

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

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NO. 1.

## POETRY.

### The Loving Kindness of the Lord.

O, Lord, how lovely is thy name,  
How faithful is thine heart!  
To-day and yesterday the same,  
And always kind thou art!  
No change of mind our Jesus knows,  
A true and constant friend!  
Where once the Lord his love bestows,  
He loves unto the end!  
He well remembers we are flesh,  
At best a bruised reed;  
And fainting souls he will refresh,  
And well supply their need.  
No danger can thy soul await,  
While resting on this Rock;  
The winds may blow, and waves may beat,  
But he sustains the shock.  
Deaf Jesus let me lay and rest  
Wi' him thy arm, divine;  
Thy daily care, to make me blest;  
To love and call the mine.

### "My Heart is Smitten and Withered like Grass."

(PSALMS CII. 4.)

Alas! poor soul, what ails thee now,  
So feeble and so faint?  
Why hangs a cloud upon thy brow?  
Come tell thy sad complaint.  
"No wither'd stick is half so dry,  
No flint so hard is found,  
Like some dead dog I tumpisk lie,  
And putrify the ground."  
Well, Jesus shows thee what thou art,  
How naked, blind, and poor!  
Discloses all thy wretched heart,  
To make him prize him more.  
Lay down submissive at his feet,  
And meekly tell thy pain,  
And with a sigh his love entreat  
To send a gracious rain.  
But when he brings a cheering gleam,  
And brooks gush from the rock;  
Boast in your fountain no the stream,  
For human cisterns leak.  
Oh, may this rock afford me rest,  
This brook still follow me;  
To quench my thirst, and wash my breast,  
Till Canaan's land I see.

### "My Soul Thirsteth for Thee in a Dry Land."

(PSALMS LXIII. 1.)

When Jesus' gracious hand  
Has touched our eyes and ears,  
O! what a dreary land  
The wilderness appears!  
No healing balm springs from its dust,  
No cooling stream to quench the thirst!  
Yet long I vainly sought  
A resting place below,  
And that sweet land forgot  
Where living waters flow;  
I hunger now for heavenly food,  
And my poor heart cries out for God.  
Lord enter in my breast,  
And with me sup and stay,  
Nor prove an hasty guest,  
Who tames but a day;  
Upon my bosom fix thy throne,  
And pull each saucy idol down,  
My sorrow thou canst see,  
For thou dost read my heart;  
It pineh after thee,  
And yet from thee will start:  
Reclaim the roving child at last,  
And fix my heart, and bind it fast.  
I would be near thy feet,  
Or at thy bleeding side,  
Feel how thy heart doth beat,  
And see its purple tide;  
Trace all the wonders of thy death,  
And sing thy love in every breath.

O what a sweet exalted song,  
When every tribe, and every tongue,  
Redeem'd by blood, with Christ appear,  
And join in one full chorus there.

## COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—Having been a reader of your valuable paper the "Signs of the Times" for a number of years, and having if not deceived, taken much satisfaction in reading and meditating on the many precious communications published therein, I have often felt my mind drawn out in love toward the brethren and sisters, scattered over this wide spread republic. Verily it has seemed, at times, after reading the declaration of some of the family of Christ, in which a description of their trials, afflictions and hope, was so vividly delineated, that I was well acquainted with them; although I have not seen many of them in the flesh, and never shall, yet I have a faint hope that I have had the same grace bestowed upon me that they have been the recipients of; and if so, we are not strangers in our Father's house; and, though many miles may intervene between us, filled with broad rivers and rugged mountains, still, if we are Christ's by an experimental union we are *not strangers*; for we *all* have had a birth in a "home land," viz. Zion: consequently we are *no more* strangers and foreigners, but fellow-citizens with the saints and of the household of God. Dear brethren, and sisters, we *should* rejoice that, in the Providence of God, we have so valuable a medium as the "Signs," through which we can learn something of each others doubts and trials, though we are scattered over this wide domain; and let us do all in our power to sustain the "Signs;" and let us remember brother Beebe's critical and responsible station, and *not murmur* if every thing is not just as "I want it." I often think of the following declaration: "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues; O grave I will be thy destruction; repentance shall be hid from mine eyes."—Hosea xiii, 14. "I will ransom them from the power of the grave." The scriptures plainly declare that "I, Jehovah, is without beginning of days, or end of years, that eternity is his dwelling, that he is omnipresent, omniscient and omnipotent, that he works all things after the counsel of his own will, that none can stay his hand, or say *what* doest thou? consequently he asks no leave to be, and is under no law, or obligation *out of*, or above himself; therefore has all knowledge and power *in* and *with* himself; and man, by the most eminent light of nature and her most powerful research, cannot comprehend any of Jehovah's eternal counsel; but the Spirit of truth, from time to time, gives the Heaven-born child some faint views of God's divine perfection. After Deity had created the earth, and spread abroad the starry curtains, and had stored the sea with fish, the forest and fields with birds and beasts, it seemed that the master-piece was still wanting—a being of upright stature, mental endowment and noble powers; for the language was, accord-

ing to the Hebrew law-giver, Moses, "Let us make man in our image, after our likeness," &c., accordingly he was *formed* of the dust of the ground, and God breathed into his nostrils the breath of life, (or lives,) and man became a living soul. Man was a noble being, *because* he was the production of Infinite skill and Almighty power; but was man with all his noble powers, left free? No, he was restricted; having liberty to partake of the fruit of all the trees that bore seed in themselves; but he was *prohibited* from partaking of the fruit of the tree of knowledge of good and evil; which prohibitory command involved (I understand) the law of God; the transgressing of which brought death and damnation upon the human family—death temporal and death spiritual; and *justly* too. Query. Was not God's power sufficient to prevent the fall of man? *Surely it was*. Mr. Carnal Reason, God does not work after the counsel of his power, but after the counsel of his will. It was not the design of God that man should *always* remain in a mortal state of existence; for, if *it had been* his will, he could have so ordered it; but something more glorious was in Jehovah's mind and counsel. What? Was not the creation of man for the *development* of Christ's mystical body? Yes, for Zion was present with Jehovah *ere* time began; because the declaration of the Prophet was, "I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, thou art my people."—Isaiah. It is evident that the creation of the Church in Jesus Christ, a living head, was anterior to the creation of the visible heavens and earth; and the *very fact* that the Church *was* created in Christ, *was why* the heavens and earth were spoken into existence, in order that she (the church) might be developed in a mortal state of being. For-as-much then as the children are partakers of flesh and blood, He also himself *like-wise* took *part* of the same; that through death he might destroy him that had the power of death." Heb. ii. 14.—Did their partaking of flesh and blood *constitute* them children? No: it would be a paradox too absurd to receive any sanction, to attempt to thus garble with the language of the inspired Apostle; and *even* the letter of the word admits of no such construction. The will of God is not simply a desire; but it is his absolute and eternal predestination; and *will* as *certainly* be accomplished as he maintains his throne; and according to scripture, *it was* his will that his Son, the head of the church, should redeem her from the demand of the law; he being her *kinsman* Redeemer; not by substitution could she be delivered, for Justice must receive *plenary* satisfaction; therefore, by virtue of relation and union, it was his prerogative to deliver his bride; "for he loved the church, and gave himself for it, that he might sanctify it and cleanse it with the washing of water, by the word; that he

might present it unto himself, a *glorious* church without *spot* or *wrinkle* or any *such* thing."—Now *if* them, (the church) were not in Jesus Christ, *the living head*, how could they be ransomed? Is it *possible* to ransom that which is not in existence? No.—The scriptures do not speak of Christ's redeeming a church, *which should be*, but, a church *which was*. Again, if Jesus Christ, the Head of the church, existed only in purpose, it is evident that the church existed only in purpose; for it is impossible for the body to live *separate* from the head; but Paul says "they (the body) were created *in* Christ Jesus *unto* good works." Has there been any other creation of the church since? If there has, let the passage of scripture be pointed out, that declares it. The signification of the Hebrew word translated *create* as applied to Deity, *is to call or speak into being*. Again: Christ is declared to be the beginning of the creation of God, his only begotten Son. Now the church are called the sons of God, are said to be born of God, &c: how can it be possible for them to be sons of God, (spiritually) *unless* begotten in Christ the living head? Christ is also called the elect of God; and the church is also the elect of God. How can this be, *unless* they were and are in him "bone of his bone and flesh of his flesh." (Spiritually,) Election in common parlance amongst men, means choice; but is this its scriptural meaning as applied to Christ and the church. The word of itself is very discriminating; for *oro-facio*, in the latin tongue, signify, *to make, create, form, produce, &c.*, and that is the sense in which I understand its meaning, when referring to the church.—Was not the woman created in the man? was not she bone of his bone and flesh of his flesh? was not her transgression and sin his? Yes.—Was not the church created in Christ? was she not the body and he the Head? Yes. Now as he stood in such close relation to his body, his bride, did he not exist the Mediator before he was clothed with the mantle of humanity? Most surely he did; or else what means the following supplication: "And now, O Father, glorify Thou me with thine own self, with the glory which I had with Thee before the world was." Glorify what! Glorify whom? The Son, the Mediator, the head of the body. What! create the church in a mortal state before there was any Mediator! Yes, if a Mediator existed only in purpose. If God, whose inflexible justice was arrayed against man, and the demand of his law, also (it being like himself, immutable,) was "*pay me that thou owest*," could for thousands of years hold gracious communion with many of the fallen race of man *without a living Mediator*, could he not always? Yes. The very language concerning the making of man shows forth beyond a doubt to me that there existed a living Mediator; for it was, "Let us," &c.—In the beginning God created the heaven and the earth,—Gen. i. 1.: Thus the heavens and the earth were finished, and all the host of them. Gen. ii. 1.—Do the visible heavens

and earth now exist in purpose, or reality; that is, do they exist as material substances, or are they still in nonentity, being only determined in the mind of Jehovah, to be spoken into existence? It is certain that the heavens and earth, declared to be finished, in Gen. 2, 1, have been perfected, as to their creation, for a long period of time. Has the vicissitude of the seasons, which brings forth and matures the seeds in the vegetable kingdom, caused any new creation in the earth? No, but it has measurably been the means of developing what was created, both animal and vegetable. Did the curse, that was incurred by the transgression, create the thorns and thistles, which the earth brought forth? No, they were included in the "all the host of them," and were shut up in the earth, ready to be brought forth at the appointed time. Is it not a strange position to occupy, to say that the creation as to the visible earth and its diverse seeds, is perfected; and, that they are continually developing themselves, each one bringing forth the seed after its kind; and yet attempt to sustain the idea that Jesus Christ did not exist the Mediator, till he was born of the virgin; and also that the members of his body (the spiritual church,) do not exist until they are born a spiritual birth; when the scriptures as positively assert that the spiritual kingdom is finished and perfected in Christ, as the natural kingdom is in the material heavens and earth; and as the natural elements cause the earth to bring forth the seed, created in it, (see Isaiah lv. 10 and 11,) so, if I may, be allowed the figurative illustration, do the spiritual elements develop the seed created in Jesus Christ. The church, in her Adamic head, was deceived by Satan, and fell from her state of innocency; (not spiritual holiness;) but was the spiritual head deceived? No. Why then must the Mediator descend from the realms of glory, and put on the mantle of humanity? Because the sins of his bride became or were his sins. Had not Adam partook of the fruit, would not there have been an everlasting separation between him and his bride? Yes, but as she was "bone of his bone," &c. was there not a creative bond of union, existing, which united them? Surely there was. Is there not a union between Christ and his people? Yes; and a very close affinity it is; for he says, "he that receiveth you receiveth me, and he receiveth me receiveth him that sent me," therefore in him dwelleth all the fulness of the God-head bodily. Can the body be held by the law, separate from the head? No, therefore as the body (the church,) was under the just condemnation of the law, that same law extended to the head; and the declaration to the body in its earthly or Adamic state, was, "In the day thou eatest thereof thou shalt surely die." Yes, not only temporal death upon the mortal body, but death spiritual upon the man, was incurred, and must have been executed, had it not been for the head; accordingly in the fulness of time it pleased the Eternal "I Am" to wrap his invisible God-head in the mantle of humanity, a mystery too deep for angels, and certainly too profound for poor, finite worms of the dust to understand, any further than the Spirit shows it unto them. Christ, the immaculate Lamb of God, was made a little lower than the angels for the suffering of death, that he by the grace of God should taste death for every man, consequently he was a man of sorrow and acquainted with grief; yea, he was tempted in all points as his children, yet without sin; and, as he was the surety for his people, Divine Justice had a demand upon him, and must be satisfied not by, but in him

and Justice did pursue the dear Redeemer even unto death; the prophetic declaration was, "Awake O sword! against my shepherd." Now the question seems to press itself with weight upon the mind, was there any thing more than a human sacrifice offered as an expiation for the sins of Israel? It seems evident to me, that the soul of the church, or that part to which the law was given, the transgressing of which brought everlasting death, was put to death; because the justice of God, dooms the wicked with everlasting banishment from his presence; and, as mankind are all alike by nature, and are under the just penalty of the law, is there not a sense in which the life (not eternal life) of the church died, as the language of the Prophet is, "When Thou shalt make, not him, but his soul an offering for sin," &c., therefore is it not evident that the soul, or that part of the church upon which the law had a demand, was sacrificed to Justice in the mantle of humanity on the cross? When in the garden, in keenest agony, and praying to his Father, was there nothing but humanity that felt and knew the divine vengeance of Almighty God? If he existed only in purpose prior to his incarnation, of course, nothing but a sinless mortal was in agony; for we have not the least warrant in scripture to sustain the idea, that Jehovah was suffering the vengeance of his own incensed justice. Would a wise law-giver, who had a just demand against a surety, cancel the demand upon the surety himself, and thereby free the debtor? No, but the surety must smart for the debtor. Was not the head of the church, her surety? Yes, What then was in agony for the church, in the garden? I understand it was the head of the church; for, as her iniquities were upon him, (see Isaiah 53. 11.) Justice must be satisfied; else what hope is there for one of the fallen race ever entering Heaven! None; because the law must receive plenary satisfaction, a pardon of transgression, in the abstract, cannot satisfy justice—though the Christian receives a daily pardon for disobedience, while in a mortal state; and it is because his mercy endures forever, that the sons of Jacob are not consumed—the justification of the church through the righteousness of Jesus Christ, is the foundation on which her eternal salvation rests. Is there not a very great difference between "Not as I will, but as Thou wilt?" Yes, Was not the matter which constitutes the earthly tabernacle of man, created before the tabernacle was formed? The declaration is "And the Lord God formed man of the dust of the ground," &c. Gen. ii. 7.—Was not the house, or mansion complete in all its parts, before it contained a living soul; and was not that living soul immortal? (i. e.) was it not destined to survive the wreck of mortality, and live when its earthly house should fall a prey to death and crumble back to dust? or is the doctrine of materialism true—that when the bodies die, the soul dies also? I presume that very few can foster such a sentiment, especially O. S. Baptists. Are not the wicked immortal as well as the righteous, in this sense. Is not the declaration—"And these shall go away into everlasting punishment; but the righteous into life eternal," evident proof of the immortality of the wicked—How can the wicked suffer endless, or everlasting punishment, unless they are immortal? Is not eternal life, a life that existed before material beings were created. Are we justified in applying the term, eternal death, to the wicked? should we not, according to scripture, apply the term, everlasting death? Have we any scripture to sustain the idea that the

wicked had an eternal existence in their Adamic head as the righteous did in their spiritual head, Jesus Christ? If we have, then they existed in an eternal death; and their existence was coeval with the eternal life of the church. Did the wicked ever stand in any more exalted station, by virtue of relation, than the state of innocency in which they were created in Adam, the seminal head of all the human family; when the transgression took place, did not they, with the church of Christ (both being alike by nature,) fall into a state of spiritual death, with this awful difference, the members of Christ's body, that had a natural standing in Adam, having a Redeemer, who would at the set time magnify the law and make it honorable for them, while the wicked must suffer the righteous wrath and displeasure of God from that time forever.—Is there any proof in scripture that the non-elect were created, prior to their creation in Adam? I think not; but they were in the mind of God: having no actual existence; while it is plainly declared that the church was created in Jesus Christ before the foundation of the world. After man was created in a state of innocency and uprightness, to which was the prohibitory command given, the earthly tabernacle, or the spirit that dwelt therein? (I use the term spirit to designate the mortal from the immortal, part of man.) Is it not evident that the mortal tenement of itself could not, and did not, rebel; but when the man transgressed, and fell into a state of death, the body must die; for the declaration was, "Dust thou art, and unto dust thou shalt return," though the body returns to dust, does that redeem the man from death? No. Did man, by the fall, lose the power of reasoning and reflecting? Surely not; for they were ready to invent a way to screen themselves from the cognizance of Jehovah; but they looked no farther than a natural source: the compunctions of a guilty conscience, have caused men, from the days of our first parent's disobedience till the present time, to make many vows and perform many external ceremonies, to merit the favor of Heaven; but all the ceremonies in the world, cannot cure the diseases of the mind; for the language of Christ was "ye must be born again"; therefore nothing short of regeneration can prepare one of the fallen children of Adam for Heaven. After Adam was made alive, if his natural life had been taken, would not all the family of man, which existed in him as a unit, have been dead? Most certainly; for he was the seminal head: in like manner, when he fell, they all fell; consequently all the family of man, that has been developed, from that time to the present period, have been, by nature, in a fallen and depraved state; and "the power of the grave" is to keep their bodies forever environed in the bands of death, were it not for the resurrection power of Jehovah. The dear Redeemer was clothed with the mantle of humanity by being born of the virgin, was also made under the law, and was tempted, afflicted, despised and set at nought by the scribes and pharisees: nevertheless he had power given him over all flesh to give Eternal life to as many as his Father had given him; therefore, at the appointed time, he was delivered into the hands of wicked men, "by the determinate counsel and foreknowledge of God": also he was nailed to the cross upon which he gave up the ghost—the tomb received his body—the stone, at the entrance of the sepulchre, was sealed—a watch was set—But could death, the grave, the sealed stone and the power of men hold him there? No! upon the third, the appointed day,

the bands of death were burst asunder, and he arose a mighty conqueror over death, hell and the grave—he arose no more to suffer the vengeance of God; redemption was completed. Now in the death of the Redeemer, is not there a sense in which both life and immortality died? Do not the scriptures say, "he poured out his soul unto death," did he not say that he had "power to lay down his life, and power to take it again"? What life! not the God-head, but that life upon which the law had a demand. Was not Jehovah the Author and giver of the living soul of man? After that soul had fallen into a state of death was not his power sufficient to sacrifice it to Divine Justice in the person of the Redeemer on the cross? One thing is certain, in his being put to death in the flesh, there was something more than humanity died; otherwise how could the holy law of God be satisfied; for it not only remands the body back to dust, but it extends to the soul; and as Jesus Christ was the head of the body, were not the sins of the body, by union, the sins of the head? Yes. Now can the life of the body be taken and the head live; *vice versa*, can the head be put to death and the body live? No; because the head and body have one and the same life; therefore it is declared by the Apostle, "If one died for all, then were all dead"; consequently the dear Redeemer has ransomed his body "from the power of the grave," yea, to the bride of Christ, the grave is powerless. Do immortality and eternal life mean one and the same thing? I think not; for, if immortality, as we apply it to the never dying part of man, means eternal life, it seems evident that all men are in possession of eternal life; but it appears to me that eternal is the communication of a new and living principle to the soul, which discovers, to the person, the corruption, sin and depravity of the heart: causing that sorrow, weeping and loathing of self, called in scripture, repentance not that the carnal mind is changed; but that legal hope, to which every natural religionist clings for life, dies, or is taken from the Heaven-born child: every one who has died to the law, remembers that it was an awful struggle, for every physician, in the flesh, was resorted to, to heal the sin-sick soul, but it was all in vain: at the appointed time (to use a metaphor) they expired upon the bed of Moses, and felt their acceptance in the Beloved, which caused them to rejoice in the God of their salvation.—"I will redeem them from death." It does not seem that the redemption from death is synonymous with the ransom from the grave; but rather a redemption from that death, which by transgression, was incurred everlasting banishment from the peaceful presence of God; but as the body was united to the head, it could not be banished into everlasting misery, separate from the head; and the glorious truth was vividly presented to Hosea, that the law could receive satisfaction in the Head; and when the justice of God should be satisfied in the Head, then the full force of that death would be executed upon the body as well as upon the Head: consequently it would die to the law, and be begotten again; and the declaration of Isaiah was, "Thy dead men shall live, together with my dead body shall they arise." 'Men' and 'together with' are a supplement: in many instances the supplied words seem necessary to complete the grammatical construction; but, in many places, they seem, not only useless, but materially alter the sense, as in the preceding quotation "together with" is not necessary to complete the sentence, and in fact, has no connexion in it, but is a modi-



fer; and, if we use it in connexion with men, and consider it a part of the original Hebrew text, it will imply that his dead body was one thing, and the dead men another; but striking out the supplement, which is unnecessary, we have the following: "Thy dead shall live, my dead body shall they arise." Thy dead shall live. How could it be said with prophetic certainty, "Thy dead shall live," unless they were dead! and to what were they dead! certainly they were dead to the law, or else it still had a demand upon them; and, if the law still had a demand upon them, could they be made alive, while justice still had a demand upon them? No; for justice had declared, the soul that sinned should die; therefore it is obvious that the body was dead when the Prophetic Declaration was fulfilled; and when was it accomplished in calling that body forth? More than eighteen hundred years ago, the dead, spoken of by the Prophet, were made alive by the Eternal I Am. In what sense did they come forth dead? Notice; it says, "Thy dead shall live, my dead body shall they arise." They were made alive, or as the Apostle says, "which according to his abundant mercy hath begotten us again," &c; also, Hosea says, "After two days, he will revive us," &c; and yet it was declared that they should arise his dead body. How his dead body! dead to the law, that is beyond the reach of that law, which clothes everlasting death, to which the finally impenitent are doomed, with its awful power. The gospel of the grace of God through a crucified and risen Redeemer, proclaims to the Heaven-born child that Jesus Christ, the Head of the church, has ransomed every member of his (mystical) body from the power of the grave and redeemed them from death.— Cannot the christian, at times, challenge all the powers of darkness to harm the elect of God? Are they not led to say, at times, "wonder of wonders! why did God create a people in Jesus Christ, the living Head, for his own praise and glory! As I have already occupied more time and extended my remarks farther, than I anticipated, I forbear saying any thing relative to the residue of the text I quoted. Dear Brethren and Sisters, this world is not your home; and doubtless you feel to say, at times, with Job, "I would not live always": often while looking over your past lives, you see plainly that all your acts have been deeply stained with sin; and when you turn your eye inwardly you still find the same corrupt fountain left, which causes you to say, "O wretched man that I am, who shall deliver me from the body of this death." Is it the christian's privilege, as is asserted by the great mass of professors, in this day, to live in a continual ecstasy of happiness and free from condemnation? No; for they are chosen in the furnace of afflictions; and they daily find verified in them the declaration of the apostle: "When I would do good evil is present with me," &c; and often the evil one tempts them almost to despair by telling them that they are deceived, that they have indulged a false hope, and that soon they will sink to rise no more; but notwithstanding all the sorrow, trials, afflictions, temptations and persecutions they have to encounter in this vale of tears, the precious declaration is "Fear not little flock it is your Father's good pleasure to give you the kingdom." Blessed promise! Heart-felt, soul-cheering, hell-defying consolation! The Father's good pleasure, who has all power in Heaven and Earth; and has declared, "My counsel shall stand, and I will do all my pleasure." Brethren, while reflecting on some of

those consolatory texts, can you not adopt the language of Moses saying, "There is none like unto the God of Jeshurun, who rideth upon the Heavens" &c. Stand for the truth, fearless of the frowns of an ungodly world, and regardless of its flatteries, remembering that if you are Christ's by a vital and experimental union that you are not of this world, even as he was not; and when you have suffered a few more days of sorrow and grief, the joyful news will come. "Child your Father calls, come home!"

North Anson, Maine.

Dec. 3, 1852.

WILLIAM J. PURINGTON.

For the Signs of the Times.

Phelps, Dec., 19, 1852.

BROTHER BEEBE:—Finding it necessary to renew my subscription, I cannot well forbear expressing my gratitude that there is a way of communication open by which the dear children of God are enabled to speak freely of the things pertaining to that kingdom which is not of this world, and whose king is the Lord of Hosts. Often do I find cause for rejoicing, while reading the communications of the beloved subjects of that kingdom, and especially those dear lambs who have been led to speak of the manner in which they were first brought from the bondage of sin and death into the glorious liberty of the gospel; and although a stranger to you in the flesh, I have had a strong desire to relate some of the exercises of my own mind, but have been hitherto prevented by a consciousness of my utter incompetency to the task of writing, but the desire still remains, and having been frequently solicited to write, I will endeavor, in as intelligent a manner as I can, to relate my past experience, leaving it at your disposal, and the event, with him who will not suffer so much as a hair of our head to fall to the ground unnoticed.

When but a child, it pleased God to remove by a sudden and premature death a beloved brother, which made a deep and lasting impression upon my mind, showing me the uncertainty of this life, and the necessity of being prepared for another state of existence, in such a manner as to cause the inquiry to arise in my mind, "What shall I do to be saved?" During the subsequent season I attended Sunday School, where it was answered to accord with the "do and live system" and the importance of seeking religion and giving my heart to God, was strongly impressed on my mind; this I resolved to do, but was hindered by the necessity of amending my character before appearing in the presence of an offended God; but my resolutions were made only to be broken, for I found it impossible to make amendments to my own satisfaction.

At length, a hard and impenitent heart became a great burden, as expressed in the following lines.

"O that I could repent,  
With all my idols part,  
And to thy gracious eye present  
An humble contrite heart.

And thinking delays were dangerous, a resolution was made that the present should be the time to seek salvation, not doubting but that it could be as easily obtained as to ask for it, and that it would be as easy to ask God to give a new, or patch up an old heart as it would to ask an earthly parent for any earthly gift. But O how mistaken! for the first time in my life I was brought to discover my helpless and undone condition, and instead of asking and receiving, my lips were sealed in conscious guilt and I was powerless and con-

found. About this time to my dismay, I found in the New Testament the then despised doctrine of predestination and salvation by grace, so deeply conflicting with the arminian notions taught in the school, as to cause me to conclude it was useless for me, a poor guilty wretch, to try to merit the approbation of an omnipotent and holy being, for if I was one of the "little flock" the good Shepherd would eventually bring me into the fold, and if not, do what I could, eternal banishment from his peaceful presence awaited me. In this state of mind I was left but a short time when it appeared there was something to do, and a routine of praying, repenting, reading and reforming were strictly attended to at intervals, but my prayers seemed to ascend no higher than my head, repentance and reformation were only through fear of punishment. In this state of mind I continued a number of years, ever looking upon christians as the happiest class of people in the world, anxiously desiring to be with them, but often almost despairing of ever being so happy. At length my mind became so deeply impressed with the importance of eternal things as to almost compel me to abandon my daily avocation. Then, I not only saw, but I felt myself to be a sinner by nature, totally depraved and unable to perform one good act; all my comeliness was turned into corruption my righteousness appeared as filthy rags; and my cry was, "what shall I do to be saved;" for I felt that I could do nothing but cry, unclean, it was, "Lord save or I perish.

"Ah whither shall I go,  
Burdened and sick and faint;  
To whom should I my troubles show,  
And pour out my complaint."

The speed on, my distress of mind remained, no ray of hope appeared, and my heart arose in rebellion against God for having formed a race of helpless beings to perish eternally in spite of every effort to merit his favor, for such I considered the non-elect, and I feared I was one of that class. Months passed, and I was at length brought to such a discovery of the hatefulness of my own sinful heart, and holiness of a just and righteous God, that my condemnation appeared just, and if eternal vengeance awaited me, I had nothing to say but felt resolved that if I perished, I would perish pleading for mercy. I was willing to be any thing or nothing, suffer everything, even death itself, if I could but obtain one ray of hope that my sins were forgiven. Lord, save in thine own way and time only, leave me not to eternal banishment, was my constant and earnest prayer. On awaking one morning these words were addressed to my understanding, "My grace is sufficient for thee." The next thought was, what is my standing for eternity, when to my surprise my grievous burden of sin and guilt was gone, and with it every fear of future punishment. I did not try to get it back, neither was I perfectly happy, for I do not recollect that it occurred to my mind that I had received pardon for my sins, until in prayer that morning, hitherto I had been a miserable beggar, totally insensible to the least favor, but then, my heart was filled with gratitude for every favor and viewed all as coming immediately from the hand of the great and beneficent donor; but more especially the gift of a Savior; I thought, how can I be thankful for that which I have not received? Have I not an interest in this Savior? Hope sprang up in my bosom, a new song was indeed put into my mouth, a peaceful, indescribable tranquility pervaded my mind, and I went on my way rejoicing hoping my trials were ended. The

once despised doctrine of salvation by grace was my theme; but alas this happy frame of mind continued but a short time when a new kind of trouble commenced. Am I really a child of God? Am I not deceived or deceiving myself? Why so many indwelling sins and corruptions, evil thoughts and desires, temptations so vile as to cause me to exclaim with the Psalmist, "Cleanse thou me from secret faults, and keep me back from presumptuous sins," why no greater evidences than only a change in the mind, and a different flow in the affections? I was now as anxious for an undoubted evidence of a personal interest in the great atonement as before, for one ray of hope, and God who is rich in mercy and abundant in truth and grace, did not leave me long to grope in darkness, but appeared for my deliverance while reading these words, "Draw nigh unto God and he will draw nigh unto you." O the unspeakable bliss of that moment, all my doubts banished, for that love was shed abroad in the heart which casteth out all fear; my will was sweetly subdued by him who hath said "Come unto me all ye that are weary and heavy laden, and I will give you rest." I now thought my sorrows ended, but in a short time the tempter came in like a flood, the old man returned with his forces and I have since learned by painful experience that the carnal mind is enmity to God, is not subject to his law, neither indeed can be, so that when I would do good evil is present with me; this often causes me to groan, being burdened and sigh for deliverance; but I do not expect it, while sojourning in this clay tabernacle; for I find a law in my members warring against the law of my mind and bringing me into captivity to the law which is in my members. After some years spent in hopes and fears, I was enabled I trust, to come out from the world and be separate, by relating some of the exercises of my mind to the Old School Baptist Church in Sardis where I was received and baptized by Eld. Wm. W. Brown, thus becoming identified with that sect which is every where spoken against; but not without many fears that I have a name to live while I am dead, often feeling myself unworthy a name among the children of God. In conclusion I will say that nine years have elapsed since I first entertained a hope that my sins were forgiven, through the merits of a crucified and risen Redeemer, and that hope has never for a moment failed me, though often so obscured by darkness, barrenness and unbelief, that I feared I had no inheritance in that kingdom promised to the little flock. The doctrine of God's sovereignty, and the distinguishing truths of the gospel, which I once despised, I now love with indescribable ardour. If I am saved at all, it will be through the free, rich and unmerited favor of God, through the redemption which is in Christ Jesus.— That the Lord may sustain you and bless your editorial labors to the comfort and edification of his afflicted children, is the desire of one who hopes for an inheritance with the saints.

PHEBE S. WATSON.

For the Signs of the Times.

Rappahannock Co., Va., Dec. 30, 1852.

BROTHER BEEBE:—The time having arrived, it becomes my duty to remit the money due for the "Signs," I have seated myself to write you a few lines, and if I were capable of writing something that would be comforting and edifying to the sheep and lambs of Christ, which are scattered abroad over the breadth of our highly favored land, I would delight to do so; but when I read, with so much

pleasure, the many well written communications of your numerous correspondents, and contrast my feeble effort, with them, I shrink from the undertaking. You know, brother Beebe, that all of God's people have not the same brilliant talents; but the question is, have they any talent? If they have, is it not their duty to improve what the Lord has endowed them with? I have often feared that I had no talent for the edification of the saints, and so I have done as the unprofitable servant did, of whom we read in the twenty-fifth chapter of Matthew, yet, if I know myself, I desire to know what is my duty and to live in the faithful discharge of it; but that I am conscious I do not do, for I am a poor helpless sinner. Is it possible for such a poor worm of the dust to come up to the requirements of God's holy law? But I have the consoling reflection, that Christ has satisfied the demands of the law and become the end of it, for righteousness to every one that believeth. Then it becomes us to watch and pray, lest we enter into temptation, trust in his promises, rely upon his faithfulness and have no confidence in the flesh. We should endeavor to let our light so shine before men, that they may thereby glorify our Father which is in heaven. Let us hold fast the profession of our faith, without wavering, for faithful is he that hath promised. Let us consider one another, to provoke one another to love, and to good works, not forsaking the assembling of ourselves together, as the manner of some is. Let us exhort one another, and so much the more as we see the day approaching. Heb. x. 23, 25. Where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 20. And it is written, Then they that feared the Lord, spake often one to another.

Your friend, and well wisher.

PAUL YATES.

For the Signs of the Times.

Moline, Dec., 15, 1852.

ELDER BEEBE:—I think I do rejoice that I have such a medium, in the providence of God, through which I can have the scriptures explained and hear of the dealings of God from so many of the brethren and sisters scattered over the United States. I rejoice that there is yet a people who take the scriptures for their rule and guide, and that you have so many correspondents to furnish you with such interesting matter for your paper. I rejoice that in some places this people live so near each other as to be able to associate together: their Circular and Corresponding letters are very interesting to me, as I am located so far from any Old School matter except the bible. I hear some of the brethren and sisters complain that they are located so as to be unable to hear the preaching of the word; but is it not for our good that our faith should be tried? We read in holy writ, that all things work together for good to them that love God, to them who are the called according to his purpose. I am located here in a small town on the great Mississippi, containing about one thousand inhabitants: about three miles below, there is another town of about three thousand, and on the opposite side of the river, is another, containing four thousand, and, although I live near so many people, I know of but very few Old School Baptists in all of the great valley of the Mississippi. If any of the brethren should in the providence of God, be traveling in, or near any of these towns, and would inquire of me, I would rejoice to have the privilege of

giving them an Old School reception.—Although some of the above is addressed to the brethren and sisters, suffer it not to crowd out other matter.

Your brother in the Lord, as I hope.

TIMOTHY MERRYMAN.

For the Signs of the Times.

Suisun Valley, Cal., Nov. 10, 1852.

BROTHER BEEBE:—I have been a reader of the Signs, for more than eighteen years with the exception of the first two years that I resided in California, and I assure you I have never been able to appreciate their true worth until the last year. They have been a messenger of good news, full of glad tidings and great joy to my soul since I have resided where there is so little of the fulness of the gospel of Christ proclaimed. I often become restless and uneasy, having no brethren or church militant here, who understand the truth as I do, to commune with; and I fear sometimes that I become too anxious, that God's promised seed, to serve him, should be made manifest in this land, before his time shall be fulfilled. Yet I know that God's time and purpose can neither be delayed nor hastened by human exertions, therefore I wish to be content to wait the time of his glorious appearing. We have had two Camp Meetings in our valley this fall, it seemed that each party made the utmost exertions to excel the other, and I thought that the fruit of their labors, did not very well pay for the time and exertions they used. I am sorry the communication I forwarded you in May, was lost, (though I have sometimes thought it is as well so) it was on the subject of what I hope, and sometimes have faith to believe, were the dealings of God in bringing me to a knowledge of his truth, by the goodness of his grace, which alone has sustained me, and which I humbly pray may not be withheld. I did not design this for publication, although I have been more lengthy than I intended, I do not see anything in it that would be edifying to your readers, I desire an interest in your prayers. I trust I am your brother, (though unworthy) in Christ.

THOMAS H. OWEN.

Brother Owen will find his communication in the 18th number of the last volume. Ed.

For the Signs of the Times.

BROTHER BEEBE:—In raising my feeble hand to write, I shall expose my own weakness and imperfection. For of all God's children I am one of the weakest, if one at all; but Paul says, when I am weak, then am I strong; and God has chosen the weak things of the world to confound the wise. Come and hear all ye that fear the Lord and I will declare what he has done for my soul. He has brought me from darkness to believe and trust alone in his dear Son, for life eternal. Jesus says, I am the way, the truth, and the life, and he is my all and in all, for salvation is of the Lord. Other foundations can no man lay than that which is laid, which is Jesus Christ. My friends, it is a great thing to possess the religion of our Lord, for none but God can give it; for By grace are ye saved, through faith, and that not of yourselves, it is the gift of God. It is about four years since God saw fit to open my eyes and shew me my lost condition. I thought I must go down to hell, for my crimes appeared like a great mountain, nor could I see any way of escape, I was a member of the Presbyterian church, and had been for about thirteen years. I thought if I never had made

a profession of religion or joined any church it would not be so bad, I felt that I was one of the worst kind of sinners, and I did not know what to do. I felt that God was holy, just and true, and I could not live any longer in sin and rebellion against him. I looked back to see if I had experienced a change, and if I had been asked for one word of experience when I joined the Presbyterian church, I could not have told it. I felt myself in an awful condition. As I sat alone in my house, my husband and children asleep, I thought, O, that I had never made a profession of religion, for while I was thought to be a christian by my friends and neighbors, I was living a miserable life. For about one year before I received an evidence of my acceptance with God, I was of all people most miserable, for notwithstanding my many resolutions to reform, I grew worse and worse in my own eyes. While I sat viewing my wicked and sinful ways, there was something that directed my mind to the bible, and to prayer, and to the Lord, for I saw that my whole life had been in sin and rebellion against God. I could not see how God could be just in saving such a sinner, I commenced reading and trying to pray yet every night I felt that there was no way of escape unless God should provide one, and I did not see how that could be. My prayer was, Lord, I feel too unworthy to take thy great and holy name upon my sinful lips, thou knowest my awful condition. O be merciful to me, a sinner, provide a way for my escape, watch over me while I sleep. When I arose in the morning I did not so much as thank my Creator for preserving me through the night.—The next night, as I took the bible in my hand, my heart was very hard, and unfeeling. I could not shed one tear, I knelt again and my prayer was, "Lord take away my hard heart, and give me a soft one. On the third night the tears flowed from my eyes, as I tried to pray, the next morning I thanked God for keeping me through the night, for the first time in my life, and I was then nearly thirty years old. This text commenced ringing in my mind, "Come unto me all ye that labor and are heavy laden and I will give you rest; but I did not know that it was meant for me. I read the bible every opportunity I could get. As I was reading the eleventh chapter of John, which speaks of Lazarus being raised from the dead, my mind was opened to understand the scriptures in a measure, for I had such a feeling as I never knew before. I felt a belief in the Savior and I felt his love within my soul, my heart seemed melted, I felt that I wanted to be an humble follower of the Lamb. The devil began to roar and to come up before me, with all of his devices to discourage me. I prayed till it seemed as if every breath I drew was a prayer to God. As I rose from my knees one day, I thought, how can I know that my sins are forgiven? on opening the door to go into my room, I heard a voice saying, "Emeline, thy sins are forgiven thee," go on thy way rejoicing. I turned round to see who spoke to me, and as I turned I was changed as it were in the twinkling of an eye; my soul was filled with joy, and praise to the great "I Am," I never before saw God so lovely, so precious to my soul; I thought of all of the heathen in the world I had been one of the greatest, I saw that there was virtue in the Spirit of God to convert any heathen on the face of the whole earth. "Not by might nor by strength but by my Spirit, saith the Lord, "I will bring the blind by a way they know not;

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 unto them, and not forsake them." Isa. xlii. 16. I was brought to see that it was all of the Lord from the first to the last. He is Alpha and Omega, the beginning and the end. I thought that I should never see any more trouble, for the way appeared so clear to me it seemed as if I could hear the angels rejoice over my head all that day. I longed to tell the whole world what a dear Savior I had found, I thought I could tell them about Jesus, so plainly that they could not help looking to him and believing in him, but I soon found that I had not ears for the deaf, nor eyes for the blind. Every thing that I looked upon seemed to wear the smiles of the Savior, the bible was like a new book to me, it seemed as if I had been blind-folded by the devil so that I could not see and in the fear of death all my life. The fear of death is all taken away from me, for,

"Jesus can make a dying bed,  
Feel soft as downy pillows are."

and, "Perfect love casteth out fear." My mind in a short time became exercised on the subject of baptism. I read that, he that believes and is baptized shall be saved." I thought even if sprinkling was baptism, I had not been baptized, for I did not believe in Jesus before I was sprinkled. I told my father the exercise of my mind, and he said it was of little or no consequence, as it was not a saving ordinance, and that one drop of water was as good as a fountain. I gave it up for the time, for I had always thought that my father was right in all he said. My parents belonged to the Presbyterian church for a number of years before I became a member. I began to cling to my own faithfulness, such as reading the bible and praying twice or three times a day, teaching my children to pray and going to meeting, &c.

But I must pass, for I cannot write the whole of my experience; but I must tell a little of the darkness of my mind, perhaps it may do some poor soul good, for you can see that the first duty after I received an evidence of my acceptance with God, was to deny self and take up my cross and follow my Savior down into the water, but instead of obeying the commandments of the Lord, I followed the false teachers of the day, and was willing to go with them, but I did not go far, before I saw myself sinking in despair.

The Lord stripped me of all my self-righteousness, and shewed me that I came into the world naked, and that I could take nothing out. I saw that I had a depraved heart, a sinful and corrupt nature, and I was obliged to cry, "Lord save, or I perish, for I got so deep in the mire that I could not get out; the more I struggled the deeper I sank. I did not know that a christian could ever get into such a place, for it seemed to me that the devil was suffered to do all that he could to me, except to take my life, and I gave up the thought that I could ever enjoy my mind again, as I had never heard any one speak of such feelings I thought no one could have them and be a christian. As I lay upon my bed one morning, meditating, something seemed to say "Be still, and know that I am God." I laid perfectly still for some time, and I felt like a little child. I felt very poor in spirit, and the impression that came to me was, "He that is poor in spirit I will make rich." There was life in these words, for it raised my mind from earth to heaven, in thankfulness to the great God.

I had a sweet view of the first chapter of first Peter. I began to read the bible again, and compare it with my travail of mind, and about the first thing I found was, "Why tarriest thou? Arise, and be baptized, and wash away thy sins." My mind became powerfully exercised, I had such a clear view of the Lord Jesus going down into the water, it seemed as if I could not wait one moment. I was made willing at that time to leave all behind and follow my Savior down into the water. At this time I had no knowledge of the Old School Baptists, for I had never heard one preach. I told the Presbyterian minister that I should have to leave them and follow my Lord down into the water; he said, if you do leave us, do not go to the Old School Baptists; this set me to thinking about the little despised flock of Christ, so often spoken against by false professors of religion. My husband and myself were baptized by Eld. I. Hewitt and became members of the Old School Baptist church, May 30 1852.

Please give us your views on "Feed my sheep" and what it is to feed my lambs.

We belong to the Andees church, about twenty two miles from our house. We live in Colchester, near what is called Downsville. Brother Hewitt preached from these words, the day before I was baptized. "Come unto me, all ye that labor and are heavy laden and I will give you rest." He had never seen me before, nor I him.

Your unworthy sister.

EMELINE DONOLDSON.

For the Signs of the Times.

Warwick. N. Y. Jan. 1, 1853.

BROTHER BEEBE:—I date this on the first day of the new year. The closing of the old and the beginning of the new year, are seasons which cause involuntary reflections to arise in the mind of men.

"What thronging memories come." The friends who entered with us, in the portals of the last year, with prospects as fair, and hopes as bright as our own, but who ere its close, we saw droop and fade, and sink into the tomb, seem once more to gather around us; we can almost behold their loved forms, as they were, when associated with us, in the worship of that God, (before whose throne we trust they now partake of everlasting joy,) or when joined together in the social circle, we conversed of the gracious dealings of our God, with his people, and of those things which relate to the prosperity of Zion; and it requires some effort to enable us to realize, that we shall see them no more, until we join the vast assembly of the church of the first born, and the spirits of just men made perfect, before the throne of God, and of the Lamb, to whose name be glory forever. But there are also other reflections which arise in the mind. No one who has realized, that he was once an "alien from the commonwealth of Israel, and a stranger from the covenants of promise;" and enjoys a hope that he has been "brought nigh by the blood of the covenant," and made a subject of the Redeemer's kingdom, can be insensible to the peace, and prosperity of that kingdom.

It is a source of great consolation, to him, to know, that it is a kingdom which the God of heaven has set up, which shall not fade, but which shall endure forever, but this, is not enough for him to know, He is deeply interested in the welfare of his fellow subjects who are all of the same family of which he is a member, all are his brethren.

As it is the custom in many parts of our

country, for the members of a family, all to assemble, at the paternal mansion, to welcome the approach of the new year, and to wish each other prosperity, and happiness, so with the different members of the family of our God, who although widely separated from each other, and unable to meet in one mansion, while on earth, are privileged to hold communion and fellowship together, for truly our fellowship, is with the Father, with his Son Christ Jesus, and one with another. Enjoying the fellowship, and realizing how sweet is the tie, which binds us together; it is not strange that we are interested in each others welfare. "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another, with a pure heart fervently;" 1 Peter i. 22, is the admonition and command of an inspired apostle, and if there were no others in the word of God, this alone would be of binding force upon every believer. But this is not an isolated command; the scriptures abound with such on almost every page; and every believer in our Lord Jesus Christ, has felt to examine his own heart, to learn if unfeigned love of the brethren dwells there. As love to the brethren, is one of the evidences set forth in the scriptures of truth, of our having passed from death unto life, 1 John iii. 14, the sense of the possession of this grace, sometimes seems to remain, when all other evidences fail, and to sustain the soul which otherwise would almost sink in despair.

On the other hand, the want of this grace compels us seriously to call in question, whether we have ever passed from death to life, John emphatically declares, that, "Whosoever hateth his brother, is a murderer, and ye know, that no murderer hath eternal life abiding in him, John iii. 15. And he also makes love to the brethren, the test of love to God. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen, iv. 20. Here the apostle makes the fact of hatred to a brother, the evidence that a man hath not seen God, whom our Lord assures us we have seen if we believe on him, John xii. 44, 45.

That such has been a principle, in the faith of the children of God in all ages, is abundantly proved in the Scriptures, Thus David asks the solemn question, "Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and walketh righteously, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbors, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord." Psalm xv. The sweet singer of Israel, has left abundant testimony on record, in his beautiful psalms, of his love to God, by the declaration on so many occasions, of his love to his brethren, who constitute the Zion of God. In his earnest prayers for her peace and prosperity; the zeal he manifested for the cause of God; the expressions of sorrow and regret, when he saw any turn from the right way of the Lord; and the indignation which filled his soul, when he saw the humble, and lowly people of God, trampled upon by the proud and the arrogant.

While so many of the nominal professors of religion, who proudly assume to be co-workers with God, in the great work of salvation, are loudly boasting of the great works which they have performed, and are

saying in their hearts, this year shall be as the last, but more abundantly; it becomes the poor and afflicted people of God, who have nothing of their own of which to boast; but are permitted to boast a Savior slain, and to rejoice in his finished salvation, to review their own course during the past year, and ask themselves how far their conduct has accorded with the scripture rule; the law of Christ, to which they acknowledge themselves amenable.

"Examine your own selves, whether ye be in the faith; prove your own selves;" is the admonition of an inspired writer. We may attend the ministry of the word; we may profess to be edified, instructed and comforted thereby; and manifest the utmost zeal for the truth, and abhorrence of error, but if our conduct, and deportment, is inconsistent with our profession; if we backbite without tongue; do evil to our neighbor, and take up a reproach against him, can we enjoy the assurance, that we shall "abide in the tabernacle of the Lord; or dwell in his holy hill?" If we are the children of God, "called with an holy calling" not according to our works but according to his purpose, and grace, given us in Christ Jesus before the world began, our salvation is sure; the tie which unites us to Christ, is one which.

"Hell, with its infernal train,  
Can ne'er dissolve or rend in twain,  
We also enjoy an earnest, of the joys  
which are in reserve for us, and with the poet can sing

"Yes I to the end shall endure,  
As sure as the earnest is given,  
More happy, but not more secure,  
The glorified spirits in heaven."

It is not then to obtain the salvation of their souls, that the children of grace labor, and bear reproach, but to manifest that they are in the enjoyment of that salvation, and feel the obligation resting upon them, to adorn the doctrine of God their Savior in all things. Surely if there are any, who are sensible that their conduct during the past year has been such as to mar the peace of Zion; to sow dissension among the brethren; or to excite divisions among them; and thus to bring reproach upon the cause they profess to love, they are not to be envied; for such conduct will assuredly bring its own punishment, and no punishment in my estimation can be greater than the loss of the regard, confidence, and fellowship of the brethren.

In the foregoing remarks I do not wish to be understood as expressing a wish that the truth, should under any circumstances be sacrificed, to the preservation of what is called peace. Nor need this ever be, to preserve harmony in the church of God. It is the introduction of error, and its support by falsehood, which has caused more trouble and difficulty, among the people of God, than all other influences put together, and a woe has been pronounced against such as are thus engaged, for although it is needful that offences come, yet "wo to that man by whom they come." And not only our Lord, but all his disciples whose writings, are regarded as the rule of our faith, have so fully described the characters of those who, though professing to be the friends, are in reality the enemies of truth, that if any are deceived by them, for any great length of time, it must be their own fault; for whatever disguise they may assume, they are fully described in the word of God. Let us therefore heed the admonition of the apostle Paul. "Now I beseech you, brethren, mark them which cause divisions, and offend contrary to the doctrine which ye have learned; and avoid them." Rom. 16, 17.

Yours in the hope of eternal life.

WM. L. BENEDICT.

For the Signs of the Times.

Cincinnati, Jan. 5, 1853.

BROTHER BEEBE:—It is with some reluctance that I begin to write for the "Signs." I would not trouble you or your readers were it not that I see in the last No. of your paper that a brother who lives in Michigan, James P. Howell has undertaken to rebuke me rather sharply for some things to which I plead "not guilty." I am always thankful to brethren when they show me where I am wrong and point out a more excellent way.

But I am not thankful when they speak unadvisedly and charge me with things of which I am not guilty, and also when they apply such epithets as "snarling little animals" to those who are esteemed as brethren in Christ; indeed I do not wish to correspond with such persons at all. I might quote many passages from the scriptures which would show the sin of doing as brother H. has done; but perhaps the better way is to quote the whole of the New Testament, it is condemned from the beginning of Matt. to the end of Revelations.

But such language cannot apply to me; no sir. I am one of the *big* preachers, none of your *little* things. I stand nearly six feet high and made in proportion, weigh close on two hundred pounds, wonder what size brother Howell is. He says he likes what I wrote about baptising persons over again, who leave new school churches and join us, he must be mistaken here, I never wrote a line on the subject. He has thrown some stones at my *glass-house* but I don't think he is at all expert at the business, for he has missed the mark by a great distance. He says I pronounced the benediction at my ordination. I did no such thing. He says I wrote against a regular succession of ministers from the apostles down to the present day, here my *glass-house* is missed again, I did not do so. What I wrote against was what is termed *apostolic succession*, and the value of ordinances depending on an administrator. I know there is a succession in the ministry, because wherever the children of God are, they are to minister to each other according to the ability which God giveth, to exhort one another daily, to admonish one another, &c. I need not repeat what I have written on this point already. The Lord has made ample provision for the feeding and nourishing of his children, but not in that way which encourages priestcraft and sacerdotal caste. Matt. xxviii. 20. is quoted, but what is the application, if it is intended to prove that Christ is with his ministers now, as he was with the apostles, my *glass-house* is missed again. That Christ is with his ministers, and with all his people and will be to the end of the world, is a glorious truth, but that he is with them as he was with the apostles and even the primitive christians is far from the truth. Therefore when such passages are quoted their legitimate application should be pointed out. read Mark xvi. 17, 18, and then ask is Christ with his people now as he was then. He was with his apostles, and is still with them in their writings in a sense which it is the height of presumption for any human beings to assume in the present day. The 17 Chap. of John throws light on this point, especially the 20th verse. Rev. xii. 6, 13, 17th is also quoted, but what bearing has that on the point in hand, it proves what I have already stated that Christ is with his people. It is said indeed in the 6th verse "that they should feed her there" but who is meant by they, I think it has reference to the two witnesses mentioned xi. Chap. and 3d verse, but the question is who are the two witnesses



The woman here is in my judgment, the Church and the passage shows that Christ was with the whole woman in the wilderness. I can't see any distinction unless it be concerning the two witnesses, I should like to know by some of the brethren who may have more light on the subject than I have who these witnesses are. But the infidel historian "Gibbon" is quoted, also as proof in this matter, I wish brother H. had pointed out the book, Chap. section and page where Gibbon proves a succession of ministers from the apostles down to the present day, it is usual to do so in such cases, am I to read over upwards 1000 pages of close printed quarto to find what Gibbon says on this point. But suppose it was pointed out what great stress could I lay on the testimony of one who was a declared enemy to Christ and his cause and people. I know Gibbon, is allowed to be a good historian, but we don't want him in this case, the word of God is quite sufficient, 2d Tim. iii. 16, 17.

I hope bro. Howell, is a wise man, I will offer him a word of advice, and I hope it will be sufficient, viz. should he think of writing any more concerning me, that he will confine himself to the facts of the case. I think it is now evident that he (not me) has run foul of the rigging.

WM. DODD.

For the Signs of the Times.

January 7, 1853,

DEAR BROTHER BEEBE:—I am once more through the mercy of God, permitted to write to you, and inform you that I am at present well, both in body and mind; as I hope these lines may find you. And now dear brother, I hope you will not take it amiss, if I attempt to write you on another subject, that is, give you some of my thoughts on the mercy of God, in the salvation of sinners. Mercy, is that perfection of Jehovah, which disposes him to save sinners not a blind mercy, such as infidels and foes to Jesus dream of, but consistent with the honor of his law, and exercised to the glory of his holy precepts. Therefore mercy and truth are often mentioned together in the Scriptures.—God will not shew any mercy but such as tends to establish his truth, for mercy and truth meet together, righteousness and peace embrace each other. He will be true and just, when he is merciful, his mercies all flow in, and through Christ Jesus. All men by nature are the children of wrath and only those who are chosen and called in Christ are vessels of mercy; in due time he quickens them, gives them eyes to see and hearts to believe his love to them. "For his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ" but for what reason is he merciful to them? His mercy hath no motive but his own will; the objects of it are corrupt, fallen creatures, deserving wrath even as others; therefore he does not deal with them on the footing of deserts. If he shewed them mercy for any foreseen works of theirs, because he knew they would repent and believe the gospel and walk worthy of it, mercy would be turned into justice, and would lose both its name and nature, whereas "He saith unto Moses, I will have mercy on whom I will have mercy." It is from God's own sovereignty that he hath mercy on sinners; the cause is in himself and not in them. The mercy of God knows no variability or shadow of turning; it is always the same. It is the subject of thanksgiving by the Psalmist, Psalms cxxxvi. Oh happy objects of it, through our Lord Jesus Christ! Be not discouraged ye tried children of God, he will supply all your wants for his mercy's sake.

Are you sensible of your unworthiness? that is well; mercy is for such as trust in it, and you will find that it endureth forever and ever.

May God grant that we are the objects of his mercy through Christ.

Your unworthy brother in the Lord

JAMES FLANDRAW.

For the Signs of the Times.

Davies Co. Ky., Dec. 27, 1852.

DEAR BROTHER BEEBE:—The time has come that I must have the Signs to read; I can stand it no longer, I have no one near me who talks of Jesus, as the bible reads, there is no old baptists in this part of Ky. as I have found yet. I have met with some of God's children here, who wear very ragged coats; they have them patched with means, does, butts, and cans; a hard place for one who needs all the watch-care of his brethren. In 1829, as I trust, the Lord did by his sovereign, unaided spirit, light up this sin-defiled temple, making it a fit abode for the Holy Ghost; life and light exposed the dark abode of my inmost parts. My rebellious nature struggled for the mastery; but a stronger than he was there; praise and thanksgiving be to his name who began the good work. Leaving preliminaries in order to be brief. I was wicked, not so much in practice as some, but desperately wicked, by nature, dead in trespasses and sins. I did not want religion; too proud to have such old-fashioned work about me. I had many years of wordly pleasure before me; but an inquiring spirit got hold of me. I that was proud, and independent, now became a sneaking, watchful, guilty, dispirited rebel: wandering in the dark, having no light. When I would come in from my work to take some rest before dinner, I would sneak under the bed, where I had an old book called the testament, hid between the cords and under-bed; there I would read in haste, for fear some one would discover what I was doing—yes, and even lie, to my poor mother, and sister, when they would come in and call for me. When I was driven to beg the Lord for mercy, and that on my bended knees, I could think of no place that was out of the way enough; save a lonely sink in the corn-field; but how to get there without being seen was a trouble; when I got there, the great trouble was to go down and bow. I was led over many ups and downs, had many hard sorrows, until Jesus gradually shewed himself my friend and Savior, my portion, my all, "The chiefest among ten thousand, and the one altogether lovely," and so I have been trying to follow him through evil as well as good report; but a weak staggering work I make of it; having the same body of death, which hung so heavily on me, while in the cornfield. I would sink under its weight if left as Peter was. But Jesus is there, "In you the hope of glory," he has gone before, "His everlasting arms are underneath," he holds in subjection the old man who was never changed, but overcome. All the days of my appointed time, will I wait till my change come.

Oh! what a pity that brethren should quarrel over such plain truths, or ever quarrel at all. This plain scripture uttered by Jesus, should settle it all; "That which is born of the flesh is flesh, that which is born of the spirit is spirit." Surely we would have a hard time reconciling matters when our experience is brought up; like Peter, follow and praise him to-day and deny him to-morrow. May God give us a meek and quiet spirit, that we may not look on things of our own, but on things of others. Those things are wisely arranged for our good. "His spirit beareth witness with our spirit, that we are the children of God."

I did not expect to write more than a few lines, when I commenced, but as I called you "brother," I found it necessary to give you some marks, or evidence of my origin, that

you may ascertain if there is such a relation and if so, you will find a weak unworthy brother indeed; one who has no strength, save Christ who strengthens me. May the Lord; who has hitherto kept you, keep you, as the apple of his eye; and enable you to go forth in his strength; discharging the duty of a faithful watchman.

W. D. HARD.

For the Signs of the Times.

Panostburg, Ohio, Dec. 12, 1852.

DEAR BROTHER BEEBE:—There are two things upon which I venture this morning; first, to address you, and second by the appellation of brother. As my medium through which all my communications heretofore were made, has gone to rest, namely, brother Ambrose, and the time being near at hand, when according to my custom, I should send my remittance for the Signs, it seems necessary for me to write; but here, the pride of my heart is manifest. If I could only write like the brethren and sisters, whose communications we have been favored with, then I would not hesitate.

As the wind bloweth where it listeth, it would be joy unspeakable to me, if I could at all times, feel assured that a waft of that heavenly breeze has been made to change my poor soul. I will endeavor to give a reason of my little hope. Previous to the age of twelve years, I was a very cowardly child, very fearful of dying, because I knew all things were not right; my actions made manifest my depraved nature, but before my thirteenth year passed, there was a change in my disposition. I saw there was a power that overlooked our destinies; and that if it was his will that I should live no longer, I could say amen; by this confidence I was enabled to brave many dangers at which I would before have faltered. From this time for eight or nine years there was nothing of consequence transpired more than the "Do and live" which is natural to all of Adam's family, except my falling in company with some Deists. My do and live system began to be thread-bare, I failed so often, in my vows that I was ready to believe all to be tabulous, both the Old and the new Testament. When I attended preaching and heard the ministers bringing "thus said the Lord" for proof, I would think, how do you know that to be so? it is astonishing that men of our capacity can believe such things. But amidst all of this darkness, and as I thought, entire disbelief, I had at times to pray, Lord, if there is truth in the Scriptures, reveal it to me. I sometimes hope the Lord has answered my prayer; although I did not know at the time, that I was praying. How obviously the Lord leads the blind by a way that they know not, and in paths they have not seen." About this time I changed my residence to my present location, and resolved to be more steady in my habits; but Satan took advantage of me. I ran on in almost all manner of vice for a time but in providence it was suggested, that there must be something genuine where there was a counterfeit; under this impression I began to reflect. Knowing that my course had been so uneven I felt like the poet

"If my soul were sent to hell!

"Thy righteous law approves it well."

Under these impressions I labored for some time, pleading at times with the Lord for mercy, feeling myself a condemned sinner and ready to give up all for lost. I thought I would pray to the Lord once more; in my feeble manner, accordingly I retired to a garret, and in the midst of my supplications, I was up on my feet singing the verse.

"The Lord my shepherd is,  
I shall be well supplied;  
Since he is mine and I am his,  
What can I want beside."

This was a pleasant day to me; I could not help but see my reflections with my former resignation, when but thirteen years old. As soon as I had an evidence that I had passed from death unto life, feeling an attachment

for the people of God, I began to be exercised about baptism. I had no doubt of the mode, but by this time, doubts and fears began to arise; at times I would feel so unworthy, that I would withstand all the entreaties of brethren and sisters, and contend that I was not fit to be among them; and wonder what they could see in me to cause them to think me worthy to be among them. When I would read the Savior's words, "If you love me, keep my commandments" I could not help feeling lashed; then I would promise to attend to it, the first opportunity; thus I went on, for nine or ten years, disobeying, and getting lashed, alternately, and promising the Lord, until my sins arose to mountain height, and at last yielded, and was baptized in the fall of 1840, and now, after a lapse of twelve years, I feel myself a cumberer of the ground; the leaves appear, but no fruit is found.

Yours in the love of the truth.

JOHN MESSMORE.

For the Signs of the Times.

Licking Co., Ohio, Jan. 2, 1852.

BROTHER BEEBE:—It is time that I should send you the money for another volume of your excellent paper, which contains delightful news of the work of God in the salvation of his people, christian experience, the ministerial exercises and explanations of the scriptures, all is delightful indeed, and encouraging to the lambs of the flock, so that I cannot think of doing without them. Some think they do more harm than good, but is it not said so of the scriptures? the blessed truth of the bible is said to do much harm. Salvation is of the Lord. Paul says, "It is not of him that willeth nor of him that runneth, but of God that sheweth mercy. Blind folks will have it, of him that willeth and of him that runneth" The Savior says, "Born not of blood, nor of the will of man, but of God," and "No man can come to me, except the Father which sent me draw him" "No man can come to the Father but by me" All the living children know, that if left to their own will, eternal misery would be their portion. I sometimes feel to rejoice that these things are hidden from the wise and prudent and revealed to babes. Solomon says, "The wise man's eyes are in his head" Jesus Christ is the Head over all things to the church, his body. We were strangers and foreigners indeed, in the dark snares of sin and iniquity, running headlong to ruin. O! the wisdom, power and love, of our covenant keeping God, in bringing us back by his grace, and making us one with the saints, and of the household of God.

I have had a very heavy affliction of body and a distressed time with my eyes; and it is with great difficulty, that I can read or write; but I am again moving about, trying to preach, in my feeble way. The cause is as precious as ever, although error abounds, and the love of many waxeth cold. May the Lord revive his work, build up the waste places of Zion, and reclaim backsliders. We have some precious promises to rely upon, such as, "I will never leave thee nor forsake thee," "As thy days are, so shall thy strength be," "Because I live, ye shall live also," and "I give unto them eternal life, and they shall never perish." These are precious indeed; but are they addressed to me, is the question that often arises.

Fifty-four years ago, the Lord made me alive, if ever, from that time I have been searching for the truth. Eighteen years after I commenced preaching, I tried to be an arminian again, but the dear Lord would not let me; there was no foundation to build upon: a sandy foundation, would fail when the floods come. Christ the true foundation cannot

fail. There is no uncertainty with our God; all his works are perfect. "He worketh all things after the counsel of his own will."

How I long to see you, and the dear brethren in your country. If the Lord will I think I shall be with you at your next association. God bless the dear friends; many of whom I shall never see again, but I hope we shall ultimately meet to part no more.

ELI ASHBROOK.

BROTHER BEEBE:—I find in my communication in the 23d No. of Vol. 20th Signs, one error which I wish corrected. It occurred in the quotation from Heb. x, 10, page 181, Col. 2. The text reads rightly, "By the which will we are sanctified through the offering of the body of Jesus Christ once."—As it stands in the Signs the words, of the body are omitted. Whether I made the omission in transcribing or your compositor made it, I cannot say. It is important not only in reference to a faithful representing of the Scriptures but also as on these omitted words depended its particular application to the idea for which I quoted it.—There are other errors, but not so important.

Yours affectionately.

S. TROTT.

Fairfax C., H., Va., Jan., 10 1853-

EDITORIAL.

MIDDLETOWN, JANUARY, 1, 1853.

THE NEW YEAR.

Onward speeds the wheels of time, and onward with every revolution, are we hurried in our march to that bourne from whence no traveler returns. How suitable to our case are the words of the inspired singer of Israel, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am" Psa. xxxix. 4. Nothing perhaps is more eminently calculated to impress the mind of man with a sense of his inferiority, than to know and duly realize the measure of his days, the frailty of the tenement of mortality in which he is for the present wrapped up. God has allotted to each the exact measurement, a span, a hand's breadth, and when we have filled up that short allotment, our dust must return to its mother dust, and our spirits to him who gave them being. If blest, like good old Job, with faith in God, that after the worms have feasted upon our flesh, we shall in our flesh see God, whom we shall see, each for himself, and not another, we may look forward with pleasing anticipation to the glory that shall be revealed, when our gracious sovereign shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and cherish the sure and steadfast hope, that we shall then awake in his likeness. The new man in all the saints, is "after God, created in righteousness and true holiness;" but our "old man" is, in its present state, of the earth, earthly; it is mortal, perishable, decaying, and must soon be put off; and every revolving year, should remind us that the time of our departure is at hand. The conflict now experienced by the saints between the flesh and spirit, will soon be over, the corruptions of the flesh shall be put away, and this mortal shall put on immortality, this corruptible body, shall come forth in the resurrection, in incorruption, and death shall be swallowed up of victory.

In view of that eternal weight of glory which awaits all the children of God, may we who hope that God has given us a place among his sons and daughters, say, in the language of the holy apostle, "Let us lay aside every weight, and the sin that doeth 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 faith, who for the joy that was set before him, endured the cross despising the shame, and is set down at the right hand of the throne of God. Heb. xii, 1, 2.

How pleasant and profitable for us to bear in mind, that Jesus is not only the Author and Finisher of faith to his saints, but he has led the way. In regard to his Mediatorial work, there was a joy set before him; and that joy he kept constantly in view in all the sorrow, grief and suffering that he endured, when here in the flesh, in the anguish of his holy soul, when sorrowful even unto death, in the dreadful agony in the garden, and the exquisite pain of the cross on Calvary; all this he endured regardless of the shame and ignominy attached, for the joy that was set before him. The prophets of old had an intimation of this, and they sought diligently to know what, or what manner of time, the spirit of Christ which was in them, did signify, when it testified before hand of his suffering, and of the glory that should follow. Many ages before the divine Mediator came into this world, by the assumption of flesh, his spirit testified of his sufferings, and of his ultimate triumph and glory, hence we learn that long anterior to his incarnation, "the joy" was set before him, and for it he came in the flesh, and it behoved him to suffer all these things, and then to enter into his glory; namely, the glory which he had with the Father before the world began.

As the Redeemer was stimulated (if we may so speak) by a joy which was set before him; are not his children, also stimulated by a joy which is set before them. They are admonished to run with patience, looking unto Jesus. If any thing can make us patient in tribulations, it must be a faith's view of our Lord Jesus Christ; the knowledge that he has triumphed over death, hell and our sins, that he has led captivity captive, and that having finished the salvation of all the heirs of glory, he has set down on the right hand of the throne of God. We look unto him, by that faith and hope, which entereth into that within the veil. Christians, there is a joy set before you, it doth not yet appear what you shall be, but this you may rest assured of, that when he who is your life shall appear, then shall ye also appear with him in glory; even in that glory into which he has entered, ye shall enter, and that joy which was set before him, ye shall participate in when the last waves of sorrow and affliction shall have dashed upon the shores of Eternity.

This joy is set before you. Look then to Jesus; if you can see him as the embodiment of all that joy, of all that glory,—you will say in truth that the suffering of this present state are not worthy to be compared with the glory that shall be revealed in you, when he who is your Life, shall be revealed at that day. What then, if here for the brief period we have to wait, our name be cast out as evil, if we be reviled, and drink of the bitter waters of Meribah. What if we dwell in obscurity, as God's hidden ones. What if the world knows us not, and if in this world we have no continuing city.—What if we be poor, and like our heavenly Leader have not where to lay our heads.—What if we see the birds of the air, and even the mischievous foxes better provided for, in regard to the comforts of this world, than we, and what if we see the eyes of the wicked stand out with fatness, while they have more than heart can wish, envy them not. "Trifles are theirs, a kingdom is yours." Look unto Jesus, in him

is your inheritance, he is the heir of all things, and ye are joint heirs with him. He will not reign in glory and leave you behind; as soon as you are sufficiently tried, like the pure gold, he will bring you forth from the crucible, polished and refined, and sparkling in his glory.

Look to him, and run—Tarry not in all the plain—for they that wait upon him shall run and not be weary. Disincumber yourselves from every weight—cut loose from every hindrance. If thine eye offend thee, pluck it out. If thine hand, cut it off—Peter has identified some of the weights which are calculated to impede our heavenward progress. "Wherefore laying aside all malice," What! can a christian be malicious? Peter writes to none but christians; and although there is neither malice nor guile in the spirit of christianity, yet in the earthly tabernacle in which the christian now abides the fruits or lusts of the flesh are painfully found; but guile, and hypocricies, and envies, and all evil speakings, are all dead weights, and, not a part, but all of them are to be laid aside, that we may run, with patience the race that is set before us. The Galatians did run well, for a time, but what kind of speed can a malicious christian make? What has the christian to do with guile, deception, or hypocrisy? They have renounced the hidden things of dishonesty, they are not to walk in craftiness, nor are they to handle the word deceitfully; but by manifestation of the truth, commending themselves to every man's conscience in the sight of God.

In view of the little progress that we have made, in the divine life, in the knowledge of the truth, in the practice of all that is enjoined on us by authority of our king, in closely observing all things whatsoever he hath commanded us, in avoiding all that he has forbidden us, does it not look as though we were now required to run—to hasten—to redeem the time, knowing, as we do, that the days are evil.

May the Lord strip us for the race, remove far from us every weight, and enable us to gird up the loins of our mind, to watch and be sober, knowing that our adversary, the devil goeth about seeking whom he may devour. "But, as touching brotherly love, ye need not that I write unto you; for ye, yourselves are taught of God to love one another; and indeed ye do it towards all the brethren, which are in all Macedonia; but we beseech you, brethren, that ye increase more and more. See that none render evil for evil unto any man; but ever follow that which is good both among yourselves, and to all men. And that ye study to be quiet, &c. Rejoice ever more. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the spirit. Despise not prophesying. 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." 1 Thess. iv. 9—11, & v, 15—24.

MARRIED.

At Middletown, on Sunday evening, Jan. 16th, by Eld. Gilbert Beebe, Mr. WILLIAM A. Mc LAUGHLIN, to Miss KETRURAH ANN FULLER, all of this town.  
At Roxbury, Nov. 22, by Eld. Isaac Hewitt, Mr. DANIEL W. HULL, to Miss NANCY SCUDDER, both of Roxbury, Delaware Co. N. Y.  
December, 29, by the same, Mr. HERMAN BROWN, of Franklin, to Miss MARY O'CONNOR, of Andover, Delaware Co. N. Y.

OBITUARY.

North Berwick, Me., Dec. 30, 1852.

BROTHER BEEBE:—Please notice in the Signs the death of Miss ALICE PRAY; daughter of David Pray, who died December 14, 1852, aged twenty years, and about three months. Her disease was a bilious complaint, she was sick about three days. By what she related while sick, we have a hope that she has been quickened by grace; and that she is happy.

ALSO, Miss LOVINA GOODWIN, who died on the same day; aged about fifty years; her disease was dropsy; her sufferings were great for a number of months before her death. She was not a professor of religion; but during her sickness she said, she was a great sinner; and wanted christians to pray for her. I preached at the funeral of Lovina on the fifteenth, and of Alice on the sixteenth of the same month.

WILLIAM QUINT.

Canaan, Jan., 5, 1852.

BROTHER BEEBE:—Please publish the death of sister LUCINDA SWINGLE, wife of brother Henry Swingle. She bore her sufferings with wonderful patience and christian fortitude; giving the clearest evidence of her faith and hope in the Lord. She freely conversed with her husband, children and friends while her strength lasted; she had her senses until near her last moment. She died on the second of June last, aged fifty-six years. She and her husband united with the Providence Church, Luzerne county Pennsylvania, one year ago; they were the first who had ever been baptized in this place, in the order that Christ has established. She said she could not rest in her mind until she had denied herself, and taken up her cross and followed Christ; whom she delighted to serve. She is greatly missed by her church and family, but we mourn not as those who have no hope. Her funeral was attended, June fourth and I tried to preach from Psa. xi. 3, to a very attentive audience,

HARVEY ROGERS.

DIED. At Warwick, on Wednesday, Jan. 5, 1852, Mr. JAMES W. BENEDICT, son of Capt. James Benedict, aged 51 years.

DIED. At his late residence, near Waverly N. Y. Dec. 11, 1852, ELDER HENRY BALL (for many years pastor of the Baptist church, at Brookfield, in this county, and subsequently a resident, (for a short time,) of this village 73 years of age.

For the Signs of the Times

Junius, Dec., 30, 1852.

DEAR BROTHER:—It becomes my painful duty to write again for the Obituary department of the Signs.—Our dear sister HELEN C. BROWN, is no more; she was born May, 3, 1827, in the state of Ohio; her father, my brother, died during her infancy, and her mother, when she was nine years old. Some time subsequently she came to me, in this state, and I received her as a daughter and sent her to school till she was prepared to teach, which she did. until taken sick in her school, early in the month, she taught six years, and was esteemed an excellent instructress. I baptized her in June 1844, together with two of my daughters, one of whom, our lamented Grace, was taken from us last March, and now our beloved Helen is laid beside her, to await the Archangel's call. They were lovely in life and but little divided in death. I can say of her, with mournful pleasure, that I never knew her guilty of a crime. O how it wrings my heart, to see those fair flowers, of the church thus early taken up from the earth. Lord help me to submit, and say, "Thy will be done." She was teaching about twenty miles from home when I heard she was sick, I went immediately to her, but found her apparently much better, and after much interesting conversation, left her with directions to write as soon as she was able to ride, and I would come and take her home, but as I received no note from her for near two weeks, I went to see her, hoping to find her well; but alas! she had been dead about ten minutes when I arrived; her disease was Typhoid fever.

It was truly a place of mourning and lamentation as she was the fourth that had died in that house in less than three weeks. She was delirious most of the last week of her life. I learned from my daughter, who was with her, that in her last struggle she looked up, and exclaimed. Who is dying? some one is dying, for I see the angels! She tried to sing but could not articulate, and soon the ransomed spirit fled from earth, to join (we hope) in the songs of the redeemed before the throne of God.— She died Dec., 25, 1852.

WM. W. BROWN.

DIED. Nov. 24, 1852. In his fourteenth year, of pulmonary consumption, John S. Hanna, son of John Hanna, of Lancaster Co., Pa. The subject of this notice was referred to, in a communication from brother Leachman, some time during last summer. It is something like eighteen months since a visible change was observed in him; previous to which, he was the subject of those early marks of depravity common to children but from this time all the petulance common to childhood disappeared and the bible became his constant companion and as a proof that his mind was in earnest pursuit of truth, when he came to passages difficult to understand, he would mark them, and in this way had a number of the most difficult passages marked, that he might have the opinion of those in whose bible knowledge he had confidence.

Those apparent contradictions in the bible, were a source of difficulty with him, for instance, in Heb. xi, 5, it is said of Enoch, "He had the testimony that he pleased God." But in Romans viii 8, it is said, "So they that are in the flesh cannot please God." Now the question with him was, Was not Enoch in the flesh! and if so, how were these passages to be reconciled? but on receiving satisfactory explanation, his mind was relieved. In this we discover a spirit of investigation as well as an order of discernment extraordinary for a child of his age. Out of the best intentions perhaps, some one put a work of Wesley's into his hands, but he had not gone far with it, before he saw that it clashed with the bible, and cast it aside, and ever after read nothing but the bible, and the Signs. In this were exemplifications of the truth of the declaration of Christ, John x. 4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. We have also an illustration of an important fact, and that is that all who are subject of the teaching of the Holy Spirit, are led to that plan of salvation revealed in the bible and to discard all others. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification the spirit and belief of the truth.— Here sanctification of the Spirit, and belief of the truth, are inseparable, the one following the other as a necessary result, and the experience that does not lead to truth is not the experience of God's children. But in addition to the above, he furnished other evidences of a satisfactory nature, that he was a subject of saving grace, and that his change has been a happy one. He was highly favored in that he was exempt from those conflicts through which christians of longer continuance in the world are called to pass, though not free from those sufferings of body, which frequently precede the final struggle. He has gone, we hope, to mingle with the spirits of the just made perfect, where the wicked cease from troubling, and the weary are at rest.

Yours as ever.

THOMAS BARTON.

Black Rock, Erie Co., N. Y. Jan., 4, 1853.

BROTHER BEEBE:—It becomes my painful duty, to notice for publication, the death of two beloved daughters, Mary Carrick departed this life March 25, 1848 in the nineteenth year of her age. She died rejoicing in the God of her salvation. Her sister Ann Carrick died Nov., 30, 1852 in the twentyfirst year of her age. She never made any profession of religion; but was a decided Old School Baptist in sentiment. She was very fond of reading the Signs, and Messenger.— She had been much troubled in her mind, since the death of her sister with that passage in Matthew where it reads, "The one shall be taken, and the other left. She said that she was the one that was left, and was afraid the Lord would never call her by his grace; and complained of the hardness of her heart; She would say, Is it possible the Lord shed

his blood for such a wretch as me? and would then repeat a favorite verse,

"Oh, for a glance of heavenly day,  
To take this stubborn stone away;  
And thaw with beams of love divine,  
This heart, this frozen heart of mine."

The day before she died, she spoke of the glory that awaited her, if she was not deceived. She said, she could not see her way quite clear, shortly after, I raised her up, and she breathed her last in my arms, without a struggle or a groan.

"Death was their friend, disarmed they saw,  
The King of terrors near their bed,  
And gladly leaving all below,  
They fell asleep in Christ, their head."

Yours, in affliction,

MARY CARRICK.

RECEIPTS.

Table with columns for location (e.g., N. Y., N. H., N. J.), names, and amounts. Total: 234.50

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

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

NOTICES.

A SURE CURE FOR THE TETOTAL MANIA. AND A QUETUS FOR THE MAINE LIQUOR LAW.—A pamphlet bearing this title has just been issued by G. J. Beebe, Editor of the Banner of Liberty. It is a complete refutation of the modern doctrine of Total Abstinence and shows clearly the folly of all attempts to regulate the drinks of community by statute law. It also contains a copy of the Maine Liquor Law, complete, with an exposure of its odious features—an account of energetic but un-successful attempts made in England and other countries, as well as the United States, within the last century, to suppress the sale and use of wines and spirituous beverages. It clearly sets forth a most overwhelming array of Bible authority for the temperate use of wines and liquors, with a comparison of ancient and modern alcoholic beverages. It seems to be what it purports, "A sure cure for the Tetotal Mania," &c.; and it appears scarcely possible for any intelligent person to attentively peruse its pages and retain an idea favorable to legislative interference with men in their "meats and drinks, or with regard to an holy-day."—26 pages—price 12cts per copy; 10 copies for \$1; 60 copies for \$5. Orders may be addressed to G. J. Beebe, or the editor of this paper, Middletown, Orange county, New York.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

TERMS.

