, where I will spend Sunday and Monday. Our brethren may make such arrangements for preaching during our stay with them, as may seem to them advisable.

If favored in providence to take this tour, I hope to see very many old friends, and also to find some new ones. For some cause I have felt an anxiety all summer to make this visit, and though I have traveled in different directions, more than in many years past, visiting and trying to preach Christ as the salvation and the only salvation, and the summer is ended and the winter approaching, and my health comparatively feeble, (though good for me,) yet I cannot seem to feel contented without taking this journey—whether or not there is any thing in it but my own notion, the Lord knows—but I will say to my brethren far and wide, that I have felt frequently this summer and fall, as though the Spirit of Life from God was entering into his witnesses causing them to stand upon their feet.

GABRIEL CONKLIN.

Record of Marriages.

October 1—In Jasper Co., Illinois, by Eld. D. Bartley, Mr. GEORGE W. CORKSADEN, of Decatur Co., Indiana, to Miss CHARITY BARTLEY, youngest daughter of the late Eld. John P. Bartley, of Jasper Co., Illinois.

October 13—In Lexington, Green Co., N. Y., by Eld. H. Alling, Mr. OLIVER WRIGHT to Miss JANE FRERO, of both of Lexington.

October 22—By Eld. G. W. Slater, at the house of Mr. William Cary, Wawayanda, Mr. WILLIAM R. CARY to Miss ELLEN HOGE, both of Orange county, N. Y.

October 31—At Greenville, Orange county, N. Y., Mr. MOSES BEDELL to Miss SARAH J. BRINK, both of Wantage, Sussex Co., N. J.

November 11—At Sugar Loaf, by Eld. G. Beebe, Mr. WILLIAM B. KNAPP, of Warwick, to Miss ANN M. SUTTON, daughter of deacon M. Sutton, of the former place.

Obituary Notices.

DIED at the residence of her son, Joseph Knapp, of this town, October 20, 1857, Mrs. JANE KNAPP, aged 81 years 9 months and 2 days. The subject of this obituary had been a member of the Old School Baptist Church for more than 50 years, and was highly esteemed, for her uniform deportment as a follower of the Redeemer, her steadfastness in the faith of the gospel, and consistent walk in the ordinances of the house of God. Her membership for many years had been with the Church at Brookfield, about five miles south of this village, but as God in his holy providence has been graciously pleased to open the way for the stated ministrations of his word and the ordinances of his church in this place, sister Knapp, being unable, from age and infirmity, longer to visit the Church at Brookfield, called for and obtained a letter of commendation and dismission from Brookfield, and was thereupon received as a member of the Middletown and Walkkill Church of this place, where she held her membership as an esteemed mother in Israel, up to the time of her death. She had lived to witness many changes—and nearly all who were the companions of her youth, and contemporaneous with her in her early pilgrimage, have been called to their brighter abode in glory. As a stock of corn fully ripe for the harvest, she gently breathed her last, on the day which is stated above, and, as we confidently believe, is now permitted to see her Savior as he is, without a glass between. Her death and burial occurred while we were absent on our late visit to North Carolina and Georgia. Elder G. W. Slater preached on her funeral occasion to a large and solemn assembly of friends, relatives, and the church,

"Her flesh shall slumber in the ground
Till the last trumpet's joyful sound;
Then burst her bands with sweet surprise,
And in her Savior's image rise."

LINCOLN, Illinois, Nov. 1, 1857.

BRO. BEEBE:—It has become my melancholy duty to write you for publication, a short notice of the life and death of our dear brother, deacon WILLIAM RANKIN, who departed this life after a painful but short illness, the 30th of October, 1857. Brother Rankin was born in the State of Kentucky, July 25th, 1784; he was consequently 73 years 3 months and 5 days old when he died. His parents moved to Ohio when he was a boy, and in that State he married, and joined the Baptist Church forty-five years ago. From the time of his joining the Church to the day of his death, not a single stain ever rested upon his character, as a christian or citizen. He was firm and unshaken in the doctrine of the cross. When the mission errors began to prevail in Ohio he was among the first to discover its evils and to point out its dangers, and when the split came, he took decided grounds and has never wavered for one moment from then till the day of his death. He lost his first wife some thirteen years ago, and as his

children were mostly moving to Illinois, he sold his property in Ohio, and came west to be near his children. Soon after his location here, he went back to Ohio and married again—a wife well qualified to be a companion to a man who had given up the world and its vanities for the more solid comforts of the things of eternity—hand in hand together they walked like Zachariah and Elizabeth, in all the ordinances of the Lord blameless. When bro. Rankin came to Illinois, the Baptists in this section were very scarce, but a few scattered brethren got together and constituted the Lebanon Church, of which he was appointed deacon, and so remained till his decease. No man ever filled the office more fully than Bro. Rankin, according to the ability God gave him. As he had given up business, he was prepared to devote a great amount of time to the cause of religion, but it was on his dying bed that the best proof was given of a sure acceptance with Jesus. For several hours before his death, it appeared the curtain was drawn aside and a full view was given of the glorious plan of salvation that is hidden from us poor sinful mortals while in bodily health.

I tried to preach to-day to a large audience from these words, "Father I will that all those thou hast given me be with me where I am that they may behold my glory." After which his mortal remains were committed to the earth.

May God in mercy make this dispensation of his providence a blessing to the surviving relatives and friends. The question is asked from one brother to another, who will fill Bro. Rankin's place? So far as we short sighted creatures can see, there is no one to fill it—but God is able of these stones to raise up children unto Abraham. Yours, B. B. PIPER.

LINDEN, Tenn., Nov. 5, 1857.

VERY DEAR BROTHER BEEBE:—Please publish the death of our beloved brother, Jesse HORNER, who departed this life the 21st day of October, 1857, after being sick twenty days of pneumonia. Our esteemed brother Horner was born March 5th, 1816, in Hickman Co., Tennessee, (son of our esteemed brother, John Horner). He was married October 25, 1838, to Mary Patterson, daughter of R. C. Patterson, and he and his wife united with the Baptist Church at Union meeting house, Perry county, some time in October, 1847, and were baptized by the unworthy writer of this obituary. Since that time brother Horner has been a faithful and constant member of said church, always filling his seat. He was sound in the faith. His doors were always opened to the wayworn minister of the gospel, and all who called on him will bear witness of his kindness and that of his excellent companion. But he is gone and left a bereaved widow and six children, a kind father, and nine brothers and sisters, besides many relations, and brethren, and neighbors, to mourn their loss. But their loss is his everlasting gain. May the Lord be a husband to the bereaved widow, and a father to the children, and may God in his goodness supply the loss to the Church at Union.

Yours in love, P. WHITWELL.

Receipts for Subscriptions.

NEW-YORK—H. Corwin, Esq. for Mrs. C. Terry	\$1 50
S. S. Clark 3, A. B. Dickerman 1,.....	\$5 50
MAINE—Eld. William Quint 4, S. Macomber 1, R. Townsend 7,.....	12 00
NEW-JERSEY—Eld. E. Rittenhouse.....	2 00
PENNSYLVANIA—Joseph Penney.....	2 50
NORTH-CAROLINA—Eld. R. D. Hart....	2 25
GEORGIA—William L. Beebe.....	1 75
LOUISIANA—James Perkins.....	1 00
TEXAS—J. H. Aynesworth.....	1 00
OREGON TERR.—Eld. George Willis.....	1 00
MINNESOTA TERR.—Moses Barnes.....	2 50
MISSOURI—Eld. E. Penney 1, S. Welton 5,.....	6 00
ILLINOIS—Eld. D. Bartley.....	10 00
OHIO—Eld. J. C. Beeman 2, F. Thorn 1, D. C. Soudner 1, Eld. J. H. Biggs 3,.....	7 60
KENTUCKY—M. D. Hord's remittances of August was received, and credited on book, Charles Ware 1 25,.....	1 25
Total.....	\$65 75

List of Agents' Department.

- ALABAMA—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.
- ARKANSAS—Elds. S. W. Brown, T. Dodson, George W. Durning.
- CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.
- CANADA—Dea. James Joyce, John S. McColl.
- CALIFORNIA—Elder Thomas H. Owen.
- DELAWARE—Elder L. A. Hall, T. Cabbage, John McCrone.
- GEORGIA—Elds. D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, J. H. Montgomery, H. G. Fuller, L. C. Brock, William L. Beebe, J. C. Simms, P. Stewart, G. Leeves, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moon, T. Livingston.
- INDIANA—Elds. W. Thompson, D. Shirk, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millsbaugh, and M. J. Howell, D. Caress, J. Romine, W. Spitzer, H. D. Banta, T. B. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Brandom, A. H. Bryan, D. H. Wheeler, D. Long, Eld. T. Martin, A. Eld. D. J. McClain, W. Ellis, W. Rogers, Richard Hudkins, Charles Elliott, A. H. Utts, J. G. Jackson.
- ILLINOIS—Elders T. Threlkeld, J. Jones, J. B. Chenoweth, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Staford, I. P. Smith, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland, D. Putnam, Eld. D. Bartley.
- IOWA—Elders E. Tonnehill, and J. S. Price, G. Judy, I. Keith, J. Atkinson, Stephen Garrett.
- KENTUCKY—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, John H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley.
- LOUISIANA—Eld. Z. Thomas, and J. Perkins.
- MAINE—Elders Wm. Quint, J. Stewart, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Purington, Reuben Townsend.
- MASSACHUSETTS—Elder L. Cox, D. Hart, Amasa Pray.
- MARYLAND—J. Lownds, Baltimore City, Herod Choate, J. G. Dance, W. Woolford, R. L. Cole, A. McIntosh.
- MISSISSIPPI—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison, W. P. Meaders.
- MISSOURI—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, F. Jenkins, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, I. N. Bradford, Eld. E. G. Terry.
- MICHIGAN—Eld. J. P. Howell, W. Corder, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thomas Swortout.
- NEW-HAMPSHIRE—Joel Fernal.
- NORTH-CAROLINA—Eld. C. B. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis, Dr. A. E. Ricks, Eld. J. Brinson.
- NEW-YORK CITY—John Gilmore, No. 92, Sixth Avenue.
- NEW-YORK STATE—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, L. Hewitt, Wm. W. Brown, Jacob Winchell, J. L. Purington, J. Smith, K. Hollister, A. St. John, J. F. Johnson, L. P. Cole, H. Alling, and Bre. G. L. Lobbell, J. Vaughn, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding.
- NEW-JERSEY—Elds. G. Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. Geo. Doland, G. Slack, William H. Johnson, S. H. Stout.
- OHIO—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McColloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newlon, Joseph Graham.
- OREGON TERR.—Elds. J. Stipp, I. Cranfill, J. Turnidge, and Bre. J. T. Crooks, J. Howell.
- PENNSYLVANIA—Elders Eli Getchell, A. Bolch, Thomas Barton, D. L. Harding, J. Furr, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St., Phila.
- SOUTH-CAROLINA—A. McGraw.
- TENNESSEE—Eld. Peter Culp, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostic, S. Bass, J. McKeele, T. P. Moore, J. Philips, T. D. Kerby.
- TEXAS—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey.
- VIRGINIA—Elders S. Trott, T. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Hershberger, S. Hillsman, G. Odear, G. W. Crow, E. Lavender, W. Hutcheson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle, John J. Philpott.
- WISCONSIN—Elds. D. Wilcox, T. Bishop.
- WASHINGTON TERR.—Eld. W. M. Morrow.
- NEBRASKA TERR.—G. C. Brittain.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XXV.

MIDDLETOWN, N. Y., DECEMBER 1, 1857.

NO. 23.

Correspondence of the Signs.

FAIRFAX C. H., Virginia, Nov. 19, 1857.

DEAR BROTHER BEEBE:—I see by some of the recent numbers of the SIGNS OF THE TIMES, that being asked, you have given your views on the "Sin against the Holy Ghost," and that your friend MOTT objecting to your views has also given his. From your mutual criticisms, each of the others views, I am inclined to think that the readers of the SIGNS will think the subject is left about as much in the dark as before. For my own part, I think each of your criticisms just. According to your friend Mott's views of this sin, I am confident that many of the subjects of grace in their first exercises, as you showed, have committed it. I did, and satan charged me with it, on the spot, which threw me into a distress of mind, as nigh to absolute despair as I think a person could be, in this world, which lasted me perhaps fifteen minutes, when I was relieved by a suggestion being applied to my mind, with as much force as satan had made the charge. The suggestion was this, that if my exercises were from the teachings of the Holy Ghost, God had begun a good work in me, and, therefore, I could not be left to commit the unpardonable sin; and if it was not God's work, then I was correct in saying that my exercises were from the devil. Besides, I can see no reason from the Scriptures to suppose that a sin against the Holy Ghost, in his distinct relation, can be any more heinous than against the Father or the Word, God is holy, either as Father, as Word, or as Holy Ghost. As to your views, I have two objections to them. First: God has certainly revealed himself distinctly as Father, as Word, and as Holy Ghost, although I am not able to define these distinctions any farther than the Scriptures make them, yet they are there marked, though not as distinct persons. This marked distinction our Lord distinctly makes in mentioning the blasphemy against the Holy Ghost as distinct from other blasphemy. This distinction you destroy by blending this sin as common with sin and blasphemy in general. Second: According to your exposition of this text you make, if I understand you, the ground of the condemnation, rather the final perishing of the wicked, different from what you and other Old School Baptists would make it, on other occasions. I do not think we need to go beyond the law and the transgression of it, as the ground of the sinners final condemnation. Where any have not the written law, they are a law unto themselves, Romans ii. 6-16. But I think that persons will infer from your argument, whether you meant so or not, that the ground of the unpardonableness of the sins of the non-elect, was that they were not borne and expiated by Christ, and

hence they will infer that these perish, not because of their transgressions of the law, but because they were not redeemed by Christ. But, my brother, I cannot see any special meaning or propriety to our Lord's words in this case, unless he meant to point out a special sin, a sin that is an exception to the *all manner of sin and blasphemy* spoken of in the connection. In giving my views on this sin, I may probably lay myself as liable to criticisms as you and your friend Mott have, yet as I have had for years fixed views on this subject, which I have not hesitated to declare, I will present them for your consideration and review. First: I will say I have no objection to the idea which you ascribe to the learned, as involving in the committing of this peculiar sin, *light in the head*, (not heart,) and *malice in the heart*, when properly defined. But I do not believe that any but Jews, nor any but Jews of that generation, ever did or could commit this sin—that is, that no others were ever placed in circumstances to commit it. Christ when he came in the flesh, came peculiarly and exclusively to *his own*, to the Jews as his national people. Hence, his disciples in proclaiming his coming were not to *go into the way of the Gentiles*. In thus coming in the flesh, he came as pointed out by Moses, and the Jews, therefore, were subject to that injunction given by him when he said: "The Lord thy God will raise up unto thee a prophet from the midst of thee," &c., Deut. xviii. 15-19. Hence, because of their not hearing God would *require it of them*. He came also in accordance with prophecies going before as spoken by inspiration of the Holy Ghost. And when he came, he performed by the Holy Ghost those miracles which incontestibly bore witness of him that he was that prophet whom Moses spoke of, and that Messiah who was prophesied of. Hence, the people were constrained to say, "Is not this the Christ?" Hence, Stephen charges upon them, "Ye do always resist the Holy Ghost, as your fathers did, so do ye." See Acts vii. 51-53. Hence, their rejecting him was peculiarly a sin against the Holy Ghost. That this sin in persuading the people to reject Jesus by representing that those miracles which he performed by the Holy Ghost, he did by Beelzebub, was against light is, I think, evident from the following Scriptures. Jesus testified, "The works that I do, bear witness of me that the Father has sent me." See John v. 31-36. Again he says, "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father." John xv. 24. In a preceding verse he says, "But now they have no cloak for their sins." Consequently, they must have known that the works he did proved him to be the Messiah. So Nico-

demus said, *not I know*, but "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." John iii. 2. So that it was against the clear light of the testimony of the Holy Ghost that they rejected Jesus. It must, therefore, have been because they hated him when they saw him, that is, from *malice in their hearts*. That this sin was confined to those who were eye-witnesses of the miracles of Christ, is evident not only from those texts above quoted, but also from the case of Paul. He speaks of himself as a *blasphemer and a persecutor*, &c., and then says, "I obtained mercy because I did it ignorantly in unbelief." I have never been able to reconcile this declaration of the Apostle with his doctrine that *God will have mercy on whom he will have mercy*, only as understanding him as speaking in reference to the blasphemy against the Holy Ghost. That is, instead of understanding him, as assigning his *doing it ignorantly in unbelief* as the cause of his obtaining mercy, he assigns it as a reason why notwithstanding his blasphemy and rage against Christ, he could consistently with the declaration of our Lord concerning the blasphemy against the Holy Ghost, obtain mercy. Paul was a native of Tarsus of Silicia, a province of Asia Minor, and although brought up in Jerusalem, at the feet of Gamahel, that is, educated in his school, yet it is not likely that he saw any of the miracles of Christ—for he was a young man at Stephen's death, and not many of our Lord's miracles were done in Jerusalem. And being prejudiced by the Pharisees against Christ, he did not believe the reports concerning his miracles. So that he *did it ignorantly in unbelief*. Besides the only account we have of Paul's persecuting spirit was after Christ's kingdom was set up on the day of Pentecost, and, therefore, after he had finished his ministry under the law, and to the Jews as a nation. Persons are apt to lose sight of the peculiar relation in which Christ stood to the Jews as a nation, whilst he was a minister of the circumcision, and hence they try to find an application under the gospel, not only for our Lord's declaration concerning this sin against the Holy Ghost, but also for other declarations which were made with a peculiar reference to the Jews and to his disciples while they remained under the law previous to his death. But in reference to this sin against the Holy Ghost, or any other unpardonable sin, rest assured that from the gospel revelation we have no authority for believing that under the gospel there can be any such sin in itself considered. For we are assured that "The blood of Jesus Christ his Son cleanseth us from all sin." And the declaration is, that "Through this man (that is through Christ) is preached unto you the forgiveness of sins: and by him all that believe

are justified from *all things*, from which ye could not be justified by the law of Moses." These views I leave at your disposal. Yours in love, S. TROTT.

NEW YORK CITY, Nov. 20th, 1857.

DEAR ELDER BEEBE:—I feel I am entitled to the privilege of saying a few words more on the subject I last wrote you on, to remove, if possible, the difficulty you have suggested against the views I entertain on the unpardonable sin. The word of the Lord by his Prophet Isaiah, is: "Take up thy stumbling block out of the way of my people." Let this, therefore, be a sufficient excuse for the liberty I take, in again addressing you.

Your difficulty seems mainly to rest upon the supposition, that Saul of Tarsus was amongst those who falsely accused Stephen of blasphemy, when he was speaking under the influence of the Holy Spirit, and that he, in all probability, was a participant in that false charge, which because spoken against a person full of the Holy Ghost, is tantamount to charging the Holy Ghost with blasphemy, &c., as also in the present day, it is with those who charge the Old Apostolic Church of Christ with being in error.

But please to refer to the subject again, and you will find there is a most decided difference. For instance: Jesus Christ was not charged with being Beelzebub, the prince of the devils; no! but the Spirit by which he cast out devils, (which was the Holy Ghost,) was charged with being that infernal Spirit. "This fellow doth not (he doth not) cast out devils, but by Beelzebub the prince of devils." So you see Christ is not so charged, but the power or spirit by which he did it. On the contrary, The power or Spirit by which Stephen spoke and wrought miracles, was not charged with blasphemy; no! but Stephen himself. "This man ceaseth not to speak blasphemous words against this place, and the law." The difference is obvious; in one place it is speaking personally against the Holy Ghost in Christ, and in the other it is speaking, not against the Holy Ghost in Stephen, but against Stephen himself. The same view is also applicable to the charges brought against the Lord's servants of the present day, unless spoken against the Holy Ghost personally, as manifest in them. With regard to the dark and trying moments of Christians, I must confess, I am a stranger to the thought that the Spirit of God had ever been deceiving me, while I must also confess, that I have many times thought I had deceived myself. I think any christian would shudder at the thought, even in their darkest and most trying moments, of charging the Holy Ghost with being a deceiver. And if so, they are emphatically clear of the sin against the Holy Ghost. And mind the distinction, that it is a con-

scious and positive (not ignorantly) speaking against the person of the Holy Ghost.

That our covenant God may bless you with much nearness of acceptance to his throne, and keep you steadfast in his truth, is the prayer of yours, in christian love,

WILLIAM MOTT.

GREEN Co., Illinois, Nov. 10, 1857.

"Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it," &c.

BROTHER BEEBE:—The *Signs of the Times* are a welcome messenger to me, they bring the glorious news of salvation to the poor helpless and dying sinner, by the free, sovereign and unmerited grace of God, which is the only system of salvation which is taught in the Scriptures, or that can save a wretch like me. And it also declares how the children of promise are brought to a knowledge of their salvation. When reading the many communications of brethren and sisters in the north and south, east and west, in which they declare the goodness of God in bringing them out of darkness into light, I am almost ready to say, like one of old, "Come and hear, all ye that fear God, and I will declare what he has done for my soul." Then, again, I feel sensible that I am not qualified to write anything for the public eye, being but a poor scholar, and if a saint, the very least of all. Again, I think if I have received but one talent, I should not be afraid and hide it, but rather say with John, "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us," &c.; 1 John, i. 3. Or with Job, "Suffer me a little, and I will show thee that I have yet to speak on God's behalf;" Job, xxxii. 2.