Table with columns for quantity and price: SINGLE COPY, .15; EIGHT COPIES, \$1 00; FIFTY COPIES, \$5 00

These letters having been written half a century ago, present indisputable proof that the doctrine is now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

PROSPECTUS.

Brother Benjamin Griffin, of Lexington, Mississippi, has issued proposals, for publishing a History of the Primitive Baptists in that state, together with an epitome of the history of the Old School Baptists from the apostolic age, with quotations from the Waldenses showing that they maintained Old School Baptist principles, also from Mosheim, and other Historians, tracing our history to the remote depths of antiquity. A sketch of the rise and progress of Fullerism, Modern Missionism &c. Also a vindication of the Old School Baptists against the assaults of Elder D. Benedict.

It is to contain about 300 octavo pages the price to be regulated according to the number of copies which shall be subscribed for, but not to exceed 12 bits, per copy, and as much less as the amount of patronage may enable the publisher to afford.

Such a work is greatly needed, and we hope brother Griffin will be sustained in the undertaking. Those who desire the work will send their orders, directed to "Benjamin Griffin, Lexington, Mississippi."

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

To whom all communications must be addressed TERMS.—\$1.50 per annum or if paid in advance, \$1; \$5 paid in advance will secure six copies one year.

All moneys remitted to the editor by mail will be at our risk.

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

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., JANUARY 15, 1853.

NO. 2.

## POETRY.

From the Pittsburg Daily Commercial Journal.

### All Thy Works Shall Praise Thee.

BY H. GILMORE.

Thus sang the Bard in olden time,  
With heart replete with holy fire,  
That all might join in strains sublime  
Of praise, to the Eternal Sire.

Let earth and heaven unite their lays;  
All grades and forms that live and move,  
Send forth their joyous notes of praise  
To Him who reigns enthroned above.

The spicy groves, in sunny climes,  
That send their fragrances all abroad;  
The blooming flowers and fruitful vines,  
Speak forth the goodness of our God.

Electric glories of the north  
Volcanic fires that stream amain,  
Like living messengers go forth,  
To tell the wonders of His Name.

The cloud-capped mount, the desert plain,  
The flowing stream, the genial shower,  
The foaming billows of the main,  
Declare the greatness of His power.

The thunder's crash, the lightning's glare,  
In terror spread the news abroad,  
That all in earth, and sea, and air,  
Must own the majesty of God.

The trembling earth obeys His voice,  
The stormy winds fulfill his word;  
The islands of the sea rejoice,  
All—all proclaim the mighty Lord.

The stars that shine like glittering gems,  
Or distant "piles of crystal light,"  
Exhaustless shed their golden beams—  
And stamp his glory on the night.

Ten thousand suns, through boundless space,  
And systems that o'er systems rise,  
Reveal the glories of His grace,  
And shout His praise along the skies.

Above, beneath, and all around,  
His works announce His wondrous skill,  
And teach this truth—broad and profound—  
That nature serves His sovereign will.

They while all nature bends before,  
The influence of His righteous hand,  
Ye saints His mighty love adore,  
And ever bow to His command.

### Father, Shield Me.

Father, while the day is fading,  
And the night steals o'er the plain,  
While the flowers lie gently dying,  
And a mournful sadness reigns,  
Father, shield me.

While our hopes are dimmed with sadness,  
And the world for sin doth weep;  
While the friends we loved in childhood  
Long have slept their dreamless sleep,  
Father, shield me.

Father, shield me; life is passing,  
Life, with all its woes and fears;  
Lights and shadows fast and fleeting  
Strew our way with joys and tears;  
Father, shield me.

Father, shield me when is setting,  
Life's fair sun, and night hath come;  
Round the grave are shadows gathering;  
Father, take me to thine home,  
Brookport, Dec., 1852. R. N. W.

### Retirement.

Retirement, solemn yet serene,  
And undisturbed by human voice,  
Invites repose on Jesus' arm,  
And bids my soul in God rejoice.

## COMMUNICATIONS.

For the Signs of the Times.

ELDER GILBERT BEEBE:—Dear brother, again I desire to send you an expression of my love and friendship for the saints of the most high God. And as many of them have related their christian experience through the Signs, and Messenger, and I have had the precious privilege of reading their exercises, and have been greatly encouraged thereby, in gaining some evidence that my exercises have been similar to theirs; which, with the Spirit of Christ bearing witness with mine, assures me that I am a child of God, and which assurance is very comforting to my soul, I have thought perhaps, some of the little ones of my Heavenly Father's family would like to hear from a little and feeble one like myself, a relation of my experience when delivered from the bondage of sin and state of darkness and spiritual death through the fall of man.

Therefore, dear brethren and sisters in the Lord, I will endeavor to tell you briefly and in simplicity what the Lord has done for my soul. But before proceeding I will say that I was young and had not enjoyed the privileges of going to meeting that many have, because my parents frequently lived a great distance from the meetings of the saints, who were in gospel order, and they had no relish for the popular religion of the day; and therefore did not often go to their meetings, until they removed into the village of Athens, where they now live. In this place is a Baptist church, which was then esteemed by them as a christian people; though they practised some things that Old School Baptists say are contrary to sound doctrine, and unscriptural.

At this time I was fifteen years of age, had frequently enjoyed the instructions of Baptist parents, and though never taught to say a form of prayer from my infancy, as many are, I can remember when quite young of being told that I was a sinner; and that the Savior died to save sinners that repent of their sins and believe in him. I then thought at some future time I would become a christian, and prepare for death and the Judgment. I frequently had thoughts of dying, and felt that I was unprepared for death. But I quieted my fears by saying to myself, I was young; there was time enough yet, and I would defer it for the present; because I wanted to enjoy the pleasures of youth in worldly things first; and when I became older it would be a suitable season for me to seek religion, serve the Lord, prepare for heaven; and escape hell; for I often felt (as I think, every rational, intelligent sinner that arrives at the years of understanding must, and does feel,) that God is holy and would punish his intellectual creatures, if they continue in their sinful ways and practices. And also thought they were endowed with an immortal soul and noble faculties, which must

always exist in a state of eternal happiness, or endless misery. And I intended at a convenient season to make my peace with God, by repenting of my sins, turning to him and leaving my sinful pleasures. But I made no efforts to get religion all of this time; and notwithstanding my fears and impressions were many, especially when a friend, or neighbor was called away by death, I still went on the most of the time careless and unconcerned, disregarding the calls of mercy and the solemn warnings of Divine providence which were daily occurring; and cherished the carnal desires of a fallen nature, that is enmity against God and his righteous government. And in the language of those, who were invited to the feast, I still prayed to be excused, until I attended on one Lord's day, a meeting in the Baptist church of Athens, and heard Elder Stephen Jones preach from these words, (and here I will say, he was not a seminary man; for he had not been to a Theological school to study how to preach; but if I am able to judge, he preached Christ in simplicity of the gospel, and not with enticing words of man's wisdom. And it would now be a privilege for me to see him, and again hear him expound the scriptures,) which he named as a text. Enter ye in at the strait gate for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it. Matthew vii. 13, 14.

It was about the first of Oct., 1842, when he preached this sermon. And while sitting under the sound of his voice, I thought I was in the broad road, which leads to destruction. And felt that I was a sinner in the sight of God, had broken his holy law, and justly deserved his frowns; but I tried every means of which I could think, to make myself believe that all was well with me, that I was not such a sinner after all, as to deserve the wrath of God; but could not do it. That night when I retired to rest, I could not get to sleep, for I was convinced that I was an awful sinner against God. And if I should die before morning I must go to the place where the wicked are wailing and gnashing their teeth, because of their anguish and pain. My mind was called back upon my past life, and all of the transactions of the past appeared to come fresh to my memory. Or in other words, my sins were set in order before me, and made me feel that I was the most miserable creature in the world. And while thus mourning on account of my sins, nature interposed and I went to sleep. When I awoke in the morning, I did not realize as much of my guilt, as I had felt the day before. But night soon came again, and I concluded to sit up until I could get to sleep very soon. But when I retired to my room those thoughts, or similar ones came to my mind and I could not rest, and tried to pray; but could say nothing more than, God be mar-

ciful to me a guilty sinner: I soon after however, found rest in sleep. Whenever I went to meeting, all the preacher said was against me. And when I read the word of God, it told me plainly, I was a sinner in his sight, and unless born again and saved by grace, I must be forever lost. But it appeared to me that God could not be just and save such a sinner as myself; yet he would be just in cutting me off in my sins and guilt. And I knew if he did, I must be tormented among the lost in hell forever and ever. I thought I was neither fit to live, nor die, but as days passed away I tried to pray from time to time, for the more I prayed the more I saw the need of prayer. But my proud heart was unwilling to bow in humble submission before the throne of grace: neither was I willing any one should know my feelings. Therefore, when I prayed some secret place was always my resort, where none but God could hear.

I dared not lift up my eyes to heaven, but cried, if not in words, in sentiment, Have mercy on me. O Lord, thou Son of David, who hath died that sinners may live. But I found no peace yet, in prayer, or any where else. When winter came I went to school, and tried to be as cheerful as my schoolmates; but could not. My conscience would tell me that if I did not repent of my sins, awful would be my case in another world. I knew I was sinning against a holy and good Being, who had spared me although so vile, until the present time. My judgment also told me when reading the word of God, that I was one of that wicked class described therein. I saw promises therein, for those who love and obey God; although none for me. However, I tried to get rid of these troublesome thoughts and feelings; but found no remedy for them. I also read the lives of some Christians, taken from the Sunday school library; which led me to consider more and more, the important truth, without holiness no man shall see the Lord in peace. And I had not entered in at the strait gate; but had been traveling in the broad way all of my life, even until now, and am yet in that road. O dreadful thought! the end thereof is the way of death; for in hell the rich man lifted up his eyes, being in torment.

At times I read the Bible, but could find no way of escape, no way to calm my troubled mind. My load of guilt still continued to increase. Soon after, or about the 15th of December, a person told her experience, who had remained out of the church about two years after conversion; neglecting known duty as she said, and bringing darkness and leanness upon her own soul. After the church heard her experience, they received her, and she was baptized.

I had the privilege of seeing the ordinance administered, and was more deeply impressed in regard to my own condition. It was a solemn place to me, being the first time in recollection I had witnessed such a scene; it appeared very plainly to me to be the

Apostolic way. While returning home thinking of the past, my mind was much agitated and discomposed. I felt worse than I did before going to that place; but retired alone and tried to pray that God would forgive my past sins, and give me a heart to love and serve him. But I obtained no relief, and concluded there was no mercy for me. I was such a dreadful sinner in his sight; for the conviction had forced itself upon my mind that it was no little sin to live in a state of rebellion against God, who is angry with the wicked every day, and cannot look upon sin with any allowance. It cannot be consistent with his holy will to save such a sinful creature as I am, were the thoughts which now troubled me. Yes, when I remembered the words of Paul, declaring that he was the chief of sinners, and yet found mercy, I was a little encouraged to hope and pray to that God who hears when we come to him with a broken and contrite heart. Not long after this, the Baptists commenced a series of meetings, I attended them very regularly; and when I heard them talk of the goodness of the Lord, and tell how good he had been to them, in saving them from guilt and condemnation, I was constrained to believe that God was able and willing to forgive sinners: And prayed more earnestly to him. Have mercy upon me, thou Son of David.

To be continued.

For the Signs of the Times.

Alabama Centre, Genesee Co., Jan., 10th, 1853.

BROTHER BEEBE:—The Orleans Association say in their minutes, "that the committee on benevolence reported, that the claims of christian benevolence are so important, that to meet them as our duty requires, demands a system of giving to be adopted by all the churches, and perseveringly followed up by the pastors."

"If all the churches would do for these objects as the Lord may have prospered them, there would be no want of funds in giving the gospel to the world. God's approval of the cause of benevolence may be clearly seen in the statistics of the churches, inasmuch as those churches, as a general thing, which give the most liberally, advance in members and means the most rapidly. God hates the covetous; more than that, he has settled the question, that no covetous person shall inherit the kingdom of heaven. Let then no member of the association wish to be excused from giving!"

If members of missionary and bible societies commit no sin in coveting, why should covetousness be a sin in others? These men evidently labor under a delusion. To me it appears that their "cause of benevolence," is the cause of covetous graceless men. The above quotation from their minutes is intended as a rebuke for the church of Alabama Centre, and was probably put into the minutes at the instigation of Mr. Searls, a home mission Agent. I believe the church here, as a church, has not patronised man-made institutions, though she has permitted individual members to do as each might think best in the case. But let us try these "benevolent" spirits. They assume that increase in members and increase in money, are an evidence of God's approval and their prosperity. But are wealth and numbers an evidence of christian prosperity! Blind indeed, are the leaders of the blind who think so. Godliness is a true evidence of christian prosperity, and this discovers itself in obedience

to the word of God, in rejecting all conformity to the world, and the inventions of men. But by these men, it is assumed that gain is godliness, because gain with them is christian prosperity, and from such the church in Alabama is commanded to "withdraw thyself." The church here has no reason to think that God has called men to preach to the heathen or others, who are ignorant of the spirit of his gospel. The church of Rome had numbers and wealth on her side as an evidence "of God's approval" and "her prosperity," for she sat on many waters, and was arrayed in silk and scarlet, and decked with precious stones and pearls. It was to her that the authors of modern schemes of benevolence pointed, when they aimed to spurr deluded Baptists on to do the like. Instead of taking the word of God as a guide, the doings of Rome were pointed to as a pattern. "Thus and thus is she doing—what are we doing?" And in this mistaken conceit, protestant missions got their origin. The spirit of modern missions is a spirit out of the mouth of Rome. Let our new school Baptist neighbors deny this if they can. Compare what an Apostle says, with their doings, and the doings of Rome. "I have coveted no man's silver, or gold, or apparel." Should Rome, and the New School Baptists adopt Paul's example, both their systems of ecclesiastical merchandise, must fall to the ground.

The friends of protestant Missions will not abandon their enterprise; for in it is fulfilling the prophecy in Rev. xvi; 13, 14. This, I think, Brother Beebe, could be shown if a brief comment on the prophecy, could be admitted in the Signs. An agent for the new translation of the Bible wanted to sell the Elder of this church, Charles Clutz, for \$30. This is a common practice, and is incorporated in the system. That the souls of men were to be articles of merchandise among other things, appears from Rev. xvii. 13. The defects of our present translation, according to this agent's statement, were, that it is too calvinistic. It is not decent to be read in public assemblies. David is made to pray against his enemies, while Christ commands us to pray for them, and love them.

And that the doctrine of election and predestination, which the bible teaches, and which he calls fatalism, had ruined many souls. We may well expect a mutilation of the bible, at the hands of such men. It is pretended that a pure translation will be made, conformable to that of Mr. Judson, so that the bible will be made to speak one language throughout the whole world. Men whose hearts are incensed against the doctrine of election and the sovereignty of God, are disqualified by the natural corruption of their hearts, to produce a pure translation. Their attempts will increase the divisions, errors and midnight darkness, that are now prevailing in professed christendom. If we live in the day of frog Missions, of which I have no doubt, we live in a day of darkness; for verse 15th of the xvth chapter of Rev. proves it.

JOHN BLOOMINGDALE.

For the Signs of the Times.

Milton, Rock Co. Wis., Dec. 31, 1852.

DEAR BROTHER BEEBE:—If I may be permitted to call you so; we are strangers in the flesh; but I sometimes think, that I have a little reason to hope we are not strangers in Christ. It looks, to me, to be a glorious relationship that subsists between Christ, the Head, and the church, his body, and one

member towards another. I have been for some time, inclined to cast in my mite, with the people of God, for I had rather be a door keeper in the house of my God, than to enjoy all the pleasure of sin for a season. I am well aware, of my inability to write any thing for publication; but our great Leader, who holds the lamp of truth, bids us let our light shine, and although mine be but small, if the brethren and sisters will have patience with me, I will try to tell some of the teachings of my heavenly school Master. I believe, he found me in a "waste howling wilderness," he led me about and instructed me. The "Old School Baptist church, here, in Rock Co., appointed a three days meeting, in June 1850. I looked forward to that time, and made great calculations of having my blind eyes opened. I had read of some, who had their understanding enlightened at meeting, and others, when alone. When the time came, I went to meeting, and paid great attention to the preaching. I thought, I could understand it better than I had ever done before. While I was in the house, I saw a light, which covered part of the people, and looked to me something like sunshine. Some days after, while at home, and thinking upon my past life. I saw that it had been one continual scene of sin; not one good act had I ever done; things came to my mind that I had forgotten. I was then in my eighteenth year. I thought I had rolled sin as a sweet morsel under my tongue. I did not consider that my eyes were opened; but it was my strong desire, day after day, that I might see what my condition, by nature was. I thought I would leave off singing songs; sometimes I would think the time for my conversion had not come; then I would fear that it never would come. I looked for a great burden, and a great deliverance. I wished, many times, that I might be struck to the ground as suddenly as Paul was. It seemed, the more I strove to do better, the worse I grew; these impressions would wear away at times, and then my trouble was that I did not feel my situation more deeply. If it had been my lot to have been pressed like a cart loaded with sheaves, or so that sleep would have departed from me; then I would have thought my eyes were opened. One time I thought I would go away and try to pray, but when I got to the place selected, it looked so much like mockery I dared not attempt it. Sometimes I thought I would give it up, and think there was no reality in it but at others, the subject would come into my mind before I was aware of it, and I would think what an awful load of sin I had committed; every breath I breathed was sin; one time, when I was thinking about it, these words came to me, "None but Jesus can do helpless sinners good." One time there appeared to me, a glimpse of what an awful load the Saviour bore, while hanging on the cross; but I did not see my sins there. At times, I felt to say "Lord be merciful to me a sinner" at others, "Against thee, and thee only, have I sinned"; thus, I was led slowly about until in April, I think it was, when a two days meeting was appointed, and seven members were united to the church. I thought, I would go to meeting, sick or well; but during the week previous to the meeting, I was taken sick. I thought the reason I was not permitted to go, was because I was so wicked. I read the testament much of the time while I was sick and I never took so much pleasure in reading it before. I saw such precious promises, made by the Saviour to his disciples; and where it speaks of his taking the

little children into his arms, and blessing them, I thought, if I could only be taken into his arms, as they were, I would feel safe.—For several days, while I was sick, when my friends would come to my bed, it seemed as if I had a dearer friend above. One time I thought, it would be a privilege to follow the blessed Saviour down into the liquid grave, if I was prepared; and that I would be willing to be despised, if I could know it was for Jesus, sake; it was my delight to meditate on that subject. These words were in my mind for several days.

"O, to grace, how great a debtor,  
Daily I'm constrained to be;  
Let thy grace, Lord, like a fetter,  
Bind my wandering soul to thee,"

I was made to see that I was entirely helpless, entirely dependant upon an independant God; and dared not, nor had I any disposition to call God unjust. It made me feel bad, to hear anything said, against those whom I believed to be christians. Our Saviour has said, "Take heed that ye despise not one of these little ones." It appeared to me, that I loved the people of God, above all others. I did not want to be a self-righteous Pharisee, I wanted to be an Old School Baptist, I had no desire to go into Babylon, I felt a drawing toward Zion. I was sure, if I ever was saved, it would be through rich, free and sovereign grace; unmerited by me, it would be the gift of God; not by works of righteousness, which I had done, or ever could do; but by grace alone. This subject was my mediation, and my company, until at length, my Lord and Master humbled my proud heart, to fall at his feet, and cry for mercy; and a few days after, he revealed his lovely face, and gave me tokens of his loving kindness, by the application of these words. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." I felt to glorify God, and a strong desire to praise him, for his mercy to me. I rejoiced with joy unspeakable and full of glory; these feelings lasted nearly two days, and I thought I had a hope, and wanted to join the church, if they could gain an evidence that I was fit. I wanted to confess Jesus, I was aware that it was not because I was any better, that I was taken, and others left, nor do I think so yet; no, it is a wonder of wonders, to me, why I was made to hear his voice; and the only reason I can see, is, "He will have mercy, on whom he will have mercy; and whom he will, he hardeneth;" and I have no right to say, why doest thou so? Upon the first opportunity, I went to the old school church, made known to them my wishes, and was baptized, Oct. 26, 1851, by my beloved uncle, Eld. J. D. Willcox. I soon began to doubt, and fear that I was deceived and had deceived others, I felt weak, and ignorant; I thought I was less than nothing, and altogether vanity; I was prone to sin, as the sparks are to fly upward; when I would do good, evil was present with me; so that I could not do the things that I would; but my beloved Master did not suffer me to be tempted farther than I was enabled to bear, he gave me some mercy-drops of consolation; he told me that I was not of the world, he had chome out of this world. In June 1852, we had a three days meeting in this neighborhood; it was truly a refreshing season to many; during the meeting, and for a week after it was over, it seemed to me, that I was under the brilliant rays of the glorious Sun of Righteousness; the rays were so bright that I was almost lost in wonder. He sent

home to my soul so many passages of scripture that by faith I could lay hold of the promises.

He led me into green pastures, and by the side of still waters, where peace flowed like a river; some of the time my joy was beyond what mortal tongue can express; the old man seemed entirely subdued. I felt, the Lord was my strength, I thought he was my deliver, and if I was in trouble again, he would deliver me. O that I had the tongue of an angel, that I might declare what great things the Lord has done for my soul. "He brought me up out of a horrible pit, out of the miry clay," and set my feet upon the Rock that the gate of hell cannot prevail against; He has "established my goings and he hath put a new song into my mouth, even praise unto our God." I could say, Let the inhabitants of the Rock sing, let them shout from the tops of the mountains; I thought I stood on the top of the mountain, on the banks of deliverance; my spirit longed to fly away, and be forever with Jesus. I did not know how to hold my peace; I thought I had found him whom my soul loveth. I was sensible the sun could not shine always, yet I dreaded to have a cloud come over me; but since that time it has been my lot to have clouds, and I sometimes think that thick darkness covers me. Worldly things have never afforded me such solid pleasure, as I have enjoyed while meditating on the goodness of God, and the love of Jesus, to fallen sinners: it is solid, because the foundation is God, the rock of my salvation; it leads my mind into that ocean that is void of bottom, brim or shore, and lost in Deity.

What an unspeakable blessing it is, to be led to that fountain which never runs dry; but,

"O what condescending love,  
That brought a Saviour from above"  
and that too, while we were yet dead in sins. Jesus, to me, is the one altogether lovely, and the chiefest among ten thousand; he is the one to be desired above all others. He is food for the hungry, clothing for the naked is all, and in all, to his people, and he will take care of them; and not one of them will ever be lost, for he came into the world to seek and save that which was lost; let them be scattered where they may, he will find them; the sheep, he leads gently out, and the lambs, he carries on his bosom, and they will come to Zion, with songs and everlasting joy upon their heads. I sometimes think I shall see the time, when the sheep will all be gathered in one fold; and have one Shepherd. I have many doubts, whether I ever knew anything about religion, but one thing I do know, where as I was once blind I now see; and I do think I choose rather to suffer affliction and persecution, let it come in what shape it may, with the people of God, than to enjoy all the pleasures of this world for a season. If I am one of that number who are called to pass through the fiery furnace, I have nothing to fear; the form of the fourth will be with me; he will burst the bands, and quench the violence of the flames. I believe it is not possible for all the combined powers of darkness to destroy the soul of one of these little ones. The Almighty arm is unnerneath, the cords of everlasting love are round about, the all-seeing eye is ever over them. Satan may be suffered to tempt, vex, and perplex the children of the living God, here on earth; but they will soon be out of the reach of his fiery darts, and dwell where the wicked cease from troubling and the weary are at rest. If one spark of divine light, will fill the soul to over-

flowing with praise, and adoration, here on earth, what must be the unspeakable joy of that soul, when seated on the right hand of the Majesty on high, to dwell forever with God. The worldlings may call me hard headed or whatever they please, but I believe the doctrine of election and predestination, to be as firm as the everlasting decrees of Jehovah, 'tis the delight of my soul; and the plainer it is held forth the better it suits me. We have the privilege of hearing the gospel proclaimed in its purity, by our beloved pastor, Elder J. D. Wilcox.

Our number is small, but I trust we are a branch of the heavenly vine. I feel to rejoice that God has all power in heaven and on earth; he has power to turn the hearts of men, as the rivers of water are turned; he brings the poor sinner from darkness, to light; from nature, to grace; from the power of sin, and Satan, to a glorious inheritance beyond the grave. Brother Beebe this is at your disposal; do with it as you think best. My love to you and the whole family of God. I am a poor unworthy little sister, if a child at all.

PHEBE J. NORRIS.

For the Signs of the Times.

DEAR BRETHREN AND SISTERS:—In accordance with a promise I made in No. 19, of the last Vol. of the Signs, I will try to tell you some of the many trials I have been called to pass through. When I wrote before I lived at a distance from the church, and seldom saw any of the members except at meeting: I felt like one alone. Many of the members moved away, and some of them died, and I was afraid the church would become extinct; there were many arminians around me, and they would say, "I thought you would come to nothing," which caused me more trouble than my tongue can express. I thought, if I was a christian, I should not have so many fears and troubles to pass through. One of the deacons moved away; and the church agreed to choose another, to fill the place. I began to search the word of God, to find the character of a deacon; I found the subject mentioned in two places; one, in Acts, and the other in Timothy; I not only read but I tried to pray to God to impress his choice on my mind. On Friday night, as I lay down to rest, my last request to God was, that he would let me know who was his choice. I fell asleep, and dreamed that I was standing on the east side of a valley, in which branches of piney grew, very low, and all full of blossoms like honey suckles; and I was turned to a humming-bird, and sucked honey out of them; after this, I thought of a tree which stood on the south side of the valley, I flew to the tree and lit on the ground, on the east side of the tree, on my knees and left hand, and held up my right hand; and said, shall I have some of the nuts on this tree? and a voice said, you shall have what in them abounds; and when I awoke my mind was gone from all the transitory things here below, to the world of immortal glory. I lay perfectly still for some time, I cannot tell how long, after which I said, Lord, what does this mean? and it was revealed to me. The valley was the world, the branches were the churches, and the honey which I sucked from the blossoms, was the peace and satisfaction I enjoyed among my brothers and sisters, the tree I went to, was Jesus, and then nuts were his people in these low grounds of sorrow. The first passage of Scripture presented to my mind, you was Gen. iii. 22, and the next in Rev. xxii,

12. The next day, I went to the meeting-house, and brother Mason met me before I got to the door, and told me I would be the choice of the church.

After preaching, the church got together in conference, and I was elected deacon by a unanimous vote. The Moderator asked me if I was willing to submit to the choice of the church; I told him I was, for I believed it to be the will of Him who rules all things; from what I had experienced. They then, came and laid their hands on me, and ordained me, without asking any questions, only, if I was willing to be ordained. Not long after I saw the brothers who assisted at my ordination, and told them I thought they had not acted faithfully with me; in not asking me more questions; which had caused much trial. They told me, they had been acquainted with me a long time and believed me to be sound in the faith; which was the reason they did not question me more closely.

I have to pass through many doubts, and fears, that I am deceived, and never have experienced what it is to be born again; but sometimes I get a crumb from my Masters' table, or a taste of the streams of that river that makes glad the city of God, which causes me to rejoice, with that joy that the world is a stranger to. I have been called a Baptist, for nearly forty years, myself, and wife are members of the Spring Creek Church, in which we have two ordained ministers, namely, brother John H. Gammon, and Cornelius Paine.

Brother Beebe, if you think this worthy a place in your valuable paper, put it there, if not, lay it aside; and you will not hurt my feelings. May the God of every blessing, preserve his people from doing anything to injure his cause, is the prayer of your most unworthy brother.

RICHARD HASTINGS.

For the Signs of the Times.

Pulaski, Co. Mo. Dec. 1852.

DEAR SIR:—I beg leave to offer a brief relation of my experience. In the year of 1842, after visiting the Christian Church, several times the preacher asked me if I believed every word of that Scripture and if Jesus Christ, is the Son of God, my answer was that I did. He then told me I had better be baptized. This, said he, is all that is necessary to make you a good christian, this satisfied me very much, so I concluded that by becoming morally good that I was a perfect righteous man fully prepared for heaven. It seems that I thought I could go to heaven, if I would do good works, I did not think of Christ or of being saved by a Saviour, passing on in this way for twelve or eighteen months, when awaked as from a long sleep, I found myself praying to God for pardon, as every thing I had ever done in my life appeared to be abomination and sin before God. It appeared as if I had passed my day of grace that it was impossible that such a sinful rebel as I could be pardoned, my prayers seemed to be hopeless, notwithstanding I could not quit praying for several days, when I said as I was praying, Lord save or I perish, in a few minutes these words came to me with force, in a calm voice, thou shalt live, it was then my burden left me so that my soul and body was free from pain, my soul filled with joy, every thing seemed to rejoice and praise the Lord, then let me sing.

"Amazing grace, how sweet the sound,  
That saved a wretch like me."

I then thought I would never see any more

trouble in this world, that I could praise without ceasing and sing.

"Tongue can not express,  
The sweet comfort and peace,  
Of a soul in its earliest love."

But feeling my imperfection, I thought if I ever become the head of a family, I would by doing good deeds, make myself perfect before God, without sin unto salvation, passing on in this way, in A. D. 1845. I was married and in A. D. 1846 moved by myself. I think it was in 1846, that I joined the M. E. Mill Creek Church, and having Circuit preaching at my house, the appointed time had come for me to commence the work for perfection, I commenced it by evening prayer in my family, but painful it is to say, instead of growing better, I grew worse, darkness ensued, distress absorbed my soul, my way seemed to be blockaded so that there seemed to be no way for my escape; now I had to turn my attention to work myself out of this posture, but the more I strove, the worse I grew until hope expired, then I attempted to forget the past deliverance that had taken place, but this I could not do, then I thought I would try to content myself, having this only hope, to wit, when my head would be laid beneath the sod, it would alone free me from this impediment, notwithstanding this hope preaching, only served to raise my ambition, it caused me sometimes to abuse my best friends.

How tedious and tasteless the hours,  
When Jesus no longer I see,

I continued in this situation until the summer of A. D. 1850, as I walked through the cornfield, by faith I saw my Saviour upon the cross, when every cloud dispersed, my heart filled with joy, it was then the powerful oppression left me to sing.

Let us love the Lord who bought us,  
Pitied us when enemies,  
Called us by his grace and taught us,  
Gave us ears and gave us eyes,  
He has washed us with his blood,  
He has brought us nigh to God

Since I have enjoyed more or less of the Spirit of God, although it seemed as if I had left something undone, and many times when at work, it seems that I have left something undone and find myself almost ready to drop my tools to go to the house to see what it is that I have left undone, but on a second thought it is not at the house, it is with me, but see here, I am afraid to move lest I get back again in the dark, thus I have wondered though about 12 or 13 months without knowing what it is left undone.

PETER BRADFORD.

For the Signs of the Times.

New Derry, Westmorland Co. Pa. Jan. 17, 1853.

DEAR FRIEND BEEBE:—As I have no chance of sending you my remittance by an Agent, I will endeavor to send it on to you myself.

I have received the Signs regularly ever since I had them sent on, the first number that I received was May 1, 1851, and from that date till December 15, 1852. I have not missed a single number. And truly they have been a welcome messenger to both myself and wife, for we have never heard one gospel sermon preached since we have resided in this county only what we have had in your valuable little messenger; I am led to believe sometimes that there is few places in the whole continent that is, in a more deplorable condition than this, for every Town, Village



and settlement for a distance of from forty to fifty miles, is flooded with men made preachers who are going about crying to here, and to there; converting the whole world; as they say. I have on one or two occasions attended their encampments where they appear to be the most successful, as they say, in converting sinners; and to me it was awful to see how poor mortals were blinded and led astray.

I have never been able to hear of a single Old School Baptist in the county where I live, nor in any of the adjoining counties, nor have we ever seen a Baptist Preacher since we have resided here.

B. E. BARTON.

For the Signs of the Times.

Rochester, Warren Co., O. Dec. 22, 1852.

BROTHER BEEBE:—As I am disabled for business, by a fracture of one of my ribs, I will scribble on, and if you are in a hurry, stop reading, and kindle your stove with the rest. There are two subjects, that present themselves to my mind, one is my, (I had like to have said) my christian experience, but when I take a view of my life, my walk, and above all, my wretched, deceitful, wicked heart, it appears that there is nothing like christian that should be attached to my name; the other subject is, a short history of the Bethel church, where though unworthy, I have a name. As I fear the former, would weary your patience, I will take, for the present, the latter. The church was constituted in 1810, by Elder Daniel Clark, (long since gone to rest;) the first item on record is in July of that year. The number of members when constituted, were nineteen. My old father is the only one of the first members now in the church, and as I believe, the only one living. Elder Hezekiah Stiles was the first pastor of that little flock, and still continues to fill that office, though for the last fifteen months, he has walked only on crutches. Since its constitution there have been added to the church by baptism, 78, by letter, 48, by relation 3, restored 1, dismissed by letter 56, excluded 6, died 47, six of the members have moved out of the bounds of the church; but have not yet requested their letters, fourteen have been added to the church within the last eighteen months; twelve of them, by baptism, most of whom were, on account of disability of our pastor, baptized by Elder Williams. May the God of all grace, keep and sustain you in your arduous task of editing your, to us, (and especially to my old lonesome father) welcome paper.

Yours respectfully

ADAM LAMBERT.

For the Signs of the Times.

Illinois, Dec. 30, 1852.

DEAR BROTHER BEEBE:—I am a poor, lost sinner, in and of myself, and if I am saved at all, it must be altogether of grace, and in, and through the blood and righteousness of Jesus Christ, who gave himself for us, that he might redeem us, from all iniquity. I cannot rely on the arminian system of works, for nothing but that grace which was given to the heirs of salvation before the world began can support and sustain one, who like myself has been brought to see and feel, that all I have ever done, was to sin against the good God all my life. My only joy and assurance is, when I am favoured with a view of my blessed Lord in his redeeming and saving qualities; then, I think I can say with Peter, "He bore our sins, in his own body" such a view

will lead all of God's dear children, to praise and magnify his holy name; but such views do not comfort the popular religionists of this country; for their dependence is on their protracted meetings when, by the use of their anxious benches and other contrivances, they say, they can convert sinners in large numbers; consequently they give the praise and glory to men, money and human invented machinery. All the difference that I can see, between modern idols and the calf made by Aaron is, his was gold, and theirs of wood. O that all of God's dear children were delivered from their views of Ashdod mockery. Ishmaelites, though born first, can never be identified with the children of the free woman.

I am compelled to acknowledge that, salvation is all of grace, for when I felt myself sinking down under the weight of sin, and in my most despairing moments, when the natural sun was about to set, Justice seemed to say, 'Cut him down; let him not see the light of another day; total darkness seemed to envelope my guilty soul; and a sense of the wrath of almighty God overwhelmed my troubled mind, to such a degree that I could see no way of escape: but expected every moment to be banished forever from the presence of a holy God, At an unexpected moment to my poor soul, the Lord Jesus Christ, as I hope, spake peace to my troubled mind: dispelled my darkness, and took away my sins and fears, and shed his love abroad in my heart, and bade me proclaim the same to his dear children. This I believe was all of grace; for it could not be of works. Then I saw for the first time, how a poor guilty lost and helpless sinner, could be saved, and God be just, and the justifier of such. I profess to be an old school, or predestinarian Baptist, one who is trying to labor in word and doctrine, in the bounds of the North Western Regular Predestinarian Baptist Association, a member of Little Flock Church. Do with the above as you please. May God bless you with every needed blessing for Christ's sake.

Your brother in the Lord.

ANDREW GREGG.

BROTHER BEEBE:—Having to write to you on business, I thought I would give my views of the doctrine of Christ, as I have been brought to understand it. The people of God, were chosen in Christ before the world began, and loved with an everlasting love, "Predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." wherein he has made them accepted in the beloved.—He, the chosen head, and they the chosen members. He the appointed heir, and they heirs with him, for which cause he is, not ashamed to call them brethren; saying, "I will declare thy name unto my brethren, in the midst of the congregation will I praise thee," so in the church of God, praise is declared through Christ, in her being sanctified by God the Father, preserved in Christ Jesus and called. All set apart as vessels of mercy prepare aforetime unto glory, preserved as the elect of God, by the grace given them in Christ; redeemed by his blood, saved by his grace, called with an holy calling, not according to works, but according to grace.—Works are not received in the account; and it is a blessed thing for the church they are not; hope or mercy, we never could have obtained through that medium, nothing but grace can reach her case. When I hear men preach that there is a little life in the sinner, that God

says is dead, I know they do not understand the grace of God, nor themselves, nor the purpose of God, in the salvation of such poor sinners as all the people of God are brought to see themselves. They are dead in trespasses and sins, but Jesus says, "I am come that they may have life." I understand this life was promised before the world began, and was made manifest in due time, by the appearing of Jesus Christ, who hath brought life and immortality to light through the gospel, not the preaching, for I do not believe that preaching will ever give life, but feed those to whom life is given, and without this life the people of God are as destitute of feelings, seeing and hearing, in a spiritual sense, as the man who is literally dead, is destitute of natural sense, but "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.—God has given understanding, that we may know him, and we are in him, even in his Son Jesus Christ; this is the true God and eternal life "I in you, and you in me." "I in the Father, and the Father in me." O what a glorious union, which never has been, nor can be broken.

"Glorious things of Thee are spoken,  
Zion, city of our God,  
He, whose word cannot be broken,  
Formed thee for his own abode.

On the Rock of ages founded,  
Who can shake thy sure repose?  
With salvation all surrounded;  
Thou mayest smile at all thy foes.

If of Zion's glorious city,  
I through grace a member am;  
Let the world deride and pity,  
I will glory in his name."

"The name of the Lord is a strong tower, into which the righteous flee and are safe." Those who have their own righteousness cannot flee in this name, and are not safe, but are liable to be overthrown, because they trust in man, and flesh is their arm, and the curse of God is against them; but it is not so with those whom the Lord has made righteous, by his own righteousness, their sins are put away, by the sacrifice of himself. They are safe from all harm with his righteousness on, and his everlasting arm underneath them, their life hid with Christ in God, built on the rock that the gates of hell shall not prevail against, all things are working together for their good. Though lost in the fall, saved in the Lord, with an everlasting salvation; condemned as sinner's, but justified as saints; by nature hating God, and one another, by grace brought to love God and one another; by nature children of wrath even as others, by grace, the children of God heirs of God, and joint heirs with Jesus Christ; in themselves, poor, in him, possessing all things rich in faith and heirs of the kingdom. In Adam, they inherit death and mortality, but in Christ, more than conquerors, being kept by his power, through faith, unto salvation, ready to be revealed in the last time, when he will say, "Come, ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world. The kingdom is prepared for them, and they, for the kingdom, and this is not done by Sunday schools, Missionary societies, Protracted meetings, preaching, praying or repentance; but by the washing of regeneration, and renewing of the Holy Ghost. And now, brother Beebe, when I am enabled by faith to see that his blood avails for me, and that I am of those who know the joyful sound, I rejoice with joy unspeakable and full of glory, and lay aside every weight, and the sin that does so easily beset me, which is unbelief, the besetting sin of God's children, how often they look for the witnesses and cannot find them,

or when they do, they seem to be against them, and say, they are for the children of God, but, I fear, not for me, and with good old Jacob, are ready to say, "all these things are against me, but when faith is in lively exercise they can say, "My Lord and my God.

Then for the immortal port I sail,  
When carried by the heavenly gale.

J. H. BIGGS.

For the Signs of the Times.

BROTHER BEEBE:—I do not wish to be deprived of the pleasure heretofore derived from the perusal your paper, for I can truly say that so far as I am concerned, it is "good news from a far country, and as cold water to a thirsty soul," for I have often been made to rejoice in Christ Jesus our Lord as the God of my salvation when I have read the interesting communications of the brethren and sisters who have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ; and therefore I wish you to continue to send it without failure for I feel disposed as far as my influence extends to encourage the circulation of a journal that so ably advocates the truth as it is in Christ Jesus, in these days of rebuke and blasphemy when the truth seems almost to have literally fallen in the street, and corruption and priestcraft under the garb of religion, are stalking almost throughout the length and breadth of the land I think it behooves the faithful watchmen whom God hath placed upon the walls of Zion to cry aloud and spare not, and to make war upon all the men made institutions of the day for evangelizing the world by money and means; they are not authorized by the great head of the church, for I believe in contending for the apostolic doctrine, that the blood of Jesus Christ and that alone cleanseth from all sin, and that the application of this blood does not depend upon gold and silver, but upon the purpose and grace of God which was given us in Christ Jesus before the world began; so that you perceive that I regard the modern system of spiritual swindling or blasing salvation upon money in whole or in part, as the offspring of the mother of harlots and abominations of the earth, and corrupting in all its tendencies and contrary to the spirit and genius of the glorious gospel of the blessed God which Paul says was committed to his trust; and the more I see of the workings of this abominable system of corruption, the more thoroughly I become convinced of the necessity of contending earnestly for the faith which was once delivered to the saints. I think it is highly probable that I can procure you several new subscribers in this neighborhood, if you will authorize me to do so.

I wish you to send me eight copies of Moore's letters on the doctrine of universal conditional salvation, for which I will remit the money upon the receipt of the same. I have the gratifying intelligence to communicate to you that the Lord seems to be reviving his work in this part of his vineyard, and that during the past year a goodly number have been added to the church by experience and baptism and the good work seems to be progressing, for when the set time comes for the Lord to favor Zion and to gather in the outcast of Israel, he will carry on his work in spite of men or devils, according to the declaration of the Apostle Paul, "Being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ.

Now, unto the King eternal, immortal, invisible, the only wise God our Saviour, to him

be glory, and dominion, for ever and ever, Amen.

Your unworthy brother in gospel bonds.

JOHN R. MARTIN.

N. B. Brother Beebe will you be so good as to give your views upon the following queries, which I addressed to you in my last letter. 1, Is unbelief on the part of a sinner to be considered a crime? and if so, is not believing their a virtue, does it not have an awful squinting towards the arminian system of suspending our salvation or damnation upon our receiving or rejecting the gospel?

By answering the foregoing queries you will greatly oblige an honest enquirer after truth.

J. R. M.

For the Signs of the Times  
Niles, Mich. Dec. 19, 1852.

BROTHER BEEBE:—I feel thankful to the God of all grace that I am yet permitted to address you as a traveling pilgrim to the celestial city. Indeed thy labors to the church militant have been blessed to the scattered flock; through the "Signs" the doctrine of God our Savior has fallen as the morning dew upon the tender grass, causing joy and gladness at every coming number. But, O my brother, how soon may this blessed privilege cease; how soon will it be said, as with Brother Ambrose, he is gone to the upper Bethel. This is not our home and here we have no continuing city but we look for one whose builder and maker is God; there the perfection and unchanging continuance of Eternal Unity in Christ Jesus, shall be crowned with Immortal Glory; and faith be lost in fruition; till then, dear brother, labor on.—Contend earnestly for the faith; for thy labors have not been in vain.

E. G. TERRY.

P. S. The constitution of the St. Joseph Valley Association as yet you have not published. You received it, and we feel anxious to have it published, that we may become better known to our brethren.

E. G. T.

The constitution, alluded to, if received is mislaid will brother Terry, favor us with a duplicate.

In the hurry and confusion of business, we may have overlooked the document, but we have now no recollection of having received it.

Ed.

For the Signs of the Times.

Pleasureville, Henry Co. Ky. Jan. 13th 1853.

DEAR BROTHER BEEBE:—As I have to write to you on business, I had thought that I would write a short letter in common with the dear brethren and sisters that are scattered abroad. I am often edified and comforted in reading the different communications from our dear brethren and sisters but owing to circumstances, I shall have to decline writing any communication at present, but my dear brother, I have a circular letter written by brother S. Rash, for the Otter Creek association of Regular Baptists, which did not reach the association, as none of our messengers were in attendance. I send it to you, you will examine it and correct errors, and, brother Rash says, if you think it worth publishing you can do so, if not all will be right.

CIRCULAR.

The Messengers of the Otter Creek Association of Regular Baptists now in session, to the churches composing her body, wishing you grace, mercy and peace.

DEAR BRETHREN AND SISTERS IN THE LORD:—By referring to our minutes, you will see what business came before the association, and how disposed of; and as it has been a custom with us to attach a circular to our minutes, and seeing no cause why we should

discontinue that practice, we will present to you a short address on the subject of the UNION OF CHRIST AND HIS BRIDE OR CHURCH.

The union and fellowship of the saints with one another, is a very important matter while in this world of sorrows and affliction; it often revives our poor souls when we can meet together here and enjoy sweet union and fellowship, one with another; now if the union and fellowship one with another is calculated, to revive our souls, how much more glorious must it be when we can enjoy sweet union with our adorable Redeemer; and now let it be remembered that the great and grand reason why we can enjoy union and fellowship with our Lord and Saviour Jesus Christ, is this, that there existed such a union and relationship between Christ and his bride, that it was indissoluble, and that too, before all worlds. Christ the head, or husband, and his church the body, or bride; and it is evident that the Lord Jesus Christ did exist in his mediatorial character, ere time began, and that he was the head and identity of his body, the church, and stood engaged in covenant agreement with God the Father, and did secure all the covenant blessings for his bride, the church, when the covenant of peace was entered into between them both, so that the Father was well pleased for his righteousness sake.

Hence, we hear our Glorious Redeemer say, I was set up from everlasting, from the beginning, or ever the earth was; and again, My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth; thine eyes did see my substance, yet being unperfect, and in thy book, all my members were written, which in continuance were fashioned when as yet there was none of them." Hence we see that the evidence is conclusive that Christ, not only existed in his mediatorial character, but that his church or bride existed in union with him, so strongly united to him, that their names were written in the book of life, and that the covenant agreement between God the Father, and God the Son, was such that God the Son, in his mediatorial character, did render full and complete satisfaction to all the requisitions of law and justice, as the head and identity of his church or body, so that she stood in Christ, her head completely justified before God the Father, when as yet there was none of them made manifest; yet God declares the end from the beginning, from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure; therefore as God knew the end from the beginning, he knew that his church, or bride would apostatize, hence God has provided that his banished be not expelled from him. All the provisions were made in order that all the ancient patriarchs from righteous Abel, down to the actual crucifixion of Christ on Calvary, could all meet with acceptance before God, through the all atoning blood of our crucified Redeemer, a lamb slain from the foundation of the world; Hence we find that the blood of the everlasting covenant, is spoken of as being applicable to all the ancient patriarchs who did not live to witness the birth of our Lord and Saviour Jesus Christ, at Bethlehem, for says God, 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; turn ye, to the strong holds, ye prisoners of hope, even unto thee. Here is conclusive evidence that the work of redemption was complete, and that the church was united to Christ, and by

virtue of that union that existed between Christ, and the church, or bride, in eternity, evidently give the prophets full authority under the immediate direction of the Holy Spirit, to prophecy that Christ, had redeemed his church, or bride, not that he would do so, on Mt Calvary, but that it was complete and that too in consequence of the union that existed between Christ and his church, and that in the fulness of the time they should receive the evidence, consequently we hear it said that Christ, was despised and rejected of men, a man of sorrows and acquainted with grief, and we esteemed him not, surely he hath borne our grief, and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted; he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes, we were healed, again. 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, all the chosen seed the Father loved in him, that were united to him, and given to him in the counsel of peace. He was oppressed and afflicted, yet he opened not his mouth, he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth; because his reward was with him, and his work before him, And again, saith God." Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins, therefore the church should be comforted under all circumstances while in this world of affliction, knowing assuredly that her Redeemer lived eternally, and that there was, and is, such a bond of union existing between her and her head, or husband, that death itself could not dissolve the union, yet it pleased the Lord to bruise him, he hath put him to grief, 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. We can see how this glorious plan agrees with the word of God, by his prophets, the period having arrived when the slumbering sword must awake from its slumbers, consequently we hear it proclaimed, Awake, O sword against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones. Thus we find that the sword of justice did awake against Christ the head, and husband, of the bride, hence his portion was appointed with the great, and he did divide the spoil with the strong; because he had poured out his soul unto death, was numbered with the transgressors, and bear the sins of many, and made intercession for the transgressors, all in perfect harmony and in strict accordance with the divine arrangement of heaven, all in consequence of the union and relationship that his bride sustained to him in eternity. Now in order that it should be made manifest, that in consequence of the union between Christ, and his bride, that he had agreeably to the covenant engagement with God the Father, satisfied all the demands, both of law and justice, that were against his bride, we hear a prophet say, Unto us, a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the prince of peace. Hence we find that our glorious Re-

deemer, in accordance with the covenant engagement, brought to light, and made manifest in time, that which he had accomplished in eternity, and when the fulness of the time was come, the mediator came into this world, was made under the law, took upon himself our nature, was born of a virgin, in order that he might fulfill all that had been written in the prophets, and in the psalms concerning him; for he came not to destroy the law, but to fulfill it. "For as much then as the children are partakers of flesh and blood, he also himself took part of the same," And soon we hear the announcement of his birth, at Bethlehem, by an angel, saying to the shepherds, Fear not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a saviour, which is Christ the Lord; and suddenly there was with the angel a multitude of the heavenly hosts praising God, and saying, Glory to God in the highest, and on earth peace, This was glorious news indeed to hear it proclaimed from heaven, that our Redeemer had come in the flesh, at the appointed time, and that he would live a life of obedience to all the requisitions of the law, and finally submit himself into the hands of his enemies to be crucified on Mt. Calvary; and we hear him say, For this hour came I forth. Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain. Hence we see that our Redeemer fulfilled every thing that the law required, and when speaking of the object of his advent into the world he says, Heaven and earth shall pass away, but not one jot or little of the law shall fail until all be fulfilled; here is a declaration that should cause us to rejoice that Jesus Christ came into this world in accordance with prophecy, he rendered obedience, all that the covenant agreement required of him, and sealed it with his blood, and ascended home to his Father, and is exalted a prince and saviour, to give repentance to Israel, and the remission of sins; yet he did not ascend home to his Father without leaving with his children a promise that he would come again; but tells them that he goes to prepare a place for them, that where he is they shall be also. O brethren and sisters, how consoling is the thought of being with the Lord, and it is the case with us, that we are embraced in the covenant of grace, our names written, the lamb's book of life, just as sure as God lives, we shall live with him; heirs of God, and joint heirs with our Lord Jesus Christ, he that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things. For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's; therefore there can be no charge against one of the chosen seed, or elect, for the work of our Lord was to redeem and bring to glory all the chosen seed, beloved in him, selected ere the fall, yet he was able to fulfill salvation's glorious plan, the counsel of Jehovah's will, before the world began, and for the special comfort of God's dear children, he tells them further, In this world ye shall have tribulation, but be of good cheer, I have overcome the world, and remember that ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should shew forth the praise of him who hath called you out of darkness into his marvelous light. And now, dear brethren and sisters, permit us to exhort you to be steadfast, unmovable, always abounding

ing in the work of the Lord, for as much as ye know, that your labor is not in vain in the Lord, and soon we shall be taken to the mansions of glory, where the wicked shall cease from troubling, and weary pilgrims will be forever at rest, and there be admitted into the enjoyment of that inheritance which is incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Yes, it will be revealed, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and then shall be brought to pass, the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

And now, may grace, mercy and peace abide with you, and may all the blessings of the new covenant be yours, and may the sweet union and comfortable communion of the Holy Ghost, abide with you, now and in a world without end.

WILLIAM KITSON.

For the Signs of the Times.

Strickersville, Pa. Jan. 1853.

DEAR BROTHER BEEBE:—I have read your closing remarks of the last volume with feelings of sympathy; I am aware that your position is a critical one, subjecting you to serious difficulties. In reference to our present trouble in the camp, I think you have hit upon the ostensible cause—the frailties of our nature. It is an old and true saying, that, "The best of men, are but men at best." If we could always have this fact in view, it would have a happy effect, both in guarding ourselves, and in bearing with others. There is no doubt with me, that the subjects of grace are conducted by the Spirit into the same essential truth. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." It would be highly disparaging to the teacher to suppose that he would teach one to depend upon one foundation, and another upon another, when he has told us that, "Other foundation can no man lay than that which is laid." That he would not teach one to rely exclusively on a system founded on, and carried into execution by the sovereign and discriminating grace of God, and another on a conditional system, in which more depended on the voluntary volition of the creature than on God. But while this, I think, must be evident to every enlightened mind, there may be different views among brethren in relation to questions that do not immediately involve the essential principles which constitute the ground of a sinner's hope; and this is sufficient to convince us that we are yet in a state of imperfection, and liable to fall into error. Nevertheless all error is pernicious, and tends to embarrass the mind of the children of God, and every error, however small in its inception, if pursued to its legitimate issue, will result in consequences much to be dreaded; and for this cause, I believe, it is not only our privilege, but our duty to use every proper effort to correct an error whenever discovered, whether in private conversation, from the pulpit or the press. The "Signs" is a kind of exponent of our views, and sentiments; not a standard of our faith or practice; and in this view, we all have a share in the responsibility, and as we are imperfect, it cannot be expected that a paper through which so many communications are issued should be free from some error, and when errors do appear, I think it a duty we owe to ourselves,

to the editor, and more particularly to the cause of God and truth, to correct them. And this may be done without the pitiful controversy which aims at nothing higher than display of talent, or a vain triumph; such objects are beneath the christian's character and are only entitled to his contempt.

Peter erred, and Paul reproved him for it, and we think his reproof had the desired effect, but if Peter erred, is it a matter of astonishment that we should do the same? And if Paul felt it his duty to correct him, what good reason is there, why we should not act with the same faithfulness towards each other?

I hope you may be sustained in the prosecution of your labors, and that the "Signs" may still be sustained for the comfort of the scattered flock of God. I find they are still a source of comfort and encouragement to many such. It will not be long, my dear brother, before we shall be called to lay by our armor, and be at rest with Jesus, to partake of his triumph. For my own part, my age and my infirmities admonish me to think that I am not far from another, and I hope, a better state, where the wicked cease from troubling, and the weary are at rest, and of all the wicked I come in contact with, none gives me half the trouble that my own wicked heart. I can retire at times from all human society, but from myself, I cannot; and while I cannot think any of my brethren have so corrupt a nature as mine, it affords me encouragement when I hear them complain; because I think that we must have been taught in the same school. That the God of Jeshurun may throw his fostering care and protection over you and yours, is the prayer of yours in the joys and afflictions of the gospel.

THOMAS BARTON.

For the Signs of the Times.

Keene, Ky. Jan. 15, 1853.

BROTHER BEEBE:—We read in the New Testament, that Jesus said unto the Jews who were seeking after signs, "I am the Bread of Life; he that cometh to me shall never hunger; and he that believeth on me, shall never thirst. For the Bread of Life is he which cometh down from heaven and giveth life unto the world." This compared with the following, "I am the living Bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give, is my flesh, which I will give for the life of the world," go manifestly to prove to our understanding, First, that the bread of life, the bread of God, and the living bread, all have a direct allusion to the same thing; which in this connection, is explained to be Christ our Lord. "He which cometh down from heaven.

Second, That he, Christ, had a prior existence, as such, to his birth of the virgin Mary, sufficiently to constitute him Mediator to and for his people. For farther proof, we have, from his servant this testimony, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth," and also from his own mouth, "What, and if ye shall see the Son of man ascend up where he was before? and, Third, That the world here spoken of, which he came to give life unto, includes all the Israel of God's Elected, or chosen people. Spiritual life, of which he is the Author, supporter, and maintainer and eternal life, which he gives a right unto, and a meetness for, nourishing them with all its heavenly prospects, by the reign of grace, which is through himself, and all this through the fact that sin reigned over all unto death, as a unit in Adam, including his seed intire. And so grace reigneth over all, as a unit in Christ, including all this, in

all parts of the world, in all ages of time, and under all circumstances, manifesting to them its sovereign virtue and efficacy, which is in Christ, the Bread of God, in which he appears greatly superior to the manna which was given to the Jews.

May the Lord evermore give us all this Bread. It will prepare you, my dear brother, to fill your station as an Editor, in meekness, and to endure hardness as a good soldier of Jesus Christ, and your correspondents to write in the spirit of brotherly love, and all to strive together for the faith of the gospel.

As ever, Yours in tribulation.

JOHN W. THOMAS.

For the Signs of the Times.

Coles, Co. Ill. Jan. 9, 1853.

DEAR BROTHER BEEBE:—Having still a little space left, I will pen a few of the thoughts that occurred to me, more than forty one years ago. I was at a party in the fall of 1811, my heart was full of joy; when suddenly a wave of sorrow rushed upon me, and the sound of the fiddle became awful, beyond description. I endeavoured for a time to overcome my feelings; but the music which used to charm my ear, now filled my soul with sorrow, and caused the tears to start from my eyes; and to prevent exposure I left the house, with a belief that I was excluded from that pleasure. My feelings had undergone a great change, yet I knew not the cause. I remained in this distressed condition for some days; and tried many ways to divert my mind but the gloom still remained. I then commenced reading, and as my father had but few books, I took the bible and commenced at the beginning. I had not progressed far, before I discovered that I was a poor, guilty sinner, and all the curses of the law were against me; and yet those were the parts of scripture, I was most anxious to read. I now determined to reform and stole opportunities to search the scriptures; when the family were all gone to bed, I would slip softly down stairs, and read for a time; but it was soon suggested to me that I was acting the hypocrite, and did not feel, or know, any thing as I ought: and though I had turned from my outward sinful habits, yet my heart was deceitful, and desperately wicked. I tried to square my life by the law; but it was a fire law, and seemed to pierce my heart. If I could have shed tears freely, it would have given me some ease, and some ground to hope that I was penitent: but my heart was hard and immoveable. I now obtained leave of my father to go to a remote part of the farm, and clear a strip of land: my main object in this, was to be by myself; as I could not enjoy company, here I spent the winter of 1811 & 12; I could not work for I could not keep my mind on it; and was afraid my father would call me away, as an idler; but to my surprise, he neither came to see me, nor appeared in any way concerned about me. When I first attempted to pray, I was both ashamed and alarmed; yet I was determined to persevere; as fear and repentance were then the pillars of my hope: but I thought I must increase in fear or God would never hear me. Fearing that some one would see me, I would make diligent search for more secret places, where I might pour out my heart to God; but sometimes my soul was dry and barren, and at others, evil thoughts, and a wandering mind, would so harass me, that I did not know what to do. I committed sin enough while trying to pray, to send me down to hell. I thought my case worse than Esau's, for even tears were denied me; and when I would cry unto God, he would shut out my plea. At length it came to my mind, with great force, that the prayer of the wicked is an abomination in the sight of God. I stopped, trembled and durst go no farther; I thought God had forbidden such a rebel to pray; my lips were sealed for three days, and none but such sinners as I, when condemned to die, can form an idea of what I suffered during those three long days. I could not keep my heart from praying for, though I did not know it, at the time, I now believe I prayed incessantly. At the end of that time my father began to interrogate me, and though I

tried to hide my condition from him, he let me know, that he had been watching me for a long time, and had marked the sadness of my countenance, and knew that something was the matter with me; and said I ought to tell him. I felt keen conviction for concealing the matter, and told him all the truth; he appeared much moved and endeavored to encourage me to continue to pray; saying, it was a temptation of the devil; and I resolved to plead with God for mercy; but how a holy God could save such a sinner, and refrain just I could not tell. On the fourth Sunday in February, being at meeting I was examining my case so critically that I had no recollection of what was preached that day; while comparing my case with the holiness and justice of God, and enquiring how I could be saved; these words rushed into my mind, "I am the way and the truth and the life," with such force as to arrest my whole attention for a time; but I thought my sins were so great, it could not be for me, I renewed my inquiry and the same answer was again returned. I was astonished and reflecting on the character and suitableness of Christ, as a saviour, the way seemed glorious: my burden was gone, my hope was in Christ: and in March 1812, I was baptized.

T. THRELKELD.

For the Signs of the Times.

Wales, Center, Jan. 10, 1853.

ELDER BEEBE:—I am reminded by the twenty third number, that the next number completes the twentieth Vol. of the Signs of the Times. I also remember that it closes my subscription, and it is with a cheerful heart that I renew my subscription for the Signs, and the Messenger, though my circumstances seem to forbid my taking only the Signs, yet for the encouragement of the Messenger, and for the privilege of gleanings from its contents, comfort. I content myself with a little less of this world's goods, trusting that its service may be appreciated and accepted of the saints.

I have one favor to ask, if it would be consistent with your arrangements and feelings, that is, that you would give your understanding of Hebrews, x. 29, also an allusion to Hebrews vi. 4, 5, 6. These are the tools used by some to set sovereign grace aside, and to destroy the idea of the final perseverance of the saints in holiness. The christians hope, why say they, what was the use of the Apostles scaring the Hebrews, and other churches to death, if there was no danger of their falling from grace, what the use of exhorting the christian to continue in the faith, if there was no danger of their departing, what the use of exhorting one another, or of preaching, or of doing anything, if God converts, keeps and finally saves?

SETH P. TABOR.

## EDITORIAL.

MIDDLETOWN, JANUARY, 15, 1853.

"One thing Thou Lackest,"

ELDER BEEBE, SIR.—Please favor me, through the Signs with your views of Luke xviii. 22 to the 25 verse inclusive; and oblige

Your friend

P. EVERETT.

REPLY.—We understand the rich ruler addressed by our Lord in the text under consideration, to fairly represent all legalists, and self-righteous pharisees, who desire to inherit the kingdom of heaven, by some good work of their own, and as this man had, in his own judgment done all that the law of God, in its exceeding broadness, required, he availed himself of the opportunity of a personal interview with our Lord, and made to him personally the appeal, which we find recorded in the context. What shall I do, to inherit eternal life? Like Paul before he was quickened, this man was "alive without the law." The commandment in its spirituality had



never come home to him, his sins had never revived, nor had he ever died to the law, or to the expectation of eternal life by the works of the law. Hence, our Savior, whose omniscient eye looks into the secret recesses of all hearts, perfectly understanding his case, referred him to the law itself as the standard by which all legal works and legal hopes are to be tested. Self-righteous and self-confident like all his arminian brotherhood, he claimed, that he had kept the whole law from his youth up; but still he betrayed a little uneasiness lest something more might be wanting to secure the desired inheritance. "All these have I kept from my youth; what lack I yet?" The question involved fearful considerations. To lack any thing of inheriting eternal life, must be awful in the extreme. To fall short of heaven, allows no escape from hell. But why did he hesitate? If he had kept the whole law from his youth, and if a perfect obedience to the law would secure eternal life, what could he lack? His language proved that he had no idea of being saved by grace, nor of entering into eternal life by imputed righteousness. He did not ask what Christ would do for him, or how God saves sinners; for he was not a sinner, if he had done all that he said he had done; for sin is the transgression of law, and if he had not transgressed the law he was not a sinner, he could not be saved by grace; for "to him that worketh, is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, Rom. iv. 4, 5. This young man, was a worker, and as many as are of the works of the law are under the curse, and all that the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his (God's) sight; for by the law is the knowledge of sin, Rom. iii. 19, 20. This accounts for our Lord's referring this legal worker to the law, because all that the law saith, it saith unto such, and the sequel shows that this reference, and the application of the law to him, stopped his mouth, and he that was so very righteous as to claim that he had never transgressed the law, became guilty before God, and went away sorrowful. Many have misunderstood the Lord's direction to go and sell all that he (the young man) had, and give to the poor, &c., to mean that the young ruler by doing this would thereby secure to himself the heavenly inheritance, but we do not so understand it, as that sacrifice could not change his heart, or impart spiritual life to him; nor could it capacitate him for the knowledge or enjoyment of spiritual things. 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." 1 Cor. ii. 14. And, "Except a man be born again, he cannot see the kingdom of God," John iii. 3. But as this man professed to have kept the whole law from his youth up, and especially the precepts of it which were quoted, our Lord proved that his claim was unfounded in truth by enjoining on him to do that which would not have sent him away sorrowful, if he had really loved his neighbor as he loved himself. If he had loved God with all his heart, as the law demands, his heart would not have been thus set upon his worldly riches; and if he had loved his neighbor as himself, it would have been a matter of indifference with

him, whether he, or his neighbor had the property.

It is thought by some, that the Savior's words implied that this young ruler, had got so near to the kingdom, by his observance of the law that only one step more was lacking, and that he had the ability to take that step, and so step into life eternal; to those who entertain such a view on the subject, we commend the words of Christ to his disciples after the young law-monger had gone sorrowing away, under the powerful conviction that he loved himself at least a little better than he did his poor neighbors. How hardly shall they that have riches enter into the kingdom of God, for it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.—And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God.—Matthew records his words in still stronger language, "With men this is impossible, but with God, all things are possible," Matthew xix. 26. A natural impossibility, such as a camel going through the eye of a needle, is not to be compared with the utter impossibility of salvation by works. With men, it is impossible that a rich man can be saved; but with God it is possible to save the rich and the poor, the high and the low, the bond and the free: for "Salvation is of the Lord."

One idea more in connection with this subject we wish to remark upon before we close this article. The rich man enquired what he should do to inherit eternal life: and thousands at this day are silly enough to ask the same question. But an inheritance is always based upon heirship; and heirship to eternal life is, in the gospel, invariably based upon relationship. "If children, then heirs; heirs of God, and joint heirs with Jesus Christ."—This being clearly the case, no heirship can be predicated upon the good or bad works of men. If by keeping the commandments of the law we could enter into that life which the law secures to the obedient, we should not still enter it as an inheritance: for it would be considered of debt, as we have shown. Thus differs a purchased possession from an inheritance. With men it is impossible to make ourselves children or heirs of God; but with God there was power and grace to found this principle of relationship in the divine Mediator before the world began, to make us members of Him who is the Head over all things to his church, which is his body, the fulness of him who filleth all in all. "Behold what manner of love the Father hath bestowed on us," [the saints] "that we should be called the sons of God." Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ, to inheritance, incorruptable, and undefiled, and that fadeth not away."—As the Only begotten Son of God, Christ is the heir of all things, and the church being identified with him, as his body and his members, his flesh and his bones, are joint heirs with him: All things are theirs, and they are Christ's, and Christ, is God's

What we have written we humbly submit to our esteemed correspondent, with a strong desire, that it may not be said of her, as a barrier to Eternal life, "One thing thou lackest." May we all, so far as it accords with the divine will, be found of God in Christ not having our own righteousness, which is of the law? but may we know him and the power of his resurrection, and the fellowship of his sufferings, and he conformed to his death. May we be

followers of him, as dear children, walking in all his ordinances blamelessly like Zachariah and Elizabeth.

**Reply to Brother Martin.**

If by unbelief, our brother means a destitution of gospel faith, or that faith which is the operation of God, and of which Jesus Christ is the Author and Finisher, we answer, No. We know of no requisitor of the law under which they are condemned that requires them to so believe, or condemns them for non-profession of it. It is the gift of God to them who possess it, and none can possess it only as a free gift. We cannot find anything in the scriptures to prove that man was ever required by the law under which he was created in Adam, to possess any thing more than Adam possessed before sin entered into the world. Instead of regarding gospel faith as a requisitor of law we view it as a gospel endowment. But if by unbelief is intended a wilful rejection of divine testimony, as far as it is presented to the natural mind or intellect of man, as exemplified by the carnal Jews, when they saw the astounding miracles which Christ wrought, and the good works which he performed, healing the sick, casting out devils, raising the dead, &c., in the face of which they maliciously disputed his words, denied his Sonship, and condemned him to die under the charge of blasphemy, for asserting that he was the Son of God, we do regard it, as a criminal warfare against the clearest evidence, and hence a crime. "He that believeth not God, hath made him a liar." 1 John v. 10. To make, or charge, or imply a charge of that character against God, is blasphemy; and blasphemy is a crime.

The belief of the saints, is not a virtue of their origination, or principle found in their nature, but it is purely the gift of God, as eternal life, redemption, justification &c. are, still faith is a virtue in itself, and it is the fruit of the spirit and not a production of the flesh.

The faith of God's elect, being a faith once delivered to the saints, has a clear piercing steady, strait forward sight, and never squints at anything. It boldly confronts arminianism in all its multiform ramifications, and lays hold of the truth as it is in Jesus. Poor guilty, hell-deserving sinners who are washed in Jesus' blood, and freely justified, through the redemption that is in Christ Jesus, are by grace made partakers of this faith, and by it believe in God, who justifieth the ungodly, and consequently reject the doctrine of men and of devils.

We do not believe that the salvation or damnation of men, is suspended on their receiving or rejection of the gospel; yet we do believe that all who receive it are saved of the Lord with an everlasting salvation, and all who are suffered to die in their sins, must perish forever. But the reception of faith by those who are saved is a consequence, and not a first cause. "We are bound to give thanks for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth.—Hence their believing the truth results from God's having from the beginning chosen them thereto.

The damnation of all who perish, is for and in consequence of their sins, and sin is a transgression of the law. And as all have sinned, and death has passed upon all, they are not in a state of probation or trial, as some have represented, but as the scriptures affirm they are condemned already, and the

wrath of God abides on them, and from that condemnation and wrath nothing short of the blood and righteousness of our Lord Jesus Christ can possibly deliver them.

The gospel of God, our Savior, is not a thing offered, to be accepted or rejected by men. None but the blessed know the sound of it, "Blessed are they that know the joyful sound, they shall walk, O Lord, in the light of thy countenance." It is the power of God unto salvation to all of them that believe, to the Jew first and also the Gentile. Where ever God directs it as his power it accomplishes salvation, and no sinner ever had ability to reject its power, where God has sent it. But all the missionaries and money the world can boast of, never had power to send it to one soul that was destitute of it, nor can all the power of men, sin or Satan prevent its saving power to every soul to whom God directs it.

Do these views squint, brother Martin?

**ORDINATION.**—On Wednesday the 12th instant, Brother Jacob Winchel, was set apart to the work of the gospel ministry, by ordination, according to the usual practice of the churches of our order. The sermon was preached by Elder Gilbert Beebe, from 1 Tim. iv. 6, 7. Ordaining prayer by Elder Isaac Hewitt, charge by Elder Daniel Morrison, and the assembly dismissed by the candidate.

We have not been furnished with a copy of the proceedings of the presbytery by the Clerk, we cannot therefore give all the particulars of the examination &c. We are however prepared to say that the church and council were unanimous in their conviction that God had called our brother to, and qualified him for the important work, unto which he was set apart.

Brother Winchel, takes the pastoral care of the Olive and Hurley Church, in Ulster County, of this State, of which church he has been a member for about thirty years. He is about 53 years old, and we hope the Lord will make him a blessing to his dear people among whom he is called to labor.

It is truly encouraging to the few time worn laborers who remain upon the walls of Zion, to witness the goodness of God in making good to us the promise that he will not leave himself witnessless. We doubt not his ability to call into the work just as many as he pleases, and to qualify them for the work.

**MARRIED.**

At New Vernon on Tuesday evening, the 25th inst., by Elder Gilbert Beebe, Mr. JAMES L. KETCHAM of Mount Hope, to Miss REBECCA JANE CORWIE, daughter of Horton Corwin Esq.

In Scott, Luzerne Co. Pa., by Elder Harvey Rogers, Mr. ALBERT B. RUSSELL, to Miss CHLOE BUTTOL, both of Scott, township, Pa.

**OBITUARY.**

Hopewell, N. J. Jan., 10, 1853.

**BROTHER BEEBE.**—Please publish the following Obituary.

**DIED.**—Near Stoutsburg, on Wednesday, the 29th Dec., 1852. Sister DEBORAH STOUT, wife of brother, S. H. Stout, aged 45 years.

Sister Stout, was for upwards of twenty years, a worthy and consistent member of the first Baptist church in Hopewell, N. J.

She adorned the profession she had made of an interest, in the atonement of Christ, by an humble and exemplary walk and conversation. In the doctrine of salvation by grace, through the imputed righteousness of our Lord Jesus Christ, she was clear and well established, and ever manifested great delight, in meeting with the Lord's children, and in attending upon the ministry of the word. It was indeed seldom if the church met for wor-

ship, but she was one of the number. In all that concerned the welfare of the church, she felt an abiding interest, and her affections were drawn out in love, to the individual members, especially those who were in distressed circumstances. For more than three months previous to her death, on account of severe affliction, she was unable to meet with us which was a cross to her. In the early part of her sickness, doubts seemed to arise in her mind, as to her interest in Christ, she had not that clear manifestation of the Divine presence, which it had been her privilege to enjoy ever since she had been brought into the liberty of the children of God. But the clouds of darkness and of doubt, were soon removed by the rising beams of the sun of righteousness, and with one of old was enabled to say "I know that my Redeemer liveth. She appeared in a remarkable degree, to enjoy the presence and sustaining influence of her Divine Redeemer.

In a conversation, with her a few days before her death, she spoke of the probable termination of her disease, and appeared to dwell with delight upon that rest which remains in the unsullied world of glory for the people of God. Spoke of their trials and afflictions whilst in this vale of tears—of her own sufferings, that in this world we must have tribulation, and then in her mind, seemed to be carried away from this time state, and to have a foretaste, as it were, of that "blessed inheritance, which is incorruptible, undefiled and that fadeth not away." We shall see her here on earth no more. No longer will her presence cheer, and comfort her own private family circle.

Yet her affectionate care and faithful admonitions we doubt not, will never be forgotten by her children. They have sustained a great loss. May the Lord, if consistent with his holy will, supply the loss by the blessings of his grace. Our dear brother, and the church of which she was a beloved member, may we all be consoled by the reflection, that what appears to be our loss, is her eternal gain. Although she is removed from us, she still lives in the memory of the children of God who had the pleasure of her acquaintance.

We therefore sorrow not as those who have no hope—remembering that "Precious in the sight of the Lord, is the death of his saints." Eld. Joseph L. Purinton preached upon the funeral occasion, from the 19th Chapter of Job, 25th and 26 verses. ZEPHANIAH STOUT.

BROTHER BEEBE:—Since I last saw you, it has been the pleasure of our God to lay his afflicting hand on me; four of my daughters have been called away by death, but I have a hope that they have joined the assembly of the blessed, to sing the song of Moses and the Lamb; three of them have left families. In addition to these sore and often repeated bereavements, I have been called to commit to the grave, the dear companion of my youth MARY PARKER, who departed this life October 1852, at 9 o'clock and 40 minutes, A. M. She was born in Rhode Island, August 29, 1779, and there was only about two months difference in our age. Her name was Mary Stone, she was baptized in Coventry, R. I. September, in the year 1800, by Eld. Charles Stone. The church to which she united was then called New Lights; but they were strictly Calvinistic Baptists. Not long afterwards we removed to this place, and in a short time a church of the same order was constituted here, and she was one of the constituent members, and I also united with them at that time in the organization of the church. Elder John Miller, was ordained pastor. When the division took place between the Old and New School Baptists, she remained with the Old School division.

She was buried on the Monday after her decease and a sermon was preached on the occasion by Eld. Joshua Baker, from Psalms xxxiii 1

You see, how it is with me, I am failing fast, and my departure is at hand. O, that I could say with Paul. "I have fought the good fight, I have finished my course, and I have kept the faith, and henceforth there is a crown laid up, which the righteous Judge shall give me at that day. But in reviewing my life I feel constrained to cry, "O wretched man that I am who shall deliver me from the body of this death" I am fully convinced that none but God can deliver, through the atoning blood of Jesus Christ, I have a hope in him, that the world can neither give nor take away, May I be enabled to say, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord, STEPHEN PARKER.

NOTICES.

A SURE CURE FOR THE TETOTAL MANIA, AND A QUETUS FOR THE MAINE LIQUOR LAW.—A pamphlet bearing this title has just been issued by G. J. Beebe, Editor of the Banner of Liberty. It is a complete refutation of the modern doctrine of Total Abstinence and shows clearly the folly of all attempts to regulate the drinks of community by statute law. It also contains a copy of the Maine Liquor Law, complete, with an exposure of its odious features—an account of energetic but unsuccessful attempts made in England and other countries, as well as the United States, within the last century, to suppress the sale and use of wines and spirituous beverages. It clearly sets forth a most overwhelming array of Bible authority for the temperate use of wines and liquors, with a comparison of ancient and modern alcoholic beverages. It seems to be what it purports, "A sure cure for the Tetotal Mania," &c.; and it appears scarcely possible for any intelligent person to attentively peruse its pages and retain an idea favorable to legislative interference with men in their "meats and drinks, or with regard to an holy-day."—26 pages—price 12cts per copy; 10 copies for \$1; 60 copies for \$5. Orders may be addressed to G. J. Beebe, or the editor of this paper, Middletown, Orange county, New York.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

TERMS.

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These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distressing of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

PROSPECTUS.

Brother Benjamin Griffin, of Lexington, Mississippi, has issued proposals, for publishing a History of the Primitive Baptists in that state, together with an epitome of the history of the Old School Baptists from the apostolic age, with quotations from the Waldenses showing that they maintained Old School Baptist principles, also from Mosheim, and other Historians, tracing our history to the remote depths of antiquity. A sketch of the rise and progress of Fullerism, Modern Missionism &c. Also a vindication of the Old School Baptists against the assaults of Elder D. Benedict.

It is to contain about 300 octavo pages, the price to be regulated according to the number of copies which shall be subscribed for, but not to exceed 12 bits, per copy, and as much less as the amount of patronage may enable the publisher to afford.

Such a work is greatly needed, and we hope brother Griffin will be sustained in the undertaking. Those who desire the work will send their orders, directed to Benjamin Griffin, Lexington, Mississippi.

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

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

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

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

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MIDDLETOWN, N. Y., FEBRUARY 1, 1853.

NO. 3.

## POETRY.

### "A Home in Heaven."

A Home in heaven! what a joyful thought  
As the poor man tithes in his weary lot,  
His heart oppress'd, and with anguish driven  
From his home below—to his home in Heaven.

A home in Heaven! as the sufferer lies,  
On his bed of pain, and uplifts his eyes  
To that bright home, what a joy is given;  
With the blessed thought of his home in Heaven

A home in Heaven! when our pleasures fade,  
And our wealth and fame in the dust are laid;  
And strength decays, and our health is riven  
We are happy still with our home in Heaven

A home in Heaven! when the faint heart bleeds,  
By the Spirit's stroke for its evil deeds;  
Oh! then what bliss in that heart forgiven,  
Does the hope inspire of a home in Heaven.

A home in Heaven! when our friends are fled  
To the cheerless gloom of the mouldering dead;  
We wait in hope for the promise given;  
We will meet up there in our home in Heaven

A home in heaven! when the wheel is broke,  
And the golden bowl by the terror stroke;  
When life's bright sun sinks in death's dark even  
We will then fly up to our home in heaven.

### Charity

Go wipe the tear-drop from the eye  
Of the poor sufferer, sad and lone—  
Go, when the tempest storm is high,  
And wait not for a brighter sun;  
Forget thine ease, and selfishness,  
And lay thy vain excuses by—  
Go, seek the suffering now to bless.  
And on thy angel mission fly.

What though no silver trump of fame  
Should echo notes of sweet applause,  
What though no mortal heed thy name,  
Or doubts, in such holy cause?  
What though no garland wreath should twine  
Her fading chaplet round thy head?  
There is a luxury sublime  
In godly deeds, on suffering shed.

There is a voice, 'tis sweeter far  
(The voice whispering within)  
Than earthly notes of flattery are,  
Mixed up with vanity and sin;  
There is a smile I'd rather see,  
And hear His voice than all things else—  
"Ah! ye have done it unto me,  
And sure shall be thy recompense."

### The Grief of Judah.

Hush'd is the voice of Judah's mirth,  
And Judah's minstrels to are gone;  
The harps that told Messiah's birth,  
And hung on heaven's eternal throne;  
Fled is the bright and shining throng  
That swell'd on earth the welcome strain,  
And lost in air the choral song  
That floated wild on David's plain.  
For dark and sad is Bethlehem's fate,  
Her valleys gush with human blood;  
Despair sits mourning at her gate,  
And murder stalks in frantic mood.  
At morn, the mother's heart was light,  
Her infant bloomed upon her breast  
At eve, 'twas pale and wither'd quite,  
And gone to its eternal rest.  
Weep on, ye childless mothers, weep,  
Your babes are hushed in one cold grave!  
In Jordan's stream their spirits sleep,  
Their blood is mingled with the wave.

### Dependence on God.

What less than thy almighty word  
Can raise my heart from earth and dust,  
And bid me cleave to thee, my Lord,  
My life, my treasure, and my trust?  
And when my cheerful heart can say,  
"I love my God, and taste his grace,"  
Lord, is it not thy blissful ray,  
Which brings this dawn of sacred peace

## COMMUNICATIONS.

For the Signs of the Times.

Strickersville, Pa. Jan. 1853.

DEAR BROTHER:—I never read a communication from brother Wm. L. Benedict without feeling a wish to hear more frequently from him. I do not, however mean this as flattery; for, He that flattereth his brother, layeth a snare; and I do not wish to lay this snare in the way of any of my brethren. But there is a difference between flattery and approbation. Paul never flattered, but often commended his brethren; and of one, he says, "Whose praise is in the gospel throughout all the churches! than which, a higher expression of approbation could not be given. I was particularly pleased with that part of his communication in which he treated on the love of the brethren, and of the necessity of self-examination, to ascertain whether that heavenly principle is in us, for if not, whatever gifts or attainments we may have, we are but, a sounding brass and a tinkling cymbal. Paul, after advising the brethren to covet earnestly the best gifts, says, Yet shew I unto you a more excellent way; that is, something better than the best of gifts, and then goes on to show this more excellent way, as something superior to all gifts.

The love of God, shed abroad in the heart, developing itself in the love of the brethren; and, in fact, there is no other way in which we can prove to ourselves, or to others that we love God, than by our love to the brethren; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? 1 John, 1. 20. The times call for examination; for it cannot be disguised, that things among us are in a most deplorable state. We see brethren who once fought, shoulder to shoulder, against the common enemy, now at dagger's points. If this fact were not too visible to be concealed, either from the brethren or the world, I should not mention it. Nay, I would much rather cast over it an impenetrable veil; but I know that is impossible; the fact staves us in the face, and we may rest assured that there is a fearful responsibility somewhere; and it must be met. God is as certain to fulfill his threatening, as his promises, and when his children incur the rod, they are sure to receive it. And when he, with rebukes, doth correct man for iniquity, he maketh his beauty to consume as a moth. That is, when God corrects, he corrects effectually, and when he chastiseth he makes his chastisements to be felt. These things call aloud for self-examination, and it would be well for us to take the example of the Psalmist, and not trust to ourselves in this matter. "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." Psa. cxxxix. 23, 24. In my remarks or feelings, I am not personal. I do not pretend to conjecture where the cause lies, but I know that

it is somewhere. There are counterband goods in the camp, and they must be searched out, before we can move on harmoniously. God knows where the cause is, and if there is an Achan and a Babylonish garment in the camp, he knows how and where to find it. Then, and in the supposition that there is an Achan in the camp, let us imitate the early apostles of the Lamb, who, on a trying occasion, did not say, Lord, is it this one, or Lord, is it that one? But, Lord, is it I? Am I the troubler of Israel? Am I the cause of confusion in the camp; of this alienation of affection among brethren, of this breaking asunder the bands of christian fellowship? I have no doubt that a plain and faithful defence of the truth has been the occasion of severing the nominal bands of fellowship, and produced great commotion in the visible church at times; but where this is the case, the instrument is not accountable, for as to the consequences resulting from a faithful exhibition of the truth, we have nothing to answer; this is with the Master, and he will see to it; but, when by the introduction of error, or the indulgence of an improper spirit; a spirit that would bite and devour one another, such effects are produced, it involves a fearful responsibility on him, or them, who may be the cause,—a responsibility which must be met sooner or later. I think I feel no wish to cast a straw in the way of my brethren, or to inflict the least wound upon their feelings; yet such is the deep depravity, the superlative deceitfulness of my heart, that I may be deceived in all this; but when the investigation is made—when the lots are cast, should it fall on me,—if I am the Achan, I shall be brought to the light, and the sooner the better; for it is better that the Achan should be stoned to death, than that the camp should continue in its present state of confusion.

But, let us go back to the love of the brethren. This is laid down as a standing evidence of a passage from death unto life. Yes, says one, perhaps, this I believe to be the fact; and if I were sure that I possess that beautiful grace, I should feel that all was well, but there lies the difficulty with me: Do I love the brethren? This we admit to be an important question, and it is proper that we should be able to discriminate between natural affection, human sympathy, sectarian predilection, and christian love, or the love of the brethren.

Natural affection does exist among the unregenerate, as does human sympathy, and sectarian predilections have led thousands to unite with the various professedly christian denominations in the world, and we have reason to fear, instances of the kind have occurred among Old School Baptists, though I think such instances among us are rare, compared with those among the surrounding denominations, for however strongly our children may be attached to us, and whatever may be their sectarian predilection in our favor, there is nothing in our visible character to tempt them to unite with us, while every

inducement that nature could wish is found among the popular denominations of the present age, even to that of vain amusements; and while persons are under the fatal delusion, that all religion consists in a mere profession, it is no marvel that they should go where their natural notions are almost wholly to be gratified. But the love of the brethren, what is it? It is not natural affection; it is not human sympathy, nor sectarian prejudice; it is a something not to be acquired, but it is an emanation directly from God himself, and as it comes from him, as the Indian girl said, "God dropped love into my heart, and I loved him right back again." The love of God and of the brethren, I understand to be the same principle. God is its chief object, and of course everything that bears his image is embraced within it; his word, his ordinances, and his people; and there are no other of our fellow beings, however near and dear they may be to us, by the ties of nature, as parents, children, husbands or wives, unless they give evidence that they are the children of God, that we can love as brethren in Christ; nor can we extend to them the hand of christian fellowship; but, on the other hand, however unconnected, as to natural ties, or however unprepossessing in their common habits or personal appearance, if they give evidence of being born of God, that principle of brotherly love will embrace them in the arms of its fellowship, and hail them as children of the Most High God, and members of the elect family. Yea, though covered with a black skin, and exhibiting all the deformity of the most deformed of the African race, it will find its way through all these natural impediments, and fix upon that inward man, that constitutes the only certain characteristic of a true christian. The idea I wish to convey is this, that it is the christian part to which this principle looks; and that however unprepossessing the person may be, it looks entirely to the christian part, and it loves them because it views them as the children of God, and followers of the Lamb. Intreat me not to leave you, nor from following after you; for where you go, I will go; where you dwell, I will dwell also, where you die, I will die, where you are buried, there will I be buried; your God shall be my God, and your people shall be my people. Now where this principle exists, such as possess it, can never be banished from Christ, and his people. Why, where would they go to find suitable company? For such an one to be sent to hell, it would be a thousand fold hell, to him or her, more than to the most abandoned of society. To such an one the very thought of being forced to mingle with the enemies of God, would be to them a hell. Even while here, their choice company are the followers of Christ; they cannot be vessels of wrath, fitted for destruction; but vessels of mercy, prepared for glory. And I would say to the supposed quietest, Do you not know that you love the saints, because you regard them as the children of God? If



so, and if I am what I profess to be, I shall meet you where this question will never again arise.

THOMAS BARTON.

For the Signs of the Times.

Wyoming, Luzerne Co. Pa. Jan. 18, 1853.

BROTHER BEEBE:—If one so unworthy as I feel myself, may claim such relationship, if I will not occupy the place of a more able writer I have a desire to cast in my mite, and in my feeble way relate what I trust the Lord has done for me; a poor helpless sinner. I was brought up under the sound of the "do and live" system of religion; and grew up an arminian. I did not know, that salvation was all of the Lord, but thought when I wished to get religion, I could do so: but in his own time, the Lord was pleased to show me that I had sinned against a just and holy God: and then it appeared to me that I was the vilest sinner on the earth. I wished to reform, but when I would do good, evil was present with me. I read my bible, but it seemed as if every line condemned me. I thought there was no hope for me; but could not help crying to God to have mercy on me, a sinner. I thought God would be just in sending me forever from his sight; for it was no more than I deserved. My parents were Presbyterians, and I was asked by several, if I did not think I ought to unite with them. I thought I was too great a sinner, but said, if I lived until Spring I would unite with them, this was in the fall of 1840, but I was not my own keeper; for I was married in Jan. 1841, and moved to Wilkesbarre, near my mother-in-law, who was an Old School Baptist, and took the Signs, my husband used to get them and read them to me; they were new to me, for I had never before heard such sentiments; but I thought them far from right. I did not say much, but searched the bible to see if I could learn what was right. I tried to pray to God to teach me the true way; and blessed be his holy name, "He took me up out of the mire clay," as I trust, and stripped me of all my own righteousness and taught me to place no confidence in the flesh.

In 1848, my husband was sick, with the bilious fever, and was not expected to live; this caused me many serious thoughts on death if I was called to die in the state I was then in, I should be lost forever. I was convinced that, if saved at all, it must be through Christ alone, I had the ague at that time and being burdened and cast down on account of my sins, I could not sleep nights. One night I got up and sat by my window and tried to pray to God to have mercy on me. I looked out of the window and the moon shone as I never saw it before; it seemed that I saw Jesus, and an angel in it, and these words came to me, as if spoken by some one, "Go in peace, thy sins which are many, are forgiven thee" immediately my mind was relieved and I found myself praising God. I was made to rejoice with joy unspeakable and full of glory; which the world can neither give nor take away; every thing appeared different to me I could read my bible and instead of condemning, it afforded me much comfort; and I thought that I always should rejoice; but my subsequent experience has taught me very differently. I kept all these things to myself, and thought I would never tell any one. In 1851, the Lord, as I trust, opened the way for my husband and myself to go to the Old School Association at Abington, this was the first Old School meeting that I ever attended, and

here I receive of the rich crumbs, which fell from our Master's table; and it was at that time made plain to me, that they were the only true church of Christ, and I had a love for, and wished to be one with them; if it was the Lord's will. The nearest Old School Baptist church we knew of, was at Blakely, where Elder Harvey Rogers preaches, which is twenty-four miles from our residence. One evening after coming home from meeting I thought I must tell my husband, what I trusted the Lord had done for me: but it seemed as if I could not speak one word; and I could not tell why, and the weight and heaviness I felt, is better known than expressed. I could not refrain from tears; but in the Lord's own time he gave me strength; and then I could tell of his mercy, and goodness to me; and it relieved me very much, and we were made to rejoice together, since that time we have had many comfortable seasons in speaking of the Lord's dealings to us. On Saturday before the 2d Sunday in April, 1852, we attended church meeting at Blakely; and I was asked if I wished to say something. My heart ached to tell them what I hoped the Lord had done for me; but Satan came also, and I feared that I might be deceived. I could say but little yet I was received for baptism on the next day. I was tempted in many ways; and did not sleep at all that night. The adversary, suggested to me that I was nothing, and was going to deceive the church. I tried to pray to God, that if I was not one of that happy number; it might be his will to afflict me, so that I would not be able to go to the water. At length morning came; I felt as well as usual and it was a beautiful day. I thought as I stood by the water side; I had never before seen water look so clear, and beautiful as that did. The Lord being my help, I, in company with my husband, followed our Lord and Master down into the watery grave; and arose, as I trust, to walk with him in newness of life. It appeared to me that everything was praising God: it was a time I shall ever remember. We were baptized by Elder H. Rogers, whom we love for the truth's sake. I have many dark seasons; and many times, feel myself, less than the least of all God's children; if one at all, my heart's desire is, to be with them; for I esteem them as the excellent ones of the earth. The Apostle says, "We know that we have passed from death to life, because we love the brethren" I can say of a truth that I know all things work together for good, to them who are called, according to his purpose. I have great reason to praise God, for sparing one so vile as I, but I trust he has brought me to know the truth, and esteem it greater riches, than all the treasures of the earth. The few followers of Christ in this part of the country, are surrounded with the popular delusions of the day. Were it not that the mighty God is a wall of fire round about them, and a glory in their midst, and they are kept by his power; they would be tempted to go astray: but the Lord is our king: he will save and deliver us from every evil. I feel to say, the Lord has done great things for us, whereof we are glad; in sending a gospel minister to us, our brother Rogers, does not shun to declare the whole truth; whether men will hear or forbear. Let me be counted by the world as rubbish, and the obscuring of all things; if I am but found among that happy number, who have come up out of great tribulation, having their robes washed and made white in the blood of the Lamb. I have received much comfort in reading the Signs.—I leave

this imperfect scribble for you to dispose of, as you please. May grace be with all who love our Lord Jesus Christ.

Yours in the hope of eternal life.

ELIZA GUNTON.

For the Signs of the Times.

Keene, Ky. Jan. 7, 1853.

BROTHER BEEBE:—I have now witnessed the commencement of the twenty-first Vol. of your paper, which I esteem as a medium of a truly interesting correspondence among the brethren and sisters, and that too, throughout the extent of its circulation. The editor, and many of his co-adjutors in correspondence, may with propriety be sir-named, as were James and John, Boanerges, and carrying in its pages the principles of consolation to the dear afflicted and disconsolate saints of the Most High. Also the commencement of the new Volume of the "Southern Baptist Messenger," which brings from the South, gentle breezes, which are as drops of the morning dew, and perfumed like the oil which was poured on Aaron's head, which ran down his beard, even to the skirts of his garments, and descending like the dew of Hermon, which descended upon the mountains of Zion, where the Lord commanded his blessing, even life forevermore. It is a welcome Messenger, and bears an embassy of peace to the inhabitants of Zion; each with its pearl of great price, manifestly receiving the tokens of victory through our glorious Advocate and Redeemer, and fraught with interest to the lovers of gospel truth, doctrinally, experimentally and practically. They carry in them but little else than the reproofs, corrections, and instructions given in righteousness by our beloved brethren in the Lord.

Who can understand his errors? Let all those who are of the household of faith, individually with the sweet singer of Israel, say, "Lord cleanse me from secret faults." Let the righteous smite me, it shall be a kindness; let him reprove me, and it shall be an excellent oil, that shall not break my bones." With the happy influence of a continuance of brotherly love, under such circumstances as these realized among us, brethren and sisters, may we not say we have "A feast of fat things, full of marrow, of wines on the lees, and well refined, from these two proclamations of peace brought to us which stand intimately connected with our eternal salvation which is of the Lord from first to last, world without end?"

O praise the Lord, ye saints,  
And hymns of glory sing;  
He will redress your long complaints  
And swift deliverance bring.

Also the fifth year of the "Banner of Liberty," civil and religious, which is worthy of the notice of every citizen of our great Republic, and should, be unfurled throughout the breadth of our land, and patronized by all the friends of freedom, from the plain and simple fact, that religious and civil rights being kept separate and distinct, will prove a blessing to any people, but connected or blended, as a religion supported by law must prove a curse.

Now, may He that is good in greatness, and great in goodness, guide the three Editors, that they may be beneficial in the cause that each has exposed, and in the end, may they each, by reigning grace, be brought into eternal life through Jesus Christ our Lord.

As ever, yours truly, but in much tribulation.

JOHN W. THOMAS.

For the Signs of the Times.

Philadelphia, Jan. 5, 1853.

[TO BROTHER HOWELL.]

DEAR BROTHER:—If I may be permitted to address you as such. I hope you will pardon the seeming liberty I have taken, in writing to you; but a desire to be better informed on a subject which I have of late been much interested in, has induced me to do so. The subject of your last letter is the one upon which I wish to ask a few questions: in the first place, Do you mean to say, that because the washing of the disciple's feet had taken place two days before the one offering was made, it of necessity belonged to the legal dispensation? if so, I would ask. What is the difference between the Lord's supper having been administered, at least ten or twelve hours, and the washing of feet, forty-eight hours before the offering? whether the difference in the time constitutes the one, any more in the legal dispensation than the other? in fact whether our Lord's supper, may not as justly be said, to belong to the legal dispensation, as the washing of feet. It has been said, we are commanded so to do; "If I then your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Now if our Lord had not intended that his example should be followed in a literal sense, for what purpose was the washing of feet at all? Could he not just as well have given them the spiritual advise without it? I would also ask your opinion of a passage, contained in first Timothy, v, 10, where Paul in speaking of widows, says, If she have lodged strangers; if she have washed the saint's feet; &c. I have been told, that it was a custom in the east, to wear sandals, it was also a custom, when travelers came into the house, to give them water, and to wash their feet. This may be so, but I do not think it at all applicable to this case; for though he is just before speaking of her lodging strangers, he says nothing of washing their feet. If she did this for all travelers who came to her house, it could not be properly termed washing the saint's feet. I hope, my brother, you will not take it amiss, that I have written thus; it is that I may better understand the subject. It has always seemed to me, when I see those who profess to love one another, exhibit feelings of pride, that we need something to humble us; and make us feel, that the servant is not greater than his Lord: and that we are all alike in the Redeemer's kingdom. I often wonder, when I see those around me who make such loud profession of love to the Saviour, and zeal for his cause, why, if they are indeed his true followers, they cannot be satisfied with doing all he has commanded. Believe and thou shalt be saved—there is such a fullness in Jesus, that I know not how they can want for more; and though I have been but a short time in the kingdom of our Lord (as I hope) I have tasted that he is good; and there is such a deep and holy truth in being able to trust in the Lamb of God, and to feel though temptations beset us on every hand, that he has been tempted in all points like unto us; and when we are overcome by them, and are under the cloud of darkness, and guilt to feel that glorious light burst upon our souls, and know that we have a mediator with the Father; and for his sake our sins are pardoned, and by his blood he has redeemed us. We have also our bible; and what a pleasure it is, to search daily into its recesses, for the glorious truths delivered unto us: and per-

haps while we are meditating on some passage, that to us seems dark and obscure, light will break in, and reveal some new link in the chain, that is so inseparable and unbroken. If you think the questions I have asked, worthy of being answered, you will oblige your sister, in hope of everlasting life.

R. E. DERR.

Tompkins Co., N. Y., Jan. 21, 1853.

BROTHER BEEBE:—Through the politeness of our Post Master, I have received a copy of the "Home Missionary," No. 8, Dec., 1852, published by the American Home Missionary Society, Nelson st., N. Y., in which I find some very serious complaints against the "Old Side," or "Anti-Missionary Baptists" in Missouri; one of which is on page 187, written by the Rev. Isaac B. Bicketts, a missionary in Waldo, Wright Co., Mo. He states, that when on his way to St. Louis; to attend the Synod, he was informed by a friend, with whom he put up, that the most popular preacher in that place, was one of the greatest drunkards in all that region—Now the name of said preacher or the town in which he lives is not given; but the denomination, to which he belongs, "Old Side," or "Anti-Missionary Baptist," as he calls them, must be made known through the "Missionary," that it may be universally understood that the Old School Baptist fellowship noted drunkards as their preachers. Now whether our brethren in Missouri, have such a preacher in their fellowship or not, it will probably do them no harm to know that such a report has gone out; and through what source. We are aware that in these last years, many have been called drunkards who are strictly temperate; merely because they refuse to become members of some of the modern total abstinence societies; and especially, if they make a temperate and scriptural use of spiritous liquors: even the Founder of our denomination was called "a man gluttonous and a wine bibber," a friend of publicans and sinners, and if they have called the Master of the house Beelzebub, how much more shall they call them of his household so. Our Lord said that we should be hated by all men for his name's sake, therefore we cannot expect any thing better than to hear all manner of evil spoken against us, falsely, for his sake. We do not make any pretensions to perfection, in ourselves; nor have we any righteousness of our own to boast of; but we do profess, and are firmly resolved to take the Bible for our guide, and to have no fellowship for any doctrine, ordinance or institution, not authorized by the great Head of the church; which is, no doubt the cause of so much evil against us, and so many hard names given us.

Our brethren in Mo. may, perhaps, have been remiss in some instances, in attending to disorderly walkers, but I will say to Mr. Bicketts and all whom it may concern, that there is not, nor ever has been, nor ever will be a religious denomination on earth, more strict in having all their doctrine and discipline according to the gospel of Christ, than the Old School Baptists. None are more particular in receiving members into the church, to require a Gospel experience that will give satisfactory evidence that they are born of God, also in the administration of baptism, and the Lords supper, that it is all according to the pattern shown by the great Head of the church: and that all the members walk as becomes the gospel of Christ; and if they do not, to take that course with them, that the gospel directs. We receive none on trial, neither have we any committees, Presbyteries or Synods to decide in any case of church discipline, if or we have no such rules given us in the New Testament. None are so strict, in licensing and ordaining men to preach, to see that they are what the gospel of Christ requires them to be. We readily acknowledge, that some religious societies are very particular to see that their brethren walk according to their notions, but their

notions and the gospel of Christ may be quite different. One thing worthy of notice is that among all the complaints brought against us, we are seldom, if ever, accused of preaching doctrine that is contrary to the New Testament.

Another complaint against the Baptists in Mo., is on page 188, of the paper above referred to, by the Rev. Wm. Porter, of St. Francisville, Clark Co. He complains of their not being strict enough in keeping the Sabbath; and says that their influence on the community is bad, and hopes that by divine aid he will be able to bring the Bible to bear upon all such transgressors and do something towards creating a conscience upon the subject.

The Baptists of Mo., no doubt hold the same sentiment that the Apostle Paul did; he says, "One man esteemeth one day above another; another esteemeth every day alike; let every man be persuaded in his own mind." Rom. xiv. 5. They are no doubt, willing that Mr. Porter should esteem one day above another, or esteem every day alike, and wish to enjoy the same privilege themselves; and we would fain hope that if he is one of God's children, who has been led into error by tradition, that he may be able to bring the authority of the Bible to bear upon himself as a transgressor for not being willing to allow the brethren that liberty of conscience which Paul gives them: he also seems disposed to judge them on the subject; which the Apostle forbids: saying, "Let no man therefore judge you in meat, or in drink, or in respect to a holy day, or of the new moons, or of the Sabbath-days: which are a shadow of things to come, but the body is of Christ." Col. ii, 16, 18. Now while Mr. Porter is searching the Bible to find Scripture to convince others of their wrong, it would be a happy thing if he could see that it is himself who is in fault. Paul says, "For the woman which hath a husband, is bound by the law to her husband so long as he liveth; but if the husband be dead she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead," &c. Rom. vii. 2, 3, 4. Thus the people of God have been slain by the law of Christ, and quickened together with him, and are married with him as their Head and Husband.—Hence, says Paul, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me." Eph. ii. 5; Gal. ii. 20. "Hence Moses is dead and the law as given by him on tables of stone is abolished," 2 Cor. iii. 6-16, and the church is under no law but that of Christ her present Husband. Yet many, on account of the veil that is on their hearts cannot so understand it: but so it is.

If Christ himself, or his Apostles, have given us in the New Testament, a seventh or first day Sabbath, it is our wish to observe it; but he has not. We challenge the world to find it in the New Testament, either in precept or precedent.—The primitive saints did sometimes assemble for worship on the first day of the week, as well as on other days; but they have not called any day a Sabbath, or a holy-day; and among all the sins mentioned by Christ and the Apostles in the New Testament, that of Sabbath breaking is not found; which is very strange, if such a sin can be committed. The seventh day Sabbath, was given to the Jews only, as a shadow of things to come; and was abolished with the other shadows: as is obvious from the Scriptures above quoted.

The conduct of our modern sabbatarians is most inconsistent, as they profess to believe that the Sabbath is the same now, as when given by Moses; and they do not begin to observe it, as the Jews were required to keep it; and if the law

should be put in force against them, as in the days of Moses, they would all be stoned to death forthwith. Every man was forbidden to go out of his place on the seventh day, he was not allowed to kindle a fire to cook, on that day, and the penalty was death only Exo. xvi. 23, 29, 31, 18 Num. xv. 23 to 26,—If the same law concerning the Sabbath continues, the same penalty continues. But that Sabbath was a day of temporal rest; and pointed to a day of spiritual rest in Christ: hence Christ saith, "Come unto me all ye that labor, and are heavy laden and I will give you rest." Math. xi. 28,—and Paul says "We which have believed do enter into rest." Heb. iv. 3.

I will exhort our brethren in Missouri, and elsewhere, to observe the first day of the week, as a holy day, for expediency's sake, as the Apostle has set the example. He says concerning "meats," &c., "All things are lawful unto me; but all things are not expedient;" but it is evident that he had reference to wounding the feelings of weak brethren. Not so, in this case, it was the Judaizing teachers, and their adherents: and we do not learn that we are to turn aside to please them.—The Baptists have been a trouble to Old Covenant folks, for more than eighteen hundred years, and no doubt will continue to trouble them as long as the world stands.

Yours in hope of eternal life,

REED BURRITT.

For the Signs of the Times.

Mt. Healthy, Hamilton Co., Ohio, Jan. 18, 1853.

DEAR BROTHER BEEBE:—The time of the year admonishes me, that I should remit to you my yearly subscription, for the Signs, Messenger, and Banner; all of which are read with much interest. Some of the Nos. of the Signs, have been in workmanship badly executed, and in some cases hard to read; the late Nos. have been better: I have been much pleased with their contents in general. The trials related by brother Israel Hill, in the last two numbers, where he gives an account of the Lord's dealings with him in bringing him to own the Lord to be God, are very interesting to me. He shows, that God brought him in a way he knew not, and delivered him when he had given up to die, and be lost; which is the place where all the disciples of the Lord Jesus are brought, before it is made manifest to them that they have been born again and hear the glad tidings "Be of good cheer thy sins are forgiven thee."

While the plan of salvation, so ably, and fully exhibited, through the numerous communications, as well as the editorials in the Signs, have been a source of rejoicing, that God has revealed to poor, sinful man, how he can be just and save sinners, whose every thought and action is mixed with sin enough to banish them forever from the presence of God, there seems to be a neglect of teaching the effects of that salvation; which are, love to one another, joy, peace, long-suffering bearing one another's burdens, and so fulfilling the law of Christ. A departure from this simple rule, will bring distress upon the church, and lay her beautiful palaces waste, and cause her to mourn. How shall we show our love to God, and hate, bite, and devour one another? The Apostle says, in so doing, we shall be consumed, one of another. How shall a man say he loves God and hates his brother? this cannot be; for the Saviour has said, "Moreover, if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone: if he shall hear thee, thou hast gained thy brother." Math. xviii, 15. Mark the words. "Go," above, for what? to try to obtain a reconciliation; to

restore fellowship, without which there can be no union, and without union there can be no communion. There may be a form, but it will be only a mock, of that soul-cheering ordinance, which was left by the great Head of the church, and confirmed by the Apostles to be perpetuated in the church; to show forth a oneness of faith and practice; showing that the partakers thereof, have all been caught in the one school, Christ. The emblems used, are the liveliest figures to represent Christ and his church, as one body, the loaf, being composed of many particles yet one loaf, so Christ and his members being many, yet are but one body. How careful ought the members of that body to be, to let brotherly love continue. During a tour which I took with Eld. W. Thompson in Ky., I discovered that the great difficulties between the Licking Association and some of the churches composing that body, together with some of the corresponding Associations, grew out of jealousy; the churches taking sides with men, even to separation. Now as two wrongs cannot make one right, men are wrong, in sustaining any course which is unscriptural, the church is wrong, in persisting in error. "Let God be true and every man a liar; therefore instead of taking sides, bring both preachers and private members up to the standard, the New Testament, which is the only rule laid down for our government; and Paul says, "If any walk not according to this rule, mark that man, and have no company with them. \* \* \*

Our doctrine, faith and practice are not to be regulated by a council of brethren; nor by the Philadelphia Confession of faith, but by the scriptures as the only infalible standard. Our doctrine must be tested by the word of faith, the scriptures of truth, and if we speak and walk not according to the divine standard, it is because there is no soundness in us. The faith of God's children must be made manifest by their works, which are, and must be love, union and fellowship. John says, "He that hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. How can we say we love God, and hate him who we have reason to believe has been born again? There must be something wrong; but why persist in it? why not stop at once and enquire for the wrong? surely there can be no advantage in continuing in error. Is the church not a unit? are not her interests one? What is the difference whether we live in the north or south, east or west, are we not born of the same spirit, and made to rejoice in the same, hope of the heavenly calling? then, if one member of this body suffers, are not the whole affected? then why not the whole strength be put in motion to restore fellowship and peace? that the eye may be single. The watchmen if in their place, must see eye to eye, standing upon the walls of Zion, to watch over the church of God for her peace and salvation, (not eternal salvation) but salvation from error, and delusion. Paul says by inspiration, "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest which are, Adultery, fornication, uncleanness, lasciviousness. But the fruit of the Spirit is love, joy, peace long, suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. 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. Gal. v, 14, to 26. If the Spirit of Christ dwells in us, without which we are none of his, we will strive to keep the unity of the spirit in the bonds of peace. May we one and all, remember that we are in the flesh, and while there is great wrong among us, let us strive to pluck the beam out of our own eye, that we may see more clearly to take the mote out of our brother's eye, and esteem ourselves the least among our brethren and endeavor to glorify God in our bodies and spirits which are his.

Brother Beebe, your remark upon the close of the twentieth volume of the Signs, "In contemplating the goodness of God in his sustaining providence and grace, we are deeply sensible of the obligation resting on us to render to him our most devout thanksgiving and unreserved praise. During the twenty years now closing upon us, that we have been engaged in publishing this paper; we are not aware that we have been called to encounter the same amount of trial and perplexity, in any of the preceding, as in the year now being numbered with the past." The inquiry arises in my mind, Why is it so? Because we are in the flesh, and as fleshy men we have become selfish, and desirous of vain glory, and set ourselves up to be honored and praised in this world; forgetting that God will have the praise, therefore we neglect the plain command of the Saviour, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." In our country, in place of adhering to the advice of the Saviour, and doing as he directs, we persist in our own course, even when we know that we have given cause of offense to our brother, go into the pulpit there pray, preach, yea, even break bread, in order to show forth our love to Christ, disregarding the fellowship of the saints, forgetting to take heed that we dispense not one of these little ones. "For the Son of man came to save that which was lost. And whoso receiveth one such little child, receiveth me, but 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 he were cast into the sea."

"But ye, brethren, be not weary in well doing, and if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

One brother thinks he has an understanding given him of some portion of scripture and advances his views; another does not think him correct and commences preaching to refute the idea; now this is wrong, they cannot both be right, but may both be wrong; therefore are amenable to the church, and the course laid down by the Saviour, Math. xviii, should first be taken. An old observing brother said, that most of the difficulties in churches and Associations, grew out of mal-discipline and I am compelled to believe him.

You say, "For the last twelve months, we have witnessed painful divisions, bitter dissensions, among those whom we have regarded as the excellent ones of the earth; among whom, has been our chief delight." I can fully sympathize with you, having shared the same fate. Among the Baptists, both in

Ohio, and Ky., there seems to be a cunning craftiness to deceive in doctrine and an unwillingness to come to the light that their deeds may be reprov'd; thereby the peace and harmony of the churches and Associations are broken up.

At two Associations this year, churches petitioned for the dissolution of the association, upon the ground, of their doing more harm than good. Why? because they have a tendency to keep designing minds in check.

There is one thing to be observed, we must enquire if we have been born again. Is it the glory of God we are seeking after? If so, we must seek in the Spirit; not having men's persons in admiration, but the love of God, for it is written "And all thy children shall be taught of the Lord, and great shall be the peace of thy children" Isa. li v. 13. "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and learned of the Father, cometh unto me" John vi, 45. "And they shall teach no more every man his neighbour, and every man his brother, saying, 'Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.'" Jeremiah xxxi, 34.

Brother Beebe, there is one point more, to which I would call your attention and which has for some time been overlooked by the Old School Baptists; which is, while they have been great sticklers for the bible doctrine they have neglected the order and discipline, of God's house, as laid down in the New Testament; therefore having neglected the admonitions of the prophets, the Lord Jesus Christ, and the apostles, why should we think strange of the fiery trials we are called to pass through? As long as there is a strait gate, and narrow way, for all the redeemed of the Lord to pass through; they must be stripped of all self, and selfishness, and follow the Lord Jesus. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. Heb. ii, 1, 2, 3. In conclusion, As many of us as have the evidence within us, that we have been born again, our interests, joys, hopes and faith must be one; and our order one, from the fact that we have one Lord who teaches all his children in one school, and has for them one school-book. Paul says, All scripture is given by the inspiration of God, &c., that the man of God may be perfect, thoroughly furnished unto all good works; therefore let all things be done decently and in order; let brotherly love continue; each esteeming others better than himself; and so fulfill the law of Christ, in our bodies and spirits which are his.

Yours in hope.

JEDIAH HILL.

For the Signs of the Times.

Buffalo Grove, Ogle Co. Ill. Jan. 21, 1853.

BROTHER BEEBE:—As I have a small remittance to make you for the "Signs," I feel somewhat constrained in my mind to pen a few of my thoughts on the subject discussed by you and Brother S. Williams, of Ohio. And I hope you will have grace given you to bear with my weakness; and that I shall

have grace to enable me to write in that kind and brotherly manner in which every one ought to write when addressing their brethren on the deep and incomprehensible things of God. I wish it to be clearly understood that I have no desire to set up my views as being superior to others; for it seems to me but an exposure of my weakness and ignorance whenever I take my pen to write on the doctrine of Christ. Nevertheless, I sometimes feel constrained to expose my ignorance in hopes of being corrected where I am wrong. It is not my desire at this time to harm any ones feelings by prolonging a useless discussion; if it can be said to be useless, for to me, I think it has not been entirely so. I think I have gleaned some ideas from it which may be of use. I have endeavored to read both sides with all the care and attention that I was master of; for to me, the subject is interesting. At one time in the discussion, I did think that brother W. admitted nearly all that you contended for, and that the difference between you was more in expression than in the ideas themselves; but I have finally concluded, that unless I am mistaken, your ideas are as far apart as the poles. The main point of difference between you, is, if I have understood you both, whether "The life of the Church died when Jesus was crucified." There are some other points, but I think this is the main one. In brother Williams' first letter, published in the 13th No. 102 Page, he says he does not believe that. And in his second letter, commenced on 117 Page, 15th No. he admits "That Jesus Christ is the spiritual life of his church," but says he does not believe that Life ever died. In your reply to him you prove, or attempt to at least, very logically, that the life of the church did die. In No. 15, Page 118, column 2nd under note b, you say, "Can he believe that Christ is the life and head of the church, that he died, yet maintain his position, that the life of the church did not die?" The plain logic of the above, is, if I understand it, "Christ is the life of the church," and "Christ died," therefore the life of the church died. That may possibly be good logic, but I think it will prove too much. I think the same kind of logic will prove that God died. If I have understood you, brother Beebe, you not only believe that "Christ is the life of the church," but you believe he is God. If this is so, then we will try the logic again, and say, Christ is God, and Christ died; therefore God died. Is it not just as good logic in one case, as in the other? I confess I can see no difference. According to my mind, it proves just as clearly and positively that God died, as it does that the life of the church died. Moses told ancient Israel, that God was their life. Duet, 30: 20. If God is the life of his people, I cannot conceive how their life could die, unless God died. And this you do not admit; for you say in the Warwick circular letter, the God head "withdrew when Jesus hung bleeding on the cross." And again, in the same letter, you say, "We think none will contend that his Godhead died." Is it not just as easy to conceive that the life of the church withdrew and did not die; as it is that the God head withdrew? I think it is. I understand the life of the church, to be eternal life, and if so, how could it die? If it died, it could not be life while it was dead; then it could not be eternal life when it possessed no life; and if it died then it was not alive. I understand that when the life withdrew from Jesus he died; and when it returned to him again he arose from the dead. Paul tells us

that "In Adam all die." 1st Cor. 15: 22. If we all die in Adam where is the necessity of our dying again in Christ? If the children of God, or seed of Christ, all died in Adam, how could they die again; being already dead? "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and arose again." 2 Cor. 5: 14, 15. I have understood the expression, "If one died for all then were all dead," to mean that they were all dead before he died for them, Inasmuch as they all died in Adam, they were already dead; and he died and rose again that he might raise them from the dead. "For as in Adam all die, even so in Christ shall all be made alive." Instead of dying in Christ; they are made alive in him. As they were already dead, he died for them, that he might satisfy divine justice, and deliver them from death: that he might quicken them and make them alive; and when they are born of God they are quickened and made alive. If the members of Christ's body could sin in Adam without making Christ a sinner; and if they could be under the law without his being under it; then could they not die without his dying? I think they could, and did. In your reply to brother Trott, in No. 21, Page 166, 4th column, you say, "We do not understand that Christ as the spiritual Head of the church, existed under the law which his children had, in their Adamic nature transgressed, until he was made of a woman and so made under the law, to redeem them that were under the law, &c." From the above, I understand you to believe that they were under the law previously to his being made under it. Again, in the next sentence, you say, "Neither had the church, in that life, which was hid with Christ in God, sinned; but in the relation which his children stood in Adam, they had become involved by transgression of the law under which Adam, and they in him, were created, therefore in order to redeem them it was indispensable that the word in whom was that life which is the light of men, should be made flesh, &c." From the above, I understand you to believe, that they were "involved by transgression of the law," previously to his being made flesh. If this is so, then could not die, previously to his dying for them? I think they could. And it was because they were dead that he died for them. It was necessary that he should die that he might conquer death, and deliver his members from it. As his members or children were all dead in their Adamic nature previously to his dying for them; so I conclude they remained in the same state of death after his resurrection, or at least some of them. Those which lived previously to his coming in the flesh, I conclude, were quickened and made alive before his resurrection. We read that "Many bodies of the saints which slept, arose, and came out of the graves after his resurrection." Matt. 27: 52, 53. If these saints, only slept, I conclude they had been made alive before this resurrection of their bodies. They had been born of God; had been quickened and made alive from their death state in Adam, and had faith given them to believe in a Saviour to come. We do not read that they all arose then, but "many" of them. We read of some being made alive on the day of pentecost, when there was added to the disciples "about three thousands souls." After this, Saul of Tarsus was quickened and



made alive while on his way to Damascus; and the quickening process has been going on from that day to this in the various members of Christ's body as they have been developed in the course of time. It appears to me that those who are dead, remain so until they are quickened, and made alive. I conclude that we are time beings, and when we speak of things pertaining to us, we have to speak of them as taking place in the order of time, as before and after, but when we speak of things pertaining to God, and eternity, time words, such as, before and after, lose their meaning, and sometimes convey wrong ideas. We are such little, finite creatures that we cannot comprehend the exceedingly great and glorious things of God and eternity. And when we speak of them we have to use the best words we can find to convey our limited ideas to each other, and our ideas are so limited, and our language is so imperfect that when we have used the best words we could command to convey our ideas, those same words frequently convey other and different ideas from the ones we intended to convey to those who hear them. Hence misunderstandings arise among brethren, and we sometimes need great grace to keep us from contending "about words to no profit." I do not conceive that with God, there is either before, or after; but that all things are now, with him. All time things, from the beginning to the end of time, are with him as though they had already taken place. And all the things which we see taking place around us, all that ever did, or ever will take place in time, are but the manifestation of what was in the Eternal Mind, ere time began; so that with God, nothing is either new, or old. In this view of the subject I conclude that Christ and his people all died, and arose together; but in relation to time, and in the order of time in which they are manifested, I conclude there is a very great difference.

Paul speaks of some who "were in Christ before him." Rom. 16: 7. No doubt his meaning is, they were manifested as being in Christ, before he was so manifested; speaking in the order of time.

I should like to write much more on this interesting subject; but it occurs to me that it is possible I have already written to much, and perhaps had better not have written any, but however that may be, the above weak and limited ideas are at your disposal to do with as your better judgment shall dictate.

I remain, as ever, yours in bonds of love.

CLEMENT WEST.

For the Signs of the Times.

Mirabab, Mo., Dec. 17, 1852.

BROTHER BEEBE:—Be so good as to give us, through the "Signs," your views of, Death and Hell's delivering up their dead, and their being cast into a lake of fire and brimstone; and the smoke of their torment ascending up forever. Whether you believe hell to be local, and the lake real; the affirmative of both these questions I am inclined to believe. Nevertheless I have not, nor will I try to get you out on any point, and then assail your views. If I should differ from your answer, I would prefer to answer you privately; for I lament heated and harsh controversies misunderstandings, and misrepresentations, when they occur among the children of the Living God, and still more so, when among the watchmen of the Zion of God. May the God of our salvation preserve you and me, and all those of the household of faith, blameless in every thing.

I am your unworthy brother, in hope of Eternal Life, which God promised before the world began.

ELI PENNEY.

For the Signs of the Times.

Erie Co., N. Y. Dec. 20, 1852.

ELDER BEEBE:—I am almost sixty years old. I have been in the habit of attending Baptist meetings ever since I can remember; but how different is the preaching now, from what it was years gone by. I go to meeting now I suppose from habit, but do not expect to be edified by the preaching nor to have my soul fed with the crumbs that fall from my master's table; there are none fall for me.—I have often thought of what the pious old Dutchman said, on being asked what he had been to meeting for, he replied to get some food for my soul; but I am going home as hungry as a dog. The articles of faith to which I subscribed, are in agreement with the doctrine of the Signs. The total moral depravity of human nature, dead sinners made alive by the sovereign grace of God, &c., but all of that sound, soul-cheering preaching, that I now get, is from the Signs, and Messenger. I have long been acquainted with the Signs; and here I wish to suggest a proposition, to the editor and subscribers; which is, that we double our subscriptions, and make it a weekly paper. The time seems so long from one number to another, that I get tired of waiting. I am not in the habit of setting the ball rolling; but Eld Beebe, if the proposition can be accorded to on your part, hand it round and let the brethren answer. As far as I am concerned, I had rather pay two dollars a year, than not have such a weekly paper. There need be no lack for interesting matter to fill the columns. Let those sisters, who have so much enriched the pages of the Signs, remember that there are many strangers (to them in flesh) and pilgrims, in this wide spread land, who have claims on their pens and gifts, for where much is given, much is required. Let every one, who has a gift to write, and a desire to strengthen the weak hands and confirm the feeble knees, of their fellow travelers, who are journeying with them through this desert land, to the haven of eternal rest, not grudge a little time or intellectual labor to encourage their brethren and sisters.

I think there are not many papers in the Union, that have such an extensive correspondence. A brother speaks in Maine, the answer comes from Oregon; another from Georgia, thereby making many acquainted who without such a medium must have remained strangers to each other.

H. TABOR.

For the Signs of the Times.

Church Creek., Md. Jan. 24, 1853.

BROTHER BEEBE:—Please notify the brethren of our order, and ministers particularly, that our Yearly Meeting, will commence on Saturday before the second Sunday in May, next, and invite them to attend with us. If any of them would attend with us at that time it would be very gratifying.

I received your kind letter and the Minutes, which I forwarded to Eld. D. Davis, I have not seen the receipt published for the ten dollars which I sent on at the same time for the subscribers to the Signs, perhaps my letter which contained it, being mislaid was the occasion of its failing to be acknowledged in the usual way.

I hope the blessed Lord will sustain you

in your labors of love, in feeding the sheep and lambs, and that you may be spared to come and drop us a crumb. With great regard, I am yours, as unworthy as ever.

WHITEFIELD WOOLFORD.

The money was duly received and credited to the subscribers, as ordered. [Ed.]

For the Signs of the Times.

Xenia, Ia. Jan. 6, 1853.

BROTHER BEEBE:—As I have a small remittance to send you, I will just say to the brethren, I have removed my residence to the town of Xenia, Miami county, on the road leading from Delphia to Marion; eleven miles west of Marion, where I would be glad to see them, if any of them should be passing this way; and if ministering brethren would call and preach for us, we should esteem it as a great privilege, as there is but little preaching here that I can regard as the gospel of Christ; but a great deal on the *do and live* system.

JOHN BRANDON.

For the Signs of the Times.

Scioto Co., O., Dec., 16, 1852.

VERY DEAR BROTHER BEEBE:—The closing of the year reminds me of my duty, and as I am unwilling to dispense with your excellent paper, I send you the inclosed, for another year. Truly we have had from brethren and sisters many able communications, both doctrinal and experimental, which cannot fail to comfort many of the readers of the "Signs of the Times," especially in this dark and cloudy day, in which error prevails and truth seems to have fallen in the street, and the enemy is marshalling his troops, and putting them in battle array against the Lord, and against his Anointed, and in which they are trying to make capital of every slip of the pen, and every expression made in the weakness of the feeble lambs of the flock of Christ. But I remember that the Lord has spoken good concerning Zion.

No weapon formed against her shall prosper and every tongue that riseth up in judgement against her she shall condemn; and she shall finally triumph over all her enemies, and be made more than conqueror through him that hath loved her and given himself for her. She shall eventually shout victory, and give glory to God and the Lamb, forever and ever.

Yours in christian fellowship.

LEVI SIKES.

For the Signs of the Times.

Flat Rock, O., Jan., 17, 1853.

DEAR BROTHER BEEBE:—I can say in truth I have been made to rejoice while reading your articles on the death, burial and resurrection of our Lord Jesus Christ, the Head of the Church of the Living God.—God's great love was manifested in giving his only begotten Son, to be a sacrifice, and by his one sacrifice, he has forever perfected them that are sanctified. May the God of all grace give you a double portion of his grace, and enable you to run your race with patience. In reading your closing editorial of the twentieth Volume. I was made to rejoice with you that the Lord had sustained you by his grace, through so many sore trials and afflictions, to stand upon the walls of Zion, and to cry aloud and spare not, and I also rejoice that the Lord has raised up so many witnesses to defend his glorious cause.

I have written more than I intended, I hope that I have written nothing to mar the

feelings of any of the brethren. I have called you *brother*, but I feel too unworthy to be called a brother to any of God's people.—If I have wounded any I pray they may forgive me. Pray for the unworthy writer, that I may be kept, through faith unto salvation, for I dwell in the low lands of sorrow and sin. Yours in much tribulation.

ELKANAH SMITH.

For the Signs of the Times.

Fulton Dec., 26, 1852.

BROTHER BEEBE:—Through the mercy of a covenant God. I am still spared; for what my blessed Lord only knows; for I am hobbling along, sometimes in the dark, and sometimes a gleam of light is given to keep me from despair; and sometimes the Lord manifests himself so clearly, that I am brought to his feet with contrition, love and praise; and wonder at his goodness towards such an unworthy sinner. I was very sick last winter, and distressed with cross providences; and one morning an unexpected trial came upon me. I lifted my voice and said, O! Lord, what shall I do? and the answer came, Make thy request known unto me.—I went, and the blessed Lord met me, and satisfied my mind by telling me, his grace was sufficient for me, with many other passages of scripture, so that I had a blessed day and a view of Christ on the cross, finishing redemption, fulfilling the law which I had broken. O! how I longed to be with him. I never saw the hand of the Lord so plainly as at that time, so that I could say, with David, It was good for me that I had been afflicted, and knowing that none could deliver me but the Lord. Sanctified afflictions are blessings. If you think proper to put this in a little corner of the Signs, do so, if not, I shall not be offended. I would like to write more, but perhaps I have written enough. I should not like to be deprived of the Signs, for they are all the preaching I have.

MARTHA B. WILSON:

For the Signs of the Times.

Thompson, O., Jan., 2, 1853.

BROTHER BEEBE:—As another year has passed, I wish to renew my subscription to the "Signs of the Times," for truly I feel lost without them. I want to hear from the brethren and sisters which are scattered abroad, and to learn of their sorrow and their joys while passing through this world of conflicts and tribulations.

I left home May 11, and made a journey to Bradford county, Pa, and there made my home with my daughter, while I remained at that place. My first inquiry was, is there any Old School Baptists in the vicinity? I found there were a few about ten miles distant. I looked them up, and found they were but few in number and greatly scattered in their location, over a large extent of hilly country, but they come together in the spirit and meekness of their Lord and Master. Eld. J. Beaman preaches to them, and they are enjoying the smiles of their divine Lord. There were two baptized while I was there, one of them was a woman who had been with the Presbyterians for a number of years, but she said she desired to unite with a people who followed the Lord in the strait and narrow path, that leadeth to Christ, who is the Life of the church. The other was a young lady, a daughter of Elder Beaman. O, it was a joyful season to my poor wandering soul, to find that people of whom I had so often read, in the "Signs of the Times."

I had taken my wife with me, with my horse and buggy, to spend the summer wandering about from place to place, in hopes, of finding the people of my choice.— We also visited Susquehanna county Pa., and on our way homeward we called on Elder Reed Burritt, at Burdett, N. Y., and then on brother Erastus West, in Livingston county, N. Y., and returned home, where we arrived on the first of October last. I find my mind fully established in the doctrine and order of that people.

I will not trouble you with a long letter, for I am sensible that I cannot entertain you. I would be glad to have notice given through the "Signs," that my place of residence is in the North East corner of Geauga county, Ohio; six miles south of the Rail Road, leading up the Lake, and six miles south of the depot at Centerville, Lake county, O., and I hope some of the brethren may find their way to my place.

Yours &c.

ABEL PHELPS.

For the Signs of the Times.

Stephensbury Dec., 22, 1852.

BROTHER BEEBE:—You are just approaching the year 1853, I hope you may be able to continue the Signs for many years. I would be glad, and try to thank the Lord, if I could see in the old school Baptists, more of a oneness on points of importance. If we fail to see the same way, we ought to recollect that, while in this state we only see in part, and that which is hard to understand may, if they only wait and continue faithful be rendered plain. As for myself, the subject, of the life of the church dying when Jesus died, is plainly a revealed fact, if I fail to define the view in which he died, my failure, surely does not make the fact less true.

May the Lord enable his people to see eye to eye, and may they love one another, with a pure heart fervently, being born again.

Yours in the hope of eternal life.

JAMES L FULLILOVE.

For the Signs of the Times.

Kingsbury, Ia., Jan., 22, 1853.

DEAR BROTHER BEEBE:—I have a small remittance to make to you, and as I have had a desire to write to you, I will now try to tell you of the goodness of God to one of the most unworthy creatures. From my earliest recollection I have had, serious thoughts of God, of death, and the Judgement, but I was a strong arminian, and verily thought that I could turn to God at any time. I lived with a widowed mother, who at one time was very sick, I used to go and pray, as I thought, and I even went so far as to make a vow, or promise to God, that if he would restore her to health, I would serve him the remainder of my days. But how did I keep my promise? As my dear brothers and sisters might expect, that vow was made in my own strength, with a wicked and deceitful heart. I went on in sin and wickedness for five or six years, when it pleased the Lord as I hope, to show me that I was a sinner in his sight. All my vows and promises were sent home to me like daggers to my heart. I could see no way in which the Lord could be just in saving such a sinner. The words which were spoken to Ananias, and his wife sounded in my ear. "Thou hast not lied unto man, but unto God." One night I went out into an old stable, and thought I would try to pray once more, but I could say nothing, but that I had committed the unpardonable sin. I threw myself upon the

ground, and wept, I thought there was no hope for me, and that hell was my portion, when these words came unto my mind.— "They blaspheme the name of the Lord because of their torment." I cried out, O, never can I blaspheme that Holy God, if I go to hell, I shall ever love and adore him, at the same moment I was enabled, as I hope to see the way of salvation through the Savior, and these words came to my mind. "I will bring the blind in a way they know not; I will make darkness light before them, and crooked things straight." My heart was filled with joy, and my mouth with praise. I thought I should always feel as I did then, but alas! it was of but short duration. The next morning, I thought I would go to the same place and give thanks to the Lord for what he had done for me, when all at once, it seemed to me that I had been deceived.— I could not thank the Lord for my deliverance nor feel that burden that I had felt before. Since that time I have had to walk in the dark a great portion of my time. I had a great desire to be baptized for three or four years, but I felt too unworthy.— I was however baptized at Water Lick, by Joseph Baker. I was married and moved my membership to Union Forge, and from thence to Spring Creek, in Indiana, where I am still a member. I feel that I am a stranger and pilgrim here below.

I thought when I commenced writing to have told you of some of my trials which I have experienced since I have been in Indiana, but I have already written more than I intended. I wish you to continue the "Signs," as we have taken them ever since the first Volume, except a short time when we first came into this state, and I wish to take them as long as I live, for they are a great comfort to me.

My love to all the children of my Heavenly Father, I am your unworthy sister in Christ.

ELIZABETH FRAVEL.

For the Signs of the Times.

Lawrencsburg, Jan. 10, 1853.

DEAR BROTHER BEEBE:—During the past year many of the dear brethren in Christ, have written so ably and edifyingly on the great and important subject of salvation by grace, that it looks like nothing more can be said. And if the great subject was not like its Author, it would have been exhausted long ago; but I believe the chain extends from heaven to earth, which is a good ways apart, and that all its golden links have only been seen, "as in a glass darkly," if indeed they have been, as yet all seen, my desire is that they will still write, and that you will still write and publish every new discovery you make. Although you dive so deep at times, and soar so high, that I may for a time lose sight of you, and become a little impatient, yet when you rise again to the surface and descend, in view again. I feel rejoiced to see; and if you do discover things (as some may think) not lawful to be uttered, still I will not envy you, if I can avoid it, but rather rejoice that I have the privilege to associate with such brethren.

I find it very hard for me to be reconciled to God. And if Paul had not said, there was an old man, and a new man, in the christian I should be entirely at a loss, cast down, and reckon quite despairing; for I desire to believe Paul, whether I am a christian or not, and I feel pretty certain that he did not mean, that the old man, was the new man, and that the new man was the old man. Be-

cause I think he has said right plainly, that the old man is from condemned Adam, the first, of earth earthly, and the new man is from just and justified Adam, the second, who was, and is, from heaven, and as is the heavenly, so are they that are heavenly. By this we can see where they receive their natures from, and as the two fountains are different, so must be their streams. And, as one is represented darkness and the other light. One Holy, the other unholy, and no concord with light and darkness, and no communion with holiness and unholiness. And unless you have light enough to exclude the darkness, and make darkness light, and holiness sufficient to overcome unholiness, you never can succeed, and this I suppose none of the dear brethren will contend against, neither do they believe the old man is pure, light, or holy yet.

Hence the contest is continually going on between them, and there is no hope of release from the war on earth, never till the old man falls in the contest, and that he is certain to do; and then the new man will gain the victory and come off more than a conqueror through the second Adam, or the Lord Jesus Christ. But I must stop, and blush over my scribble, and leave this subject to brethren better qualified.

Yours, &c.

J. H. WALKER.

For the Signs of the Times.

Brown Co. Ill. Jan. 10, 1851.

BROTHER BEEBE:—I have enclosed one dollar for the ensuing volume of the Signs. I will also try to give you the reason of the hope within me. I was born in the state of Tennessee in the year 1809. I frequently went to meeting like other youngsters, and on one occasion there were three baptized; and as the last one came out of the water; the old brother who had baptized them, said he would to God, there were candidates enough to keep him in the service of his Lord until night. I thought, poor old fool, would you dabble in the water till night for the like of this: but alas, I could not get rid of this expression. I began to view a beauty in the religion of God. I knew that I required a change, but I thought I could make that myself; and I would do so by the next meeting; so I went about the work, and tried to pray, and tried to cry a little. I continued to work for about three days, but did not get any better; so I concluded there was no such thing as religion, and shook off all the trouble I had, and became easy for a while, but did not stay so long. I began to work again and worked myself out of timber, so I was permitted to go on for about two years and a half; my trouble increased, until it became one continued scene of sorrow. I saw myself condemned by God's righteous law, and unable to make any amends whatever. I was made to cry, "Lord save, I perish." I was left in that condition of mind about six months. I thought at his appointed time the Lord would cause me to die and banish me forever from his peaceful presence, for I saw myself to be the most wicked hell-deserving sinner that had ever breathed. I thought I could see the justice of God in my condemnation, and that he could not remain just and save such a sinner as I was. I was made to abhor myself in dust and ashes. I did not want to commit another sin as long as I lived. About this time I went to a meeting which was in the settlement; Eld. John Ray preached, and after meeting I heard him ask a brother of mine, how he got along who in reply, related the travel of his mind;

and said that on his return from an association which had just passed his trouble had left him; and he hoped God for Christ's sake had pardoned his sins. This seemed to strike me plainly that my condemnation was sealed; and of all poor condemned sinners I was most miserable. I started home, and as I went along, I thought I never would see my family again: but I got home about dark, and concluded I would go out and pray once more; so I went and fell upon my knees, but did not open my mouth; for I felt that if I did, the Lord would consume me in an instant; so I rose and went back to the house. I thought I would retire to my bed, and if I could get to sleep my mind would be easy, a little while; I did so, and after some time fell asleep, and while I was sleeping I dreamed, that I and one of my neighbours had got into a difficulty; and they were trying to take my life; and I was trying to escape. I awoke in a fright, and concluded my last moment of rest in this world, or the one to come was passed. While my mind was thus engaged, there was a calm came over me with these words applying to my mind "I will be merciful to thee." I was entirely easy but did not think that was religion; but I have to depend on that little hope to this day. I often conclude that I am a poor deceived sinner since that time. I lived about nine years and then united with the regular Baptist church, where I remain poor and helpless to this day. I have been brought to know that if ever I am saved it will be through free grace alone. I have my ups and downs but oftener down than up. If you think this worthy a place in your, to me, welcome messenger, give it room, if not, throw it aside.

I remain your unworthy brother in tribulation.

BENJAMIN PERRY.

Mr. Beebe please give your views on I Tim. v. 9—11.

## EDITORIAL.

MIDDLETOWN, JANUARY, 1, 1853.

### Brother West's Letter.

Unwilling as we are to perpetuate an unpleasant, and we fear, unprofitable discussion of a subject which has already produced too much excitement and alienation of affection among some of our brethren, we do not feel willing to shut out from our columns such articles as are written in the conciliatory and brotherly spirit and language in which brother West has written, although they may differ widely in some particulars from our own views upon the subject. Should we reply to brother West's article, we should re-assert our former conviction, that the Elect of God, were buried with Christ, by baptism, into death, and begotten again to a lively hope, by the resurrection of our Lord Jesus Christ from the dead,—that they were quickened together with him, raised up together, and made to sit together in the heavenly places &c., but as a re-assertion of our views, and an attempt to sustain them might have a tendency to wound rather than to edify, we feel inclined to let what we have written suffice. One or two remarks however may be necessary from us on some portions of brother West's letter.

First, to our mind his letter contains more of argument, than any which we have read in opposition to our views; yet we do not concede that his arguments are unanswerable. For instance, where our brother draws the conclusion that our "logic proves too much;"

the same kind of logic, he thinks, will prove that God died. Thus, if because Christ is the life of the church, and Christ died, then also because Christ is God, and Christ died, therefore God died. Now if our position only rests upon logic, the best logician will probably take the palm for it, but it was our design to sustain our position by the word of God; if the word does not sustain us, let the theory fall, we wish not to sustain it by logic. But our dear old brother seems to have overlooked while "chopping our logic," that we had taken it for granted on all hands, that the Godhead had withdrawn from him, when Christ died; therefore we think the conclusion arrived at by our brother, that our logic, or the same kind of logic would prove that God died, is not sustained. Nor would our logic prove, that because Christ is the life of his church, and Christ died, that therefore the life of the church died, if the Savior had immediately preceding his death, cried, my church, or Life of my church, why has thou forsaken me. Brother West asks, Is it not just as easy to conceive that the life of the church withdrew and did not die, as it is that the Godhead withdrew? It may be as easy for brother West, but not for us; for if the church was not in Christ when he died, and when he arose from the dead, it is hard indeed for us to conceive when, if ever, she was embodied in him.

We are somewhat puzzled to comprehend the logic of our venerable brother, where he arrives at the conclusion, that because the human family all died in Adam, there was no necessity for the church to die, or receive the penalty of the law in Christ. Would that the same kind of logic prove as well, that because we were all under the curse before, that there was no necessity of Christ's being made a curse for us? If the penalty of the law amounted to no more than the elect had already received, we confess that it would be hard to see why their Mediatorial Head was required to die at all—

But we are extending our remarks beyond our design. We think none the less of brother West for differing with us, provided that he admits, as we have no doubt he does, that Christ fulfilled all the jobs and titles of the law, and bore all its penalty, for and in behalf of the church, and that he has redeemed her as his body, his flesh and his bones.

Both sides of the argument are before our readers, let them test the correctness.

**Reply to Brother Penney.**

We are altogether incompetent to the task of defining the vision of John so as to meet all the inquiries which many arise either in our own, or in the minds of brethren. As to the locality of the lake of fire, into which the surrendered dead shall be cast, we know but little, if any thing, and it is therefore our safest course to say but little or nothing.—Neither are we prepared to say anything to edification on the materiality of the fire of that dreadful lake. In what remarks we shall make we fear that we shall miss the principal points, on which brother Penney desires to know our views.

Whatever of figure or metaphor there may be in the representation of the subject by the Holy Ghost to John, and by John to us, we feel safe in the inference that the final perdition of the ungodly is intended. It is our impression that the grand and sublime language employed in declaring the final surrender of death and hell, is designed as well to set forth the final grand, glorious, and complete victory of the Son of God over all his

and his people's enemies, as the retributive judgement and vengeance which awaits the enemies of the Lord in the world to come.

Christ has already conquered Hell and death personally and swallowed up death in victory, but his followers are now tracing his footsteps through the valley and shadow of death in an experimental view, but for their consolation they are assured that the King of Zion must reign; that is the Son of God must reign, as we understand in his mediatorial supremacy, vested with all power in earth and heaven, until the last enemy shall be subjected to him, "The last enemy that shall be destroyed in Death."

Whatever views we may entertain of locality, or of materiality, we are informed that Jonah was for a time in the belly of hell, and the pains of hell are presented as having got hold of one of the servants of the Lord, and an inspired apostle has informed us that the course of nature, set on fire by our unruly member, the tongue, is set on fire of hell,

The children of God we think, have in their first convictions of guilt after having been quickened by the Spirit, like Jeremiah tasted the wormwood and the gall, realized something of what constitutes the torments of the damned, or of that fire, which is not quenched by anything short of the redemption which is in Christ Jesus our Lord.

At the grand exhibition of Christ's triumph over all opposition, at the final resurrection of the bodies of the dead, Death's regal power shall be surrendered. He who reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression, shall deliver up his prisoners, Hell, or the grave, as the term signifies shall yield the palm of victory to him who bursts its bars assunder. They shall deliver up their dead, for Christ shall judge the dead as well as the quick, or living. By their dead, we understand the bodies of all the ungodly who have never been quickened or born of God, and the dead shall arise to a resurrection of shame and everlasting contempt, or as our Lord has himself said, to a resurrection of damnation. These shall go away into everlasting punishment, but the righteous into life eternal.

We have never felt disposed to speculate on the probable or improbable locality of heaven or hell, but if we are so happy, through grace abounding to the chief of sinners as to escape the latter and attain the former, we feel assured that we shall fully realize the truth of the poet's words;

"Lord what a heaven of saving grace,  
Shines through the beauties of thy face"  
"Tis paradise when thou art here,  
If thou depart, 'tis hell."

**Remarks on Heb., x. 29, & vi. 4—7.**

In reply to the enquiry of brother S. P. Taber, to whom, we had not space to reply in our last number, we will offer a few remarks on the passages to which he has called our attention.

Throughout the Epistle to the Hebrews, ancient Israel under the Levitical law and priesthood, is kept in view as the type of the spiritual or true Israel of God under the gospel dispensation. The waywardness of the people, and the strict discipline they were subjected to under the law, was figurative of the same things under the gospel dispensation. In the context allusion is made to the stringent laws by which the people were governed. "He that despised Moses law, died without mercy, under two or three witnesses." And in our text, "Of how much sorer pun-

ishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified and unholy thing, and hath done despite unto the spirit of grace?" If a disregard of the authority vested in Moses or involved in the law which he administered to the carnal Israelites, if the transgression of a law of carnal commandments, regulating their meats and drinks, their observance of new moons, and sabbaths, justly subjected the offenders, to corporal and capital punishment, what is the comparative view which gospel saints should take of the nature and magnitude of the offence, and the amount and soreness of the punishment deserved by those who trifle with the authority of the laws of Zion, and the dignity of the Son of God, by whom the laws of Zion are enacted and administered. The inspired writer of the epistle does not ask to how much sorer punishment shall he be subject; but to prove much sorer punishment shall he be thought worthy.

In contemplating the comparative degrees of sorer punishment, we observe the soreness of that inflicted by Moses law, it was death temporal death, without commutation or mercy. The eye should not pity nor the hand spare the offender. Every transgression and disobedience, received a just recompence of reward. An eye for an eye, and a hand for a hand, and a foot for a foot," was strictly exacted, the dignity of that law was maintained, over the carnal Israelites. Now comparing the dignity of Moses, with Christ, the difference is that of a servant and a Son, and a law of carnal commandments with its severe corporal punishment, falls infinitely short of the laws connected with the powers of an endless life. Upon the ground then of deserts, who can compute the disparity between, the magnitude of offenses under the different laws? To disobey Moses the servant, in regard to the strict and literal observances of the ceremonies of the old dispensation, must fall far short of the offences by which the Son of God is dishonored disobeyed, and he with his laws are trodden under foot. When the authority of Moses was contested by some of the children of Israel, signal and immediate vengeance fell upon the offenders and they died without mercy.—And if the crime was so great to treat Moses with contempt, how much greater the crime when the indignity is offered to the Son of God.

Contempt to the Son of God, awful as the crime, it is not all, for to disobey him, not only involves the guilt of treading him underfoot, but also of counting the blood of the covenant by which he was sanctified, an unholy thing, and doing despite to the spirit of grace. Whether we understand the pronoun *he* to refer to the Son of God, or to the transgressor, does not change the nature or amount of the wickedness of counting it an unholy thing. If it be applied to the Son of God himself, as we believe it is, it signifies that he is set apart, as the Savior of his people, as their Mediatorial Head and representative, and by the blood of the covenant all his redeemed family are set apart, or sanctified in him. Under the Law, God defined the blood of animals to be their life, and under the gospel, we understand the life of the Son of God, as the Head, and the life of the church which is his body to be but one life, and by this life, which was given them in Christ their covenant, are they sanctified and set apart as the children of God and heirs of glory. as members then of the gospel church all the subjects of the spiritual government of

the Son of God, are sanctified in Christ Jesus by the blood of the covenant, as Israel and their consecrated things were sanctified by the sprinkling of the blood, which was provided in the old covenant.

But there is another consideration held forth in the solemn admonition in our text and its connection. For many of the transgressions of Moses' law, sacrifices were admitted, and the offenders were allowed to bring their victims to the altar and there make atonement for their transgressions, but now, under the gospel, but the one offering of the Redeemer is admitted; "There remaineth no more sacrifice for sin, but a certain fearful looking for of judgement and fiery indignation which shall devour the aversary.

Now as this impressive admonition is given to the members of the church of the living God, it becomes us to inquire whether we are liable to such abominable wickedness.—To our mind it appears evident, that in the early age of christianity, and in all subsequent ages of the gospel church, some who have been connected, nominally at least, with the church have shown a strong propensity to tread the Son of God under their feet, to disobey him, whose disciples they professed to be, and to disregard the force and authority of his laws and institutions.—The history of the church shows some who in the churches at Antioch, and Galatia, when bewitched by Judaism, to some extent dishonored their divine Lord by listening to those who taught them that Christ's laws were insufficient and unsafe, that except they were circumcised and kept the law of Moses, they could not be saved. To choose Moses was a rejection of Christ as their only lawgiver, and to doubt the virtue of his blood to save them, without adding to it the works of the law, was to depreciate its efficiency and virtually to call it an unholy thing, and thus outrage the spirit of grace, and give the preference to a legal and workmongral spirit. There are thousands at the present day who, in profession, identify themselves with the gospel kingdom, and yet plead that the Sinia law is the rule of the christian's life and conduct, and thereby come under the condemnation implied in our text. There are others also who claim to be disciples of our Lord Jesus Christ, who pay very little respect to his laws, his doctrine or ordinances. Some dare to substitute something else for what he has commanded, as, for instance, sprinkling of children for the baptism of believers, as communing with the world instead of the church, as preaching Moses, instead of Christ, patronizing the benevolent institutions, (falsely so called) of the day, for saving sinners, instead of relying alone on the blood and righteousness of Christ. Do not these tread under foot the Son of God, by their rejection of his laws, institutions and people? or can they honor him as their Lord, while they reject his government.

The other passage. Heb. iv. 4—6 shows the utter impracticability of salvation upon legal ground, and the exclusive dependance of the children of God on the one offering of Christ, by the which he has perfected forever them that are sanctified. The character described who were once enlightened &c., are none other than regenerated persons; for none other are in any spiritual sense enlightened, nor have they tasted the heavenly gift, or been made partakers of the Holy Ghost. If then the children of God shall fall away; if their interest in the blood of Christ should by any possibility fail, their case could not be as the arminian advocates of falling from



grace, have represented, for it would be impossible to renew them again to repentance for it would require that Christ should suffer again which can never be; for death hath no more dominion over him. If he were to die again for the redemption of those for whom he has once died, it would show a failure in the accomplishment of the original design of his death, and a want of efficiency in his blood to cleanse his people from all sin, and to purify unto himself a peculiar people zealous of good works. And those who talk of sinners wading to hell through the blood of Christ certainly call that blood an unholy thing; and all the venom of their hearts is vented in doing despite to the spirit of grace. There is nothing that the arminian feels so spiteful to as the spirit of grace, they do not so much dread the word grace, for they will use it freely sometimes, and talk about "of fered grace" and "getting grace," and "losing grace, but the spirit of grace, which lays the proud sinner in the dust, stains all his pride, and shows him to be a poor helpless guilty wretch before God, and brings salvation to him, puts it on, and in him, and ascribes all the glory to God and the Lamb, they hate, and are ever ready to do despite to it.

But the inspired writer to the Hebrews assures them, that they are not of them who draw back to perdition, but of them that believe unto the saving of their souls.

CORRECTION.—In setting up the notice of brother Jacob Winchel's ordination, our compositor missed a line of the manuscript, which was not noticed in reading the proof, by which he makes us say that the charge was given by Elder Daniel Morrison, which is not correct. The charge was given by our venerable brother Elder James Mead, as the eldest minister present; and the right hand of fellowship was given by Eld D. Morrison.

OBITUARY.

BROTHER AMOS HOLMES.

We learn from brother Eleazer West, that Brother Holmes departed this life, at his late residence in Michigan, on the 29, day of November last.

He was formerly a resident of an adjoining county, and well known as a member of the Thompsonstown Old School Baptist church. We learn that he fell asleep in the full prospect of a blessed immortality beyond the grave. His age, we think must have been between 60, and 70, years. He was active and efficient in the first establishment of this publication, and has been an agent for us, from the commencement to the time of his death.

DIED. Suddenly, of bilious fever, at Barryville Sullivan county, N. Y., after an illness of but few days, MR. WILLIAM KING, son of the late Dewett C. King of that place. We are not in possession of all the circumstances connected with death. He was a young man of great promise and highly esteemed for his amiable disposition and deportment.—His widowed mother has been called in the short space of about two years to commit her husband, and eldest daughter to that house which is appointed for all the living, and now her eldest son is also called away. May the Lord afford her all that support that she needs in this trying hour of sore affliction, and sanctify the melancholy event to all the surviving members of her disconsolate family.

Beardstown, Ia. Dec. 28, 1853.

BROTHER BEEBE:—It becomes my painful duty to give notice of the death of my beloved brother, Eber J Lankaster who departed this life at 5 o'clock on Saturday morning, the 18th, inst. His illness was of fifteen days

duration of what his physician called Typhus fever. He died in the triumphs of faith. He has left a large family to lament and mourn his departure, and not only his family, but the people generally of his acquaintance, for he was beloved by all who knew him.

Your brother in gospel bonds. G. LANKASTER.

LETTERS RECEIVED.

Eld Tho Barton, W C Hadley, O Batts, A Norris, G Westervett, Ellen Pattie, A Howard Eld B B Piper, Jas L Blackford, J Smith, B W Dudley, J West, W P Holland, G T Choate, Eld W M Grant ham, C Fisher, Wm Dillon; Jas R Blackford, Z McCulloch, W H Beck, Jas Harper, Jediah Hill W R Hope, A T Green, J Brewer J Sperry, D H Sullivan, E Stephens, Tho Chenowith, G F Neathercott, B Potter, Lewis Neal A Cole, A McIntosh D Durand, P Cole, Eld J P Smith, J Dickerson, R Gunton, Eliza Gunton, A C Swick, Elizabeth Thompson, E A Stover, Geo. Thompson, Tho Welch, Eld J Furr, J Lewis Eld Peter Maples, H B David, Dea Joe Bassett, Eld Wm Quint, R A Morton, C P Hunt, R White-mb, David Breyton, Eld R Riggs, Wm Ellis, S Stillwell, M P Pierce, S Dinkie, J R Burner, Eld Paul P Chamberlain, M E Vail, Eld C West, Eld Henry Hill, 2, Isaac Rice, J C Line, F Writman, Eld John Stipp, J Hunkson John M Potter, Mary Roberts, Tho Relyea, Jas H Snow, Eld Chas Merritt, Joel Mead, Eld Wm Marvin, Eld A C Booten, W Woolford, Mrs S A Jones, J S Corder, Mrs A N Duke, J H Fred, Eld Geo W Kelley, B Blackwell, John Cranfill, Sarah Everts, S Bassett, Eld J H Walker, Eld J L Fullilove, John Foxworthy, Eld Wm E Ball, Eld M Goss, Eld J W Thomas, H S Godden, P. M. Eld C B Hassel, Wm McCulloch, T H Morgan, P. M. Jas Long, John S Moore, A H Bryan, Geo W A llen, John Storms, Tho Ashbrook Mrs E Fravel, N B Wiles, M Shotts, S Bacon, D Griswold, F Harmon, G F Hupp, R Lewis, J Lyman Eld Wm Sharp, Eleazer West, J O Agce, J M Priest, G H Howell, D Vail, J Hunter, H P David, Jas Hagen, S Foxworthy, A Lambert, P Williamson, David J McCain, J H Jones, Eld R C Leachman.

RECEIPTS.

Table with columns for location, name, and amount. Includes entries for New York, Maine, Michigan, Ohio, Pennsylvania, Virginia, and others.

\* Signs, Banner and Messenger. † Signs and Banner. ‡ Signs and Messenger.

NOTICES.

A SURE CURE FOR THE TETOTAL MANIA, AND A QUETUS FOR THE MAINE LIQUOR LAW.—A pamphlet bearing this title has just been issued by G. J. Beebe, Editor of the Banner of Liberty. It is a complete refutation of the modern doctrine of Total Abstinence and shows clearly the folly of all attempts to regulate the drinks of community by statute law. It also contains a copy of the Maine Liquor Law, complete, with an exposure of its odious features—an account of energetic but unsuccessful attempts made in England and other countries, as well as the United States, within the last century, to suppress the sale and use of wines and spruous beverages. It clearly sets forth a most overwhelming array of Bible authority for the temperate use of wines and liquors, with a comparison of ancient and modern alcoholic beverages. It seems to be what it purports. "A sure cure for the Tetotal Mania," &c.; and it appears scarcely possible for any intelligent person to attentively peruse its pages and retain an idea favorable to legislative interference with men in their "meats and drinks, or with regard to an holy-day."—26 pages—price 12cts per copy; 10 copies for \$1; 60 copies for \$5. Orders may be addressed to G. J. Beebe, or the editor of this paper, Middletown, Orange county, New York.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm. B. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

TERMS.

Table with columns for quantity and price: SINGLE COPY, \$1.50; EIGHT COPIES, \$1.00; FIFTY COPIES, \$5.00.

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

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

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

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GILBERT BEEBE.

To whom all communications must be addressed TERMS.—\$1.50 per annum: or if paid in advance, \$1; \$5 paid in advance will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

NEW AGENTS

Eld. John R. Martin, Franklin County, Va., Eld W. W. Brown, Seneca county, N. Y. Eleazer West, Monroe Co. Mich.

LIST OF AGENTS.

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

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., FEBRUARY 15, 1853.

NO. 4.

## POETRY.

For the Signs of the Times.

"O wretched man that I am! who shall deliver me from the body of this death? Rom. 7, 24.

• This carnal mind is enmity  
Against the God of righteousness;  
So prone to sin this enemy  
It doth not one good thought possess.

O the deceit within this heart!  
Iniquities here, on it rest,  
Well may the thought, why dare to hope?  
Often arise within this breast.

How can this soul with all its sin  
Dare to approach a spotless God?  
Nothing but guile is found within,  
Why hope for pardon, through his blood.

If the reward the deeds deserve  
Were meted out, its just desert,  
Then from his presence and his love  
Ever would be its punishment.

Where shall I go with all this load?  
With this despairing sinner's soul?  
To whom shall these complaints be told?  
Who can these evil thoughts control?

Who is it says, I am the way  
The truth, the life, the righteousness,  
Despairing souls in me you may  
Pardon and peace, all things possess?

'Tis Jesus, he who bore our guilt  
In his own body on the tree,  
The just, the pure, the innocent  
Behold what deep humility!

Although thy sins of scarlet hue,  
Sins which the law may well condemn,  
Shall be as clean, as white as snow  
Through faith in God's atoning Lamb.

His robe of righteousness complete  
For all the blood-bought souls sufficed  
To them no more their sins compute  
But calls them heirs, joint heirs with Christ.

M. E. V.

### Confidence in God.

O heart be still! Thy Father reigns,  
And perfect is the way;  
His love appoints thine every change,  
Protects thee day by day.—  
He tries thy faith, thy patience now,  
That thou may learn his grace;  
Each lesson learnt some weight removes  
Which clogged thine onward race.

O heart, be strong! Look not with fear  
On trials God may send;  
All things are working for thy good,  
And shall in glory end.

Not things to come whate'er they be,  
Can move thee from his love;  
O'er sin and death, o'er loss and woe,  
Thou'lt more than conqueror prove.

O heart, rejoice! For soon the day,  
That promised day, shall come  
When Go! will call thee to thy rest—  
The exile to its home!

Then praise him now! his promise trust!  
Be strong to do his will!  
Let faith be e'er in exercise,  
And love adore him still!

Beaufort, S. C., Jan 15, 1853

### A little word.

A little word in kindness spoken,  
A motion, or a tear,  
Has oft healed the heart that's broken,  
And made a friend sincere.

A word, a look, has crush to earth  
Full many a budding flower,  
Which, had a smile but owned its birth,  
Would bless life's darkest hour.

Then deem it not an idle thing  
A pleasant word to speak:  
The face you wear, the thoughts you bring,  
The heart may heal or break.

## COMMUNICATIONS.

For the Signs of the Times.

Southampton, Pa. Feb. 4, 1852

Let not your heart be troubled, ye believe in God, believe also in me, in my Father's house are many mansions if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. John xiv. 1, 2, 3.