I was born in Shelby Co., Kentucky, February 4, 1798. My father and mother were members of the Baptist church before my birth, and they tried to teach me to live a moral life; but I think they never tried to make a christian of me, as I have no idea that they ever thought they had power to do so. I was taught that there was a good God, and that I was accountable to him; but I was a sinner, and from my earliest recollection I sometimes had serious thoughts on death and eternity, and felt conscious that some preparation was necessary to fit me to meet God in peace; and I desired and intended to become a christian before I died. But I thought it would not take long to accomplish that, as I was not half so bad as many of my young companions, as I had never sworn, did not quarrel or fight, but considered myself pretty good. Still I believed I must do better, for God was angry with me; and to become a christian I must pray and be more sober and devout, to reconcile him to me, so that he would love me. Poor foolish soul, I did not know that God was love, and that I was an enemy to him, and unreconciled to him. But I lived in sin, and in the love of it, until about the beginning of 1812, when I believed the Lord quickened me by his spirit, and opened my blind eyes to see the depths of my sinful state, and gave me a godly sorrow for my sins, which, as I hope, worked in me a repentance which was unto salvation, and needed not to be repented of. At once I fled to the law for refuge, but found no refuge for a guilty sinner there. Then I visited the lonely groves by day and by night, and on my bended knees tried to pour out my

supplications to God. I heard of some of my old comrades who had found peace with God; but alas! there was no peace for me. Now I began to think my case was worse than others. All my wicked thoughts, words and actions, seemed to rise in judgment against me, and to condemn me. I thought the brute creation were better off than me. My days were spent in anguish, and I could see no comfort. The words of the poet were suitable to my case, and often occurred to my mind.

O that I were some bird or beast,
Were I a stork or owl;
Some lofty tree should be my place,
Or through the desert prowl.

And again—

Oh! that I'd died when I was young,
Oh! what would I have given?
That so with babes, my little tongue
Might praise my God in heaven.

For four long months I traveled with my burden of guilt and pain pressing me down, and thought there was no mercy for me. I was, at that time in my fifteenth year, and had been all that time a sinner against God. I was not fit to live, nor fit to die, could have no comfort at home nor abroad, but felt resolved, like the poet, to say—

"I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I shall forever die."

"But if I perish I will pray,
And perish only there."

I thought it would be just in God to send me to hell; but if so, I felt that I would go there pleading for mercy, for I desired that I might never sin any more against God. While in this awful state, in the month of May, 1812, one night when I had returned from a certain place where I had often resorted to pour out my soul in prayer, and had laid down on my bed, thinking that I should never see the light of another day, a brother, older than me, who had obtained a hope in Christ a few days before, began to sing,

"Jesus, my All, to heaven is gone."

He had sung but a line or two, before I arose and joined him in singing. The cause I did not know, for three months before this I would have considered it a sin for me to attempt to sing, and in fact I had had no desire to sing; but that night we sung several songs, and I thought no more of my trouble. When I arose and went out the next morning, everything looked new to me; the sun arose and shone with the most brilliant radiance I ever had witnessed, and the leaves on the trees seemed to me to be adoring God, and the birds sung the sweetest notes I had ever heard, and my feelings were such as I cannot describe. I thought my sorrows were ended and all my troubles were gone, and joy and peace would always be my lot. In the same month I related to the Bacon Creek Baptist Church the dealings of the Lord with me, and was received into their fellowship and baptized in Nolin River, Hart Co., Kentucky, by Elder Martin Utterback.

New trials, however, soon arose; my mind became sorely oppressed with a sense of duty to preach Christ and his kingdom, but I was a child, ignorant, and had not one qualification; I strove against it for almost sixteen years, and until my proud heart was made willing to become anything God was pleased to make me, and now for almost thirty years I have been trying to preach the gospel. I am now almost worn

out, and pray the Lord to put it in the mind of some of his servants to journey into these parts of the country, for I believe the Lord has a people here who know and love the truth.

Yours in gospel bonds,

STEPHEN COONROD.

From the Southern Baptist Messenger.

MUNCIE, DELAWARE Co., Indiana, Oct. 15, 1857.

DEAR BROTHER BEEBE:—I find by noticing some of the religious periodicals of the day, that there are those professing to be of the old order of Primitive Baptists, who are holding out flags of truce to our enemies, and the enemies to the truth, (the New School Baptists,) with the hope, I suppose, of enlisting under their lead a more numerous train of followers; and I, for one, am entirely willing to be rid of those who are figuring in the contemplated confederacy, so far as my knowledge extends; for I know of none who are leading off in the conspiracy who have not heretofore proved themselves to be restless spirits and ambitious aspirants for the mastery, and have caused more perplexity, strife and grief among the Baptists, than ever they have been, or ever they will be able to balance, by all the profit they have ever been, or ever will be to us, should they live a thousand years and follow the zigzag wanderings that have characterized their course up to the present time. I have no disposition whatever, therefore, to court the stay or crave the company of those individuals; nor would I now write three lines across this sheet to secure their residence among us, or the residence of those who can with them, amalgamate with the new order of Arminian Baptists, while understanding their position. But, lest there should be some well-meaning ones amongst us led among them, who have not taken pains to inform themselves of the abominations of that troop, I think it high time that a warning voice should be raised, and those wandering stars rebuked. I have been an unworthy member of the Old School Baptist church for twenty-seven years, and for more than twenty years of that time my brethren have required my services in the promulgation and defence of the Gospel. Often has my heart been made to overflow with gratitude to God for the rich repasts and consoling interviews I have enjoyed in the sweet fellowship and communion of the saints; and often on the other hand have I witnessed that the Paschal Lamb had to be eaten in the night, roast in fire, and with *bitter herbs*. "How good and how pleasant it is for brethren to dwell together in unity." But warfare is not so pleasant, but perhaps at times, quite as necessary; and the watchman that would skulk from the enemy when he sees him approaching—screen himself and fail to give the alarm, would certainly prove himself to be recreant in point of duty—treacherous to him who had chosen him to be a soldier, and unworthy of the confidence of his companions in arms. I have been called upon to meet the enemies on many occasions, and perhaps few with capacities feeble as mine, have passed through more fiery ordeals. Often have I been made to tremble, and oft to feel the thrusts of the enemy. But having obtained help of God, I continue to this day; and feeling confident that the enemy is on the alert and preparing for a subtle fight, feeble as I am,

"I take my breastplate, sword, and shield,
And boldly march into the field."

Truth, plainness and candor, shall be my motto, and I expect to draw down the vengeance of the enemy upon me by this kind of a course, but perhaps it may as well fall upon me as upon another. One of those restless aspirants is in Eastern Virginia. He and his compeers have already hurled many of their envenomed darts at me as an individual, both through the columns of his shameless periodical, publicly, and in private communications by letters to myself and others. I have their writings in my possession now, that would do dishonor to the vilest chronicler of political demagoguism. Others of my brethren with myself have been courted, kicked and goaded for the purpose of inducing us to take part in their base bickerings through their columns, I suppose to give notoriety to their unenviable sheet; but I am glad to say that, so far as my knowledge extends, none of our names have been disgraced under our own productions in that paper, and I trust that we may all continue to disregard with perfect indifference all the rage of the howling beagles, however much they may still persist in snapping at our heels. I have not so much as read any of their scurrilous attacks upon myself, although I am informed that they have made several. Another one, pandering to the Virginia editor, and one of the principal contributors to his columns, is holding out the flag to the Fullerite Baptists in Georgia.

I do not wish to make any unjustifiable allusions in reference to any of these characters, but will say this much, that when I have suspected a wolf in sheep's clothing, and was not at the time able to satisfy myself of the fact, I have been in the habit of taking their back-track; and when I have been able to follow the trail any considerable distance, I have generally had clear manifestations of the claws and fangs of the wolf, and the paring of the hoof, and the chewing of the cud of the sheep. And I do hope, that if the Georgia lion is trailed back through Kentucky, Indiana, Illinois and Missouri, a fair and truthful report may be had concerning him.

And I trust too, that if he should form a confederacy with the New School Baptists again, he will find a more agreeable home, and a more lasting residence among them, than when he united with them in Missouri. An impartial investigation of the course and conduct of an upright man will be of service to him; while a similar course to a contrary character, may be of service to others. There is yet another in Ohio, who is displaying the flag both to the Fullerites and the Means Baptists of Indiana. But I need not say much to our brethren at a distance about these *un-formidable* little foxes. They are "small fry's" at best. We have so far survived their ravages without suffering any material injury, and apprehend no particular danger now, since they have been made manifest.

Indeed, they have been serviceable to us as a washpot, and we may have need of them again in that line; if we should, they will no doubt be ready to take away the refuse. The Ohio leader was once famous as a Methodist, but signaled himself by turning a half somerset, and making a most desperate attack upon Arminians of every grade, with the prospect, apparently, of wearing the big bell for the Baptists. But finding they would not all dance to his

jingle, he made the other half turn of the somerset, which set him as he was in the outset. He then proclaimed publicly that he would quit fighting the Arminians and make war upon the Old School Baptists. Accordingly he did, but the little fellow has not hurt us yet, and we trust he may live long and agreeably with his present allies, and unless we should need another washing, we shall not need him.

Now, brethren, when I look over all this motley mixture, and consider what it will be when fully amalgamated and wrapped together in its contemplated conglomeration, with all its different casts and hues, I am made to ask myself the question—What will there be in the whole mass that a Baptist will have any use for? I for one, feel fully assured that, "I will not take from a thread even to a shoe latch," from the heterogeneous compound. And I will here say to the New School Baptists, take them if you have any need of them, but, remember, you must truckle to them, or there will be a fuss in the camp and the truce will be broken. But, to those who love the truth, and whom I love for the truth's sake, let me say, dear brethren, "Say not a confederacy, to all them to whom this people shall say a confederacy, neither fear ye their fear, nor be afraid. But sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread."

Why need we court the popular crowd when we hear the cheering voice of our heavenly leader—"the Captain of our salvation," bidding us "fear not little flock, for it is your Father's good pleasure to give you the kingdom."

I never yet read of, heard of, or knew the people of God to suffer any serious difficulties in consequence of a lack of numbers. Did Gideon suffer because he had too few to meet the Midianites? Did Elijah suffer any particular inconvenience because he had to meet 450 Prophets of Baal alone? When and where did the remnant, according to the election of grace, receive injury because they were too few?

Rather than court the carnal and confused multitude, let me with, Israel, "dwell in safety alone." "Lo, the people shall dwell alone, and shall not be reckoned among the nations of the earth."

It was when we were too many that we saw trouble—when the strange children, consisting of Fullersites, Meansites, and Anti-Unionists, had to be fought out of our ranks. Let me dwell with the afflicted and poor people who trust in the name of the Lord. Brethren, may God enable you to discern between him that serveth him, and him that serveth him not.

Your brother, truly,

J. F. JOHNSON.

Brown, Co., Ohio, Nov. 1857.

BROTHER BEEBE:—Having to renew my subscription for your valuable paper, of which I have been a reader for three years past, and there is no paper I have ever read that has afforded me so much delight, therefore I do not think I can do without it, so long as it contains the same doctrine which they now do, I have concluded to write you a few lines, but I find myself a poor ignorant creature. I cannot do that which I desire, for when I would do good evil is present with me. To will is present, but how to perform that which is good, I find not, and I have to use the language of

Paul, "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord." So then with my mind I serve the law of God, but with my flesh the law of sin. And if I am saved, it is not for anything good I have ever done; for in me, that is, in my flesh, dwelleth no good thing. Free grace, and free grace only it must be, or it could never have reached my case. Not according to my works but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Now, in consequence of the union and relationship which existed between Jesus and his people, his body, his members, before the foundation of the world, he is made manifest to his people here in time, that he might destroy the works of the wicked one, redeem and finally bring all his children off more than conquerors through him that has loved them and given himself for them. "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 them and bear them all the days of old." As a kind father he chastises them when they go astray, still his love is the same; surely he is a God of love and pity to me, a poor unworthy creature, undeserving the least of his favors. When I consider his heavens, the work of his hands, the moon and stars that he has made, I am constrained, with the psalmist, to exclaim, Lord, what is man that thou art mindful of him, or the son of man, that thou visitest him. But most of all, I am amazed that he should notice poor unworthy me; it is truly a wonder. I see so much pollution and vileness in myself, that in truth I may say I am black as the tents of Kedar, and I sometimes fear that I am a stranger to a real christian experience, or a genuine change of heart, for I feel so backward in duty, that I fear I have caught the shadow of religion, and missed the substance.

"Come brethren and sisters and hear me relate,
And I will inform you of my present state;
Though oft I have called sweet Jesus my own,
I now feel dejected, like one all alone.

How backward in duty, how helpless I be,
The smiles of my Savior, how seldom I see;
I scarcely in Zion can raise a sweet song,
My harp on the willows now seems to be hung.

I know prayer's a duty I owe to the Lord,
It is enjoined on me in his holy word;
But when I attempt it, I've no heart to pray,
My thoughts are so wandering and so far astray.

When I read the scriptures, instruction to gain,
'Tis but a small portion that I can retain;
They seem so mysterious, so dark to my view,
I can't understand them as I wish to do.

In all my performance, how short do I fall,
I'm pining, I languish, and barren with all;
I see like a tree that encumbers the ground
The leaves make appearance, but no fruit is found.

My moments are lonesome, small comforts I find,
Dark clouds hover o'er me, and darken my mind;
The cold dreary winter, with tempests do blow,

I'm chill'd with the cold, and in darkness I go.

Disperse this thick darkness, O Jesus, my friend,
And cause this cold winter in summer to end;
Thy soul-cheering presence to me now restore,
And give me my harp from the willow, once more."

Brother Beebe, I have written you these lines, and hope you will treat me as a brother, and do with my poor scribble as your better judgment may dictate. Now, dear brother, as I have written some of my exercises, can you fellowship such a poor wanderer, even the most unworthy of all? May the Lord bless you, brother Beebe, and give you wisdom from on high, and keep you as one of the elect of God, is the prayer of your unworthy sister,

PRISCILLA FRITTS.

* Certainly we can and do. [Ed.]

BRISTO, Va., Nov. 12, 1857.

DEAR BROTHER BEEBE:—At the request of the Mount Carmel church, Preston Co., Va., I send you for publication in the *Signs* the following account of a meeting held with them at Sandy Creek Meeting House, on Wednesday and Thursday, 11th and 12th days of November, 1857, which was attended by brethren Trott, Hartwell and myself at the request of the Mount Carmel, Little Bethel and Ammon Churches, for the purpose of preaching and ordaining to the work of the ministry, brother Archibald Rogers.

1st. Introductory sermon by Elder R. C. Leachman, from John 14th and 6, followed by Elder S. Trott, from Psalms, l. 4, 5 and 6th verses, after which the meeting was organized for business by appointing Elder P. Hartwell Moderator, and Elder R. C. Leachman Clerk. A Presbytery being formed, consisting of Elders Trott, Hartwell, Keller and Leachman, brother Rogers was called upon and gave a relation of his christian experience and call to the ministry, and there appearing no impediment, he was regularly set apart to the work of the ministry by the laying on of hands of the Presbytery, and prayer by brother Hartwell, after which each gave him the right hand of fellowship, accompanied with a brief exhortation, and the meeting adjourned. Benediction by brother Rogers.

Brother Hartwell preached at night from John iii. 3; Thursday, preaching by brethren Trott from 1st Peter ii. 4, 5, 6, 7 and 8; Hartwell, Gal. v. 17; Leachman, Hosea, ii. 15.

Yours truly,

R. C. LEACHMAN.

SAN MARCO, Texas, Aug. 21, 1857.

BROTHER BEEBE:—Ever since the first of last November, I have been afflicted in my eyes, until very recently, which has grieved me much, because I was not able to read either the scriptures or the *Signs* or *Messenger*; for I have often been comforted in reading the communications of the dear brethren and sisters, as also the editorials, and I have often thought I could not do without them. My drooping spirits have often been revived in hearing from the dear children of God, and in being informed of the steadfastness of their faith in these days which try men's souls. My eyes have so much improved that I can

read a little, and I have read one number of the *Messenger*, and one of the *Signs of the Times*. I was greatly comforted this morning in reading the editorial in the sixth number of the present volume of the *Signs*. The subject was, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." While reading, my soul was filled to overflowing. O how sweet these words were to me, "A full and all-sufficient Savior is in every respect suited to our helpless case;" and indeed there was comfort in every word I read. By the time I had read the precious article through, I was so overjoyed that I could not be still. I arose from my seat and walked the room, praising God for his goodness. My mind was carried back to the spring of 1833, which was the time when I hope I first received the blessed Jesus as my Lord and Savior; and O, what a wretched condition he found me in. I was in a state of guilt and condemnation, and entirely helpless. For a long time I had been in this helpless condition, and I was worn away with grief, and had given up to die. My prayers, in which I had trusted, availed me nothing; but they appeared so sinful to me that I was often afraid to try to pray. I had tried the prayers of others; but all in vain. I found, indeed, "Vain is the help of man." The very groanings of my poor sin-sick heart, appeared to me to be disgusting to God, and seemed to sink me lower. In my undone condition the blessed Redeemer found me. O, the sweet accent of his charming voice, in which he spake my sins forgiven. O, there was love in every word. He removed my fears, and took my load of guilt away. And O, with what joy did I then receive him. How lovely did he appear. More than ten thousand charms were displayed to me in his loving countenance. "He brought me to the banqueting house, and his banner over me was love." With confidence, I could then say, "My Beloved is mine, and I am his." So complete a Savior is he, who of God is made unto us, Wisdom, Righteousness, Sanctification and Redemption. Surely he needs not the aid of any human agency. O that I now could walk in him as I received him: then my soul was filled with love to God and his dear people. I was glad when I heard them say, "Come, let us go up to the house of the Lord;" for I loved his courts, I loved his laws and all the order of his house—and I bless God, to this day, I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. How amiable are thy tabernacles, O Lord of hosts! Ever since I have known Christ as the Way, the Truth, and the Life, I have delighted to walk in him. And although I sometimes seem to walk alone, and know not that it is he that communes with my heart by the way, until the lovely stranger makes himself known to me, as he did to the two disciples of old, in the breaking of bread. How their glad hearts were filled with joy once more to hear his voice, and to know that he was alive again from the dead, after he had been crucified. O bless the Lord for that love which bears evidence to his truth. I know that my Redeemer liveth. O, blessed thought! that we shall one day see his face in righteousness.

Brother Beebe, we have had some trouble here in the West, on the doctrine

of Eternal Union and Eternal Justification, which has split the association; and although there are but few who are in favor of that doctrine, we feel to be encouraged. Eld. Gage, our beloved brother attends us this year, and we have had some seasons of refreshing from the presence of the Lord. Brother Gage has the care of four churches; two of which are seventy-five miles from his residence, one fifty, and the other thirty, and he is a weakly man; but the Lord makes him strong, and he has been enabled to feed the flock of God. May the Lord bless him, and enable him to finish his course with joy. Farewell, my dear brother; and the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul and body be preserved, blameless to the coming of our Lord Jesus Christ. I feel too unworthy to have a name among you; yet I would not give up my place with the saints, for all the honors of the world.

Yours, as ever,

NANCY DUTTON.

ALEXANDRIA, Va., Nov. 17, 1857.

BROTHER BEEBE:—My mind has been impressed for a long time to write something of my first experience, if I have any; for many have been the joys I have felt in reading the experience of my brethren and sisters which have been published in the *Signs and Messenger*, but feeling my inability to write, I have deferred it from time to time: but I cannot put it out of my mind long; so I have at length concluded to write to the brethren and sisters, and tell them what I hope the Lord has done for my soul.

I was born in the western part of England, and when I was but a very small child, I think I was not more than seven years old, I went to meeting with my aunt; and it was there, I well remember, I first knew I must die, and that there is a heaven and a hell. The hymn was given out which begins—

"Death, 'tis a melancholy day,
To those that have no God,
When the poor soul is forced away
To seek its last abode.

In vain to heaven she lifts her eyes,
But guilt—a heavy load,
Still drags her downward from the skies,
To darkness, fire and pain.

I was very much troubled when it was read, and thought if I were to die I must go to that dreadful place; but that trouble soon wore off: but from time to time I felt troubled because I knew I was not fit to die. My parents were at this time, Episcopalians, and they taught me to say my prayers, and nothing would tempt me to go to bed without first repeating them. For years I sometimes was free from trouble, and then again I was so much distressed I knew not what to do. I tried to forsake my sins, and would resolve to think before I would speak, and would do nothing sinful, but I found I could not keep from sinning. I think I was about twelve years old when my father died. We had moved to Devenport, England, where my mother's sister lived. My aunt and uncle were Baptists, so my parents attended the Baptist meeting ever after we moved, and before my mother died I trust she was brought to a knowledge of the truth. My father who had been wealthy, and had become poor, through the dishonesty of a

partner in business, which caused him to lose his mind entirely, and he died in that condition. I think about four or five years before the death of my father, I had a great desire to see America, and having heard that the dress-making business was very good in this country, I thought I could come, and in about four years make enough to enable me to return and buy back some of my father's property, so that we might all live together again. I then had two brothers and two sisters. But I did not know at the time that "Man appoints and God disappoints." I was informed that the gospel was preached here, so I put myself under the protection of some friends of mine who were coming to this country, and came with them about twenty-eight years ago. I brought letters of introduction, and was invited to spend some time with a Baptist family before opening my business in Alexandria, and if I had been with my parents I could not have been treated more kindly. I shall never forget what were my feelings at the first meeting I attended here; it was at a private house. The preacher and members were so kind and affectionate to each other, I thought they must be christians, and I thought christians never committed sin after they have received the pardon of their sins. I thought if I could only have religion I should be happy. When I witnessed the administration of baptism, I could not refrain from crying, but I did not want any one to see me: but the ordinance looked so solemn to me, I thought if I were only good enough to be baptized I would be happy; but I could not help sinning, and I thought that unless I could cease from sinning the Lord would not save me. I was taken very sick—it was the first sickness I ever had—and I was so ill that I was not expected to live. I had a novel under my pillow, which I had been reading. I had never read many books of the kind, but I thought the Lord had sent this sickness on me for reading the novel. At this time I had commenced my business, and I was sick nearly three months. But O, when I think of my past life—how wonderfully I have been provided for and protected by that dear friend who sticketh closer than a brother. I sent home the novel, and promised, if the dear Lord would please to raise me up again, I would never read another, and that I would always attend meetings, and try to keep from sinning against him.