This address from our Lord like all gospel messages was directed to those who had passed from death unto life, and it was wisely adapted to strengthen and comfort them, and to enable them the more cheerfully to endure the furnace of affliction in which their God had called them. And this was not done by working upon, and exciting their animal passions, but in the simple and impressive narrations of truth unfolding the eternal purpose of Jehovah, which He purposed in Christ Jesus our Lord. And whatever he said to those disciples at that time, touching the blessing of his presence with them will apply to believers, for all time to come. Jesus said unto them, ye believe in God, believe also in me. The question may arise, will not this apply to all men, for do not all men believe in God? It is written, thou believest there is one God, thou doest well, the devils also believe and tremble. The terms ye believe in God embrace and present peculiar and distinctive characteristics! It draws the line between the living and the dead, between those who know God, and those who know him not. And our Saviour has informed us that a knowledge of God, and Jesus Christ, is eternal life. And it is an undeniable truth that no ungenerate man knows God, and it is equally true, that a knowledge of God cannot be communicated to a dead sinner by any human instrument or means. It is the work of God alone, for this is the work of God, that ye believe on him whom he hath sent, and it is purely and exclusively a revelation from him. The testimony of our Lord upon this point hushes into silence all opposing arguments. Said he, All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. It is evident, not only from the foregoing scripture that nothing short of the power of God by a direct and special revelation by the Spirit can communicate to man a knowledge of the true and living God, and Jesus Christ whom he hath sent, but the same truth is presented in bold relief throughout the scriptures. And if it were no where else hinted at in all the bible, the following testimony would throw the matter forever beyond the reach of successful controversy. Our Lord, is instructing his disciples on the nature, origin, spirituality and glory of his kingdom; the chapter opens to them the most effective discourse upon the

subject. He began by asking the following questions. Whom do men say that I, the Son of man, am? And they said, some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Now the reply of the Redeemer to Peter settles the question at once whether a knowledge or belief in God and Christ, can be acquired by any power or effort of the natural man, or by any means within the ability of the flesh and blood, or whether it is purely and exclusively revelation from God. And in this decision, all the towering Babels which free will, and free agency have ever reared are crumbled to the dust by the mountain tempest of the truth of him who spake as never man spake. And Jesus answered, and said unto him, Blessed art thou, Simon Bar Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; from this there can be no appeal, and blessed are they that trust in it, for, they shall never be confounded. This discriminating truth separates the believer from the unbeliever, and sinks into its final and appointed doom, that system which originated in, and is nourished by the carnal mind of man, and it also exalts to the throne of God that which originated in, and is revealed by him who sitteth upon the throne, and who is from everlasting to everlasting, the same unchangeable and eternal God. It is the believer in this God, and his Christ, who is addressed in the text, and at the time when Jesus addressed his disciples in the language of the text, they were filled with fearful and gloomy forebodings. He had just told them that he was soon to be betrayed into the hands of his enemies, to be scourged, mocked and crucified, and that for a time he must be taken from them. They had already passed through sufficient trials to enable them to duly appreciate the blessing of his presence with them. They had forsaken all earthly enjoyments and followed him, and now if he were to be taken from them, and they left alone to encounter the already marshalled host against them, they could adopt the language of Paul, and say, that of all men they were the most miserable. They were as sheep among the prowling wolves, and could imagine themselves in the condition described by David, when he said, I see all Israel scattered as sheep upon the mountains having no Shepherd. At this time, and under the circumstances, the message of Jesus was most wisely adapted to his disciples. He said unto them, ye believe in God, believe also in me; believe in me as the true and promised Messiah, full of grace and truth, your Prophet, Priest, and King, your great high priest who is touched with all the feeling of your infirmities, and tempted in all points as you are; your Elder Brother in union with you, your companion in affliction, your surety in distress, your burden bearer, your law fulfiller and your Redeemer, the captain of your salvation, in whom dwells all the fulness of the God-head bodily. Believe in me as the one who has power to lay down his life, and to take it again, to appear to you, and then ascend on high, and in the presence of the eternal Father make effectual intercession for you. But it is necessary for me to die and rise from the dead and conquer death, and him that hath the power thereof which is the devil. I lay down my life of myself, and no man taketh it from me, I give it a voluntary sacrifice for the church, I lay down my life, and the life of the church is in me, and I take it again. And rejoice not against me, O mine enemy, for when I fall I shall rise again, and when I sit in darkness the Lord will be a light unto me. And notwithstanding it may appear, in the light of nature, that Christ was subject to the Jews, yet all their power over him, was given them of God, and nothing was done but what was in accordance with his determinate counsel and fore-knowledge. And notwithstanding this was the hour of the power of darkness, and the time of the enemy's rejoicing, and the disciples looked upon it as a true source of heart-sorrow, yet it was in its final issue, for their joy, for the glory of God, and the salvation of all the elect, and this alone could open to them the true source of everlasting rejoicing. The personal presence of Christ was most dear to them, and perhaps the thoughts of his being taken from them, more than any other thing contributed to their gloom and sorrow; for he said unto them, because I have told you these things, sorrow hath filled your heart. But Christ could not be overcome by death, for he is the Mighty God, the everlasting Father, the Prince of Peace, and he has said, O death, I will be thy plagues. O grave, I will be thy destruction; he it is in whom dwells all the fulness of the God-head bodily, who is God manifest in the flesh, justified in the Spirit, seen of angels preached unto the Gentiles, believed on in the world, and received up into glory. This is he who hath swallowed up death in victory, and who hath brought life and immortality to light through the gospel, and who is the true object of the believer's faith, and whom God commanded all his angels to worship. This then, is the Redeemer whom the disciples shall see again, for he went to prepare a place for them, that where he should be, there they might be also, which place, we understand to be in his Father's house. In my Father's house are many mansions, if it were not so, I would have told you. To arrive at correct conclusions of the truth here taught by the Redeemer, it becomes us to examine this house, and to ascertain where, and what it is, and whether it is something beyond our reach, while in this vale of tears, or whether it is some peculiar blessing brought to us in our pilgrim station, and whether it refers to the church militant, or triumphant.

One thing is certain, and that is, it was a place he was going to prepare. And I cannot endorse the generally received opinion that Christ in this passage, spake exclusively of the immortal glory which awaits all the ransomed of the Lord. For we are told that that was prepared for them from the foundation of the world. And further, if it were that immortal glory in heaven to which our Lord here refers, then were the disciples shorn of that immediate presence of Christ, and communion with God, which alone could enable them to press onward, endure the afflictions, rejoice in the tribulations, and glorify their God in all their sufferings for the truth sake. The grace of God and his salvation presents present joys, as well as future glory. Jesus said, I go to prepare a place for you. It is with transport of joy that we believe that heaven is the ultimate felicity of all the children of God, but the present question is, what is the place which our Saviour said, I go to prepare. Was it not the gospel kingdom where Christ reigns in the fulness of his glory, and in which he dwells with his saints, as he said, where I am, there they may be also, and for which he entered into heaven itself to appear in the presence of God for them, truly granting them communion with the Father, and fellowship with himself in his Father's house, the church. And brethren, do not we need these very joys while sojourning here below? Are we strangers and aliens, or are we children in our Father's house? for the church is emphatically called the house of God, and must therefore be the very house spoken of by our Lord when he said, In my Father's house are many mansions. Paul, in one of his epistles to Timothy says. If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church, the ground and pillar of truth; here, there is a house in which there are many mansions, but we cannot conceive of many mansions or apartments in glory. Is it not more scriptural to conclude that the many mansions referred to, point out the different branches of the church which are to be found scattered throughout the earth, all of which compose the house of God, the church, they all being fitly framed together in Christ. And all those who are found walking in gospel order, are declared to be God's building, and God's husbandry. It was not in the purpose of God to set up in all its glory, this church, or his house on the earth until Christ had redeemed it by his blood, risen from the dead for its justification, conquered its last enemy who could in any way oppose its progress, or mar its beauty, and until he had ascended into Heaven, there to appear in the presence of God for it; holding in his own hand all power in heaven and in earth, and from whence the Holy Ghost went forth in obedience to his command, to perform all the good pleasure of his will. Hence it was necessary for Christ to go away, to lay down his life, and his life is the life of the church; for said the Apostle, Christ is our life, and He, the Son of God, the head of the church, the elder brother and seminal head of all the sons, or family of God, laid down his life and took it again. And if he is their life, their life was laid down, and was taken again. Now if there is anything here that is found in the Adamic nature, then all the sons of Adam are alike interested. The Son did die while the Father lived, and his union with the God-head enabled him to live again, so that instead of the seed being cut off with him so that they cannot be brought forth, he takes up this life again, and lives and brings forth, or makes mani-

fest all that seed which were in him. After he had died and made an atonement for all the seed, he entered into heaven itself, there to appear in the presence of God for them, and from the holy of holies, he shows himself to his redeemed ones, as their Saviour and Redeemer, as he said unto them, if I go away I will come again and receive you unto myself, that where I am there ye may be also. He told his disciples if he went not away, the Comforter would not come, but said he, if I go away, I will send the Comforter unto you, and he shall take of the things that are mine and show them unto you. He shall show you that I have conquered, and redeemed the church, and ascended up far above all heavens, and that I fill all things, and have received from God the Father, honor, and glory, and am heir of all things, and whatsoever is mine is yours, for I am the heir of God, and you are joint heirs with me.

The church is where Christ dwells on the earth, and his brethren dwell with him. Father I will that those whom thou hast given me, be with me that where I am, there they may be also. Hence he said by David, the Lord hath chosen Zion for his habitation, this is my rest forever, here will I dwell, for I have desired it. And O, how delightful the place, and how amiable the dwelling, and when we can realize that Christ is with us, we can comprehend some of the rising emotions of Peter, when he said, Lord it is good for us to be here. But could such a thing exist as a church without Christ in it, as its all, and in all, as its wall of fire round about, and its glory in the midst, it would be but a solitary and gloomy abode to the christian. The very glory of the strengthening and animating promise to the christian is, that where I, (Christ) am, there ye may be also. And how often do we feel that it is an unspeakable mercy to enjoy a place in the house of God, where sweet communion flows from heart to heart, and when it is received from the Father and the Son, and where the king appears in the midst and sups with his brethren at the feast of fat things. In this manifestation to the church as her king, Christ appears in all his divine fulness and loveliness, and he will answer to the testimony of David, when he compared him to the Sun. In them he hath set a tabernacle for sun, which is as a bridegroom coming out of his chamber, and rejoices as a strong man to run a race.

Christ had wept, had groaned and bled, had been a man of sorrow and acquainted with grief, the Shepherd had been smitten and the sheep were scattered abroad, sorrow had filled the hearts of the disciples, and all nature seemed to be wrapped in the sable mantle of gloom, while the powers of darkness seemed to prevail, and were rejoicing, but the resurrection of Jesus from the dead, his appearance to his disciples, the cheering consolation which he gave them, when he showed himself alive, for said he handle me, see that it is I. I am alive again, view my wounds, for a spirit hath not flesh and bones as ye see me have; this has changed the scene, mourning is tuned into rejoicing, doubts are gone, clouds disappear, and the disciples rejoice with joy, and their hearts burn within them, as he talks with them by the way. After this, he ascended into heaven, from whence he appears in power and glory, and establishes the church, his Father's house, and here it is, that he declares his name unto his brethren, as he said, I will declare they name unto my brethren in the midst of the church. I will sing praise unto thee. Thus it is, that he appears to his

church in open manifestation and we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord. In this pilgrim state, the saints enjoy some precious foretastes of that glory which awaits them after they shall pass from earth to be here no more. But while even in their militant state, language is too feeble to describe the joyful emotions of the heart while realizing the presence of the Redeemer. The christian feels his weakness and dependence, and often times sees the formidable array of the enemy, and he is made to know that if Christ were not with him as his portion and strength that the enemy would make him an easy prey. But before the foe can lay hands upon him Christ makes bare his holy arm, and deliverance is realized, Christ dwells in, and walks with his people. He is with them at all times, for where he is, there they are also, And here is the security and consolation of the christian while in his time state. His God is with him, and by his God he can run through a troop and leap over a wall. He has a leader, supporter and comforter, who has said, I will never leave thee, nor forsake thee. And whatever trials and difficulties christians may have to encounter, grace has made ample provision for them, and Jesus ever will carry out the wise provisions which God has in store in that covenant which is ordered in all things and sure, and through Christ, all the election of grace will finally be brought off conquerors, and more than conquerors, and finally they shall all enter into that immortal blessedness, and receive the crown which the Lord the righteous judge shall give to all them that love his appearing.

Yours in the best of bonds,

WM. SHARP.

For the Signs of the Times.

North Berwick, Maine, Feb. 5, 1853.

BROTHER BEEBE:—Having to write to you on business, I take this opportunity to inform you, and the readers of the Signs, that I am yet much interested in reading the experiences and other communications which they contain; and still indulge a hope, that I do in some measure understand their language. I think I have that love for them which I do not feel for any other people; I sometimes think if there were none on earth who talked the language the Old School Baptists do, I should not want to live any longer. It appears, the more the brethren and sisters write against themselves the nearer they are to me. I believe it to be impossible for christians to abase themselves and not exalt Christ. I have looked upon it like a pair of scales with Christ in one side and self in the other; so that when one side is down the other is up. It has been about twenty years since I entertained a hope in Christ; and it has been my lot most of the time to walk in darkness. It appears sometimes that I have the least grounds to hope in Christ of any one; sometimes I fear I am destitute of any christian experience, and that I do not love the bible nor christians with the right kind of love; that my heart is so hard I cannot repent; if I try to do good evil is present with me; and then to look back and see so much of self-mixed with all the duties I have performed, seems to spoil the whole. At such times I am made to cry out, O wretched that I am! who shall deliver me from the body of his death? But amidst all this, I have a little hope that buoys me up, and keeps me from despair. I have in some measure experienced what it is

to be separated from houses, land, father, mother, brother, sister and wife, and at the same time all hope of being saved taken away; but I am still trying to hobble along. After passing through what I have, I view christian experience to be something like this, place a dead man away in a waste howling wilderness, he would be there day and night, and the night might be dark, and cold, the wild beasts might come near and howl around him; but he would have no fear; but let that man be made alive and see the danger he is in, and where he has been, he will then be greatly alarmed and cry, What shall I do? he comes to the decision that unless he can himself find the way out, he must die. He starts at some point and thinks he will steer straight forward, and that will lead him out, but before he is aware of it he finds himself back to the place from whence he started, this makes his case look darker. He will start at another point determined to do better than before; but alas! he soon finds himself back to the old spot again, his case grows darker and darker, but all hope not being taken away, he starts again, and again, yet every time it proves the same. Finally he sees night approach and all hope is gone; he then ceases from all his own willings and runnings, and stands still, and says, I have run every way but it only makes my case darker, I have cried for help till all my strength is gone; but no one hears. He passes sentence of death upon himself, and looks around upon creation, but can see no one so miserable as he is, when before he is aware, some one comes to him and says, I am sent here to take you by the hand and lead you out of the wilderness; and says it, in such a way he cannot help believing every word. Would not the lost man leap for joy? As he follows the guide he finds all he said to be true. The guide promises whenever he gets into difficulty for the future, he will always come to his relief, in the very time of need. Would not this poor blind man feel that he was under the greatest obligation to his guide forever? I think he would. The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." Deut xxxii, 9, 10. I will bring the blind by a way that they knew not; 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 unto them, and not forsake them," Isa. xlii. 16.

Dear Brethren and Sisters, permit me to say to you, as Ruth did to Naomi. "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried.

Dear Brethren:

Though you are absent from my sight,  
The thought of you, gives me delight;  
I often have you in my view,  
And think of trials you pass through.  
Will you this in remembrance keep?  
If first in death I fall asleep,  
May virtue pure, your footsteps guide,  
And love and peace with you abide.

WM. QUINT.

For the Signs of the Times.

Milltown, Ala. Jan. 25, 1853.

BROTHER BEEBE:—The time has come for me to send on my remittance for the volume



of the "Signs," for the present year. I am well pleased with the matter it brings, the doctrine it generally contains, and especially the editorial remarks in the numbers 22, and 23, of Vol. 20. I am particularly pleased with your reply to brother Derr, on John xvii. 20. I have believed and, in my weak manner tried to propagate the same doctrine for twenty three years. Some of my brethren in the ministry believe that in quickening of sinners, God works sometimes by or with means, and sometimes without them. I never could doubt the infinity, omnipotence and independence of God, far enough to admit of anything like instrumentality in the quickening of sinners, or in giving faith. God sends forth the spirit of his Son into the hearts of his redeemed, crying Abba Father. Life is then given them, and they are in possession of that living faith, and genuine repentance which is the legitimate consequence of vital faith. Then when the gospel is preached, this faith and the gospel mixes, and the individual believes it and receives it in the love of it, and this belief is the effect of faith, or of that living principle within. Faith being the fruit of the Spirit and the gift of God, so in his own good time, God reveals by his Spirit, Jesus Christ to the soul, as its only hope of eternal glory; and that he is well pleased with him, for his righteousness' sake, as the law fulfiller. The soul then receives the pardon of sin, is justified and sanctified, and set at liberty; and a new song is put into the mouth of the heaven-born individual, even praise to our Lord. This is the way my experience and the scriptures teach me to believe.

Your reply to brother Sullivan, on Isa. xxxiii. in Vol. xx. number 23, is very beautiful indeed to me. As I am afflicted at this time, so that I cannot go out to the meetings, the writings of the brethren and sisters are very comforting to my poor tempted tossed soul, which is sometimes blessed with the light of the Savior's countenance, and sometimes in darkness and temptation, so that I sometimes fear that I shall be a "castaway." I sometimes enjoy a glimmer of light which almost makes me forget all my sorrows. The plan of salvation, with all the sweet and precious promises of the gospel of Christ, with which I have been trying to comfort others, is at times comforting to me. Those who write for the "Signs," probably little think of the many hearts, burning together in love and unison with them, whose faces they never saw, while relating their joys and sorrows. Some are so situated that they hear no preaching, while others are blessed with opportunity to hear it frequently. It awakens in me a desire to comfort those destitute ones, if it were in my power to do so.

The Beulah Association, of which I am a member, is blessed with twenty two preachers; eighteen are ordained, and four are licentiates. During the last associational year we have had an accession of one hundred and two by experience and baptism; and our total number is 1309. This association has ever been blessed with peace and harmony and has an extensive correspondence.

JOHN M. DUKE.

N. B. In my former communication. I see some mistakes, The date should have been, March 8, 1850. And on page 155, in regard to my call to the ministry, it should read. "I passed on thus, until June 22, 1821, when I married again, (instead of moved again.) On page 156, it should read, "The pastor of the church Mt. Zion, Thorp Co. Ga., O. Coldwell, handed me a few dol-

ars, saying, take this, the brethren have done this for you because you would not be a missionary; and they say you must take it," instead of reading (Cedar Creek church, &c.)

J. M. D.

For the Signs of the Times.

East Amwell, N. J. Feb. 8, 1853.

DEAR BROTHER BEEBE:—I am now at the house of brother Hixson, a member of first Hopewell church. I have supplied Hopewell church two Sundays, and expect to stop one Sunday more, then I shall return to New York. Since I left Maine on the twenty-fifth of Nov., I have received encouragement from the beneficent hand of my heavenly Father, to hope that I am in the way of my duty. It is through much tribulation that we enter into the kingdom of God, and it is by experience we learn that the scriptures are true. Paul said "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Ro. xv. 4. It is a blessed thing to experience the sustaining hand of our God through the testimony of inspiration, and it is often necessary that the church of God in this age of the world, should bear in mind the declaration of Paul to the Hebrews "But call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used." Christ said to Peter "what I do thou knowest not now, but thou shalt know hereafter. John xiii. 7. Cannot the Lord's people sometimes take a retrospective view of what they have been called to pass through in former days, and behold the hand of the Lord now, whereas once it was hid from their view? Or in other words, are they not led to reflect upon the dealings of God toward them in bygone days, and behold now to their satisfaction many things in their experience that they did not then comprehend? While passing through them we could not comprehend the hand of the Lord, but have since been made to see that it was all designed for some wise purpose. When the Lord brings us forth to see his hand, then we can rejoice in the Lord, and joy in the God of our salvation. All his saints are in his hand, and he will make them to lie down safely. Figures are used to show the safe dwelling place of the church of God. In the description that Ezekiel has given of the city of God, in the conclusion, he says "And the name of the city from that day shall be, The Lord is there." If the Lord is there the spiritual standing of the church is in God the Father, and in Christ Jesus our Lord, consequently the Canaanite shall not enter into the house of the Lord of Hosts, neither shall the uncircumcised or unclean enter therein. When Jacob awaked out of his sleep he said "Surely the Lord is in this place, and I knew it not. And he was afraid and said how dreadful is this place! this is none other but the house of God, and this is the gate of heaven." When Isaiah beheld the vision of the Lord of Hosts, and heard the exclamation of the heavenly hosts saying Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory," and saw the stupendous power of God, then he cried out "Wo is me! for I am undone; because I am a man of unclean lips &c. When he had received sealed testimony that his iniquity was taken away and that his sin was purged, and had heard the voice of the Lord saying;

"whom shall I send, and who will go for us?" he said "Here am I; send me." The presence of the Lord, therefore, in the regeneration, and justification of sinners produces sorrow, weeping, and lamentation on the part of the sinner, until the justifying blood, and righteousness of the Lord Jehovah is revealed. The Lord is there, and I will be merciful to their uprightness, and their sins and iniquities will I remember no more. Peace be unto you: thy sins are forgiven thee. A preparation of heart by the Spirit of our God, makes his people a willing people in the day of his power. It is a blessed consolation to know "when the Lord shall build up Zion, he will appear in his glory." While sojourning in this vale of tears, we are called to wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Of course therefore, we are called to endure a great fight of afflictions, but the Lord is the hope of his people, and the strength of the children of Israel. The power of Israel's God enables them to walk in the way of truth, to run with the certainty of obtaining the prize to fight the good fight, of faith with the confident assurance that the victory is accomplished in the Lord Jesus. But often we feel our enemies are mighty and will prevail to our utter destruction, but I trust we can say with Paul, sentimentally, "For we would not have you ignorant, brethren, of our trouble which came to us in Asia, that we were pressed out of measure, above strength, in so much that we despaired even of life; but we had the sentence of death in ourselves that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver us." The Lord's people are sometimes so troubled that they cannot speak. Where is there help? in man; No, In God, I feel that I am addressing the saints of the Most High God, while I am writing, who know and understand the truth. Though scattered throughout the length and breadth of this Republic, they are one people, "one Lord, one faith, one baptism." &c. The apparent differences that arise of course must come in some way from the flesh, and will end in the flesh, but truth will stand unadulterated, and uncontaminated by any corrupt influence. The fire of the Lord is in Zion, and his furnace in Jerusalem, and every thing that emanates from depraved human nature that is combustible and corruptible, will certainly be burned up, and his people shall come forth as gold. The work is of the Lord, and he will complete it. Who art thou, O great mountain before Zerubbabel, a plain. While looking at the things which are seen, we behold a great mountain, but it is a plain before Zerubbabel, and we are enabled to behold things which cannot be seen by mortal vision, all obstructions, are removed. The church of Christ in her earthly state of existence, have met with formidable opposition from the world, the flesh, and the devil. It is comparable to a mountain, but blessed be God, it is a plain before the Captain of our salvation. Therefore let us not despise the day of small things; however diminutive we are in ourselves, let us rejoice that it is impossible for anything to impede the progress of our God. His way is in the sea, his path in the great waters, and his footsteps are not known. Notwithstanding we often may feel sad like the two disciples that were on their way to Emmaus, and converse on things which are seen by mortal vision in

reference to the kingdom of our God, yet when the Lord is pleased to raise the dark cloud from our mind, our heart will bar it within us while Jesus talks with us by the way, and speaks words of comfort and consolation. The Lord is not confined to any earthly location in the blessing he bestows upon his people. They are blessed with all spiritual blessings in heavenly places in Christ.

Surely the name of the city is, the Lord is there. It is on this principle, "where two or three are gathered together in my name, there am I in the midst of them." It is certainly a privilege to enjoy the fellowship of the saints in his lower house, the visible church, but many are deprived of that privilege in the order of divine Providence. The ministry of the word, and the improvement of the gifts in the church, is designed for the edification of the body of Christ. No doubt since Zion (visibly) has been laid waste in many parts of our country by ungodly men who have crept in unawares, introducing corrupt doctrines &c., very many of the Lord's people are turned out of house, and home, to use a metaphor, and have no dwelling place in the visible church any more. I have direct reference to such a state of things as has existed for years in New England. Where are the ancient land marks in that country? Are they not almost obliterated? where is truth? It is fallen in the street. Nevertheless, as I before expressed, when the Lord shall build up Zion; he will appear in his glory." A remnant, according to the election of grace, yet remain in the land, and mourn over the desolations of Zion. What was once a fruitful field has become a barren waste. Nevertheless, "when the poor and needy seek water, and there is none and their tongue faileth for thirst, I the Lord will hear them, I, the God of Israel, will not forsake them."

I have written more than I intended when I commenced. I have penned the above remarks as they arose before my mind without any particular premeditation before hand. Partly in view of the probable consideration that the brethren and sisters in Maine might wish to hear from me, and also, the fact that truth is invaluable and precious of itself, has led me to write. If any of my friends in Maine wish to write to me, they must direct their letters to me at No. 92; Sixth Avenue, New York City.

Affectionately yours,

JOSEPH L. PURINGTON.

For the Signs of the Times.

Steady Run, Keokuk Co. Iowa.

DEAR BROTHER BEEBE:—Feeling myself under obligation to send the remittance for your excellent paper, I will write a few lines to let you know, I do not wish to enjoy the privilege of reading it without paying you for the trouble of sending it. The paper has come regularly; and I have had an opportunity to become acquainted with you by reading the editorials, which have been very interesting to me. The brethren and sisters who write for the Signs, appear to be children who have been raised together; and have all been to the same school; and learned alike, so far as they have learned; but I see some of them differ about some things; and I suppose it must be about things which they have not learned; because if they were all taught by the same Teacher, so far as they received instruction from that teacher, their education would be alike; providing the teacher is perfect. Now is it not for want of instruction from this perfect teacher, that we

differ? or because some of the scholars speak of things, which those who are not so far advanced cannot understand? I think it is. Should the children of Zion differ and separate, because some have received farther light than others, when each receives according to the measure of the gift of Christ? I think not. Though I feel unworthy to claim kindred with the sons and daughters of Jerusalem, which is above, I feel interested in their welfare, and would be glad to see them all moving on together in perfect union, and fighting against the common enemy. But Zion's King reigns and rules, according to his good pleasure. It has been about eight years since I joined the Baptists; and about eleven since I found, I was a poor, lost sinner; three years, I worked under the first covenant, and tried to make myself better, so that I might be saved; and it took just that length of time for me to learn that I was nothing, then I trust the Lord showed me the new and living way; and I was made to acknowledge that the Lord alone was gracious. It seemed a wonder indeed that he had spared my life so long, when I was his enemy; but "If while we were enemies, we were reconciled to God; much more, being reconciled we shall be saved by his life."

Brother Beebe, If I thought I could write anything that would be any comfort or encouragement to the little ones of Zion, I would write for the Signs; but I am no scholar, and limited in spiritual knowledge; so that I dare not undertake to write for publication.

Yours in love,

ANSON RICHARDSON.

For the Signs of the Times.

Watkins (late Jefferson) Feb., 6, 1853.

BROTHER BEEBE:—I should be glad to write a long letter, but many things forbid.—I have not time in the first place, and you are overrun with correspondence so that your time will be better occupied than to read it. Yet I will say as much as to express my gratification in reading the "Signs," in spite of the controversy which has seemed to give some uneasiness in certain quarters. To be sure, it is not so refreshing when sharp language characterizes the discussion; but an earnest and steadfast adherence to truth will sometimes elicit contradictions, and they in turn, instigate a reply. If this is all done in the spirit of the brotherly regard and confidence of those who are born into the same spirit, and are heirs of the same heavenly inheritance, no bones will be broken; though painful bruises may be fancied, where the old man is only hurt, because he thinks his honor invaded.

For my own part, I have found the controversy highly instructive, and, if I mistake not, it has furnished me with many morsels of spiritual food. And I do not now believe that there is an essential difference, between the views of Brethren Beebe, Barton, and Trott, upon the subject of a mediator, nor his essential office in the redemption of his bride. On the part of Brother Williams, of O., there may be some little difference with brother Beebe, but I apprehend if he had weighed the subject well, before he pronounced brother Beebe's views erroneous, and unbecoming a Baptist, he might not have frightened himself with the spectre before he had examined it in the light, which, possibly, might have shown its proportions less deformed than his view of it depicted to his mind.

Although I must confess the whole subject too deep for me, yet I cling to the doctrine of

an inseparable union, of Christ and his church. Nor would I dare to give up the idea of the existence of that union, when our Glorious Lord was tenanted in the tomb. If we were not one with him then, the union between us was broken, and the blood of the everlasting covenant had (for the time, at least) lost its efficacy, and we, (so it seems to me) would have need of another Savior, to Redeem us to God. Now, God simply purposing a thing, I know, is equivalent to its accomplishment. But God's purpose is in the fitness and order of things, both in nature and grace, hence his purpose to give as many as seemed good to him, to his Son, Jesus Christ, and call them by his grace, to be heirs of the kingdom, was because they were created in him a spiritual seed, and were made (spiritually) bone of his bone and flesh of his flesh—"having the mind of Christ," and their "life hid with him, in God," he had a right to carry them all the days of old, and make them "conformable to his death."—Whether they all died or not, when he did, if they could ever be separated from him, it would seem to me that his love could not be everlasting, nor his care without interruption.

Upon the whole, when we get lost in the contemplation of our glorious Redeemer, and the Headship which he sustains to the Church, his body, we may exclaim with the apostle "Great is the mystery of Godliness, God was manifest in the flesh, justified in the spirit, seen of angels, believed on in the world, received up to glory. Now that we do not any of us understand the entire mystery of God manifested in the flesh, is evident. Even the Holy apostles themselves did not, or their exclamations of wonder would be without force or meaning. And we could not "grow in grace and in the knowledge of our Lord Jesus Christ, as the apostle Peter admonishes us, if when Christ is first revealed to the soul as the only way of life, we know all concerning him that God will reveal to us. In contemplating growth in grace, and in the knowledge of the Lord Jesus, does it not follow that they who know most of the mystery of God manifested in flesh, have yet room left to grow? We have none of us attained to the "perfect stature" in Christ, and do not yet see as we are seen and know as we are known, and death is not yet swallowed up in victory. Till then, we may all of us conclude when a brother declares his understanding of matter pertaining to this mystery, that we had better search the word and try to understand its applicability both to our own experience and the written testimony; and before we condemn a brother whom we have confided in as sound and practical, let us incline to believe him favored with a larger "growth" and a greater "knowledge" than has been graciously bestowed upon ourselves.

Yours in the faith of the gospel.

W. B. SLAWSON.

For the Signs of the Times.

Ray, Mich., Jan., 22, 1853.

BROTHER BEEBE:—Though the sparing mercy of our Heavenly Father, the dawning of this new year, finds me, yet upon the shores of Time; while on the right hand and on the left many have gone the way of all the earth. I embrace the present moments to write a few lines and send my remittance for the twenty-first volume of the Signs.—With soul cheering consolation I have read the former ones; and for the small expense to obtain them, I feel a ten-fold com-

pensated I feel to take courage and look forward and upward, and bless the Lord, as I behold the sameness in the experience of the children of God, with their steadfastness of mind in the doctrine contained in the revelation which God has given to man, earnestly and boldly contended for, through the Signs. Could I write to benefit any one, or free my own mind, I would delight in using the pen more frequently. But notwithstanding my inability, and the wickedness of my sinful heart, for which I mourn daily, there is a beauty and glory manifest through the gospel, opening to the eye of the new man, that illumination of the perfection of God, the redemption through Christ, the doctrine of predestination and election, the accomplishment of his eternal purpose, in regenerating, washing, purifying and finally bringing to immortal glory, poor sinful and depraved and fallen creatures, which raises my soul on wings of faith and love; gives new strength and a joyful anticipation of enjoyment beyond the grave. I feel a desire to stand a witness in the cause of Christ and not an idle spectator. Although it may be in broken accents that I describe my thoughts and feelings yet I feel it a privilege to testify to the truth of God's word; which became endeared to me many years ago, and has not lost its strength, but increases. Though God in wisdom saw fit to cast my lot in a day of Lo heres! and Lo theres! yet none of these things move me. My thoughts and feelings for some time past have been of a mournful nature. In viewing the contrast between those who profess to be called of God to preach his gospel, we find many who seem to speak according to truth, on experimental points; but who fail to display the pure principles of the doctrine of the gospel, lest they should offend some. I have thought this was shunning to declare the whole counsel of God; and in the language of Mary, They have taken away my Lord, and I know not where they have laid him." It seems to be withholding meat from those who need it. Milk is good nourishment for children, and meat for men who are of age. I have never supposed that the revelation which God has given to man, should any part of it be kept back, for fear of displeasing; but that not only such as preach but every member in his sphere, and with the ability which God has given, should stand in defense and maintain the principles of the doctrine of grace; neither can I believe that it is in any wise injurious to children, for meat to be set before them even while they are nourished with milk; but let them look at it, that as they grow up their desire may increase for that which will give more strength. I view it that from children, they grow to be men and women in Christ, and become at length nursing fathers and mothers in Israel, of which, there are but few at the present day, in the Zion of God.—We still remain a scattered little band in this region.

"But union dear remains so sweet,  
That when together here we meet,  
We love to talk, and sing and pray,  
In worship spend a sabbath day."

While viewing the jarring "isms" with which we appear to be completely surrounded, I feel thankful to God that he holds one way clear, that mists and fog cannot prevent the christian's escape, and that way is upward, the way every heaven born soul looks towards his destined home; where he expects to behold his Savior, without a glass and sing redeeming grace with saints and angels around the throne of God and the Lamb, forever and ever.

Brother Beebe, will act his pleasure in publishing what I write, and I hope will not suffer it to crowd out better communications as my mind is more fully expressed by others than in my own compositions; but I sincerely ask the continuance of the Signs; as they bear tidings of good things, and bring the greatest share of gospel preaching that we have here. The discordant notes which have appeared to arise from time to time, I submit to the hand of him who worketh all things after the counsel of his own will, to overrule for his glory and his children's good. Should there be any disposed to withhold their support from the Signs, my prayer to God is, that others may be brought in to fill up the gap, and that a more abundant support may be given, for the strengthening of brother Beebe's hands, in maintaining the post he holds.

I was about to close my letter, but conclude to fill a few leisure moments and a little spare paper, with an expression of my feelings as I journey through this world of affliction and trials. I belong to that class who suffer from Rheumatism; and while laboring under much pain, I have found the "old man" much disposed to murmur and complain at the dealings of God, in laying on the rod of affliction; but not so with the "new man," he feels to kiss the rod, and bless the hand that holds it, and cry "let him smite it shall prove an excellent oil. Whether I belong to the number who are redeemed by the precious blood of Christ or not and endure the affliction and trials of the way with a christian spirit and patience, the Lord knoweth; but I feel a strong consolation in the fulness of God's words; to every elect son and daughter, it is a fountain of living water. Christ says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Blessed are they which do hunger and thirst after righteousness; for they shall be filled. While the gospel yields a fulness of blessings and promises, it holds forth the invitation, "Come unto me all ye that labor and are heavy laden; and I will give you rest," (such as labor under a sense of depravity and are heavy laden with sin) "Take my yoke upon you and learn of me &c., is the language of the Savior. As the eye of the new man becomes enlightened it is lead in search of that which comprise, or makes up the gospel. Though he has passed the new birth there appears to be something lacking until he arrives where he can discover the eternal plan of God, in the doctrine of predestination and election, upon which he can with safety place his feet, and that the gospel is comprised of experimental, doctrinal and practice points, which are so inseparably connected, that to remove one, would be like taking a link from a chain, or removing the foundation of the believer's hope.

Yours affectionately.

R. WHITCOMB.

For the Signs of the Times.

Kingwood, N. J. Jan., 2, 1853.

BROTHER BEEBE:—I had thought that I would nevermore expose my ignorance, before the public, but seeing some things in your valuable paper, which hurt so bad, I cannot refrain from writing a little. Oh that I could write so as not to grieve, or give offense. I am always glad to see the Signs come, for they bring good news from some quarter, but there are other things which alarm me, this striving about words to no profit, looks to me like "words which do gender strife," like biting and devouring one

another, more than edifying. Brethren do you think these things ought to be so? I am always glad to hear the views of my brethren, on any portion of my Father's will, but when the heirs get to disputing, concerning it, then it is unpleasant to those who are under age, and afraid to speak, for fear it it would not be kindly received.

Brother Beebe, I was very much pleased with your editorial in the first number of the present Vol. If we could always practice what is written there, how happy it would be for us. Most of the brethren and sisters who write for the Signs are strangers to me in the flesh, but near kindred in Christ.—The children of God all are of one mind, as far as it has pleased him to lead them; but when any get to going faster than they are led, it produces many minds; and causes sorrow to themselves, and distress amongst the lambs. The wisdom which is from above, is first, pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits without partiality and without hypocrisy, Oh! that we could show more of the spirit of our divine Master, bear more of his image, rejoice more in his love, have more patience in tribulation, more joy in God, more peace in believing; but I for one appear to be lacking in all of these good things. I feel so much like a bastard sometimes, that I am ashamed to say anything when I meet with an heir of glory. Dear Saints, are there any among you, who mourn in darkness? Write and let the worst be known.

“Writing may relieve you.”

Old soldiers who have been in the battle field for many years, tell us how you get along. If I thought this would have any tendency toward hard feelings, I would not send it. I am a poor fallible creature. May the Lord Jesus constrain us to love one another; is the prayer of your unworthy brother, if one at all.

CORNELIUS MIRES.

For the Signs of the Times.

Camden, Del. Feb. 10, 1853.

BR. BEEBE:—As I have some paper left, I send you some of my thoughts which you will dispose of, as you think best. When I read your complaint of the troubles experienced during the publication of the twentieth Volume of the Signs, I thought I felt some sympathy for you. And again I thought those troubles were perhaps in some degree beneficial; as they appear to be a part of the legacy left by the Master to his household; who said, “In this world ye shall have tribulation,” and that “a man's foes shall be they of his own house.” The apostle says, “Also of your own selves shall men rise, speaking perverse things to draw away disciples after them.” Therefore it becomes each of us to examine ourselves to see whether we be in the faith; or rather, whether the faith be in us; for except Christ be in us, we are reprobates. Although the controversy has been painful to me, it has been instrumental in some degree, in bringing light to my mind on some passages of scripture; especially where the apostle says, “And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.” And this is that spirit of anti-christ whereof ye have heard that it should come; and even now already is in the world.” Query, Could there be found among all the popular prophets or preachers of the present day, any who preach the union of Christ and his people, much less that the union is eternal? Would not many term it eternal nonsense? but the things that

trouble me most, arise from within; that inbred corruption of the flesh pains me from day to day so that I am constrained to say, “in me, that is, in my flesh, dwells no good thing.”

As the “spirit rapping mania” is flooding our Peninsula, I will give some of my thoughts to our brethren where it has not yet appeared. My first thoughts on reading of that delusion were, that it was a kindred spirit if not the same, that volunteered, and was sent by the Lord to persuade Ahab to go up to Ramoth Gilead; that he might fall thereby. 1 Kings xxii. Since it has been introduced in our midst, and I have heard of men called preachers, running after it, and ready to quarrel with any one who says aught against it, I have thought it a manifestation of the declaration of Paul to his Thessalonian brethren, 2 Epistle ii, 11, 12.

It is evident, these men have not received the love of the truth; and for this cause Paul says, “God shall send them strong delusions; that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. I think the above texts together with many others, and especially our Lord's account of the rich man and Lazarus, satisfactorily prove that these spirits are liars. To you, dear brethren, if I dare call you such, I will say with Paul, I am bound to give thanks always to God for you, brethren, beloved of the Lord, because God has from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth.

PETER MEREDITH.

For the Signs of the Times.

Timberidge, Jan. 21, 1853.

DEAR BROTHER BEEBE:—I feel to sympathize and also to rejoice with you; your employment is arduous. I have no doubt that you are sometimes much grieved when the sheep seem so tasty; sometimes rejecting that which is wholesome food, and sometimes picking up that which is injurious, sometimes wanting to butt other sheep out of the flock; because they have a taste differing from their own. Sometimes they will not follow the bell sheep, they are so cautious about the way in which they are led; they are taking fright at this thing and that; sometimes when they want you or others to lead the way, some will take fright, and leave the rest. These things are unpleasant to you, and entitle you to the sympathy of all the brethren and sisters who are acquainted with the extent of your labors. On the other hand, I rejoice with you that you are the happy bearer of so much reviving news, to the scattered lambs and sheep of the true Shepherd of Israel. We may observe that to those whom God chooses to call, he shows what great things they must suffer for his name's sake. Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven” Math. xviii, 4. And he also makes him who would be greatest, the servant of others. His only begotten Son, the Head of the church and Lord over all, is servant of all.

Brethren and sisters, it is the opinion of a very weak brother, that the titles of “great men,” great preachers great writers &c., do not belong to that part of the family of the First Born who abide in these low grounds. The revelations of God are all that should exalt the children of Zion; and when these cause them to glory, they glory only in the Lord: and if they are ever exalted above measure they meet some buffetings to bring

to a proper level. Now brethren and sisters who write for the Signs, I will, with all humility, attempt to give you a few thoughts and scripture quotations relating to some subjects, which have been agitated in the Signs; and I hope any brother or sister who differs with me, in opinion in regard to the import of words, will not say, I have no fellowship for such stuff, nor for those who believe it; but rather say, I differ in opinion from brother Engle. Should we not use all forbearance and christian charity with each other? We are told that charity suffereth long and is kind; it envieth not, vaunteth not itself, is not puffed up. I hope all writers who wish a continuance of the Signs, as a welcome messenger to many of our Old School family, when they reprove, rebuke and exhort, will do it with all long suffering, and as servants of the Lord; not strive, but be gentle unto all men; apt to teach, patient. I will now attempt the subject of this letter after my several digressions. I cannot explain those things which are a mystery. The Savior told his apostles that to them it was given to know the mysteries of the kingdom of Heaven. Many of the revelations of God are hid from the wise and prudent, and revealed to babes in the gospel. We read also that the preaching of the cross is to them that perish foolishness but to them which are saved it is the power of God. 1 Cor. i. 18. There are mysteries which the carnal mind and the natural man cannot comprehend, because they are things of the spirit of God, and are spiritually discerned. We are informed that saints understand these mysteries; and we may observe that though they “know only in part,” and “see through a glass darkly,” yet they know enough of these mysteries without prying into things which are not revealed. The mysteries which Paul speaks of, Tim. iii. 16 namely “God manifest in the flesh” &c., I believe will always be a mystery. If the apostle Paul who had great revelations from God, says, this is a great mystery, will it not be vain for modern divines to try to unravel it. Brother Beebe or brother Trott, had as well let it alone, for they if they try it, will find they cannot touch the bottom; they will find the centre of this subject every where and the circumference nowhere. These puzzling subjects, while they edify little sometimes raise controversy among brethren; let us avoid this. With all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit, in the bond of peace. Eph. iv. 2.

My very dear Brethren; the object of this letter is to suggest to those who might enjoy the Unity of the Spirit in the Bond of Peace; instead of bitterness and divisions; that if such as differ in opinion with others would express that difference in a becoming brotherly spirit they might avoid hard thoughts. Beloved for Christ's sake let us never wish to gain ascendancy over a brother. “For this is the message that ye have heard from the beginning that we should love one another 1 John iii. 11. And further brethren, I believe that while we contend for sound doctrine, we should not at once nonfellowship a brother on a trivial matter or difference. I hope brother Beebe will be excused for one blunder in twenty years. Brother Barton's and Trott's late letter and brother Beebe's reply's seems to be in that conciliating spirit that is calculated to rivet souls together, instead of parting them. I cannot side, as yet with brother Beebe that Christ offended more than a human sacrifice to God, for the

church. He was a living soul, and a quickening Spirit. Else he was not entire man, and entire God—Which was the offering of the two natures the human nature or divine nature? Was it not the human? did not his human soul suffer in Gethsemane and his body on the cross? Through the eternal spirit he was enabled to pour out his soul unto death.—This appears to be a perfect offering.—A body and soul, holy, harmless undefiled and separate from sinners.

We read that Christ was put to death in the Flesh (1 Pet. iii, 20.) Well dear brother, how should it read? Was not the life of the flesh in the flesh? We read somewhere in the scripture that the life is in the blood.—Was not that precious blood of his poured out till none was left; till forthwith came blood and water.—This humble opinion brother agrees better with the scriptures, I think, than to suppose any thing more than the human nature was capable of dying.

WM. D. ENGLE.

## EDITORIAL.

MIDDLETOWN, FEBRUARY, 15, 1853.

Whitefield, Maine, Feb. 1853.

ELDER BEEBE:—You will oblige me much by giving your views through the Signs, on John iii. 16—19.

ENQUIRER AFTER TRUTH.

REPLY, As we feel a desire to encourage all honest enquirers after truth, to search diligently for it as for hidden treasure, we cannot withhold from them such views as we have, if by any means our limited views may aid them in the laudable object of their pursuit. The passage proposed for our consideration, reads thus—

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil.

John has dwelt largely upon the subject of the love of God, both in what is called his gospel, and in all of his epistles, showing invariably that God's sovereign and immutable love to his people is the cause of their love to him; in no case will he allow that our love to God is the cause of God's love to us, but the effect in all cases. In this text he bears record, that God has loved the world; but he defines how, or in what sense God has loved the world; and gives us as the evidence of God's so loving the world, the fact, that he has given his only begotten Son, to secure the object of his love and salvation, so far as relates to believers.

The term world, cannot here be intended to contradict the discriminating nature of the love of God, for that is most clearly and positively asserted in the same chain of testimony. In the subsequent chapters of this record by John, he asserts from the mouth of Christ himself, that the love of God to the saints is as ancient and immutable as his love to his Christ, see chapter xvii. 23, 24. The manner of God's love, is the theme of his 1 Epistle, iii. 1. Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. It is a vital love, recognizing those on whom it is bestowed as the sons of God, and in relationship to God, with and in Christ the only begotten of the Father, and in this relationship, heirs of God, and joint heirs with our Lord



Jesus Christ, who is the heir of all things. Heb. i. 2. John repeatedly testifies that the Son of God is the only begotten of the Father; and from his testimony we conclude that the Eternal Father has never begotten any other Son, than Christ, and as "In him was life, and the life was the light of men," we have felt warranted in believing that this begotten life or existence of Christ, has reference, not to his Eternal Godhead, as we cannot conceive of his Godhead being begotten or derived in any sense whatever; but that this life of his church, which is Christ, "Christ who is your life," "Christ, in you," "I am the way, and the truth, and the Life, no man cometh to the Father, but by me." None can approach the Father, in the relationship of children and heirs but in and by him. As the life which was hid with Christ in God, is that which was begotten, and wherever Christ is made manifest as the Son of God, this life which is the light of men is also made manifest, because of an eternal, immutable and indissoluble unity and identity of life. We cannot learn from the scriptures of truth, that the saints have any spiritual life out of Christ; for this same John declares, in the following emphatic language, "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; he that hath not the Son of God, hath not life." 1 John, v. 11 12.

"For God so loved the world." How? So, "that he gave his only begotten Son" To whom, and for what purpose? The prophet Isaiah, identifying himself with the whole spiritual Israel of God, 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, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, AND UPON HIS KINGDOM, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7.

This testimony connected with Eph. i. 22, 23. "And hath put all things under his feet, and gave him to be the Head over all to his church, which is his body, the fulness of him that filleth all in all," settles the question effectually and forever, that this gift is exclusively bestowed upon the church of the living God, and this is an unspeakable gift, for which we are bound to bless God; for the gift of God, is Eternal Life, through Jesus Christ, our Lord. It is true the term world is used, in the text, and in the same way in many other texts; but none will contend that it applies in an unlimited sense, for then must it embrace beasts as well as men and inanimate as well as animate things; but the evident sense in which the term is used, in this and many other cases, is to show the application of the subject to gentiles as well as Jews, God's chosen people in all nations and throughout all time.—But, we pass to consider.

For what purpose, did God give his only begotten Son? Was it, as some have contended, for the purpose of securing the eternal redemption of all the human family from the curse of the law, and the pollution of sin? Certainly not; for if that were the purpose of God, it would certainly be accomplished; for he has said, "My counsel shall stand, and I will do all my pleasure." The text under consideration defines the purpose of God in the gift of his only begotten Son, namely;

that believers, christians, saints, or in the letter of the text, that whosoever believeth in him, might not perish. The whole world, including all Jews and all gentiles, is by John divided into two classes, viz., believers and unbelievers. He that believeth that Jesus is the Christ, is born of God; and Christ told his apostles, He that believeth, and is baptized shall be saved; and he that believeth not shall be damned, and John applies the terms whole world to each class; thus, "We have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only," that is, not only for those early disciples at Jerusalem, "but also for the sins of the whole world." 1 John ii. 1, 2. Again the same John says; And we know that we are of God; and the whole world lieth in wickedness. Chapter v. 19.

The testimony of God demonstrates that God's purpose in the gift of his only begotten, was the salvation of whosoever believeth in Christ. And, he has informed us, that as many as were ordained unto eternal life, believed, and that they who believe are born of God, and have the witness in themselves. God's immutable purpose provides that they who believe, who have the witness, and who are born of God, shall not perish; but have everlasting life.

For God sent not his Son into the world to condemn the world. It was not a mission of wrath the Savior came to fill, the fallen race of Adam were already condemned by the law which they had all transgressed. The bible nowhere countenances the doctrine of "gospel condemnation," or of sinners being condemned and sent down to hell for not believing the gospel. Their condemnation and damnation is by the law. The gospel can no more curse, than the law can bless. Life is by the gospel, but death by the law; But that the world, through him, might be saved: That is, his people as defined in the foregoing, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. It was for their salvation he came, to do the will of his Father and to finish the work; and this is the will of the Father, that of all that he has given him, he shall lose nothing; but that he shall raise them up at the last day, and we have his own word for it, that he has finished this very work. "I have finished the work which thou gavest me to do." All that he undertook to save he has saved with an everlasting salvation; and he has pledged his word for it, that he will raise them up at the last day.

He that believeth on him, is not condemned; but he that believeth not is condemned already. Therefore he does not require to be condemned again; his mouth is already stopped and he stands guilty before God, by the law. Because he hath not believed in the name of the only begotten Son of God.

Their unbelief is not here spoken of as the primary cause of their condemnation; for that would contradict what the scriptures everywhere affirm of the cause of condemnation and wrath; and the preceding declaration, that Christ was not sent to condemn the world, forbids such a conclusion; but their unbelief is the evidence of their condemnation; not only as it shows their depravity and fallen condition they are in, but, it proves that they are manifestly of the number that the only begotten, come not to save; they come not under the classification of whosoever believeth, on him. In the succeeding verses, our Lord explains, how or in what sense they are condemned. And this is the condemnation,

that light has come into the world, and men have loved darkness rather than light. Whosoever maketh manifest is light; and light has come into the world, by which light the condemnation of one portion of the human family, by the law, and the justification of the other by the blood and righteousness of Christ, is made manifest. The light of the gospel reveals to the children of the light, who are the children of God, in whom God, who commanded the light to shine out of darkness, shines in their heart, giving them the light of the knowledge of the glory of God, in the face of Jesus Christ, who is the brightness of his Father's glory, and the express image of his person. Being born of the spirit, they are made spiritual, having an unction from the Holy One, by which they know all things, they are qualified to judge all things, while they are themselves judged of no man. They love the light and come to it, that it may be manifest that their works are wrought in God, Thus the line of discrimination is drawn between those who are under condemnation, and those against whom "there is therefore now no condemnation." For whom the Son maketh free are free indeed.

But again, Light has come into the world! When? How? and by whom? Read the first chapter of this record by John. "In him," the Word which was with God, and which was God. "In him was light, and the light was the life of men," And the light shineth in darkness, and the darkness comprehended it not. This was the true light which lighteth every man that cometh into the world." We are not told that this light enlighteneth every man; for the darkness into which it shines, and which it makes manifest, comprehend it not, but the kingdom of darkness, and the children of darkness, though they cannot comprehend the light of life in Christ Jesus, are by that light made manifest in their true state and condition, therefore this is the condemnation; or that which makes manifest their condemnation. This life is the light, consequently, this light is the life, of those who are born of God.

"This is life Eternal that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. This light which is the life, was in him, who was made flesh and dwelt among us, or who came into the world; hence all who possess Christ in them the hope of glory, are children of the light; and all their spiritual, or true light is in him, who is their Sun; and their life is all in him, who is their Life; and so far as this light shines in them they possess the light of the knowledge of the glory of God, shining in the face of Jesus Christ, and they therefore believe in him, who is the only begotten of the Father, and are made manifest as those for whom Christ came, that they might not perish, but have everlasting life. For he who is their life says, I give to them Eternal life, and they shall never perish, and this is what he came into the world to do. "I am come that they might have life, and that they might have it more abundantly. This was his work, and this he came to do; but not to condemn the world, not to accuse the violators of the law, for they have one in whom they trust, that accuseth them to the Father. The hatred of carnal men to the light of the gospel, and the spiritual life and vital power of the gospel, proves that they are already condemned and under wrath; while the life of Christ, shed abroad by the spirit of God in the heirs of glory gives the sealing testimony that they are the children of God, but this sealing they do not receive experimental-

ly while they are suffered to remain in unbelief, but, "After that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of your inheritance, in glory.

TWIN CREEK ASSOCIATION:—Some months ago we received a copy of the Minutes of the Twin Creek Association of Ky., accompanied with a letter from some brother of that association, alledging that they; (the Twin Creek association, had been misrepresented and charged with disbelieving the doctrine of Election, Eternal vital union of Christ and his church, &c., through the Signs, and claiming as an act of justice at our hands that we should publish in our columns, their Circular Letter and their articles of faith, in order to set them right in the eyes of the readers of the "Signs."

According to the demand, we put the Minutes of that association into the hands of our compositor and directed him to copy it into the "Signs," which was done. An exact copy will be found in the twenty third number of our last volume; but as the Circular was published in their Minutes without the usual introduction, of name and date, or official signatures, so it went into the Signs; and as we were providentially called away from the office while the number of our paper was in the press, we did not observe the omission until after it was printed, and as the omission was chargeable to the association, and not to us, we did not apprehend that we should be censured for it.

Our reasons for not republishing their articles of faith were not because they contained any thing objectionable to us, or different from what is usual in such documents; but because, 1st, The circular contained a full avowal of the points of doctrine which they complained that they were charged of denying; and 2d, because we had repeatedly refused to fill up our columns with articles of faith, from the fact that all such articles of Old School Baptists, which we have seen, are substantially the same; and if in any points they should differ, it would only afford a new theme for debate and controversy.

We give the above explanation, not only to apprise our readers that the circular in the 23d number of the last volume, for Dec. 1, 1852, is the Circular of the Twin Creek Association of Kentucky, and that in it the association distinctly avow their belief in the doctrine of Election and Eternal union of Christ and the church; but also to satisfy brother Gossett, who has written us a very brotherly letter of enquiry; and brother E. S. Dudley who accuses us of improper motives, and orders a discontinuance of his paper.

We wish our friend Dudley to understand that, highly as we appreciate the patronage of our subscribers, we will never be driven from a course which we believe to be right by reproachful insinuations or loss of patronage. If in any respect we have done injustice to him or the association to which he is connected, it has not been done designedly, and on its being made to appear, we would wish, if in our power to make reparation; but the three dozen old subscribers who have withdrawn from our support this year, will not drive us from any position which we deem to be right.

#### Men of Israel Help!

Help what? help whom? Why just read the following extract from one of our popular religious journals, and you will see, that our new school baptist contemporaries wish the men of Israel to help them to the annual re-

ceipt of Sixty Thousand Dollars! Those who have the financial interest of the Home Mission machine, are grieved, because they are not in receipt of this trifling sum, of Sixty thousand dollars per year, which they modestly call for, hinting that it will take just twice that amount to meet the urgent cries which pierce their ears from beyond the Alleghenies and the Lakes. How many more of the greedy swarm of religious vultures on this side of the said range of mountains and lakes, are shrieking in the ears of the President, Directors & Co. of this institution, for money, or how much will be required to protect the delicate ears of the managers, we are not told, except it be by Isaiah the prophet, who says, they are "greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." Isa. lv. 11.

For and in consideration of this Sixty thousand, or if doubled, One hundred and twenty thousand, per annum, the Home-Mission Society, propose to do something towards establishing the mountain of the Lord's house, and furnishing the word of God, and the living preacher, to the millions, &c. Now we incline to regard this proposition as a cheat; for the hands of Zerubbabel have laid the foundation of the Lord's House, and his hands shall also finish it; The head stone shall be brought, crying Grace, Grace unto it; not piercing the ears of these gentlemen, with the cries of Sixty thousand dollars annually, unto it. "Behold the man, whose name is The Branch; he shall build the Temple of the Lord: even he shall build the Temple of the Lord, and he shall bear the glory; and he shall sit a priest upon his throne, and the counsel of peace shall be between them both.

As to *live* preachers, they may undoubtedly furnish any quantity of such as have animal life, and which may sate the millions—but they can never furnish for money those who are made spiritually alive by the quickening power of the Spirit of the Lord of Hosts, for neither that Spirit nor any of its gifts can be bought with money, as their ancient brother Simon learned by actual experiment.—But here is the extract. Read it!

HOME MISSIONS.

We join with our Brother Hill in our regret that the subject of Home Missions has not taken a deeper hold on the mind of the churches. In the last *Record* he speaks as follows. We commend his remarks to the consideration of our readers:—

"It is a matter of great surprise and no little grief to those who have had our Society's interest in charge the past financial year, that so few of our thousands upon thousands of Israel seem to have a y just conceptions of our field, or our work, or the reward of our labor. We do not say this in any spirit of fault finding, or complaint; but because we have measured the destitution of our land—have endeavored to estimate the importance of establishing and sustaining in every country-town and rising village, every incipient city and populous rural district of the great field allotted to us, the means of grace and an able ministry of the gospel—and have done this while listening to the most urgent appeals from sober-minded and intelligent men, from all quarters, accompanied with most interesting statements of the highest encouragement; and in some degree realizing the responsibilities devolved upon us by the Great Head of the Church, in His Word, and by His Providence.

"Why, my dear readers, is it extravagant to say, that the prediction of Isaiah ii. 2—4 seems to be in process of fulfilment in our own land? Surely "all nations are overflowing into it;" and we may do something towards establishing "the mountain of the

Lord's house," and furnishing the Word of God and the living preacher for all these millions that are coming to us, and the hardy, adventurous, enterprising myriads of our own brothers and friends who have gone westward.

"When shall our annual receipts amount to sixty thousand dollars, that we may be able to meet half the urgent cries that pierce our ears from beyond the Alleghenies and the Lakes? Shall they not be swelled at least to fifty thousand the ensuing year? *Men of Israel, help!*"

From the Religious Herald.

There are two means by which the gospel is to be spread in America, *money and education*. Both are inefficient without God. I do not think that education has done as much for us as it should have done. When we have exhausted every cent of our money, we should then use education as far as we can.

If there are fifty towns in Virginia destitute of Baptist preaching, and our money can only supply thirty, then we can supply the others by *education*. When Dr. John H. Rice began to preach for the Presbyterian church in Richmond, Virginia, in 1812, he taught a school. When I was in Fredericksburg, Virginia, I learned that the Presbyterian church there, in its infancy, was supplied by a minister who taught school in the week. Elder William Peachy came to Greensborough, North Carolina, about 1820. He taught in the week and preached on Sabbath. He has raised up a large and flourishing Presbyterian church in that place, able to give a salary of \$800 to their pastor. Dr. Dame, an Episcopal minister in Danville, Virginia, has planted a church in that place by teaching in the week and by preaching on the Sabbath.

When I went from Virginia to Mississippi, I passed numerous towns where the Pedobaptist friends were employing their education for the same purpose, and admired their wisdom. If they make schools an auxiliary to the gospel, why shall we not do the same? Our powerful influence in the country would feed those schools every where. It is true, that the New Testament says, Give thyself wholly to these things. But when our pecuniary means are exhausted and the ground can't be occupied in 2 or 3 generations, I believe it is as right for a minister to teach school for his support as it was for Paul to make tents. Our denomination is so large that self-respect should induce us to create schools to supply our own wants.

ELIAS DODSON.

This Reader, is New School Baptist doctrine, written by, as we presume, a New School Baptist, and published to a New School Baptist denomination, in a New periodical.

Money and education, are *two means*, by which the gospel is to be spread in America, but money is to be the principle agent, having efficiency over education in the proportion of thirty to twenty. Of 50 towns to be infested this description of religious stock-jobbers thirty are to be supplied by money, and education can supply the other twenty. Education is only efficient so far as it will procure money, by qualifying the preacher to keep school until he can raise up a church able to give him \$800, a year.

Mr Dodson, gives the public a reason for the faith that is in him; for he knows of instances where 'money and' education have raised Presbyterian and Episcopalian churches; and he very rationally concludes that the same means which will produce Presbyterians and Episcopalians will also produce New School Baptists. His reasoning is quite concise to that effect. Money and education has raised up Catholic and Mahomitan interists in many portions of the earth, as it has produced Presbyterians and Episcopalians in North Carolina and in the western states. This matter has been tested and demonstra-

ted, and we will not dispute that money and education will produce Presbyterians and Episcopalians. We have been told that nothing was required to make Presbyterians and Episcopalians, but babies and water; but we are inclined, after reading Mr. Dodson's very sensible remarks, to believe that money and education are also necessary ingredients.

But this we know from divine revelation, that neither money, education, babies nor water can build up that kingdom which the God of heaven has set up, nor enable one unregenerate sinner to see, or enter into it. Except a man be born again, he cannot see the kingdom of God; and except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John iii. 3—5.

LIBERAL.—The Second Avenue Baptist Church have granted their pastor, Rev. Edward Lathrop, a leave of absence for six to nine months, owing to his impaired health, to enable him to make the tour of Europe. His salary of \$2500 will continue, and a purse of 2000, is being made up by the members of his church and congregation as a testimonial for him.

How many thousands of the suffering poor, including hundreds belonging to the communion of these new school churches, are suffering for the want of the necessaries, not to say comforts of human existence, in the city of New York, and perhaps within sight of the place where the congregation of this "rev." gentleman profess to worship; or are driven by extreme distress to the Poor house, while the "Liberality," of the professed disciples of the Redeemer, are making up a purse of \$2000, in addition to the salary of \$2500, allowed to this "reverend" invalid, with a remission of his obligation to earn his salary.

Well might David say of such characters, "Their eyes stand out with fatness; and they have more than heart can wish."

ELDER PHILANDER HARTWELL, who has held the pastoral office in the Warwick church in this county, has accepted a call to become pastor of the Old School Baptist church at Hopewell, Mercer county, N. J. to which place he expects to remove his residence on the first of April next.

While we congratulate the church at Hopewell, in their prospect of being so well supplied, we regret the loss we shall sustain by this removal. The connexion between brother Hartwell and the Warwick church has been pleasant and profitable, and they accepted his resignation with deep regret. May the Lord of the harvest send them a pastor whose labors may be owned and blessed of God, as brother Hartwell's has been.

A DEBATE UPON THE MAINE LIQUOR LAW at Clinton, N. J., between Mr. McNIER, a Presbyterian clergyman, and G. J. BEEBE, editor of the Banner of Liberty, is now being published in that paper, from notes taken during the discussion. It will run into five nos., a complete set of which will be sent by mail for 25 cts., or five sets for \$1. Address orders to G. J. Beebe, Middletown, Orange co., N. Y.

A Third Edition of the "*Sure Cure for the Tetotal Mania*," &c., with an addenda, has just been issued. For terms and address see last page. Six copies with two sets of nos. containing Debate at Clinton, N. J., for \$1.

HUMAN GLORY.—The Roman Forum is now a cow-market, the Tapeian Rock a cabbage-garden, and the Palace of the Cæsars a rope-walk.

APPOINTMENT.—The Editor of this paper, will preach, if the Lord will, for the Mount Zion Baptist church in the city of New York, on Sunday the 26th day of the present month, (Feb.) at their usual place of worship, in Woster, between Houston & Bleeker sts.

MARRIED,

At South Canaan, Wayne Co., Pa., on Thursday evening, Jan. 27, by Elder Harvey Rogers, Mr. LYMAN SWINGLE, to Miss RHODY SWINGLE, all of South Canaan.

In the marriage notice on our 15th page [No. 2.] for Chloe Buttoe, read Miss Chloe Britton.

OBITUARY.

Delaware Co. Ohio, Jan. 19, 1853.

DEAR BROTHER BEEBE:—With a faint heart and feeble hand, I take my pen to announce the death of our much esteemed ELDER BENJAMIN MARTIN. He has passed from amongst us, full of years and full of honors. He breathed his last November 10th, 1852, in the 70th year of his age. His obsequies were performed by Elders James Bower and J. H. Biggs, the former from Wayne, the latter from Marlboro church; where our beloved Elder has spent the last 37 years of his useful life. His funeral was attended by a large assembly; and the church wept over him as David did over Jonathan. He was lovely in his life and at his death the spectators were made to exclaim, "Surely he was a true minister of the cross." He was born in the state of New York; his parents moved to Virginia, and settled in Washington Co., and about the year 1798, the Lord visited him with the sweet influence of his Holy Spirit, and brought him from darkness to light, and from the power of Satan, to serve the true and living God. He then joined the church at Sinclair's Bottom; and enjoyed sweet fellowship with them for fourteen years; when he requested a letter of dismission, to join a church of the same faith and practice where God in his providence might cast his lot; this was cheerfully granted and he emigrated to the West and settled in Ross Co., Ohio; where he united with the church at Old Town, and continued with them until the year 1816; from thence, he moved to Delaware Co., and cast in his lot with the church at Marlboro. The next year he was licensed to preach the gospel of Jesus Christ; which he did to the acceptance of the churches. In 1821 he was ordained and set apart to perform the duties, and enjoy the privileges of a gospel minister; and in 1823, he was chosen pastor of the church and continued in the Apostolic doctrine and went in and out before us until his death; and did not shun to declare the whole truth.

As a member, he never paused to consider how far any step which he was about to take, would lead to his personal advancement; he never calculated what he might lose or gain, by his advocacy of, or opposition to any particular measure; his only inquiry was, is it right? and in accordance with the word of God. Will it redound to the permanent welfare of the churches? when satisfied upon these points, his purpose was fixed. As a minister, he had a peculiar power to draw the attention of his audience; in this respect, he seemed to possess a fascination by which all who came into his presence were attracted.

He contended earnestly for the faith once delivered to the saints; always standing manfully for the rights and privileges of the church; exposing error, and warning the churches day and night against surrounding dangers.

But alas! we shall behold his face and hear his voice no more; he has gone to receive his reward; and why should we feel dejected or cast down! let us rather encourage one another in the Lord and bless his holy name; for though it has pleased him to take from among us our beloved Pastor, he has in his mercy provided one, we trust to fill his place in the church. I refer to Elder J. H. Biggs who has been a member with us for a few years, and preaches for us twice a month, and sometimes oftener.—At our last meeting, one related his experience and was baptized January 15. We trust there is a good season approaching; the church appears to be awake, and great attention is paid to the preaching by those without.

Having been much more tedious than I anticipated, I will close these remarks by adding, Elder Martin was a consistent Predestinarian Baptist;

for having been acquainted with him some sixty years, and more than half of that time a member of the same church, I can speak advisedly.

S. MAIN.

By request of sister Redman, I send you for publication the death of her husband, and our beloved brother in Christ, AARON REDMAN, who departed this life October 16, 1852 in the 44th year of his age.

JOHN H. BIGGS.

Jan 31, 1853.

BROTHER BEEBE:—By request, I send you the following obituary for publication. It is a certain fact that death is still scattered abroad in our land, and in its progress has snatched from the embrace of an affectionate husband, and five loving children the subject of this notice, namely, sister Mary, Bloomfield of Fulton Co. Ill. who departed this life on the 29 of October last.

Blessed are the dead who die. In Jesus Christ their Lord; They shall be happy with him there; According to his word.

By Jesus they were first redeemed; By Jesus made to see; By Jesus they were cleansed from sin; And were by him made free.

JOHN FANSHIER.

RECEIPTS.

Table with columns for names and amounts. Includes entries like 'NEW YORK. Mrs. M Foshee \$2; Dea A Mosely 1; J T Pettit 1.50 W Chatterton P M 3; J N Harding 6; Eld. Tho. Hill 5; J Vaughn 7; G Lobdell 1; Elder R Burritt \* 2; Col W Patterson 7; S Kellogg 8; Dea J P Halsted; 1 Wm Ayres 1; A Watray 1; Mrs Sarah King 1; \$4750'.

\* Signs, Banner and Messenger. † Signs and Banner. ‡ Signs and Messenger.

LETTERS RECEIVED.

C H A Clay Jacob Trees E Bell G W Wright J Taylor Elder Wm Quint S Drake, Wm Dine W Ayres Elder H Phillips D Millbaugh J Towles A Jones P M. Jas N Harding Eld. H Alling J L Moshier Eld Tho Hill Dr W B Slawson Jona Vaughn G Lobdell I Emeng Eld E Getchel Wm H Curtis Eld J M Duke E Clarkson Jas Brown Elder John H Gammon Simon Parker Elder C B Hassel E B Davis Elder John H Biggs S Main J W Hamilton John H Thomas Joseph Humphrey B W Magee Dea I T Saunders J R Saunders J B Griffith J Fanshier Dea A Sanford J S Whitney J A Corder C Miers J B Johnson Geo Gist J Triplett Geo Slack Jas Martin J P Hutton Eld P Meredith; E G Pyatt Elder H Rogers Eld R Burritt John M Livingston D Hite Mrs Mary E Lewis B Wilbert A Martin C W Patterson S K Hogg ES Dudley Eld J W Thomas S E Shotwell Joel S Skinner I N Goodson Chs Turley Mrs Sally Sargent Wm Priestley R Lewis Eld L Seitz A Watray A M Keele M Manning Jas Towles Esq Dea J V Willard I Dndley W M Ritenour H B Rogers P Frazier Mrs M James Tho Pearce Col P Dndley J Bannard, Mrs I B Brown F M Perry J B Owens Teague Mrs A Peck.

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

To whom all communications must be addressed TERMS.—\$1.50 per annum or if paid in advance \$1; \$5 paid in advance will secure six copies one year.

NEW AGENTS Eld. John R. Martin, Franklin County Va., Eld W. W. Brown, Seneca county, N. Y. Eleazer West, Monroe Co. Mich.

NOTICES.

A SURE CURE FOR THE TETOTAL MANIA, AND A QUETUS FOR THE MAINE LIQUOR LAW.—A pamphlet bearing this title has just been issued by G. J. Beebe, Editor of the Banner of Liberty. It is a complete refutation of the modern doctrine of Total Abstinence and shows clearly the folly of all attempts to regulate the drinks of community by statute law.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

TERMS.

Table with columns for quantity and price. SINGLE COPY, .15; EIGHT COPIES, \$1 00; FIFTY COPIES, \$5 00.

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church.

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

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

OLD SCHOOL MEETINGS.

Schoharie, N. Y. Feb. 8, 1853.

BROTHER BEEBE;—Please publish, without delay, an Old School Meeting, to be held at Sloansville, town of Esperence, in the county of Schoharie, N. Y. the first Wednesday and Thursday in June, next, to commence at 10 o'clock A. M. of each day.

A general invitation is given to all ministering brethren, and also to brethren and sisters in general, to attend with us.

JOHN W. LIVINGSTON.

LIST OF AGENTS.

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

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., MARCH 1, 1853.

NO. 5.

## POETRY.

For the Signs of the Times.

**BARBARA BEEBE:**—The following lines were composed by sister Mary Bristow on hearing one of the favorite ministers introducing the present system of the new gospel, which has so distressed Zion of late, here in the West.

O tell me what is truth!  
I on the waves am toss'd,  
So many errors are afloat,  
I fear the truth is lost.

O tell me what is truth!  
That on it I may stay.  
Here are so many lo's and theres,  
I fear the truth's swept away.

Oh tell me what is truth  
That on it I may rest;  
I want it on my heart.  
Yes, printed in my breast.

Oh tell me what is truth!  
That on it I may lean;  
But Ah, my soul does sometimes fear,  
It will no more be seen.

Poor troubled soul, can truth be lost!  
Though, errors waves roll high,  
They lift themselves a while and foam,  
Then pass away and die.

But truth shall live in endless years.  
Forever still the same,  
It is immortal, and it bears  
The Savior's glorious name.

J. C. BEEBE.

### Consolation for the Weary.

There is a land where beauty cannot fade,  
Nor sorrow dim the eye.  
Where true love shall not droop, nor be dismay'd

And none shall ever die!  
Where is that land, oh where?  
For I would hasten there!  
Tell me,—I fain would go,  
For I am wearied with a heavy woe!  
The beautiful have left me all alone;  
The true, the tender, from my path have gone!

O guide me with thy hand,  
If thou dost know that land,  
For I am burdened with oppressive care  
And I am weak and fearful with despair!  
Where is it? tell me where?  
Friend; thou must trust in Him who truly leadeth

The desolate paths of life;  
Must bear in meekness, as he meekly bore,  
Sorrow and pain and strife!  
Think how the Son of God,  
These thorny paths hath trod;  
Think how he longed to go,  
Yet tarried out, for thee, the appointed woe;  
Think of his weariness in places, dim,  
When no man comforted nor cared for Him;  
Think of the blood like sweat,  
With which his brow was wet—  
Yet how He prayed, unaided and alone,  
In that agony, "Thy will be done!"  
Friend, do not thou despair:  
Christ, from the heaven of heavens, will hear thy prayer!

### Days Gone by.

Though we charge to-day with fleetness,  
Though we dread to-morrow's sky,  
There's a melancholy sweetness  
In the name of days gone by.

Yes, though Time has laid his finger  
On them still with streaming eye  
There are spots where I can linger  
Sacred to the days gone by.

Of a memory's glance is ranging  
Over scenes that cannot die,  
Then I feel that all is changing,  
Then I weep the days gone by;

Sorrowful should I be, and lonely,  
Were not all the same as I,  
'Tis for all, not my lot only,  
To lament the days gone by.

Cease fond heart,—to thee are given  
Hopes of better things on high,  
There is still a coming heaven,  
Brighter than the days gone by,

Faith lifts off the sable curtain  
Hiding huge eternity,  
Hope accounts her prize as certain,  
And forgets the days gone by.

Love in grateful adoration  
Bids distrust and sorrow fly,  
And with glad anticipation  
Calms regret for days gone by.

## COMMUNICATIONS.

For the Signs of the Times.

Near Lexington, Ky., Feb. 10, 1853.

DEAR BROTHER BEEBE:—I have not been as you have reason to know, simply, a looker on, at the events which have transpired among those claiming to be "Old School Baptists," within the last four or five years.

So far as I have participated in those controversies, I think all candid observers, will admit, that I have acted on the defensive—Where my views have been assailed, I have not been slow to meet the assault, in such way as my judgment dictated; and I will here say, the convictions of my own mind, with regard to the true interpretation of such parts of the word of God as I have been called to investigate, have guided me, in the part I have taken in those controversies.

I am aware, that resort is frequently had to the opinions of those who have gone before.—Those opinions seem to have acquired sanctity, from the veneration felt for those who propagated them. Nor would I withhold from them, that meed of praise which is justly their due. But, Brother Beebe, the best of men, are liable to err; and error is not less error, because its advocate, in other respects, has high claims on our confidence and esteem, as a God-fearing man! The opinions of the best of men, should not receive our sanction, when they are not sustained by "thus saith the Lord." Nor do I conceive, that I do them the slightest injustice when I decline adopting their interpretation in the absence of such testimony drawn from the scriptures, as shall bring conviction to my mind, they are right.

Many of our brethren, who have been called from time, who had higher claims to piety, intelligence, and experience, than I profess to have, entertained and expressed opinions, in which I could not concur; yet my non-concurrence did not destroy my confidence in their christianity, or general usefulness, in the Lord's vineyard—Indeed, they, themselves, differed on minor points, which were quite as well calculated to interrupt their intercourse, as those which now seem to be so seriously interrupting the harmony of such as claim to be their successors. Yet those differences among them, were not thought sufficient cause for denunciation, or the declaration of non-fellowship. Then, a man was not made an offender for a word—Then, intolerance, where a vital principle of revealed truth, was not involved, was scarcely known; alas! how is it now?

The strife now, as I conceive, is not about what is revealed in the word of God, so much,

as the interpretation placed upon what is revealed.

I think we would act wisely to consider the admonition, "knowing this first, that no prophecy of the scripture is of any private interpretation." 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 should, therefore, assure ourselves, by a careful and prayerful examination of the scriptures, that we have the interpretation given by the Holy Ghost, before we proceed to denounce others, because they cannot receive our interpretation. "Let every man be fully persuaded in his own mind."

From a careful examination of the points at issue, among our Old School Brethren, I am convinced that the difference is more in the manner of illustrating their views—the language employed in conveying their ideas, than any essential difference in the matter intended to be conveyed.

The attempt is too often made, to interpret for others, and build an argument on that interpretation, rather than on the principle really assumed by the opposite party. I allow me to say, this course is wholly unauthorized, and highly mischievous, and if persisted in, must break up the very foundations of christian fellowship, and christian intercourse; and if not arrested, each may content himself as he can, in "going in a gang by himself." While men's features, and mode of thinking differ, we are not to expect, rationally, that they will use precisely the same language in conveying their ideas on any subject.

An interpretation is put upon your language, the justness of which you totally disavow, and charge it with being any thing else than the legitimate interpretation; yet, your adversary, perseveringly charges it on you—your disavowal to the contrary, notwithstanding your confidence in his honesty, and disposition to deal fairly, is shaken, brotherly love is hindered; and finally, fellowship is destroyed. Should brethren consider it too condescending, when they may place a construction on the language used by another, and which places that other, in a false position, to ask him, did you mean thus? It seems to me, nothing could be lost by such inquiry.

If I feel my cause to be right, sustained by the word of God, and that I am able to draw thence, direct proof, or fair deduction, to sustain me; there is no apology, adequate for my misinterpretation of my adversary's arguments, or misrepresentations of the positions assumed by him. Deal fairly with him, and leave the issue to be decided by an intelligent, truth-loving community.

I am sure, brother Beebe, I do not wish my views to prevail, unless they are sanctioned by the word of God. Why should I seeing no substantial advantage could accrue to me, or to others thereby?

Let me inquire, was that language of the

apostle intended to exert influence on the minds of brethren of the present day, where he said, "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."

Have we not reason to fear, that a sentiment advanced, is sometimes arranged, and held up to public view, not for the purpose of converting the brother from the error of his way, but to convict him before his brethren, of being "a scismatic," "Anti-christ," or "Heretic? I think all correct thinking persons will say, that is wrong. Does it not amount to "speaking evil of our brother?" How much like the spirit of christianity, yes, it is that spirit, itself, is the admonition, "In meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

Christians, though they have a nature incapable of sinning; yet, they have another nature, as prove to sin, as other men. If they shall err, and you approach them with the spirit of meekness and of love, you gain immediate access to their better feelings, and generally, your object is gained; you "convert," them from their error. But if you shall approach them with a different spirit—an authoritative air, no manifestation of sympathy, you will, in all probability, be met with a corresponding spirit; the result is, no good is done, the brother is not reclaimed, nor is the cause of truth advanced. Those who know something of the corruption of human nature, the pride of the human heart, can appreciate the foregoing remarks—When we have the evidence that one is born of God, we should all feel interested in reclaiming him from error; as we desire to be reclaimed from every error we may imbibe.