The blessed Lord was graciously pleased to restore me to health, and I quit novel reading and attended meeting regularly; but I could not help sinning. About one year after this, my mind became very much distressed; it was not from hearing preaching, nor reading, but my trouble seemed to come gradually upon me. O, I cannot forget the distress I was in. Before that time I had thought, as all admit, that we are sinners; but, my brother, it is one thing to admit that we are sinners, and quite another to feel the weight of sin and guilt upon our hearts, as sinners before the just and holy God. This was my case; I felt indeed that I was the chief of sinners; and that the blessed Lord would save whom he would; but my case was different from others—that I must have sinned away the day of grace, or had committed the unpardonable sin. Often I wished that I were a bird, or some being that had no soul; and often when walking the street, I

have felt afraid the earth would open and take me in. I read the scriptures, hoping to find some comfort there, but found nothing to suit my case, only such as declared "There is no peace to the wicked." I would try to pray, that the Lord would have mercy on me. I would sometimes remain at meeting and witness the ordinance of the Lord's Supper, and O, how plainly I could see the line drawn. They were saved, but I had no hope. I would think if I only were as happy and as free from sin as they were it was all I could desire. About this time I retired to bed one night in much trouble; fearing if I fell asleep I should certainly open my eyes in everlasting torment. O, I never can forget the distress of my poor heart at that time. On the next meeting night I attended, and Mr. Cone preached an experimental sermon. I hope I know now, but then I knew nothing about any person's having an experience. At that time, however, he spoke about the love which the children of God feel towards each other, and in a moment I felt, and was about to take hold of a dear old member's hand who was in the seat with me. I wanted to tell her that I did love the children of God, and felt rejoiced, and my trouble was gone; but before I got home I was glad that I had not spoken about it: for I thought I must feel very differently before I could entertain a hope that I was a christian.

Mr. Cone left shortly after this, and others came and I attended the meetings of other denominations, besides the Baptists, but I got no comfort among them: and it was seldom I went without getting displeased; for I well knew that of myself I could do nothing, and unless the dear Lord would save me I must be forever lost.

Well, I stood thus, when brother Beebe came here to preach for the church. Sometimes I feared that I was hardened, because I had lost that dreadful trouble which I had been in. O, how I desired to have my trouble back again. Sometimes I feared that I had sinned away the day of grace, because I could not feel the burden which I had felt. Surely, it seemed that the Lord had left me, yet, at times I would hope the dear Lord would save me in his own way and time. These words were often applied to me: "O Lord if thou wilt, thou canst make me clean." At first I did not like brother Beebe's preaching, as he said some things against the Tract, Missionary, and Bible societies, and Sunday Schools. I thought it very strange for a preacher to speak against all these good things. Still I liked to hear him preach, and could not stay away, for I hoped something might be said that would suit my case. I thought if ever I was brought to a knowledge of the truth, it would be made so plain that I would never doubt any more, nor sin any more. At about this time a dear old sister of the church called to see me, and spent the evening. We got in a conversation, and for the first time in my life, I was able to tell of my exercises. She related her experience. I had thought I was alone. I did not think that there was any person in the world that felt as I did, and I was very much astonished and delighted, and could not help rejoicing to think that there were others who felt as I did. I shall never forget that time: indeed, my brethren and sisters, I trust that my blessed Lord was pleased to set me at liberty, and to loosen my tongue,

and I was enabled to tell the dear sister all my exercises. She was rejoiced, and told me I was just where she expected to find me, and before we parted she desired me to call and see brother Beebe, and relate to him what I had told her. But I could not do that; I was a poor miserable sinner, and I could not think of going to see him. I did not want to join the church and still feel as I then did; but I desired to hear him tell what he had experienced, if I could be where he could not see me. This was a few days before the church meeting. But by the next month I had, with great trembling, called on brother Beebe, in company with a dear sister who has since fallen asleep in Jesus. My mind being very much distressed, in regard to the passage of scripture, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." After it was explained, and we had talked about my little experience—if I have any, which I often fear I have not—brother Beebe invited me to go before the church, but as I had not expected to do so at that time, I told him I thought I would not then. It was a great cross for me to go before the church: but he said I would only have to tell the church what I had related to him. I felt encouraged, and before I left I felt perfectly willing to go. When the time came I felt as though I could not stay away; yet I went with much trembling, and as I was going I prayed my Heavenly Father to be pleased to be with me, and if I was one of his children to enable me to speak as one; but if not, so to order it that the church might not receive me. I was received and felt very happy, that the whole church were satisfied that I was born again, as they had received me on the little evidence that I could give, and I thought the dear Lord would have ordered it otherwise if I were not his child. This was on Thursday night. I slept well that night, but when I awoke in the morning, never shall I forget what trouble I was in. I thought I had told the children of God what I had passed through, and yet I was no christian. O, what would I have given if I had not been before the church, for as I thought I was deceived, I must have deceived them; although I knew I had felt all that I had related to them, still I was afraid that I was not born again, and that I should be a disgrace to the church. My mind was so dark all that day that at night I called on one of the members and requested her to go with me up stairs, and I was too full of grief to speak until I had given vent to my tears. She asked me what was the matter. I said, You know I have talked to the church, and it is expected that I am to be baptized on Sunday; but I do not think I am a christian. I am such a poor sinner, I cannot be baptized. I would not for all this world be baptized feeling as I do. I want you to go with me to Mr. Beebe's to-morrow, and tell him I cannot be baptized. She said it was a temptation of Satan, and said she, you have listened to him long enough; and said she knew I would feel better before Sunday. But I thought that could not be, it was so near; but she promised me if I desired it, she would go with me. I did not sleep that night, but tried to pray to the blessed Lord, if I were indeed his child, to remove this dreadful trouble from me, and show me that he was mine, and I was his by his adopting grace; for well did I know that with-

out him I could do nothing. I am as clay in the hands of the potter, and he has a right to do with me as seemeth good in his sight. I went into my childrens' room and looked on them; I knew they were sinners, but I thought, You have never made a profession of religion as I have: and also into the servants' room, for I could not sleep. After breakfast—this was on Saturday—I sent my children out to play, and fastened my door, and took my Testament, and the first chapter I opened to was the fifteenth chapter of John. O, never shall I forget it, for as I read along all my trouble left me, and I found myself rejoicing in God my Savior. O, what a change! I thought I should never doubt again, but that it would always be so with me. I was never so truly happy before, and I thought I must go and tell the member I saw the night before; but I took up the Sunday School Hymn Book, belonging to my children, which was laying on the table, and opened it, and the first Hymn I read was this:

"Poor broken hearts, why do you mourn,
Like some forsaken dove forlorn?
I am your Savior, come rejoice,
And raise to Heaven your cheerful voice.
Come ye that mourn, lament and weep,
And long to be among my sheep,
'Tis my delight to set you free,
From sin, and death and misery.
Forsake the world with all its fame,
Take up the cross, despise the shame:
And now pursue the living way,
That leads to everlasting day."

O, then I could not help rejoicing aloud, and saying, Surely this chapter and the hymn were made for me. All my trouble left me, and I was so happy that I thought I should never see any more trouble. I took my testament and hymn book and went to tell the glad tidings to the member whom I had begged to go with me to brother Beebe's. I told her that I had been to her in my trouble, and now I was come to her with my joy. I read to her the chapter and the hymn, and told her I could face the whole world now, and was anxious for the time to come for me to confess that Savior before the world, who hath said, "If ye love me, keep my commandments."

On Sunday, March 16, 1837, I was baptized by Eld. G. Beebe, at Alexandria, and went on my way rejoicing for a while. But in a short time I began again to doubt and fear that I was deceived, and regret that I had joined the church, for I was in great trouble. Brother Beebe was then preaching a portion of the time in Washington, D. C., and had an appointment there; I had never been there, but desired greatly to go and hear the preaching, and prevailed on my husband to go there with me. We found the way, and so glad was I, for I trusted that the dear Lord would be pleased to speak something to my troubled mind. The text was, "If the Son therefore shall make you free, ye shall be free indeed." Well, I am sure he was enabled to tell my experience very much better than I could have told it myself, and the dear Lord was pleased again to remove from me all my trouble, and enabled me to rejoice with joy unspeakable and full of glory. And as we were riding home I could not refrain from rejoicing and talking, and I was enabled to feel that

blessed witness within that the world can neither give nor take away. And, my brethren and sisters, so it has been with me ever since. Sometimes I am in trouble, and think surely I know nothing as I wish to know, and have much darkness in my mind, but in the Lord's own time and way, he is pleased to give me sweet relief, and lift on me the light of his countenance, and enable me to feel that

"There's nothing here deserves my joy,
There's nothing like my God."

Now, brother Beebe, what I have written I submit to your disposal, and if you discover anything in it that would be an injury to the dear cause, I hope you will burn it, or return it to me. I have written with a trembling hand, as I have been very sick, and confined to my room nearly two weeks, with intermitting fever, and my nerves have been in a distressing condition, so much so that no person except my family, was permitted to come into my room. But praise and thanksgiving be to my Heavenly Father for all his goodness to me, who am so unworthy of the least of his tender mercies, he has been pleased to remove my disease, and I am now getting better slowly. My mind has been dark of late, not feeling the reviving influence of the blessed Spirit which I trust I have felt in seasons past: but I now feel to say, "Though he should slay me, yet will I trust in him." Well do I know, if I am ever saved, it is all of grace from first to last, for I have no righteousness of my own.

"Nothing in my hand I bring—
Simply to his cross I cling;
Naked, come to him for dress,
And on Jesus lean for rest."

I will close, desiring you to remember me in your prayers, and remain your sister, as I trust, in the very best of bonds.

DORCAS MANKIN.

NEW YORK, Nov. 18, 1857.

BROTHER BEEBE:—I have been thinking for some days of writing to you for instruction upon a subject that has occupied my mind considerably at different times, and more especially of late, viz.: The duties of the sisters in the church. If females compose a part of the body of Christ, I think there must be a proper place and station for them to fill, for I have never yet learned that any of the members of his body were designed to be useless or inactive. But the question arises, *What is their duty scripturally?* Some seem to think that when the brethren meet for prayer, or conference, or other meetings, that the sisters must learn, in silence with all subjection, that it is not their *duty* or *privilege* to *speak* or *pray*, though all will allow them to *sing*, which if they do, they cannot keep silence. Now, I have been at meeting when we have been destitute of preaching, and sometimes there would not be more than two or three brothers present that were in the habit of speaking or taking any active part in the meeting; and at the same time there were sisters present that have expressed to me afterwards that their minds were impressed to rise and bear witness to the truth, and to speak in honor of their Master and his glorious cause, and of his loving kindness and tender mercy to them; and yet have kept silent because they were at a loss to know in reality what was their duty. Now I *know* that I am not capable of teaching, and I certainly

have *no wish* to usurp any authority over the man, but I *do* feel a *great desire* to understand the *true* meaning of the scriptures; and especially I would ask your views on 1st Cor., xiv. 34, 35, in connection with 1st Timothy, ii., 11, 12. It is not to gratify an idle curiosity that I make this request, but from (I trust) a pure motive.

If you feel free to give your views, I have no doubt that they will be thankfully received by many sisters, and it will be regarded as a special favor by *one* who wishes ever to *know* and be found in the *path of duty*; but who at the same time feels the most sincere desire never to be permitted, through *mistaken views* or any other cause, to take one step beyond her present place and thereby wound the feelings of any of the dear saints of God. Nor would I confine my request to brother Beebe alone, but I would ask all the ministering brethren or others who have light on the subject, to let their light shine and impart instruction to the minds of others, and I hope they will be enabled in some degree to enlighten the ignorant but inquiring mind of

A SISTER.

NEWARK, N. J., February 15, 1857.

MY BELOVED BROTHER BEEBE:—A subscriber left with me a dollar for the SIGNS, to be sent another year, and now shall I close my letter and say no more, or shall I say a few words upon the endless theme of redeeming love. It is written, my soul shall make her boast in the Lord, the humble shall hear thereof and be glad—and I call upon you and the brethren and sisters to rejoice with me, for to-day is my birth day. I am sixty years old, but it is only thirty-two since I began to live. Thirty-two years ago the God of grace was pleased to give me an evidence of his pardoning love, and I can look back and see the way that he hath led me, and he has made my soul a witness to his truth. He brings the blind by a way they knew not—He makes darkness light and crooked things straight. These things will I do unto them and not forsake them. But, my brother, in the first part of my experience, I suffered more than I can express, from Mrs. Legality—she is the devil's housekeeper—and she kicks up such a dust and smoke that her household cannot see the length of their nose, and the legal priesthood and Mrs. Legality had me so blinded and bewitched that I could not see for a long time to the end of that which is abolished; but my blessed Savior promised that "He would send the Comforter, and he told his people what that blessed Comforter would do, and blessed and eternal thanks be unto his name forever, this blessed work, He, the Comforter, has done for my once sorrowful but now joyful heart. He has removed the veil from my soul, and now I see that glorious sun that shall no more go down, and the Lord shall be unto thee thine everlasting light, and in the light of this eternal sun we behold wondrous things indeed. Oh, glory to God—we behold the King in his beauty, and our souls become charmed with his unspeakable holiness, and our souls cry out in the language of one of old, "Whom have we in Heaven but thee, and we count all things as loss and dung for the excellent knowledge of Christ Jesus, the Lord; and when the eternal Spirit brings our souls to this gospel state and standing in Jesus, the second man, who is the Lord

from Heaven, He gives us eyes to see that the legal dispensation is eternally abolished, and that the gospel soul enters by mighty, powerful, yet simple faith, into the obedience of our ever living and adorable Head, and our souls cry out with him, it is finished—salvation's mighty work is done, and we are made acquainted with the salvation of our God, which is not by might, nor by power of man, but by the eternal Spirit, and in this wondrous salvation, oh how the soul does rejoice, and we say the joy of the Lord is our strength, and we become eternally dead to Hagar and to her mode of housekeeping; and we do say that the devil has not a greater friend in this world than a blind, legal preacher, nor the children of God a greater enemy. Oh, my brother, how my soul feels upon this subject. The law was a painful lesson to my poor soul, but my blessed Lord has made it work for my good in more ways than one; in the glorious light of Christ I can easily detect that way which seems right unto a man, but the end is death. Fleshly wisdom can talk about law and about gospel, but let the eternal Spirit reveal them to the soul, and they do appear in a very different light. You may run a sword through a dead man, and he will not feel it; and let legal teachers that have learned their theology from man, talk and say as many as are of the works of the law are under the curse, but let this curse be revealed in them, and they will look about for a shelter from the storm, and if the way of life is revealed in them, glad will they be to learn that a man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place. Oh, my beloved brother, how many are there in our day in this dry place, having the form of Godliness, and destitute of the power, having a name to live and are dead and living in the state of unbelief, which makes God a liar, because they believe not the record that God hath given of his Son. Oh, this is a state I never dreamed of while I was under the legal priesthood and shut up to the faith; but thanks, eternal thanks to Him who has anointed my eyes with his own eye-salve, and in his light I do see that light shines in darkness, but the darkness comprehends it not. My beloved brother, have you a free air in your place? If you have, I will surely come and spend some time with you and the dear people of God in your neighborhood, for in the large town where I live, is nothing much but smoke and fog and dust, the year round, and all you can hear is—do this and do that. Man, poor weak, silly, sinful man, is made first, and Christ Jesus last; and we have a constant revival of unbelief and man's self-sufficiency and man's free-agency, and many say they are Jews; but it will be well for them if this language is not appropriate for them, Behold I will make them of the synagogue of Satan, which say they are Jews and are not, but lie. I tell you, my mother, that it is a great thing indeed to be a Jew inwardly in the spirit and not in the letter, whose praise is not of men, but of God. And now, my brother, I am your brother in the bonds of Christ's gospel, which is the power of God unto a complete and finished salvation, and which knits hearts together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God and of the Father and of Christ, in

whom are hid all the treasures of wisdom, and knowledge; and may the people of God everywhere be enabled to live upon Him who says, He that eateth me, even he shall live by me, for all such souls as live in this gospel way, do say that to be spiritually minded is life and peace, and they that are after the spirit do mind the things of the spirit, and all such souls know about that mystery which was kept secret since the world began, but now in gospel times is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; and it is this divine teaching that makes my soul glad, and I can say, I am filled with comfort, I am exceeding joyful. Yours in the truth that makes free indeed.

M. FORD.

STONY CREEK, Michigan, Oct. 23, 1857.

BROTHER BEEBE:—It is with thankful acknowledgments of the continued favors bestowed upon me by you, in sending me your valuable paper. Dear Brother, the time seems farther distant than ever for me to ever get rich by preaching Old School Baptist doctrine; how then shall I ever be able to pay you for your well-earned labor? But I trust you have not as yet, felt the poorer for the kindness and pleasure bestowed on me, a destitute brother: and when I use the word destitute, I mean only as concerning the things of this life. It is yet with me, no foot of land do I possess; no cottage in this wilderness: but I trust I am not as destitute respecting the welfare of Zion. I trust my heart does feel for the afflictions of the Zion of our God in the various sections of Maryland, such as the churches in Dorchester and Somerset, and not these only, but also of Warren and Harford, and the little Ebenezer Church, all of which having become destitute of sound gospel preaching by the death of our zealous and faithful laborer in the ministry, brother Thorn. I would feel, and do feel, that, like our departed brother, I would spare no pains nor fatigue, so long as my health will permit, to visit and preach for the scattered brethren, and little destitute churches far and near, both on the Western and Eastern shores of Maryland; but, my dear brother, may I not borrow for a moment the language of Paul, though not in the sense or spirit in which that eminent servant of God did speak, when he declared that "to will was with him, but how to do that which is good he found not. The word *how* I understand Paul to mean as an expression of his need of an assisting grace to actually perform that which is actually good. I would then say, to will I feel is with me, but *how* to perform that desire, which may be judged good by brethren, I find not, (for reasons as stated above.) Could I but avail myself of the directory of brother S. Trott to the brethren who had given their names to go as Messengers to the Salisbury Association, and further, in visiting among the churches, I would have been able, as I trust these brethren are able, to travel according to directions by railroad, I might then, the Lord willing, have attended the association myself, and visited the churches with them. I can truly say there are no bonds which tie me to my present location, saving the bonds of necessity, for the want of means to leave my companion somewhat provided for in my absence, that she might not di-

rectly suffer. O, my brother, answer me not while I speak thus, that it is written, Whoso loveth his wife more than me is not worthy of me. I am not speaking as addressing you personally to supply what I am lacking, but I would ask your sound counsel and direction, what you should judge to be best for me to do, in my present destitute condition; I do feel for the afflictions of these destitute brethren and sisters. Tell me, dear brother, what course to travel—what road to take—to call upon the churches as I travel along. I reside some 30 miles East from Detroit. I wish you to consider this letter strictly private correspondence—yet in that sense of the word, you may dispose of its contents as shall seem best in your judgment. Anxiously I shall wait for an explicit answer.

Yours, in the bonds of affliction,

JOHN FISHER.

VERY DEAR BROTHER BEEBE:—If indeed I may use the dear appellation and if indeed I am with Christ at home, and if indeed and in truth I know my own heart and if not deceived my desire at this time is to express through the medium of the *Signs of the Times* to the Zion of God even to many dear brethren and sisters my heartfelt gratitude to God acknowledging his hitherto esteemed mercy and innumerable favors that he has from time to time conferred upon a wretched worm of the dust therefore dear brethren and sisters beloved in the Lord at this time I introduce the following lines as applicable to my feelings I trust:

I.

The Lord is my Shepherd, my Guardian and Guide—

Whatsoever I want, he will kindly provide;

Ever since I was born, it is he that hath crown'd

The life that he gave me, with blessings all round,

While yet on the breast a poor infant I hung,

Ere time had unloosen'd the strings of my tongue,

He gave me the help that I could not then ask,

Now, therefore, to thank him, shall be my tongue's task.

II.

Through my tenderest years, with as tender a care,

My soul, like a lamb, in his bosom he'd bear;

To the brook he would lead me whene'er I had need,

And point out the pasture where best I might feed,

No harm could approach me, for he was my Shield

From the fowls of the air and the beasts of the field,

The wolf, to devour me, would oftentimes prowl,

But the Lord was my Shepherd, and guarded my soul.

III.

How oft in my youth have I wander'd astray?

But still he hath brought me back to the right way;

When lost in dark error, no path I could meet,

His word, like a lantern, hath guided my feet,

What wond'rous escapes to his mercy I owe?

When, rash and unthinking, I sought my own woe,

My soul had, long since, been down to the deep,

If the Lord had not watched, when I was asleep.

IV.

Whensoever at a distance, he sees me afraid,

He skips o'er the mountains and comes to my aid,

Then leads me back gently, and bids me abide

In the midst of his flock, and feed close by his side.

How safe in his keeping, how happy and free,

Could I always remain where he bids me to be!

Yea! bless'd are the people! and thrice happy told!

That obey the Lord's voice, and abide in his fold.

V.

The fold it is full, and the pasture is green, All is friendship and love, and no enemy seen;

There the Lord dwells amongst us, on his holy hill,

With his flock all around him awaiting his will,

Himself in the midst with a provident eye, Regarding our wants, and procuring supply;

An abundance springs up of each nourishing bud,

And we gather his gifts, and are filled with good.

VI.

At his voice, or example, we move or we stay,

For the Lord is himself both our leader and way;

The hills smoke with incense where'er he hath trod,

And a sacred perfume shows the footsteps of God!

While blest in his presence, the vallies beneath

A sweet smelling savor incessantly breathe;

The delight is renewed of each sensible thing,

And behold in their bloom all the beauties of spring.

VII.

Or, if a quite different scene he supply, And we march through the wilderness barren and dry,

By his wonderful works we see plainly enough

That the earth is the Lord's and the fulness thereof!

If we hunger, and thirst, and are ready to faint,

A relief in due season prevents our complaint—

The rain, at his word, brings us food from the sky,

And rocks become rivers when we are a-dry.

VIII.

From the fruitfulest hills to the barrenest rock,

The Lord hath made all for the sake of his flock,

And the flock, in return, the Lord always confess,

In plenty their joy, and their hope in distress;

He beholds in our welfare his glory displayed,

And we find ourselves blest in obedience repaid;

With cheerful regard we attend to his ways, Our service is prayer, and our cheerfulness praise.

IX.

The Lord is my Shepherd, what then shall I fear!

What danger can frighten me when he is near?

Nor when the time calls me to walk through the vale

Of the shadow of death, shall my heart ever fail,

Tho' afraid, of myself, to pursue the dark way,

Thy rod and thy staff, be my comfort and stay,

For I know by thy guidance, when once it is past,

To a fountain of life it will bring me at last.

X.

The Lord is become my salvation and song, His blessings shall follow me all my life long—

Whatsoever condition he places me in, I am sure 'tis the best it could ever have been,

For the Lord He is good, and his mercies are sure,

He only afflicts us in order to cure—

The Lord will I praise while I have my breath,

Be content with my life, and resigned at my death.

MISSISSIPPI, 1857. J. M. SMITH.

Providence.

Mark the fair flowers that fill the vales, Ye weak ones, whom vain fear assails;

Whene'er ye doubt Jehovah's care, Behold the birds that skim the air.

Oh, who can see and not admire The lily's pure and bright attire!

Can all the pomp of regal dress Equal her simple loveliness?

And yet no art laborious weaves The silken texture of her leaves.

He who hath so the mead array'd, With flowers to-day that bloom and fade,

And yet are deck'd so richly—He Will ne'er unmindful be of thee.

No want the little warblers dread, For whom God's hands a table spread;

Their food he gives them day by day; Nor barns nor storehouses have they.

That Lord who guides each insect's ways, And sap to every leaf conveys;

The blades of grass who numbereth o'er, And grains of sand upon the shore,

With those that 'neath the ocean sweep, And pave the caverns of the deep;

Who hears his creatures when they call, And guardeth every sparrow's fall,

Will listen to thy earnest prayers, And bear the burden of thy cares.

To Him more precious and more dear Than many sparrows ye appear.

Upon thy cheek, say, could thy power The bloom of youth retain one hour!

Or would the bolt in death's stern hand One moment sleep at thy command?

How then will all thy anxious thought, Without God's help avail thee aught!

Though in his presence, angels bright
From that unutterable light
Of majesty, their faces veil,
And Him, All-wise, thrice holy hail;
Yet lo, he condescends to see
All things in heaven and earth that be.

A. C. M. J.

The Editor's Department.

MIDDLETOWN, N. Y., DEC. 1, 1857.

ETERNAL VITAL UNION.

In the recent discussions which have agitated some sections of our beloved Zion, on the subject of Eternal Union, or the vital relationship of Christ and his Church, perhaps the brethren have not been as clear and lucid in the statement of their respective positions and application of arguments, as the importance of the subject demands. All our preaching, writing and conversation on the subject of salvation by grace, certainly ought, so far as possible, to be conducted so as to be edifying and instructive to the saints of God. Little children and babes in the kingdom of our Lord have a relish for the truth as it is in Jesus, so far as they can understand or comprehend it. They desire the sincere milk of the word, that they may grow thereby. The presentation therefore of the doctrine of God our Savior, should be in gospel simplicity and not in strife for mastery, or a spirit of vain-glory. On the subject of the Eternal Vital Union of our Lord Jesus Christ and his Church, much has been said perhaps which has only been calculated to darken counsel, by words without knowledge; and we can scarcely doubt that while there may be some who claim to be sound in the faith, and who are sound in many other respects, are radically in error in regard to the nature, origin, and eternity of this Union; there are others who seem to oppose the doctrine, while in reality they have only a different way of setting forth the same truth. For instance, when we speak of Eternal Union, some have seemed to understand us as speaking of the manifestation of union, as experimentally felt and realized by Christians after they have passed from death to life. Hence they have viewed the union as being eternal only in prospect, and they have objected to the idea of an *actual* union absolutely existing from everlasting between Christ, as the Head of his church, and his people, as members of his body. We have not understood any of the brethren to contend that the children of God, or any of them are experimentally reconciled to God, and united to Christ, until Christ is formed in them, the hope of glory. So far as our knowledge, experience, and personal enjoyment of a vital union with Christ is considered, it was prospective in the purpose and decree of God; for he has chosen us in Christ Jesus, before the foundation of the world, that we *should be* holy and without blame before him in love. God has predestinated, or destined us before hand, to be conformed to the image of his Son, that He might be the first-born among many brethren. But it should be observed that the Eternal Vital Union contended for, is a union of life, not that that life was eternally manifested in those whom God has predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will; for in

many of them, as we hope, it is not yet brought into manifestation. Or in other words, we hope there are many who are now enemies to God by wicked works, and others yet unborn, in whom God will display the riches of his grace, by revealing his Son in them, and by making them experimentally acquainted with this vital union. But the spiritual life of the church is but one life, and that one life is eternal. Jesus says of his sheep, I give unto them eternal life, and they shall never perish. John says, And this is the record that God hath given to us eternal life, and this life is in his Son. We are not told that God hath given to us eternal *lives*—or a plurality of life. The life given to the church is but one life, and that one life which he hath given to us, is in his Son; and we are farther told that it is hid with Christ in God; and it is so hidden in God, that when He who is our life shall appear, we shall appear with him in glory. One life in Christ is enough; for there is one body and one spirit, even as ye are all called in one hope of your calling. What use would one body have for more than one life? We feel sure that these two propositions are self-evident to all the saints, namely: first, that the life is but one; and, secondly, that it is eternal. Neither of them can be successfully controverted, for Christ is our Life, and he is One, and he only hath immortality, or eternal life, and he only is the life and immortality of his church, which is his body, and the fulness of him that filleth all in all.

Taking for granted that the two propositions are admitted, we will now state as our third proposition, that the Eternal Vital Union of Christ and his Church, is in this life and immortality, which John says was with the Father, and was manifested to us in him who is called the Word of life; 1 John i., 1, 2; or of whom it was said, This is the true God, and Eternal Life. 1 John, v., 20. Before we proceed farther to demonstrate this proposition, we pause to enquire if any of our readers have any knowledge or idea of any other vital union existing between Christ and his church, than this union of life? Until this eternal life, this spiritual immortal life was communicated to us experimentally, had we any experimental union with him, or with his people? Certainly not. Every child of God will readily admit this; but as soon as we were born again, and in our new birth made the happy recipients of this immortal life; did not this communication make us cry Abba Father, and hail all the members of Christ as our brethren and sisters in the Lord? Vitality is life, then if our union is not vital, or life union, it is only nominal, and can be of no lasting benefit to us.

But, says the objector, while we admit the foregoing propositions, we deny that this Eternal Vital Union embraced the church of God *actually*, but only in purpose, until they were brought into the experience of it. Well, let us see. Remember it is admitted that this Eternal Vital Union is all embraced in that eternal life which was with the Father, and was manifested to us. Now then, we ask, When? where? and in whom was this eternal life given to the saints? Let us examine the record: "And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son of God hath life, and he that hath not the

Son of God hath not life." 1 John v., 11, 12. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings." Where? "In heavenly places." In whom? "In Christ Jesus." How? "According as he hath chosen us in him." When? "Before the foundation of the world." For what purpose? "That we should be holy and without blame, before him in love." Eph. i., 3, 4. This testimony will not admit of any evasion. It does not read that life was given to Christ for us, or that life was provided for us in purpose; but "This is the record that God hath given to us eternal life." Now, it is either true that God gave eternal life to us, or the record has failed to declare the truth. But, do we hear the objector say, He gave it to us in purpose, but not actually? Let such as feel disposed to cavil thus, beware. It was either actually given to us, or it was not actually given to us, in Christ Jesus, before the world began; and the record presents the actual conveyance to us. But we are told that what is *actual* involves an act. But we ask, would it require any less action on the part of God, to give it to us in purpose, than it does in the way that he has recorded the gift? There seems to be an evident design to evade the force of divine testimony, on the part of those who thus cavil.

Once more: we have proven, as we believe, to the entire satisfaction of all honest enquirers after truth, that eternal life or the immortality of the church of God was given to her, in Jesus Christ, her Head, before the world began. Could this gift have been given to us in Christ before the world began, if Christ himself did not exist in a Mediatorial relation to us before the world began? We believe not. Could eternal life have been given to us in Christ Jesus before the world began, and we have had no existence in him until regenerated in time? No one, we think, will attempt to establish the affirmative. But the question still may arise, how, or in what sense, were the saints in Christ Jesus, before the world began? As the seed of Abraham existed in him, before any of them were born; and being thus in him, unto them God gave the land of Canaan, before any of them were manifested by generation. God made Abraham the father of many nations, long before any of those nations were developed. Adam called his wife's name Eve, because she was the mother of all living; and that too before any of her children were born. But the life of all the posterity of which Abraham was the father was in him, and though not manifested to men, they were personally identified by God; for Levi paid tythes unto Melchisedec, when he was yet in the loins of his great-grandfather Abraham. If the life of all the human family had not been in Adam, how could their development by generation and birth been regarded as a multiplication of Adam? God blessed Adam and bade him be fruitful, and multiply and replenish the earth. And in this, Adam is the figure of him that was to come, which is Christ. And in covenant with Abraham, God said, "Surely blessing, I will bless thee; and multiplying, I will multiply thee."

The life which our God gave to us in common with all the rest of mankind, is earthly, natural, and mortal; but that life which he gave us in his Son, is heavenly,

spiritual, and immortal. In the former, we stand related to the earth, which is our mother, and to her bosom we shall shortly return; but in the latter we stand related to God, to heaven and to immortal glory; into which we shall be eventually admitted, with all the sons of God. Our being born into the natural world did not make us the sons and daughters of Adam; but our original creation in him as his posterity, is that which constitutes the relationship, and our birth is but the manifestation of it. Our generation is the manifestation of that life which was given us in Christ, and makes us manifest as the children of God.

What are the views of Vital Union and relationship to Christ, which are held by our brethren who object to our views? They say that when a sinner is regenerated, and has received a spiritual life by their spiritual birth, they become thereby reconciled to God; they are made to love God supremely, and to love his word, his ordinances, and his people; that the new heart which God has given them, and the new spirit which he has put within them, binds them together in the unity of the spirit and in the bonds of peace. To this we cordially subscribe, for it is true! but we enquire, were not all those spiritual blessings of life, love, joy, union, fellowship and spirituality given us in Christ, according as we were chosen in him before the foundation of the world, according to Eph. i. 3, 4? Most certainly they were; for there is no spiritual blessing added in the new birth, to the *all spiritual blessings* which were given us in Christ before the foundation of the world. All these blessings then did exist, and in Christ they belonged to us, by virtue of the gift of the Father, long before we had any experimental knowledge of them. Although we were in our old earthly nature dead to all spiritual things, and destitute of spiritual and immortal life, and destitute of anything like union to Christ, so far as our old nature is concerned; and we were enemies to God by wicked works, and were by nature children of wrath, even as others, still the communication of these things to us and our knowledge of them, was not the origination of them. The life which was communicated to us by the new birth, was emphatically eternal life; it was with the Father, and hid with Christ in God. So also all the blessings of relationship to God, union with Christ, sonship and heirship included, were just as eternal as the life in which they were and are all embraced. Hence, if this life when experimentally possessed and enjoyed, brings us into experimental union and fellowship with the Father, and with his Son Jesus Christ, it must have possessed the same blessed properties, before we individually knew anything about it by experience.

How gloriously sublime, how God honoring, and creature abasing is the scriptural doctrine of Eternal Vital Union! Christ and his church are one, even as Christ and the Eternal Father are one. As the Father, with all the fulness of the Godhead dwells bodily in Christ, so Christ in all the glory of his divine nature and Mediatorial glory dwells in his church. Who will say that the Father loved the Son only in prospect, or with a purposed love, when Christ declares that the world shall know that the Father has loved his people, as he has loved him; and that he loved him before he foundation of the world?

If we view Christ as the First Born among many brethren, and all his members, predestinated to be conformed to his image—Christ's Sonship did not commence with his advent to our world. Neither did our relationship to God as sons in Jesus, begin with our earthly existence in an earthly Adam. Forasmuch then as the children are partakers (not composed of) flesh and blood, He (Christ) also himself likewise (or in a like manner) took part of the same." Heb. ii. 14. In that flesh he was put to death, and in it he arose from the dead, and ascended up on high, even so, these mortal bodies must die, and our dust return to dust; but from the graves shall they all be raised up again at the last day. They shall be changed and fashioned like his glorious body, made spiritual, glorious and immortal; and that too by the spirit of him that raised up Jesus from the dead, which now dwells in his regenerated children who are now waiting for the adoption; to wit, for the redemption of our body: for he who raised up Christ from the dead shall also quicken our mortal bodies, by his spirit that dwelleth in us. If we have not the Spirit of Christ, we are none of his; but if we have his Spirit, then we are his, and he is our life; for his spirit is life, and This is the true God and eternal life.

Dear Brethren, having all this in view, what manner of persons ought we to be, in all godliness and holy conversation. What is earth when contrasted with heaven? What our mortal, when compared with our immortal life? What are the interests of this earthly state in comparison with the glory that shall be revealed in us? Our light afflictions, which are but for a moment, do 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.

REPLY, TO "A SISTER."—We have no special light on the two passages, on which A Sister, desires an explanation; therefore we will leave the subject to be explained by others, to whom it is submitted. We will, however, simply say, that we have not understood the apostle to forbid the sisters a privilege of expressing their views on divine subjects, on all suitable occasions. Anna, as well as Simeon, bore testimony of the advent of the Redeemer; and the sisters who were early at the Sepulchre, were first in proclaiming the Resurrection of their divine Lord and Master. But the usurpation of authority over the brethren in the church, in the official character of public teachers, was not becoming their sex, and therefore was not allowed by the apostle. The silence enjoined on the women in the church, does not to our mind convey the idea, that they were not allowed to unite in singing or other devotional exercises. "Let the inhabitants of the Rock, sing," Yea, and "Let them shout from the top of the mountains." In the case alluded to by A Sister, where the church was destitute of a pastor or public administrator of the word, and but few brethren present having gifts for edification, and some of the sisters felt constrained to speak of the glory of the kingdom of Christ, and to talk of his power, we would not call it usurpation of authority

over the brethren, for them to have done so. But for females in the church to claim the office of pastor or teacher, and authority to govern the church, would be quite another thing. The eloquent Apollos, who was mighty in the scriptures, was edified by Priscilla, as well as Aquilla. And we have in our churches at this day, as we doubt not, many sisters, who are gifted by the spirit with talent to edify, instruct, comfort and confirm, the saints. If we have misapprehended the true meaning of the apostle in the passage referred to, let those who have a clearer light on the subject, speak out.

NOTICE TO SUBSCRIBERS.—We are drawing near to the close of another year; and as we do not contemplate any change in our arrangements, or terms, it may be well for those who wish to continue their subscription, to forward their orders as soon as convenient. Those who are indebted to us for past volumes, are earnestly requested to forward the amount immediately, as we need the money to pay off our own liabilities. As it has been our custom formerly, we shall strike from our list such names as we have not heard from for a long time, and whose indebtedness is for more than one year. Should we in doing so, by mistake, erase the names of any who have sent in their remittances, or any who wish their papers continued, we hope they will let us hear from them on the subject immediately, and we will reinsert their names on our subscription books; as we do not wish to withhold the paper from those who desire to have it continued.

THE UNPARDONABLE SIN.—We feel no disposition to protract the discussion of the subject. When called upon for our views, we gave such views as we had, without doubting that some of our brethren might be able to elucidate the subject more clearly; and if the truth be but elicited, our dearest object is attained; it matters not to us, by whom. The views of our friend MORT, and those of brother TROTT, as well as what we have written, are now before our readers, and we have some of other's views which have been sent in by brother JOHN B. CAREY, and others, which would occupy too much space, and perhaps too little profit. We, therefore, feel disposed to leave the subject with what has been said for our readers to compare them with the divinely authorized standard of truth, and decide accordingly.

OUR HYMN BOOK.—Owing to the financial embarrassment which has interrupted the business affairs of our country, we have been hindered in getting it out at as early a day as we had designed; but we shall move onward with the work as fast as we can; and as soon as it is out, we will mail copies to those who have ordered them. And in the meantime, we hope those who intend to encourage the work, will send in their orders, and remittances, as soon as possible, that we may know how large an edition to publish. We intend to make the book the best and cheapest book that has ever been offered, and as our advertisement will show, a liberal deduction in the terms will be made to Churches or individuals who may order them by the quantity.

THERE WILL BE A YEARLY MEETING in the Second Church of Roxbury, Delaware Co., N. Y., the first Saturday and Sunday (2d and 3d) of January, 1858. Brethren and sisters and ministers of our faith and order, are respectfully invited to attend. ISAAC HEWITT.

Record of Marriages.

OCTOBER 26—At Boscobel, Wisconsin, by Eld. M. Morehouse, Mr. GEORGE H. WASHBURN, of Millville, to Miss RACHEL A. MOREHOUSE, daughter of Eld. M. Morehouse, of Boscobel, Wisconsin.

Receipts for Subscriptions.

NEW-YORK—G. J. Beebe.....	\$6 75
MASSACHUSETTS—Samuel Fox.....	2 00
MARYLAND—Samuel Danks.....	5 00
VIRGINIA—Eld. Trott 10, Miss S. Kenister 2, 12 00	
MISSISSIPPI—James Shows.....	2 00
MISSOURI—C. A. Baker 2, Eld. B. Davis 1, 3 00	
INDIANA—A. Williams 3, N. Bourne 1, 4 00	
OHIO—Martha Waller.....	1 00
Total.....	\$35 75

God made both tears and laughter, and both for kind purposes: for laughter enables us to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder grief from becoming rage and despair, and laughter is one of the very privileges of reason, being confined in the human species.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2.00, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00, strictly in advance.

The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

PROPOSALS FOR A NEW HYMN BOOK.

At the earnest solicitation of brethren, we propose, during the present winter, to publish a choice collection of HYMNS, PSALMS, and SPIRITUAL SONGS, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourselves that we can select from the books we have, a collection of HYMNS that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms, and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

THE EVERLASTING TASK FOR THE ARMINIANS.

Having received many orders or the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

RUSHTON'S LETTERS, AND THE EVERLASTING TASK.

There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c.; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to

WILLIAM L. BEEBE, Covington, Ga.

The "Signs of the Times,"

Devoted to the Old School Baptist Cause, is published on the 1st and 15th of each month by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y." TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars 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' Department.

ALABAMA—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.
 ARKANSAS—Elds. S. W. Brown, T. Dodson, George W. Durning.
 CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.
 CANADA—Dea. James Joyce, John S. McColl.
 CALIFORNIA—Elder Thomas H. Owen.
 DELAWARE—Elder L. A. Hall, T. Cubbage, John McCrone.
 GEORGIA—Elds. D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, J. H. Montgomery, H. G. Fuller, L. C. Brock, William L. Beebe, J. C. Simms, P. Stewart, G. Leeves, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moon, T. Livingston.
 INDIANA—Elds. W. Thompson, D. Shirk, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millsbaugh, and M. J. Howell, D. Caress, J. Romine, W. Spitzer, H. D. Banta, T. B. Clark, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Brandom, A. H. Bryan, D. H. Wheeler, D. Long, Eld. T. Martin, A. Eld. D. J. McClair, W. Ellis, W. Rogers, Richard Hudkins, Charles Elliott, A. H. Utts, J. G. Jackson.
 ILLINOIS—Elders T. Threlkeld, J. Jones, J. B. Chenoweth, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Staford, I. P. Smith, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland, D. Putnam, Eld. D. Bartley.
 IOWA—Elders E. Tonnehill, and J. S. Price, G. Judy, I. Keith, J. Atkisson, Stephen Garrett.
 KENTUCKY—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, John H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley.
 LOUISIANA—Eld. Z. Thomas, and J. Perkins.
 MAINE—Elders Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Purington, Reuben Townsend.
 MASSACHUSETTS—Elder L. Cox, D. Hart, Amasa Pray.
 MARYLAND—J. Lownds, Baltimore City, Herod Choate, J. G. Dance, W. Woolford, R. L. Cole, A. McIntosh.
 MISSISSIPPI—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkinson, W. P. Meaders.
 MISSOURI—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, F. Jenkins, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmerman, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, I. N. Bradford, Eld. E. G. Terry.
 MICHIGAN—Eld. J. P. Howell, W. Corder, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thomas Swortout.
 NEW-HAMPSHIRE—Joel Fernal.
 NORTH-CAROLINA—Eld. C. B. Hassell, R. D. Hart, A. Staton, J. K. Green, E. G. Clark, Aaron Davis, Dr. A. E. Ricks, Eld. J. Brinson.
 NEW-YORK CITY—John Gilmore, No. 92, Sixth Avenue.
 NEW-YORK STATE—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, W. Brown, Jacob Winchell, J. L. Purington, J. Smith, K. Hollister, A. St. John, J. F. Johnson, L. P. Cole, H. Ailing, and Bre. G. Lobdell, J. Vaughn, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding.
 NEW-JERSEY—Elds. G. Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. Geo. Doland, G. Slack, William H. Johnson, S. H. Stout.
 OHIO—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McColloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hersherberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newton, Joseph Graham.
 OREGON TERR.—Elds. J. Stipp, I. Cranfill, J. Turnidge, and Bre. J. T. Crooks, J. Howell.
 PENNSYLVANIA—Elders Eli Getchell, A. Bolch, Thomas Barton, D. L. Harding, J. Furr, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St., Phila.
 SOUTH-CAROLINA—A. McGraw.
 TENNESSEE—Eld. Peter Culp, W. S. Dougherty, P. Whitwell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostie, S. Bass, J. McKeele, T. P. Moore, J. Philips, T. D. Kerby.
 TEXAS—Elders J. Herring, Alfred Hefner, Samuel Wheat, R. Manning, L. H. Carey.
 VIRGINIA—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Herseberger, S. Hillsman, G. Odgear, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle, John J. Philpott.
 WISCONSIN—Elds. D. Wilcox, T. Bishop.
 WASHINGTON TERR.—Eld. W. M. Morrow.
 NEBRASKA TERR.—G. C. Brittain.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. XXV.