I am asked, suppose an individual were to claim your fellowship, and at the same time declare that he did not believe in the God-head of our Lord Jesus Christ, that he did not believe in the fall, and just condemnation of sinners, the total depravity of human nature, the corruption of the human heart, the atonement and Eternal Redemption of all his seed, by the Lord Jesus Christ, the necessity of the Spirit's work, in regeneration, the propriety of good works, flowing from the new birth, the final deliverance of the redeemed family, from corruption, in and death; and happy entrance into the joys of their Lord; would you extend the hand of fellowship to such? I answer, not at all, Why? Because I cannot believe that such an one belongs to the spiritual family. I cannot pronounce "Shibboleth" of Jordan. Hence I am not authorized to recognize him a brother in Christ.

I apprehend if an individual were to come forward and claim heirship in an estate of a deceased parent, who is unknown to the heirs, whose speech, whose features, whose complexion is utterly unlike the family, in

his whole appearance, few families would be willing to allow him to divide the inheritance with them. But suppose that in all these respects, in speech, in features, in complexion, in carriage, he bear a striking resemblance to the family, relates circumstances known only to the family, with great precision; add to this, a son, and a brother, has been lost, of whose whereabouts, the family have been ignorant hitherto, how readily would the other heirs allow him to share the patrimonial estate.

I am asked, how far will you tolerate difference of opinion, and yet extend the hand of fellowship?

This is a question I am not fully prepared to answer. Allow me to say, he has fully satisfied me that he is a christian, and towards him, I fully endorse the following sentiment.

"Where brethren maintain, that salvation is wholly of God, and by unfrustrable grace; and that the warfare between the "old" and the "new man," necessarily follows regeneration, or being "Born again," our fellowship for them has not been disturbed, though they use different language to illustrate their views."

All the exhortations to love, unity, forbearance, fellowship, and to keeping the commandments of the Lord Jesus Christ, are predicated on the supposed fact, that those to whom they are addressed, are "Born of God." "Born again, not of corruptible seed but of incorruptible; by the word of God which liveth and abideth forever." To such the exhortation is, "See that ye love one another with a pure heart fervently." "Love worketh no ill to his neighbour therefore love is the fulfilling of the law." If I love my neighbor, or brother. I will not, intentionally, misinterpret his language, or pervert his meaning. I shall rejoice to see him place himself in his true position on the side of truth. I must allow to him some latitude of opinion, or I cannot, reasonably, expect it to be accorded to me.

I have reason to know, Brother Beebe, that in some instances, a sentiment is attributed, which is as opposite to the real sentiment maintained, as light is opposed to darkness. An interpretation is given to language which would involve the grossest absurdity; yet upon that sentiment, and upon that grossly incorrect interpretation, are the most sweeping denunciations predicated.

We should listen to the warning from the apostle, who said, "but if ye bite and devour one another take heed that ye be not consumed one of another."

Though one may seem, for a time, to prosper; building (as he may suppose) on the downfall of another, yet, "truth is mighty, and public justice certain." In the burning language of a master spirit, politically, "I had rather be right, than to be President." I am sure, I would prefer being with the Bible, though I had the company of few, very few, on earth, than be numbered with the hosts of nations, where that great chart of our religious freedom is against me.

If all the parties among those claiming the name of "Old School," or "Bible Baptists," are really willing, that the Bible shall decide the controversies, it does seem the differences might be easily adjusted, especially, if there be in reality, a wish to adjust them.

I have believed all the while, that the differences among our old school brethren, were more in appearance, than in reality.

If you shall contend, that something more than the humanity, flesh and blood, of the

Lord Jesus, was involved in his suffering and death, for the Redemption of his people, and shall deny that something to be, the God-head of the Redeemer, or the Eternal or immortal life, which he is, and ever has been to his people; and I should, on the other hand, contend, that only his humanity suffered, bled and died; should this seeming difference destroy fellowship? You inquire, is his soul included in the term humanity? I answer most assuredly it is. "When thou shalt make his soul an offering for sin," "my soul is exceeding sorrowful, even into death." "Thou wilt not leave my soul in hell"

Again should you contend that in regeneration, the soul is changed from the love of sin to the love of holiness; and I, on the other hand contend that instead of the "soul being changed," by that gracious work, "an incorruptible seed" is implanted within, which is called the "inward man," or "new man," and that the warfare results from the conflict of elements. "The old man which is corrupt with his deeds," being one of the parties in this warfare, and the "new man," which after God is created in righteousness and true holiness," being the other; is this difference a legitimate cause for the destruction of fellowship?

Again, one brother contends that the spirit of God uses the word, in regenerating sinners; and to sustain his position, quotes "Is not my word like as fire, saith the Lord; and like a hammer, that breaketh the rock in pieces," "shall the axe boast itself against him that beweth, or the saw magnify itself against him that shaketh it." "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus, I have begotten you through the gospel," "I beseech thee for my son Onesimus, whom I have begotten in my bonds," the other contends that the begetting and birth of the heirs of promise, is without the word, or any other instrumentality, both agree that the word, without the spirit of God, is as impotent to nourish or sustain that life after it is imparted, as to impart it; should this difference break fellowship? I remember well, that in my infancy as a professor of religion, the two last positions were taken by several of the most pious, able, exemplary and useful ministers belonging to our denomination, and that those who held with instrumentality introduced the different texts I have quoted, to sustain their views. The argument generally wound up with the declaration. Well, you believe that salvation is wholly of God; so do I, and there is no essential difference between us. The intercourse between those brethren, was affectionate, their attachment to each other was cordial, their confidence in each other, and the confidence of the brethren in those on either side of the controversy, was unshaken. Then, a spirit of forbearance was exercised; brethren looked to the matter, and not altogether to the manner of illustrating their views. A disposition to catch at words, was rarely known. How is it now?

Then the disciples loved each other, and bible truth quite as much as now. Then they were disposed to deal tenderly and affectionately with each other. To "bear one another's burdens and so fulfil the law of Christ," to endeavor to "keep the unity of the spirit in the bonds of peace," to "let brotherly love continue."

Such, Brother Beebe, I know to have been the facts in this section, in bygone days; and I most deeply lament that there is not more of that conciliatory disposition manifest in these days. That no more attention is paid

to the holy admonition of the King of Zion. "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also should be tempted."

I have no idea that any one man on earth understands all the scriptures; nor can any part be understood correctly, except as the spirit of God shall open it up to our understanding. Hence we should be slow in denouncing those who dissent from us. I blame no one for differing with me on the subject of religion. If he shall convince me of error, I am the gainer.

But is there no remedy for this present unhappy state of things? If the spirit of the gospel has not entirely departed from the household of faith, there is, "Strive together (not against) for the faith of the gospel." "Bear ye one another's burdens, and so fulfil the law of Christ."

Brother Beebe, my apology for this long communication is, "For the hurt of the daughter of my people, I am hurt." I desire to see peace, love and unanimity abound among the people of God—God bless you, my dear brother.

P. S. If you shall think the foregoing pages calculated to promote the cause of truth; and encourage a spirit of forbearance and brotherly love, if you think the suggestions, likely to induce our dear brethren, to think seriously, and to act in conformity with the exhortations of the sacred writings, in their future intercourse, it is at your service; otherwise I shall regret to see it in print.

I am not mistaken, Brother Beebe, when I say, my object is the substantial good of Zion, that we shall not make differences where they do not, really exist.

I most ardently desire to see the disposition to catch at words, and attach to them on ofensive meaning, done with the disposition to misinterpret, "cast to the moles and to the bats," and if a brother shall advance any thing, touching a vital principle of truth which we may not fully comprehend, or from our understanding of which we may dissent, let us inquire of him, did you mean to say thus? Let him be his own interpreter, before we proceed to condemn. Let us not make false issues, and build an argument on them, to destroy our brother. We are excitable creatures, and with all, very imperfect, apt to draw wrong conclusion, when under excitement, and that "beating the air, never advanced the cause of truth."

Let us pray for Zion still, "until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth."

T. P. DUDLEY.

For the Signs of the Times.

Athens, N. Y. Feb. 1853.

[Concluded from the 9th page.]

I had heard much said about being deceived, and was afraid to manifest my feelings to any one, although at times I almost made up my mind to tell my parents, and ask them to pray for me: But my proud heart was unwilling to do it. Sometimes I concluded I was too young to become a christian; but knew I was not so young, but that I might die. And also thought if I did die without a hope in the Redeemer, awful would be my condition in another world; for the fountain of the great deep was broken up, the depravity of my carnal nature was in full views; and also the attributes of the

eternal God, who is omniscient, omnipresent, infinite in wisdom and purity, and will execute his fierce anger, according to his holy and inflexible law, on all them that know him not and obey not the gospel, against whom I had been sinning, with a high hand and a haughty spirit; slighting the warnings of his holy word; trying to wear off and drive these foreboding thoughts, and serious impressions entirely from my mind, that I might again rest in my carnal security. But this was impossible, for to me, there was a heaven and a hell in full view, and I felt if I come short of the one, the other was my inevitable doom; for if any man love not our Lord Jesus Christ, (said Paul,) let him be *Anathema Marmatha*. At meeting, all were invited to come forward who wished them to pray for them, but I could not go; because I was unwilling to let them know my feelings on the subject of religion. And although some of them talked with me about the concerns of the soul, I wished to say little or nothing to them on the subject. Thus I went on from one day to another as the meeting continued, still unwilling to manifest a desire for an interest in Christ; until at length, notwithstanding I did not think there was any virtue in particular seats, the mercy seat excepted, or any thing I could do; for I had been reforming and striving to do better, and to keep the law of God, but found I failed in every undertaking, for the thunders of Mount Sinai were sounding in my ears. He that offends in one point is guilty of all. And also the Savior's words to Nicodemus, ye must be born again, or you cannot enter the kingdom of God; I resolved to cast myself entirely upon the merits of Christ, and yield to any requirement proposed to me if the whole world knew my feelings. Therefore I went to meeting on Saturday evening; the text was, Remember now thy Creator in the days of thy youth; and the preacher cited passages of scripture to prove the suitability of the subject, and the application of the text; one of them was, they who seek me early shall find me. He also spoke of the invitations to the young to come to Christ; which somewhat encouraged me to look unto him as a willing Savior, who had laid down his life that guilty rebels might be saved from wrath and hell, through his atoning blood—all those, who repent of their sins and believe in the Lord Jesus Christ. But I felt, that he that believeth not shall be damned; Yet I was slow of heart to believe there was any mercy for me, although I could not help pleading, resolved if I perished it would be at the foot of the cross. When he closed his sermon, all were invited to come forward who desired an interest in their prayers; I went with a number of others, but felt no better. Attended meeting on Sunday and went forward again; also on Monday and Tuesday evenings, but obtained no relief in that way; for I did not get religion as easily as some, who are inquiring, pretend to obtain it, by taking the first, second and third steps, &c. There was a great sea as it were before me, mountains on either side, and the enemy in hot pursuit in the rear; and what could I do? why, stand still and see the Salvation of God.

On Tuesday I felt my burthen removed, but had no evidence the Lord had forgiven my sins; and was afraid he had given me over to hardness of heart and blindness of mind; tried to pray to him to show me my true condition, that I might feel as I once did; but could not. My load was gone and it was impossible for me to feel as I had

done. I remained in this doubtful condition until ready to abandon all hopes of being saved; although I went to meeting and manifested a desire to have an interest in the Redeemer. Friday evening came and I attended meeting as usual in a dark state of mind; but while they were singing at the close of meeting the hymn, Oh! there will be mourning at the judgment seat of Christ, light broke in upon my mind; and I saw clearly that my sins were forgiven—that Jesus had nailed them all to his cross; and blotted out as a thick cloud my transgressions.

At that time every thing appeared different, so much so, that I almost fancied myself in a new world; at least I thought I was a new creature. Once I was weighed down under a deep sense of my guilt, and the wrath of an angry God resting upon me. Now I had an evidence my sins were all forgiven; and felt the approving smile of my Heavenly Father. When the meeting was closed, I went home rejoicing and praising God, and loved to tell what he had done for my soul, and desired to talk of his goodness to all of my young associates, hoping they might be persuaded to come and taste of these joys, and see how good the Lord is to them, who put their trust in him. It seemed to me that I could not say enough in my feeble way on the subject of religion; for I had found the pearl of great price, and was willing all should know it, yea, wanted to tell them there is a reality in religion; and I found more comfort in the service of my Savior, than I had in the vanities of earth.

It was about the last of January, 1843, when I found peace in believing and espoused the cause of Christ, telling to sinners what a dear Savior I had found. One duty was now plain before me, Christ said to me, take my yoke upon you and learn of me. I attended meeting about two weeks after this, it being communion season the Sunday following, told my experience to the Baptist church, together with several others; a sister of mine being one of the number, and was received as a candidate for baptism, in which ordinance I saw my duty very clearly, as well as the manner thereof. And on the 12 of February 1843, I was baptized with a number of others in the waters of the noble Hudson river, by Elder Stephen Jones, pastor of the Baptist church of Athens. And then I enjoyed a satisfaction of having done my duty in this, thereby publicly avowing that I was a follower of Christ; and I can truly say that I went on my way rejoicing. Those happy moments I cannot fully describe; but the willing convert can readily perceive that my soul rejoiced under the approving countenance of the captain of our salvation, who went before us in this ordinance and commands us to follow him.

At this time I made up my mind to always live in the enjoyment of religion, and above the trials and temptations of this world, and calculated to be always thus happy, having nothing to disturb my peace and communion with the Lord of hosts, my great Redeemer; and always have a frame of mind to engage in prayer, or warn ungodly men to flee the wrath to come, and lay hold on the hope set before them, in the gospel; and not tarry in all the plain. I then beheld a complete fulness in Jesus for every hungering and thirsting soul; and concluded he was able to save them to the uttermost, who come unto God by him; for he ever liveth to make intercession for them. Jesus all the day long was my joy and my song; I loved

to give him all the praise of my salvation; for he had taken my feet from the pit of mire and clay, and put a new song in my mouth, even praises to Him, who had loved me and died for me, when an enemy to him. He was altogether lovely and the chiefest among ten thousand to me then: But I soon learned that I could not communicate these heavenly joys and raptures of soul, which I experienced, to my unconverted friends and associates; for they knew nothing of these things experimentally, and I might well say with Isaiah; who hath believed our report and to whom is the arm of the Lord revealed; for they had not realized their sinful condition, and therefore did not behold any beauty in Christ that they should desire him. It was not long before I learned also, that my hopes of uninterrupted joy and happiness were blasted; for the Canaanite still dwells in the land; which often disturbed my peace and caused me to cry out in the language of Paul, O wretched man that I am; and although I have been highly favored of God with an assurance of his love towards me in giving me a good hope through grace that my sins are forgiven, and I have never really doubted my acceptance of him; though I have questioned my hope sometimes because I did not doubt, yet I have had my trials and ups and downs in religion, and have not been without chastisement; but have often mourned over my coldness in his service, and have not always enjoyed a spirit of prayer, as I once thought I should. And I am not contented without fresh tokens of the divine favor daily and continually. And as brother Beebe said in his experience, I have learned more fully that without Christ, we can do nothing. From an unworthy brother in Christ and the least of all the saints; yet I hope for eternal life in the last day.

ALONZO G. PORTER.

P. S. The "Signs" and the "Messenger" still come to us regularly bringing welcome news from brethren and sisters far and near; and as I live a considerable distance from my brethren, they are very refreshing papers to me; and I am often encouraged and instructed by the brotherly communications of God's dear children. Notwithstanding a little unfriendly discussion in the former, I could not consent to do without them. Yet my heart is pained to see brethren fall out by the way on account of some difference of opinion concerning the doctrine of Christ and the order of his house; and also to see so few interested in these things and Zion's solemn feasts, where the Lord is pleased to meet with and bless his chosen and tried people with his special presence and gracious influences of his good Spirit, the comforter, whom the world cannot receive. And my earnest desire is, to see the salvation of our God and his glorious presence in the sanctuary uniting his children by the bonds of love and Christian feeling; which will prompt them to watch over each other for good, and stir one another up unto love and good works.

Having written my exercises of mind one year ago. I now send them to you with this in addition to them; and will only say further that I am pleased with your reply to brother Martin, and think it is God's truth; and a plain declaration of facts which are clearly revealed in the Bible: For God's people are not saved by works of righteousness which they have done; but according to his mercy he hath saved them. And he that believeth not is condemned already, and the wrath of God abideth on him; because he

hath not believed the divine testimony. May the Lord bless you and yours in your labor of love.

A. G. P.

For the Signs of the Times.

Wilton, Maine, Feb. 14, 1852.

BROTHER BEEBE:—Having been a reader of your paper about fifteen years, my thoughts, reflections, and feelings have been various. Sometimes when reading the communications of brethren and sisters, I have felt cold and indifferent; at other times when reading, my soul has been melted into tenderness, and drawn out in love to them, that are so exercised by God's spirit that they bear heavenly fruit, and their communications being so richly laden with glorious messages of love. Some give a relation of their experiences, which I read with pleasure and delight, while something within, is saying, I can measurably witness with their travels, others bring to view, some of the fundamental truths of the doctrine of grace which is soul-cheering and reviving, although it stirs up the enmity of the old man; it nourishes, comforts and strengthens the inward man. There was a time some thirty years ago, that I was very desirous to know who was the first of the creation, who created, and how the creator came to have an existence, being a little small boy, and perplexed in my mind; I asked my mother, who with my father, were baptists, a great many questions in regard to the creation of man, of death, judgment, eternity, and of God, I was not satisfied. She set me to reading the bible, I began at Genes, I was interested in reading a history of such wonderful events; when I read any thing like Joseph and his brethren, it would affect me very much, or when I read of Pharaoh, I wondered that he persisted in his hardened course; after a while I read with two objects in view, one was for information the other was to be seen of men, for I loved praise, and for a self-justification, for my conscience told me all was not right, but I thought by much reading, and many good acts that I should do, all would end well. When quite young, I lost my mother by reason of death, this occurrence made some impression on my mind; it was only a fleshly wound for I soon forgot it, for I did not receive much religious instruction after this bereavement as I grew up, I had many convictions, at times I became greatly alarmed about myself; I would make many promises at the death of any of my friends, or any sudden dispensation of God's providence, then I would set about it in earnest, I read and prayed, it was dry and hard kind of work; as the terror ceased, so I ceased in my performances, the Free will Baptist and Methodist meetings I usually attended, occasionally they would have a protracted meeting, and in these meetings, their leaders would by their gestures and mournful tale get the audience excited, some to weeping; these scenes would excite my mind; they said this was perhaps the last time that they would have to seek religion, and urged them forward for prayers, and when they got them converted, then they baptized them, when they were in the church they had to whip and thrash them to keep them right, and to make them hold out to the end, so that they might be saved by grace. While my mind remained excited, I thought I must do something, to get religion. So I would go to reading, and praying again, as the excitement passed away so I would cease in my good works, saying to myself there is time enough yet, and it is an easy thing to get religion, I will enjoy the vanities of youth, but I did not feel perfectly

safe in such a course; but I quieted my mind as well I could by promising myself a long life, and it was such an easy thing to get religion, that there would be time enough before I died, and when I was older and settled down in the world, I should have more time to attend to the taking care of my soul.

When I was about fourteen years old, the Free will Baptists had a flaming reformation; many were alarmed, a large number of my school mates made profession of religion; at first when in company, I made sport of them; but I became alarmed again about myself, so I went to reading and praying again, when I read how Christ was treated by wicked men while here on the earth now, so that I could go to him, and beg and intreat of him, to make me happy and promise to save me; it seemed to me that if I could see him, and talk with him face to face, I could prevail on him to grant my request; for I could tell him how much I read and prayed, and that I was better than any other that I knew of, for I did not lie, swear and steal, as many others did, and I done a great many good deeds. At last I got to be exceedingly righteous, I had done many wonderful works, I was quite happy at one time, when I was in the field to work with my father, I felt exceedingly happy, O how righteous I felt, I felt as though I was worthy to join any church at that time, I wanted to tell my father, how good I was; but I was afraid, for he was not very favorable to the religion of that day, the church he had belonged to had lost its visibility at this time, consequently it was seldom I heard a baptist sermon; but it was re-organized soon after this occurrence.

As time rolled on, I relaxed in my performances. I gave way to my natural inclinations indulged in the vanities of youth; but I had my seasons of reflections, and I would say to myself, when I am older, I will repent and get religion and be a very exemplary christian. I had a great many dreams, but these exercises and visions were of short duration.

When I was about sixteen years old, a particular friend of mine, sickened and died very suddenly, this dispensation caused me to make another resolve to get religion; I vowed to myself, to set about the work with more earnestness, than I ever had before how soon such promises are broken; I failed this time, if God had left me to myself, I should have resolved, and resolved, and died the same. In October, after I was seventeen years old, the Methodists, had a protracted meeting, one evening I attended; it being held in a school house, it was pretty well filled up with people, the ministers, being smart men, the audience were unusually impressed, some manifested a deep anxiety about themselves while one of the ministers was saying, that justice or the law of God, was crying, shall I cut the sinner down, mercy said spare him a little longer, and see if he will repent. Much he said which was in union with what I have related, a sudden sensation seized my mind, I was powerfully impressed that I was the sinner spoken of, I looked upon the assembly now solemn was the scene, my eyes were turned inwardly and I beheld what I never saw before. I saw that I was a great sinner in the sight of God, a transgressor of his holy law, I felt as though justice was ready to cut me off as a cumberer of the ground.

I could hardly refrain from weeping, how gladly I would have laid my head down on the writing bench, with my face in my hands, and wept, I dared not do it; for I thought



that every body could see through me now and certainly if I laid my head down, the congregation would know that something was the matter with me; so I held up my head, and brazened it out as well as I could. The ministers urged with all the eloquence they were masters of, for them that felt their need of religion, to come forward for prayer; a few went forward. I felt the need of prayer, how gladly would I have gone forward, if I had thought or known certain that it would have done me any good, but I dared not trust to what they said; it seemed to me as though, I would do anything, that I could do, if I could have been sure of relief. On my return home, (being alone,) while reflecting on my situation, I felt as though, God was about ready to cut me down, while in this situation, I thought I would kneel down and pray, but I dared not, for I thought if I did God would certainly cut me off, and what to do, I knew not, my good works where were they? when I looked about myself, I had nothing that was good, and dared not pray. While meditating on my awful situation before a holy God; I thought I would go home and try to live a holy life, to watch over my actions, and correct all of my faults. The next morning I took the team, and went into the woods to work, being alone, I thought, I should have nothing to disturb me in my resolutions, while at work, my team plagued me, my patience became exhausted, my temper was up. I forgot myself and broke out with an oath, my resolution was presented before me, I was staggered at first, I thought I had sinned away the day of grace, and there was no mercy for me, then I thought my conviction was not genuine, for had it been, I should have kept myself better. There was a great tumult in my mind, I thought my conviction was nothing real, and I had been deceived, I had broken my resolutions, and it was no use of trying any more to get religion, neither would I pay any attention to what religious characters said concerning religion. I fought against my convictions, drove such things out of my mind, as much as I could. I went into company, to balls parties, and every place of amusement, that I could. God suffered me to go on in such a course about three years, when my attention again was powerfully called up. The Baptists, and Freewill Baptists, held meetings, and protracted meetings, anxious benches together, the greater part of the winter and spring, and a large number made a profession of religion. My mind being again stirred up, I looked about myself to see what I could do, to bring myself into a state whereby God could have mercy on my soul. I resorted to do every thing I could do, and do it secretly, I attended meetings days, and night after night, but could hear nothing, that would reach my case, as my feelings were; no inducement could have prevailed on me, to go forward for prayer, although I felt poor and needy, but I read the bible when alone, I would get up mornings, before any one was up, and read and resorted to secret places to pray, but I was very careful, not to let any one see me read; and afraid that some one would see or hear me pray. I saw myself a transgressor of God's holy law, and I could not see how he could save and be just? This scripture, was in my mind much of the time. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus, came into the world, to save sinners of whom I am the chief." I thought God was faithful, and Christ, was worthy to be accepted of. I felt as though I was the chief, of sinners; my sins were so numerous, that I could see no way of escape, my mind was heavy laden, my heart

was obdurate and hard, it pained me continually. I could not repent, my prayer to God was for deep and powerful conviction, I wanted to be struck down to the ground as Paul was. I was looking for some great display of God's power, for I supposed that a person was changed, both soul, and body. I was burdened with my sins and transgressions, I thought I had sinned against greater light and knowledge, than any other person in the world. I had sinned against that being who had been the preserver of my unprofitable life and how could he save me and be just? I did not wish him to save me in violation of his justice, neither did I want, to be left to perish in my sins. The ministers told their hearers they must do their part, to repent, and believe; but I could not, I heard them say that the seeker must throw himself upon the mercy of God, and not depend on their righteousness for salvation, and God would save them. This was more than I could do, I could not throw myself away; and I would not have done it if I could. I should have clung to my work, or looked to the law, for justification until this time if God had left me to myself. Christians observed me, but I avoided being questioned much, for I wanted to keep these things to myself; one thing, troubled me much, christians talked of their feelings; my feelings were nothing but thoughts, and my prayer ascended, no higher than my head. I envied the beasts of the field: how gladly I would have exchanged situation with the meanest reptile; for they answered the purpose that they were made for; but I had sinned. I wished I had died in infancy, or that I never had been born; my hard heart seemed to grow harder and more stubborn; internally I accused God as being unjust, in bringing me into the world, without my knowledge or consent, and requiring perfect obedience to his law, which I found I was unable to keep, much less to atone for my past sins, my mind was so exercised, with these things that I was unfit for labor, it being in the spring, I went to cutting wood, with my brother; my mind was so occupied with my situation, and the character of God, that I did but little but stand still with my axe on my shoulder my brother; would speak to me, and ask me why I did not work, and what ailed me, I said but little to him, but I could not work. I began to think that I was sick, I looked forward to the coming season, with dread; for how could I labor, with such a decrease as I had, which was preying upon my mind, and body it seemed to me, that I should not live a great while, in the state that I was in. My uncle came one day, where I was at work, and asked me some questions in regard to my situation. I told him I had a hard heart, he said I must believe; I asked how I could believe in Christ. I told him I believed God, had an elect people, and that Christ would save them, that I was not elected, therefore God had given me over to hardness of heart, and it was no use for me to try to believe, or do anything to get religion; he tried to comfort me, but I would not be comforted. The promises that I read in the bible, looked glorious, for God's children, but there was nothing for me, except the woes and curses. My mind was brought into a strait place; I could not go forward, to go back was death, and mountains of sin, on either hand. I heard one of my sisters relate her experience, I thought I could witness, much of what she said; I saw her and others baptized, the scene was awful and solemn to my mind. One Sunday, after the meeting

was dismissed a Freewill woman came to me, her tongue was limber, and asked me how I felt in my mind, she said she had thought a great deal about me. I told her, I believed part were elected to be saved, and part to be damned. She said that was not true; I told her the bible said so; she said there was no such thing, in the bible. I told her I did not know as there was any place in the bible that said a part were elected to be damned; but it said, a part were elected to be saved, she asked me where in the bible it said so; I could not tell her. I went home, and took the bible, and searched the word to find such places as spoke of election if there were any. I soon found abundance of scripture to the point. I felt myself to be in a lost situation, I went to bed with a desire, that God would shew me my situation as it was, and dreamed that I was standing near the banks, where a large river had run; it seemed to be nearly dry; on each bank there seemed to be a post erected, and a beam went across from post, to post, and midway of the beam, I thought there was a thread attached to it and fastened to my body and I hung suspended in the air. I could not reach the beam, and dared not struggle or make any exertions, to reach the beam for fear of breaking the string; below me was craggy rocks, and I expected every moment the string would break, and I should fall upon the rocks and be dashed to pieces. I was so alarmed that I awoke, and got up, and looked out of the window, before I could realize it was nothing but a dream; I thought much about the dream; it seemed to me that it was only the little thread of life, that kept me out of eternity. A certain Baptist minister by invitation came among us and preached, I went to hear him, in his preaching he said the sinner, was in a helpless and lost situation, he could do nothing to merit the favor of God; was unable to extricate himself, and if he was saved it must be by the mercy of God. I felt to sink, I thought if that was true, I was lost; I felt as though I was cut off entirely from my creaturely works and expectations. I was brought to see and acknowledge in my mind, that I had done all that I could do, and if I was saved I must be saved by grace. My burden left me, there seemed to be a great calm in my mind. I did not experience, that sudden outburst of joy that many speak of. I had experienced a change of heart, I tried to get my burden back again, but I could not. I read the word, it seemed a new book to me. I was led to review, my past exercises, in meditating and reading, I had faith given me to believe that God for Christ's sake had forgiven my sins. I had a view of the glorious character of God; and of the gift of his dear Son, how he came into the world and bore the sins of his people, in his own body, and died, that he might redeem his people from under the curse of the law. These things filled my soul with love to God. I loved everybody, I beheld God in every thing, in the works of creation; all creation, both animate and inanimate, seemed to be praising God. I was happy. I thought I never should sin any more. I looked upon christians, as the excellent ones of the earth; how much was I mistaken, for the leaders in the protracted meeting, began to quarrel about doctrine and their converts, (I followed the Baptists, and followed them to my sorrow,) and I began to see the workings of my corrupt heart, it caused me to doubt. Being in the field alone at work, I detected a wander

ing in my mind, to a public place that I had been at the day before, I tried to call my mind from that place, and meditate upon the goodness of God, I could not control my mind. I was filled with doubts and fears, that I was deceived, and had deceived everybody, and what to do I knew not, I could not work, I wished I could lay down and die, for I did not want to live any longer for I thought I should continually be sinning against God; it seemed to me that two men had hold of me by each arm, and was pulling each way; it seemed to me as though I should have been pulled in pieces. While I almost despaired of life, this scripture, was presented to my mind. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. These words, stilled the tumult in my breast. I saw that I was not my own keeper, that I was dependant continually on Christ as a mediator, between my soul and God.

After passing through many trials, I was baptized, and united with the Baptist Church, my trials, temptations, were many, but my soul was filled with joy, I went on my way rejoicing, but soon found there was a lack in the preaching; my mind was not filled, I charged the blame to myself, I found I differed with the brethren, in doctrine; they said I held to just such views, as a church did in an adjoining town, that was called North Canters, which were fatalists. I did not know at that time there was an Old School Baptist, in the world. I became acquainted with the North Canters, people and the "Signs of the Times," and there I found my home. I might say much of the trials I experienced while God was leading me out, time would fail me, and your patience would become exhausted; what I have written has been with an honest simplicity. I have no wish that you should publish this imperfect scribble, to the exclusion of better matter. I am highly pleased with your editorials. I wish that the brethren that write for the "Signs," would strive more to cultivate the principle of love; for when the sheep get to fighting, it frightens the lambs. I must say with one of old, it is by the grace of God that I am what I am."

REUBEN TOWNSEND.

For the Signs of the Times

Hopkins Co. Ky., Jan. 24, 1853.

DEAR BROTHER BEEBE:—I have been a constant reader of the Signs from the commencement of the second volume, to the present time; and I can truly say, I have often been comforted and consoled while reading the communications of brethren whom I have never seen, and never expect to see. I am constrained to believe they are children of God. I believe the Lord's children have all been taught by the same Teacher, that it is not by works of righteousness they have done, but by his grace he saves the poor ruined sons and daughters of Adam. They are not taught like the effort folks in this country, who say the Lord has done all he ever can or ever will do, to save them and it is now left for them to do their part, and if they do not they will be forever lost. They must begin the work and then God is bound to do his part. They will then fall upon their knees and ask the Lord to do more; as though they could induce him to do more than he otherwise could; which proves at once, their God is not our God,—they teach what the natural man always believed; and our God teaches as never man taught. So it is easy to distinguish between

the doctrine of God our Savior, and the doctrine of Antichrist.

Yours as ever in the best of bonds.

JAMES M TEAGUE.

For the Signs of the Times.

Randolph Co., Pa., July 11, 1852.

BROTHER BEEBE:—I see in the "Signs" No. 11, Vol. 20, page 87, the dream of a Methodist preacher; and it reminds me of some dreams which were told some thirty three years ago in Georgia. There was one of the same order of preachers addressing the people at a county schoolhouse, who told them he dreamed he was escorted to the climes of glory, and there he saw, a remnant of all denominations: from thence he was conducted to the bottomless pit, and there he saw a remnant of all denominations, except the Methodist, and he thanked his God that there was not a Methodist there. The dream raised a shout in the camp, for it was received in good faith. After the congregation was dismissed a young lawyer who was present went out into the yard and called their attention for one moment. He told them he could not go away satisfied without relating his dream as it was so much like the one they had just heard. He said in his dream he was conducted to the upper world and there saw a remnant of all denominations, from thence his conductor conveyed him to the nether region, and there shewed him a remnant of all denominations except the Methodists. He asked why there were no Methodists there, as he had known some of that order who were as bad in the other world as any; his conductor smiled and said, there were plenty of them there. Where do you keep them? said the lawyer; he was told to lift a trap door which he saw, he raised and behold it was full of methodists beneath. The inquisitive lawyer asked, Why do you keep them there? He was told that they were so noisy and full of works, that it was necessary to keep them closely confined.

Yours truly.

JOHN HENDRICK.

For the Signs of the Times

Strickersville, Pa.,

DEAR BROTHER:—From some intimations I have had, I have been led to offer some explanation. My remarks on the sufferings of Christ have led some to think I have undervalued his sacrifice. It will be remembered that the nature of the sacrifice was not the subject of my remarks, but simply what it was that actually suffered, this I confined exclusively to human nature, or that nature that was made under the law. Simple suffering would not constitute an acceptable sacrifice. Under the law, no animal was accepted but such as split the hoof and chewed the cud; and if an animal wanting either of these properties had been offered as a substitute, all the sufferings of an elephant offered with all the formalities required, would not have been accepted of God, and why? because not in accordance with divine appointment. And had ten thousand men offered themselves a voluntary sacrifice for the sin of one individual, and suffered, the very death that Jesus did it would not have been accepted, because without divine appointment.—No other sacrifice could answer to atone for sin than that which God had appointed.—"Sacrifice and offering thou didst not desire mine ears hast thou opened, burnt offering and sin offering hast thou not required. Then said I, Lo, I come, in the volume of the book it is written of me, I delight to do thy

will, O my God: yea, thy law is within my heart." Psalms xi. 6, 48 The redemption of the church was alone accomplished by the sacrifice of Jesus. In contemplating this wonderful personage we have presented to our view an object without a parallel either in heaven or in earth; God manifest in the flesh, Immanuel, God with us. One who exactly answers the days-man Job had in view when he said, "Neither is there any days-man betwixt us, that might lay his hand upon us both." Job ix, 33. From the connection it seems that Job was looking at God in his Judicial character; and himself as a guilty sinner; and saw no possibility of acceptance for want of a days-man between them; but here we have the days-men who can lay his hand upon both, because he possesses the nature of both the offended and offending. Viewing him as God manifest in the flesh, and as the appointed of God, as the only sacrifice for sin, I see enough in his sacrifice to answer for me, without the necessity of anything else than his manhood sustaining actual suffering. Brethren may use what qualifying terms they may think best calculated to give their views of the efficacy of that sacrifice or to express their ideas of its value. I know that our vocabulary is too poor to develop its infinite preciousness. While I have no doubt of its amplitude, the question with me often is, Have I an interest in it? Is my worthless name on that favored list, destined to realize its saving efficacy; if so, all is well.—My object is not to extend the discussion, which has given rise to these remarks; but if I advance anything either in private or public that is calculated to produce difficulty in the mind of a brother, I feel it a duty when informed of it, to give all the satisfaction in my power; and this I do with pleasure.—Whether my explanation is sufficient or not I do not know; but it is the best I have to give at this time; and with an ardent desire that all misunderstanding among us may be fully adjusted to the glory of God and comfort of his children.

I remain yours in the best of bonds.

THOMAS BARTON.

For the Signs of the Times.

Litchfield Ct., Jan., 9, 1853.

HIGHLY ESTEEMED FRIEND:—I am not personally acquainted with you, but the scriptures and my own experience have taught me that human nature is not inclined to do good, to persevere in a work like that in which you have been engaged for so many years. Would mere human advantage have induced such continual labor for the good of others? I think not, it must have been the Spirit of Christ in you, which has first wrought, and if so, how beloved that spirit should be. I feel an ardent desire to see the temple of it, and hear from the voice, such truth as I have received by print, from you and many others through your paper. I have felt impressed to address you, and as often been at a loss to decide in what manner I do not wish to deceive or be deceived. I am not recognized by a church in gospel order and doctrine, and fear I had not that spiritual relation which justifies that claim, when others address you by the endearing and affectionate name of brother. I think, Oh! that I might enjoy the privilege really and truly as they do, with you and others, and as confidently speak of my hopes and fears, and union in view of the plan of salvation, and the duty of believers. The fellowship of saints and communion with them, has been to me a precious privilege, and is still ardently desired. If there are saints near me the

difference in views and feelings is such they cannot be reciprocated. I cannot be united to any church within personal attendance, I know of none in the state, or indeed of any but such a I have become acquainted with through the Signs. I have often wished my residence was so near where you are pastor and teacher, that I might enjoy the privilege of assembling with the people, and participating in the enjoyment of what is given to you to minister to them; but I should be thankful for, and do prize the benefit of receiving your views of scripture truth and those of others by print. Could I describe the condition of mind I was in, when I first received the Signs twenty years ago, and the difference now, if I agree with me in saying it was from him; and rejoice that you had fed such an one; for I believe you esteem all alike in Christ, and delight in feeding them and would not knowingly offer them anything but truth. I had been trying to feed on such as was set before me by teachers, but could not relish it, and thought it was the bad state of my own mind; but now believe it was because it was not truth, and error like poison, sickened and caused a loathing, and still has that effect when I only look at it, and inclines me to avoid it as much as possible, but truth like wine and oil, goes down smooth and animates and strengthens the soul of the newborn.

It appears that those who profess to believe the doctrine of election, differ widely in their views. I have met with some arguments to which I objected; I think you are sustained by scripture in your views of the life that was laid down for the elect. Such arguments as those in the first number by W. J. P., are weighty and conclusive: the contemplation of such views, enhances the estimation of that everlasting love of him, who freely gave his life for his own.

I was glad to receive the first number of another volume and hope you will continue it for the sake of him who said, feed my sheep and lambs, and when the great day arrives receive the assurance "well done," that shall satisfy you. Be assured of the esteem and affection of one who knows not whether she belongs to the little flock or not.

AMELIA PECK.

East Fallowfield, Pa., Feb., 7, 1853.

BROTHER BEEBE:—It is with the kindest feelings of christian love and fellowship, that I address you, and hope these lines may find you and yours in the enjoyment of every needed blessing, with abundance of grace and a full assurance of a crown of glory that fadeth not away. May the present year prove to you a calm and pleasant one: that you may forget the toil and conflict of the past. May the Lord sustain you through the journey of life, and comfort you in all your sorrows and trials which are many. Your editorials, and the communications in the Signs are all the gospel preaching we have here; but there is any quantity of protracted and distracted preaching around us; but we have no faith in their idols. We seem to be alone and not reckoned with the people. We bless the Lord for the Signs, for we can hear through them of the joys and sorrows of the dear children of God who are scattered abroad. We rejoice to hear of the prosperity of the Zion of God the perfection of beauty, but it is painful and unpleasant to hear of contentions and divisions among the professed followers of the Lamb. We read that in the days of

the apostles were contentions and divisions; and one says, "They went out from us because they were not of us." "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," he will keep them as the apple of his eye. "Fear not little flock it is your Father's good pleasure to give you the kingdom"—Although the love of many has waxed cold and some have joined the armies of the aliens, it will not diminish the election of grace.

Dear brethren, strive together, not for the mastery, but for the faith of the gospel, and to keep the unity of the spirit in the bonds of peace. Let brotherly love continue. Remember how short the time ere we must all leave the stage of action and lay our bodies in the dust; until this mortal shall put on immortality and death be swallowed up in victory. I feel that I am fast travelling to that land from whence there is no returning; and though I feel the very least of all and not worthy to be counted, yet my hope and trust for salvation is in the imputed righteousness of the Lord Jesus Christ; who said it is finished and bowed his head and gave up the ghost, rose again from the dead, and triumphantly ascended up on high, led captivity captive, and gave gifts to men, for the edifying of his body, the church. There is no other name given under Heaven whereby we can be saved; it is a name above every other one; and

While the angel choirs are crying  
Glory to the great I Am;  
I with them would still be singing  
Glory, Glory to the Lamb.

O how precious  
Is the sound of Jesus name.

I often look forward to the time when we shall all meet together in our Father's house above; where we shall be free from all sin; where the redeemed with all the heavenly host are shouting glory, honor, might and dominion to him who sitteth upon the throne and to the Lamb forever and ever. Brethren farewell, perhaps for the last time.

Yours in christian love

MARGARET M. ANDERSON.

For the Signs of the Times.

February, 1853.

DEAR BROTHER BEEBE:—If I may be allowed to address you, for I feel unworthy of a name or a place, on the footstool of the Lord, having sinned against the Holy God; still, through his abounding goodness, we have been spared through another year, and favored with usual health, the comforts of his life, and a hope through the blood of the everlasting covenant which is ordered in all things and sure, which hope I would not part with for all the world, unless I were sure that I could have a better one. Surely the Lord is good though I am vile, sold under sin. What shall I render to the Lord, for all his kindness shown! I sometimes think I am willing to be anything or nothing, for the sake of Jesus, who has provided and executed so glorious a plan of salvation: and has, as I trust, brought me to behold it, with all the rest of those of his visible fold. Christ and other sheep I have, which are not of this fold, and one Shepherd. I hardly dare claim to be an heir; but I feel assured that his children are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should shew forth his praises who has called them out of darkness into light, and that they may be holy and without blame before him in love. Their

robes are made white in the blood of the Lamb. They have no righteousness of their own; not one good deed to recommend them to God. My desire is that I may so live as to adorn the doctrine of God my Savior.

We are in a land of arminians and think some of God's children are mingled among them, and trying to feed on the husks which the swine do eat. We think the preaching of the gospel is as scarce here as it was in Elijah's day, when he said that Baal had four hundred and fifty prophets, and he only was left alone, a prophet of the Lord, and his life was sought.

The "Signs of the Times," come to us regularly, and are laden with good news, setting forth the fruits of the Spirit, in the experience of God's children. How cheering they have been to me, many times they have been to me like cold water to a thirsty soul. Surely I think their God is my God, and their people my people.

I am sorry to see anything like contention among brethren, of one family, and children of the living God. The scriptures inform us that "Great is the mystery of Godliness."—And yet the way of holiness is so plain that way-faring men, though fools shall not err therein. I understand that it is the duty of God's ministers to feed his flock, as shepherds, to preach Christ the Head, Husband, Life and Salvation of his people; as the end of the law "for righteousness to every one that believeth;" as the Mighty God, the everlasting Father, and the Prince of Peace. It makes my heart rejoice, to know that we have such a King in Zion. He knows all his sheep and lambs and calls them by name, and leads them out from the Ishmaelites; though he suffers them sometimes to get into bye and forbidden paths; yet he keeps them as the apple of his eye. What a great High Priest of our profession.

I very well remember that brother Beebe preached at South Westerloo, some seven teen years ago, the text was in Nehemiah xiii. 23, 24. I thought he drew the line between the living and the dead, placed the crown on the head of Jesus, and stopped the mouths of gainsayers. I well remember what was the feeling of some who had walked to the house of God with us, and with whom we had taken sweet counsel; but we were separated, for we found that we were not of one mind; and, How can two walk together except they are agreed? The gospel required a separation, and God's ministers are required to declare the truth, whether men will hear or forbear. Our Savior has said, Not one jot nor tittle of the law shall fail until all is fulfilled.

I can hardly consent to write for publication; but we have strayed out of the sight and hearing of many of our dear brethren and sisters, with whom we have been acquainted, and I think it a very great privilege to hear from them through the Signs; and I am led to think that some of them may be glad to hear from us through the same medium, poor and imperfect, as we are.

I wish some of the old fashioned preachers could feel that the Lord called them to make us a call; if they would write to me, and direct their letter to Mill's Corners, Fulton county N. Y., when they would be at Amsterdam, I will endeavor to convey them from there and back.

I remain yours in the best of bonds,  
ADAM GRIFFIN.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I feel as though I must tell you something about the little

Salem church in Philadelphia, of which I am an unworthy member. As you are acquainted with her history, I need not enumerate the trials, difficulties, and siftings, she has passed through; some of our pious enemies say, we ought to be ashamed to call ourselves Baptists seeing the Lord has never prospered us, as he has them; but none of these things move us; we know that he has kept us, and has not forgotten his mercy towards us. Our hearts have been made to rejoice in having three added to our number (Baptized, by brother Housel.) Surely this is the Lord's doings, and marvelous in our eyes, unlooked for blessings, in this deluded city.—When I think of the great privilege we enjoy of meeting together, unmolested, my eyes overflow with tears of gratitude to God, for his great mercy. Though we are but few in number,

"Our souls, by love together knit,  
Cemented mix in one;  
One hope, one heart, one mind, one voice,  
Tis heaven on earth begun.

Our hearts have burned while Jesus spake,  
And glow'd with sacred fire,  
He stop'd and talk'd, and fed, and blest,  
And fi'd the enlarg'd desire.

And when thou makest thy Jewels up,  
And sett'st thy starry crown;  
When all thy sparkling gems shall shine,  
Proclaimed by thee thine own,

May we a little band of love  
Be sinners saved by grace;  
From glory into glory chang'd,  
Behold thee, Face to Face."

I should like to say something for the encouragement of those dear brethren and sisters who are scattered over the earth and have none with whom they can take sweet counsel, or have fellowship. I can truly sympathize with them, as I was once alone in regard to the truth as it is in Jesus. But blessed be the name of the Lord that he has fix'd the boundary of my habitation within reach of some of his dear children whom I love (I trust) for his sake.

My Dear Brethren and Sisters trust in the Lord, he can open a way for you; he knows what is best, all things shall work together for good to them that love him. If we love to meet with those we believe are his children, is it not an evidence that we love him? By this shall ye know that ye are my disciples, if ye love one another.—Let us lay aside every weight, and the sins that so easily beset us, looking unto Jesus, &c.

I feel that I am a poor worm of the dust, unworthy a name among a people of God.—Prone to wander continually; when I would do good, evil is present. But one thing I know, I can testify to the goodness of God, in the great deliverances he has wrought for me when my way has been hedg'd up, and I have been brought to stand still and see his Salvation.—O that men would praise him.

ABIGAIL ROBINSON.

P. S. Brother Beebe I shall make no apology; do as you please with the scribbling. I have selected some Poetry if you approve.

"Sad pilgrim of Zion, though chastened awhile  
Through this dark vale of tears, hope still bids thee smile;  
Far spent is the night, see approaching day,  
That calls thee from sorrow and sighing away.

No tear of repentance, no wave of the storm,  
Not a cloud shall e'er darken the light of that morn,  
Where thy sun sets no more, but forever shall shine  
Unsuilied in beauty, in glory divine.

With thy robe washed in blood, the price that was given,  
To redeem thee from earth, and to raise thee to heaven;

Where love blooms in peace, and blest joys feast thy sight  
Where God is thy glory, the Lord thy delight.

O pilgrim, 'till then, be thou instant in prayer,  
Thy soul we and pains, thy Redeemer will bear,  
Reposing in Death, still the love that ne'er des,  
Sheds a light to conduct thee in peace to the skies.

Yours in gospel bonds. A. ROBINSON.  
Philadelphia Feb., 20. 1853.

## EDITORIAL.

MIDDLETOWN, MARCH, 1, 1853.

### Remarks on Rev., xxii, 19.

Our beloved brother, Elder John Stipp, of Oregon Territory has requested our views on the passage referred to above, and such views as we have we cheerfully give. The text reads thus.—

"And if any man shall take away from the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

It is quite essential to a correct understanding of the text that we first learn what is intended by the two books, and by the holy city which are spoken of. The first book is called *the book of this prophecy*, and undoubtedly means the book in which our text is recorded. *This* book is a book of prophecy, and treats on things which were, and things which should shortly come to pass, and from the last clause of the text under consideration, we learn that *this* book contains things which belong to those who have part in the holy city and in the book of life.

The other book, is called the book of life. We also read in other portions of the scriptures, and in this revelation, of a book of life which is designated "the Lamb's book of life," or the book of life of the Lamb, which is said to be written from the foundation of the world. Many have seemed to regard the book of life in our text, and the Lamb's book of life written from the foundation of the world to be one and the same book; but to our mind, it does not so appear. By the Lamb's book we understand that book in which all the members of Christ were registered before time began, and of which Christ says, (as personated by David.) "And in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them." This book of the Lamb, in which are registered the Head, the Body, and all the members of Christ, is not, nor can it be subject to erasures or interlineation. It is utterly beyond the power of men or devils to add to, or take from its records. It is the faithful record of the immutable God. But the book of life, mentioned in our text, appears to be the city record, or book of the names of the living in Jerusalem. In other words, we understand it to be the record of the gospel church, in which is recorded the names of all the members in fellowship. This record is kept by the church, not to show how many have been attached to the church, nor is it a duplicate of the records of eternity, which are unalterable, but it shows who are for the time being recognized by the fellowship of the church, as living members of the household of God, or living citizens of Zion.

The holy city we understand to mean the church of God, in her gospel order and militant state. The gospel church is called the city of God; the holy city, and the city of the living God, of the great king &c., and in the revelation made to John, he saw the "Holy City, New Jerusalem," adorned as a bride for her Husband. She is called the holy city in distinction from all anti-christian

churches, which are called Sodom and Egypt Babylon &c. They are called the great city but no where are they called in the scripture, the holy city. Immediately preceding our text, we have a lively and beautiful description of his holy city, of its foundations its gates, its walls, streets and provisions, and of the character of its citizens; it is written "Blessed are they that do his" (The Alpha and Omega's) "commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—

For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—This last quotation proves that the holy city embodies only the blessed of the Lord, who are made manifest as his blessed and peculiar people, by their doing his commandments honoring Christ as their king, respecting his laws and walking in his ordinances. These enter in through the gates on which are inscribed the Israel of God, and they are written among the living in this New Jerusalem, or New Testament church, and they have right to the tree of life, and all the rights of citizenship, to all the things which are written in this book.

If we are correct in the foregoing views, we think it will be easily seen, that all who have been admitted to the fellowship of the gospel church, are registered as living members or citizens of Zion, so long as they maintain that gospel walk and deportment which entitles them to that fellowship; but if they transgress the laws of Christ, and walk disorderly they are subject to the discipline in such cases provided. And Christ himself testifies in the solemn admonition before us, that if any man shall add unto *these things*, God shall add unto him the plagues that are written in this book.

The plagues written in the book are very many and severe, which figuratively show that the way of the transgressor is hard.—Whether those written in the book of life, be only nominal members, as Judas was written or numbered with the twelve apostles, and had part of their ministry, or are vitally united to Christ by a living faith, they are to be subject to the discipline of the holy city. If any man whether he be a minister or private member, whatever his standing or eminance if he add to these things which are written in the book—if they shall add any doctrine if works as a ground of justification before God, or if they add the doctrine of means instrumentalities, free agency, and teach that christians are obligated to engage in religious voluntary societies, for Mission, Tracts, Sunday School, or any other purpose, which is not named in this book, God will bring upon him or them the plagues which are in this book written. The passage through the gates into the communion of the gospel church shall be closed upon them, and they shall be classed with dogs, and sorcerers &c. which are without the precincts of a gospel communion.

"And if any man shall take away," his part, whatever his part may be, if he be a minister, holding a high place in the confidence and esteem of a church, or a deacon, or a private member, for suppressing the testimony of God, remitting the injunctions of the king in doctrine or ordinances, the discipline of a truly gospel church over which the Alpha and Omega presides as the Head, shall take effect on such offenders, and they shall be expelled from a place and privilege in the church, and their name no longer retained as living members of the body, they shall be



unto the church as the heathen men, and as the publicans were to the Jews.

Nevertheless, we are assured, that where any of God's children transgress, and persist in the violation of the order of the city of our God, and are put away from the fellowship of the saints, their names will not be erased from the immutable purpose and decrees of Jehovah, they shall be brought back to privileges of the citizens, of the church of God, while all the Judases being expelled from fellowship will finally go to their own place.

Thus, in as concise a manner of possible, we have expressed our understanding of the text; let our brother Stipp and all others remember our obligation to prove all things, and hold fast only to that which is good.

**CORRECTION:**—Brother Burritt, desires the correction of some typographical errors in his late communication, viz. for Bickets, read, Ricketts. In the commencement of the last paragraph, for *I will*, read, *I would*. Seventh line from the bottom, for *it was* the Judaizing teachers, read, *it is* the Judaizing teachers. The Home Missionary, is published in Fulton St., not Nelson St. Instead of "The people of God are slain by the law of Christ, read, *dead to the law, by the body of Christ*.

"There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are One." 1 John, v. 7. In these words of the inspired apostle, we declared our firm belief in the doctrine of the person ality and unity of God, when we issued our Prospectus, in the year 1831. Twenty two years have now elapsed, and our faith in that doctrine, precisely as expressed in the text above written has never for one moment been shaken. So firmly are we established in this doctrine, that were we compelled to relinquish our faith in the person ality and God-head of the Father, the Word or the Holy Ghost, we should despair of salvation.

We are called upon to give the above declaration of our faith, by the slanderous falsehoods published in a pitiful and slanderous missive, endorsed by John Clark of Va., and James Manser Jr., of New York, in which we are also charged with denying that "we are quickened or regenerated by the Holy Ghost." We pronounce the whole a falsehood, and appeal to all who have been familiar with our preaching and publications for the last thirty years, for the justice of our protestation. It is too late in the day for those enraged calumniators to succeed in injuring our reputation among those who know us, by charging us with Arianism or Semi-Arianism. For the honor of the cause of God and truth we are glad that both our assailants have disclaimed the appellation of *Old School Baptist*.

**CIRCULAR LETTER.**

Of the Sugar Creek Association of Regular Predestinarian Baptists, of Indiana.—

"And thou shalt call his name Jesus, for he shall save his people from their sins."

Brethren: This portion of scripture naturally resolves itself into three propositions: 1st. Who is Jesus? 2d. Who are his people? 3d. How are they saved.

Jesus is God, he is Maker, he is Redeemer, "For thy Maker is thy husband; the Lord of Hosts is his name, and thy Redeemer the Holy one of Israel, the God of the whole Earth shall he be called." For unto us a child

is born; unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.

1,000 years before the christian era, old 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 he gave 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 parts of his earth, and my delights were with the sons of men"

And he shall save his people from their sins. Ye are the children of the Lord your God, ye shall not cut yourselves, nor make any boldness between your eyes for the dead, for thou art a holy people unto the Lord thy God; and the Lord has chosen thee to be a peculiar people to himself, above all the nations that are upon the earth.

Old David says, when speaking of this same people; For the Lord has chosen Jacob unto himself, and Israel for his peculiar treasure. Peter says: Ye are a chosen generation a royal priesthood, a holy nation, a peculiar people. Paul says: Purify unto yourself a peculiar people, zealous of good works. A seed shall serve him and it shall be counted to the Lord for a generation.

Now Brethren, these same people had a standing in Christ before Adam's dust was fashioned to a man, before the tallest part of the earth was made, and they were then, are now and always will, be the objects of his love. 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. When Christ was brought forth, they were brought forth; when Christ was set up they were set up, when Christ was God's daily delight, they were Christ's delight. But brethren, had these people always remained as they were, when first placed upon this earth, the heavenly arches could never have echoed with the praises of redeeming love. When the fullness of time had rolled around according to the Divine arrangement of Jehovah, these people were put forth in a body of flesh and in that body of flesh, were tempted, deceived, and led captive by the Devil at his will. They became dead in trespasses and in sins. In the day thou eatest thereof thou shalt surely die. And Oh! Brethren, when you first had a glimpse of the wickedness of your hearts; the awful state of guilt and condemnation you were in by reason of sin, when you heard Sinai's thunders roar, when you were made to acknowledge your own righteousness to be nothing more than filthy rags when you read; "the soul that sinneth, it shall die." Then you were compelled to come in a humiliating attitude, and say, Oh! Lord, save or I perish. But lift your drooping heads, ye sin-sick souls. The Lord who has always been before hand with his creatures, has provided for his people a Redeemer even before they were in need of salvation.— Nearly twenty-six hundred years ago, Isaiah said; Thus saith the Lord; even the Captives of the mighty shall be taken away; and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy Children. The Lord Jesus being the head and these people the members, He, and He alone, had the right and authority to redeem them. The law de-

manded the life of the offender, and Christ being their life, justice required the penalty of the spotless Redeemer, who was a Lamb slain from the foundation of the world. And when the life was taken then the members were free.

**MARRIED,**

In Hector, Tompkins Co., N. Y., on Wednesday evening February 23, by Eld. Reed Burritt, MR. PETER SUTRAN, to MISS JANE JAQUISH, both of Hector.

Near Burdett, on February 25, by the same MR. WILLIAM STILLWELL of Hector, Tompkins Co., to MISS JANE DEAN, of Tyrone, Steuben Co., N. Y.

At Middletown, Del. Co. N. Y. Feb. 10, by Eld. I. Hewitt, MR. ELIJAH A. OLMSTED, to MISS MARY DEAN, both of that place.

At Roxbury, Feb. 16, by the same, MR. TALMY VANAMBURGH, of Middletown, to MISS ELLEN CORBEN, of the former place.

**OBITUARY.**

**DIED.** At his late residence in Middletown, Delaware Co. N. Y. on the 8th day of February, COL. ASA GRANT, aged 69 years and 11 months. He was among the early settlers of the country, and bore a share of the burdens, and took an active part in the duties incumbent on the inhabitants. With an ever open heart and liberal hand he administered to the necessities of his fellows.— Though he made no profession of religion, he always manifested a very friendly feeling towards the cause of the Old School Baptists. He was a subscriber to the Signs, and some time before his death, (caused by apoplexy,) he expressed a desire that his funeral should be attended by an Old School Baptist minister. According to his request Elder Isaac Hewitt attended his funeral, and preached on the occasion from Job xiv. 14. If a man die shall he live again? all the days of my appointed time will I wait until my charge come."

His surviving companion, the wife of his youth has long been a faithful member of the Old School Baptist church constantly rejoicing in the free grace, and sovereignty of her divine Head and Master. For many years previous and up to the time of her husband's death, her health was delicate and feeble, yet she was enabled through grace to endure with christian fortitude the toils attendant on the funeral occasion, and followed his remains to, and witnessed the depositing thereof in the last earthly resting place and she is enabled to say that she feels strong in the Lord, and in the power of his might.

Shall it ever be the happy lot of the writer of these lines to subscribe in heart to the above sentiments? There is one only who knows, and that is He in whose hands doth rest, and at whose disposal are all things. W. W. W.

**DIED:**—January 18, 1853, at his residence in Prattsburgh, Steuben Co. N. Y., MR. DAVID WELD, aged 79 years and 11 months. He was born in the town of Charlton, Mass., in 1773, at the age of 32, was married to Hannah Foster, of Dutchess Co. N. Y., in which place he resided a few years, and then removed with his little family to Middletown, Delaware Co. N. Y. In about the year 1811, his mind was awakened to the subject of religion; he was convicted of sin, and obtained a hope in the Savior, and about one year subsequently related his experience to the church, and was baptized by Elder W. Warren, in the east branch of the Delaware River in Middletown, and united with the first Baptist church of Roxbury. In 1828, the Spirit of the Lord was poured out on the inhabitants of Middletown and Roxbury, in which he was greatly delighted, to witness the steadily stepping of the Lord; but more especially in bringing his wife to the knowledge and love of the truth. She was baptized by Eld. David Mead, and united with the 2d. Roxbury church.

In 1830, He with his wife and one daugh-

ter, who also had joined the church, at the same time, took letters of dismission, and removed to the town of Prattsburg, Steuben Co. N. Y. There being at that time no church of his faith and order in that section, he retained his letter until the year 1851; when under the ministry of Eld W. W. Brown, of Seneca Co., an old School Baptist church was organized, with which he and his wife, two daughters and a grand daughter united, and where he continued until his removal by death. During the last few months of his life he was afflicted with a bowel complaint, and about six weeks before his death he had a shock of palsey, which nearly deprived him of the power of speech, and affected his sight, but of the former he nearly recovered. He was a warm advocate for the doctrine of election, for free and sovereign grace, and the final salvation of all the saints of God. He frequently expressed a desire that ministers would contend earnestly for the faith, once delivered to the saints. At one time he remarked, "How I love to talk of the goodness of God, and to speak of his truth! I should like to preach to a larger congregation; but I don't know that I ever shall.— When near the close of life he repeated a few lines of the hymn,

"Why should we start and fear to die," and said to his family, I wish you all to remember this. He remarked to one of his daughters, "I am going home, you have a little while yet to stay, and then you to must go. He has left a wife and a large family of children to mourn their loss, but they mourn not as those who have no hope. We trust he has gone to possess the joys of which Paul said, God, who cannot lie, promised before the world began.

WILLIAM W. WELD.

**BROTHER BEEBE:**—I send you the obituary notice of the death of Sister Nancy Byrd. She was born August 26, 1786, and departed this life Oct. 14, 1852. Sister Byrd joined the Regular Baptist in April 1815, and was baptized by Eld. John Stephens, and remained a firm Old School Baptist to her death without being charged with any disorder whatever, and died full in the faith of Christ. WM. GOSNEY.

**BROTHER BEEBE:**—The Ebenezer Old School Baptist Church Loudoun Co. Va., has been bereft by death of one more of her old and esteemed members. SISTER JANE STRINGFELLOW, wife of brother Benjamin Stringfellow. She died January 20, 1853, aged 76 years, and nearly 5 months. Sister Stringfellow was baptized at Ebenezer in 1812 by brother Wm. Fristoe, so that she has been upwards of 40 years a member. She was a very decided Old School Baptist from the first, clear in her experience, in her views of doctrine, apt in the scriptures and discerning as to preaching. She was quite comfortable in view of her approaching dissolution, and willing to depart. She had been failing in health and bodily strength for some months but was not so as to give up the management of her family concerns but a few weeks before her death. She sank away gradually and died calmly and easily.—As they had no children of their own except adopted ones, brother Stringfellow is truly left in a lonely situation in being bereft of the wife of his youth, a true and prudent help-mate. But I trust he will find the grace of God sufficient for him, and be thereby supported under his afflictions. S. TROTT.

Fairfax C. H. Va., Feb. 20, 1853.

**DIED:**—On the 6th inst, ANNA, daughter of John G. and Lydia A. Hanna, aged 16 years. Three months had scarcely passed since they stood beside the grave of a lovely and interesting boy; these are sad bereavements, but they have been taken for some wise purpose. These flowers so early called away, we hope and confidently believe have been transplanted in a purer clime; though we feel our loss, we more deeply feel for the sorrowing and heart broken mother and sister, we can give no consolation; we can only sympathize with them; for time alone can assuage their grief. May he who tempers the wind to the shorn lamb, heal and bind their broken hearts, and enable them to look beyond this vale of tears to that bright home in heaven, where sickness and sorrow never comes, and where parting shall be no more, is the sincere prayer of their friend.

MARY HANNA.

New Church, Va., Feb., 15 1853.

BROTHER BEEBE:—It becomes my painful duty to announce for publication in the Signs, the death of our beloved brother, DAVID K. BAKER, who departed this life, Jan. 22, 1853, at about 9 o'clock in the 73d year of his age. His wife was called away from his embrace by death about three years ago, since which he has remained alone up to the time of his death. They were both distinguished Old School Baptists, for about forty years, and remarkably steadfast in the faith of the gospel. Brother Baker was one of those who came out on the side of the God of Elijah, while thousands were going after filthy lucre; and with the word of God he was enabled to chastise them sorely. When I was a boy, brother Baker was contending for the doctrine and order of the Old School Baptists.—He was a member of the Chinatague, Church, of which my father was the pastor, but my father never preached Predestination and Election strong enough for him, for he said he could not hear the idea, of giving Hagar's brood a hair's breadth; for he considered them all a set of mocking Ishmaelites. After I grew up, I became a member of the same church, and as long as my father lived, the church seemed to prosper; but about two years after I became a member, my father died, and then there appeared to be found some of Jezebel's children among us, and they soon brought it to a vote, who should have the property, and they outvoted us, and brother Baker, Thomas J. Watson and myself were all the male members which remained, and we were turned out of the house, and the property was taken away from us. Brother Baker said he was not disappointed, for he had discovered that spirit lurking for years. He contended earnestly against their errors in doctrine and in practice, on every favorable opportunity, but he refused to go in their midst, or be a partaker of their evil deeds.

He was not a preacher, but he was a teacher of righteousness, and fervent in prayer. He was fluent in his communications, and never at loss for scriptures to establish his positions. He had read much, and was familiar with history, and a close observer and reader of your paper, the "Signs of the Times," which paper he valued above all other papers, and so much so, that he took no other.—Such was his intelligence and knowledge of the scriptures; that there were very few who would attack him. He continued firm in the faith until his death. We may truly say, he was a bold soldier under the banner of King Jesus. He had his reason until the last. He lingered about three months before his death, being afflicted until he fell asleep. He has left one child, and five or six grand children, to mourn their loss.

I tried to preach, on the 23d of January, to a large and attentive congregation, from 2 Tim. iv. 8. "I have fought a good fight, I have finished my course, I have kept the faith." &c.

Yours as ever, in gospel bonds  
THOMAS WATERS.

ASSOCIATIONAL.

The Baltimore Association will meet with the church at Black Rock, Baltimore county Md. on Thursday, before the third Sunday in May, at 10 o'clock A. M.

The Delaware Association, will meet with the church at Cow Marsh; Kent Co. Del. on Saturday before the fourth Sunday in May, 1853.

The Delaware River Association will meet with the church at Kingwood, Hunterdon Co. N. J., on Wednesday preceding the first Sunday in June 1853.

The Warwick Association will meet with the church at Wallkill Orange Co. N. Y., about 2 1/2 miles from the Middletown Depot. (This place) on Wednesday before the second Sunday in June 1853 at 10 o'clock A. M.

The Chemung Association will meet with the church at Burgett, Tompkins Co. N. Y., three miles from the Jefferson Depot, at the head of Seneca Lake, on the last Saturday and Sunday in June 1853.

The St. Joseph Valley Association, will be held two miles south west of Painfield Station, on the Southern Michigan, and Northern Indiana Rail Road, near Terrecoupee Prairie, on the 4th & 5th days of June 1853.

NEW AGENTS

Eld. John R. Martin, Franklin County Va., Eld. W. W. Brown, Seneca county, N. Y., Eld. W. West, Seneca Co. Mich., Amas. Esch. on

LETTERS RECEIVED.

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RECEIPTS.

Table with columns for location, name, and amount. Includes entries for New York, Maine, Mass., N.J., Pa., Va., Ga., Ala., Tex., Oregon, Mo., Ill., Ia., Ohio, Mich., Ky., Tenn., and Va. Total: \$266.52

\* Signs, Banner and Messenger. † Signs and Banner. ‡ Signs and Messenger.

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

GILBERT BEEBE.

To whom all communications must be addressed Terms.—\$1.50 per annum or if paid in advance \$1; \$5 paid in advance will secure six copies per year.

All moneys remitted to the editor by mail will be at our risk.

NOTICES.

A SURE CURE FOR THE TETOTAL MANIA, AND A QUETUS FOR THE MAINE LIQUOR LAW.—A pamphlet bearing this title has just been issued by G. J. Beebe, Editor of the Banner of Liberty. It is a complete refutation of the modern doctrine of Total Abstinence and shows clearly the folly of all attempts to regulate the drinks of community by statute law. It also contains a copy of the Maine Liquor Law, complete, with an exposure of its odious features—an account of energetic but unsuccessful attempts made in England and other countries, as well as the United States, within the last century, to suppress the sale and use of wines and spirituous beverages. It clearly sets forth a most overwhelming array of Bible authority for the temperate use of wines and liquors, with a comparison of ancient and modern alcoholic beverages. It seems to be what it purports, "A sure cure for the Tetotal Mania," &c.; and it appears scarcely possible for any intelligent person to attentively peruse its pages and retain an idea favorable to legislative interference with men in their "meats and drinks, or with regard to an holy-day."—26 pages—price 12cts per copy; 10 copies for \$1; 60 copies for \$5. Orders may be addressed to G. J. Beebe, or the editor of this paper, Middletown, Orange county, New York.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

TERMS.

Table with 2 columns: Copy type and price. SINGLE COPY, .15; EIGHT COPIES, \$1.00; FIFTY COPIES, \$5.00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us, by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

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

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

OLD SCHOOL MEETINGS.

Schoharie, N. Y. Feb. 8, 1853.

BROTHER BEEBE;—Please publish, without delay, an Old School Meeting, to be held at Sloansville, town of Esperence, in the county of Schoharie, N. Y. the first Wednesday and Thursday in June, next, to commence at 10 o'clock A. M. of each day.

A general invitation is given to all ministering brethren, and also to brethren and sisters in general, to attend with us.

JOHN W. LIVINGSTON.

LIST OF AGENTS.

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

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., MARCH 15, 1853.

NO. 6.

## POETRY.

For the Signs of the Times.

"My iniquities, as a heavy burden, are too heavy for me."

Ah! wretched heart! enslaved by sins,  
Within that tyrant's sway  
What evil thoughts, what sinful deeds,  
Lie coiled along the way.

My spirit sinks within, to view  
This mountain height of sin;  
I search in vain the sacred word  
To find support therein.

Oh! that it were the Spirit's work,  
That brings these crimes to view,  
Then might I chide these sad complaints,  
And to his sceptre bow.

Alas! I fear that I repent  
Only as Judas did,  
That true repentance I ne'er knew,  
Aright his mercy plead.

Oh! must despair now seize a place,  
Within this burthened heart;  
Great God! I still must own thee just,  
If thou should'st bid "depart."

Oh! righteous God, can'st thou be just,  
And yet compassion show,  
To me, so vile a wretch, who hath  
No other place to go?

Feb. 23d, 1853.

M. E. V.

### "Surely the Lord is in this Place."

Surely the Lord is in this place,  
His gracious smiles appear;  
And bid us look to Christ, through faith  
View my possessions there.

Surely the Lord is in this place,  
He bid my sorrows flee;  
Ah! I can now rejoice in him,  
My gracious Saviour see.

Surely the Lord was in this place,  
But did I know it then?  
That bitter cup, this bosom taught,  
Afflictions are not vain.

Surely the Lord was in this place,  
With his refining fire;  
The dross consumes, the gold refines,  
Displays his mighty power.

Surely the Lord is in this place,  
And hath been kind to me,  
To let me know how weak I am—  
My strength in him to see.

Surely the Lord is in this place,  
He bid the light arise;  
So I have not whereof to boast,  
In him the merit lies.

Surely the Lord is in this place,  
His counsels may I keep;  
An ever-present guide is he,  
Who'll ne'er forsake his sheep.

Surely the Lord is in this place,  
He only is my trust,  
My rock, defence, salvation is;  
Can I again distrust?

Surely the Lord is in this place,  
While he his face displays,  
Bless him my soul, and all within,  
Join in the notes of praise.

Feb., 23, 1853.

M. E. V.

### Lines on the death of Mrs. Mary Cadwell.

Thou hast gone from this earth with all its vain  
show,

A life encompassed with affliction and woe;  
For a haven above prepared by God's Son,  
To dwell with the ransomed in heaven thy home.

Like the pilgrim of old it was thy complaint,  
That sin was mingled with thy every thought;  
Thou learnedest that afflictions were needful to show,  
That our trust was in Jesus, to whom we must bow.

But precious indeed were thy sabbaths of rest,  
When God by his spirit said "peace troubled breast,"  
Those seasons were valued and treasured with care,  
And taught though afflicted thou need'st not des-  
pair.

Thy joys and thy sorrows were tremblingly told,  
Oft cheering the afflicted the sin-sick soul,  
Pointing them to Jesus the Savior and guide  
Who taught thee through faith in his truth to con-  
fide.

Meekness humility and love to thy God,  
Shown in thy deportment were known in thy word,  
His word was thy counsel, thy joys and delight,  
Thy sweet meditation by day and by night.

Thou art now enjoying a Sabbath above,  
Evermore to dwell in God's presence and love;  
And thine with the saints and the angels proclaim,  
Hosanna and glory to God and the Lamb.

Mount Hope, Nov., 29, 1852.

M. E. V.

## COMMUNICATIONS.

Fairfax, C. H., Va., Feb. 23, 1853.

DEAR BROTHER BEEBE;—I have been so affected with the spirit as well as the matter of brother Barton's two excellent communications in the 2d and 3d Nos. of the present Vol. of the "Signs," as well as that manifested in your and brother West's interchange of views, that I feel a drawing to mingle again with you in your intercourse, through the Signs. As it is probable most of those have quit the Signs who would have dropped them had I continued to communicate through them. I will with your permission occasionally write for them. But then, my brother, I submit this proposition, upon the supposition that you have endorsed the following sentiment as expressed by brother Barton, "The Signs is a kind of exponent of our views and sentiments, not a standard of our faith or practice, and in this view, we all have a share in the responsibility, and as we are imperfect it cannot be expected that a paper through which so many communications are issued, should be free from errors; and when errors do appear, I think it a duty we owe to ourselves, to the editor, and more particularly to the cause of God and truth, to correct them. And this may be done without the pitiful controversy, which aims at nothing higher than display of talent or a vain triumph, &c." Without this privilege, this right, being conceded, I should want no share in the pages of a religious paper; and had I not great confidence in the editor's watchfulness for truth, I should want no share in supporting it. There are many of the supporters of the Signs who consider the discussion of religious subjects in a proper spirit, as one important object of a religious paper, and who think that such discussions, intermixed with other reading give a zest to the paper, that is less interesting without them. Why may not this class of your readers be indulged some, without infringing upon the rights or feelings of those who are more interested in reading a different class of communications? But on the other hand, I want nothing of that pitiful controversy which brother Barton speaks of, encouraged in the Signs. If we are under the influence of that "love of God shed abroad in the heart," which brother Barton, in his communication (in the 3rd. No.), illustrates; should we feel constrained to notice something which we esteem an error in a brother or in his writings, or should we feel satisfied that

some generally received opinion is not sustained by the word, and endeavor to show what is the Scripture testimony in the case, it will be simply from the love of the truth, and from a desire that our brethren should be delivered from error and be established in the truth, that we engage in it. It is not only important for our own comfort that we examine ourselves to see whether the love of God be in us, or, in other words, whether we are born again for that life, that image of Christ which is communicated in regeneration, in its nature, love to God, consequently, love to his word and love to his people, as we discover his image in them. But it is also important for our usefulness to others, to be careful that we are actuated by this love in our attempts to expose error, or to speak or write on religious subjects. Whilst thus influenced, our object will not be the mastery or a display of talent, but to set forth the truth and expose error, and that without offending or wounding the feelings of our brethren. And if such a one as I might undertake to exhort the brethren, I would say to such as undertake to expose error; that there are so many circumstances which have heretofore operated to throw us off our guard when our main object has been to expose error for truth's sake, that we need to be peculiarly watchful. 1st. In our contests with the *New School folks*, we have not felt it particularly important to be careful about feelings, the examples set us in the word in such cases did not require it. Hence in our discussions with brethren, we have sometimes lost sight of the different relation we stood in to them. 2nd. We have a proud ambitious nature, and this nature in the course of a protracted discussion, sometimes gets the upper-hand, and leads us to aim more at rebutting or overthrowing the argument of our opponent than at the illustration of the subject under consideration. This is not the right spirit in which to discuss subjects with our brethren. 3d. We sometimes meet in a discussion with an evasion, an un candid argument, an unjust charge, an unkind impugning of our motives, &c., and there has been too much of this in former discussions. These things are apt to irritate, and to lead us, if not directly to retort the charge, to say that which is not profitable. I know for myself that under such circumstances, I have said things which were calculated to do far greater injury to the truth that I would defend, than my saying nothing in reply would have done. Now the love of God would lead us to guard against all these irregularities. Hence, would it not be well for us to examine ourselves carefully, and see that we write nothing under the influence of self-love, but only from love to the brethren and to the truth? Here I would drop a word to brethren who do not usually engage in discussions, and whose minds perhaps are not led to enquire very particularly concerning disputed points. Such are apt to feel a little of the impatience of old nature; for they are also not perfect.

Some of this class, as well as some others have thrown away the "Signs," with all the good things which are in them, from this impatience. And others have thrown some very harsh and indiscriminate charges against those who have engaged in discussions, charging them with only striving to see which is the better man in argument, and where something has been started a little different from the generally received idea, the individual has been charged with trying to display himself, by bringing forward some *new thing*, or, perhaps, with attempting to lead off a party. And even the terms *heated and harsh controversies* (I have taken these expressions from brother Penny's letter, without designing to apply my remarks to his use of them), when charged alike upon those who manifest an earnestness in contending for the truth, from the sense they have of its importance, and upon those who oppose the truth, is calculated, like those other charges, to have an unkindly effect upon the feelings of a brother, who is conscious that his main object is to present the truth to the view of his brethren, and who as much regrets as others, that any *heated* should get into the discussion. Now, it would be well that there should be some regard to feelings on the part of such brethren, as well as on the part of those that discuss subjects, and that brethren, before they express such charges, should inquire whether they are influenced by the love of God, or by their own impatience or prejudices. On the other hand, I would say it is the privilege as well as the duty of brethren, who feel that they can do it in the *love of the Spirit*, when they discover any brother departing from the spirit of the gospel, to point out his error in that case as well as in other cases. I would suggest, brother Beebe, to you, whether in any discussion you may admit into the "Signs" or any exposure of what a brother may esteem an error, that in a communication, that which is evidently a departure from the spirit of the gospel, would it not be an advisable course, instead of publishing it, to send it back to the brother, pointing out what is objectionable and requesting him to review it; that is, when there is nothing in it that needs public exposure. I know that in some cases it would be for you a delicate task, and occasion you some trouble, but I think it would be an advantage to the cause to make that course a general rule. In a word, if we would attend more to the Apostle's injunction to "Love one another with a pure heart fervently," and can enter upon the discussion of any points on which we have different views, with as manifest a willingness to be convinced if we are in error, as to convince our brother if he is wrong; I cannot think such discussions would injure, but rather they would advance the cause of truth among us.

Brother Beebe, your situation is peculiar for discovering the introduction of error, among us; If you discover an Achan attempting to bring a golden wedge or a Babylonish garment into the camp, or a man



gathering sticks on the Sabbath day, let them be stoned according to the word. But in general in combating the Philistines of our day, when any of us are called to use the shepherd's sling, in throwing stones, that is in the ministry of the word, it will be well for us to do like David, choose out smooth stones, and to choose them from the brook the stream of God's word. Smooth stones can be slung with much more force, rough ones are apt to hang to the sling and injure it.

When I commenced this I intended to make but few remarks on this subject and then to have given some reflections which that part of brother Barton's last communication which treats of the difficulties which have occurred and of an Achan in the camp &c., have produced. But I will now leave them, until I see whether this is acceptable on the proposed considerations. If it is not, my brother, do not publish it.

May the Lord direct you in this case and in all things to that which shall be for his glory and for the good of Zion.

S. TROTT.

For the Signs of the Times

Platte Co., Mo., Jan., 30, 1853.