MIDDLETOWN, N. Y., DECEMBER 15, 1857.

NO. 24.

Correspondence of the Signs.

NEAR SALEM, MARION COUNTY,
Oregon, Oct. 11, 1857.

BROTHER BEEBE:—Having finished the business part of my letter, I will send you a few scattering thoughts. Through the solicitation of my nephew, Samuel Hutchinson, of Martinsburg, Virginia, I was induced to subscribe some time last winter for a paper edited by Eld. John Clark, of Virginia, called *Zion's Advocate*, but more properly should be called *Error's Advocate*. I despise the light and trifling manner in which the paper is conducted, and above all the malice with which the editor and his correspondents treat those who differ from them in their favorite dogmas. They are crying out against you, calling you an Arian, and saying you preach another Jesus not found in the Bible. I will admit that you preach another Jesus from what they preach, for they only preach a half Jesus, if I may judge from their writings. Paul asks the question, “Is Christ divided?”—1st Cor. i. 13. And they positively declare that nothing but the seed of Abraham, or the nature that Christ partook of the virgin, was engaged in making the atonement—that the offering that was made for sin was mere humanity—that the God-head, or all that come down from heaven withdrew or forsook the human nature, and left it to endure all the sorrows, pain and sufferings alone. Now let them show a human Christ (for we read that Christ died,) and I will show a divided Christ. Let them show a human sacrifice, and I will show a lame sacrifice; and the Bible says, cursed is he that offereth the lame, &c.

Brother Beebe, my sins are so great, and of such an aggravated nature, that nothing but a whole undivided Christ could atone and save me from hell. Now, brother Beebe, am I right when I say that it was a divine sacrifice that was offered up? Was the body of Christ a mere human body? Was it merely the seed of Mary? Then I say that Christ was not the Son of God in that sense in which he is called the only begotten of the Father, for it is in reference to the word being made flesh, or his birth that he is called the only begotten of the Father. “And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father,” &c.—John i. 14. Doth not nature itself teach us that a son could not be born without a father, and Mary inquires of the angel, How shall this be, seeing I know not a man; and the angel answered her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God.—Luke i, 34, 35. And in the 32d verse he is called the Son of the Highest, because his

conception was brought about by the power of the Highest coming upon the virgin, therefore he is not without a father—he is the only begotten of the Father.

I do not wish, like Eld. Clark, to divide Christ into parts, and call one part human and another part divine, and say the divine part forsook the human part in the great conflict, and left the human part to gain the victory over sin alone. I believe it was a whole Christ, a complete atonement, an all-sufficient sacrifice. By comparing the 1st chapter of the gospel according to St. John, with the 1st chapter of the 1st Epistle General of John, we can plainly see that Christ's body was something more than a human body. John in his gospel, says: “In the beginning was the Word, and the Word was with God, and the Word was God.” Here then we have from the pen of inspiration that the Word was God, and as quoted above, that the Word was made flesh and dwelt among us. Now let us compare this with the 1st chapter of his 1st Epistle, we have been speaking of, the same *Word*: “That which was from the beginning, which we have heard, which we have seen with our eyes.” What was it their eyes saw? Was it the Spirit of God that dwelt in the human body of Christ? No. Was it not the body—the flesh of Christ? Certainly it was. But he goes on to say, “which we have looked upon, and our hands have handled of the *Word of Life*.” Was it not the very body, the flesh of Christ, their hands handled, which he calls here the *Word of Life*, which he elsewhere says was God. Every sane mind must answer yes: every unprejudiced judgment must be convinced that it was. “For the life was manifested, for we have seen it, and bear witness and shew unto you that eternal life which was with the Father, and was manifested unto us.”—I John, 1-12. And in the twentieth verse of the last chapter of this Epistle, he calls this same eternal life which their hands have handled the true God, he says, “We are in him; that is true, even in his Son Jesus Christ; this is, the true God and eternal life.” Here then we have it so firm and sure that the powers of earth and hell, the combined forces and ingenuity of men and devils can never controvert, gainsay or turn it aside, for the truth must stand forever—the floods of error can never drown it. Then was it not that body that was pressed as a cart beneath many sheaves? Was it not that which lay low in Gethsemane's garden—that being in agony sweat as it were great drops of blood, falling down to the ground? Was it not that body, that flesh, the nails pierced when nailed to the cross? Did not that flesh pour forth its blood a ransom for sin? for Paul says, Feed the church of God which he purchased with his own blood. In short, it was that same body that suffered, bled and died—that rose

again and ascended to the Father, and he that descended is the same also which ascended far above the heavens that he might fill all things. Here then, we have God manifest or visible in the flesh, who is the image of the invisible God, for there are three that bear record in heaven: the Father, the Word, and Holy Ghost, and these three are one.

Then what becomes of Eld. Clark's human sacrifice? It is driven away by the force of truth. I believe there is such a complete union between the Godhead and the seed of Abraham, which Christ took, that it can never be dissolved, for it is one person. But I will drop this subject.

Brother Beebe will you bear with my weakness while I take occasion to differ from you in your exposition of the 12th verse of the first chapter of Ephesians, found in your editorial of August 13. The verse reads thus: “That we should be to the praise of his glory who first trusted in Christ.” You appear to think it was the Apostles, or believing Jews, who first trusted in Christ, and that where the Apostle says *we* and *us*, he means the Apostles, and *ye*, the Gentile believers. Now, brother Beebe, Paul has not named an Apostle but himself, throughout this whole Epistle; then where is the antecedent to the Apostles, there being no person named. It appears to me it would have been very inconsistent to have meant something that he did not say. Now if he had introduced the Epistle thus: Paul, Peter, James and John to the church of Ephesus, we might think so; but he uses his own name in the singular—Paul, an Apostle of Jesus Christ, to the saints which are at Ephesus—then certainly it would be improper to use the personal pronoun in the plural to mean the Apostles without an antecedent. Besides this the Apostles were not the first who trusted in Christ. Abel, Seth, and Enoch trusted in Christ many thousand years before the Apostles. And yet there was one who trusted in Christ long antecedent to Abel, Seth and Enoch—as long antecedent thereto as eternity itself—as long as Christ assumed the Mediatorial office for his children in that everlasting covenant ordered in all things and sure. The Father reposed the utmost confidence or trust in Christ, when he gave or intrusted his chosen heritage to Christ in the covenant of redemption; for says Christ to the Father, Thine they were, and thou gavest them me. And again: This is the will of Him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And again: All that the Father giveth me shall come to me, &c. The Apostle introduces the subject thus in the 3d verse: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us—not us, the Apostles, for there is no antecedent proper noun in the plural to answer to the

personal pronoun *us* in the plural; but it is Paul and the saints, which are at Ephesus, for Paul and the saints which are at Ephesus, are the antecedent to the personal pronoun *us* which are blessed, for there is no other Apostle either spoken of or implied throughout the whole Epistle; but when he says *us*, *we*, &c., he has direct reference to himself, with the saints which are at Ephesus; when he says *ye* he has reference to the saints at Ephesus alone. And by tracing the subject back we find that the God and Father of our Lord Jesus Christ is the antecedent to the personal pronoun in the singular, who first trusted in Christ; for it does not read *we*, but *he* who first trusted in Christ. For leave out the word *glory*, which could not in any way change the meaning of who it was that first trusted in Christ, and we have it thus: That we should be to the praise of *him* who first trusted in Christ, or That we should be to his praise who first trusted in Christ, which his or him of course is the God and Father of our Lord Jesus Christ, who first trusted in Christ. My sheet is full and I must close.

Yours to serve in the gospel of Jesus Christ,
JOHN STIPP.

LINCOLN, ILLINOIS, NOV. 18, 1857.

BROTHER BEEBE:—I have laid down several propositions which I wish to notice, not so much to discuss those points of doctrine, as to examine whether it is profitable to preach such things, if, upon examination, they are found in the scriptures. Since I wrote my last, two numbers of the *Signs* have come to hand, in which I find two letters from brother Beeman, which anticipated my remarks to some extent; I shall, therefore, be saved some trouble.

The first two propositions may be examined under one head, as they are so closely connected that they cannot be divided. The words *eternal union*, may not bear the pedantic laws of Hedge's logic, as they are not found in so many words in the bible; but if the doctrine is there, it don't require any man's logic to make it beneficial to the household of faith. None will dare deny that the Holy Ghost selected correct and sensible figures to represent spiritual and divine things. One of those figures is the human body, presenting Christ as the head and his members as the body.

Now, if any man will reason for five minutes, they must be satisfied that the members are as old as the head; that if the head is first manifested in a human body, all the members are there in an undefined—to human eye—manner, so that head and members are joined together by joints and bands, ramified with nerves and sinews, so that if one member suffers, all the members suffer together. This is known in the human body, and Paul has introduced it as true in the body of Christ.

If, then, Christ our head and representative, only had an existence in purpose and not actually, till he was born of the Virgin Mary, then the church can only go back that far for existence, and cannot claim eternal life, for the life of the church had a beginning when Christ began to exist; but as Christ was correct in his prayer in the xvii. of John, there is no doubt but what he had a glory with the Father before the world was, and though that glory was dimmed by his flesh and blood relationship he had taken to his people, yet he foresaw the resumption of that glory, and in prayer desired to be glorified with that glory.

The apostle, speaking for the Mediator, or as though it was the Mediator speaking, says: "A body hast thou prepared me." It appears from this, that Christ Jesus our Lord, did not change any of his divine perfections by taking on him a body of flesh and blood, but entered a prepared body, to fulfil, in the room of his people, all the claims which the law held against them. On this hypothesis, the apostle rests the whole scheme of redemption, that he was made a curse for us, made to be sin, &c.

Now, if these things were true in the days of the apostles, they are as true now as then, and if it was important to write and preach these things then, it is equally right now. But why attempt to argue this subject? When the mission was commenced, it was by slow and gradual steps that it began to show itself—first, to call in question the propriety of preaching so much doctrine; then, when things began to get ripe, to attack, first one point and then another, till now there is no fundamental truth except "believer's baptism," but what is openly opposed by the Mission Baptists. And now those terrible opposers to missions, are openly advocating a reunion with them. I wrote to a brother Baptist a few years ago, in Ohio, that these men would, in a few years, be out and out arminians, and so it seems they are verifying my prediction; I only judged from what had taken place in the other dreadful falling off. I think Zion has not really suffered loss; in a few years she will, no doubt, have passed through the fiery ordeal, and she will outlive the vile slanders of these men.

One more remark in regard to these things, and I will bring this letter to a close. There is a spirit of falsehood that pervades the air in these times, or in other words, as soon as ever a man or woman falls out with the doctrine of the cross, they engender a spirit of lying and slandering. I have suffered more from those who once pretended to be sound Old School Baptists, than I ever have from all the arminian world besides, but I am getting somewhat used to it and can bear it better than I could at first.

Yours to serve in the gospel,

B. B. PIPER.

CALDWELL COUNTY, Mo., Nov. 1, 1857.

DEAR BROTHER BEEBE:—It is time to enclose you \$1 for the *Signs of the Times* for next year, which I have, on the State Bank of Indiana, in this section. My wife and myself read the *Signs* with as much interest as ever. It is too hard for the large mass of Baptists here. The doctrine of absolute predestination of all things and eternal union and justification, should

be qualified, and carefully used in a qualified sense. They say, the good acts of man God has ordained, but the bad ones he has no control over; yet we find he decreed the bondage of Joseph, a servant to Pharaoh, to be a temporal savior to Israel, which he did with much honor, and he became the king instead of Pharaoh, for whatever Joseph wished or directed was the law, after he was tried and proven. So Christ Jesus, my Lord and my God, was decreed to be sold for thirty pieces of silver, into the hands of his enemies, to be betrayed and sold by Judas—his brother, professedly—to be crucified, and to be raised up again from the dead and ascend into heaven, for the justification of every one of Adam's sinful family, that his Father had given him in the covenant of grace; and by this grace, love, justice and mercy, Christ will bring every one into the divine presence, more than conquerors, through him that saved them and died and rose again, and eternally will live with them, for they are kept by his almighty power, through faith, unto salvation of their bodies as well as their minds, souls, and spirits which go to him, wherever they are separated from their bodies. In regeneration we receive the spirit of adoption, but never until our bodies are quickened into life from the dead, in or from our graves of earth or seas; then we that are heaven-born and bound in, &c., will be quickened by his, God's spirit, that dwells in us, for if we believe God raised up Christ from the dead, he will raise us up also; for God hath given Christ to be the head of the church, and the church is his fulness—flesh of his flesh, and bone of his bones—and not one of Christ's bones was, or could have been, broken. How our brother Baptists can be led away so from the truth, as to disbelieve in the salvation and change of the Adam man, I cannot tell. I believe he (God) that has begun a good work, will perform it until the day of Jesus Christ—the judgment—when the wicked will be turned into hell, with all that forget God. The saints, or church, all pass the ordeal of judgment, before they see Jesus Christ by faith unspeakably precious to their souls, and rejoice in him as their Savior, their Lord, their King and Elder Brother, Advocate and Righteousness. These are the essentials of religion, I think, and if believed by any one, with the heart, mind and soul, will be a ticket to enter the presence of the Lord of Life and glory, through mercy's door or gate, into the holy city, into the new Jerusalem, which is the mother of us all; a house or city not made with hands, eternal in the heavens. So I conclude God is what he eternally was, is and ever will be, and the mother and father both being eternal, so the minds, souls and spirits that we receive here as men and women are God's; for all souls are his and he is the Father of all our spirits; the spirit of the brute goeth downward, but the spirit of man upward to God who gave it. I now say, I believe every attempt to force by discipline, either in churches or associations, the doctrinal views held by either, only tends to separate us while here below and weaken our bands. A professor, who is a heretic or an Arian, or any one who walks disorderly, God has told us what to do in each case; but no where has he authorized to exclude either a church from an association, or a member from a church, because he cannot endorse

all the doctrinal views of the majority. Thousands of brethren and sisters never arrive to manhood in knowledge, as to the views of it, therefore the leaders, or preachers, should be careful not to hurt or wound them because they cannot see with preachers' eyes, for all the members are not eyes to the church, nor ears. I also re-mail you some documents from the revisionists and translators of our version of the bible, which you will keep, or make what use of you think best. I am sure the new translation, or version, is miserably perverted and doctrinally subverted, and it contradicts the experience of every christian. If I live to examine their translation or version completed, if it is no better than St. Paul's Letter to the Ephesians, as revised by them, I expect to burn it. May love and union abound more and more with the Israel of God.

ELI PENNEY.

BROWNSVILLE, PA., Oct. 4, 1857.

MY DEAR BELOVED BROTHER COLLETT:—I, this evening after preaching, write to you, to let you know that I am very weak and feeble in the flesh; but I thank God my family are in moderate health, and I hope this may find you and your family enjoying the blessing of health. You will find my text, that I tried to preach from to-day, in the 18th Psalm, and 6th verse: "In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his holy temple, and my cry come before him, even into his ears." My dear brother, I believe that every heaven-born child can witness this distress, for they never knew it until they were quickened by the spirit of God, for they were by nature dead in trespasses and sins. But when it pleased God to quicken them, then they began to cry. Then they go to the Lord in their distress, and with their heavy burden, fearing that they shall die in their sins. Then they call upon the Lord in their distress and beg of him for mercy; still they cannot believe that God hears their cries. Then they pray that the Lord will please to save them. This is their prayer, both day and night. With their heavy burden they are afraid to lie down or fall asleep, lest they should, like the rich man, open their eyes in hell. Still they pray to get better, but feel themselves growing worse, until all their hopes are gone, and they see the justice of God, by seeing Jesus with the eye of faith, that he was crucified and bore their sins in his own body on the tree. They then see that blood which was drawn by the Roman sword. Then they see that it was not the will of God to send them to hell, although in doing so his justice and his law would approve it well. But O, what a change has taken place. Christ has bought them with his precious blood, and has set them, as poor prisoners, free. My dear brother, if I could only tell you of the feelings I have experienced. I believe the church of God is paid for. On the very hour when Christ finished the work which his Father gave him to do, and when he cried, "It is finished!" he then finished paying the debt.

Now, dear brother, I will just tell you how the Lord commanded me, fifty-seven years ago, to preach his gospel. I told the Lord I could not preach, that I did not know a letter in the book; but he told me, Go, I will write the letters in your heart and print them in your mind. So,

my brother, I wish to preach. I trust the Lord has called me to the work; but I fear that many go before they are called.

Dear brother, truly all the ministers of the gospel have a great charge upon them, to preach the gospel; to feed the church of God which he has purchased with his own blood. We cannot feed any others, only the dear sheep and lambs. And now, dear children, all you who have the spirit of God and have been regenerated and born again, I pray you all to be attentive to your meetings of your brother preachers on the days appointed: that the church be a strength to him, as well as he who feeds you with the sincere milk of the word. Brethren let us be very attentive to our appointments, and not stay back for cold weather, rain, or headache, or any little disease, for fear that some poor little lamb might attend the meeting and be disappointed of the preaching, for they want to be fed. So I wish all my dear brethren whom God has called to the work, would go forth and lift up their voices, and feed the dear little children, and so strengthen them day by day.

Now, dear brother, this letter is not only for you, but for all my dear brethren whom I love in the gospel. I wish after you read it to send it to brother Beebe, and have it published. Brother Collett I cannot write myself, neither do I ask my brethren to write for me, for the Lord is my counsellor, and I trust I have his Spirit, and he teaches me what to say, and my dear white friend who is now writing, writes the words as I give them to him. Now I will close with the words of Paul to the Hebrews, xii. 23: "To the general assembly, and the church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect. So then, my brother, you see all the children's names are written in heaven, and who can harm us? My love to you and your family, and to all who enquire after the old black* sheep, though I try to bleat like a white sheep. No more, but I remain yours,

MARTIN ROBISON.

*He is a colored brother.

BROWNSVILLE, Nov. 14, 1857.

BROTHER BEEBE:—I am yet upon the stage of action, and able to walk about a little. My pains that have beset me for the last twelve months, have got in my right shoulder and arm, so that I can scarcely hold the pen. How long the Lord will keep me in this painful situation I cannot tell, it is only known to himself. When this scribble reaches you, I hope it will find you enjoying the greatest of time blessings—that is, health—together with the outpourings of the divine spirit, that you may be able to wield the sword of the Lord and of Gideon, that is my desire and prayer. I got to our association last August, in much pain, and I tried to preach a little. Since that I have received a letter from brother Martin Robison of Brownsville, requesting me to send it to you for publication; you will please publish it in the *Signs of the Times*, and oblige your unworthy brother. Brother Beebe, I will write some for publication if ever I get able, as I should like to send abroad some of the exercise of my mind. And so I conclude, by subscribing myself your unworthy brother,

THOMAS COLLETT.

OSWEGO, N. Y., Nov. 16, 1857.

DEAR BROTHER BEEBE:—I will take the liberty to write you a few lines, to acknowledge the comfort and consolation I receive in reading your valuable paper, the *Signs of the Times*. As often as I read them my soul is drawn out in love to the brethren and sisters of your denomination, and I have wished that I were numbered among them. I am at present a member of a church, (so called,) but do not feel in fellowship with them. Oh! how I long to meet with those dear disciples of Christ, who have such rich feasts as are described as having been enjoyed at your Association meeting, where the Holy Spirit seems to preside. Why should it not be a feast? As I have taken a great deal of comfort in reading of the first exercises of the children of God, perhaps mine also may be interesting to some.

About seven years ago I was suddenly taken sick and thought I should die, and the thoughts were dreadful to me, so that I could not be reconciled; every horror seemed to be presented to my mind, and it occurred to me that if my peace was made with God, perhaps I might be more reconciled. I attempted to read the bible; but everything seemed to be dark and mysterious to me. This I attempted a number of times, but all was to no purpose. My mind was in the most awful state any person could be in and live. How long I was in this state of mind, I cannot exactly tell; but I think it was about a week; when I made up my mind that I would open the bible for the last time; and if I could not find anything to comfort me, I would give up all for lost. The first words that I read, were these: "Set thy house in order, for thou shalt die and not live." I could read no more, but shut the book; it was enough; what I had before experienced seemed to have driven me almost to despair; but now it seemed to me that my doom was sealed. As I lay in such awful agony for some time, I thought, as God had condemned me, I might as well know the worst, so I opened the bible again, and read, "And Hezekiah turned his face towards the wall and prayed." These words gave me a spark of hope, and I read the rest of the chapter, (Isa. xxxviii.) I found that the Lord heard his prayer,—perhaps he will mine. I raised myself up, clasped my hands together, and uttered this simple prayer, "Lord, take this horrid fear from me, and send peace to my soul." O, brother Beebe, there never was a prayer answered sooner. As soon as I opened the bible, the first words that met my eyes, were these: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." I have often wished that I could express what were my feelings at that time; but I never could. But all who have passed from death unto life, know what sweet peace they enjoy, who believe in the Lord Jesus. I have had many precious feasts, and many dark hours, but have found that blessed assurance precious to my soul. A contrite heart, O Lord, thou wilt not despise. If the Old School brethren and sisters can acknowledge me as a child of God, I will at some future time write some of the dealings of the Lord with me. I will take the liberty to subscribe myself,

Yours, in the bonds of christian love,
ANNA SCOTT.