BROTHER BEEBE:—The time has again rolled round when it becomes my duty to send you a small remittance. I feel authorized to say in behalf of the few subscribers for the "Signs" in my region of country, that they receive them as a welcome messenger, and are willing to renew their subscriptions for the twenty first volume. I esteem it a great privilege to have the opportunity of holding correspondence with our brethren and sisters, by our epistles, throughout the length and breadth of our happy land; distance of place bars us from the privilege of seeing them face to face, and verbally interchanging our views and feelings upon the great and important subject of religion. I know of no better medium of holding sweet converse with our Heavenly Father's family and of telling them what great things the Lord has done for us, than the "Signs of the Times." I for one can truly say, that the sum of one dollar per annum, is but a small dust in the balance, when compared to the comfort and consolation, I have experienced when reading the communications of God's dear children on the subject of experimental religion, which I consider to be the sincere milk of the gospel, the very essence of the christian religion. The christian's hope which is as an anchor to the soul, both sure and steadfast, and enters into that within the veil, whether the Forerunner has for us entered, is the result of experience, for says an apostle "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." This hope, my brother, if I am worthy to claim you as such, I prize higher than all this world calls good or great.

"Hope is my anchor firm and strong  
While tempests roar and billows rise.

Though sometimes it is weak, and I am almost ready to stagger through unbelief, but the "Hope of Israel, the Savior thereof, in time of trouble, alone can increase our faith and confirm our hope, and bring us out more than conquerors through him that has loved us and given himself for us. Sin lives in God's people, for in our flesh dwelleth no good thing; but they do not live in sin.—"For how can he that is dead to sin live any longer therein," It does not take delight in

sin, it is not his element, the new man cannot sin, "for he that is born of God cannot sin, for his seed remaineth in him, and he cannot sin because he is born of God" but the old man sins, with reference to which it is said "he that saith he hath no sin deceiveth himself and the truth is not in him." Paul says, with my mind I serve the law of God, but with my flesh, the law of sin and death.—These two are antagonistical, the one to the other, and cause the warfare in the child of divine grace, but, though sin may reign, in us it is not to have dominion over us. The christian hopes to be brought off victorious over death. Christ has abolished death, and brought life and immortality to light through the gospel, though death is an abolished and conquered foe, yet it is not destroyed. For says the Apostle, "he must reign until he has put all enemies under his feet, the last enemy that shall be destroyed is death," death holds its claim until the morning of the resurrection, when our vile bodies shall be changed and fashioned like unto the glorious body of Christ. Then will hope be swallowed up in possession, and we shall be free from sin in soul and body.

Yours truly,

P. J. BURRUSS.

For the Signs of the Times.

Turin, N. Y. Feb. 24, 1853.

BROTHER BEEBE:—I have been a reader of your, and of brother Jewett's valuable papers, ever since brother Salmon and I were at your place, which I think was about eighteen years ago last June and I can say that the greater part of what these papers have contained has been rich, and interesting to me; especially for one or two of the last seasons. In reading the experience of the dear people of God, I have been made to rejoice and take courage and at times, I could say that "I know that my Redeemer liveth." Many of these experiences have so corresponded with my own that my soul has been drawn out in love towards them.

I have thought, brother Beebe, when reading of the joys and troubles of the dear saints, that if I could see them; it would be a great privilege to tell them of some of my own travels. I do not know as I can write them so as to be understood; for my knowledge is so limited. I was born in the State of Connecticut, and my father moved into the town where I now reside when I was in the ninth year of my age. I had a religious mother who gave me good instructions, and when I was not more than eleven or twelve years old I was sensible that I was a sinner, and that if I died in my sins, I should be for ever miserable. My mother taught me to repeat what is called the Lord's Prayer, and I thought if I said my prayers every night I should not be so wicked; for I had an idea that I could get religion at any time that I might set about it. I promised the Lord, if he would spare my life until I became a man, I would become a christian; I thought if I became serious, my young companions would laugh at me. I attended meeting, and frequently shed tears, and viewed myself as a great sinner, but would let no one see me weep. I frequently exclaimed, Oh, that I were a christian! that I might be happy. but soon found myself again in young company where I forgot all my bad feelings, and would then carry on as badly if not worse than ever. Then when again alone my mind would be distressed, and I would remember the vows and promises I had made and broken,

which would make me fear the Lord would take my life and send me down to hell. With something like these feelings I passed my time until I settled in life; but it was not many years before the Lord in his great mercy manifested himself among the people, and there was a great reformation, and many enquired what they should do to be saved. I then thought if I could feel as some appeared to feel, there would be some hope for me. But I had been called upon and had refused, the day of grace for me was past, and the distress I felt at times I cannot describe. At other times I resolved to get rid of my trouble and would try to banish it from my mind. But soon my trouble would return and make me cry, "Lord be merciful to me a sinner." I would resolve to go into the woods where no one could see me, and try to pray the Lord to have mercy on me, and would sometimes even set out, but dared not go, for I verily believed if I did, satan would tear me in pieces. My mind remained thus for about three weeks, during which time my appetite for food and inclination for sleep nearly left me, and I grew weak very fast, and I verily thought some disease had fastened upon me which would soon terminate fatally. I cannot express my feelings at that time, all I could say was, "Lord have mercy upon me." I went to bed and as I lay on my pillow, my respiration was difficult, I thought I could live but a few moments, and my constant cry was to the Lord for mercy, I have often thought that I felt some of the torments of the damned. But, all at once, I felt perfectly easy and composed, and the inquiry arose, What can this be? But in a moment my mind was turned to the Savior, and he appeared to me to be the loveliest of all beings, and I could exclaim "Glory to God in the highest, on earth peace!" and all was peace with me; I thought I must get up and go and tell the neighbors of the great deliverance I had found. The plan of salvation appeared beautiful, and I thought I could tell it to every one, so that they could see it as plainly as I did. But it then occurred to me that it must require Almighty power to open a sinner's eyes, and I could then say with the poet—

"Jesus Christ hath power alone,  
To subdue a heart of stone;  
And the moment grace is felt,  
Then the hardest heart will melt.

I then thought I should never have any more trouble. My love flowed freely to the dear saints, and I wanted to be with them all the time, and hear them tell what the Lord had done for them. But it was not many days before my mind went into darkness, and I feared that all I had experienced was but a delusion, and I went mourning for a season, and then a little light would break in and I would take a little encouragement. Soon after this, at a meeting, whilst hearing the gospel preached, my mind was so attracted, that by faith I saw the Savior standing a little above me with one hand extended towards me. I thought I reached to take hold of his hand but could not reach it; I then exclaimed, O, Lord Jesus, thou knowest that I love thee, O, take me to thyself! I had the greatest desire to depart and be with him. For something like three weeks after this, I hardly knew whether I was in the body or not, and I worked for hours together in my field without knowing what I was about, my soul was so filled with the love of Christ. His laws and requirements seemed so just and right I would not have one jot or tittle altered for the world.

I had a great desire to unite with the children of God, but did not know whether they would receive me; however, I related my exercises to the Baptist church, was received and baptized, and walked with them until the division took place, when I was one of the seventeen who took the Old Baptist ground. I cannot see how an honest christian can read the New Testament and not be an old-fashioned Baptist. My hope is in Christ alone. If he has begun the work, he will consummate it in eternal glory.

Your's in christian fellowship,  
HOMER CLARK.

For the Signs of the Times.

Near Lexington, Ky. Feb., 1853.

DEAR BROTHER BEEBE:—Desiring as I most earnestly do, some respite from the contentions and turmoils which have so distressingly prevailed for some time, among those claiming to be old fashioned Baptists, I nevertheless feel it a duty incumbent on me, as a "watchman on the walls of Zion," to call the attention of brethren to an outrage not less on me, than on the cause of truth, practiced by the editor of the "Primitive Baptist."

In the month of July last, I visited one of our churches some forty miles east of me where my attention was called to a communication occupying some eleven or twelve pages of the "Primitive Baptist," over the signature, G. M. Thompson, purporting to answer the Circular on the "Origin, Nature and effects of christian warfare," but, which the brethren concurred in pronouncing the most palpably perverse and disingenuous document, they had ever seen.

On my return home, I wrote to the Editor, and called his attention to the grosser perversions, and intimating, that I might, on my return from Ohio (being then just on the eve of starting on a trip to Scioto and Muskingum associations) conclude to notice specifically, that libellous production. I also accompanied my letter with a copy of the "Circular on the warfare, requesting that he would as an act of justice not less to himself, and the readers of his paper, than to me, give each, a place in his columns, at as early a day as practicable.

Shortly after my return from Ohio, I received a letter from the Editor, advising me, that he had received my letter, but the copy of the Circular on the "Christian warfare," had not come to hand. He says he will publish the Circular on the warfare, if I will send him another copy; but after saying, "I desire that justice shall take place between you and brother Thompson," he declines publishing my letter, alledging, that it does not, either by argument or scripture, disprove the charges brother Thompson has made against you."

In the month of September following, I forwarded the Editor, another copy of the Circular on the warfare, concluding if he published it, all who desired to know the truth in the premises, might by comparing the attack, with the circular which it attempts to refute, see the wilful and palpably perversions with which that attack abounds.

Seeing no notice of either, my letter or the Circular on the warfare in his columns up to the first of November, I again wrote to the Editor, a full expose of the communication, which appeared in his columns on the 26th of June; and accompanied that letter, with documents, not only triumphantly sustaining me; but showing conclusively, that the author of the attack, had wantonly, misrepresented

me. To this last letter, I have received no reply. Nor have I seen any notice of either communications in his paper up to the 15th inst.

I took occasion to say to the Editor of the "Primitive Baptist," in my last letter, that "Only so long as a public press shall disseminate truth, and build up sound principles, can it be considered a public blessing. When it shall fail to do this, either for the purpose of sustaining a party, or for fear of responsibility in maintaining truth, it becomes a public curse; because its influence, so far as it exerts any, tends to break up the foundations of society by destroying confidence between man and man."

I also informed the Editor, that, it is now quite too late to avail himself of the plea, "I do not wish to admit controversy into the columns of the Primitive Baptist." He had published the attack, and justice demands of him to publish the reply.

I furthermore requested that, in the event of his still declining to publish, he would immediately return to me the papers I had sent on for insertion in his periodical. The Editor seems determined to observe a strict silence, at least so far as I am concerned.

I have to request of you brother Beebe, to give this letter a place in the "Signs," at your earliest convenience; and I desire those who have read the attack in the Primitive Baptist of the 26 of June last, shall compare it with the Circular it is intended to refute the Circular on the "Origin, nature and effects of the christian warfare," published by me some four years since.

I feel it to be due the religious community, that they shall know how utterly opposed Elder Temple, of the "Primitive Baptist," is, to presenting both sides of the question, for adjudication of an intelligent, impartial, and christian community.

With my first letter to the Editor, I accompanied one dollar, to pay for his paper one year, to be sent to my address, provided he should publish my letter, with the circular on the christian warfare. He has sent on his paper regularly, but has disregarded my terms.

I most sincerely regret, brother Beebe, that I have cause to make this expose; but, in my judgment, justice to my brethren, to myself and not less to the cause of truth, demands it of me.

Most truly and sincerely your friend and brother.

THOMAS P. DUDLEY.

P. S. I am entirely content that the circular on the warfare, shall stand or fall on its own merits not on the perversions of its principles. If it is not sustained by the word of God, I am sure I do not desire the prevalence of its principles.

T. P. D.

For the Signs of the Times.

Cosa county, Ala., Feb., 20, 1853.

DEAR BROTHER BEEBE:—Having waited above two months for some brother who is better qualified than myself to reply to brother J. P. Howell's letter written in opposition to the Saints' washing one another's feet, I have determined to write upon the subject, although I feel my want of ability to do it justice.—And, before I proceed further, for the information of those who have asked brother H., why the Old School Baptists do not wash one another's feet, I will state, that, so far as my knowledge extends, they do, throughout Georgia and Alabama, and in a church capacity to, and that they believe it to be an ordinance of Jesus Christ to be observed by his church

until the head-stone thereof is brought forth with shoutings, crying, grace! grace!! unto it; until He shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. Brother H., says that it is a Jewish rite; and he further says that all that is said upon the subject is in the "lively oracles" is recorded by John. Now, if we take this last assertion of his to be as true as "the testimony of God," we are sure that he has not the least shadow of authority from the Book of God, for the support of the first assertion; but if he will read Paul's first letter to Timothy, v. chapter, and 10 verse, he will find something more said upon the subject in the *lively oracles*; but nothing in support of its being a Jewish rite. Brother H. says that the washing of disciples' feet took place, in Bethany, two days before the pass-over; but, unfortunately for him, he has no "thus saith the Lord" for so saying. But be that as it may, We are sure that we have no authority from the Bible for saying that it is a Jewish rite, or that it had ever been heard of before the Savior instituted it. Again if its being instituted before the "One offering," was made constitutes it a Jewish rite, upon the same parity of reasoning Baptism and the Eucharist or "Lord's Supper," as it is called, are Jewish rites and should not be observed by the gospel Church. But let us have the words of Him that spake as man never spake. Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him: if ye know these things, happy are ye if ye do them." Again, the blessed Savior said,— "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." For my part, I am not disposed to treat what the blessed Savior has said we "ought" and "should do" so lightly, and I am truly sorry that any one professing to be an Old School Baptist is. *Teaching them to observe all things whatever I have commanded you*, says the immaculate Son of God; not all things, says brother H., this washing the Saints' feet ye should not observe, it is a Jewish rite, it was transacted a little too soon, the *One offering* had not been made. O fie! brother H. I am persuaded that could any person who has passed from death unto life have witnessed the refreshing from the presence of the Lord that I have as often as ever I have seen the brethren and sisters, in imitation of their Lord and Master, get down at one another's feet, and wash each other's feet, that he would take knowledge of them that they had been with Jesus, and that He was with them, even as he had promised to be. Now dear brethren and sisters, in conclusion, let me exhort you to observe all things whatsoever the blessed Savior has commanded you, being assured that faithful is he who has promised to be with you always, even unto the end of the world. Many of you I have never seen, nor ever shall see in the flesh, but I sometimes entertain a little hope that when I lay down this clog of mortality, that I shall meet with all the dear Saints of the "most High God" around his dazzling throne, and join with them in songs immortal, and strains eternal to the adorable Three in One.

Dear brother Beebe, may the Lord uphold and sustain you by the right hand of his righteousness, is the prayer of yours in the tribulations and consolations of the gospel.

MEDEY L. WHITE.

P. S. As many dear brethren and sisters have mistook me for a baptist preacher by the name of Medey White who used to live in Georgia and afterwards moved to Alabama, and who married my father and mother, and also baptized, my father, Gabriel, and who, perhaps, is long since dead, and as I do not wish the poor productions that I write fathered on this worthy and good man, I will here state that I am not he.

M. L. W.

Adams Co., Illinois, Feb. 19, 1853.

BROTHER BEEBE:—Having a small remittance to make you, induces me to take up my pen, and I think I will communicate to our father's family some of the things going on in this part of the great valley, among those professing the christian name, I mean those even called Baptists; I found, soon after my settlement here in 1833, the various denominations making great strides in all the effort systems, for evangelizing the world, and as soon as the lovers of the Bible doctrine and order, by the grace of God, saw into their God dishonoring schemes, an open declaration against the Baptist board of missions in all its various branches was the effect, and, of course, a sifting took place in some or even many of the churches, which caused some of our Father's children (who walked by sight a little too much) to shed not a few tears on looking over our thinned ranks, and when the daughters of Philistia began to rejoice, and the uncircumcised in every quarter appeared to triumph, then some of these same dear ones began to think the sifting had relieved us of much anti-christian lumber, especially when our western theological school was set on foot at Alton, and our black coated gentry were seen spending their time going to and fro, making proselytes to those new systems; and the more successfully to do so, would go on and tell the people that unless they did something towards educating and sending out ministers, in a few years, there would not be a single young baptist preacher in our country, that the other denominations would get all that were thirsting for the work, and when they could not succeed in winning them over to their fleecing schemes, by holding out to them all promises of heaven, they would then let us know there were none opposing these ways of benevolence, (as they called them,) but a few old iron-jackets, holding that do-nothing doctrine of Election and Predestination, and when these old grey heads get under the sod, there would be none left to preach that doctrine or oppose their evangelizing schemes, and they could have their own way. Although the mystery of their iniquity is still working, yet we know He that now letteth, will let until he be taken away; and thanks be to his holy name, who said "The Lord's portion is his people, Jacob is the lot of his inheritance," and this same portion is divided him with the great, "and He shall divide the spoil with the strong." again, it is written "and there was war in heaven, the militant church Michael and his angels (ministers) fought against the Dragon, and the Dragon fought and his angels, (ministers) and prevailed not;" and they overcame him (that is, the Dragon and his angels) by the blood of the Lamb, and by the word of his testimony; and they loved not their lives unto the death," that is a political

DEATH, and I will say it means a death in public opinion, which upon many has great influence, but there are a few, even in this day of the ascending smoke of the bottomless pit, who love not their lives unto this death for last Saturday, in complying with a call from Middle Creek Church, Hancock County, I attended with elder George Walker of New Harmony Church, and elder Jacob Castleberry, of Providence Church, in company with our deacons and a goodly number of brethren to sit in council with said church, when we, the elders, sat as a presbytery for the ordination of brother Thomas Jones to the work of the gospel ministry, when we proceeded in the following order; in the presence of the church and congregation, and believing we should lay hands suddenly on no man, and the husbandman must be first partaker of the fruits, brother Jones was requested, when he went on to give the reason of the hope that was in him, and as I hoped, he had done it with meekness and fear; also an account of the impressions upon his mind to preach Christ and him crucified, and likewise his views of the doctrine of the Gospel, and being satisfied as to his soundness in the faith, his aptness to teach, together with his christian deportment, in accordance with the desire of the church, we proceeded by my giving out an appropriate hymn, in which the church and congregation united in singing, then brother Walker addressed the throne of grace, and the presbytery laid their hands on brother Jones, after which, brother Castleberry delivered to him a truly appropriate charge, though short, whilst everything said or done seemed to be for the joy and strengthening of the household of faith, assembled there. With gratitude to him, who alone can send faithful laborers into his harvest, we here say this is the fourth able minister of the new testament I have been privileged to lay hands upon in the bounds of our little association; and he is the sixth that has been ordained in it, since the children of the bond-woman began to sing our DREE. But we know "these shall make war with the Lamb; but the Lamb shall overcome them, for He is King of kings and Lord of lords; and they that are with him are called and chosen, and faithful." And every soldier of the cross knows that our great leader has said "through much tribulation" we are to pass on to that abode of peace and rest, prepared of God for those that love his appearing; yet, the unerring word says, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom."

Dear brother, I, as my weakness often make me, have spun out my words until my paper is full, so I must close for this time Adieu.

J. G. WILLIAMS.

For the Signs of the Times.

Crawford Co. O. February, 1853.

BROTHER BEEBE:—The Signs still continue to come to me regularly, and it is truly to me a welcome messenger. I receive much edification and comfort from the reading of the communications of the brothers and sisters and also of your editorials contained therein. And when I take into consideration the great advantage to the children of the heavenly family to meet often together and tell each other of their troubles and trials, their joy, and griefs, and what great things the Lord has done for them and is doing for them while traveling through this world of sorrow, and when I further consider how scattered

and far distant the Old School Baptists are located from each other in this world where by they are often deprived of the privilege and comfort of meeting together in a religious capacity, to hold religious conference, and hear the proclamation of the gospel of Christ, it is to me (and I think to the most of the brethren and sisters) a matter of great rejoicing to know that we are so highly favored with such a medium as the "Signs of the Times" whereby we can express to each other our religious sentiments and our experience in divine and spiritual things. If the brethren entertain the same view of the subject, they will with me, it is hoped, feel it to be our duty to contribute our mites for the continuance of such a valuable medium.—Dear brother, a few words now on my religious views and feelings, and then I will bring this imperfect communication to a close, and first, when I take a view of my sinful and imperfect life and of the holiness and perfection of God, who the scriptures declare to be of purer eyes than to look upon sin with the least degree of allowance, I feel too unworthy to take his name upon my sin-polluted lips, and were it not for the blessed hope that rich, free, discriminating, and sovereign grace gives me in Christ Jesus, I should despair. But when faith in me is in lively exercise, Jesus appears to me the chief among ten thousand and altogether lovely.—I then can say

Vain world I bid you adieu,  
No comfort do I receive from you.

Although I can at such times enjoy most comfortable feelings and can say that Christ is the end of the law for righteousness to every one that believeth and view him by the eye of faith as "wounded for my transgressions and bruised for my iniquities and with his stripes I am healed," yet, at other times O, what barrenness I seem to possess and I have to cry out "O that my days were such as when the candle of the Lord did shine upon me," and though I have often to pass through such dark and distressed feelings, yet I feel to rejoice that I have been made to know that salvation is of the Lord," and that he will never leave nor forsake those who put their trust in him, and that whom he loveth he loves unto the end. And that God is unchangeable, therefore Jacob, (spiritual Israel) is not consumed. In conclusion I pray unto God that we may all who profess to be the children of the light, make manifest by an orderly walk and godly conversation that we are what we profess to be, and that others seeing our good works may glorify our Father which is in heaven.

JOHN PITTMAN.

For the Signs of the Times.

Terrytown, Pa., March, 8, 1853.

DEAR BROTHER BEEBE:—Some how or other I have become so much attached to the "Signs of the Times," that I cannot willingly do without them, although they have contained some things which were rather discouraging to the weak and feeble of the flock. Paul says the strong ought to bear the infirmities of the weak and not please themselves, but where do we read that the weak should bear the infirmities of the strong? I think the weak are often more willing to bear with the strong than the strong are to bear with the weak. We all ought to remember the admonition Joseph gave to his brethren to see that they did not fall out by the way, because we are brethren and children of one family, for God is our Father, and Christ our elder Brother, and Jerusalem, which is above and which is free, is the mother of us

all. We ought therefore to live in peace among ourselves and let brotherly love continue. By this shall we know that we have passed from death unto life, because we love the brethren, God is love, and whosoever loveth is born of God, and whosoever loveth him that begat, loveth them also who are begotten of God.

I do not wish you to think I am finding fault with your excellent paper, far be it from me, for the many rich communications with which it abounds, are well worth the price of the paper, to say nothing of the editorials which are sometimes a feast of fat things, full of marrow and wines on the lees, well refined. We do not look for perfection so long as we are compassed about with the infirmities of the flesh, but, when he who is our life shall appear, we have the assurance that we shall also appear with him in glory, if we are indeed his purchased possession. It therefore becomes us to look well to our ways, and endeavor to walk worthy of the vocation wherewith we are called, and in all lowliness and meekness, each to esteem, others better than ourselves.

Sometimes I think I do rejoice that I have not always to tarry here in these low lands of sin and sorrow, but that the time will shortly come when this corruptible shall put on incorruption, and this mortal shall put on immortality, and the saying which is written shall be brought to pass, that 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 the law, but thanks be to God who giveth us the victory, through our Lord Jesus Christ, death has lost its sting to the believer; for they are not under the law, but under grace, for Christ has become the end of the law for righteousness to every one that believeth.

Brother Beebe, is every creature under heaven commanded to love the Lord God, with all their heart, soul, might, mind and strength, or is that command only to Israel, the Israel of God? Please give us your opinion.

I have written a few lines just following the lead, of my mind; but I do not wish you to publish it, to the exclusion of that which is better.

May grace, mercy and peace rest upon and abide with you, is the prayer of your unworthy sister in Christ.

ABIGAIL DODGE.

For the Signs of the Times.

March 11, 1853.

DEAR BROTHER BEEBE:—I am again at Hopewell for the last time probably as a supply to the first Hopewell church. To leave father, mother, house and land, yea, to hate one's own life for Christ's sake, has been the lot of many of the Lord's children in all ages of the world. The church of the living God has had a visible existence more or less, from time almost immemorial, and many have suffered bonds, imprisonments and cruel death, for the truth's sake. They have been driven about, afflicted and tormented, and still the same disposition is manifest in the world against them who advocate gospel truth in its pristine purity. The word of the Lord is precious in these days as it was one time in Israel in the days of Eli, and idolatry now prevails in the land. But "the remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouths, for they shall feed and lie down and none shall make them afraid. They are holden of God by the right hand of a living mediator, heirs of God and joint-heirs with

Christ. The Lord Jesus "in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. v., 7, 8, 9. He continued, one time, all night in prayer to God, and was in truth, a man of sorrows and acquainted with grief. Still, in his humiliating address to his Father, he could exclaim "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." The sons and daughters of the Lord Almighty, in their experience, enter into the cries and tears, prayers and supplications of their exalted Redeemer, and are also participators in the joy and comfort, peace and satisfaction, that abound by Christ. There is an indissoluble connection existing between Christ and his church. Her salvation is complete and her language is expressive, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Ps. lxxiii, 25.

The travel of the Lord's people for eighteen hundred years has been in the footsteps of the dear Redeemer, and though perfectly safe in him, yet in their earthly state of existence, trials, and tribulation, and temptations have awaited them.

In the middle of the nineteenth century, the word of the Lord is precious, intrinsically so, and happy are the people who are saved by the Lord and rejoice in his word and find it precious to their souls. How so? In the testimony of truth it is precious. As receivers of his word, it is also precious. When the work of grace is wrought in the heart of an individual, and he has been planted in the likeness of Christ's death, and raised in the likeness of his resurrection, he will behold Jesus in the ordinance of baptism. And unless he has had such an experience he cannot behold the preciousness of the declaration of Ananias to Saul "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Doubtless there may be some, however, who are living children, but the napkin is about their face, and are bound hand and foot with grave clothes, and need to be loosed therefrom by a faithful gospel ministry, and like the eunuch of old, need to be instructed more perfectly to behold Jesus in all of his commandments. Human traditions, and long-standing opinions have, probably, enslaved the minds of many of the Lord's people all their days. But there are some who live in disobedience of manifest duty in reference to the command of Christ, on the score of their unfitness and unworthiness. This is decidedly wrong, and is the same as being ashamed of Christ in his visible kingdom on earth. And not only so in regard to baptism, but also many that possess gifts, undervalue their privilege in the church of God by withholding more than is meet, and it tendeth to poverty. I speak in reference to the improvement of those gifts which the Lord has given to his church. Owing to the infirmity of the flesh, some errors may be committed by brethren in regard to their proper place in the church, but wisdom is profitable to direct. Christ said, "and whosoever shall exalt himself shall be abased, and he that humbleth himself shall be exalted." Matt. xxiii, 12.

Truly the word of the Lord is precious, when love, peace and unity is manifest in Zion when they in lowliness of mind, each esteem

other better than himself. But when an opposite spirit is manifest, what distress and trouble will arise, what anguish of soul is felt. Perilous times have come to the visible church and many have felt, and still feel, it is so. Paul had a knowledge of these things experimentally, let us therefore watch and be sober. Paul said, "Demas has forsaken me, having loved this present world," &c. Again, he said to Timothy, "This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus, and Heremogenes" Alexander, the coppersmith, did him much evil, of whom he said, "be thou ware also, for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me—and I was delivered out of the mouth of the lion." His confidence was in the Rock of his salvation. He exhorted Timothy to "shun profane and vain babblings; for they will increase to more ungodliness, and their word will eat as doth a canker;" and then speaks of individuals who had erred concerning the truth, and overthrow the faith of some. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

The word of the Lord is precious under corresponding circumstances in all ages, it is immovable as the everlasting hills. If judgment first begins at the house of God, what shall be the end of them who obey not the gospel of God? "Let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful creator. 1 Peter iv, 19.

One of old said "I dwell among mine own people," 2 Kings iv., 13. The same may be true in regard to some at the present day. It is better to live isolated and alone than to be partakers with the workers of iniquity. In this mortal tenement we are permitted to behold at times, the land that is very far off, and are enabled to worship the King in his beauty. It is a great thing to be weaned in our affections from any hankering after the idolatrous practices of this deluded age. I am not united to the Old School Baptists in my affection merely on account of the name, denominationally, so called, but I feel to hope it is for the truth's sake which is advocated and loved, and experienced by them, and among them. The same principles of truth have no manifest existence anywhere else to my knowledge. For me to write or speak about something that I have learned from men, or that originated in my own mind, will not answer the purpose. It is in vain to talk about the salvation of our God, unless we have received it by the revelation of Jesus Christ. Jesus said "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." He openeth and no man shutteth, he shutteth, and no man openeth. We learn by experience that there is salvation in no other, agreeable to the word of the Lord.

Your unworthy brother in Christ

JOSEPH L. PURINGTON.

For the Signs of the Times.

Altay, Steuben Co. N. Y. March 6, 1853.

BROTHER BEEBE:—I am fully aware of my inability to offer anything worthy of your attention, or that of the brethren and sisters; but having to write to forward a remittance, I will add just enough to let your readers know that I am still getting along in a blundering manner. Were it not for the infinite mercy of



the all-seeing God, who inhabits eternity. I should inevitably have blundered my way to the regions of darkness and despair. When I compare my experience and life with the word of God, I can scarcely see a resemblance; this causes me to fear that grace has never been implanted in my heart, and that I am one of those whom our Heavenly Father said "shall be rooted up." I am led to mourn my unlikeness to him and the heart-wanderings I feel, show my entire dependence on Him who carries his lambs to his bosom and provides for their every want. He has promised to go with them and sustain them under all their trials and afflictions, and to bring them off more than conquerors through His blood. Were it not for this and a small hope that still lingers in my breast, that I am a particle of that great structure, the building of grace, whose every material was planned in eternity, I should despair. The utter inability of the human soul to perform one meritorious act, is clearly set forth in the scriptures of truth. But while we consider this fact, we ought also to remember that where there is life it surely will manifest itself. The scriptures teach us "that by their fruits they shall be known," but how little of this fruit shows itself in this unworthy worm.

We are not to put our light under a bushel, or bed, but set it on a candlestick, that it may show itself to those around us. Here I must acknowledge that the rays of light proceeding from my daily walk and conversation are very faint, so much so, that I fear the passer-by, would not have the least idea that my candlestick has been lighted up; or conclude it has gone out, like the foolish Virgin's lamps. I am fully aware that God is able to work in his children, but for some wise reason there appears to be a great dearth in the land, a falling back to earth and its pleasures. How quick the sensations are aroused, when a large amount of worldly pleasure is to be obtained. Ah! hath satan desired the Lord's children that he may sift them as wheat? Our Saviour prayed for Peter, that his faith should not fail, perhaps we have an interest in that prayer.

The Old School Baptists at the present day stand as speckled birds of the forest, their every move is watched, the enemy is on every hand. May we be found walking in all the commandments of our heavenly Father. May it be ours to live as becometh the lambs of that precious flock for whom the Lord suffered. May we be endowed with that wisdom which shall make us wise as serpents, and harmless as doves, and may God enable us to meet around his throne, there to ascribe praise and adoration to him who hath washed us in his own blood.

MARY M. MATHER.

For the Signs of the Times.

BROTHER BEEBE:—If I knew how and what to write so as to edify the reader, I would sketch a few thoughts for the "Signs," as I feel no small interest in many things concerning you, but though the will is present with me, yet how I am to perform seems hard to find. I sometimes think however, I feel what the Psalmist did when he said, "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. Indeed how shall God's children forget the city of their solemnities, which our God has chosen for his habitation forever; where he rideth upon the heavens in the help

of his people, where he reveals his glory, spreads his table for his beloved, and satisfieth his poor with bread. But does not our God sometimes visit his people with a rod, and say unto them, Hear ye the rod and who hath appointed it? Our covenant God hath surely appointed it and his own hand holds it; therefore, not one stroke can touch any of his children, only in covenant mercy; though it is sometimes hard to conceive how this can be, while smarting under chastisement, and the poor trembling child of God cries:—

"Is this, dear Lord, the thorny road,  
That leads us to the mount of God?  
Are these the toils thy people know?  
While in this wilderness below?"

The word of the Lord settles the question; but, Oh, how slow of heart are we to believe. It sometimes seems as if nothing was sufficient to bring the heart into the enjoyment of that faith which stands not in the wisdom of men, but in the power of God, which will enable us to endure the fiery furnace, our God ordains that we must pass through, until we are made to see and feel

"It is ever so, thy faithful love,  
Does all thy children's graces prove;  
'Tis thus our pride and self must fall,  
That Jesus may be all in all."

If these things are so in individual experience, are they not equally so in regard to the visible church, the body of Christ? I think so. The faith of God's elect is one faith, their life, their whole interest is one, they are members of one another; and this is, perhaps, never more sensibly felt, than when some part of the body has been wounded. Though the most acute pain seems to be in some particular member, yet, as in the natural body, the disease, especially if aggravated, will eventually inflame, corrupt and sicken the whole body; so with the church, if one member suffers the whole suffer with it; and should any of us attempt to act the part of physician, and, though unintentionally, assume to be wise above what is written, we shall prove miserable comforters. May the Lord deliver us from such a fate.

Such thoughts, brother Beebe, have for some time absorbed my mind, in view of the state of things that have existed among the Old School Baptists. Surely, as brother Barton said, 'there is some accursed thing among us,' and consequently, like Israel of old, we seem to be turning our backs with shame towards the enemy. Where the root of the evil is, what it is or who hath hid it under the tent, among his own stuff, we can not yet discover; but the Lord knows and will surely search it out, and expose it in the eyes of all Israel. But what shall we do? Has our God left us without a guide, without one ray of light to shine upon our path? And will he hide his face for ever? We hope not. He did not forsake Joshua and the house of Israel. Perhaps it may not be amiss to look at the word of the Lord. It appears that the first intimation given to Joshua that any thing was wrong, was when he saw the army of Israel flying from the face of their enemies, while fear and trembling fell upon the whole camp. He fell prostrate with his face to the ground, with the elders of Israel, before God. What an example for us. And he said, "Alas! O, Lord God, why hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side of Jordan. O Lord, what shall I say, when Israel turneth their backs upon their enemies? For the Canaanites, and the inhabitants of the land shall hear of it, and shall environ us

around, and cut off our name from the earth, and what wilt thou do unto thy great name." Joshua VII, 7, 8, 9.

Truly the language of Joshua betrayed the weakness of the flesh, and his faith seemed to falter; but who among us would have showed more fortitude under such trying circumstances? "And the Lord said unto Joshua, Get thee up; wherefore liest thou upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them, for they have eaten of the accursed things, and have also stolen, and dissembled also." The Lord then told Joshua he would be no longer with him to give him victory until the accursed thing was searched out and put away. The Lord did not leave him to his own judgement as to how it should be searched out; but marked minutely every step to be taken; to the end that all Israel should be brought directly before the Lord, that the guilty should be made manifest and all Israel should stone him with stones, and burn him with all his accursed stolen treasure in the valley of Achor. Thus Israel found hope and began to travel anew in the strength of Jehovah's arm.

Brethren need I say more? Do we not know these things? Have we not ears to hear what the Spirit saith to the churches? Have we not eyes to see and hearts to mourn over the desolations of Zion? Do we lack wisdom? Let us ask of God. Are we weak? His strength is made perfect in weakness. Will not our God hear us and save us.

Brother Beebe, if you think these hints will do no hurt, give them a place in a corner of the "Signs."

Yours in tribulation.

C. SUYDAM.

For the Signs of the Times.

Hillsboro, Miss., March 4, 1853.

BROTHER BEEBE:—I have had it in contemplation to contribute my mite to your paper for several years, and nothing but my incompetency to write for public inspection has kept me from so doing.

It is true I am not ashamed of my views of God's plan of salvation, for I have been endeavoring to tell of it and his wonderful works to the children of men, for the last four years. But my conclusions are, that an awkward or improper expression from the pulpit, was not as bad as when committed to paper. Of this, however, every one must be his own judge; I have had the care of four churches for the last two years, and have been called to four the present year, the two extreme churches being 85 miles apart, from which you will infer that the preachers of our order (Primitive), are few and far between, which even is the case. And this is a subject that I have oft-times thought upon, and I account for it in this way—the preaching of Jesus Christ and him crucified, the way, the truth & life, is a work no man can do aside from and without the grace of God; for "without me ye can do nothing."

Salvation by grace without works, human instrumentality, free agency and means, is a doctrine that the natural man cannot receive. And I find when the Saviour was here, he fed a multitude on a few loaves and fishes, and they all partook and eat. No murmuring, for you recollect that was the object they had in following him, "ye seek me not because ye saw the miracles, but because ye did eat and were filled."

But so soon as the blessed Saviour commenced feeding his disciples on that spiritual

food which, in my judgment, is as essential to the well-being of the spiritual life, as animal food is to animal life, we find that they murmured at his doctrine and refused to follow him, declaring it was a hard saying, who can hear it? Now aside from our own experience, do we not see and witness the truth of the declaration of the apostle, "The natural man receiveth not the things of the spirit, for they are foolishness unto him," &c. The Saviour, addressing himself to his immediate followers, says, "Will ye also go away?—Lord to whom shall we go; O bless the Lord." This brings my mind to bear upon his goodness; how often have I thought upon the words of Peter, "To whom shall we go but to our Jesus, our prophet, our priest and king," and in one word our all in all, to make known our wants, grievances and complaints, for all the precious promises of God are in him (Christ), yea, and amen to the glory of God. For it does seem the most we lack is a firm reliance on his glorious and sure promises. Hence, when I hear a man preach a doctrine that the nominal professor and world both receive alike, I take it for granted that it is comparable with the loaves and fishes. *Natural food.* It emanates from nature and nature receives it and calls it the gospel. But Paul tells us it is not the gospel but a perversion of it.

I remark in conclusion, that I have not written upon the subject I had in view when I took up my pen, but in the few suggestions offered I have followed my mind, and would here say, as many of your correspondents have before said, if they are unworthy a place in your interesting paper, commit them to the flames, and I assure you no murmur shall ever escape my lips.

Yours in the hope of eternal life,

J. G. CRECILIUS.

For the Signs of the Times.

Newton, Hamilton Co., O., Feb. 13, 1853.

BROTHER BEEBE:—It is time that I should send you the money for another Vol. of your excellent paper, for I have been much comforted by reading the "Signs." Two years and a half has passed since I heard an Old Baptist preach. I hold my membership with the Stone Lick church, but I live so far from them that I cannot get there; all the preaching I get is through the "Signs." As I was writing, I thought I would give the reason of my hope in Christ.

The winter before I was twelve years old, as I was at work, something seemed to tell me that I was a sinner of the deepest die. I felt that I had sinned against a just and good God; and that there could be no mercy for me. I cannot describe my distress of mind. I wished I had died when I was younger, or never had a beginning. I viewed God as a holy and just being, and did not see how he could be just in saving such a sinner; but my constant cry was "Lord be merciful to me a sinner." I went to work, and read the New Testament through, though everything I read condemned me. For many nights I could scarcely close my eyes, and when I did fall asleep, it was the first subject of my dreams. I felt that

"If my soul were sent to Hell,  
His righteous law approves it well."

I was thus exercised for about thirteen months, when one night as I was at prayer, meeting and heard them talk and pray, I could not conceal my grief, it seemed as if my eyes would melt in tears. Some one asked me if I felt that I was a sinner, I said

that I did. I was asked if I was desirous to be prayed for; I replied in the affirmative. I went home feeling as bad as ever; and prayed earnestly to the Lord to have mercy upon me; and soon after felt that my load of guilt was gone. I felt a peace of mind; I loved God and felt to rejoice in hope; I wanted to tell everybody of the Savior, I thought my troubles were ended; but in a short time I began to have doubts and fears. I was afraid I was deceived and wanted my burden back again, still I felt it my duty to be baptized, and prayed to the Lord to show me the right church; and it appeared to me the Old School Baptists were the nearest right of any. I loved all those I thought were christians. I joined the Stone Lick church twelve years ago. Sometimes I wish I had never joined any church, because my walk is so little like a christian. I have feared I was a stumbling block in the way of others. Do with this as you see fit, from an unworthy worm, and if a saint the least of all.

CATHERINE HALSTED.

For the Signs of the Times.

BROTHER BEEBE:—If I were capable of writing something that would be comforting and edifying to sheep and lambs of Christ who are scattered abroad over our highly favored land, I would delight to do so; but when I read with pleasure the many well written communications, and contrast them with my feeble efforts, I shrink from the undertaking. You know, brother Beebe, all of God's children have not the same brilliant talent; but I do know that my Redeemer liveth. Jesus says, "I am the way, the truth, and the life," and he is my all in all. Salvation is of the Lord, "Other foundation can no man lay than is laid, which is Jesus Christ." It is a great thing to possess the religion of our Lord, for none but God can give it. "By grace are ye saved, through faith," and not by ourselves, it is the gift of God. It is about twenty-seven years since God saw fit to open my eyes and show me my lost condition. My crimes appeared like great mountains; I could not see how God could be just and save such a sinner as I was. I dared not take God's name on my polluted lips, for I saw him to be holy, just, and good. When I lay down to sleep, I was afraid my soul would wake in hell; but my blessed Lord appeared to me on the cross with his arms extended and the blood and water running from his side, and he looked at me and smiled, and said, "If I could believe he died for me, I must arise and pray, I thought I did. In the morning I awoke, and the first thing I heard was the birds singing; I thought I never before heard such sweet music. I awoke my companion to hear it, for I thought it would sound as sweet to him, but I was mistaken. When I arose, my burden was gone. I went out and everything I saw seemed to praise God; even the grass appeared to send a prayer to heaven. I thought I should always be so happy, but it was not long before the tempter began to tell me I was a hypocrite, which made me feel very bad. I had nobody to say anything to for there was no one who professed religion near. I was impressed to open to the seventeenth hymn, first book of Watts. Sometimes when I would try to pray, Satan would say, "God never heard that prayer," but since I joined the church he has never been so annoying to me. Sometimes heavy clouds come over me, but when they pass I feel to

rejoice in God my Saviour, who is altogether lovely. He is the same yesterday, to-day and for ever. O, that I could love him more and serve him better. I live here alone as it were, having no Old School Baptists near. I have not heard a gospel sermon for two years. All are Arminians here, and say our doctrine is abominable; but I believe it to be the undiluted gospel of Jesus Christ. The time is coming when the sheep shall be separated from the goats, and Christ will say unto the sheep, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the earth."

I feel thankful that we can hear from our brothers and sisters through the "Signs," it seems as though I was well acquainted with them. It does my poor thirsty soul good to read so many communications; they serve me for sermons. Sometimes I think God knows what is good for his children, and will not suffer them to be tempted more than they are able to bear, for he knows what poor frail creatures they are.

I feel too poor and unworthy to write to you, but have no one here to write for me, and do not know how to get along without the "Signs," for they bring glad news. I am well pleased with your editorial in the first number of this volume, I have had a great feast from that sermon. May God bless you and yours. I desire an interest in your prayers, and in those of all the saints of God.

Yours in the best of bonds.  
ORPHA SALISBURY.

## EDITORIAL.

MIDDLETOWN, MARCH 15, 1853.

Brother D. B. Musgrove of Virginia has requested our views on Rev. vi. 3, 4, concerning the opening of the second seal, and our opinion also concerning Job, whether he was a changed man before God answered him out of the whirl-wind. To these enquiries we would respectfully reply, that on the first subject we have no satisfactory light that we think would be edifying to him or to any of our readers, we choose therefore to refer that text to such brethren as have been led more fully to understand it.

In regard to Job, the question seems to us rather speculative. We are informed that Job was a perfect man, that he feared God and eschewed evil, which are, according to our view of the subject, qualities which are found only in those who are born of God.—The carriage of Job under the trials which were brought upon him, blessing the Lord as well in his afflictions and bereavements as in his prosperity, seems to indicate the patience and submission peculiar to the children of God, and the strength of his faith when he said, "I know that my Redeemer liveth," &c. and also that his witness was in heaven, and his record on high, and "Though he slay me, yet will I trust in him." It does not seem to us that such language was ever breathed forth from an unrenewed heart.

The confession of Job, after God had answered him out of the whirl-wind, that he had heard of the Lord by the hearing of the ear, "but now mine eye seeth thee, wherefore I abhor myself in dust and ashes," do not, as we understand, imply that he never before had any saving knowledge of God, but rather that he had not during all his bitter trials and distresses had a clear view of the hand of God in these afflictions Job possessed that

patience which is a fruit of the spirit, and his trials were for the trying of that patience.—Hence, the Apostle has said to the saints, "Ye have heard of the patience of Job, and have seen the end of the Lord. We have heard nothing of Job's patience after he was delivered from his afflictions, his patience was tried before the Lord answered him out of the whirl-wind, and the end of the Lord, or design of the Lord in the development of the patience of Job, we have seen, and this is what we understand Job saw when he was humbled before the Lord in dust and ashes.

The application which the apostle made of this subject to the saints in general, referring them to this case as an example of God's method of dealing with his children, not only confirms our view that Job possessed the patience which is peculiar to God's children, but also that they are to learn from this exemplification, that while they are in like manner passing through fiery trials, they are not frequently permitted to see the hand of the Lord in directing the storm, as clearly as when God has uttered his voice out of the whirl-wind and hushed the raging tempests to silence. "No afflictions for the present seemeth joyous, but grievous, but afterward they yield the peaceable fruits of righteousness, in them that are exercised thereby."—When God has brought them out of the furnace, like the gold that is well refined, they see and know in real experience, what they only knew in theory before, and such we understand to be the case with Job in regard to the hand of God, in his afflictions. Still we cannot believe that Job, was a stranger to grace, or ignorant of the work of the Holy Spirit, from the commencement of the account which is given us of him in the scriptures, however ignorant he may have been in the dark hours of his distress that God was, in his afflictions demonstrating the power of that patience which he had previously bestowed on him. All the days of Job's prosperity, when abounding in wealth and loaded down with honors, in the gates, could never have brought into exercise that patience which like a hidden jewel was treasured in his heart. In the language of the poet.

"Darkness shows us words of light,  
We never saw by day."

The manifestation of God to Job produced the same effect, in humbling him in the dust that the display of himself to Isaiah, Daniel, Manoah, and a thousand others of whom we read, and every christian knows that whenever favored with a special manifestation of the divine presence, in proportion as they behold the glory of the Lord, they abhor themselves and repent in dust and ashes.

### Reply to Sister A. Dodge.

Whose letter is found on page 44 of this sheet. All creatures under heaven, include the inanimate as well as the animate things which are created but the law to which our sister has referred, relates only to intelligent creatures which possess might, mind and strength, consequently we must answer her question negatively. If the question is only intended to embrace intelligent human beings we presume that as subjects of the government of God, nothing short of a perfect devotion of all the powers that he has given us to his glory, can meet the righteous requisition of the law, under which we were created in Adam. The law which was given to Israel at Sinai, as defined by our Redeemer, required those unto whom it was given to love

God supremely and their neighbor as themselves, and on these two, hang all the law and the prophets. But it will be remembered that the Sinai law was not given in preceptive form to Israel, until after all had sinned and come short of the glory of God, and it was then added because of transgressions which already existed, and its being added, was that every mouth might be stopped and the whole world become guilty before God. It is only by the law we have the knowledge of sin; for where there is no law, there is no transgression, and sin is the transgression of the law. Paul said he had been without sin, except the law had said "Thou shalt not covet." We do not understand that the Sinai covenant was given to any but the family of Israel and to that family only as a typical and ceremonial people. But all men, including the Gentiles as well as the Jews, have sinned and the reign of death from Adam to Moses, proves that all the race of mankind was created under law to the Creator in Adam. As the wages of sin is death, so the strength of sin is the law; therefore it is clear that man was under law to God before the Sinai Covenant was given.

We know of commandment no other than what is implied in the foregoing, commanding all men to love God, and the reason to our mind seems obvious, it is because all are under condemnation and wrath already. The fleshly mind is corrupted, and in its corruption it is enmity against God, it is not subject to the law of God neither indeed can it be. He is therefore treated in reference to his true character, as a lost and helpless sinner, and no expression is made in revelation which implies a possibility of his recovering himself from the condemnation and wrath he is already under by loving God, or doing any thing else. The law as a standard of holiness remains just what it always was, its demands have not abated, but our circumstances have changed from what they were in our original state in Adam. Instead of addressing its precepts to us, it thunders forth into just condemnation of all who have transgressed. To promulgate a command now to the condemned sinner, saying, "Thou shalt love the Lord thy God, with all thy heart, might, mind and strength," &c. would imply, that the service of his heart, in its present alienation from God, could render an obedience to the precept, acceptable to God, and that he still had mind, might and strength to render such obedience to the law. But instead of such addresses, we find the scriptures abounding with the declaration that man is dead in sin, and that by the deeds of the law no man can be justified in the sight of the Lord—that whatsoever the law saith, it saith to them that are under the law, that every mouth may be stopped and all the world become guilty before God.

Men who are preaching what they call the moral obligation of all men to repent, love God, get religion and become christians, mislead their hearers to the belief that man in his fallen state is not totally depraved—not altogether helpless—not already condemned and under wrath; but rather that he is a probationer, having the heart, might, mind and strength requisite to fulfill the whole law. But when the Holy Spirit takes the sinner in hand to reveal to him God's method of salvation, he gives him such a view of the holiness and spirituality of the law, and such a sense of his own guilt and ruin, that he despairs of ever being saved by any work of his own; and he is ultimately convinced that salvation is alone of the Lord.

**The 'Signs of the Times'—What they are and what they should be.**

The letter of brother Trot, which many of our readers will be pleased to find in this number contains some suggestions and propositions which require a few responding words from us. We agree with him, and brother Barton, that our paper is a kind of exponent of the views of those who correspond through our columns, but that it neither is nor should be, a standard of orthodoxy for any, for nothing short of the scriptures of truth should be regarded as a standard for our faith, or rule for our conduct, as subjects of the kingdom of our Lord Jesus Christ.—As an exponent, they have shown a painful lack of unanimity and christian forbearance for the last twelve months, yet we believe that those who have read them dispassionately, and pondered candidly what they have contained, have generally arrived at the conclusion, that there was, to use a figure, more smoke than fire, among the Old School Baptists; or in other words, difference in appearance than in reality. There has been a great want of christian forbearance manifested, and too much disposition to censure and find fault with each other, and in some cases to put the worst possible construction upon the language used by brethren. Indulgence of such a propensity has produced much discord among ourselves, and caused the uncircumcised to rejoice. But the course suggested by brethren Barton, Benedict, Trot and Dudley, is in our view, the only course in which the grand design of our paper can be attained, which is the glory of God, and the edification of his people.

**The Lost Sheep.**

BROTHER BEEBE:—I wish you to give your views of the parable of the lost sheep, Luke xv. 4, and Mathew xviii. 12. Does this parable teach church discipline? If so to what extent?

Yours in tribulation,  
DANIEL RICHARDSON.

REPLY:—In Matthew the parable is addressed to the disciples and in connection with the relative duties of the saints, and especially in their treatment of those who have offended. We therefore regard the parable in this place as relating to discipline. God's people are frequently compared in the scriptures to a flock of sheep; and it is no strange thing for sheep sometimes to go astray. Isaiah says, "All we like sheep have gone astray, and the Lord hath laid on him, (the Shepherd who was responsible for the safety of his sheep,) the iniquity of us all." The parable under consideration, contemplates a flock of one hundred sheep, all orderly and in their place, but one. From some cause, perhaps from a strong propensity to be mischievous or disorderly, or becoming dissatisfied with the treatment, or pasture of the flock, or it may be that he has been frightened by the howling of wolves, or allured by what he supposed to be the bleating of sheep, he has left the company of the flock; the faithful shepherd does not in that case, say, It is but one, there are ninety-nine remaining, and the one will not be missed; but he leaves the ninety nine, and goeth after the one that has gone astray. His flock cannot be complete without its restoration to the fold. The faithfulness of the Shepherd of Israel in both seeking and searching out his sheep which have been scattered in the dark and cloudy day, should admonish all the saints of the importance of watching over, and praying for the order and steadfastness of all

the members of the church of God. An anxious desire for the speedy restoration of such as have strayed from the path of rectitude, and a readiness to labor for their restoration is Christ-like. Hence he has commanded, If any have erred, you that are spiritual, restore such an one in the spirit of meekness. If successful in reclaiming the wanderer, there is joy in heaven, (that is in the gospel church,) over the penitent prodigal, more than over the ninety-nine which went not astray.

The manner in which christians are to labor for the restoration of erring or offending brethren is clearly pointed out in this chapter as also in various other parts of the New Testament. If the mind be in us which was in Christ, we shall desire that the will of our heavenly Father should be done; though we might be subjected to drink the bitter cup of affliction; and Jesus assures us that it is not the will of our heavenly Father that one of his little ones should perish.

The parable as used by our Lord, in Luke xv. 4, seems to have been spoken on a very different occasion, and to a very different class of hearers. "The scribes and pharisees murmured, saying, This man (Christ) receiveth sinners and eateth with them. And he spake this parable unto them." It is substantially the same parable that he had spoken to his disciples in the text, Mat. xviii. 12; but he now speaks it to the scribes and pharisees; not however to teach them concerning the discipline of his kingdom, or the relative duties devolving on his disciples, but rather, as it strikes us, to reprove their haughty course towards those strayed and scattered Israelites which were denominated publicans and sinners. They were regarded as sinners because they had departed from the house of David, and left the temple and worship of their fathers at Jerusalem, and set up a distinct and opposite government and worship at Samaria; and of these sinners, those who had become publicans, or tax gatherers, and were employed by the Roman government to collect taxes from the Jews were regarded by the scribes and pharisees as the most degraded and abominable of all men. Hence they murmured that Christ associated with them. The parable in this case as well as in the other, was peculiarly appropriate.

If national Israel were regarded as sheep (and they were so called under the Old Covenant dispensation) then the Samaritans being of the same family, were strayed sheep, and it was unreasonable in the Jews to indulge such violent opposition to their restoration.

**New York Recorder.**

About half a column of the Recorder for the 16th of March, is devoted to the amusing jokes which some very funny contributor has attempted to perpetrate at our expense. We probably should not have noticed the article had not the obliging publishers drawn black marks around it on the copy sent to us, as we seldom have leisure to bestow on such light reading. As it may perhaps be thought indecorous in us to pass the article in silence which has cost the writer so much labor, we will simply remark that we appreciate his kindness in informing the readers of the Recorder that our paper "is published somewhere in Orange county, by one Gilbert Beebe." This was kind in him, decidedly so; for many might have thought from the general tone of the religious journals of the day, that there was none remaining in the country.

devoted to the cause of truth. It was thoughtful in him also to let the people know that the "Signs" are published by one Gilbert Beebe, as otherwise they might have supposed there were more than one Gilbert Beebe engaged in its publication.

The allegorical style in which the writer attempts to use us up, would no doubt put John Bunyan to the blush, but perhaps the writer only designed it as an offset to the doggerel of one of our correspondents, with which he was so much diverted. Some of the readers of the Recorder will be as much surprised as we are to learn that the "Quietus for the Maine Liquor Law," and the "Banner of Liberty" are published by a brother of our "X" is not the only scribbler who has written concerning us, not knowing whereof they affirmed.

Whether "X" intends to be understood, literally or allegorically, in saying that we are "down upon the cause of temperance," &c., we do not know; but all who know us will testify that his assertions are unfounded in truth; as we are in doctrine and practice in favor of that temperance which the scriptures teach and which Christ and his apostles practised in the primitive days and purity of the church of God.

Should the Recorder's buffoon again attempt to amuse the readers of his witty articles with any further account of us or our paper, he is at liberty to tell them that we are in favor of Bible temperance in all things, of such ministerial qualifications as God by his spirit always bestows on his ministers—and all such missions as are conducted under the authority and supervision of the King of Zion; but we are "down upon" those institutions of anti-christ which teach, for doctrines, the commandments of men, and have men's persons in admiration because of advantage.

**MARRIED.**

At Middletown, on Thursday morning, March 10 by Elder Gilbert Beebe, Mr. ALEXANDER WHEAT, of Mamakating, to Miss SARAH E. JILLET, daughter of Charles Jillett of Mount Hope.

**OBITUARY.**

DIED. In this village, March 14th, after a short illness, Mr. Hiram Hulse, aged 34 years and 6 months.

At New Vernon, March 8th, HARRIET ELIZA REEVES, aged 32 years.

At Wallkill, March 10th, Mrs. MARY, wife of Theron Miles, aged 34 years.

At Mamakating, SARAH ANN CLEARWATER, aged 29 years.

In this village, AB GAIL daughter of Jonathan Ogden, aged 12 months

DIED. In Morrow Co., Ohio, on the first day of March, inst., Mr. Daniel Dye, aged 77 years and 6 months. Brother Dye had been an orderly and esteemed member of the old School Baptist church almost forty-five years.

Shelby Co., Ky., March 3, 1853.

BROTHER BEEBE:—Brother ALLEN KINEAD departed this life on Tuesday the 1st Inst., after a long protracted illness with consumption, he had been a consistent member of the Regular Baptist church for many years, he had suffered much during his illness but bore it with christian fortitude, and died in the triumph of faith, in hope of a blessed abode beyond the grave.

Respectfully your unworthy brother.

CALEB GUTHRIE.

Palmyra Mo., March 2, 1853.

DEAR SIR:—I send you the obituary of my mother, CATHERINE MATTHEWS, who was a member of the Old School Baptist church. She departed this life Oct. 20, 1852, in the seventy-second year of her age. She was born and raised in Culpepper Co., Va. Her maiden name was Calvert, daughter of George Calvert. The Calverts were natives of Baltimore Co. Maryland, Cicilia Calvert, (Lord Baltimore) was founder of the city of Baltimore My mother moved from Va., to Ky. in 1805 where she lived until the year 1818 in which she joined the church at Briant's Station; and was baptized by old Father Ambros, Dudley, and moved to this state where she died. She passed through many vicissitudes, having been a pioneer the greater part of her life, but was blessed with a strong mind well adapted to grapple with the difficulties which she had to encounter. She was a deep reader and thinker possessing no ordinary talent. She has been stigmatized ever since the split in the Baptist church as the "Bell Ewe" of the old Iron Jacket's church. She was a subscriber to the "Signs" when she died. You may send the paper to my sister, Mrs. E. Brown who is a member of the Old School Baptist Church.

I am with respects yours.

G. W. MATTHEWS.

Mt. Auburn, Christian Co., Ill., Feb., 25, 1852.

BROTHER BEEBE:—I send you for publication the obituary of my sons. G. W. WHITE died the second of June last aged twenty two years. He was sick one week, had never made a profession of faith in Christ until the night before he died. His mother asked him if he was willing to die, he exclaimed "O! yes I love the Lord; but it is not for anything I have done, it is alone for what Jesus has done. He said he had wanted to talk to the church for about two years, but was afraid he was not fit to join, he wished he had done his duty and joined the church; but hoped the Lord would forgive him. He then lost his speech and we thought he would ever speak again; but after about one hour he clasped his hands and said,

"Jesus can make a dying bed  
Feel soft as downy pillows are."

My son, ROBERT WHITE, was taken sick, Jan. 12 and died, Feb. 17, 1853, aged 18 years, 3 months and 27 days. His disease was Scrofula, with which he suffered a great deal and, for the last twenty days, he could not be lifted from his bed. His right leg mortified one week before he died. I said to him, "My son you must die; the doctors cannot cure you." He replied, "I know I must, if it is the Lord's will." All of that day till about four o'clock he seemed to be in as great concern of mind as any one I ever saw, but then he said to his mother, "I am willing to die," I asked what made him willing, he said, "I love the Lord and I love his people" "If I am saved It is all of free grace bestowed on one so unworthy as me."

Brother Beebe, I have been trying to preach Jesus as the way, the life, and the truth, for the last eight years, but since he has taken five of my children (and I believe he has taken them to himself,) I feel if possible more strongly inclined to preach him as a whole and complete Saviour. My dear Brother, may God sustain us in all our afflictions and enable us to trust in his name alone; and may we maintain the honor of his cause, by an orderly walk and conversation.

Yours in the Lord.

M. WHITE.

Sanford, Maine, March, 7, 1853.

BROTHER BEEBE:—Please give notice through the Signs, of the death of my beloved mother, Mrs. TABATHA BUTLER, who departed this life on the 12th day of September last, aged 83 years four months and 19 days. Her last sickness was of short duration; she walked out to visit a neighbor and was taken ill, and lived only thirty eight hours after she was taken sick. Her sufferings did not appear to be great; she was willing to depart and be with Christ which is far better than to remain here. She desired us not to grieve on her account, for she was as willing to depart then as at any time if her time to depart had arrived. She entertained a hope in Christ when she was quite young, probably seventy years ago, and united with the Predestinarian Baptist church when that church was



every where spoken against, just as the Old School Baptists are now. At that time there were no Sabbath Schools to prepare children to become church members, nor Divinity Schools to prepare young men for the ministry; none of these institutions were approbated by them, as they are by so many at the present day.

In sentiment she was an Old School Baptist and believed that nothing short of the power of God could quicken the dead, or regenerate a sinner; nor did she believe that men and money could make christians, although she did not come out from among them and take a decided stand against them by uniting with the Old School Baptist church.—She firmly believed the doctrine that the Old School Baptists hold and she was fond of reading the Signs of the Times, and the Southern Baptist Messenger, especially the experiences which they contained.

Eld. P. Hartwell preached on the occasion of her funeral, from 1 Pet. 1, 24, 25.

NEHEMIAH BUTLER.

North Berwick Me. March 7, 1853.

**BROTHER BEEBE:**—By request of sister Chase, I write you this obituary of her husband, brother THOMAS CHASE, of this place, who departed this life on the 14th ult., aged 73 years, 11 months, and 24 days. Brother Chase has been afflicted at times for about thirty years with Rheumatism, from which he has suffered much, especially in the winter seasons. He was confined to his house with the same about two months before his death. But the disease of which he died was gravel, with this his distress was so great that his physicians could do nothing to relieve him.

All who who were acquainted with our departed brother can testify that he was a kind husband, father, and brother, and a good neighbor.

He was enabled to hope in Christ in the year 1815, and was baptized the same year. He was led clearly into an understanding of the doctrine of grace, and as the Baptists of that day were united in that doctrine, he enjoyed sweet communion with them. He was blessed with quick discernment between truth and error, and when the Baptists first began to depart from the old landmarks, he raised his voice against such departures. He contended that it was in vain they worshipped God, teaching for doctrines the commandments of men. As soon as they had departed so far that he could no longer enjoy church fellowship with them, he withdrew from them, and about two years ago united with the Old School Baptists. He had an excellent gift for edification in the church and conference meetings and in private conversation, his gift was still greater.

I visited him a few weeks before his death and had a meeting at his house, which he enjoyed very much. He told me he had got almost through, and that he had a view of the other side of Jordan, and that it looked pleasant, but death he dreaded. When taken with his last complaint, as I am informed, he had a bright view of his eternal inheritance, and talked well to his children which were present, after which he said, "I want to see Elder Quint," I think I shall send for him to-morrow; yea, I desire to see all my brethren." He said he should soon go.—Observing that his wife was much cast down, he asked her if she would give him up? She replied "I don't see how I can." He replied, "Don't hold on to me; let me go, let me go." He then fell into a deep sleep in which he continued until he died, except that he was aroused a few times; but not so as to converse.

His widow, children and brothers feel the stroke to be heavy. May the Lord sustain them. I preached at his funeral to a very large assembly, from Psalms xxxiv. 19.

WILLIAM QUINT.

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

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

**ASSOCIATIONAL.**

The Baltimore Association will meet with the Church at Black Rock, Baltimore County, Md., on Thursday, before the third Sunday in May, at 10 o'clock A. M.

The Delaware Association will meet, with the Church, at Cow Marsh, Kent Co. Del., on Saturday before the fourth Sunday in May, 1853.

The Delaware River Association will meet, with the Church, at Kingwood, Hunterdon Co., N. J., on the Wednesday preceding the first Sunday in June, 1853.

The Warwick Association will meet, with the Church, at Wallkill, Orange Co., N. Y., about 2 1/2 miles from the Middletown Depot. (this place) on Wednesday before the second Sunday in June, 1853, at 10 o'clock A. M.

The Chemung Association will meet with the church at Burnett, Tompkins Co., N. Y., three miles from the Jefferson Depot, at the head of Seneca Lake, on the last Saturday and Sunday in June 1853.

The St. Joseph Valley Association, will be held two miles south west of Piamfield Station, on the Southern Michigan, and Northern Indiana Rail Roads near Terrecoupes Prairie, on the 4th & 5th days of June 1853.

The Sandusky Old School Baptist Association will meet with the Honey Creek church, Seneca Co., Ohio, on Friday before the first Sunday in June 1853.

**LETTERS RECEIVED.**

J. Kisen Eld. M. McGinty, S. Cleveland, P. M. Medley L. White, S. C. Hill, Wm. G. Eads, Wm. D. H. Banta, Eld. Tho. P. Dudley, Eld. J. H. Walker, Mrs. Mary Northrip, P. L. Travis, F. Tanner, H. Clay Jr. Jas. Kidwell, Capt. A. Eastland, Eld. W. Gosney, O. P. Perry, Eld. Jesse Cox, J. H. Ransdall, Eld. B. Cooper, Jas. Ware, Tho. Coleman, H. Sisk, A. C. Jones, Mrs. Lydia Toothaker, A. Abbott, D. B. Shaver, P. M. Wm. W. Conklin, E. Cole, Esq., Eld. Wm. Qant, John Graves, John Gilmore, Eld. A. B. Goldsmith, J. W. Livingston, S. Kellogg, E. Willard, Wm. Springsteen, E. B. Buckles, D. J. McClain, F. M. Morgan, Wm. Conner, Eld. J. H. Biggs, Wm. J. Fellingham, W. R. Hope, M. P. Lee, P. M. S. Kidwell, Geo. Jackson, Tho. M. Harris, D. B. Musgrove, Miss. S. Ferneynhugh, W. W. Rogers, A. T. O'Bryan, Ann S. Smith, M. Ashbrook, M. B. Harvey, Jas. Hanna, Peter Manzy, Eld. L. A. Hall, John P. Young, B. Gibbs, B. Willitt, S. Drake, J. N. Barford, J. Peters, H. McKee, D. Douglass, Eld. Wm. Quint, Dr. G. W. Beal, S. B. Smith, Col. N. Butler, Wm. L. Beebe, R. W. Sherrard, Tho. Blake, Mary M. Mather, Mrs. E. Woolnough, Eld. A. Stephens, E. D. Underwood, Eld. T. P. Dudley, Eld. B. Cooper, Wm. Bower Esq. Eld. M. Corder, Sarah H. Allen, John A. Speed, Eld. I. Hewett, J. Smith, Jas. G. Ballard P. M. Eld. C. Guttridge, Z. McCulloch Eld. L. Southard, C. A. Leggett, J. Pittman, J. Kelsey, D. T. Foster, Jas. K. Green, John Rowe, Wm. Clower, Col. N. Beyea, Dea. J. V. Willard, Eld. G. Reave, Orpha Salisbury, H. D. Conner, Eld. W. A. Bowden, Eld. E. Poston, Eld. J. M. Parks, Tho. M. Ramsey, T. T. Dobyn, J. Fish, Edward Clover, Abigail Dodge, Eld. C. Suydam, G. W. Mathews, M. White, J. P. VanCleve, F. Peeler, J. P. Black, Alan on Hul, Wm. W. Doughety, Eld. A. B. Goldsmith, A. Burge, Eld. J. L. Purrington, S. Wade Eld. Tho. P. Dudley, R. L. Thomason, Dr. Wm. R. Slawson, E. d. K. Hollister, R. G. Ireland, T. L. Daniel, N. Center Eld. J. C. Crechius, Eld. H. Louthan, T. Davy Wm. D. Engle, J. B. Johnson, Eld. S. Trott, Wm. Carpenter, J. Purdy, G. W. Zimmerman, E. Miller, S. R. Fountain, L. Reynolds, Mrs. A. P. Suggett.

**NOTICES.**

**A SURE CURE FOR THE TETOTAL MANIA, AND A QUETUS FOR THE MAINE LIQUOR-LAW.**—A pamphlet bearing this title has just been issued by G. J. Beebe, Editor of the *Banner of Liberty*. It is a complete refutation of the modern doctrine of Total Abstinence and shows clearly the folly of all attempts to regulate the drinks of community by statute law. It also contains a copy of the Maine Liquor Law, complete, with an exposure of its odious features—an account of energetic but unsuccessful attempts made in England and other countries, as well as the United States, within the last century, to suppress the sale and use of wines and spirituous beverages. It clearly sets forth a most overwhelming array of Bible authority for the temperate use of wines and liquors, with a comparison of ancient and modern alcoholic beverages. It seems to be what it purports, "A sure cure for the Tetotal Mania," &c.; and it appears scarcely possible for any intelligent person to attentively peruse its pages and retain an idea favorable to legislative interference with men in their "meats and drinks, or with regard to an holy-day,"—26 pages—price 12cts per copy; 10 copies for \$1; 60 copies for \$5. Orders may be addressed to G. J. Beebe, or the editor of this paper, Middletown, Orange county, New York.

**RECEIPTS.**

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**MOORE'S LETTERS.**

*The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.*

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

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These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

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GILBERT BEEBE.

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All moneys remitted to the editor by mail will be at our risk

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., APRIL 1, 1853.

NO. 7.

## POETRY.

### At Home in Christ.

The wanderer no more will roam,  
The lost one to the fold hath come,  
The prodigal is welcomed home,  
O Lamb of God, in thee.

Though clad in rags, by sin defiled,  
The Father hath embraced the child,  
And I am pardoned, reconciled,  
O Lamb of God, in thee!

It is the Father's joy to bless,  
His love provides for me a dress,  
A robe of spotless righteousness,  
O Lamb of God, in thee.

Now shall my famished soul be fed,  
A feast of love for me is spread,  
I feed upon the children's bread,  
O Lamb of God in thee.

Yes, in the fullness of his grace,  
He puts me in the children's place,  
Where I may gaze upon his face,  
O Lamb of God, in thee.

I cannot half his love express,  
Yet, Lord, with joy my lips confess,  
This blessed portion I possess,  
O Lamb of God, in thee.

It is thy precious name I bear,  
It is thy spotless robe I wear,  
Therefore the Father's love I share,  
O Lamb of God, in thee.

And when I in thy likeness shine,  
The glory and the praise be thine,  
That everlasting joy is mine,  
O Lamb of God, in thee.

### Teach me thy Way.

O thou unseen eternal One,  
Whom myriad worlds obey—  
Whose being is— whose will be done,  
Where'er the rays of stars or sun  
Through the wide realms of ether run;  
"Teach me thy way."

At morn, when first the golden beam  
Thy glorious works display,  
When o'er the hill thy sunlight streams,  
And earth with life and beauty teems,  
Like some bright isle in happy dreams;  
"Teach me thy way."

At evening, when thy shadows fall  
Around departing day,  
And lowly vale and mountain tall,  
And stream, and lake, and forest, all  
Grow sombre with thy mantling pall;  
"Teach me thy way."

Ner less, when in life's solemn hour  
Are sleeping silently,  
The weary bee in tiny flower,  
The wild bird in his greenwood bower,  
And souls' neath that princely tower;  
"Teach me thy way"

When, by thy smile of summer blest,  
Thy fields and woods are gay,  
All in a robe of verdure dressed,  
When thy wild winds have sunk to rest,  
Thy waves are still on ocean's breast;  
"Teach me thy way."

Or when thou stretchest forth thine arm  
In awful majesty,  
In wintry skies, or climates warm,  
Robing about thy unseen form  
With clouds and darkness, fire and storm  
"Teach me thy way."

Maker of all—earth, sea and air—  
Ruler of night and day;  
Long as I live beneath thy care,  
While goodness keep and mercy spare,  
Be ever this my heart-felt prayer,  
"Teach me thy way."

And when life's fleeting hours are past,  
When, in Eternity,  
The undying soul on thee is cast;  
O take me to thyself at last,  
And through that endless, unknown vast,  
"Teach me thy way."

N. Y. Observer.

## COMMUNICATIONS.

For the Signs of the Times.

Killbuck, O., March 5, 1853.

BROTHER BEEBE:—As I sat resting my body from labor; in my new clearing a few days ago, when I had worked among so many brambles and brush, that I had to dodge this way and that way when at work, to keep them from pricking out my eyes, I looked over the ground I was clearing, bearing the rough face of nature, it brought to my mind the arminian faith; and the many isms, now in the world, that bear the face of the works of nature, with all its deformity. Whilst I set a few moments reflecting on the matter, into my mind came a colporter clad in soft raiment with his hands gloved, and my hands naked and speckled with blood from the incisions of the brambles, and interrupted me in my humble seat, when the following dialogue arose in my thoughts between Mr. A (the colporter, and B, myself.

A. Well Mr. B I am glad to see you resting from your labors, for I want to converse a few moments with you.

B. Very well sir, say on.

A. I am a colporter, sent out by the parent benevolent institutions at N. Y. to get money, to enable their society to carry on their benevolent enterprise of spreading the news of salvation, by sending out missionaries, printing good books, educating pious young men for the work of the ministry, that the world may be saved by their labors; and you know that this can't be done without money. So I am authorized to call on your liberality for a donation, to enable the society to carry out its design, to convert the world to christianity.

B. Sir, you say you are authorized to get money, please let me see your authority.

A. I have not the writing with me, but my name is recorded, in the society as a member, and I have been appointed to this office by the members of the society, to collect money and pay over without ever having been questioned on this point before.

B. Be cool sir, I have to earn all I get with my naked hard hands, and I want to know where my earnings go, and what they go for.

A. Very well, the money I get I pay over to the treasurer of the society, it is the Lord's treasury, and the Lord's money; and any one that pays a dime, will be rewarded double.

B. Very well sir, if you will give me good bail that I shall be rewarded two dollars for one paid you here is the dollar; but sir, if I pay you the dollar, are you under bonds with your security, to pay over the money you receive?

A. No Sir, but I am an honest man and faithful to my trust, and my veracity was never questioned before; you seem very particular in your enquiries, you are of the old anti-effort baptists are you, or hard heads, who are opposed to our popular benevolent system, but fortunately the olds baptists will soon be

no more, we shall not have them to trouble us; then sir, our benevolent religion will have its free course, so that all the world will be converted to our faith.

B. That I am an old fashioned baptist and opposed to the many isms now in the world is very true; but sir, your polite appearance and hints at my profession, do not alarm me; but sir, you say you pay the money you get, into the Lord's treasury, pray sir, who is the Lord's treasurer, and has he given bonds with good security, and how is this money disbursed?

A. The money I receive, I pay over to the treasurer, it there is for the use, of the society and is faithfully applied, and when any person has a legal draft upon the treasury, or otherwise feels well disposed to the prosperity of the society he contributes a good share to sustain the benevolent institutions that are as tributary branches of the parent institution, that it may without default carry out its design, and the money thus contributed, is a debt that all owe to the Lord, to help to carry on the great work of salvation that the society has undertaken to bring about as means in the hands of the people, that they have received from the bounty of heaven.

B. Hold on—you say all are indebted to the Lord, some amount of money, and that you are agent to collect the Lord's dues, well you show me your claim on my liberality, either by note or book account, and I will pay in full, upon your passing a receipt for the amount due.

A. O there is no particular amount demanded, it is what you are willing to give freely, the Lord loveth a cheerful or liberal giver, of the abundance he has bestowed on them.

B. You say all are indebted to the Lord in cash, and no particular amount, and yet all are under obligation to pay what they please of the debt to satisfy it. Debt implies a certain amount due, to be liquidated.

A. O that is only law technicalities but let me go on with your question.

B. Proceed.

A. When money is collected by colporters, it is paid to Rev. Mr. D. D. the treasurer, and when drafts or orders are to be satisfied Rev. professor C. D. D. gives a written order on the treasurer to draw the money. And sir, these men have been standing in their lot for a number of years, without bonds or security, and none besides you have ever raised a scruple of their honesty; besides they are men of eminent learning, and graduates of the highest colleges, possessing the greatest talents, and consequently looked up to in the pulpit for their piety and devotion. In fine they are men of eminence that can be trusted with all the tributary auxiliaries as well as individual gifts from any one that is willing to pay any amount to carry on the good work of christianizing the world, without giving bonds or security to any one for the faithful discharge of their duty. Have I not

given you a fair statement, so that you can understand our motives?

B. Well, I can begin to see through, but I want to take a review of the matter.

A. O that is all unnecessary as I have given full explanation that would satisfy any one.

B. Very well sir, I have only questioned, and you have taken the most time to explain; it is my privilege to review.

A. Well sir, go on.

B. Your own words appear collusive, you say, you are a colporter, that is a calling followed for the purpose of begging money from an honest and frugal citizen, without consideration, with promises of double reward from the Lord, when sir, you nor the parent institutions you foster have any control over the Lord's doings; and sir, I am authorized to say, that your eminent society has received more money without consideration than any other institution under a christian pretence, and that too by begging agents like yourself; and sir, their number is greatly augmented. The first appointment of those beggars was in the year ending April 1842 when there were eleven colporters brought into this ecclesiastical begging. The receipts that year, were \$91,155, so the numbers of the beggars and receipts were increased up to the year 1849, making seven years effort, ending the year 1849, the number of beggars was 480, the receipts \$258,300.— Now sir, look at the disparity between the year 1842 and 1849, the large amount of \$167,145. This is but a small amount compared with the seven years ending with the year 1849, which makes the great aggregate of \$1,208,363, somewhat of an enormous sum to be begged of the people, to keep the Lord's treasury supplied, as you call it; and yet the American Tract society is reduced to begging for more money. Now since these statistics, six years have passed and the increased proportion may overgo two millions of dollars; and still the cry is more money to supply the craving wants of the society, that never says enough. This is but a weak specimen of priestcraft that has taken the fruit that only belongs to christians to hide their corruption, by the mother of iniquity making merchandize of the gospel. No wonder that pious young men, as you call them are rushing to the Seminary and College, and thence to the Pulpit, to get clear of labor, to indulge their laziness, enable them to shun the command, "In the sweat of thy face shalt thou eat bread." Yes sir, our country is full of your benevolent, vagrant beggars; and with all, your honorable craft has an eye fixed on the towering spire, that bears the stripes and stars of this great republic, when it shall be buried in the dust by an arrogant priesthood. Now sir, your offered plausibility, to cloak yourself and priesthood with honesty, and without giving bonds, to handle so much money, is only to foster a priestly fraternity, and to enrich their pockets, instead of the Lord's treasury, as you call it; to cloak their covetousness for money



For the Signs of the Times.

Madison Co. Feb. 28, 1853.

you sir, with hundreds more that are tributary to keeping the Lord's treasury supplied with money, as you say, committing sacrilege of the highest cast. What sir, the Lord of heaven and earth, trusting the collecting of his debts, paying over, and disbursements, to an arrogant priesthood! Never offer such collusive arguments again. Sir, I have been dependent on the bountiful treasury of sovereign grace, and feel the need of daily supplies therefrom; but sir, I never saw your reverends there to satisfy my daily wants.

A. Ah, you are a hard case.

B. Can't help it, it is harder to be begged-out of both my money and sense.

I am yours in christian fellowship,

JOSIAH PURDY.

For the Signs of the Times.

Giles county, Tenn., Feb. 20, 1853.

VERY DEAR AND ESTEEMED FRIEND:—As I have to write you on business, I have concluded to write a short sketch of my pilgrimage in these low lands of sorrow, hoping that I may thereby feed some of the sheep and lambs, as I have been much edified by reading of the trials and travels of the brothers and sisters.