ELDORADO Co., California, Nov. 1, 1857.

BROTHER BEEBE:—It is some time since I have written anything for publication, and I now feel desirous to cast in my little mite with the people of God, although I feel very small and very weak; but if I am not deceived, I feel at times, strong in the Lord. I want to assure my dear brethren and sisters, that I love them for the truth's sake. While here in my lonely condition, in this far off land of California, I often take up the *Signs of the Times* to read, and my eyes are filled and overflow with tears, when I find they can tell my feelings much better than I can tell them myself. A short time ago, while engaged at my work, this thought came to my mind, How little I have served the Lord since I made a profession of religion, and doubts began to arise whether I had in reality been born again. I cannot live as near to the blessed Savior as I desire to, and when I would do good evil is present with me, and these words came to my mind, "We know that we have passed from death unto life, because we love the brethren. And my heart did seem to glow with love to the saints, and my cup was filled to overflowing. And this thought came to me, What makes me weep? Jesus wept, and why should not I? My dear brethren and sisters, if I may claim that relationship to you, when I turn my eyes within and view myself a poor sinful worm of the dust, I am almost ready to shrink back from trying to say anything in the name of our once crucified but now risen and exalted Savior; but, thanks and praise be unto his glorious name, he has promised good to those who feel their poverty. Tell me, dear readers, is it thus with you? Do you feel poor in spirit? The Savior has said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted." What precious promises these are to poor mourning souls! I hope the brethren and sisters will continue to write for the *Signs of the Times*, for it does my poor soul good to read their precious communications, as well as the editorial articles; they are like good news from a far country to me, for they are all the preaching I have, except when I go to the Valleys to hear brother T. H. Owen, which is one hundred miles from this place. I hope brother Owen may live long to feed the little flock of Christ, and when it shall be the will of the Lord to call him from all his labors, I believe there will some one be raised up in his place, to preach the truth to the people.

Brother Beebe, if you think this worthy of a place in your valuable paper, publish it; but if not, throw it aside, and all will be right with me. May the Lord sustain you and enable you to contend earnestly for the faith which was once delivered to the saints, is the prayer of your unworthy brother,
EDMUND BURRUSS.

BASCOBEL, Wisconsin, Nov. 15, 1857.

DEAR BROTHER BEEBE:—Through the goodness of God, I am still in the body, and witness the wonderful works and wisdom of him who changes not, who works all things after the counsel of his own will, and who moves on undisturbedly in the kingdom of grace. With us there are

days of darkness, coldness and famine—at least it is so in these parts, where there are but few Old School Baptists; but there are many who profess to be followers of the Lamb, who in works deny him. But few who meet, except on Church Meeting days. Yet, notwithstanding our dearth-like coldness, we are united together in the faith of God's elect. We are despised by those of opposite faith because we will not unite with them in idol worship.

We read of a people that shall dwell alone, and not be reckoned among the nations, and it is certain that the Old School Baptists are separated and apart from all other kinds of religionists, and will not affiliate with them. They are a poor and afflicted people, but they trust in the name of the Lord. They are despised in this day of boasted light and knowledge. But, brother Beebe, it appears to me to be the darkest day to the children of God that I have witnessed for thirty years. I often think of the days when I fed and feasted under the ministry of Elders Gard and Thompson, and when the Lord spoke peace to my soul. The brethren were very warm in the cause of the Redeemer. But alas! we have now got away down Babylon's cold stream, and our harps are hung upon the willows, and we can only say, O Lord revive us, and pray for the set time to favor Zion to come; may the Lord hasten it in its time.

I remain your brother in Christ, and may God support you until he shall call you from the battle-field, to receive your crown of glory in heaven. Farewell.

M. MOREHOUSE.

MISSISSIPPI, Oct. 15, 1857.

BELoved BROTHER BEEBE:—Through the long forbearance and tender mercy of God, I am yet spared in the land, and have a place among the living, and am blessed with many mercies, though I feel myself to be utterly unworthy of any of them. I desire to ascribe all praise, reverence and thanksgiving to God from whom all blessings flow. It does seem to me that God has made use of brother Beebe, as an instrument in his hand to unfold the mysteries of the gospel to his children, for the comforting and upbuilding of them in their most holy faith; and they have thereby been made to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

My desire and prayer to God is that he would support his servants, and enable them to shun not to declare all the counsel of God, and present the gospel in its purity, and may the sword of the spirit which is put in their hands prove mighty, through God, in pulling down the strongholds of sin and satan. And may their testimony of truth be blessed of God to the strengthening and encouraging of the saints, that they may press forward to the mark of the prize of their high calling of God in Christ Jesus.

I have made some effort to get subscribers for your paper, and I intend to send you another letter with the money, names, and address, &c.

JOHN B. ALDERMAN.

MASON Co., Tenn., Nov. 25, 1857.

BROTHER BEEBE:—As I am writing to you, I will try to give you a sketch of the Lord's dealings with me. In about the

twentieth year of my age, I began to think of my condition; I knew there was a God who created all things, and of course that he created me; and I was led to examine myself, whether I was honoring God for his goodness to me or not, for I believed God had created and sent me into this world, here to remain only for a season, and that I must die whenever God should send the summons to call me hence. On examination, I was convinced that I had done nothing to his honor and glory. Then, like Nicodemus, I began to enquire, and found that I must be born again, or I could not see the kingdom of God. Then, like every lost sinner who knows that he is lost, I began to try to do something to effect the work of regeneration. I tried to keep the law, but failed in every point. Sometimes I found myself doing the things which I had resolved not to do. I would try to pray, for a few days or nights, and then perhaps neglect it for a week or more. Sometimes I felt very sorry for my conduct, and then again, as hard as ever. I had never felt that it was a proper time for me to become a christian, for I thought that as soon as I had done work enough, in keeping the law, praying, &c., to satisfy the Lord for my wicked conduct, and got ready to become a christian, that God would then do the balance. Thus I went on for some seven or eight years; but instead of growing better, as I had calculated, I found that I had failed in everything I had undertaken. After having worked so long in trying to make myself a christian, I found I had only made myself a very great sinner. Now I found myself to be a poor sinner, utterly unworthy of the merey of God, and began to enquire, What must I do to be saved? Seven years before this time I thought I knew what to do to be saved; but I had tried all that I could do, and became very much concerned. My sins were a daily load for me to carry, and seemed to press me down, until they almost sank me in despair. One day, while trying to work, I became so much distressed about my soul, I thought I must die. I tried to pray, and I tried to work; but I could do neither. I often kneeled down and tried to ask God to have mercy on me; how often I do not know, but it was several times. I had no disposition to work, nor gift to pray, and I enquired, What must I do to be saved? The reply came to my mind, You can do nothing. Then I asked, How are sinners to be saved? The reply was, God has given his Son to save sinners. At that moment I thought there was a chance for everybody to be saved but me. I left the place where I was and started to go the house to tell my wife of the trouble I was in. While walking along I had an impression to go into my barn, and try once more to ask God to have mercy on me, and if I got no relief, never to try to pray any more; for I had began to think it was wicked for me to try to pray, and I was so sick of sin, I desired never to commit any more. So I tried again to pray, but when I arose, my last hope was gone. I cannot describe what were then my feelings. An eternal hell seemed to be the inevitable doom of all who die in their sins, and I now felt that I must die in mine. I was now like the Israelites: to go forward was death, and to turn back would plunge me into hell; for when I looked on my past life, I was astonished that God had spared me, and I gave

up all hopes, and felt that if damned, it was just; but if saved, it was mercy, and mercy alone. With these solemn feelings I was moving towards the house, to tell my wife, for I had great confidence in her as a christian; in a moment my burden departed, and my distress of mind was gone, and I was like the man whose eyes Jesus opened; all I could say was, "Whereas I was once blind, now I see." Whereas I had been in great trouble and distress, I was now free from it. "If the Son shall make you free, ye shall be free indeed." I have had many trials since that time, but not the same kind; my prayers until then were, Lord, save or I perish; from that time until I united with the church, which was about three years ago, my prayer was, If I have not been truly convicted, Lord, convict me; if I am deceived, undeceive me. When I tried thus to pray, my little hope would seem to spring up, and then I would ask the Lord to make my duty known to me, and enable me to do it; for I felt that I did love God, and greatly desired to serve him. When my eyes were opened, as I hope, I saw that God had done great things for me, and I was like the young man who asked Jesus what he must do, and Jesus referred him to what Moses had in the law enjoined; and the young man went away sorrowful. I had also tried to keep the law, but had failed; but I now found that Jesus had kept it for me, and I had not known it. I had tried to pray, and did not know that Jesus had prayed for me. At length I became satisfied to join the church, and to try to discharge my duty; but it was a heavy cross to me. I was received by the church called Testament, belonging to the Round Lick Association, on Saturday before the second Sunday in June, 1856, and baptized by Eld. Robert Saunders July 8; and the brethren have borne with me ever since, and I am still permitted to occupy a seat among them. I have had many ups and downs, many dark places to pass through; but I believe the Lord has led me thus far, and I am still dependent on him for all; for he is God, and beside him there is no Savior. He is my Creator and preserver, my resurrection and my life. In him is my calling and all my qualifications. He is my justifier and my glorifier; he is my prophet, priest and king; my high tower and my God. Take away from me the little hope I have in Christ for a better immortality beyond the grave, and I am stripped of all—am less than nothing. What will it profit a man if he should gain the whole world and lose his own soul; or what would he give in exchange for his soul?

Brother Beebe, when you have looked over this, do as you think best with it; if you have room at any time, and have nothing of more importance, and think proper to publish it, do so; but if not, it will be all right with me. Perhaps I may write something more at some future time, if the Lord spares my life. May the God of Israel guide you and all of his children, and sustain us all in life, be with us in death, and may his steady arm be underneath and around us for support and protection, and finally take us home to himself, to live eternally where storms, sorrows and troubles shall be neither felt nor feared any more forever.

MILES F. WEST.

LIMESTONE COUNTY, Alabama, Nov. 17, 1857.

DEAR BROTHER BEEBE:—I have been endeavoring to preach the gospel, twenty years or more, and all of my years amount to more than a half century. The extent of my scholastic knowledge, attained under a common School-master is very limited; perhaps not exceeding six months. I never learned the rules of arithmetic, nor read a single page of the English Grammar; and I know but little or nothing of Rhetoric, nor am I capable of punctuation. Nevertheless, I write to you, believing that you will be kind enough to correct mistakes. Considering all the disadvantages I labor under as a rude and illiterate creature, I may expect my communication will appear more strange than instructing. I have never in my life written a sentence for a religious press, neither have I read much in Religious Journals. But some little time since, through my influence, there was a club made up to take your valuable paper, in connection with the *Banner of Liberty*, and I can say for myself, I am well pleased with the perusal of them both. And I think, brother Beebe, that you may in truth be called a sound Predestinarian Baptist, sound to the core on the main or cardinal points of the doctrine of the Old School Baptists, especially on the doctrine of the Eternal Union of Christ and the Church.

The subject which I wish to lay before you and the people generally, is one of no minor importance, but one which should enlist the fraternal energy of all Old School Predestinarian Baptists throughout the length and breath of our Zion, so far at least as the grievous and afflictive division has extended among the old order of Baptists, for a few years past, on the subject of the manner of the Resurrection of the dead.

I do not wish to discuss the subject, but merely to approach it in as kind and benevolent a manner as I am capable of; for I have no desire to see those embers of strife stirred up into a burning flame again, which has wrung so many tears of gall from the eyes of hundreds of poor saints;—which has enflamed the father against the son, and sister against sister; the husband against the wife; and, as I may say, neighbor against neighbor; for I believe this burning prejudice has paid occasional visits to the courts of Justice; has occupied the bosom of Stump orators, and entered the secret chambers of Lawyers and Doctors. Nor has it rested on the desk of ministers of the gospel. We have seen ministers exasperated against each other, contradicting, if not blaspheming. Oh that the meek spirit that Moses possessed could have descended with its soft and balmy influences on the contending parties, and whispered sweetly into the ears of the bold disputants, as when he said to the two contending Hebrews, "Sirs, ye are brethren; why do ye wrong one to another?" Or could the convincing words of the Holy Ghost have softened their obdurate hearts, when in fierce dissension about "How are the dead raised up, and with what bodies do they come." There ears would have tingled as by a loud peel of thunder, or as by the voice of God upon many waters. "Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other

grain; but God giveth it a body as it hath pleased him, and to every seed its own body." Now concerning the re-union of all the Old School Predestinarian Baptists;—(as for the tender-footed or arminians, many of them have already gone over to the missionaries, since the division, and may their happiness be increased, for they were always restless spirits while they had a name among us, and I am glad they are gone, if they have profited by their move, for we are not at all weakened by their absence, but it has rendered our atmosphere more healthy.) There is one Association of which, if I mistake not, a majority have gone into the Missionary ranks, after, or about the time they divided.

Now, I never thought that the subject of the resurrection should, or would have been made a test of fellowship, if it had not been for them who were the most fiery amongst us; for there are and have been those who may be called, disunionists, who were very active in creating divisions contrary to the doctrine which we have learned; and if it had not been for such incautious brethren, who seemed to love the praise of men more than the praise of God, I believe we would have been at peace this very moment. But we fell out about a subject that none of us fully understood.

For if there are any among us who fully understand the resurrection in every strict sense, they certainly claim to know more about it than did the apostle John. He seems to have but an imperfect view of the effulgent glory of the resurrection of the bodies of the saints; for he says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John, iii. 2. Now, my dear brethren, what more should we desire in order to a full fruition of bliss, than to be like our glorious Lord? David says, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness." Psa. xvii. 15. Why then should we dispute about the resurrection, before any of us have attained unto it, or are made perfect in knowledge, sufficiently to embrace every idea contained in it?

Brethren, we surely do err when we fight or war with each other about things which we have not yet attained to. Therefore, my dear brethren, instead of making the breach wider between us, let us strive to regain fellowship with each other. Let us look seriously to this matter, and endeavor by prayerful and vigilant effort for peace and harmony among the saints, may be able once more to unfurl the bright banner of unity and peace, and settle amicably and forever fraternal love and union among the Old Order of Predestinarian Baptists.

I throw out these thoughts before all my brethren, and if they deem a re-union of the Old Baptists, who have been divided on this subject, practicable and necessary, I will write again; but if not, I will trouble you, brother Beebe, nor any of my brethren any more on the subject. I have now done; I will only write when called on to do so, but remain, I hope,

Your brother in the gospel,

JAMES SHELTON.

REMARKS.—With the nature or extent of the difficulty treated upon by brother Shelton in the foregoing letter, we are un-

informed, and therefore can give no opinion or advice. The doctrine of the final resurrection of the saints, in the likeness of the risen and glorified body of him who has become the first fruits of them that sleep, is what we regard as a fundamental part of the gospel of our Lord Jesus Christ; and, consequently is to us a test of christian fellowship. The primitive saints only continued in the apostles' fellowship, as they continued in the apostles' doctrine. See Acts ii. 42. A denial of the scriptural doctrine of the resurrection, was regarded by the apostles as a sufficient ground of disfellowship. See 2 Tim. ii. 16-18, and 1 Cor. xv. 12-18. But if the contention be only on some abstruse and speculative notions, in regard to the manner of the resurrection, which do not involve a denial of the scriptural testimony on that subject, (which, from the tenor of the above letter, we judge to be the case,) we would, with brother Shelton, cordially unite in urging our brethren to avoid all strife and vain jangling about words to no profit, but to the subverting of the hearers, and to strive for peace and union, love and fellowship, and follow the things which make for peace, and things whereby one may edify another.—[Ed.]

APRIL 17, 1857.

BROTHER BEEBE:—Being somewhat out of health, so that I am not able to attend much to my domestic concerns, I feel inclined to write a few lines to the *Signs of the Times*, which I have long contemplated, but remembering the many superior talents before whose scrutinizing eyes it must appear, I have hitherto deferred it. But I have now concluded to submit this letter to your judgment, as I think you will not publish anything that will be likely to hurt or wound the feelings of any of the dear children of God.

I think I can say I feel thankful to God, who worketh all things after the counsel of his own will, for such a medium of correspondence as we have in the *Signs of the Times*. I can sit by my fireside and converse with my brethren and sisters thousands of miles distant, those whom I have never seen, and whom I never expect to see in the flesh; still we can hold sweet communion with each other, rejoicing with them in their joys, and sympathizing with them in their afflictions. We can hear each other tell of that dear Redeemer who suffered the ignominious death of the cross, and who died the just for the unjust to bring us to God, and thus satisfied the demands of the law which were against us, and in his own person magnified the law and made it honorable, and set his people free. This precious Savior is worthy of all praise and adoration, and he is praised and adored by those who know him experimentally. Being born again, not of a corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever.

The prophet Isaiah says, 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, &c. Surely he is a most wonderful being. His advent into our world was wonderful. Had he come in earthly pomp and splendor, been born of noble parentage, and displayed rich apparel, &c., he would not have been so wonderful: for in that form and pomp they looked for him

to appear; but instead of that he became poor, that through his poverty we might be made rich. So poor indeed, that he was probably born in a stable, as he was laid in a manger. The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head. He was wonderful in all his works. He taught as never man taught. He healed the sick, raised the dead, cast out devils, gave hearing to the deaf, sight to the blind, and caused the stammering tongue to speak plainly, and made the lame to leap like the hart. Yet the wise men of this world rejected him, and denied that he was the Christ. They said of him, "Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he saith, I come down from heaven?" This was a great wonder to them, how he could be man, and yet the Bread of heaven, and the water of life. And his name shall be called Wonderful, Counsellor. He is a wise Counsellor, and always gives good counsel. Hence, if any man lacketh wisdom, it is found in him in whom are hidden all the treasures of wisdom and knowledge. He is wonderful in counsel, and excellent in working, and he worketh all things after the counsel of his own will. He is also the Mighty God, the Everlasting Father, and the Prince of Peace. He says, "He that hath seen me hath seen the Father also; I and my father are one. Then the Jews took up stones to stone him. But they said, Not for a good work do we stone thee, but because thou, being man, makest thyself God, therefore we stone thee. But, notwithstanding the blindness of these carnal Jews, the children of God have faith in him as their great High Priest, in whom they have peace with God. He said to his disciples, "In the world ye shall have tribulation, but in me ye shall have peace. Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you." Sometimes I think I rejoice in these blessed assurances, and can say Jesus is my Savior, and that he is my Counsellor, and my Peace maker, and I can almost say, with Job, "I know that my Redeemer liveth." But at other times I go mourning down Babylon's cold stream, and walk in darkness that can almost be felt. Then I can adopt the language of the prophet, "The Lord hath led me into darkness and not into light: he hath hedged up my way with hewn stone. But darkness is a part of the legacy of the saints, for God has chosen them in a furnace of affliction, and they must come up out of great tribulations; they must be purified as gold; but the Lord has promised to be with them, and he will not suffer them to be tempted above what they are able to bear, but will with the temptation also make a way for their escape. If they are called to pass through the fire, it shall not kindle upon them, or through the water, it shall not overflow them. No weapon that is formed against them shall prosper, and every tongue that shall rise up in judgment against them they shall condemn; for this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. God will bring them off conquerors, and more than conquerors, through him that hath loved them. For Jesus has loved them and given himself for them, that he might purify and cleanse them, by the washing of water, by the word, and

that he might present them a glorious church, without spot or wrinkle, or any such thing. Here then is a resting place when we can confide in the precious promises. Then the mind is raised above the earth and all the charms of this world, and enjoys a foretaste of the joys of the world to come.

Therefore, beloved, seeing that ye know these things, beware lest ye be led away with the error of the wicked, and fall from your own steadfastness; but grow in grace and in the knowledge of our Lord and Savior Jesus Christ, to whom be glory both now and forever.

Brother Beebe do with this as you think best, and all will be right.

Yours in hope of eternal life,
S. T. BOUTON.

The Editor's Department.

MIDDLETOWN, N. Y., DEC. 15, 1857.

Reflections on the Close of the Year.

Time, with its noiseless tread, has borne us onward to the closing moments of another year. The year that dawned on us at the commencement of our twenty-fifth volume, is now about to be numbered with those which are passed and never to be recalled. Only our God who inhabiteth eternity, and they who dwell in him, can see the ages pass away and feel no consciousness that soon the days of the years of our pilgrimage will be numbered, and the places that know us now shall know us no more forever.

A retrospect of the year which is now closing upon us, calls back to mind many of the boundless mercies of our gracious God. How constant has been his unremitting care of us in providence. With what profusion has he caused the earth to yield her fruits for our temporal support and comfort. And while some of the nations on the earth have been visited with pestilence, famine, or war, we have been greatly favored in all these respects. But towering high above all temporal mercies, arise before our admiring eyes the spiritual blessings which our God has sent down to his children, through Jesus Christ our Lord. With what special care has he encircled his church with the walls of his salvation. In some of the departments of Zion, some of his redeemed have heard the voice of the Son of God, and live. Some have come forward to the church and declared what great things God has done for them, and some have been constrained to own their Lord and Master by willing obedience to his commands. Many refreshing seasons from the presence of our God have cheered the hearts of the saints. The doctrine of God our Savior has distilled upon Zion, like the dew; it has come down upon her like the rain, as the small rain upon the herbs, and like showers upon the grass. The God of Jeshurun has shown himself unrivaled, riding on the heavens in our help, and in his excellency on the sky. The chariots of God are twenty thousand; even thousands of angels. The Lord is among them as in Sinai, in the holy place.

During the year, many of the toil-worn soldiers of the cross have been discharged from the war, and have received their passport to the mansions of immortal glory. While some who have been lately gathered in, and are now buckling on the christian armor, others, having finished their course

with joy, are now mingling with the glorified spirits of the saints in heaven, and gazing with immortal rapture on the celestial glories of the Lamb, who has redeemed them unto God with his blood and made them kings and priests unto God. We deeply feel our bereavement, when God calls home the loved ones with whom we have walked to the house of the Lord in company; for we dearly loved their society, and our communion with them was sweet. But how thin is the curtain that separates us. How swiftly fly the days or years that intervene between us.

A few more days or years at most,
Shall land us on that heavenly coast,
Where we, with them, shall gaze away,
A long, an everlasting day.

It is true we have had some trying scenes to pass through, some fiery trials and some sore temptations; but have they not all been working together for our good? Would we—could we ask that it should be otherwise? They have all been dealt out to us in weight and measure, according to the infinite wisdom and abounding goodness of our Covenant God. And can we say, now at the close of the year, there has been one too many, or that any of them have been too great? If the enemy has come in upon us like a flood, has not the spirit of the Lord lifted up a standard? Have we been reproached, slandered and even persecuted, and has all manner of evil been said of us falsely for Jesus' sake; let us rejoice, then, and be exceeding glad, for great is our reward in heaven. Are we buffeted by the messenger of Satan, and do we feel a piercing thorn in our flesh, and has all our prayers to God to remove the thorn, been as unavailing as those of the apostle Paul were, still we have the same assurance which was given to him, God has said, My grace is sufficient for you. Have we ever found it insufficient? Has our God ever been unto us a barren wilderness, or has he ever forgotten to be gracious, or slow to hear our prayers? So far as we have learned, the publication of our humble sheet has given general satisfaction to our patrons, and thousands of the precious sons and daughters of Zion have testified that they have been comforted, cheered, encouraged and edified, in perusing our columns during the now expiring year. And what they testify is all that we have anticipated or looked for. Absolute perfection, does not belong to us while in this imperfect state. Our correspondents, both brethren and sisters, have written greatly to the consolation of the saints, and we have realized a great benefit by the going out from us of some, who when with us, kept us almost constantly in contention. But during this year, the brethren have been of one heart and of one mind, and have manifested a disposition to pursue those things which make for peace, and things whereby one may edify another. If any difference in any doctrinal views, or difference as to the explanation or application of any portion of the scriptures have occurred, it has been signified in a kind and brotherly way. Each has manifestly esteemed others better than himself. A disposition to make a brother an offender for a word, is no longer known among those who write for the *Signs*. We do feel constrained to say, "The Lord has done great things for us, whereof we are glad." And we do feel most devoutly to pray that he

may continue to bless this publication, as a medium for christian correspondence, edification and comfort to his children.

Our circulation is now greater than it has ever before been, notwithstanding the combined energies which have threatened its extinction. We have steadily, though slowly increased our circulation until it now numbers about six thousand, or nearly that number. That number will be somewhat reduced after the issue of this number, as some have died, some have moved away, and others, who have not been heard from for a long time, will be struck from our list, at least until we shall hear from them. But we have confidence in our agents, subscribers and other faithful brethren, that they will use their best efforts to procure others to supply the place of such as will be discontinued. We are aware there is a crisis in the financial affairs of our country, and some of our subscribers are consequently restricted in regard to their resources; but we are slow to believe that they will be willing to begin their retrenchment of expenses by dropping the medium of their correspondence with their brethren and sisters, throughout the length and breadth of our country. The country was, perhaps, never more abundantly supplied with all the necessaries of life, than at the present time, and the financial panic is evidently passing away. We hope to hear from our subscribers, agents and friends, as soon as possible, as we have incurred heavy expenses during the year, which must be canceled at the end of the volume.

A full quarter of a century has passed since we commenced this publication, in which time, we not only flatter ourself that we have gained an extensive acquaintance with our dear brethren and sisters throughout the States, Territories and Canada, but also that the Old School or Primitive Baptists are as generally familiar with us—our sentiments and our competency to conduct for them this, their own periodical, as they can ever reasonably expect to be with any one.

Our next volume will, the Lord willing, commence with the New Year, the first number may be a little in advance of its date, as we are engaged in getting out our New Hymn book. No change is contemplated in regard to the paper; it is now printed on the best quality of paper, and the workmanship is in the best style of the art. The terms will continue to be as formerly; and we pledge ourself, as God shall give us ability, to spare no labor, pains or reasonable expense, to make our forthcoming volume what it should be.

REMARKS ON BROTHER J. STIPP'S LETTER.

—The views which Eld. Stipp has expressed of Eld. Clark's publication, shows that it is held in no higher estimation in Oregon, than on this side of the Rocky Mountains. Elder Clark can find some bearing the Baptist name, perhaps, sufficiently depraved to relish his slanderous course; but his views cannot be forced upon any considerable number of those who are born of God and led by the meek and gentle spirit of the Redeemer.

The difference between brother Stipp and ourself, on Eph. i. 12, is only a difference as to the application of that text. That the Eternal Father did before all time repose implicit confidence in Christ, as a competent and all-sufficient surety of his people, and as the Mediatorial Repository

of all spiritual blessings which were given them in him, before the world began, and treasured in him for them, we think there can be no serious difference of opinion entertained among sound old-fashioned Baptists. His objection to our application of the text, is worthy of the consideration of those who honestly enquire for the truth.

CLUB RATES FOR JOINT SUBSCRIBERS.—One Dollar and fifty cents in advance, will pay for One Copy each of the *Signs of the Times* and *Southern Baptist Messenger*, for one year. Two Dollars and fifty cents, strictly in advance, will be received in payment for one copy each, of the *Signs of the Times*, *Southern Baptist Messenger*, and *Banner of Liberty*, for one year. Or Two Dollars will be received in advance for one copy each of the *Signs of the Times* and the *Banner of Liberty* for one year.

The *Banner of Liberty* is published weekly, by G. J. Beebe, at this place. The *Southern Baptist Messenger* is published semi-monthly, at Covington, Newton Co., Georgia, by Wm. L. Beebe, and the *Signs of the Times*, semi-monthly, at this office, by G. Beebe.

Those who wish to discontinue their subscription at the close of this volume should inform us immediately. It is very unfair, not to say *dishonest*, to allow papers to continue for weeks and months, and finally refuse to take them from the Post Office. We have frequently been subjected to heavy losses by having orders to stop papers when they had run for weeks or months, and, in some cases, even years beyond the time for which they are paid for.

All subscribers are legally bound to pay for papers for which they have subscribed, (or if they have not subscribed, if they have been in the habit of taking them from the Post Offices,) until they give notice to the publisher to stop them.

Our thanks are due to those who have, during the deranged state of the currency, sent us their remittances in current funds. Any solvent Bank of the City or State of New York, or of the Eastern States, will answer our purpose. Gold, if securely wrapped in a thin paper and sealed to the inside of a letter, to prevent it from slipping out, will be preferable, as it is always at par. Those who cannot send gold, nor Eastern funds, will send such bills as are at par where they reside; and for all fractional parts of a dollar send Postage Stamps.

Those who favor us with orders for our Hymn Book, will be kind enough to remit, also, as far as possible, in such funds as we have designated above.

As soon as our Hymn Book can be published, they will be sent by mail, post-paid, to all who have ordered and paid in advance for them.

TO OUR DELINQUENT SUBSCRIBERS.—As we have several hundred names on our list, from whom we have heard nothing for a long time, we will be compelled to erase them after the issuing of this number. Should we in doing so, by mistake, drop the names of any who have paid up for the year 1857, we hope they will inform us immediately, and such as desire a continuance of the paper, will please to signify the same, and their names shall be re-inserted on our subscription books.

Our agents and subscribers are requested to do all they can to extend our circulation. If every one could secure for us one or more additional subscriber, it would enable us to enlarge and greatly improve our paper.

The terms for the next volume will be as formerly, viz: *One Dollar and Fifty Cents* for one year, but if paid in advance, *One Dollar. Five Dollars*, strictly in advance, and sent on in one remittance, will secure six copies for one year.

Those who wish to secure the next volume complete should send in their orders immediately, that we may know how large an edition to commence the next volume with. The exact number of our subscribers at the close of this volume, including exchanges, and those sent gratuitously to the poor, is 5,800. The whole number, at the end of Vol. 24, was 5,347, and at the end of Vol. 23, was 4,812. Showing an increase during the last two years of 988, lacking but 12 of 1,000, and this increase has been in the face of violent opposition.

OLD SCHOOL MEETING.—The New Vernon Church have appointed a general meeting to be held at their meeting-house, on Wednesday and Thursday, the 30th and 31st days of the present month, (Dec., 1857,) to commence on each day at 10 1-2 o'clock, a. m. Brethren and sisters, and all who are so inclined, are invited to attend, and ministers of our order are earnestly requested to visit us at that time and place. By order of the Church,
G. BEEBE, Pastor.

Obituary Notices.

Dea. Richard Hutchings has Fallen Asleep.
ROBERTSON Co., Tennessee, Nov. 20, 1857.

DEAR BROTHER BEEBE:—Again I am compelled to fill a place in your Obituary Department, to record the death of a dear and venerable servant of God. Our beloved brother, DEA. RICHARD HUTCHINGS, has gone to his eternal rest, having finished the measure of his sufferings and of his days in this poor God-forgetting and Christ-dishonoring world. He died at his late residence, near Adairville, Logan county, Ky., on Sunday, the 15th of the present month, after an illness of about two weeks. It has seldom fallen to my lot, to announce the departure of so aged and so precious a member of the body of our Lord Jesus Christ, and this must apologize for the length of this notice; for very near his last injunction to me, was to write you and all the dear brethren and sisters with whom he had been acquainted (by name) through the *Signs of the Times*, and inform you and them of the event.

Our dear brother was born in the State of Virginia, July 24, 1773; but his parents moved, while he was an infant, to the State of South Carolina, to Spartensburg District. He was of, emphatically, a Baptist family, tracing it back for three generations. His father emigrated to the colony of Virginia, about a hundred years ago, professed religion, and was baptized by Eld. Richard Majors. At the battle of King's Mountain, he volunteered in the service of his adopted country, and acted as a scout, in that memorable battle, and was about the first that fired a gun at that place. Being sent to Charleston to rout the Tories, he there fell in defence of Liberty.

On the death of his father, his mother married again, and they emigrated to Nolynn, in Ky., in the year 1784, where they were exposed to all the horrors for which that dark and bloody ground was so noted. In 1793, he removed to this country, and volunteered under the gal-

lant Col. Whitley, of Kentucky, to serve against the Indians at Nicojack. In 1794, he was married to Dicy Baker, with whom he lived in uninterrupted affection, more than sixty-three years. In the year 1849, the Lord was pleased to manifest himself to him, as he does not unto the world, and, I think, he shortly afterwards joined the church at Spring Creek, of Red River, which was at that time under the care of Elder Emanuel Skinner. He was shortly after, ordained a deacon in the House of God, and filled the office according to the rule of the gospel. His kind admonitions and faithful exhortations to the brethren, will long be remembered by them. I was with him a few days before his death, and he expressed himself to me, that he was now ready to depart, if it was the Lord's will: he did not wish to recover. He has left a numerous offspring,—children, grandchildren, and great grand-children; for he lived to see those of his fourth generation. We have sustained a great loss in him as a member of the House of God. None excelled our dear friend in christian liberality and kindness. Long will his memory live in our hearts. He was in the 85th year of his age. May the Lord remember the numerous family of our dear departed brother, and may they, like him, live the life and die the death of the righteous. And may the Lord graciously build up the waste places of Zion; for I assure you, brother Beebe, that they mourn in this part.

In the afflictions of the gospel, I remain your unworthy brother,
JOHN H. GAMMON.

JASPER Co., Indiana, Nov. 30, 1857.

DEAR BROTHER BEEBE:—Please insert the following in your valuable paper, the *Signs of the Times*:

Elder JOSEPH PRICE, in his life time, requested me, should I survive him, to write his obituary; and as he was one with whom I have taken sweet counsel, I will give a little history of his professional life, as a minister since my acquaintance with him, which is about sixteen years. He was truly a missionary; I have known him to leave home with not more than one or two dollars in his pocket, and travel two or three hundred miles, preaching to the churches and hunting up scattered members; the latter of which work, he was peculiarly gifted in. He has told me that he never begged for money or for the necessaries of life, and yet he had never lacked. He was truly sound in the doctrine of the gospel—Election, Predestination, &c.

He was born in Salem Co., N. J., May 27th, 1786. Baptized, February 21, 1824, by Eld. Headly, of Ohio. Ordained to the work of the gospel ministry, February 28, 1835, in the State of Ohio.

He died in Jasper Co., Indiana, August 4, 1857, aged 71 years, 2 months and 7 days. Eld. Price was a useful member of the Church at Blue Grass, and we have sustained a great loss; but our loss is undoubtedly his everlasting gain.

Your brother and friend,
WESLEY SPITLER.

NORTH BERWICK, Maine, Nov. 24, 1857.

BROTHER BEEBE:—By request, I send you for the *Signs*, the obituary of brother JOEL FERNALD, of Ossipee, N. H., who died on the 9th inst., aged 77 years, 11 months and 3 days. His disease was the Typhoid and Bilious fever. He was taken sick on the 3d inst. and died on the 9th. Brother Fernald for many years has been a member of the North Berwick Church, and was well grounded in the doctrine of grace—never at any time was he carried away with any of the *new religious* movements that have come up in these last last days, in which many have been deceived. A number of years before his death, in the providence of God, he moved to Ossipee, about forty miles from North Berwick, where he died. Yet he generally attended our Yearly Meetings; and as he was a bold soldier in the cause of Christ, and had a good gift in exhortation, we al-

ways heard his voice at such times, speaking aloud of the goodness of God, and talking of his power. Last September at our Yearly Meeting he seemed more than usually engaged—said that he had got almost home. He had his senses until his last, and was unshaken in his belief. So another bold soldier has died at his post. May the Lord have mercy upon his companion that is left, and upon the rest of his friends.

WILLIAM QUINT.

Receipts for Subscriptions.

NEW-YORK—A. M. Horton \$2, Mrs. Howell 4, James O. Markle 1, G. J. Beebe 10.75, J. Coleman 1.75, A. Thompson 1, C. Horton 2, Mrs. Ann Horton 2, Joel Hoyt 2.50, Theo. Uptergrove 1, Deacon J. C. Harding 2.50, Mrs. E. Comfort 1, Moses Vail 1, \$32.50	
MAINE—Eld. Wm. Quint 1, S. Parker 2, J. Green 1, R. Townsend 4,.....	8 00
VIRGINIA—Eld. R. C. Leachman 10, F. Tanner 1,.....	11 00
DISTRICT COLUMBIA—Mrs. Martha Isherwood,.....	1 00
ALABAMA—Eliza Phillips 50 cts., F. A. Horncock and E. Barber 5,.....	5 50
LOUISIANA—James Barron.....	2 50
TEXAS—C. H. Kennard 8, Benjamin and Richard Eaton, (to July 1, 1858,) 10,.....	18 00
OREGON TERR.—Eld. John Stipp 8.75, A. Steward 2,.....	10 75
TENNESSEE—Miles F. West 1, John H. Ezell 1.50,.....	2 50
IOWA—Asa D. Dolson.....	1 00
MISSOURI—W. F. Kercheval.....	2 00
ILLINOIS—D. B. Shepherd 3, P. Hull 3,.....	6 00
INDIANA—B. Candle 1, J. S. Moore 1, P. Brandenburg 1,.....	4 00
OHIO—Eld. J. C. Beeman 3.30, C. B. Jeffers 1.50,.....	4 80
Total.....	\$109 56

THERE WILL BE A YEARLY MEETING in the Second Church of Roxbury, Delaware Co., N. Y., the first Saturday and Sunday (2d and 3d) of January, 1858. Brethren and sisters and ministers of our faith and order, are respectfully invited to attend.
ISAAC HEWITT.

CHANGE OF TERMS ON JOINT SUBSCRIPTION.

The proprietor of the BANNER OF LIBERTY, having found it necessary—to prevent actual loss—to change the terms of his weekly paper, from \$1 to \$1.25, the CLUB RATES to those who take that paper with the SIGNS OF THE TIMES will hereafter be \$2.00, for either the BANNER and SIGNS, or the BANNER and SOUTHERN BAPTIST MESSENGER. The SIGNS OF THE TIMES and SOUTHERN BAPTIST MESSENGER, will continue on their former terms. Either of them will be furnished one year for \$1, in advance, or both of them for \$1.50 in advance, if both are ordered at the same time. But the BANNER—being a weekly paper—can no longer be afforded jointly with the SIGNS or MESSENGER, for less than \$2.00, strictly in advance.

The three papers, BANNER, SIGNS, and MESSENGER will be furnished at \$2.50 per year, if paid in advance.

RUSHTON'S LETTERS, AND THE EVERLASTING TASK.—There being a great many calls for this very valuable work which can only be supplied by the issuing of a new edition, we are now republishing it in a neat pamphlet form of about one hundred pages. To which will be appended "The Everlasting Task for the Arminians," by William Gadsby, late of Manchester, England. The whole neatly covered with paper, and sent, pre-paid, to any post-office, on the following terms: One copy, 30c; Four copies to one person, \$1; Twenty-five, to one person, \$5. Address orders to
WILLIAM L. BEEBE, Covington, Ga.

PROPOSALS FOR A NEW HYMN BOOK.

At the earnest solicitation of brethren, we propose, during the present winter, to publish a choice collection of HYMNS, PSALMS, and SPIRITUAL SONGS, especially adapted to the use of the Old School Baptists. We intend to embrace from 1,200 to 2,000 of the most approved of all that are now extant. For many years we have been collecting materials for our Hymn Book, and we flatter ourselves that we can select from the books we have, a collection of HYMNS that will be unexceptionable to our churches and to our brethren in general. We are not yet prepared to publish our terms; but we feel confident that our facilities for publishing will enable us to supply all orders on the very lowest terms, and with such hymns as will fairly express our sentiments, and such composition as will not mortify the most sensitive of our brethren.

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition has been exhausted, we have just printed another edition of a few thousand copies, and they are now ready to send out by mail to any part of the United States. Terms: 6 cents per copy; 20 copies, \$1; 100 copies, to one address, \$4. This little work has passed through many editions in this country as well as in England, and although they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task.

The "Signs of the Times,"

Devoted to the Old School Baptist Cause, is published on the 1st and 15th of each month by GILBERT BEEBE, to whom all communications must be addressed, post paid, and directed "Middletown, Orange Co., N. Y."

TERMS—\$1.50 per year, or if paid in advance, \$1. Five dollars 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' Department

ALABAMA—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, L. D. Moore, P. Maples, E. B. Turner, John Hood.
ARKANSAS—Elds. S. W. Brown, T. Dodson, George W. Durning.
CONNECTICUT—Eld. A. B. Goldsmith, Gen. William C. Stanton, William N. Beebe.
CANADA—Dea. James Joyce, John S. McColl.
CALIFORNIA—Elder Thomas H. Owen.
DELAWARE—Elder L. A. Hall, T. Cabbage, John McCrone.
GEORGIA—Elds. D. W. Patnam, G. W. Lowe, D. C. Davis, B. Manning, J. Bowdoin, P. Lewis, W. C. Norris, D. L. Hitchcock, J. H. Montgomery, H. G. Fuller, L. C. Brock, William L. Beebe, J. C. Simms, P. Stewart, G. Leeves, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, D. R. Hay, A. Preston, G. W. Wright, David F. Montgomery, J. W. Moon, T. Livingston.
INDIANA—Elds. W. Thompson, D. Shirk, R. Riggs, J. M. Irwin, S. Jones, J. A. Johnson, J. Richards, E. Poston, D. S. Roberson, J. E. Armstrong, G. C. Millsbaugh, and M. J. Howell, D. Caress, J. Romine, W. Spitzer, H. D. Banta, T. B. Clarkson, H. D. Conner, G. W. Marlow, J. W. Blair, E. Staggs, J. Rankin, J. Brandon, A. H. Bryan, D. H. Wheeler, D. Long, Eld. T. Martin, A. Eld. D. J. McClain, W. Ellis, W. Rogers, Richard Hudkins, Charles Elliott, A. H. Utts, J. G. Jackson.
ILLINOIS—Elders T. Threlkeld, J. Jones, J. B. Chenowith, R. F. Haynes, N. Wren, C. West, J. Stipp, Dr. A. A. Stoford, I. P. Smith, D. P. Lee, J. P. Black, John Spain, L. Fry, R. G. Ireland, D. Putnam, Eld. D. Bartley.
IOWA—Elders E. Tonnehill, and J. S. Price, G. Judy, I. Keith, J. Atkisson, Stephen Garrett.
KENTUCKY—Elders T. P. Dudley, S. Jones, J. H. Walker, M. Lassing, J. Brown, D. Sullivan, H. Cox, John H. Gammon, J. L. Fullilove, and brethren C. Mills, J. M. Teague, R. H. Paxton, L. Neal, H. Con, B. Mitchell, Edward Wilson, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Charles Ware, D. S. Bradley.
LOUISIANA—Eld. Z. Thomas, and J. Perkins.
MAINE—Elders Wm. Quint, J. Steward, D. Whitehouse, J. A. Badger, and Deas. J. Perkins, H. Purington, Reuben Townsoud.
MASSACHUSETTS—Elder L. Cox, D. Hart, Amasa Pray.
MARYLAND—J. Lownds, Baltimore City, Herod Choate, J. G. Dance, W. Woolford, R. L. Cole, A. McIntosh.
MISSISSIPPI—Elders J. Barrett, J. Lee, S. Canterbury, and W. Hill, A. Buckley, J. Shows, C. Wilkison, W. P. Meaders.
MISSOURI—Elders D. Lenox, R. Jones, J. Duval, J. T. Tompkins, B. Davis, D. S. Woody, J. Knight, F. Jekins, and brethren J. Thorp, W. Thorp, L. L. Coppedge, G. W. Zimmermann, W. Brewin, A. Davis, H. Jackson, C. Dennis, W. F. Kercheval, L. N. Bradford, Eld. E. G. Terry.
MICHIGAN—Eld. J. P. Howell, W. Oorder, A. Y. Murray, D. H. Brown, R. Willard, E. West, Thomas Svortout.
NEW-HAMPSHIRE—Joel Fernal.
NORTH-CAROLINA—Eld. C. B. Hassell, R. D. Hart, A. Saton, J. K. Green, E. G. Clark, Aaron Davis, Dr. A. E. Ricks, Eld. J. Brinson.
NEW-YORK CITY—John Gilmore, No. 92, Sixth Avenue.
NEW-YORK STATE—Elders Reed Burritt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, Wm. W. Brown, Jacob Winchell, J. L. Purington, J. Smith, K. Hollister, A. St. John, J. F. Johnson, L. P. Cole, H. Alling, and Bra. G. Lobdell, J. Vaughn, J. W. Livingston, A. M. Douglas, J. S. Webb, T. Relyea, S. Griffin, J. N. Harding.
NEW-JERSEY—Elds. G. Conklin, P. Hartwell, G. W. Slater, E. Rittenhouse, Dea. Geo. Doland, G. Slack, William H. Johnson, S. H. Stout.