In the year 1811, I became a member of the Baptist church at Sand Run, Rutherford county, N. C., and was baptized by Elder Drury Dobbins. At that time I did not know that there were more than one kind of Baptists. I now find there are as many kinds as returned with the unclean spirit.—Then when I met with any one who called himself a Baptist, all was right with me; but at this day we must beware; we must be convinced that they know and practice the truth, and walk in the old paths. To know the truth is to know Jesus; for he is the Way, and the Truth, and the Life; whereby we must be saved. There is no other name given whereby we can be saved. I hope I was taught this lesson more than forty years ago; that I must be saved by grace, or be forever lost. When I had tried all my powers, and had failed, it seemed to me just if I were banished forever from the presence of God. I was in the woods alone, and it was an awful time with me; but in the midst of my gloom and despair, there was a change took place in my feelings. Every thing appeared to wear a new aspect, and these words came to me, "Blessed are they that mourn, for they shall be comforted." Every thing seemed changed to love and praise God. My mind was turned to the church; and her members seemed to me to be the most lovely, and to excell all other people. The condition of my associates came also to my mind, and I thought if I could I would bring them all to Christ; but how to do that, I knew not. I thought I would have to tell them of the goodness of God, and I would almost get my consent to do so; but in looking at my weakness and infirmity, I thought I could not. I became much troubled and distressed on the subject, and what to do I knew not; I thought I would leave them and my country, and I removed to Barren county, Kentucky. But as soon as I was settled my troubles returned with redoubled force. I found myself in the bounds of a church, that was in confusion as I thought in consequence of a neglect of duty. My old complaint the infirmities came up again.

I greatly desired to get to a church that was in peace, and I removed twentyfive miles where I found a church that was in peace under the pastoral care of Jacob Lock; but also to my astonishment, I had left my native country and removed the second time

and spent what little I had, and I had a wife and three children to support, what to do I did not know. I felt that if I only knew the will of my heavenly master in this matter, it would be more to me than all the world.—I had not words to express my distress, I gave myself up to reading the scriptures, but my understanding was sealed. I tried to pray but it seemed I had been so remiss in duty, that the Lord would not hear me. I was ready if I could to have thrown away my experience and hope, but when I would try to dispose of them, I found they were things which were not at my disposal. I thought if it was the will of the Lord, that I would rather die than engage in that great work.—I feared that I would bring reproach upon the church of the living God, and rather than do that, I preferred to die.

I was brought to an examination whether I loved God and his people, I felt that if I did not love the Lord and his people, I did not love anything. I felt that he was able to make me do anything his will required, I made my feelings known to the church, they encouraged me to take up the cross, and from my feelings and their advice, I endeavored to try, and have been trying to preach ever since. I believe the scriptures are the word of God, the only rule of faith and practice to the church of God and none can understand them but those who are spiritually enlightened, some have come in this country who seemed to desire a change or a new translation of the bible. I have concluded if they had the divine record changed, they would have to continue changing as fast or as often as humanly devised plans and inventions shall require to keep up with the progress and fashions of the day. If I am to be the judge the wrong is in them, and not in the English translation of the bible; I will close by saying: do as you please with these lines if you deem them worthy of a place in the "Signs, well, if not, commit them to the flames, and I shall remain yours, dear brother in the gospel bonds and afflictions.

ALLEN JONES.

For the Signs of the Times.

BROTHER BEEBE:—In compliance with a promise I made when I wrote for Moore's Letters, I now transmit the money for the same and also take occasion to express my unfeigned gratification in their perusal, inasmuch as I believe they contain a most triumphant vindication of the glorious and soul-cheering doctrine of special election, and particular redemption; and I am persuaded that if the various tribes of workmongers and proselyte makers who are compassing sea and land to make converts, could read these admirable letters they would at least feel ashamed of themselves. I look upon every one who is engaged in this unholy crusade against the doctrine of God's eternal electing love, as an enemy to the truth as it is in Jesus; and when I see men who are paid fat salaries to ride throughout the length and breadth of the land, to fight against this doctrine, my spirit is stired within me to contend earnestly for the faith which was once delivered to the saints; and although some professing to be Baptists may not think it profitable to preach, I have yet to learn that any portion of God's word is unprofitable. I think I have lived long enough to learn that if a man wants to please an assembly of nominal professors, and graceless hypocrites he must extol the free agency of man, and ridicule the doctrine of sovereign grace in the salvation of the vilest of sinners, and be come very charitable and cry, peace? peace?

when there is no peace; and say a confederacy when there is no confederacy. Before I would become a party to this unholy alliance, before I would join this modern army of Ishmaelites and Hagarenes who have come up like the locusts of Egypt, I would stand alone. I believe Israel's God has never left himself without faithful witnesses, to declare the whole counsel of God; and that no man taketh this honor unto himself but he that is called of God, as was Aaron. The modern sons of Hagar may manufacture to order as many preachers as they can find the means to pay; and send them fresh from the foundry, with a little smattering of greek and latin; and they may cut as many swells upon the stage as a French dancing master; yet I believe the God of Jacob will continue to raise up faithful pastors, who will continue to feed his people with knowledge and understanding; and who will say as did Paul, "Though I preach the gospel I have nothing to glory of, for necessity is laid upon me; yea, wo is me, if I preach not the gospel.

Brother Beebe, in your reply to my query respecting the crime of unbelief, I do not see any difference of opinion between us, if I understand you correctly. My reason for asking your views, was that the subject has been considerably agitated in this part of the world recently and is likely to do some harm. I have frequently been asked, "If the sinner is lost whose fault is it?" And if unbelief is a sin of such fearful magnitude as to subject the offender to the wrath of God forever, why not believe at once? Why sit down upon the stool of fatality, as some call it, and wait God's time? To all of this I have replied, that unbelief is not a primary cause of the sinner's condemnation; that the scriptures represent him as being condemned already. For we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world become guilty before God. I believe as you do that it is the duty of every rational being to believe the record God has given of his Son, yet as Leiland expresses it, there is a faith that rises superior to all duty, which is the faith of the operation of God; that faith which is produced in the soul by the special operation of the Holy Spirit. The want of this faith, he says, constitutes no crime, and the possession of it fits the soul for heaven. If the doctrine of gospel condemnation according to the Arminian theory be true, surely the heathen over whose fate so many crocodile tears have been shed, and for whose benefit so many have been swindled by hireling priests, are much better off without it. A very intelligent Methodist lady once admitted to me, she believed many of them would be saved because they knew no better; which looked to me like making a Savior of ignorance.

We read, God made man upright, but man sought out many inventions. I am not prepared to believe it is man's fault if he is not saved. A man who commits murder subjects himself to the penalty of death, as a transgressor of the law; yet he has no power or ability to extricate himself from under the curse: so while the sinner is condemned by the righteous law of God, as a transgressor, I do not know that he is so much to blame for not believing, in the absence of all revealed evidence, that Christ died for him, whether it be so or not.

Brother Beebe, I should like to have your views on the subject.

Yours in gospel bonds,

JNO. R. MARTIN.

BROTHER BEEBE:—I have been a reader of the Signs of the Times for several years and if I have not been deceived I have been greatly instructed and comforted in reading your editorial remarks and the many valuable communications from the brethren and sisters scattered all over the United States and I have often thought if I was capable I would give a reason for the hope that is within me but I never have, neither do I now feel capable to write anything to come before the public; but when I read the experiences of the children of God and their travels from nature to grace, it appears to me that all of them, rich and poor, high and low, bond and free, have an understanding of what is said by the prophet Isaiah. "I will bring the blind by a way that they knew not; 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 unto them and not forsake them." These and these alone I understand are the characters spoken to by the apostle Paul when he says, "Ye are our epistle written in our hearts known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in the fleshly tables of the heart. Now brother Beebe I understand that the husbandman must first be partaker of the fruit, and it appears to me that there is no man whatever his natural acquirements may be, or the advantages of being sent by any board or human institution that will make any better progress, without the new covenant of grace written upon the fleshly tables of the heart, in feeding the children of God, than did the one that went out into the field to gather the herbs and found a wild vine and gathered thereof wild goards, his lap full and came and threw them into the pot of pottage; for they knew them not, neither could the sons of the prophets give upon such food; and I believe that the wild goards were just as palatable to the sons of the prophets as a natural system is to the children of God. And I understand that the apostle John speaks clearly of them; he says They are of the world therefore speak they of the world and the world heareth them; and it appears to me that it is with the people now as it was with ancient Israel in the days of Nehemiah; he saw Jews that had married wives of Ashdod of Amnon and of Moab and their children spake half in the speech of Ashdod, and could not speak in the Jews language, but according to the language of each people, and it appears to me that the children of the world, here in Kentucky, do not speak in accordance with sound doctrine. The apostle says. Every creature of God is good; but they say some of the creatures of God are not good and ought not to be used. They seem deranged with a disease they call total abstinence. In perusing your paper, the Signs I see a notice given that medicine can be had either at your office, or the office of the Banner of Liberty, in its nature calculated to cure diseases of this kind; for which I send you one dollar enclosed, for ten copies of that medicine. I will close this scribble by subscribing myself your unworthy brother if one at all.

JOHN M. PARK.

N. B. This communication is not written for publication.

J. M. P.



For the Signs of the Times.

Miamisburg O., March 6, 1853.

BROTHER BEEBE:—I am much pleased and delighted with the "Signs of the Times," especially the experiences related and the editorials, and I am truly sorry that any have discontinued so valuable a paper on account of some communications on the subject of Eternal union of Christ and his church, &c. It is not so much on account of the substance of the doctrine as the apparent striving for the mastery, and want of charity for those who differ. Charity is kind, and suffereth all things I, for one, feel that such things ought not to be. We cannot reasonably expect that all the members of the body of Christ can, in this time state, see perfectly eye to eye, and those whom we look upon as teachers differ in some things, hence the apostle has informed us that, here we know but in part; but then we shall know even as we are known: Here we see as through a glass, darkly; but then face to face. Sometimes when reading of the deep things of God, I feel lost and almost doubt whether I am indeed a witness for Christ, but still I think I can say as the blind man did, "Whereas I was once blind now I see."

It is almost twenty-seven years since I hope that God, for Christ's sake pardoned my sins and set my captive soul at liberty. Some three months before my deliverance, in passing through a field of corn which was higher than my head, I thought I heard a voice speak to me, to warn me of my danger in continuing in sin. My mind being in a serious state, I returned to the house and got the bible and read, it being on the first day of the week, I continued to read as often as I found opportunity, and one day, while reading I came to these words, "He that hath ears to hear let him hear." This went through my heart like a dart. It appeared to me that I had ears and that I did hear; but never before had I heard. Before this I tried to find something to comfort me, but all went to shew me that I was a vile sinner I thought I would reform and forsake all that was sinful, and if God would help me I would try to get religion; but the more I tried the worse I got. I had many idols to part with, and many young acquaintances that I must also part with, if I discontinued my former course. I had been in the habit of playing the violin for dances, and was pressed hard to do the same again, and again. I did not, as yet like to tell the reason why I would not and so I yielded to the intreaties of those who urged me to do so. But O, how my mind has suffered while playing. I often thought the devil was pleased that I was such a simpleton; finally I came to the determination to leave the neighborhood, be the consequences what they might; and I went to Lebanon, Ohio, and bound myself to learn the Gunsmith trade. I daily visited the fields and retired places to read, and tried to pray that God would have mercy on me; but all appeared to show me that I was a great sinner and I feared that the time had passed by, for me to obtain a pardon, for I had promised and broken my promises, and then repeated them again so often, that I had mocked God, and that he would now certainly cast me off forever. I made it a rule to retire and try to pray three times a day, from nine to eleven and twelve o'clock at night. But all seemed but to convince me that God was just in my condemnation, and I could not see how he could save me without sacrificing his justice. Still I could not give it up. I became poor in flesh, as well as in mind, until I could scarcely attend to my business. I

finally though this course would not do; I tried to hide my depressed state of mind, and had never said anything about it to any one I went to the Methodist meeting as often as I had opportunity, my employer being a Methodist. At length I resolved to pray three times a day for one month, and refrain from every known sin as much as possible, and then if I did not get religion, I would give up trying and cheer up, and if I was lost, try to be reconciled; for I thought if ever I made a profession of religion, I wished to know the reality of it for myself and not for another; for I believed that some had the witness of the Spirit that Christ has power on earth to forgive sins. So I set the day, and began to read and pray, and beg for mercy; but all appeared to be to no purpose. A long month rolled around and I was worse than at the commencement, and according to my arrangement, I was now to give up; this was a bargain that I had made myself; I could not blame the Lord for I had made it myself without consulting him, and now there was no appeal. I could go to God no more with my complaints as before, and if I attempted to pray I feared the earth would open and swallow me up. My soul was near the gates of hell. Finally the time came for a Quarterly Meeting with the Methodists, and as the preacher was giving a history of the crucifixion and resurrection of Christ, I followed him in my mind, down to the tomb in his resurrection and ascension into glory. I thought I was in an open space and all was glorious to behold, it was beyond description; but this enjoyment was of short duration; I thought that an angel said that I must go back again to earth. This shocked me so that I found myself on the bench without power to move hand or foot; but I was soon able to get up and leave the congregation, the meeting having been dismissed. I immediately went to a neighboring field to try to pray. And it appeared that the glorious view that I had enjoyed was to show me in part what I might have enjoyed forever if I had not sinned away my day of grace. That same evening I again went to meeting, but my attention was turned to the matter between myself and God. Jesus was presented to my view holding a light around him which was all glorious but I thought he would not save me because as I had so often mocked him by promising and breaking my promises. But it seemed that he would save all who came to him, if they had not committed the unpardonable sin; and I thought that if I went to hell, I would go praising him. That moment it appeared that I was at his feet and heard him say, "Son, thy sins are all forgiven thee." Glory like a light shone all around, and truly he appeared to me the fairest among ten thousand and altogether lovely. A new song was put into my mouth, and I felt like telling all around, what a dear Savior I had found.

"I could not believe,  
That I ever should grieve,  
That I ever should suffer again."

But in this I was mistaken. I could now see plainly how he could be just and save a vile sinner like me. It appeared in a moment, that he knew me when he was on the cross, as well as when he manifested his love to me: that on him my sins were all laid, and that he died for me, and that my name was written in the Lamb's book of life. I felt that I loved him, because he first loved me and gave himself for me. I joined the Methodists, and requested to be baptized by immersion; but they convinced me against

my will; but left me of the same opinion still.

Nearly twelve years ago I was baptized by Elder Samuel Williams, and united with the Old School Baptists at Tapscott church.

I should like to give a history of my travels, from my first experience until the present time; but my sheet is full. I feel that if I am in the fold, I am one for whom the Lord has left the ninety and nine in the wilderness and hunted me up, placed me upon his shoulder and brought me to his fold.

Yours in hope of Eternal Life.

NELSON CLARK.

BROTHER BEEBE:—If you publish this letter please also to publish the following verses which I composed on the death of my first wife, for the sake of my children.

ON THE DEATH OF SARAH S. CLARK.

My companion is gone, she has taken her leave  
She bade me not mourn, nor after her grieve,—  
"How can you desire me longer to stay?  
When God doth require I wish to obey."

This earth hath no charms, and I wish not to stay  
In Jesus' arms I even would lay,  
He is my foundation he is all my trust;  
He is my salvation or else I am lost,

And now of yourself and children take care,  
And do not let trouble cause you to despair,  
The good Lord will keep you as he ever has done  
And finally receive you through Jesus, his Son."

NELSON CLARK.

For the Signs of the Times.

BROTHER BEEBE:—I am going to give you an account of some of my journeys through this vale of tears.

I was born in the state of Maryland, Montgomery Co. Jerimiah Moore then preached at Upper Seneca once a month, the church was very small; finally my mother and sister became members of that church. I used to go to hear him preach, but thought it the most contradictory doctrine on earth; but as the scriptures of truth was our school book at that time, I considered that they had more scripture to support them, than any other denomination of christians. When I was about forty years of age, I went to hear Joseph H. Jones preach, his text was "Blessed are the dead who die in the Lord" from henceforth; yea, saith the Spirit, for they rest from their labor, and their work do follow them. From this text he had to bring them in the Lord, before they could die in him, and in pointing out the beauties of being in the Lord, and the woes pronounced against the ungodly, I thought there was certainly no mercy for me. I knew and felt my own state and condition by nature and thought there was no mercy. I tried to do better and the more I tried the worse I got till I thought that there was no mercy for me, I continued in that way for several months. But could not be satisfied without being with the baptists. About this time from reading the scriptures of truth, the eyes of my understanding being enlightened, I was enabled to view the whole plan of salvation and the Justice of God in the condemnation of such guilty sinners as I was. I went to a church meeting about this time, and my wife came out too, and the church after hearing my exercises agreed to receive us after Baptism. It was in the fall of 1828, we continued with that church till the spring of 1834 we removed to Richland Co., Ohio. Since that I have been without a home, as I can find none such as I left. I now live in Williams county; since last fall I have lately found one Garrison formerly from Richland, he is now lying on a sick bed and it is doubtful whether he will recover, as he is a very old man, over 81 years, all this time we have been starving for the sincere milk of the word, no

living as we should, never having an opportunity of surrounding a table to show forth the Lord's death till he come. I was at the Association in Pleasant Valley, Maryland, and heard you preach, and subscribed for the Signs of the Times. I was not at the commencement of the Volume, and they stopped coming before the end of two years. I renewed the subscription and did not know whether they were still published till this Garrison informed me. When I first took my pen in hand I did not think to have written only a few lines So I will conclude. That the great head of the church may support and keep you is the prayer of your unworthy brother in the bonds of the gospel.

BENJAMIN WILBERT.

For the Signs of the Times.

North Jay, Me., 1853.

DEAR BROTHER BEEBE:—Unworthy as I am, I do feel glad that we have so great a privilege to relate to each other our exercises and the dealings of the Lord with us through the columns of the "Signs of the Times."—It is a privilege which we should highly esteem, and let our mite be ever so small, to cast it in; it may prove comforting to some one or more of the sheep and lambs of the kingdom of God. Many are the trials and afflictions of all who are traveling in the way of truth and life. But I can say by experience, that the good Shepherd of the sheep will never leave nor forsake us. He will always keep us in the hollow of his hand and as the apple of his eye. The Lord is merciful to our unrighteousness, if he were not I should have been banished long ago from his presence without a gleam of hope for salvation. When I look back upon my past life, I am led to exclaim, O, wretched man that I am; and there are times when I can see so much sin and imperfection in my depraved nature, that it seems hard to believe that I can be one of the children of God, or a member of the kingdom of heaven.—My mind in by-gone days, has been in such a state, I was almost afraid to approach the throne of grace, and it would seem a wonder of wonders, that the Lord should spare my poor unprofitable life; and I have been led to say,

"Why was I made to hear his voice,  
And enter while there's room?"

And then again, when the God of my salvation is pleased to lift on me the light of his countenance, and enable me by faith to look to Christ, as the Author and finisher of our faith, instead of looking into myself, I have been made to rejoice with joy that is unspeakable and full of glory.

My dear brethren, and sisters, it seems to me, that if we would look more to the blessed Redeemer, and less to ourselves, our joys in the Holy Spirit would be greater, and our trials less. For in looking to ourselves we can find nothing good. I read in the word that there is none good, but one, that is God. We are all defiled, from the sole of the foot even unto the head, there is no soundness in us. Our hearts are by nature, deceitful above all things, and desperately wicked, and who can know them? But the great I AM searches the heart, and he knows them well; and he will reward, according to the deeds done in the body, whether they be good or bad. I am often led to cry out against myself, and plead with the Lord for mercy and forgiveness, and that he would create within me a clean heart, and a right spirit, and teach me how to order my speech aright.—it is my desire to live to his glory and to have grace to enable me, when I am reviled to

revile not again. I desire to be made holy as God is holy; for without holiness no man shall see the Lord. May the Lord lead us all in the way of peace, and not suffer us to be divided; for a house divided against itself cannot stand.

I have been sorry and grieved, and also instructed, by the discussion which has been going on of late. May the Lord lead us all to speak, and write of his kingdom and the things thereof as his Spirit directs, and forbid that any, of us should strive for mastery. May we all possess that meekness and humility that teaches each to esteem others better than himself.

The "Signs," to me are like cold water to a thirsty soul. I have taken much satisfaction in reading the fourth number for the present year, and I can witness to many of the trials and afflictions that the brethren and sisters have spoken of. I cannot express my joy in reading the letter of Eld. Wm. Sharp. It reminded me of meditations I had last June, upon the passage of scripture. In my Father's house are many mansions. In the house are branches, as in the succeeding chapter Christ says, "I am the true Vine and ye are the branches. Now it appears to me, that our Father's house, or the Vine, is Christ, the same as he is called the kingdom of God, so we may safely say that the mansions in the house are the branches of the true Vine.— Now if we are the branches, except we abide in the vine, or in the house, we cannot bear fruit. And every branch that bears fruit he will purge, that it may bear more fruit. I have meditated some on what it is to abide in the Vine, and it seems to me, that it is to believe and rely upon the word, and walk in all the commandments, for in keeping his commandments there is great reward. If ye love me, says Jesus, Keep my commandments. It also seems to me, that the way in which we are purged, that we may bring forth more fruit, is by afflictions and fiery trials, through which we have to pass. And we are admonished not to think it strange, as though some strange thing had happened, when we fall into temptations. I have had a variety of trials and temptations, since I have had a hope, in Christ, but the Lord has delivered me out of them all, and I trust he will continue to deliver me while I live in this world, of sorrow. I believe it is good for us to be afflicted, for if we were not afflicted we could not know how to prize the blessings which we enjoy. But least I weary your patience I will draw to a close, hoping that we may all live in love one with another, and walk in the fear of the Lord, which is the beginning of wisdom.

Brother Beebe, it seems that your task is hard, and that you need a double share of the spirit of grace to keep you from being discouraged. May the Lord keep you as the apple of his eye, and ever enable you to look to Christ; for in him all fulness dwells, and without him we can do nothing. Christ has said to his disciples, In me ye shall have peace; but in the world, ye shall have tribulations, and he has also informed us that through much tribulation we shall enter the kingdom. It is by faith we do enter the house or kingdom.—I should be glad if some one would write again on John, xiv. 2. I have an inquiring mind, and desire to know the truth as it is in Jesus, May we all have a forbearing and forgiving spirit, is the prayer of your unworthy sister.

SOPHIA MACOMBER.

For the Signs of the Times.

BROTHER BEEBE:—I thought a great many times there was no one so ignorant as

myself; though I have been trying for the last seven or eight years to instruct others. If I am in error in the thoughts I am about to present, I wish to be instructed in the truth. We read in Gen. ii. 17. "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." I have heard different opinions in regard to the extent of this death some say Adam lived nine hundred years after, so that he did not die on the day he eat the forbidden fruit, but was only placed in a situation liable to death. The devil said unto the woman thou shalt not surely die, so this doctrine came from him. Some say he died a spiritual death, if so, he must have had spiritual life; but Paul tells us "That was not first which is spiritual but that which is natural and afterward that which is spiritual." Spiritual life was not given us in Adam but in Christ; consequently he could not loose what he had not. Now I suppose Adam did die the very instant he ate the forbidden fruit; he became dead in trespasses and sins. But some will say, if he did die at that time he must have lost a life, and what life did he lose? He lost a life of innocence and uprightness; and all his posterity became dead at the same time; for proof see Math. viii. 21, 22, And another of his disciples said unto him, Lord suffer me first to go and bury my father. But Jesus said unto him, follow me and let the dead bury the dead" "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, Jesus said unto her I am the resurrection, and the life; he that believeth in me, though he were dead yet shall he live, John xi. 25. And you hath he quickened who were dead in trespasses and sins, Eph. ii. 1. "And you being dead in your sins and the uncircumcision of your flesh hath he quickened." Col. ii, 13, Solomon tells us, The dead know not anything" How then can he know the state he is in? How can he have any desire to be saved? when he does not know he is lost. The heart of man is compared to a stone; and we know a stone has no feeling, then the doctrine must be false which says, a man can turn to God without first being quickened by the Spirit. To quicken is to give life; and none ever had that power but the last Adam who was made a quickening Spirit; and we read, John v. 21. He quickeneth whom he will. Surely this is a death-blow to free will. It seems to me that any one who has been brought to life by the quickening influence of that Spirit will forever abhor the doctrine that exalts free will and human merit; because he is led to discover that his heart is deceitful above all things and desperately wicked.

As many as were ordained to eternal life believed this life is in Christ Jesus and the sinner must receive it from him before he repents of his sins. When spiritual life is communicated to the soul then comes the struggle with nature. The soul begins to discover the spirituality of God's law, and the exceeding sinfulness of sin; and like Paul says, "What wilt thou have me to do to be saved." There are no still-born children in Christ's family. The first signs of life in a christian are his crying, what shall I do to be saved and this life cannot be sustained by husks; it must be fed with the bread of life that comes down from Heaven; and its thirst must be satisfied with the waters of life.

Paul calls his brethren holy, because they were born from above. Whatsoever is born

of God doth not commit sin; for his seed remaineth in him; yet the christian feels that he carries about with him a body of sin and death; and groans being burdened. It is this life communicated to the dead sinner that causes him to groan on account of sinful self. O how often do we write bitter things against ourselves.

When we turn our eyes within,  
All is vain— all is sin.

Manoah's wife said unto him, if the Lord were pleased to kill us, he would not have told us such things. If we have learned our sinfulness, and felt like the poor publican to cry, God be merciful to me a sinner, it is an evidence that we are alive.

Brother Beebe, do with the above as you please.

Your unworthy brother.

WM. J. FELLINGHAM.

For the Signs of the Times.

Hall's Store, Sussex Co., Del.

BROTHER BEEBE:—As you have sometimes printed the dreams of brethren, and sisters which have from time to time, been communicated to you. I have concluded to send you the following, which I had some eighteen months ago. And which you are at liberty to dispose of, as you think proper.

In order for the dream and its application to be understood in its full force, it is necessary for me to state the subject on which my mind was exercised awhile previously.

I will say then in the first place, that I have felt the truth in its full force, that I am a creature, not only liable to err but an actual erring creature. One who is full of wrong, and imperfections, and very easily led astray. And when I cast my eyes around me, I have found that I dwelt in the midst of a people of unclean lips. And when my mind was exercised in contemplating these things, I could not help thinking what superior advantages were enjoyed by the disciples of our Lord Jesus Christ, while in the company of him who never erred, and who never in a single instance led one of his followers astray. But was very ready, and condescending to impart unto them all useful information, and every needful instruction.

Now I thought, if I had possessed their (the disciples) opportunity, I should certainly have advanced in knowledge a great deal faster, and acquired a great deal more information, in divine things. For I felt, that the source from whence, they derived their instructions, was reliable, and could be depended upon.

But I knew that my own, and my brethren's judgement, were both fallible, and therefore could scarcely tell whether I was right in my conclusion or not. And here is where I thought the disciples had the advantage. But, to the dream, a while after my thoughts were exercised about the above, I dreamed that myself with others was in the company of our Lord Jesus Christ. And I thought I felt very desirous of asking him questions, the others appeared to be engaged also in asking questions. But I observed that they asked questions of each other instead of him. Although I saw nothing forbidding in his countenance, towards any one who was desirous of learning the ways of righteousness. He was condescending; and appeared, ready, and willing to impart instruction. I thought, in a word, he was just such a glorious character as the bible represented him to be, whose mouth is most sweet, and who is altogether lovely. I recollect of one question I asked him, which was, whether it was right to teach children religion or not. But as some

one else asked me a question about the same time, I don't recollect what his answer was. Soon after this he told me he was going to preaching, and asked me if I was going, and I am not certain, but I think I told him I was. But however I felt happy in having his company. But soon after we started I thought I would crack my pockets full of hickory nuts to carry with me and eat as I went along.— But alas! when I came home he was gone. Now you can't imagine how foolish and how much ashamed I felt when I came to think how much useful information and profitable instructions I might have gained if I had just let the hickory nuts alone.

Suffice it to say, that in the foregoing dream my own conduct was so clearly manifested that I was fully satisfied about the superior advantages of the disciples.

For I am fully convinced that if I had enjoyed the privileges of the disciples that unless he had called and fixed my attention on divine things, my thoughts would always be running after hickory nuts or something else equally as foolish and trifling.

Farewell.

LEMUEL. A. HALL. JR.

For the Signs of the Times

Winchester O., March, 5, 1853.

BROTHER BEEBE:—I send you enclosed one dollar for the present volume of the Signs. You may think strange that I did not send for them by brother Taylor, your agent, but when he made his remittance, I thought I would stop them for the last year. I did not appreciate them, as I have since they were discontinued. I often have to enquire how the baptists are getting along. If, there is any people that I love, it is the baptists.— Yes, the day has been when I thought they all could but speak the same things, and that they all held the one Lord, one faith, and one baptism. But for the last year I could hardly tell whether, they were all one people or not; this caused me to fall into some awful doubts, in regard to the reality of christian religion, and these doubts have made me shudder. Coldness, darkness and leanness have been my lot for many days and nights together. Upon all these depressing sensations has come home to me the charge. "You have, in by-gone days manifested great zeal for the cause which you professed to be interested in; but now you see where you are! Where now is that hope you once talked so much about? I have to say alas, it seems to be gone, and I have deceived, the baptists. But, brother Beebe, be my case as it may, I think I do believe that God reigns and that he will do all his pleasure in the armies of heaven, and among the children of men. All my doubts are but the fruits of a sinful man. God is the same yesterday, to-day, and forever.

"God moves in a mysterious way.  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

Yes, he is God, and blessed forevermore.— There are times, but they are but few and far between, when my mind is away from the vanities of earth, and led to meditate upon the excellency, and glory of that character on whom my soul depends for life and salvation. If I have any hope at all, it is there; I am fully convinced of that, whether from legal conviction, or from real experience, God knows. I awfully fear that it is legal.— But the God of the whole earth will do right may he give me reconciliation to his righteous dealings with me. My mind sometimes



takes a retrospect of the past; and I enquire with the poet,

"Where is the blessedness I knew  
When first I saw the Lord?  
What peaceful hours I then enjoyed;  
How sweet their memory still—  
But now I find an aching void  
The world can never fill."

Brother Beebe, my mind is in a different state from what it was when you spent a night at my house, at Winchester, when you was out in Ohio. I have many conflicts of mind in regard to the jars which have occurred among the Baptists, which have caused divisions among both ministers and private members of the church. Your reply to Eld. S. Williams, was, in substance, what I understand our preachers to proclaim from the stand, without a jar, and I thought the old fashioned Baptists preached and believed it everywhere. The Baptists in our valley, so far as I have heard all agree with your views upon the subject, at least in substance.

Brother Beebe, I need not tell you that this scribble is badly arranged, but you know that a corrupt tree cannot bear good fruit; so we from a corrupt mind need not expect an edifying communication.

May the Lord prosper you in the defense of truth.

Yours in the best of bonds.

P, MIKESSELL.

For the Signs of the Times.

Roxbury, Del. Co. N. Y. March 13, 1853.

BROTHER BEEBE:—I herewith send you a copy of a letter I have just finished to send to my brother in Michigan, not having the most distant thought when I commenced, of sending it to the Signs. Dispose of it as you think best.

Dear Brother Sanford,—Your letter of Feb. 15, came to Kelsey, to Julia and to me, and I must send it to Sinda. It contained joyful but quite unlooked for tidings. Saying to my mother, "Your prodigal son has returned." I think my sins are forgiven me, I think I have a hope in Christ Jesus. Tell my brother and sisters, that they may see what the Lord can do.

It tells nothing you have done yourself, or can do. But proclaims what the Lord can do and has done for you. The Lord's work is perfect and when he takes the sinner in hand, he makes a thorough work.

"God moves in a mysterious way  
His wonders to perform,  
He plants his footsteps in the sea,  
And rides upon the storm.

He shows the creature his vileness; and not only brings his past life to view, but shows him an inward pollution, subdues his stubborn will, breaks the very centre and circumference of his most obdurate heart and makes him willing to repent. This is the day of God's power to the soul; he now begins to discover his awful condition by nature, and not only sees himself a sinner in the sight of God but feels it in reality. He searches the word of God for comfort, but reads his own condemnation. The true watchmen of Zion, describe his wretched condition, and he assents to their declaration. A dreadful sound is in his ears! He earnestly desires a better heart, but knows not how to make his heart any better. He flies to the law for refuge, tries his utmost to work out a law righteousness. But, "Thy law is exceeding abroad; it extends to every thought."

"To keep the law, to work I went,  
But found I failed in every point."

A polluted heart remains. And the soul in this condition discovers, that, "The Ethiopian can as easily change his skin, or the

leopard his spots," as he can cleanse his own soul, from its inward corruption. He views himself the wickedest and most miserable sinner on earth and at times, would willingly exchange conditions with the birds of the air, or beasts of the field, that he might not commit another sin; would give a world, if at his disposal, that he might become a christian. He mourns, he weeps, he prays over his lost condition; and as yet, discovers no way of escape. He feels his condemnation just, and views not how God, consistently with his holiness can save such a rebellious mortal yet, culprit like, pleading guilty, and imploring a reprieve, and unless the Lord sees fit to grant him a free pardon of his sins, he must perish in one eternal night. Now my brother, The Lord never left a soul to die in this condition. But using the words of the psalmist.

Just as my soul in dying breath,  
Was gasping in eternal death,  
Christ Jesus I did see.

It is a trying point. He has used every effort that human wisdom can furnish to better his condition. His materials are exhausted. He becomes sufficiently convinced that human strength cannot save him, and finally and willingly, submits his naked soul to be saved in the Lord's way.

The Lord in this justice, manifests himself to that soul in mercy. The chiefest among ten thousand, and altogether lovely, saying, "Son, be of good cheer thy sins are forgiven thee. Convincing him of his power to save to their uttermost, all that come unto God through the merits of our Lord and Savior Jesus Christ. Here is a sensible change in mind and feelings, a change that is better enjoyed than described. A change too he will never forget. It is imprinted in his soul, as a memorial of God's mercy. By faith he receives those promises, applicable to a child of grace and rejoices in them. He discovers the hand of an indulgent God through all his life. The Bible which before furnished denunciations of wrath against transgressors now glows with an uncommon pleasantness, disclosing mysteries too deep for his infant comprehension. But the Lord leads him and learns him many important lessons, to which before he was a stranger, instructs him concerning his heavenly birth. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. Not of blood, nor of the will of the flesh, nor of the will of man, but of God. Not by might, nor power, but by my spirit saith the Lord of Hosts. Now my brother, you are a mere infant in grace, only one month old, bearing a striking resemblance to corn in the blade. "First the blade then the ear. Now contemplate a moment how many pelting storms, how many cloudy days, how many dark nights, how many gentle showers and how much warm sun, a field of corn experiences before it is fully ripe. It is a regular process of nature wisely conducted by him who rules the seasons, all of which is necessary to prepare it for the harvest. Here is a likeness of the christian's life, whose changes and interchanges like the corn are wisely conducted by that God who knows just what his children need to fit them for his kingdom. Now twenty years experience if you live, will disclose to you more than volumes could unfold. You will become acquainted with a warfare to which you are now unaccustomed. And undoubtedly will many times have to exclaim. "O wretched man that I am! Who shall deliver me from the body of this death?"

Yet you will notice that the corn, notwithstanding these revolutions, is all the time growing and expanding. The husbandman digs about it, destroys the noxious weeds and fences it round, to secure it from any invasion. So the Lord protects his children through all the storms and calms of life. And all though in the furnace of tribulation; they are just as safe here in time, yet not so comfortable as if they were in the mansions of glory. "If they forsake his law he will visit their transgressions with the rod, and their iniquities with stripes, yet his loving kindness will he not utterly take from them, nor suffer his faithfulness to fail. The willing and obedient shall eat the good of the land. Search the scriptures, for in them ye think ye have eternal life; and they are they that testify of me saith Christ. Take the Bible as your guide your way mark, your map of the heavenly Canaan. It points out a direct route for both saint and sinner to the unavoidable eternity. A broad way that leadeth to destruction. And a strait gate and narrow way that leadeth into life.

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What a wonder of wonders that you or

"I was ever made to hear his voice,  
And enter while their's room,  
While thousands make a wretched choice  
And rather starve than come.

'Twas the same love that spread the feast:  
And sweetly feed us in,  
Else we had still refused to taste,  
And perished in our sin.

Hail matchless, free and sovereign grace,  
That gave my soul a resting place!

O for such love, let rocks and hills,  
Their lasting silence break.  
And all humanious human tongues,  
Its endless praises speak."

Give God the glory. For it has taken the same Almighty power to form our hearts anew, as that which spake this world into being. May the same power guide us till our latest breath, is the prayer of your unworthy sister.

My thoughts have thus far led my pen; not knowing when I commenced what I should write, yet desiring to say something corresponding with your feelings.

If I have you know it. If I have not you know certainly. Will you inform me by letter when you get this?

Yours affectionately.

ESTHER BARLOW.

For the Signs of the Times

BROTHER BEEBE:—Being unable to work I take this opportunity to scribble a few lines to you, to dispose of as you think best. I wrote to you in November last, and since then have been noticing your list of letters, and see no record of it, it may not have reached you, or you might have thought it unworthy of your notice; and truly I acknowledge I am a poor hand to write, and still poorer to indite. I can say if I am a saint surely I am the least of all. I have not grown to the stature of some I read of who stand nearly six feet high and weigh almost two hundred. I do feel I need the power of God to support me, or I must sink. I never was popular since I professed religion, and I yet wish to lie at the foot of mercy and in the valley of humility. If I know my own heart, I desire to pray for Zion, yet I have thought that some of our big preachers should look at the parables of the two eagles—Ezek. xvii. 3,—15. The eagle came and took a tender twig from one of the tall cedars of Lebanon, and planted it in a city by great waters; and it became a vine. "It was planted in a good soil, by great waters, that

it might bring forth branches; and that it might bear fruit, that it might be a goodly vine, Say thou. Thus saith the Lord God shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither with all the leaves of her spring, even without great power so many people to pluck it up by the root, thereof." Though this had reference to the Jews, they were typical of the militant church, and I think it will answer, to the present time Christ says. "No man can serve two masters, either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot, serve God and mammon." Matt. vi. 24. "Strive to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able. Luke xiii. 2—4. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Mat. vii. 21, Jesus hath said, "Except a man be born again he cannot see the kingdom or God." John, iii. 3. Now, we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit even so it is now. Nevertheless cast out the bond woman and her son." Gal. iv. 28, 29, 30. The apostle exhorts us to, Bless them which persecute us, bless, and curse not.—Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Rom. xiii 14, 16. For whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted Luke xiv ii. Jesus says, Except a man be converted and become as this little child he cannot enter into the kingdom.

I can say with an honest heart, I do not wish to hurt the feelings of any one of the brethren and sisters; but desire an interest in their prayers at the throne of grace. I would say to the brethren and sisters who write for the Signs I do think I can see so many sinful errors in myself that I cannot condemn others, and I hope they will forgive this awkward scribble. I take much pleasure in reading the communications from different parts of the world; they all speak the language of Zion and brings good news from a far country; yet I see some things too deep for me. I can do as Ruth did, glean some with a kindred family of Naomi. Among all the controverted points, I still am more established in the faith I first received as the faith of God's elect; for I believe there is one God and one Mediator which was set up and appointed heir of all things, from everlasting; the only begotten of the Father full of grace and truth, being the word of God which was sent into the world, and was made flesh, to complete the everlasting covenant or will of God, Christ says, Lo I come to do thy will, O God, again, I come not to do my own will, but the will of him that sent me, and to finish the work, and this is life eternal to know thee the only true God and Jesus Christ whom thou hast sent. Jesus says, Thine they were and thou gavest them me. I pray for them, I pray not the world, but for those which thou gavest me, for they are thine, They were identified with Jesus in the covenant, or book of life, in which their names were written; set apart and ordained to eternal life by the Father, before the foundation of the world. As this people were created in Adam and in him fell under the curse of the law, they must be redeemed to reconcile them to God, and Jesus Christ being the executor of the will, appears, made of a woman, made under the law, to redeem them that were un-



der the law; and by one offering perfected for ever them that are sanctified. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ. According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. i. 34. And all this he makes known to them by his spirit in their regeneration.

May the God of all grace be with you to bless you and your labors to the comfort of his dear people. If they are like the unworthy writer of this letter, they need help daily to hold them up under the great persecution and trials they must pass through in this world.

I remain your unworthy brother.

CHARLES HOOD.

For the Signs of the Times.

Hamilton Co., O., March 7, 1853.

BROTHER BEEBE:—Though the long suffering of Christ, the faithful shepherd of Israel, I once more attempt to write you a few lines. Perhaps there is no one who ever professed the name of Jesus more unworthy the appellation of brother in Christ, than I, and none more unthankful for the numberless blessings which have been, and still are bestowed on a poor unworthy sinner; who for more than twenty years has had no hope of Heaven and eternal happiness beyond this vale of tears, but Jesus and his righteousness. One who has been so long a scholar, unless he is a great dunce, should be in possession of some useful knowledge. I have been for more than six years trying to impart to others that which I am sometimes awfully afraid I am a stranger to, the gospel of the grace of God; but by that grace I think I can say, I am what I am; and in the words of the publican frequently exclaim, Lord be merciful to me a sinner.

I have many things I would like to tell the Redeemer's children, in relation to the Lord's dealings with me, and the Christians' warfare and daily exercises while dwelling in the flesh. For a few months past I have been living in the town of Crawfordsville, Ind., where I became acquainted and conversant with many of the Redeemer's children, and many preachers who I think are sound in the faith, together with the churches, who so far as I could learn are not afraid to acknowledge the eternal and indissoluble union of Christ and his church, the pre-existence of the Mediator; the actual choice of the church in Christ before the world began, and that he is the life of the church, and when he appears they shall appear with him in glory. This I feel safe in saying, is the firm and unshaken belief of some, at least of the churches, and I hope, many of the members of the Miami Association.

I had the pleasure last Saturday and Sunday of being with the church, of Millcreek, of which, though very unworthy, I am a member; and notwithstanding they, like many of the brethren, have been made to pass through deep waters of affliction, they are now, and have been for many months past in peace and firmly united in the truth of the gospel, looking to Jesus, the author and finisher, of their faith. It has ever been and still is the lot of God's children, to have trials and troubles in this world of sorrow and pain; but thanks be to God, he rides on the heavens in the help of his people, and their eternal God is their refuge; for when the enemy comes in like a flood, the spirit of the Lord lifts up a standard against him. Though the

way is often dark, and thorny, and the mercies of God seem, to be clean gone forever, the Lord will in his own time turn the captivity of Zion, and they that sow in tears, shall reap in joy; for, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come, again rejoicing, bringing his sheaves, with him." I am unable to give a description of the trials, and conflicts I pass through; and never have so fully, felt the force, of the prophet's language, as this winter, where he says, "The way of man is not in himself, neither is it in man that walketh to direct his steps." My desire and prayer has long been that I might have grace given me to please him who I sometimes hope has called me to be a soldier, and be enabled to stand fast in the liberty wherewith Christ has made me free.

May the Lord give grace and strength to all his children to trust in him, and love one another, with that love wherewith he loves his children, and they esteem others better than themselves. A few more days or years at most, and we shall be done with the trials of this world. Let us all therefore examine ourselves, and may we be enabled to say "The Lord is my Shepherd." if so, we shall not want.

Yours in affliction.

L. SOUTHARD.

For the Signs of the Times.

Livington Co., Mo., Feb. 2, 1853.

BROTHER BEEBE:—We have been readers of the Signs a year; and have received much comfort in reading the communication of the brethren and sisters scattered abroad throughout our land, and feel that we cannot do without them; for they are to us at seasons good news from a far country. They have been nearly all the preaching we have heard except a few sermons, for the last ten or twelve years; for we are entirely surrounded by the "do and live" Baptists; and have our names enrolled among them, for there is no Old School Baptist church within twenty miles of us. When our church was constituted it was on the old platform, as we thought; but soon a majority were for joining the missionary association, and we have never felt ourselves at home since, yet there are a few who like ourselves think we cannot do any better but could we get the kind of preaching we read in the Signs, we would soon feel ourselves altogether at home. Were it not for the Signs, we fear sometimes we would feel entirely alone; for surely none ever felt as we do; but thanks be to God, and all the dear brethren and sisters who write for the Signs, when the little messenger reaches us we hail it with joy; for we know we will have a feast of fat things. Could we express our thoughts and feelings as those dear brethren and sisters do, who write for your valuable paper, and if we thought it would be for the edification of any of the dear people of God, what a delightful task it would be; but we fear we could not edify any, for we feel, if we are saints, we are the least of all; and should we be saved it will be by and through God's free grace. It is a glorious privilege to hear from so many of the dear people of God; although strangers in the flesh we feel a strong fraternal tie, for we sometimes hope we are of the same family but often fear we have no right to claim relationship; for we view them as a royal priesthood; but we feel willing to be taken as hired servants rather than stay here and starve.

When I commenced, I did not expect to

write more than a few lines.

Dear Brethren, do pray the Lord of the harvest to send more laborers into his vineyard; for truly the harvest is great but the laborers are few.

Your brother and sister in tribulation,

{ FRANCIS PRESTON.  
{ ZENA G. PRESTON.

For the Signs of the Times.

Middletown, Del. Co. Feb. 22, 1853.

BROTHER BEEBE:—I find many communications in the Signs which are consoling to the Christians, and remind me of the time when I was a youth seventeen years old, then I thought God for Christ's sake had mercy on my soul. In the fall of 1821, my sister invited me to go to hear a man named Nettleton preach. I went with her, the Elder preached from 2 Cor. vi. 2. "Behold, now is the accepted time; behold, now is the day of salvation." I was led to think on the situation of my poor soul, and of death judgment and eternity. I saw I had sinned against a just and holy God, who could not look on sin with the lost allowance. In this situation I went to meeting again, I thought I would go to the back part of the house where I could hear and not have any one see me. Mr Nettleton preached from this text "Zaccheus make haste and come down, for to-day I must abide at thy house." Luke xix. 5. I thought he preached the whole discourse to me; he pointed out my sins and my lost condition. I feared I was lost forever. I thought I would not let any of my young companions know I had any trouble about my lost condition; when in their company I would try to shake off my trouble of mind; but all in vain; I had sinned against God. I had taken his holy name in vain. I had disobeyed the commands of the Most High God. I had turned a deaf ear to the counsel of my parents; all of this rolled like peals of thunder on my guilty soul. I dared not ask God to pardon my sins; it seemed so like blasphemy. The next Thursday I went to meeting again, the text was Acts xxii. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way this time; when I have a convenient season I will call for thee. I thought how often I had been like Felix; I had trembled at the thought of death, judgment and eternity, but still I had tried to say, Go thy way for this time. Thank God, it is not left to the will of man, or I should never have been brought from that horrible pit of miry clay. After preaching, a young lady told her experience; she said she was a great sinner but God had been merciful to her poor soul. I thought she had not been as vile a sinner as I, or God could not have been just and had mercy on her. I read the bible to see if I could find any thing to comfort me, but alas, I there read that I was condemned already, and the wrath of God abideth on me. I retired to a lonely place to try to pray to God to have mercy on me. I knelt but all I could say was, Lord save my poor soul or I perish forever. On the following Sunday I went to hear Eld N. again he preached from these words, Seek ye the Lord while he may be found, call ye upon him while he is near. I thought, O, if I had sought God while he was to be found; but that it was then too late; that my eternal damnation was forever sealed. On our way home from meeting my sister gave me an apple; it seemed to me if I attempted to eat it I should sink to endless woe and misery. I went home thinking I should never see another day. I thought I would once more beg God to have mer-

cy on me before I sank to endless woe. I remained praying and weeping over my lost condition for some time, But Oh, in that lonely woods, far from any human being, Jesus spake peace and pardon to my guilty soul. I arose from my knees and heard these words spoken as I thought with a voice, "Weep not, thy sins are forgiven thee" O, what joy filled my mind, I exclaimed in the language of the poet,

"O for such love let rocks and hills,  
Their lasting silence break."

I often retired to the same place, to pray and praise God, for what he had done for my soul. The bible seemed like a new book, the promises of God to his dear children filled my soul with joy and gladness. I thought I should never see any more trouble, but how little did I then know of the temptations of Satan, and of this vile and sinful body. I felt it my duty, to take up the cross and follow my Savior down into the water. I was anxious to go to meeting, Eld N. invited all who wished, to tell what God had done for their souls. I was much disappointed when I got to meeting and saw they baptized by throwing a little water on the head, and in the face. Let me here remark it was the Presbyterians in Lexington Green Co., whom I was with through all this trouble of mind. My bible taught me that Christ went down into the water and was baptized of John in the river Jordan. I went to the Old School Baptist church of Christ in Lexington, and told my experience and was baptized by Eld. Hezekiah Pettit, Nov. 29 1827.

I would like to tell you some of the troubles of mind that I have since passed through; and how God taught me to understand the doctrine of electing grace; and eternal preservation of God's people; but I must stop as I have written more than I intended when I took up my pen. It is a glorious theme to meditate on, that God gave his only begotten Son to die for his people whom he will keep and preserve through all the changing scenes of life and, in his own time, bring them by sovereign grace to bow at the feet of Jesus, O with what joy can God's people look forward, with the eye of faith, to that happy day when they shall join the innumerable company who have come up out of great tribulation having their robes washed and made white in the blood of the Lamb; where God has promised to wipe all tears from their eyes.

Your unworthy brother in tribulation,  
JAMES T. STREETER.

For the Signs of the Times.

Westmoreland N. Y. March, 8, 1853.

BROTHER BEEBE:—It has been, and still is a very solemn time with us. There has been more sickness and deaths during the past winter, than in any other year since 1812, & 1813, among persons of all ages; but God's mercy has been to us infinite. He has blessed us as a church, with union in spirit and in truth. Our Meeting in January, was very well attended, and the good Spirit of Him who dwells on high was evidently with us; and its influence is still felt among us.

May the same Spirit still continue with us, not only with us, but also with all those who are of the household of faith, who are built upon the foundation of the prophets and apostles, Jesus Christ being the chief corner stone.

More hereafter.

Yours as ever, in gospel love.

JAMES BICKNELL JR.

**EDITORIAL.**

MIDDLETOWN, APRIL 1, 1853.

Remarks on Colossians, II. 20, 23.

Brother James M. Linn of Penn. has requested our views on the scripture referred to above, and we would take pleasure in complying with his request, if we were certain that an expression of such views as we have, would contribute to the edification, and comfort of the saints, and not be regarded as an infliction of our views in regard to the *saints being dead with Christ*, on those who have dissented from our views as hitherto expressed. While on the one hand we sincerely desire that we may not wound nor offend any of those for whom our Redeemer died, on the other, we cannot feel comfortable in withholding from our brethren, when called upon, an honest and candid expression of our sentiments on any part of divine revelation on which we have hope that the Lord has, to any extent, given us light. In offering a few remarks on the passage before us, we do not wish to be understood as saying that our views of the text are by special light received from the Lord and consequently not to be questioned as his infallible mind upon the subject; for with all our brethren, we are liable to err in our judgement but we would rather say, that what we write, appears to us to be in harmony with our experience, and with the testimony of the Holy Ghost, as recorded in the scriptures, of truth. The text proposed reads thus.

"Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using,) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh?"

It will be observed that the apostle to the gentiles, in this epistle, and especially in this chapter, is setting forth Christ as the perfect and complete representative and Savior of his people among the gentiles, as also among the Jews. In the preceding chapter, he speaks of him, as the image of the invisible God, the first born of every creature. This by no means implies that he is not himself the invisible God, the true God and eternal life, and the Jehovah, as he is set forth throughout all divine revelation; but, as we understand the subject, the Godhead as such, is altogether invisible to the fallen sons of Adam. "Without holiness, no man can see God." "No man hath seen the Father at any time." &c.

All the correct knowledge therefore that we can have of God, must be by revelation, since no man by searching, can find him out, and all revelation of spiritual things must be through a Mediator. He is the image, in his person, as the Messiah, for in our knowledge of him we trace all the perfections of the invisible God in him; so that in beholding him, we behold him as the Only Begotten of the Father, full of grace and truth. He is the brightness of his Father's glory, and the express image of his person. And as by the terms, *begotten*, first born &c., we do not understand that his is Godhead derived, or in any way inferior to the Father, and the Holy Ghost, so neither do we understand the apostle to teach that his divine nature, is a creature, by saying that he is the first born of every

creature. But this rather is our view, that while as God, he is the creator of all things in heaven and earth, and all created things are his creatures, in his Mediatorial relation to and headship of the election of grace he sustained that character; namely the Mediatorial character, before all beings, and antecedently to the birth of any of his creatures. That is, He not only did exist of himself independently, as the eternal Jehovah, from the ancients of eternity; but he also did exist in his Mediatorial relation both to the Godhead and to his members, before the world began. Now, says the inspired apostle, a Mediator is not the mediator of one, but God is One; and from this with like declarations of the word, we learn that the office of mediator always implies two or more parties between which the mediatorial office is required. In this case the parties between which he is the Mediator, are God and men, "For there is one God, and one Mediator between God and men, the man Christ Jesus," &c. Now as mediator, he must fully represent both God and the elect, the apostle shows in the chapter before us. In the 9th and 10th verses of this chapter, it is said, "For in him dwelleth all the fulness of the Godhead bodily, hence the fulness, or rather all the fulness of the Godhead, must be embodied in him; as otherwise he could not supply the Mediatorial office in regard to God; and it is equally indispensable, in order that he should be the Mediator in regard to his people, that he should as really and as fully represent and embody them; for the apostle adds in the very next verse, "And ye are complete in him, who is the head of all principality and power." Hence, in Eph. i. 20—23, the apostle speaks of the exceeding greatness of the mighty power of God; which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. Here then we have the direct and emphatic testimony that the church is the fulness of the body of Christ, as also that all the fulness of the Godhead was embodied in him. Now, to show the importance of this doctrine in the economy of grace and salvation, let us suppose that it were not so. If we should say that the Godhead did not all dwell in him, or that the church was not complete in him, how then could we be saved? Could anything short of a whole God save us? If some part of the Godhead did not dwell there, even if it were possible then for us to be saved, how could we worship or praise that Godhead or any part of it which was not in him as the Author of our eternal Redemption? Again if any part or portion of the church were not embodied in him as the only Mediator between God and men, how then could his mediatorial offering and death, resurrection, ascension, intercession and glory, profit that portion of the church which was not in him, when he, bearing the sins of his people, suffered, the penal demands of law and Justice, on the cross of Calvary?

It strikes us, that what ever may be the peculiarity, of brethren, in their language and manner of expressing their views, in regard to the Mediatorial character of our Lord Jesus Christ, they must and will admit that all the fulness of the Godhead, and all the fulness of the church, dwells in him, even as it has pleased the Father that in him all ful-

ness should dwell. In his sufferings on the cross, it seems to us important that the fulness, of all the church should be embodied in the offering that was made, in order that the truth and justice of the law might be secured in their redemption; and that he should stand so connected with his Godhead, that the "exceeding greatness of his mighty power which he wrought in Christ when he raised him from the dead, might be displayed.

Viewing Christ then, as the dwelling place of all the church of God, and all the saints, as set forth in the preceding verse, united to, and receiving nourishment ministered to them as the members of his body, joined to him by joints and bands, when he the head, was cut off, they, the members, were legally dead to that law, in answer to whose demands their Head was cut off; and by this body of Christ, they are dead to the law, that they might, without involving adultery, be married to him that was raised from the dead. Now upon this view of the subject, we understand the admonition, Wherefore, if ye be dead with Christ. What! is Christ dead? Though risen from the dead and living forevermore, he with all his members, is dead to the elements of the world, and henceforth we know no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth know we him no more. The law of carnal commandments had to do with us, as we stood in the flesh, and now being redeemed from that law and brought under law to Christ, we are not to be subject to the ordinances of that law. We are exhorted upon this ground to "Touch not, taste not; handle not."—for all these ordinances were to perish with their using. Omitting the parenthesis, the admonition reads, "Why, as though living in the world are ye subject to ordinances, after the commandments and doctrines of men?" Touch not, taste not, &c. A subjection to the ordinances of the law, of which the apostle was speaking, an observing of meats and drinks, new moons, and sabbaths, have indeed a shew of wisdom in will-worship and humility, that kind of worship which is based on free-will and human power without authority from God, but after the commandments and doctrines of men. These observances imply a neglecting and dishonoring of the body, the church in her vital connection with Christ the Head, from whom her support is ministered. Hence, to the admonitions in this chapter, he adds, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." If included in the death and resurrection of Christ, as the members of his body by joints and bands inseparably united, we then are risen with him, in this respect, and instead of seeking the things of the law of carnal commandments, we are to seek those things which are above, even the things which are after the law of an endless life.—To set our affections above, and not on things on the earth; for we are dead, and our life is hid with Christ, in God, and when Christ who is our life shall appear, then shall we also appear with him, in glory. We are crucified with Christ, and dead with him from the elements of the world, and therefore should not be subject, to ordinances as though we were not dead, as though still living, in them. But although dead to the rudiments of the world, and crucified with Christ, yet, nevertheless we live, yet not we live in the flesh, we live by the faith of the Son of God, who loved us, and gave himself for us. See Gal. ii. 20

To New Subscribers.—Those new subscribers who wish the back numbers of the present volume can be supplied with all but the first number, for January 1. Although we printed a very large edition of that number, several hundred more than our previous issue, such has been the increase of our circulation, that it has been with difficulty we could reserve a regular file for our own use. Our circulation now extending into every state and territory of the Union, is nearly five thousand copies for our regular issue, and the number every day increasing.

To meet this demand, we have not only procured a power printing press, but we have now purchased a steam engine, to work our press, and expect to work off our next number by steam power. This great increase of patronage may be afflicting to our enemies who have so long and so constantly predicted our ruin, and that of the Old School Baptists; but it is highly gratifying to us, and to our friends.

**MINUTES.**

With our present facilities for printing, and the very low rates of postage charged by the government an printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, Post PAID to the several churches of each Association, as they may direct.

REMOVAL. Our beloved brother, Elder P. Hartwell, took a very affectionate leave of the church at Warwick, on the last Sunday in March. The parting scene, as we are informed by brother Benedict, was truly affecting. He had served the church faithfully for a number of years, and the Lord had greatly blessed his labors, in building up the church, and ministering to their comfort and edification. A goodly number were added to the church while he labored with them, of such as we believe will be saved, and on the last Sunday that he was with them, he administered the ordinance of baptism to several candidates.

Brother Hartwell leaves a very interesting and affectionate church, and although he may be equally useful with the church of his new charge, he will probably never be connected with any people again who will feel a stronger solicitude for his welfare and happiness than the church which he has left.

In reviewing our article in reply to brother Linn, we discover that we had mistaken the passage on which he desired us to publish our views. The text on which he requested us to write, is Col. i. 20 23. In our next we will offer some remarks on the last named text,—

**THE EVERLASTING TASK FOR THE ARMINIANS.**

Having received many orders for the "Task," since our former edition has been exhausted, we propose to print another edition of a few thousand copies, and to have them ready to send out by mail to any part of the United States, by about the first day of May next.

**TERMS.**

For a single copy 6 cents, 20 copies for \$1.00 or 100 copies to one direction for \$4.00.

This little work has passed through many editions in this country as well as in England, and although they have been spread broadcast throughout England and America for many years, no Arminian has ever attempted to perform the task.



**MARRIED.**

Near Burdett, on Wednesday morning March 16, by Elder Reed Burritt; Mr. Christopher Sharp, t Miss Susan A. Elliott, both of Hector, N. Y.

**OBITUARY.**

Perry Co., Ten., Feb., 22, 1853.

**BROTHER BEEBE:**—Please notice in the "Signs of the Times" the death of **ELD. JOHN LANCASTER**—Brother Lancaster was born Feb. 13, 1805, and deceased December 18, 1852. He was son of Benjamin Lancaster who has been an old School Baptist preacher near fifty years and is yet living, but very infirm, and still is sound in the faith.—Eld. John Lancaster, the son, when in the bloom of life professed a hope in Christ, after two years sore travail under conviction for sin, by this scripture being manifested to his mind "By grace are ye saved." After four or five years sore travail under an impression to preach, he began to exercise in public. (But in the mean while in the year 1826, he married Rachel Harder, daughter of brother Harder, (given name forgotten) and was ordained to the ministry the 16 day of May, 1835, since that time the unworthy writer of this obituary has been as intimately acquainted with Eld. John Lancaster, as with any other brother in Buffalo Association, for he and myself has, taken many tours together, and had much consolation; but it gives sorrow when I think that he is no more. He was all most unlearned when he commenced preaching, had been raised poor with very limited advantages notwithstanding he, by the grace of God and the teaching of the Holy Spirit, as I believe, became able in the ministry of Christ's gospel, and was truly eloquent, and much beloved by the brethren and sisters generally. The Lord wonderfully blessed his labors, many were added to the churches he visited at different periods during the years of his ministry. He was Moderator of the Buffalo Baptist Association, and had been for a considerable time before his death. Brother Lancaster was in high standing throughout his large acquaintance among his brethren and sisters. He was kind and a great lover of friendship delighted much in christian correspondence and conversation; he give much of his time for many years before his death to traveling and preaching. Brother Lancaster was a member of a flourishing church on Lick Creek Perry County Tennessee, by the name of Union, at the time of his death. There had been a considerable gathering in that church for the two years preceding his death. He left a beloved wife, sister Rachel, and a large family with many relations, friends, neighbors and the brethren and sisters generally throughout our country to lament his death, and most of all the church at Union, over which the Holy Ghost had made him overseer.

Dear brethren and sisters at Union, and more particularly Sister Lancaster, and the children though you have sustained so great a loss I believe with all my heart that God has taken our brother, and your husband and father to himself, away from all the cares of this poor sinful world; therefore we, though so bereaved, should say, the will of God be done. Few have greater cause to mourn the loss of brother Lancaster than myself; for we were constant companions for seventeen years before his death, and in all our trials, conversations, preaching and associations on religious subjects, we never had the least hard feeling, but labored together in constant union and love. O how it rent my poor heart to lose such a companion, yet I must be still and say, it is the Lord, let him do whatsoever he will.

I will notify all the friends and brethren throughout brother Lancaster's acquaintance, that his funeral will be attended to, at the May Meeting of the Church at Union meeting house, and that church invites all his friends and as many as will come to that meeting on the Saturday preceding the second Lord's day in the May

PLEASANT WHITFIELD.

P. S. Elder Lancaster at the time of his last illness was from home on a preaching tour, and barely was able to reach home, he soon after reaching home sent for some of the brethren and sisters, and expressed clearly to them, that he had finished his course, his disease was Typhus fever, his physician said it settled on the membrane of the brain, he only lived ten or twelve days after reaching home.

P. W.

For the Signs of the Times.

**The Sister's Grave.**

I should like to behold the hallowed place,  
Where that sister of mine reposes.  
Should love her lowly couch to grace,  
With a tree of beautiful roses.  
But never again shall I see the spot,  
It is lost in the city of sleepers;  
That city whose walks are guarded not,  
Whose gates are unfurnished with keepers.  
I know not why thy placed no stone  
In the green sod over her grave;  
I weep to think that grave unknown,  
As the mariner's under the wave.  
And yet, if the ocean had been her bed,  
I should think of the coral cave,  
When the sea nymphs make for brighteons  
dead  
A wild, but beautiful grave.  
But wherefore repine, when the trump shall  
swell  
O'er the vast and quivering earth,  
That sister of mine its notes will tell,  
And from the cold grave come forth.  
I shall see her then as I saw her once  
With joy in her finding eye;  
With a light on her brow, like the radiant  
glance,  
Of a starbeam from the sky.  
I would that the angel watch, who keep,  
The place of her last reposing,  
Would tell me how long will be her sleep,  
Ere the day of her graves unclos'ng.  
For my heart is grieved that never a stone,  
Stands over the sod of her grave,  
That the place of her sleeping is all unknown,  
Like the mariner's under the wave.  
M. D. DORHAM.

**RECEIPTS.**

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1, Eliza Nelson, 25; Mrs. Everett 1; H. N. Bennett, 1; Mrs. Eunice Comfort, 1; Eld. J. Winchel	21, 25
6;	
MAINE. I. Purington,	1.00
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(to Dec. 15, 1853.) 1; Mrs. M. H. Cox, *2;	6.50
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IA. W. Merryman, 1; C. Hood, 1; D. Rea,	2.25
25	
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Mo. Joseph Thorp,	5.00
D. C. Jas. Towles, Esq. 1; (& former remittance received)	4.00
	1.00
<b>TOTAL,</b>	<b>\$86.65</b>

\* Signs, Banner and Messenger. † Signs and Banner. ‡ Signs and Messenger.

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W. Stidham, John Fry, D. K. Kellerman, Samuel S. Drake, E. Bitwell E. H. Berry, S. Macomber Eld. I. Hewitt, J. H. Turley J. Osbourn W. Merryman, D. B. Shaver, I. Purington, R. Lewis P. M. Eld. T. Hill, Peter Mikeseil, C. Hood, L. Barber, Cornelius Beavers, Eld. Wm. Crutcher, Eld. P. Whitwell, Nelson Clark, Wm. H. Beck, W. R. Deatherage, W. W. Weld, Eld. J. L. Fullilove, P. Hull, E. Hull, D. H. Brown, Wm. Bennett A. Watrous, I. Yeomans, Eld. W. D. Ball H. P. David, Eld. J. P. Smith, Mrs. Susan E. Pope, Eld. J. Hood, G. Thompson, J. Parker, Eliza Nelson, W. P. Broadfoot, D. Kiblinger, Eld. J. Cranfill, T. C. Melton, Eld. G. Conklin, J. Pritchard, J. M. Lynn, D. K. Hay, W. Jones, J. H. McKay, Esq. Eld. J. Winchel, Mrs. Sarah Spear, W. T. Cartwright, J. F. Kelley, M. E. Durham, W. Welling M. Lassing.

**NOTICES.**

**A SURE CURE FOR THE TETOTAL MANIA AND A QUETUS FOR THE MAINE LIQUOR-LAW.**—A pamphlet bearing this title has just been issued by G. J. Beebe, Editor of the *Banner of Liberty*. It is a complete refutation of the modern doctrine of Total Abstinence and shows clearly the folly of all at-

tempts to regulate the drinks of community by statute law. It also contains a copy of the Maine Liquor Law, complete, with an exposure of its odious features—an account of energetic but unsuccessful attempts made in England and other countries, as well as the United States, within the last century, to suppress the sale and use of wines and spirituous beverages. It clearly sets forth a most overwhelming array of Bible authority for the temperate use of wines and liquors, with a comparison of ancient and modern alcoholic beverages. It seems to be what it purports, "A sure cure for the Tetotal Mania," &c.; and it appears scarcely possible for any intelligent person to attentively peruse its pages and retain an idea favorable to legislative interference with men in their meats and drinks, or with regard to a holy-day."—26 pages—price 12cts per copy; 10 copies for \$1; 60 copies for \$5. Orders may be addressed to G. J. Beebe, or the editor of this paper, Middletown, Orange county, New York.

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

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

**MOORE'S LETTERS.**

*The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.*

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

SINGLE COPY,	15
EIGHT COPIES,	\$ 1 00
FIFTY COPIES,	\$ 5 00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

**ASSOCIATIONAL.**

The Baltimore Association will meet with the Church at Black Rock, Baltimore County, Md., on Thursday, before the third Sunday in May, at 10 o'clock A. M.

The Delaware Association will meet, with the Church, at Cow Marsh, Kent Co. Del., on Saturday before the fourth Sunday in May, 1853.

The Delaware River Association will meet, with the Church, at Kingwood, Hunterdon Co., N. J., on the Wednesday preceding the first Sunday in June, 1853.

The Warwick Association will meet, with the Church, at Wallkill, Orange Co., N. Y., about 2 1/2 miles from the Middletown Depot, (this place) on Wednesday before the second Sunday in June, 1853, at 10 o'clock A. M.

The Chemung Association will meet with the church at Burdett, Tompkins Co. N. Y., three miles from the Jefferson Depot, at the head of Seneca Lake, on the last Saturday and Sunday in June 1853.

The St. Joseph Valley Association, will be held two miles south west of Plainfield Station, on the Southern Michigan, and Northern Indiana Rail Roads near Terrecouppee Prairie, on the 4th & 5th days of June 1853.

The Sandusky Old School Baptist Association, will meet with the Honey Creek, church, Seneca Co., Ohio, on Friday before the first Sunday in June 1853.

**LIST OF AGENTS.**

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

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WISCONSIN. Elders D. Wilcox Titus Bishop.



# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

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NO. 8.

## POETRY.

### The Compass.

The storm was loud—before the blast  
Our gallant bark was driven;  
Their foaming crests the billows rear'd,  
And not one friendly star appear'd  
Though all the vault of heaven.

Yet dauntless still the steerman stood,  
And gazed without a sigh,  
When poised on needle bright and slim  
And lighted by a lantern dim,  
The compass met his eye.

Thence taught his darksome course to steer,  
He breathed no wish for day;  
But braved the whirlwind's headlong might,  
Nor once throughout that dismal night,  
To fear or doubt gave way.

And what is oft the Christian's life,  
But storm as dark and drear.  
Through which, without one blithesome ray,  
Of worldly bliss to cheer his way,  
He must his vessel steer.

Yet let him ne'er to sorrow yield,  
For in the sacred page,  
A compass shines divinely true,  
And self-illuminated, greets his view,  
Amidst the tempest's rage.

Then firmly let him grasp the helm,  
Though loud the billows roar;  
And soon his toils and troubles past,  
His anchor he shall safely cast,  
On Canaan's happy shore.

[London Evening Magazine.]

### Healing at Sunset.

BY MRS. L. H. SIGOURNEY.

"At even, when the sun did set, they brought  
unto him all that were diseased."—MARK, 1  
32.

Judea's summer day went down  
When to! from vale and plain,  
Around the heavenly healer thronged  
A sick and sorrowing train.

The pallid brow, the hectic cheek—  
The cripple bent with care—  
And he whose soul's dark demons lashed  
To foaming rage, was there.

He raised his hand—the lame man leaped—  
The blind forgot his woe—  
And with a startling rapture gazed  
On Nature's glorious show.

Up from his bed of misery rose  
The paralytic pale—  
And the loathed leper dared once more  
His fellow-men to hail.

Mark—on the arm of pitying love,  
The lunatic reclined—  
While unaccustomed words of praise,  
Relieved the struggling mind.

The mother, to her idiot boy,  
The name of Jesus taught—  
Who thus, with sudden touch had fired  
The chaos of his thought.

For all that sad, imploring train,  
He healed ere evening fell—  
And speechless joy that night was born,  
In many a lowly cell.

### Hope and Memory.

Hope sung a song for future years,  
Replete with sunny hours,  
When present sorrow's dew-like tears  
Should all be hid in flowers.

But Memory backward turned her eyes,  
And taught the heart to fear  
More stormy clouds more angry skies,  
With each succeeding year.

But still Hope sung, as by that voice  
Such warnings sad were given,  
I louder strains bid earth rejoice,  
And age look up to Heaven.

## COMMUNICATIONS.

For the Signs of the Times.

Kingwood March, 24, 1853.

BROTHER BEEBE:—It is sometimes a relief to the mind to tell our sorrows and afflictions to others who are able to sympathize with us. I have been much distressed at times within four or five years past, with the situation of matters and things among us as professed Old School Baptists; as professed brethren and followers of Christ; especially among us who profess to be the ministers of Christ. At one time, two or three years since, for a while, there seemed to be rather more of a forbearing and forgiving spirit among us, and we felt a little encouraged to hope for better times; but we were mistaken; our hope in this thing was perhaps not well founded, for since that period difficulties have been revived and new ones sprung up, so that instead of a forbearing forgiving spirit, the reverse of this has been manifest, and in an aggravated form, greatly to our sorrow and mortification. In view of this matter I have sometimes thought that gospel fellowship, brotherly feelings and affection, the unity of the spirit in the bonds of peace, were scarcely to be enjoyed by us any more as in former years; at least not to any great extent abroad; and if I could be favored with the society and fellowship of a few brethren at home, in church relation, it was as much as I ought to expect and more than I deserve; and that I would try to be contented with it, and live and die in my nest. This is something like brother Dudley's quotation "go in a gang by himself" and it reminded me forcibly of my own past reflections on this matter. But when occasionally I have got into this frame of mind and train of reasoning, thinking that I would not concern myself about my brethren abroad, or their affairs, that I would just mind my own business and stay at home, that I would desist from either speaking or writing to them with a view, of helping them, as it probably would be useless and might in some instances do harm, I have been admonished by the forcible presentation of some portion of truth to my mind, as for instance, "Elijah what doest thou?" and driven at once from my retreat, or shelter, my hiding place, I learn then from the Bible, and from experience, that we cannot divest ourselves of an interest in the welfare of Zion collectively, and our brethren individually, and that we cannot therefore detach ourselves from them at pleasure in our intercourse, with them. And I am constrained to say with one of old, *Let my right hand forget her cunning, if I forget thee, O Jerusalem, let my tongue cleave, to the roof my mouth. If I prefer not Jerusalem above my chief joy.* And again with the sweet Psalmist of Israel Pray for the peace of Jerusalem, peace be within her walls, and prosperity within her palaces; for my brethren and companions sakes, I desire peace, within her. Because of

the house of the Lord our God, I will seek thy good. And finally with Watts, in that beautiful verse,

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

Notwithstanding then, the many discouragements we meet on every hand, opposition without and discord within, yet we may not hold our peace day or night, but continue to cry aloud and spare not, and exhort one another, so much the more as we see the day (of trouble) approaching. Brethren a number of them, one after another within a few months past have written through the Signs, giving us excellent advice, and good and wholesome instruction, exhorting us to brotherly love, and forbearance with one another; they have preached many things to us in their exhortations, in which they have admonished us in meekness and in faithfulness; and shall we, dear brethren in the ministry especially, shall we not profit by their advice? will we not listen to their exhortations and give heed to their admonitions? since not only the spirit of meekness but the spirit of truth, is so manifest in them. Of those who have thus written to us, I will mention brethren Wm. L. Benedict, Barton, Trott, W. B. Slawson, and last though not least, Brother T. P. Dudley. I have been much comforted by the communications of those brethren touching the condition of things among us. There is in them a redeeming trait of character, a pacific spirit, a labor of love, which I trust will not be altogether in vain. Brother Dudley, having just come to hand is fresh in my mind, and I prize it highly, and hope to hear from others on the same subject and in the same spirit. We might with propriety mention the great apostle Paul, (than whom a more zealous and bold defender of the truth cannot be pointed to,) as a pattern both in precept and practice in his course and intercourse with his brethren, that it should be such that the Ministry might not be blamed; to this end he would that himself and his brethren in the ministry should give no offence in any thing, but in all things approve themselves as the ministers of Christ, in much patience, in all their afflictions and also by pureness, by knowledge, by long-suffering, by kindness by the holy Ghost, by love unfeigned and so he goes on with a long list of those things that should appear in their life, character and preaching, as evidences of their being the ministers of God, 2, Cor. 6, chapter.

Brethren in the ministry, one and all, let us endeavor to study this important lesson of the Apostle more attentively, and it seems to me we shall profit by it; and not only this but many others of like character with which the scriptures abound. For it appears as though the jarring and contention and ill feeling among us for several years past, has had its origin with, and been continued and carried on by us, who profess to be preachers. If so, the ministry is blamable; evidently there has been and is yet a fault among us.

How is it brethren, have we given offense in some thing or some way contrary to the divine rule, thus causing the ministry to be blamed? No harm can come to any of us but possibly some benefit, by a careful consideration of this matter. I have thought perhaps on the one hand we may have, at times, indulged in a kind of paraphrasing or loose interpretation of scripture, or that we may have thrown out our ideas on some particular passages, writing or speaking in haste upon the spur of the occasion, without that careful investigation and close examination of them in their various bearings which is always prudent and absolutely necessary in order to our views being correct; and farther, that we may have thus thrown them out with rather too much assurance of their being correct when there was at least a possibility, and it may be a probability of their being incorrect. And on the other hand, when we have differed from our brethren in their views thus expressed, we may have been too ready to reject them, and too quick to censure and find fault without a close examination of them by the standard of truth, the bible. And having made up our minds hastily, perhaps, that they were wrong we have shown impatience and a want of forbearance; and so on from bad to worse, till finally crimination and recrimination has been the result in some cases. Now brethren, these things ought not so to be. Else what is the use of our professing to be the followers of the meek and lowly Jesus, or where the propriety of our pretending to maintain gospel order and gospel fellowship; for I am writing to such as not only profess and pretend this (including myself) but who are really (I hope) what we profess to be. When we talk or write to one another abroad, we want to talk as we do to one another at home, under similar circumstances; as for instance, when brethren in the church at home, get by the ears as is sometimes the case, and grow peevish and begin to snarl, snap and bite, and almost devour, we say to such, Brethren this is unbecoming your profession, it is beneath the character of a christian, it is a reproach to the cause and the religion you profess; it is a wounding of Christ in the house of his friends, and in the members of his body: it is dishonoring to God and a piercing yourselves with many sorrows. Do you not see the impropriety of such a course; why not desist from farther pursuing it? For if the word spoken by angels (the Sinia law) was steadfast, and every transgression received a just recompense of reward, how shall we (christians) escape the chastising rod of our heavenly Father, if we neglect to hear and obey the voice of Jesus in his word? We ought therefore to give the more earnest heed to the things we have heard, the things which God has spoken in these last days, by his Son in his Gospel, and not at any time let them slip. These things brethren cover the whole ground; they embrace ever thing our duty and happiness and the honor of God requires; and because we do not give heed to them as we ought and therefore let them slip, we are in difficulty; w

have divisions and contentions, and strifes and continual jarrings, and backbitings, and evil surmisings, and perverse disputings; and the displeasure of the Lord will surely come upon us as children of disobedience. It may be that the evils already among and upon us though they are the necessary and direct consequence of our course, are also a manifestation of the displeasure of the Lord with us. Let us then take with us words and turn again to the Lord, confessing our sins to God, and our faults to one another, remembering that he that confesseth and forsaketh shall find mercy. Let us seek no alliance whatever with the principles opposed to the gospel of Christ, or persons whose character and deportment are inconsistent therewith; for the purpose of making ourselves conspicuous and of being revenged, for we shall surely fail in our object; this is wicked worldly policy, and cannot succeed. But if we love God and his truth, and his people, and believe in the character of Christ, as God, man, Mediator, the only Savior and Redeemer of his people, that he died and rose again according to the scriptures, ascended on high at the right hand of the Father as the advocate of his people with the Father; in a word that he is all to, and in all of his people as their salvation, O let not those apparant differences, or if real in some cases, yet of minor importance, spoil our fellowship in the gospel and break our bands assunder.

I cannot see that any good will result from a division as a denomination;

1st. From the consideration that I can see no real cause for it.

2d. Should a division take place, I think the elements of a second division would soon appear in both divisions, and subdivision become necessary if indeed division be justified now. But we hope for better things though we thus speak.

Brother Beebe dispose of this as you think best. My health is good, for me.

Yours &c.

GABRIEL CONKLIN.

For the Signs of the Times.

Blanchester Clinton Co. O. March 1853.

BROTHER BEEBE:—Having a small remittance to make, let me address a few words of comfort, through the medium of your paper, to the lambs and sheep which are scattered in this wilderness of sorrow and wo. Dear brethren and sisters, many of you are strangers to me in the flesh, yet from your communications in the Signs, I am sometimes almost persuaded that I am born again, and feel a strong desire to see you, face to face and be comforted together by the mutual faith both of you and of me.

Many who are of my intimate acquaintance in Ohio, Indiana, and Kentucky, who are expecting a visit from me, will no doubt be disappointed this season, on account of the destitute situation of the churches in this part of Ohio.

The blessed Jesus said, while here in the flesh, In this world ye shall have tribulation, but in me ye shall have peace. Paul said, "If in this life only, we have hope in Christ, we are of all men most miserable." Again, "We joy in tribulation, knowing that tribulation, worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, for the love of God is shed abroad in the heart." And again, "I reckon the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us. Peter. Wherein ye greatly rejoice, though now for a season, if need be,

ye are in heaviness through manifold temptations.