OHIO—Elders L. Seitz, J. Janeway, J. C. Beeman, J. H. Biggs, L. Southard, A. Stephens, W. Rogers, G. McColloch, E. Beattie, D. S. Ford, J. Taylor, R. A. Morten, E. Linn, B. D. Debois, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, T. Fenner, C. Bryan, L. A. Stevens, J. Dickerson, Wm. Newlon, Joseph Graham.
OREGON TERR.—Elds. J. Stipp, I. Cranfill, J. Turnidge, and Bre. J. T. Crooks, J. Howell.
PENNSYLVANIA—Elders Eli Getchell, A. Bolch, Thomas Barton, D. L. Harding, J. Furr, and Bre. J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, A. Morris, J. Jenkins, C. T. Frey, W. H. Crawford, 219 North 7th St., Phila.
SOUTH-CAROLINA—A. McGraw.
TENNESSEE—Eld. Peter Culp, W. S. Dougherty, P. Whitewell, J. T. Tompkins, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Bostie, S. Bass, J. McKeele, T. P. Moore, J. Philips, T. D. Kerby.
TEXAS—Elders J. Herring, Alfred Hefner Samuel Wheat, R. Manning, L. H. Carey.
VIRGINIA—Elders S. Trott, J. G. Woodfin, R. C. Leachman, S. Caldwell, T. Waters, J. R. Martin, J. S. Corder, E. B. Turner, R. Rorer, J. Jefferson, Z. Angel, Dea. J. B. Shackelford, J. Herseberger, S. Hillsman, G. Odear, G. W. Crow, E. Lavender, W. Hutchinson, R. L. Rudasilla, Joseph Grimes, in Alexandria, M. P. Lee, A. W. Rogers, Eli Kettle, John J. Philpott.
WISCONSIN—Elds. D. Wilcox, T. Bishop.
WASHINGTON TER.—Eld. W. M. Morrow.
NEBRASKA TERR.—G. C. Brittain.

Index to Volume Twenty-Five.

We have arranged so as to give first, the names of our correspondents in alphabetical order, and the pages on which their respective communications are commenced.

SECOND—An index, embracing the subjects treated upon in the Editorial Department, together with Extracts, Corresponding and Circular Letters of Associations, Obituaries, &c., with references to the pages where they may be found.

THIRD—A table of first lines of poetry, alphabetically arranged and references to the pages on which they may be found.

PART ONE.

CORRESPONDENTS' NAMES.

Amos, Julia A. E.	18
Anderson, Ruth	39
Atkinson, Miles W.	70, 163
Anderson, Sarah	77, 131
Allen, Ann	138
A sister,	181
Alderman, John B.	187
Beeman, Eld. J. C.	4, 74, 123, 153, 162
Brown, Eld. William W.	15, 24
Burruss, Eld. P. J.	17
Barton, Eld. Thomas	24, 111
Benedict, Thomas	30, 34
Bradbury, Benjamin	38
Burritt, Eld. Reed	41
Bicknell, Eld. James	47, 50
Bradley, D. S.	50, 136
Barlow, Esther	52, 103
Burridge, Jane M.	52, 70
Bradley, James	54
Bartley, Eld. D.	57, 66, 172
Batten, William	58
Brady, Eliza	89
Bicknell, Daniel	95
Bastow, Richard	99
Butts, James M.	100
Benedict, William L.	112
Brady, John	127
Ball, Delilah W.	139
Bundy, Barlas	155
Barnes, Polly	173
Barnes, Moses	173
Burruss, Edmund	187
Bouton, S. T.	188
Cook, William P.	2
Coonrod, Eld. Stephen	4, 178
Clark, Eld. S.	11, 98, 115
Canine, C. L.	12
Culver, Mary	18, 163
Choate, Eld. William	19

Chamberlain, Eld. P. P.	21
Chenowith, Eld. James B.	23
Caudle, David	24
Culp, Benjamin D.	49
Croft, William T.	63, 135
Crouse, Joseph	85
Cummins, R.	103
Conklin, Eld. Gabriel	111, 176
Crookes, John T.	119
Cobb, I. H.	138
Cowsert, R. J.	140
Cole, Isaac	144
Carey, Mary	145
Cox, Eld. Leonard	155
Clark, Mary	156
Caudell, B.	171
Collett, Thomas	187
Dodge, Abigail	4
Durand, S. H.	13
Durand, Daniel	29
Dudley, Eld. Thomas P.	55, 177
Davis, Thomas	85, 114
Davis, Amy	100
Duggard, E.	126
Dyer, Mary	164
Dutton, Nancy	179
Elliott, Samantha	137
E. W.	151
Faulkner, Lydia	24
Ford, Abigail A.	29, 162
Fuller, C. B.	41
Frost, Eld. Jacob	86
Ford, Mahlon	93, 181
Floyd, D.	127
Fritts, Priscella	179
Fisher, Eld. John	181
Gammon, Eld. John H.	24, 127, 151
Griffin, Charlotte	49
Gander, Jacob	53
Gass, Lambert	57
Griffis, J. R.	167
Harding, Eld. Daniel H.	9, 67
Hendrickson, Rhoda	10
Hill, Israel	14
Hunston, N. A.	15
Hassell, Martha M.	25
Haynes, Eld. R. F.	35, 40, 146
Hatfield, Thomas	40
Hooper, John	44
Hewitt, Eld. Isaac	47, 111
Holman, D. B.	51, 106
Harlow, Nancy G.	53
Helm, W. S.	78
Hutchings, R. P.	87
Hawkins, William	92
Hill, Jediah	94
Housel, Eld. W.	103
Hurnston, N. A.	119
Hatch, Joshua C.	129
Hill, Eld. Thomas	131
Harley, Hannah	139
Hart, Eld. R. D.	139
Herrick, Charlotte	174
Izor, Sarah H.	119, 123
Jennings, Belsey	3
Johnson, Eld. J. F.	12, 28, 42, 81, 114, 178
Jefferson, Eld. James	18
Johnson, Eld. J. A.	26, 107, 119
Johnson, L. W.	38
Johnson, Ann	55
J. E. G.	61
Johnson, M. L.	76
Jackson, Crofford	78
Joyce, J.	85
Jenkins, Fielding	90
Jackson, Eld. Jesse G.	91, 104
Johnson, William H.	94
Johnson, Ann	106
Johnson, Marietta	125
Janeway, Eld. James	130
Jones, Eld. Samuel	146
Johnson, Thomas C.	152
Johnson, Elisha	190
Kercheval, W. F.	58
Kean, Sarah E.	119
King, Jesse	138
Keller, Eld. Jacob	142
Leachman, Eld. R. C.	16, 33, 72, 135, 179
Lloyd, Eld. B.	46, 77
Lewis, Eld. Prior	46
Libarger, Sabina	53
Landis, Elizabeth K.	67
Loveridge, Michael	76
Loake, Jacob B.	97
Lyman, Julia A.	119, 124
Lyman, M. M.	119
Long, D.	151
Martin, Elizabeth	19
Morrow, Eld. William M.	32
Mabey S.	40, 72, 30
Martin, Eld. J. R.	43, 65
McKean, Jennette	52
Macomber, Sarah	55, 62
Murphy, D. P.	55, 59
Malotte, Thomas	64
Marianne,	74, 114
Mason, Eld. Joseph	84, 119
Meaders, Eld. E. A.	93, 147
Millsbaugh, Eld. Gilbert C.	101
Miles, E.	105
McColl, Eld. Thomas	122
Moore, Thomas	140
McColl, John S.	152
Mott, William	164, 177
Mankin, Dorcus	180
McColloch, Eld. George	112
Morehouse, M.	187
Neil, Frances A.	19
Nelson, Eliza	46
Owen, Eld. Thomas H.	3, 139
O'Conner, F.	8
Ogden, P.	29
Osburn, James	95, 98
Purington Eld. William J.	1, 43
Patterson, William	16
Price, Nathan	26
Pettus, Elizabeth E.	26, 32
Peck, Almeda	90
Parr, P. K.	92
Purington, Dea. Hezekiah	94
Price, J. S.	95
Philpott, John J.	139
Poston, Mary	154
Phebe.	168
Purington, Eld. J. L.	171
Piper, Eld. B. B.	174, 176, 185
Penney, Eli	186
Quint, Eld. W.	8, 16, 47, 84, 115, 126, 127, 129
Robbins, Rebecca M.	19
Rittenhouse, Eld. E.	19, 43, 46
Roberts, Elizabeth C.	36, 46
Rector, Eld. N. D.	63, 168
Rankin, Jane	67
Riggs, Eld. Ransom	80
Rice, Isaac	86
Randolph, Henry	92
Randolph, Catharine S.	122
Robertson, William P.	135
Robison, Martin	186
Smith, Eld. J. P.	40
Strickland, James	46
Sikes, Eld. Levi	46

Skates, Sarah - 46
 Seymour, Mrs. J. - 55
 Sutton, Mary - 61
 Smith, John - 76
 Skeeters, Eld. Joseph - 77
 Swortout, Abbey - 86
 Streeter, James T. - 88
 Sidwell, Isaac D. - 91
 Seitz, Eld. Lewis - 92
 Speer, Sarah - 95
 Saltzman, Anne L. - 99
 Shows, James - 111
 Sankersley, M. M. - 115
 Streeter, James T. - 143
 Smith, Maria E. - 153
 Smith, J. M. - 182
 Stipp, John - 185
 Scott, Anna - 186
 Shelton, James - 188

Trott, Eld. S. { 5, 20, 27, 37, 40, 82, 105, 145, 151, 161, 169, 177
 Thompson, Eld. W. - 10, 41, 113
 True, J. M. - 15
 Thomas, Eld. J. W. - 20, 78, 144
 Terwilliger, L. H. - 51
 Tobin, A. - 51
 Terry, Noah T. - 55
 Threlkeld, Eld. Thomas - 59, 106
 Thompson, S. A. - 60
 Thomas H. - 78
 Turner, Wyman - 104
 Townsend, R. - 127
 Thorp, Eld. G. B. - 137, 173
 Thomas, R. M. - 172

Veal, Eld. A. - 6
 Van Cleve, M. A. - 55

Watters, Eld. Thomas - 7, 125
 Woolford, W. - 8, 128
 Walker, Eld. J. H. - 40
 Woodson, A. L. - 49, 85, 91, 175
 Wheat, Eld. S. - 63
 Wickes, Selah - 63
 Williams, Eld. J. G. - 65
 West, Eld. John W. - 73, 142
 Wickes, Lucinda - 75
 West, Eld. Clement - 83
 Willett, William - 83
 Whitney, Joseph - 86
 Whitcomb, R. - 101
 Winchel, Eld. Jacob - 101
 Waller, Martha - 115
 Winchel, Hiram - 121
 Walden, Virginia F. - 124
 Watson, William - 126
 Wayman, H. - 154
 Whitwell, Eld. P. - 176
 West, Miles F. - 187

Zimmerman, John and Rachel - 53

PART TWO.

EDITORIAL SUBJECTS, ETC.

Introduction to Vol. XXV, - 6
 Prospects of our Paper, - 7
 Ordination of Eld. J. A. Johnson, - 7
 Ordination of Eld. J. B. Cox, - 167
 Ordination of Eld. George S. Weaver, 118
 Rag Baby Religion, - 7
 Remarks on Mark x. 14, and Luke xiii. 16—On Infants, - 13
 Remarks on Matt. x. 27—Reply to I. Hill, - 14
 Organization and Faith of Little Flock Association, Ohio, - 15
 The Temptations of Christ, - 22
 Resurrection—Reply to N. Price, - 26
 Remarks on Luke xiv. 26—Reply to Brother Welton, - 31
 Remarks on Acts xix. 1-5—Reply to Eld. R. F. Hayne, - 35

The One Thing Needful—Reply to Ruth Anderson, - 39
 Remarks on Col. ii. 6, - 45
 Reply to Sabina Laberger, - 53
 Remarks on Heb. vii. 28—Reply to Esther Barlow, - 4
 Eternal Union, Justification, &c.—Eld. J. R. Martin's Letter, - 61
 Reply to Eld. Thomas Threlkeld, - 62
 Relative Duties of Ministers and Churches, - 70
 Usury, - 70
 Reply to Enquirer—Where Cain got his wife, &c., - 71
 Constitution of Gilgal Church, Ia., - 74
 Remarks on Rom. xi. 29—Reply to C. Jackson, - 79
 Reply to H. Thomas—On Prayer, - 79
 Reply to W. S. Helm—On Birth of Water and Spirit, - 80
 Remarks on 2 Cor. xiii. 5—Reply to Eld. J. Frost, - 87
 Reply to D. Bicknell, on 1 Cor. x. 13, - 95
 Remarks on Isa. xi. 11—Reply to Eld. S. Wheat, - 101
 Our Spring Associations—Visit to Canada West, &c., - 110
 Remarks on 1 Thess. v. 19—Quench not the Spirit, - 119
 Remarks on Mark xiii. 32—Reply to a Friend of the Baptists, - 117
 Dissolution of Alleghany Association and Organization of the O. S. Baptist Conference of Western N. Y., - 118
 Remarks on Eph. i. 13—Reply to E. Duggard, - 126
 Regeneration and the New Birth, - 134
 Remarks on Matt. xxv. 25, 26—Reply to Eld. J. W. West, - 142
 A Church Constituted in Kansas, - 143
 Remarks on Prov. xxvii. 4, 5, - 149
 Remarks on the Sin against the Holy Ghost, - 150, 166, 184
 Reply to Mary Poston on Heb. vi. 4-6, and Jude 6, - 159
 On Dangerous Preaching, &c., - 158
 Reflections, by Phebe, - 158
 Our Visit at the South, &c., - 166
 Reply to A. L. Woodson on Slanders of G. M. Thompson, - 175
 On Eternal Vital Union, - 183
 Reply to a Sister, - 184
 Remarks on Brother J. Stipp's Letter, 189
 Reflections on the Close of the Year, 189

CIRCULAR LETTERS.

Baltimore Association, - 102
 Delaware Association, - 108
 Delaware River Association, - 108
 Warwick Association, - 109
 Chemung Association, - 115
 Corresponding, Va., do. - 132
 Lebanon do. - 133
 Lexington do. - 141
 Maine do. - 148
 Pig River do. - 148
 Hazel Creek do. - 149
 Licking do. - 156
 Maine Conference do. - 157
 Ocmulgee do. - 159
 Salisbury do. - 165
 Western Predestinarian do. - 165

CORRESPONDING LETTERS.

Baltimore, - 103
 Delaware, - 109
 Delaware River, - 120
 Warwick, - 100
 Chemung, - 116
 Lebanon, - 134
 Lexington, - 141
 Licking, - 157
 Salisbury, - 174

OBITUARIES.

Eld. Lazarus Pruett, - 7
 Olive Ford, - 8
 Eld. Daniel Davis, - 8
 Ira Whitcomb, - 8
 Lucy Hunston, - 15
 Olive Brown, - 15
 Eliza P. Jones, - 15
 Robert Coe, - 16
 Thomas Clark, - 16
 Alletta Patterson, - 16, 20
 John P. Powers, - 23
 Nancy McFarland, - 23
 Dea. Miles Draughan, - 24
 Mother of David Caudie, - 24
 Rhoda Olmstead, - 24
 David Jenkins, - 24
 Alice Faulker, - 32
 Frankie P. Carpenter, - 32
 George W. and Phebe A. Stewart, - 32
 Elizabeth O. Pettus, - 32
 Stephen A. Jordan, - 40
 Elizabeth Hatfield, - 40
 Mary Ann Richards, - 40
 Dea. Gideon Lobdell, - 40
 Hannah Newlon, - 40
 Alson Clark, - 47
 Elijah Waters, - 47
 Ann Willington, - 47
 John Chase, - 47
 Ziporah Hewitt, - 47
 Sarah Earle, - 47
 Clarissa Stratton, - 47
 John Fuller, - 47
 Lucena Fuller, - 47
 Franklin A. Fuller, - 47
 Hester A. Bouton, - 47
 Henry C. Morgan, - 48
 Lucy Weisign, - 55
 Sarah Thompson, - 55
 Hannah Eustis, - 55
 Clarissa Van Meter, - 55
 Henry Wiseheart, - 55
 Eliza Doland, - 55
 William Workman, - 55
 Archibald Ferguson, - 55
 Austin C. Terry, - 55
 William Conklin, - 46
 Ellen Beebe, - 63
 Lucinda Wickes, - 63
 Alma Colton, - 63
 Rebecca Breyton, - 63
 Mahala Malotte, - 64
 Sarah E. Penney, - 72
 Ann Lipscomb, - 72
 Sarah Kercheval, - 80
 Elizabeth King, - 80
 Luke Bryan, - 80
 Margaret Boardman, - 80
 Nancy Rees, - 88
 Celestine and Mary Geneva Edwards, 103
 Catharine Cummins, - 103
 Mary Price, - 103
 Frederick S. and John R., children of Eld. Eld. W. Housel, - 103
 Isaac P. Crosby, - 103
 Harriet A. Travis, - 104
 Mary Higinbottom, - 104
 Amasa Ezel, - 104
 Jonathan Gilman, - 104
 Frances Helen Beebe, - 111
 Sarah Shows, - 111
 George Griffin, - 111
 Martha Hannah, - 111
 Richard Opdyke, - 111
 Zane McColloch, - 112
 Dea. John Sutton, - 112
 Louis Seely, - 112
 Josiah Hickman, - 114
 Mollie Jones, - 119
 Thomas Hurnston, - 119

Mary Ann Horton, - 119
 Anna Holgate, - 119
 Isaac Lyman, - 119
 Adaline Drake, - 119
 Betisheba Powers, - 119
 James C. Jackson, - 119
 Eld. Joseph Turniedge, - 119
 Nancy Cohill, - 127
 Elizabeth Mason, - 127
 Jacob Townsend, - 127
 Elmira Hill, - 127
 Eliza Brady, - 128
 Frances Snow, - 135
 George W. Snow, - 135
 Henry Johns, - 135
 Gilbert and Robert Jackson, - 135
 Dea. John Foxworthy, - 136
 Alvin Kelley, - 143
 George Gist, sen., - 150
 Nancy Long, - 151
 Eld. Francis Thorn, - 151
 Lucy Hutchings, - 151
 Susan Watts, - 152
 Eld. Dugald Campbell, - 152
 Lambert Atkins, - 152
 Thomas J. Holland, - 160
 Sarah Keeton, - 160
 Maj. Hector P. Lewis, - 167
 Mary Childers, - 167
 Martha Knapp, - 168
 Jane Knapp, - 176
 William Rankin, - 176
 Jesse Horner, - 166
 Dea. Richard Hutchings, - 190
 Eld. Joseph Price, - 190
 Joel Fernald, - 190

PART THREE.

INDEX OF POETRY.

As polish'd steel receives a stain, - 44
 As o'er the changing scenes of life, - 116
 Alas! he is gone! he is dead! - 119
 Cease, ye mourners, cease to languish, 63
 Come all ye dear believers, - 140
 Come, brethren and sisters, &c., - 179
 Go, happy spirit, go, - 32
 God of my childhood and my youth, 88
 How short our lives! how soon, &c., 143
 I sigh, dearest Savior, from sin, &c., - 46
 I've sat and seen one bright wave, &c., 160
 I think not of the starry crown, - 160
 I am weary of straying, O fain, &c., - 168
 Joy and pain are only given, - 77
 Jehovah's peerless sovereignty, &c., - 54
 Little Frankie, thou art gone, - 32
 Little Julia, art thou gone? - 88
 My God, I would not seek to know, - 29
 My rest is in heaven, my rest is, &c., 38
 My God! what are the feelings, - 54
 My times, O Lord, are in thy hands, - 63
 Mark the fair flowers that fill the, &c., 182
 Since meridian light commenced, - 25
 Since first I knew the God of grace, - 63
 Tho' kingdoms, states and empires, - 7
 The traitor turns him half away, - 39
 Think not you have lost a brother, - 46
 Tarry with us, O my Savior, - 62
 The evening was sinking in stillness, - 73
 Thy night was dark, behold thy shade, 168
 The Lord is my Shepherd, my, &c., - 182
 When we our weary limbs to rest, - 19
 We would see Jesus, for shadows, &c., 25
 Why dost thou ask me of my name, - 39
 Whoe'er believes aright, - 73
 Well may thy servants mourn, &c., - 118
 When malice pour'd her streaming, - 131
 What the heart is, at its birth, - 143