We see brethren that the holy prophets, Christ and his apostles, all suffered in the flesh, were all tempted, and were all delivered in time from their trials. I have sometimes thought in my meditations, that if we could live as we desire, and could have our spiritual state as we so often sigh for it, that is to be holy and separate from sin, which is so desirable to the children of grace, we would thereby deprive ourselves of every promise left in the gospel. Sometime since in conversation with an old negro, I remarked that if I could but feel at all times that I was a christian, it would not be such a burthen to preach. Pshaw, said he, you might then do to preach to angels, but not to men. So we learn that if we are without chastisement of which all are partakers then are we bastards and not sons; but being born again, not of corruptible seed, but of incorruptible, being begotten of God, and born from above; for Jerusalem which is above is free which is the mother of us all. Then being heirs of God and joint heirs with Christ, What a privilege! while looking at ourselves all is dark, corruptible and rebellious, opposing truth and godliness; thanks be to his matchless grace, while looking at Christ the head, we view all the members in him complete, being blessed in him with all spiritual blessings in heavenly places in Christ Jesus, according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

Therefore comfort one another with these things till your work is done, and your journey shall end in this sin disordered state. In hope of a blessed immortality, peace be with you. Farewell.

J. C. BEEMAN.

For the Signs of the Times.

BROTHER BEEBE:—After first reading brother Barton's piece in the third No. of the "Signs," certain reflections arose in my mind concerning Achan, and "What of the night?" which I wish to notice. On a further reading of it, other reflections have risen, which come more home. I am well satisfied, from brother Barton's statement, that he had no personal allusion to me, or to any other individual. I am also confident that God had a wise and gracious purpose in the divisions which have recently sprung up among us, and that that purpose is being accomplished. But I am aware that God has in certain cases made use of unworthy instruments to accomplish his purpose concerning Zion, and when that purpose is accomplished, he has punished those instruments. I am also aware that I am an unworthy wretch, unworthy of a place as in myself considered, among the saints. And it is well known that numbers have laid the blame principally on me of the divisions among the Old School Baptists, so far as relates to the churches on this side of the mountains. And it is pretty evident that my introducing in the "Signs," the enquiry concerning love being the bond of union, was the immediate occasion or start of those discussions which has resulted in division. Whether this was an innocent or an iniquitous occasion, I leave with God. Under these considerations, and with my corruptions so constantly annoying me, and so often showing themselves, I hardly needed brother Barton's exhortation, appropriate as it is, to enquire, "Is it I." Indeed I have often so greatly feared that I was an Achan or some other troubler, that I have desired that God would cut me off, but I have earnestly

desired that he would do it by some sudden providence, and not by my being excluded from the church. Because being so confident that the sentiments I have contended for, in their general view, were the truth of God, I could not bear the idea that such reproach should be attached to them, as would be by my becoming a cast away. So far, God has graciously kept me from this, and that in spite of myself and my corruptions. As to what I am, I have long since been brought to this point, that God knows, and that I am in his hand, and shall be disposed of according to his purpose, and in Justice. As to God's chastisements, his children have nothing to be afraid of; there is no wrath in them; though they may well fear to transgress. But I have often thought and said, that it is a great mercy that God is faithful to chastise his children, and that he does not leave them to go on in transgression, as he does others.

But whilst I readily admit that there may have been, and still may be, *troublers* in the camp, and that I have reason, to fear, according to the opinions of so many, that I am one; but I know not that the golden wedge or Babylonist garment has been found with me; yet I would with due respect to brother Barton's opinion, suggest the enquiry, whether it would not be a more probable supposition that the great Husbandman would have some different method for taking away the branches, that bear not fruit, than by tearing the vine to pieces, and rending it asunder; also whether by due enquiry of the watchman as to "What of the night?" we may not see some other hour pointed out by type as prefiguring the present crisis, than that of Achan's troubling Israel. There has been among us quite an impression, at least ever since the Old School separation, that there was some resemblance in Gideon's army to the church as passing through these events. Perhaps some may have considered that separation as answering to the last reduction of Gideon's army. But I should judge that it more appropriately applies to the first reduction. That reduction was altogether a voluntary thing; the proclamation was made "Whosoever is fearful and afraid, let him return and depart early from mount Gilead."—and there returned of the people twenty and two thousand, and there remained ten thousand." So in the Old School separation, it was altogether a voluntary thing. The new School returned from following the standard of Gideon; from fear that to adhere to the old baptist order, and to preach the old baptist doctrine; would keep the old baptist denomination unpopular, would make it a dunghill, to borrow Andrew Fuller's expression. And the Old School Baptists in taking their stand, merely assigned their reason for declining to go into the new measures and reaffirmed the Old Baptist standard, that the scriptures are a perfect rule of faith and practice.

And the Lord said unto Gideon "The people are yet too many, bring them down unto the water, and I will try them for thee there &c." "so he brought down the people to the water: and the Lord said unto Gideon, Every one that lapped of the water with his tongue as a dog lapped, him shalt thou set down on his knees to drink." Thus we see that the Lord himself tries the people, and yet in that by which they are tried, in their manner of drinking, all are evidently left to their own choice. A striking illustration this of a predestination of God. In the following verse it is said, "The number of

them that lapped putting their hand to their mouth were three hundred men." And in the next verse; the Lord tells Gideon, "By the three hundred men that lapped will I save you and deliver the Medianites into thy hand; and let all the other people go every man to his place." Jud. vii. 8—7. This appears to me to be an illustration of what has been and is going on among us. God's purpose in this I have no doubt is to try the people, and to reduce the number of those who visibly stand on the foundation of the Apostle's doctrine, to so few, that when the victory is achieved over anti-christ, it may be manifest that the Lord only did it, and that these should be so tried of the Lord, that when the witnesses are raised up, it may be manifest that they are the same as those that were killed; bearing the same testimony.—And I cannot believe that the witnesses when raised will be found bearing witness to Dr. Gill's theory, to the Philadelphia confession of faith, or to the Ketocton Confession of faith, or anything of the kind; but simply to Christ, and to his doctrine as delivered through the Apostles.—Let us notice the trial as illustrated in the case of Gideon's army. They were to be brought down to the waters. It is not said what waters, but it must have been a stream, and most probably Jordan, form their contiguity to it.—What does it denote? By the waters in Ezek. 47, 1—12. and Zech. xiv, 5. I have understood the gospel as flowing forth in the gospel ministry. In Rev. xxii 1, The river of the water of life which flows out from the throne of God and the Lamb, which I also understand to be the gospel waters, is said to be as clear as crystal. So I understand the gospel to be in the ministry of the apostles. But all streams, however clear their fountains, from flowing some distance are liable to contract mud from their channels and become more or less turbid.—so the gospel is apt to become mingled with foreign matter in flowing through the writings and preaching of men since the apostles. Hence the propriety of the frequent saying, such a man's preaching is muddy. The trial; the one class kneeled down fearlessly and drank the water as it flowed without examining whether they were drinking pure water or not. The other class took their water up in their hands that they might examine it and carefully lapped it with their tongues. Brethren Barton and Beebe will both recollect our stopping for the night with our aged and esteemed brother Jenkins, on our way to attend the first Old School Baptist meeting at Black Rock; and that the subject of Gideon's army came up in conversation, and the enquiry arose what was implied in the men's lapping with their tongues, which none of us could answer when the old brother remarked that he thought it indicated their fearfulness, that whilst the others could kneel down fearlessly and drink, these would catch a little in their hands and drink, that they might be looking round in the mean time to see if their enemy were coming. The idea was a good one; and shewed the fact, that those by whom God will save his people, that is, from being taken by that man of sin, are not such as are self-confident, and can go in their own strength. But there is I think still another idea, embraced in it. Those who kneeled down and drank out of the stream of course took with the water, all the mud &c., mixed with it. But those who took it up in their hand and lapped it with their tongue, would see what they were drinking, and not be likely to take much but the water. I John i. 1 I think has reference to an idea of this kind.

that is, to the idea of a close examination of what the apostles received and declared unto the people. It reads thus, "That which was from the beginning, which we have heard which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life." John's words here certainly indicated a very close examination. They had not only heard and looked upon the word of life, but their hands had handled it that they might fully test its certainty, and what it was. The marginal references refer this handling to what is said Luke xxiv. 39. But John is not speaking of the flesh of Jesus nor of his resurrection, but of that eternal life which was from the beginning and was with the Father, verse 2. As this life is spiritual, John of course speaks of a spiritual discerning, a seeing and handling by faith. And if we would drink in nothing as the word of life, except what the hand of faith takes hold of, it would be well for us.— But John certainly speaks of his eternal life as a distinct reality, an existence of itself, though existing with the Father.

If I know any thing about the recent controversy, this has been the very thing; we have been brought to the waters and tried, without any design of ours, we have been separated and the line of separation has been between those who kneel down and drink out of the stream, and those who will first handle it with their hands to see if it is the pure water before they lap it. Hence the great cry made about *new things*. How, *new things*? When there has been a question raised as to the truth of any prevailing sentiment among the baptists, as not being sustained by any direct testimony of Scripture, in other words, as not being found in that pure river which proceeded out of the throne of God and the Lamb, the answer has been, the old baptists have preached it; and we have always believed and preached it, therefore it must be so; it is only an attempt to bring in something new. When it has been contended that the scriptures declare such and such to be truth, and the words of scripture declaring it, are pointed; the answer has been, it is some *new thing* we have not so understood the Scriptures, and the old preachers and standard writers did not; and they had as much light as any of this day. Thus they kneel down and drink from the running current, without any fear, though it has been running through the mireholes of the schools, and flowed from writer to writer, and from preacher to preacher, without being tested by the word and the hand of faith; yea it has been thought wrong to doubt what writers and preachers have declared.

But then I wish here to remark, and to have noticed that those of Gideon's army, who kneeled down and drank, were according to what is written, Israelites as well as those that lapped with the tongue, manifested an equal courage and readiness to stand their ground and fight the enemy; were from any thing that appears able bodied and good soldiers as the others, but did not typify by their course a competent witness. So I am willing to believe is the case with their antitype, according to the application I have suggested. These who are typified by those who kneeled and drank whatever flowed, are manifestly not competent witnesses in the case; because instead of having examined for themselves, and being prepared to declare *what they have seen with their eyes and have looked upon, and their hands have handled of the word of life*, they are only prepared to testify what the generally expressed opinions of certain ones have been; and hear say testimony, you know

is not legal testimony. Hence they are sent back, and those who went back at the first, from what I can understand, are manifesting quite a disposition to congratulate them and welcome them back to their society.—Whilst the others must calculate on having to face the man of sin, and suffer the lot of the two witnesses. I have already been lengthy but there is one text more which I wish to notice in this connexion. Zech xiii. 8 & 9. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third part shall be left there in, and I will bring the third part through the fire." I have long since been satisfied from the connexion that the visible church is here spoken of. And however many other subjects of grace there may be, there can be no visible church without baptism. But the idea had not occurred to me but that the parts must be considered equal parts. However the words do not require that construction, Gideon's first army was divided into three parts, but not equal ones, and two parts were cut off, and died in their relation to his army. So in the application as above. If this is a correct understanding of the subject, then brethren, you must look out for the fire, and the refining &c. But the Lord says, I will bring them through the fire. Then you have nothing to fear but that you will safely be brought out, and be benefitted by it. But in view of it, how important that brotherly love, and a kindly sympathy one for another should be felt and manifested. As a oneness of mind is so desirable in bearing up and encouraging each other; where there is a difference on points immediately connected with salvation, would it not be well to discuss those points in the spirit of brotherly love, and with a desire solely to be united in the truth. And points that are merely speculative, or that have no direct bearing upon the hope of salvation, or upon gospel order or practice, would be better not to be brought in to mar the peace of brethren.

Brethren Barton and Beebe, May you both be set apart of the Lord as his true witnesses and be supported by his grace through the fiery trials which may await you, is my desire, if not prayer.

S. TROTT.

Fairfax C. H. Va., March 2, 1853.

For the Signs of the Times.

Savannah Mo., Dec. 31, 1853.

BROTHER BEEBE:—Having been called upon by my friends in Oregon to give my views on the resurrection of the body, I will try to do so through the medium of your columns. Knowing my inability, I seldom write for publication, but I have been induced to venture a few thoughts for the consideration of the Lord's poor. I have been trying to preach Jesus and him crucified, as the only way of life and salvation, for ten years next June.— But to the subject—the resurrection of the body. This has ever been believed and maintained by the Old School Baptists as bible doctrine, from their first history; and it is this that renders salvation complete; being one of the links in the chain of God's grace. I understand from God's word, that God made man upright and gave him a law, the penalty to the transgression of which was death. "In the day thou eatest thereof thou shalt surely die." This we believe to be entirely a moral death, or a death in trespasses and sins, and deliverance from the law is entirely by grace, through the Lord Jesus Christ. The justice of God required a sacrifice equivalent to the Son of God. He met all the demands of the law for the elect or chosen of

God. The Word was made flesh and dwelt among us, eternal Godhead dwelt with humanity. "Forasmuch as the children are partakers of flesh and blood, he likewise took part of the same. Part of what? Of the same flesh and blood. He took not on him the nature of angels but the seed of Abraham which was a fleshly seed, that he might destroy him that had the power of death and thereby deliver his children from captivity; thus the Lord was wounded for our transgressions, and bruised for our iniquities. "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 be satisfied."

Thus the Lord suffered in our place, the just for the unjust, that we might stand acquitted before him. He by one offering hath forever perfected them that are sanctified; and co-extensive with the atonement is the application of the grace of God and righteousness of Jesus Christ; applied through him by the Spirit to all the legal heirs, the chosen and redeemed. "I give unto them eternal life, and they shall never perish." When the sinner is made alive by the Spirit he is born again. "That which is born of the Spirit is spirit." He then knows what a poor miserable sinner he is; he goes to the law for justification and there works until all power of doing fails; and he is brought to realize the justice of his condemnation, and his inability to do any thing meritorious, he is made to cry, "Lord save or I perish." He then experiences the forgiveness of his sins; his sorrow is gone, his soul is filled with rejoicing; then he is a new creature. "Old things have passed away, and behold all things have become new." He is now made spiritual and his desire is to be made free from sin; this is in consequence of Christ being formed in him the hope of glory. Thus the man is born again; but the propensities of our Adamic nature are not changed. Paul tells us, With my mind I serve the law of God but with my flesh the law of sin; "but it is no longer I, but sin that dwelleth in me."

Dear Brethren, Christ has told us in his word "because I live ye shall live also. Ye are dead, and your life is hid with Christ in God; and ye are kept by the power of God through faith unto salvation. The soul being born of God, when called to leave this earthly tabernacle soars to the Paradise of God.— Christ said to the thief on the cross, "This day shalt thou be with me in Paradise," this no doubt was in view of the departing soul, while the body was still here; so with all the children of God, the soul is wafted to joys on high, while the mortal body remains there and awaits the resurrection; Job says "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body yet in my flesh shall I see God, and mine eyes shall behold and not another; though my reins be consumed within." David says "Moreover my flesh shall rest in hope" and when personating Christ, Thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption." and again "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Thus his hope reached beyond the grave, looking with faith to the day of redemption of the body. "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." The translation of Enoch and Elijah figuratively sets forth the resurrection of the body in a glorified state. Christ

said, in view of his body, "Destroy this temple and in three days I will raise it up again," and when he was crucified he cried, My God why hast thou forsaken me; thus the divinity left the humanity to suffer and die, and the humanity when dead, was laid in Joseph's tomb; and a stone placed at the door, sealed with the king's seal, and a guard placed around the sepulchre to prevent the resurrection. "For we remember this fellow said he would rise again." Poor vain man! to think of thwarting the purposes of God. On the third morning the angel of the Lord descended and rolled the stone away; the guard fell and became as dead men; and the body of the Lord Jesus arose, a mighty conqueror over death and the grave, and appeared to many; to five thousand at once, and to his disciples when in the upper room, and told Thomas to put his finger in the print of the nails, and thrust his hand into his side. "Handle me and see that it is I, for a spirit has not flesh and bones as I have. We see that the same body that was born of the Virgin died on the cross, was laid in the tomb, and arose there from and ascended into heaven; there to make intercession for his people. Paul says, Now is Christ risen from the dead and become the first fruits of them that slept; death is here set forth as a sleep. Jesus said, "The hour is coming in the which all that are in their grave shall hear his voice, and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation. From the testimony of Jesus, it is the dead that are raised by the Spirit and power of God. 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. In the resurrection, the dead in Christ are raised incorruptable, and spiritual, and made like the the Lord Jesus. When this corruptable puts on incorruption and this mortal puts on immortality, then may we say, O death, where is thy sting? O grave, where is thy victory? Paul says, It is sown a natural body, it is raised a spiritual body. It is sown in dishonour it is raised in glory; it is sown in weakness, it is raised in power. "As one star differs from another star in glory, so is the resurrection," thus teaching the great contrast between the natural body when sowed by death, and the spiritual body in the resurrection. Paul says, "If the dead rise not, then is our preaching vain; yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ whom he raised not up, if so be that the dead rise not." If in this life only we have hope in Christ we are miserable. John saw the dead, small great, stand before God; and the souls of them that were slain for the testimony of Jesus Christ, under the altar; and they cried, How long O, Lord, wilt thou not avenge our blood on them that dwell on the earth?" Our vile bodies shall be changed and fashioned like his glorious body. "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." It doth not yet appear what we shall be; but we know that when he doth appear we shall be like him, for we shall see him as he is; wherefore saith the Apostle, comfort one another with these things until his second coming; for he will come, not as a sin bearer, to suffer for the sins of his people, but with power and great glory; attend-



ed by ten thousand of his angels, to gather home his suffering children; then they shall be delivered from all sin and sorrowing and he will wipe away all tears from their eyes, with his own soft hand. Then shall they be made spiritual, both soul and body, and capacitated to bear an eternal weight of glory; and shall enter through the gates into the city and so be forever with the Lord.

My sheet is full; I must close by subscribing myself yours in tribulation,

PAUL P. CHAMBERLAIN.

For the Signs of the Times.

North Berwick Maine March 1853.

BROTHER BEEBE:—I read in the bible, there are lord's many, and god's many, yet there is but one way for any of the sinful sons of men to go to heaven; and that is through Jesus Christ; but we find there are many ways pointed out, by the advocates of the lords many, and gods many; and all their ways are nearly related to each other; we find quite a uniformity in many of their doctrines. After having many thoughts on this subject, and seeing the multitude of people following after, and walking in those ways, I have been trying to understand their doctrine. It seems to be something like this, They do not believe in original sin, for when Adam sinned Christ restored him to his former state of purity; the plaster was as large as the wound, and all his posterity are born into this world sinless and remain so until they arrive to years of understanding and then God gives them all spiritual understanding enough to enable them, if they will follow its teachings, to live a holy life on earth; this makes them free agents. If they disobey the teachings of God's spirit they fall from their state of purity, and then become sinners. But still God being merciful, although he is sorry they will do so, does not take away their free agency, but offers them pardon on condition of repentance and the forsaking every sinful way, and solemnly promising to do better in future; when this is done they are pardoned or forgiven, and are then fit for heaven. Seeing their salvation rests wholly on their will and power, it is now the duty of all good people to tell sinners of the good easy way to heaven; and to persuade all they can to go to heaven he who uses the most means and persuades most to be saved is to have the highest seat in heaven; and in this way there is such a striving to be great, that some compass sea and land to make one proselyte. We find in some of their reformation, when they come to divide and mark their converts, much dissatisfaction among them, one saying to another, You are getting some that I was the means of converting; this is not fair play. They become so excited against each other that they will not speak when they meet, and rake up old stories and spread them all around. It is astonishing to see how much enmity is manifested at such times. And what do we hear from their converts? Such a minister was the only means of my getting religion, probably I should have landed in hell if it had not been for him. I thank God that I have listened and got religion before it was too late. I wish I had started before, but now I am determined to go to heaven; and call for the whole world to start and follow, saying, it is just as easy to get religion as to turn the hand over: and we must hold out to the end; for if any one should start and take every step but the last one, and stop there, he would sink to hell; so all inducements that can be thought of, are held out for them to hold on to the end; such as, heaven is a very pretty place, all made of gold

and has large doors, easy to get in. And here in this world you will be better thought of, by all the popular societies of the day; and you will gain property faster and much more easily; and shun all the judgement of God. Who would not go to heaven in this popular way? We know this is the right way, because it is the way in which the multitude are going, and our denomination is increasing very fast. Finally the Calvinist Baptists who used to be directly against this way have, the majority of them, come over to us; and now preach the same as we do; so there is only a small remnant who preach the old hard doctrine, and they are becoming smaller, and light is spreading so fast, that soon there will not be one left; and we rejoice that Babylon is falling.

Now dear brethren, I was entangled in this way about two years, after I hope God began a good work in me; but being a babe, not having my senses exercised to discern between good and evil, I was catching at every thing that came along; but God delivered me from them in a very sudden way; showing me that it was directly contrary to the bible and what I had experienced; although I believe there are some of the children of God among them.

I next listened to another company; they said, We believe in original sin, and the total depravity of the whole family of man; that it is impossible for one of them to turn to God of themselves. We believe also in the doctrine of foreknowledge, predestination and election; and that it is by grace alone that any of the human family are saved but we believe in a universal atonement; that there is salvation enough provided for the whole human family; and that Christ commands them all to repent and receive it; so God is clear, and the blame is on their own heads; and that God works by means, to bring sinners to repentance and the preaching of the gospel is to enlighten dead sinners; to show them the state they are in, and point out the way of salvation to them; and make them willing for God to regenerate them; saying, it is impossible for God to regenerate them until this preparatory work is done; Hence what responsibility rests on the church, as co-workers with God, to use the means for the conversion of the world; and though we believe in the total depravity of man, it is of no use to preach it; it only hardens people, and it makes no difference what we believe if we are only christians; for when we get home to heaven, we will not be asked what our belief is, or which way we came. After I listened to this, and much more in the same strain, I was no better satisfied than before; and concluded, I should have to live alone in my belief; I felt to weep and mourn in secret places; but before I was aware, I saw a narrow road, with a strait gate and a few persons walking in it. I found they were poor and afflicted and at times, much cast down; and different from all other people; for none others meddled with their trials or joys; for they appeared to know nothing about them. I could not help listening to them, although the other companies did all they could to sour my mind against them; saying, They are few in number, and manifest a hard spirit, and will have nothing to do with any of the new societies of the day; they are opposed to education and the spread of the gospel, in fact, they are opposed to every thing that is good. But the more they said against them the nearer they were to me. I soon fell in company with them, and asked them many questions which they readily answered. I found we were one in sentiment; for they said, We believe in

one true and living God, who dwelleth in his own eternity; that he is under no law or obligation out of, or above himself; that he is omnipotent, omniscient and omnipresent that he had a perfect right to make the world, store the sea with fish the land with birds and beasts, and to make man a more noble being than any of them; and give him dominion over them, to place man in the garden of Eden, and give him a law; and to annex his penalty. That the whole human family were then included in one man, Adam; that when he transgressed all did; when he fell under the curse of God's holy law, all fell. Here is where we find the just condemnation of the whole family of man; and if God had never provided a Savior they all must have been justly condemned; and the only way now for any to be saved, is in and through Jesus Christ; for at the last day a separation will take place; it will be said to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; but to the wicked, "Depart ye cursed, for I never knew you." That the names of the children of God were written in the Lamb's book of life from the foundation of the world Rev. xvii, 8. And God saves and calls us with a holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. 2 Tim. i. 9. The spiritual blessings that God bestows on the church are "According as he hath chosen us in him, before the foundation of the world." Eph. i. 4, therefore their fall in Adam did not destroy their eternal inheritance; for Christ was their life and surety anterior to the creation of the visible heaven and earth. That Christ came here in the world, in the flesh; God and man and fulfilled the law they had transgressed, for them: and assured them, he had power over all flesh, to give eternal life to as many as his Father had given him. John xvii, 2. That he was going to his Father, and would prepare a place for them, and come again and receive them to himself; that they might be with him forever and ever. So they said, the eternal salvation of God's people was all of grace; and the bible is the rule of faith and practice for the church on earth. As for those new religious societies, so much talked about as being of God in converting the world, we have no fellowship for them; for Christ and his apostles had no religious society but the church; and they have told us in the bible it would be in vain for us to worship God teaching for doctrines the commandments of men. I also heard them talk about themselves; they said, it was through the mercy of God they enjoyed the least gleam of hope in him; and had they been dealt with according to their works, they must have sunk among hypocrites and unbelievers where light and hope never could have reached them; and if their salvation depended in the least on themselves, they should have no hope of being saved; and yet they viewed it their duty to obey all the commands of the new covenant, and if they should do this, they would merit nothing; for they would be unprofitable servants. They said also, they walked much in the dark, and were sometimes afraid they had never passed from nature to grace; and in such times of darkness, were made to cry, O that I had a better experience, a better heart, thoughts, and feelings, and could live a better life. Our only hope is in God. After I listened to this, and much more, which it would require too much time to tell, I said, amen, and replied, "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; and I have had a name with them ever since and am a listener after truth.

WILLIAM QUINT.

For the Signs of the Times.

Mott's Corners, March 15 1853.

BROTHER BEEBE:—The "Signs," to me is a welcome messenger; sometimes bringing glad news from some of the heavenly family; but it is not so pleasant when it makes manifest disturbances among the children. Dear brethren, would it not be well when disturbances arise in the family, to stop and ask our Father to settle the difficulties, before we hurt each other? Our heavenly Father knows a great deal; his knowledge is too wonderful for me. I cannot attain unto it; and he has said, "If any man lack wisdom let him ask of God who giveth liberally and upbraideth not." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Pray for the peace of Jerusalem; they shall prosper that love thee," and remember our heavenly Father hath said, "Vengeance is mine, I will repay." Let us therefore fear lest we be chastised for our folly, for, "He beareth not the sword in vain."

Dear brethren, suffer a few words of exhortation from your unworthy brother. Be kindly affectionate one to another, forbearing one another in love, tender hearted, forgiving one another, and so fulfilling the law of Christ. Let there be no striving but to edify and comfort one another in Christ, who has given us a good hope through grace.—Can we not, my brethren, say with the poet,

"Grace, tis a sweet a charming theme,  
My thoughts rejoice at Jesus name."

What is so sweet as the sound of grace and mercy to the child of God who knows and feels his own unworthiness. But I must stop my thoughts and pen from wandering, after asking a few questions for my comfort and edification. The first is what is death? The poet describes it as

"The gate to endless joy;"

If this be so, what is the signification of the term, except it be dissolution or separation of soul and body? When the soul disencumbered with the flesh goes to the God who gave it, and the body dissolves and mingles with the elements of which it was composed, to await the last loud trumpet's sound, when the voice of the Arch-angel shall awake our sleeping dust, and these vile bodies be changed and bear the likeness of the dear Redeemer, then we shall be spiritual in all that we are, and see him as he is, and dwell no more in these low grounds of strife and dissension.

Is the soul capable of dying? if so, What are its component parts? If the soul of man be purely spiritual, what are its faculties and abilities? if possessed of any, may it not undergo a change called death, or a loss of powers and faculties previously possessed, or a change of the object of them? In this sense, are not the wicked dead and the righteous alive in Jesus Christ? for we have the sentence of death in our flesh, that we should not trust in our flesh nor in a fleshy covenant; our first husband is dead, and we are no more wedded to the covenant of the law, but to the covenant of grace, of which Jesus is the fulness, for by his death we have escaped from the dominion of the law, and a revelation

of this is made to to the soul by the Spirit of grace. "Brethren, let us join and praise the Lord. Praise is comely, praise him in uprightness according to his word.

And now Brethren, I am admonished to top; hoping when you read this, you will remember it is from a feeble brother in the bonds of the gospel. I hope I have written nothing to stir up controversy.

Brother Beebe, These are scattered thoughts thrown together in haste, do with them as you please.

Yours truly.

KINNER HOLLISTER.

For the Signs or the Times.

Hardman Co, Ten. March 4, 1853.

BROTHER BEEBE:—I have had it on my mind at times, for a good while, to write a few things to you and the dear brethren and sisters scattered throughout the wide circulation of the Signs; but have hesitated for two reasons; first, from a feeling of inability to edify or instruct the dear people of God; and secondly, I have no anxiety to become a public writer; but I will venture to say some things on John ii.—5. "His mother saith unto the servants, Whatsoever he saith unto you, do it." So I would say to the brethren and sisters, Whatsoever the Master saith, let us endeavor to do it; and that we may know what he saith, it is important that we search the scriptures.

Dear Brethren, during the time I have read your communications in the Signs, I have been generally well pleased; but inasmuch as we are in an imperfect state, we are all liable to err; therefore there has been a few things among the many, which I did not think accorded with the scriptures; but the fault may be in my understanding. Be that as it may, God knows I have no disposition to hurt the christian feelings of any of his people; but we are told to admonish one another; therefore my object is to admonish my dear brethren and sisters in the words of the mother of Jesus, "Whatsoever he saith unto you, do it." I see in Vol. 20, No. 23, a few things on the subject of feet-washing by brother James P. Howell. His views on the subject seem to me to be wrong; though it may be myself that is wrong; if so, I would be glad to be set right. Brother H. seems to think all that is said in the lively oricle relative to feet washing, is in John xiii., but if we read 1 Tim. v., we find Paul there mentions it, and seems to class it in a catalogue of good works, in its application to poor widows. My brother seems to argue that the supper of the sacrament was not eaten that night alleging that nothing is said about the breaking of bread and the cup, as in the other evangelists.

The last verse of John xiii. reads, Wilt thou lay down thy life for my sake? Verily verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." Now was it the same night this denial took place that he was betrayed? I think it was, and it is evident it was the same night in which he was betrayed that he administered the sacrament; then although John does not mention it, it seems most likely that was the night he washed his disciples feet, but be that as it may, Jesus washed his disciples feet and then took his garments and set down and taught them, saying, "Ye call me Master and Lord, and ye say well, for so I am, If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet" and my brethren, I dare not say, we ought not. As to its belonging to the legal dispensation, from the fact of its having

taken place before the great sacrifice was made, if that argument be good, it will apply with equal force to baptism; and in fact, to all Jesus said or did before his crucifixion. But the law and prophets were until John, who was the forerunner of Christ; and his ministry was the beginning of the gospel. Mark i. 1, therefore brethren, whatsoever he saith we ought to do, let us do it. I have only touched the subject and must stop for want of room.

Brother Beebe, these imperfect lines are at your disposal, Dear brethren and sisters, Farewell; live in peace, and may the God of love be with you.

Yours in love

WM. S. DOUGHETY.

For the Signs of the Times.

[The following letter, as will be seen, was written in private correspondence to a sister of a neighboring church, and by her, forwarded for the Signs.]

Shawangunk Hills, March 1, 1853.

DEAR SISTER MARIA:—Pensive and alone I now take my pen, in order to fulfill my promise, and let you know what the Lord has done for poor unworthy me. I cannot tell the first exercises I had previously to about three years ago, when I was brought to see that I was a sinner in the sight of a just and holy God; but those feelings were of but short duration, until I found myself back in the company that I so much loved; sometimes feeling condemned for it, and sometimes enjoying myself as well as others appeared to. About two years ago I was brought down upon my bed, by sickness, and thought the day of my departure was near at hand; but it was not the will of God to call me hence at that time. I was raised up but not to health. The bible was then my constant companion, I read it, although every word appeared to condemn me. I could read it for others, but not for myself; and not feeling willing to give up young company, I would go to parties, but not to me, parties of pleasure. I would promise that I would never go again; but my promises were only made to be broken, until February 27th, 1852., when it pleased the Lord as I humbly hope and trust, to open my blind eyes, so that I might see the situation I was in. I was away from home at the time, I thought I would have given all I had in my possession, if I had remained at home; I knew not what was the matter with me. I thought I should not live until morning; for I saw myself to be such a wretched sinner, in the sight of God. All that I had ever done seemed to rise like mountains before my eyes and when returning home, the tears would run down my face, in spite of all I could do. But, instead of growing better, I grew worse every day; for it seemed as though I had sinned away the day of grace, and that there was no help for me. I thought my days were nearly ended, and I must appear before him who is the judge and searcher of our hearts, and hear the sentence. Depart ye cursed into everlasting fire prepared for the devil and his angels. And I thought God was just in sending me there. But I was not willing, for the very thought made me tremble. While meditating upon my lost and helpless condition these words came into my mind. "Ask and ye shall receive. Seek and ye shall find." But it seemed as though it would be mockery in the sight of God, for one so wicked as I, to call upon his name. It appeared as though every breath I drew was sinking me deeper and deeper; but I

could not refrain any longer. I must ask for mercy once more. I got up and left the room, for I could no longer hide my feelings and these were the only words I could utter "God be merciful to me a sinner." "Lord save or I perish!" I left the place as soon as I could, for it appeared to me, that the walls over my head would fall upon me. I went to bed despairing of ever seeing the sun rise again; but there was no sleep for me until between twelve and one o'clock, when I fell asleep but slept only a few moments and when I awoke, it appeared as though some one spoke these words, "Your sins are forgiven thee." I felt as though I could not wait until morning; that I must get up and tell my father and mother my feelings; for I felt willing to leave my father, mother, brother and sisters, and all the dear friends I have here below, and go to him, whom I loved better than them all. But when the morning came, I thought of what a life I had lived, and how many things I had done contrary to their wishes, and I had not confidence enough to tell them; but when out of their sight, I thought I must tell them; but when entering, it would still be the same, and thus four or five weeks passed on, until my mother asked me one day, what was the matter; I thought I would not tell her, but she asked me the second time, and these words came into my mind, He that denieth me before men, him will I also deny before my Father which is in heaven. I dared not do otherwise than to tell her, and I felt as though I could rejoice with joy unspeakable and full of glory. O, my dear sister these were happy moments to me. The book that once condemned me read altogether different. I then thought that to die would be my gain; for I could say that the things which I had so much loved, I hated, and the things I had before hated I then loved and with the Psalmist I could say, "He brought me out of an horrible pit, and miry clay, and set my feet upon a rock, and established goings, and put a new song in my mouth, even praises unto our God.

I felt it to be my duty to take up my cross and follow my Redeemer down into his liquid grave. I searched the New Testament through to see who were right, as I was not willing to give up until I had searched for myself. The Lord speaks of his people, as a poor and an afflicted people; and they are despised for the truth's sake, and I found the Old School Baptists to be that people. So the time passed on until July when I told my experience to the New Vernon church, and, to my surprise, I was received as a candidate for baptism, and was baptized on the first day of August, in company with my father and sister Stage. It was a happy day to me. I thought my troubles were all at an end, and my trials all over; and like the eunuch I could go on my way rejoicing. But alas! I have been disappointed; for I find my old nature remains the same, and always will remain so, as long as I continue in the flesh; which, I sometimes think will not be very long; but how long is only known to him who knoweth all things, I hope that strength may be given me, that I may bear patiently all that awaits me here, and to say with Job, "All the days of my appointed time will I wait till my change comes; and may both of us be so unspeakably happy at that day, as to participate in that joy which is full of glory.

My strength reminds me that I must close I hope you will excuse all mistakes; for I cannot collect my thoughts so as to put them together on paper.

Maria, answer this, if you think it worthy an answer.

I remain, a poor unworthy worm of the dust. CELINDA J. HARDING.

For the Signs of the Times.

Savannah Mo., March 27, 1853.

BROTHER BEEBE:—Having to write on business, I feel disposed to say something to the brethren and sisters through your paper. I feel pleased with the numbers received.—May the Lord enable his children who write for the Signs to do so, in the spirit of meekness, which becomes sound doctrine. If the Lord would enable me to write the truth, and bless it to his humble poor, I should feel amply paid for writing.

"Thou shalt call his name Jesus, for he shall save his people from their sins Matt. i. 21. The text before us proves the doctrine of sovereign grace and predestination. God in the covenant of redeeming grace, chose his church in Jesus Christ, before the foundation of the world, and predestinated them to be conformed to the image of his Son. The chosen and predestinated, I understand to be a definite number of the posterity of Adam, by nature children of wrath even as others but God who is rich in mercy loved us when we were dead in sin. The church being the object of his love he was united to her before the foundation of the world, and if he loved her ere time began, he will continue to love her, though time and eternity. "Thou hast given him power over all flesh, that he should give eternal life to so many as thou hast given him.

The Father's will cannot be broken, for he says, all power in heaven and in earth is in his hand. It was for the chosen that Jesus was born, "For unto us a child is born and a son given." The Lord hath laid upon him the iniquity of us all, and with his stripes we are healed. The prophet foresaw the advent of the savior into the world and the efficacy of his death, burial, resurrection and ascension for the justification of his people. He stood in their law place, met the claims of offended justice, by a faithful discharge of the requisitions of the law, Christ is said to be the end of the law, to every one that believeth.—Jesus says, "I have finished the work thou gavest me to do." "He bowed his head and said, It is finished." He by one offering hath forever perfected them that are sanctified. It was love that brought the Savior down to suffer bleed, and die. Upon his atonement is the salvation of the sinner pre-dictated, and co-extensive with the atonement is the regeneration of God's children. Jesus 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, thus the redeemed sinners, though dead in sin shall hear his voice, when called with an holy calling, not according to their works but according to his own purpose and grace, which was given us in Jesus Christ before the world began. Ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them. They fly to the law for justification and there stay till their Egyptian dough is exhausted and they are ready to perish; when all hope is gone through any thing they can do or have done, they are made to cry in bitterness of soul, Lord save a justly condemned sinner. The Lord manifests his love; the soul is filled; hope springs up, and he is made to rejoice in the Lord. My sheet is full, I must stop, May your arm be strong in the Lord. Farewell.

P. P. CHAMBERLAIN.

## EDITORIAL.

MIDDLETOWN, APRIL 15, 1853.

## Remarks on Col. 1. 20-23.

"And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether they be things in earth, or things in heaven. And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister."

Having in our last number mistaken the passage on which brother Linn, requested us to give our views, we promised to offer some remarks on this text in the present number, and in accordance with that promise we now proceed to give what views we have on the text. According to our view, in this subject, and throughout this epistle, is presented most unquestionable testimony of the absolute and eternal Godhead of our Lord Jesus Christ, who is set forth as the creator of all things, visible and invisible, in heaven and in earth; and also of his real and true character as the Mediator between God and men, in which is testified that it has pleased the Father, to wit, the God and Father of our Lord Jesus Christ, that in him, should all fulness dwell. In setting forth the manifestation of all fulness in Christ, the apostle presents him in his Mediatorial character, as the peace-maker, or Prince of Peace. In harmony with the testimony of God, as recorded, Zech. vi. 12, "Behold the man whose name is The Branch, and he shall grow up out of his place, and he shall build the temple, of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest, upon his throne and the counsel of peace shall be between them both. There are many pleasing things to be considered in contemplating Christ as the Peace of his people; but in our text he is spoken of as making peace by the blood of his cross, and that for the purpose of atonement, for reconciliation; by which we understand the doctrine of redemption to be implied. In the redemption of his people he shed his blood when hanging on the cross. The work of Christ in making peace, involves, as we conceive, the following important considerations, viz,

1. His Mediatorial character, standing between parties which were at variance, as a Days-man, who could lay his hands on both.

2. That the parties between which he sustained the mediatorial relation, are God and men. "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.

3. The fallen and depraved state of men and their alienation, from, and opposition to God on the one hand, and the unchanging and eternal perfections of God, on the other, forbid the idea that the work of Christ in making peace, required that he should die to reconcile God to sinners, as many have represented; but rather that he should die to redeem his people; and shed his blood upon the cross, because nothing short of his blood could cleanse us from sin, and without the shedding of blood there could be no remis-

sion of sin; therefore his making of peace was a reconciliation of his people unto God.

Were we to enlarge on all these points our article would swell to too great a length we will therefore try to be brief. The text implies that the work is done, the peace offering, is made; he has become the Author of eternal redemption; salvation is finished and complete. For by one offering he hath perfected forever all them that are sanctified, and thereby, through his blood, the blood of his cross, has secured their reconciliation to God. Here, was the grand object of the gift of Christ, the unspeakable gift, his sufferings and death, by him to reconcile all things unto himself. "By him I say." But why is the apostle thus emphatic, in declaring that reconciliation to God is alone by him? Is it not to show that there is no other name given under heaven among men whereby we must be saved, and to cut off effectually and forever the idea, that men and money, and means, anxious benches or arminian works can do anything to reconcile sinners to God, or God to sinners? Surely if he has not made peace for us by the blood of his cross, our enmity to God will continue, and we shall remain forever at war with God, and sink down to hell under his righteous indignation and almighty wrath.

But, not only the children of God, are reconciled and subjection to himself by the atonement, or blood of the cross, but *all things, whether they be things in earth or in heaven*. If we take the term *things* in its broadest sense, as embracing all beings and all events, there is a sense, in which it appears to us, that they are reconciled to God by the blood of his cross; that is, that they are conformed to the primary design of the supreme creator, and made to work together for good to them that love God, to them who are the called according to his purpose. "All things are yours; and ye are Christ's; and Christ is God's." But although this is unquestionably so, still, we were alienated from our inheritance, in being alienated from God, and in our sins, we, as his people, were lawful captives, and sold under sin, so that we were incapacitated for the inheritance. The law with its irrevocable curses held us as prisoners, and consigned us to everlasting woe and misery. The inflexible justice of God could abate nothing from the sentence of the law which had doomed us to hopeless despair. Hence our redemption from sin, condemnation, wrath and prison, was necessary to bring us under circumstances where we might without infringement of law or justice, realize all the benefits which were provided for us in Christ before the world began. Now therefore being redeemed unto God, we are freely justified, through the redemption which is in Christ Jesus, by whom we have now received the reconciliation, or atonement.

By the things in heaven, we may understand, that the justification and eternal salvation of all the chosen people of God, is in harmony with the will, the choice, the purpose and the decrees of the eternal God; but if Christ had not died, this harmony could not have been effected. The design of God to bring us to ultimate glory, was to be through the blood of his cross, and consequently that blood being shed has secured a harmony between the design and ultimate execution of the sovereign and immutable will of God. Mercy and Justice have met together, embraced and kissed each other. Hence the proclamation is made by divine authority.—Rejoice greatly, O daughter of Zion; Shout daughter of Jerusalem; behold thy King

cometh unto thee. He is just and having salvation." Zech. ix. 9. We feel justified in believing that the salvation of all the children of God through the blood of his cross, is in perfect harmony with all the perfections of Jehovah, and that all things in heaven are reconciled to himself, in the accomplishment of this great salvation; that there is rejoicing on the part of the heavenly hosts in the complete fulfillment of the purpose of God's grace which he purposed in himself before the world began.

Not only all things in heaven are reconciled, but all things in earth, whether they be principalities or powers, thrones or dominions, all are overruled by his power and goodness, and made to subserve the very best interests of all the saints of God. All things in earth from the falling of a sparrow or a hair from the head of any one of them, to the final conflagration of the globe, is made to harmonize in the salvation which is of God by grace. Death hell and sin are vanquished. Death is destroyed with him who had the power of death, which is the devil. Satan is bound with a great chain, and locked up by him who holds the keys of hell and death. None of these can hurl a dart to the final disparagement of the vital interests of the elect of God. If Satan is suffered to sift the sons of God like wheat his sive can only retain the chaff, and leave the wheat more pure.

By reconciliation, we do not understand, that wicked men and devils, nor even the carnal nature of the saints of God acquiesce in the redemption that is in Christ Jesus; for so far as the world lieth in wickedness, it is in rebellion against God, but that very rebellion is bounded by the overruling government of Jehovah, and never suffered to thwart the counsel, or disturb the decrees of God. God has formed the smith that blowed the coals, and bringeth forth an instrument for his work, and he has created the weapon that is formed against thee shall prosper, and every tongue that riseth 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. All power, said Christ, in heaven and in earth, is given into my hands, and having power over all flesh, that he should give eternal life unto as many as the Father has given unto him, he is able to control all beings and all events so as to work all things after the counsel of his own will, in spite of wicked men and devils. His glorious victory and deathless triumph has been achieved through the blood of his cross, and must redound to his glory forever and ever.

By him to reconcile all things to himself. Here we have one of the most clear testimonies of his absolute Godhead, as well as his real mediatorial identity. While as mediator, the blood of the cross was emphatically the blood of his cross. He was the sufferer, his blood was shed, and the reconciliation and atonement was by him; as in the strong language of holy inspiration, "By him, I say," yet that God unto whom he redeemed them, and reconciled them for whom he died, was himself. The God of Israel, is one God, and "God was in Christ, reconciling the world unto himself." And, "He is of God made unto us, wisdom and righteousness, sanctification and redemption." The word of this reconciliation he has committed unto his holy apostles, and though them to his church.

Now, as an exemplification of this atone-

ment. Paul says in our text. "And you that were sometimes alienated, and enemies in your mind by wicked works." Forcibly impressing on the mind of every heaven-born child, what they were by nature, and what Christ has made them by grace. Although they were all of them by nature, children of wrath, even as others, "Yet now hath he reconciled, in the body of his flesh though death, to present you holy and unblameable an unproveable in his sight.

Those who can see how Christ could reconcile the church to himself in the body of his flesh, through death, unless they were in some sense in the body of his flesh when he died, must have light which has not been given to us; for to our limited understanding, the subject opens thus—That in the assumption of the body of his flesh, he took on him the seed of Abraham. And if ye be Christ's, then ye are Abraham's seed and heirs according to the promise. We cannot conceive how Christ could reconcile his church to himself in the body of his flesh, through death, if they were not in the body of his flesh, when he himself passed through death. If it were possible to detach Christ from his church, what would remain in the body of his flesh that the law could condemn to death? No guile was in his mouth, in his person he was pure and spotless, and though in the body of his flesh, tempted in all points as his children are, yet was he without sin. He was never overcome by the tempter. The sting of death is sin, and the strength of sin is the law; and as Christ had no sin, except the sin of his people, how could he die under the sentence of the law, only as the life and representative of his people? But admit that all his church were in him, that he took on him the seed of Abraham, and that he has reconciled them to himself in the body of his flesh through death, and all, to our mind at least seems clear. If Christ could say to his church as the first Adam said of the mother of all living, This is now bone of my bones and flesh of my flesh, then we can see how the law could hold him responsible for all the sins of his flesh and of his bones, he says of the day of evil, When the iniquity of my heels shall compass me about. Psa., xlix. 5. then the law could demand at his hand a full indemnity for all the transgressions of his members. Bearing his church, and all her burdens, all her sins and all her infirmities because she was his flesh and his bones, he could say, Lo! I come, in the volume of the book it is written of me. "I come to do thy will, O God!" Carrying his church, surely he has carried her sorrows, borne her griefs, he was wounded for her transgressions; he has bruised for her iniquities, and the chastisement of her peace was upon him, and with his stripes she is healed, and the Lord has laid on him the iniquity of all his people. By this relationship to, and identity with his church, a reconciliation is by law and justice legally demanded of him in the body of his flesh, and that must be rendered through death. Nothing short of this could effect a reconciliation or atonement. The sword is called into requisition, it awakes against God's Shepherd, and against the man that is God's fellow; the Shepherd is smitten and the sheep are scattered, and God's hand is turned upon the little ones. Here in the body of his flesh the church meets all the requisitions of the law, cancels all demands, suffers all its penalties, and gives full satisfaction. All her sins are put away in his flesh, and the righteousness of the law is fulfilled in all her members. Thus is



she, "by him, I say," reconciled to himself in the body of his flesh, through death; and being thus washed in his blood, cleansed, purified, reconciled, and freely and completely justified in him, she is made acceptable in the Beloved. And in his resurrection and exaltation to the right hand of the Majesty on high, she is presented holy and unblameable, and unproveable, in his sight. No iniquity is there beheld in Jacob, nor any perverseness in Israel. And "Who shall lay anything to the charge of God's elect? It is God that justifieth, it is Christ that died; yea, rather that it is risen from the dead, and there is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit.

Thus the church is complete in Christ, and completely in him, in him she is circumcised, and recognized as the seed of Abraham which he took on him in his advent to this world, in the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him by baptism into death, wherein she is risen with him through the faith of the operation of God, who hath raised him from the dead. And these Colossians, with all others of the elect among the Gentiles, being dead in their sins, and dead in the uncircumcision of their flesh, hath God quickened together with Christ, having forgiven them all trespasses.

This, brother Linn, is your happy state and condition, in common with all the saints whether of the Jews or of the Gentiles, if ye continue in the faith, grounded and settled, and not moved away from the hope of the gospel which ye have heard and which was, as Paul was a witness, preached to every creature which is under heaven. These are the evidences that we are of his family, of his flesh and of his bones. Our continuance in the faith which is of the operation of God, and our being grounded and settled in the hope of the gospel, are the evidences, but not the cause of our representation in the body of Christ, and our deliverance from guilt, and wrath through him. This Hope of the gospel the Colossian church had heard, and it had been preached to every creature in the world, by the apostles according to the commission which was given them by our Lord Jesus Christ, "Go ye into all the world and preach the gospel to every creature," &c. That the apostles had obeyed his command of Christ, in preaching to both Jews and Gentiles the unsearchable riches of Christ, Paul was a witness, and knew whereof he affirmed.

Brother Linn, please accept our comments on the text, as the best we are able to give; try them by the unerring standard, if they are not sustained by the scriptures and by all the teaching of the Holy Spirit in the experience of the children of God, reject them. Remember that it will be no favor to the humble writer, for you or others to receive them for truth any farther than they accord with the will of God, and may we all remember well that,

"Nothing but truth before God's throne  
With honor can appear."

**OBITUARY.**

Blanchester, O. March 31, 1853

It becomes my painful duty to forward to you the Obituary notice of Sister Hannah Laymon, widow of brother David Laymon, who died in September last. She departed this life on the 23rd, of this month, after suffering a protracted illness, with christian resignation, she was a natural sister of mine, and became a member of the baptist church

in Virginia, when about thirteen years of age, she was 45 years old the 29th of January last.

J. C. BEEMAN.

North Berwick, Me., April 6, 1853.

BROTHER BEEBE;—I am again called to announce through the "Signs of the Times," the ravages of the monster Death in this section of country.

DIED, on the 28th day of the last month, MR. PHILIP HALL, of this place, aged 71 years, 9 months and 15 days. He has bid farewell to this world and gone that journey from whence no traveler returns. His disease was Consumption, but he was only confined by sickness a short time.

All who have been acquainted with Mr. Hall know that he was blessed with a strong and penetrating mind, and throughout his life was prudent and industrious; he was a kind husband, father, and neighbor, and a good townsman. He never made a public profession of religion; but he entertained a hope in Christ forty-two years before his death, and at the time of his receiving a hope he was led clearly into the doctrine of grace. About twenty five years ago he related some of his experience to the church in this place, and those who heard him were fully satisfied that he was born again; but he being fearful that he might be deceived, or that, he might not be a benefit to church, never followed Christ in the ordinance of baptism, but otherwise I think he was, and remained a firm Old School Baptist in his principles and belief until the last. He met death with perfect composure, desiring to depart and be with Christ.

He has left a widow and children with many relatives and friends to mourn. I preached on the funeral occasion, to a large and solemn assembly from Rev. xiv. 13.

WM. QUINT.

Robertson Co. Ten.

DEAR BROTHER BEEBE;—By request of Sister Polly Page, of Logan county Ky., I send you for publication the obituary notice of her son ELISEA T. PAGE, who died at her residence, on the 27th day of December last. He was born January 24th 1842, consequently lacked a few days of being eleven years old when he died. His disease was called by the physicians acute rheumatism, I saw him frequently during his illness, and was astonished to see a child of his years bear his sufferings with so much apparent resignation to the divine will. I hope he who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God," was with him. Our dear sister Page has been called to pass through most trying scenes of affliction for the last few years; and I am sure nothing short of divine grace could have borne her up under its weight. Several years ago she lost her husband, and then a lovely daughter, just blooming into womanhood; and now her little son is taken from her. Surely she can say with Israel, "I am bereaved." Most deeply do I sympathize with her, and I pray the Lord that she may feel the application of the scriptural assurance "For these light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory."

In conclusion, may the power of the gospel which our sister has so many years professed to know and love, comfort and console her throughout the rugged pathway of this life. Amen.

I remain your unworthy brother, in the bonds of the everlasting covenant.

JOHN H. GAMMON.

Bath Co., Ky., April 3, 1853.

BROTHER BEEBE;—Please publish the obituary of my father-in-law, JOSEPH RENFRO, who died at my house on the 19th day of March, after an illness of about eight days, in the 87th year of his age. He had been a consistent Old School Baptist more than fifty years, and at the time of his death, was a member of the Bald Eagle church. He was perfectly conscious to the last, and his faith seemed to be in lively exercise. A few hours before his death he spoke to his daughter of the goodness of the Lord which has been manifest to him throughout his life. He said his time had come, and it was best for him to go, and all he desired was patience and resignation.

We sorrow not as those who have no hope.  
Your unworthy brother.

JAMES R. JONES.

Terrytown, Pa. April 6, 1853.

ELDER BEEBE;—I wrote to you on the 21st ult.

my wife was then complaining, but was able to be about and could do a little; on Tuesday she sat up all day, and said she felt better sitting up than in bed. I went to the doctor and got some medicine, and as she appeared to be stupid, I gave her some, and she seemed to rest better after taking it than she had for some time, as she was dropsical, in her chest and head. On Wednesday morning the 23d, I got up and went out and foddered, and when I came in she had waked up, and I asked how she felt, and she replied. A great deal better but I perceived that she was failing very fast, and at 4 o'clock, her spirit took its flight, and left me alone to weep but not as those who have no hope. We have lived together forty-nine years, and I can truly say she lived an exemplary life, and died without a struggle or a groan. Her age was 75 years, 10 months, and two days.

Suffer me to write a few thoughts concerning myself, which occurred in reading the communication of Eld. T. P. Dudley in the present volume of the Signs. In speaking of one claiming an heirship, who is unknown to the heirs, and whose speech and features, and complexion are utterly unlike those of the family, &c., that few families would be willing to divide with him the inheritance. For my part, I can see no reason why I should claim any inheritance with the saints in light; for, as I view nothing in, or about me, that bears any resemblance to what I see in the saints. But I am sensible that salvation is of God. I can say as I once heard an Indian say, If Jesus Christ does not save me, I am lost. But all who are chosen in him are safe; for, whom he did foreknow, them he also did predestinate, called justified and glorified, so then no man can glory in any thing except Jesus Christ.

Yours truly.

WM. DEWELL.

BROTHER BEEBE;—By request of the bereaved friends, I write this notice of the death of two of the members of the Providence Church in Bedford Co., Pa., which I serve Sister REBECCA DAVIS, one of the oldest members of the church who like Rebecca of old was a pattern chaste and kind whose entire aim appeared to be, to honor the cause of her glorious Redeemer, was truly a mother in Israel and her exhortations and warnings will long be remembered by the brethren and sisters who lived in that church relation and fellowship that unites the hearts of the children of God. She departed this life July 16, 1851, aged 74 years, 2 months, and one day.

Sister PHEBE PIPER was received by the church and baptized in her twenty-ninth year. In regard to her christian character much might, in truth be written. As a member, she was faithful in every known duty, steadfast in the faith of the glorious gospel of God our Savior, and very able to defend the truth; and never ashamed to give a reason of her hope in the merits of a Savior's blood, nor afraid to reason upon the doctrine of grace, with any who might oppose the truth. As a wife, she could rarely be surpassed, kind and affectionate in all her ways. As a mother, only her bereaved children can properly appreciate her value. She left a bright evidence of a triumphant death; gave dying counsel to all her family and bade them fare well as one about to take a journey. She frequently exclaimed, "Come Lord Jesus, come quickly" and bade her children, Weep for naught but sin. Precious in the sight of the Lord is the death of his saints. Sister Piper died June 5, 1852, aged 54 years 3 months and 24 days. "Blessed are the dead who die in the Lord."

JOSEPH FURR.

ANOTHER PILGRIM HAS PASSED THE PORTALS OF IMMORTAL DAY.

Brother John S. Clark, of Walkkill, fell in a fit of apoplexy, and expired instantly without a struggle or groan, at about eleven o'clock P. M., on Friday the 15th instant, aged 71 years.

Brother Clark has been for many years an orderly and esteemed member of the Old School Baptist church of Walkkill, and during our personal acquaintance with him, which has been about twenty-seven years, he has always appeared steadfast in the faith and unmoved by the many new systems which have sprung up in the religious world during that time. He often expressed fears in regard to his own personal interest in the atoning blood and justifying righteousness of God, our Savior; but we never heard him express the shadow of a doubt in relation to the validity of the blood of Christ, in cleansing from all guilt every one for whom it was shed; or of the sufficiency of the Redeemer's righteousness to completely justify all to whom it is applied.

He had recently expressed some presentiment of nearing that land which is far off. He had had two shocks of apoplexy previously. On Friday, he appeared to be in as good health as usual and uncommonly cheerful, and at the usual time had retired to bed, a few moments before he died, he got up and went to the door, and was returning to the bed, when he fell, and without any struggle, or movement expired instantly. Our aged sister Clark, who has been a cripple for many years, was alone with him at the time, and found as soon as she could get to him that he was quite dead, she immediately gave an alarm and their son-in-law Col. S. Wilkinson and family whose residence was within a few rods, and other neighbors were in a few minutes by his side, but the spirit had taken its flight, and they were left to feel the reality of the sudden dispensation which God had visited upon them.

His funeral was numerously attended notwithstanding the inclemency of the weather, at the Meeting House of the Walkkill church, on Sunday the 17th. A discourse on the occasion was founded on Heb. ix. 27—28.

The afflicted widow, surviving daughter, son-in-law, grandchildren, and the church of which he was a member, mingle their tears together, but they mourn not as those who have no hope.

DIED:—At Mount Hope, in this county, on Saturday morning the 2d inst, Mr. GEORGE VAIL, son of the late Alsop Vail Jr. of that place, in the 42d year of his age.

The deceased had been disabled for some time, by a severe paralytic stroke, but had at length so far recovered as to be out attending to some business at Otisville, where as we understand he received another shock from which he did not recover, he was taken home and shortly expired. He has left a bereaved widow and several children, with his deeply afflicted and widowed mother and three sisters to mourn their loss. May the painful dispensation be overruled to their good in connection with the glory of God.

**POETRY**

*The Stream of death.*

There is a stream whose narrow tide  
The known and unknown worlds divide,  
Where all must go;  
Its waveless waters dark and deep,  
Mid sulken silence downward sweep,  
With moanless flow,  
I saw where at that dreary flood  
A smiling infant prattling stood,  
Whose hour was come;  
Untaught of ill it neared the tide,  
Sunk, as to cradled rest and died,  
Like going home.  
Followed with languid eye anon,  
A youth diseased and pale and wan;  
And there alone.  
He gazed upon the leaden stream  
And feared to plunge—I heard a scream,  
And he was gone.  
And then a form in manhood's strength  
Came busting on till there at length  
He saw life's bound:  
He sunk and raised the bitter prayer  
Too late—his shriek of wild despair  
The waters drowned.  
Next stood upon that surgeless shore,  
A being bowed with many a score  
Of toilsome years.  
Earth-bound and sad he left the bank,  
Back turned his dimming eye and sank,  
Ah! full of years  
How bitter must thy waters be,  
O Death! How hard a thing, ah me!  
It is to die!  
I mused—when to that stream again,  
Another child of mortal man  
With smiles drew nigh.  
"Tis the last pang," he calmly said,  
"To me, O death! thou hast no dread—  
Savior, I come!  
Spread but thine arms on yonder shore—  
I see! ye waters bear me o'er;  
There is no home!"

**BUT WHO SHALL SEE.**

But who shall see the glorious day,  
When thron'd on Zion's brow,  
The Lord shall rend that veil away  
Which hides the nations now!  
When earth no more beneath the fear,  
Of his rebuke shall lie;  
When pain shall cease, and every tear  
Be wiped from every eye!

NOTICES.

A SURE CURE FOR THE TETOTAL MANIA, AND A QUETUS FOR THE MAINE LIQUOR-LAW.—A pamphlet bearing this title has just been issued by G. J. Beebe, Editor of the Banner of Liberty.

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

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

SINGLE COPY, .15
EIGHT COPIES, \$1.00
FIFTY COPIES, \$5.00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church.

MINUTES.

With our present facilities for printing, and the very low rates of postage charged by the government an printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, Post Paid to the several churches of each Association, as they may direct.

THE EVERLASTING TASK FOR THE ARMINIANS.

Having received many orders for the "Task," since our former edition has been exhausted, we propose to print another edition of a few thousand copies, and to have them ready to send out by mail to any part

of the United States, by about the first day of May next.

TERMS.

For a single copy 6 cents, 20 copies for \$1.00 or 100 copies to one direction for \$4.00.

This little work has passed through many editions in this country as well as in England, and although they have been spread broadcast throughout England and America for many years, no Arminian has ever attempted to perform the task.

We have also on hand a few remaining copies of Rushtons Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

TERMS REDUCED

Single copy 20 cents or six copies for \$1.00

ASSOCIATIONAL.

The Baltimore Association will meet with the Church at Black Rock, Baltimore County, Md., on Thursday, before the third Sunday in May, at 10 o'clock A. M.

The Delaware Association will meet, with the Church, at Cow Marsh, Kent Co. Del., on Saturday before the fourth Sunday in May, 1853.

The Delaware River Association will meet, with the Church, at Kingwood, Hunterdon Co., N. J., on the Wednesday preceding the first Sunday in June, 1853.

The Warwick Association will meet, with the Church, at Walkill, Orange Co., N. Y., about 2 1/2 miles from the Middletown Depot, (this place) on Wednesday before the second Sunday in June, 1853, at 10 o'clock A. M.

The Chemung Association will meet with the church at Bardett, Tompkins Co. N. Y., three miles from the Jefferson Depot, at the head of Seneca Lake, on the last Saturday and Sunday in June 1853.

The St. Joseph Valley Association, will be held two miles south west of Plainfield Station, on the Southern Michigan, and Northern Indiana Rail Roads near Terrecoupee Prairie, on the 4th & 5th days of June 1853.

The Sandusky Old School Baptist Association will meet with the Hokey Creek, church, Seneca Co., Ohio, on Friday before the first Sunday in June 1853.

BROTHER BEEBE:—Please publish the following Union Meetings, of the Red River Association.

At West Fork church, Christian Co., Ky., on Friday before the second Sunday in May.

At Drake's Pond, Montgomery Co. Tenn. Friday before the first Sunday in June.

At Barren Spring, Christian Co., Ky., on Friday before the fourth Sunday in June 1853, at each, worship to commence at 10 o'clock A. M.

J. H. GAMMON.

South Dansville, N. Y. April 4, 1853.

BROTHER BEEBE:—Please give notice through the Signs, that the Allegany Old School Baptist Association will be held at Beachville, in the town of South Dansville Steuben county, N. Y., to commence on Saturday before the first Sunday in July next at 10 o'clock A. M. Brethren and sisters of our faith and order, are hereby invited to meet with us, and especially brethren in the ministry; and we would be highly gratified if you can arrange your business so as to attend our association this year.

Yours,

NICHOLIS D. RECTOR.

\* We have some hope, if spared, to attend. [Ed.]

An Old School Baptist meeting will be held on Rock Plain, in the town of Johnstown, seven miles east of Dea. Aaron White, and in the neighborhood where I reside. It is appointed to commence on Friday the 10th day of June, 1853, at ten o'clock A. M. and to continue, if the Lord will, at the same place for three days. We earnestly desire all ministers of Christ, and brethren and sisters of our order who have the faith which is of the operation of God, and who strive for the peace of Zion, to meet with us, and unite in the worship of the true and living God, in spirit and in truth. And we pray that the great head of the church may meet with and preside over us, for Jesus' sake.

Yours as ever in the best of bonds.

JOSEPH D. WILCOX.

DEAR BROTHER BEEBE:—You are requested to publish through the Signs a special invitation and request to brethren and especially ministering brethren in fellowship with the Baltimore Association, to attend her coming session held at Black Rock, as you have published. The visit of such of their brethren as have hitherto generally attended like yourself and others, will again be very acceptable, besides such, they will be glad to be visited by other brethren from the east, west north, or south. Brethren disposed to come by public conveyance are hereby informed, they may calculate on finding conveyances at the Cockeysville depot 13 miles from Baltimore on the Susquehanna Rail Road, at the time of the arrival of the evening train on Wednesday, from Baltimore, and also on the half past eight o'clock train on Thursday morning, to take them to Black Rock.

S. TROTT.

Scott, Luzerne Co. Pa. March 31, 1853.

BROTHER BEEBE:—Please publish, that the YEARLY MEETING of the Old School Baptists of Northern Pennsylvania will be held at the School House near the residence of Harvey and Wilmot Vail, in the township of Scott, to commence on Saturday the 18th day of June, 1853, at 10 o'clock A. M., and continue on Sunday the 19th.

We give a general invitation to the Old School Baptists, and all who love our Lord Jesus Christ in sincerity and walk uprightly according to the truth of the gospel, to attend

Your friend and brother,

WILMOT VAIL.

REMOVALS.

The Mount Zion Old School Baptist church in the city of New York, expect to remove on the first of May to the building known as the Free Mason's Hall, No 600 Broadway, a few doors above the Metropolitan Hotel, same side of the street.

N. B. Eld. Joseph D. Wilcox having changed his place, of residence, desires us to inform his correspondents that his present post office address is Emerald Grove, Rock county, Wisconsin.

RECEIPTS.

- NEW YORK. S. P. Moshier, \$ 5, A. Williams 1; Mrs. C. Terry, 1; John B. Case, 1; Mrs. Fanny Vandervort, 1; Eld. J. L. Purrington, 6; J. W. Livingston, 50, Malancton Smith 1, 1.50; 18.00
MAINE. J. Denslow 2; L. Wade 1; John Allen, 1; Eld. J. A. Badger, 2; 6.00
N. J. Eld. P. Hartwell, 5.00
PENN. A. T. Aldrich, 1; Eld. J. Furr, 4.50 Mrs. Mary Smith, 1; W. Dewell 1; A. Doty, 2; 9.50
Mr. R. Sellman, 1; J. Lownds Esq. 1; 2.00
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OHIO. J. Humphrey, 1; Eld. J. C. Beaman, J. Sailor, (to Jan. 1, 1853,) 3; J. Williamson, 1; 9.00
Ky. S. Hansbrough, 4; J. Philips, 2; Jas. R. Jones, 1; Eld. Lewis Jacobs, 10; 17.00
TEN. P. C. Buck, 5; C. Hester, [last years remittance received; Eld. Sion Bass, 5; C. Williams, 1.15; Eld. J. H. Gammon, 1; 12.15
OREGON T. Eld. J. Stipp, 3 letters, Feb. 10, & 20, in gold, 7.00

TOTAL \$ 130,65

NEW AGENTS.

John T. Crooks. Oregon Territory. John Phillips, Washington Co., Ky.

LETTERS RECEIVED.

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The following list of agents for the Signs of the Times, are duly authorized to collect and transmit to all money due to us on account of subscriptions to this paper and they are hereby requested to aid in extending our circulation. ALABAMA. Elders B. Lloyd, R. Daniel, A. West J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, J. Lewis, D. Moore, and Peter Maples, Elijah E. B. Turner, John Hood, G. B. Douthit, and A. White CONNECTICUT. Elder A. B. Goldsmith, Gen Wm. C. Stanton, Wm. N. Beebe. CALIFORNIA.—Elder Thomas H. Owen. DELAWARE. Elders Peter Meredith, J. A. Hall, and brother W. Hitch. FLORIDA. Elder Seaborn Jones. GEORGIA. Elders W. C. Cleveland, G. W. Lowry, D. C. Davis, B. Manning, D. W. Patman, J. Bowdoin, Prior Lewis, Willis C. Norris, D. L. Hitchcock, Jas. H. Montgomery, and brethren Wm. L. Beebe, J. C. Simms, P. Stewart, Geo. Leeves J. M. Holey, J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, David R. Hay, A. Preston, George W. Wright, David F. Montgomery. INDIANA. 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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., MAY 1, 1853.

NO. 9.

## POETRY.

From the Southern Baptist Messenger.

### PALESTINE.

Blest land of Judea! thrice hallow'd of song,  
Where the holiest of memories pilgrim-like throng;  
In the shade of thy palms, by the shores of thy sea,  
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,  
Where pilgrim and prophet have linger'd before;  
With the glide of a spirit I traverse the sod,  
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear,  
Thy waters, Gennesaret, chime on my ear;  
Where the lowly and Just with the people sat  
down;

And the spray on the dust of His sandals were  
thrown.

Beyond are Bethulia's mountains of green,  
And the desolate hills of the wild Gadarene;  
And I pause on the goat-crags of Tabor to see  
The gleam of thy waters, O, dark Galilee.

Hark! a sound in the valley, where, swollen and  
strong,  
Thy river, O, Kishon, is sweeping along;  
Where the Canaanite strove with Jehovah in vain,  
And thy torrent grew dark with the blood of the slain.

There sleep the still rocks and caverns which rang  
To the song which the beautiful prophetess sang  
When the princes of Issachar stood by her side,  
And the shout of a host in its triumph replied.

Lo! Bethlehem's hill-site before me is seen,  
With the mountains around and the valleys be-  
tween;

There rested the shepherds of Judah, and there  
The songs of the angels rose sweet on the air

And Bethany's palm trees in beauty still throw  
Their shadows at noon on the ruins below;  
But where are the sisters who hasten'd to greet  
The lowly Redeemer, and sit at His feet?

I tread where the twelve in their way-faring trod  
I stand where they stood with the chosen of God—  
Where His blessing was heard and His lessons  
were taught,  
Where the blind was restored and the healing was  
wrought.

O here with his flock the sad wanderer came—  
These hills he toil'd over in grief, are the same—  
The founts where he drank by the way-side still  
flow.

And the same airs are blowing which breathed on  
his brow.

And throned on her hills sits Jerusalem yet,  
But with dust on her forehead, and chains on her  
feet;  
For the crown of her pride to the mocker hath  
gone,  
And the holy shechinah 's dark where it shone.

But wherefore this dream of the earthy abode?  
Of humanity clothed in the brightness of God!  
Were my spirit but turned from the outward and  
dim,  
It would gaze, even now, on the presence of him.

Not in clouds and in terrors, but gentle as when  
In love and in meekness He moved among men;  
And the voice which breathed peace to the waves  
of the sea,  
In the hush of my spirit would whisper to me.

And what if my feet may not tread where He stood  
Nor my ears hear the dashing of Galilee's flood,  
Nor my eyes see the cross which He bow'd him to  
bear,  
Nor my knees press Gethsemane's garden of pray-  
er.

Yet loved of the Father, Thy spirit is near,  
To the meek and the lowly and penitent here;  
And the voice of thy love is the same even now,  
As at Bethany's tomb, or on Olivet's brow.

O, the outward hath gone! but, in glory and pow-  
er,  
The spirit surviveth the things of an hour;  
Unchanged, undecaying, its Pentecost flame,  
On the heart's secret altar is burning the same.

LUKE NOWELL.

## COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:— In my last commu-  
nication to you, I stated that I was about to  
leave home on a long journey to the South.  
Accordingly I left, Aug. 11, and passing out  
of Indiana, I went through a part of Ohio,  
and crossing the Ohio river at Cincinnati, in-  
to Kentucky, I attended the North District  
Association in Clarke Co., on the fourth  
Saturday in August. My son, G. M. Thomp-  
son went on with me from that place. We  
traveled through Kentucky, a part of Tennes-  
see and Virginia; and entered North Caroli-  
na. In this state we attended four associations  
viz. Little River, Kehukee, White Oak, and  
Contentua. We visited many churches from  
the mountains to the sea shore; returning  
by Raleigh we reached home December 10. I  
preached about eighty sermons and traveled  
about 2,200 miles. I found many of the  
churches enjoying a precious refreshing sea-  
son from the presence of the Lord. About  
three hundred members have been added to  
the churches composing the four named asso-  
ciations; this good work was still progressing  
and a goodly member were baptized while we  
were with them. I found them sound in the  
faith and order of the gospel. Sister Hassel,  
young sister Jewitt and her brother, were the  
only individuals I had ever seen before, yet  
the unity of faith, the zeal for the truth, the  
open hospitality and the courteous conduct  
and christian love that was so apparent  
among them, and towards me, caused me to  
feel as if I was in the midst of my heavenly  
Father's family. For over two months I  
preached every day, and sometimes more than  
once. The congregations were every day  
from week to week, so large as often to cause  
us to leave the meeting house for the grove,  
or to stand in the door and preach to large  
bodies of solemn attentive, and deeply  
affected auditors, gathered in a solid column  
around the well crowded house; this was the  
daily enjoyment, and the evenings were spent  
in social exercises in the mansion of some  
brother where often the room would be  
crowded to overflowing. The psalms, hymns  
and spiritual songs; social religious conversa-  
tions, and experimental narratives caused the  
evenings to glide swiftly and sweetly away.  
These are scenes not soon to be forgotten;  
but delightful to retrace in memory. Some  
of the new recruits to the churches are such  
as have been members of some of the daught-  
ers of mystery Babylon. Among these was  
a brother Ruff; this man had been esteemed  
as the most talented preacher among the free  
will Baptists; he being led by the Spirit and  
word of truth to clearly see the glory of the  
doctrine of grace, in sweet harmony with ete-  
rnal election, predestination to eternal life, ef-  
fectual calling by the Spirit, and the absolute  
predestination of all the saints to eternal glory,  
and that all these animating truths are but  
so many streams springing from the eternal  
oneness of Christ and his body, or elect church

having seen these gospel truth's with such  
convincing effulgence he began to preach them  
with clearness and ability, but he could not  
long continue in Babylon with this light.  
The church of Christ was made up of kindred  
spirits, and there he found a home. On the  
day after we parted with him, he expected to  
join an old Baptist church under the pastoral  
care of Eld. Benjamin Byran, who was to  
baptize him and assisted by Eld Daniel, to  
ordain him as a gospel minister.

My dear brother, Although this long and  
laborious tour of about four months was fatig-  
uing to me, in the sixty fifth year of my age,  
yet I record it among the choicest items of  
my life. To mingle with those whom Jesus  
loves, to hear them extol and praise his name,  
to form acquaintance with many of God's  
dear children, all of one hope of their calling,  
one Lord, one faith, and one baptism; with  
their plain elders, their faithful deacons, their  
heavenly minded brethren and sisters; all on  
an equality, all in the exercise of different  
gifts bestowed by the Spirit, cannot be with-  
out deep interest and pleasant reflections, at  
least it is so with me.

The churches with us are at peace: and on  
all doctrinal questions, of one mind; and the  
watchmen lift up their voices together. The  
disconnected jargon about who the Mediator  
was and, and about the life of the church,  
has not affected us in the least. When we  
read that there is one God, we believe and  
understand it, as a plain truth, not to be de-  
nied or changed by either metaphysics or  
criticisms; and when we read as plainly that  
the one Mediator between that one God and  
men is the man Christ Jesus, we believe this  
to be true as the other; and that requires no  
more mystification. This one God was  
manifest in the flesh, and this was the Im-  
manuel, God with us. This is equally  
as plain a truth as either of the others, and  
we believe on the same authority that this  
man in order that as a priest he might have  
somewhat to offer, took on him a body  
which was prepared for him; and that this  
man, Christ Jesus, is the life of all the mem-  
bers of his body; for he that cannot lie has  
said, I am the way the truth, and the life.  
The scriptures declare in plain language that  
He is God, even the mighty God, he shall be  
called and that is his name, and so is he  
called. We believe also God is a spirit; a  
living God is a living spirit, this is the spiri-  
tual life of the church; but this life was not  
in the earthly Adam before the fall; for he  
was not spiritual but temporal; and he never  
did forfeit any life but what he had. By his  
sin he forfeited the life he had received from  
his Creator, when God breathed into his nos-  
trils the breath of life, and man became a liv-  
ing soul. This was the life of man this life  
Adam had, and this was forfeited by his off-  
ense against that law which said, "In the  
day that thou eatest of it thou shalt surely  
die. The divine or spiritual life, not being  
in Adam was never forfeited by him, and  
neither the law of God or its penalty death,

had any demands upon it. It was a man, a  
human being that had sinned; and the life of  
man must suffer the penalty. Man, when he  
received the law was upright and very good;  
then he was strictly speaking a human being;  
since his fall but little of humanity remains  
with him, for he has become earthly, sensual  
and devilish. Human from the Latin, and  
Humane from the French, is the same word,  
and signifies sympathising benevolent, &c.  
This lovely nature was in Adam when he  
was very good; but the traces of it are dim  
in man since he has become very bad; but  
in the man Christ it shines gloriously con-  
spicuous. Man had sinned, and man must  
die; the life of man was forfeited and no  
other life could pay the forfeiture. It may  
be thought that the law of God being of  
divine origin and more than human in its  
dignity required more than human suffering  
to restore its honors. This law was given to  
man for his obedience, and his life was the  
forfeit not some higher life than his. If the  
Law proceeded from God, so did Christ  
The altar sanctified the gift that was offered  
upon it; so Christ once offered himself to God  
through the eternal Spirit, according to the  
confirmed will and appointment of the one  
God, the one Mediator, the man Christ  
Jesus, gave himself for our sins. Christ as  
man, and as the one Mediator as legal execu-  
tor of God's most gracious will, had the life  
of man, and lived that life in the soul, body  
and spirit of a proper man. He offered him-  
self a whole offering for sin, he cried out it is  
finished and yielded up the ghost. The  
whole man suffered the full equivalent for our  
sins. Now the sufferings of the man Christ  
Jesus were the legal transactions of the one  
Mediator between God and man in executing  
or doing his Father's will in behalf of the  
heirs of promise. Hence his life as Mediator  
was their life as legal heirs in the will; and  
as the Mediator of the will, his life could only  
be demanded by legal proceedings of law or  
justice; as the life of the heirs of the will of  
God; nor could it effect any others; for no  
others stood in a legal relation to the execu-  
tor of their father's will; and all that he le-  
gally does or executes they are regarded as  
doing in and by him; so when the one Medi-  
ator dies all the heirs are legally dead. The  
love of Christ constrains us to this judgment  
This is the life which was forfeited by sin  
and laid down for sin. According to the  
scriptures, Christ died for our sins and was  
buried, and rose the third day. These ben-  
efits result from the legal oneness of the man  
Christ Jesus the Mediator of his Father's  
will, and the heirs to all the promises in that  
will. The spiritual life is the eternal life  
which God gave to us in the Son; this is one  
of the spiritual blessings which God blessed  
the church with in Christ before the world  
was, and which was never forfeited by sin.  
This life is the divine nature which is in  
Christ before the world was, and which was  
proper to him as God with us, and every  
heir shall receive this spiritual portion which



t has in Christ; and when the Spirit of Christ, as the Spirit of God, as the Holy Ghost, for they are all the same, enters unto them, and they are born of God, or of the Spirit, then they are spirit, and have in possession eternal life, which God who cannot lie, promised before the world began; then Christ who is their spiritual life lives in them. So the church is built up a spiritual house and is an habitation of God, through the Spirit.

I have only touched at this matter, and yet I have written more than I intended when I began. I have not argued the points at issue and perhaps have differed in some things from all who have written. I would say to the brethren. I can bear with what I conceive to be imperfections in some of their illustrations and ask them all to bear with me, for I am a very poor, imperfect old man.

Yours in christian love,

WILSON THOMPSON.

For the Signs of the Times.

Hindsburgh, N. Y. April 10, 1854.

BROTHER BEEBE:—As I have none to converse with on matters relative to the kingdom of our Lord Jesus Christ, I feel a wish to hold converse by pen, with those I hold dear as the excellent of the earth, my heavenly Father's family who are scattered abroad among all nations of the earth; elect according to the foreknowledge of God, preserved in Jesus Christ and called to be saints according to his good pleasure. Dear Brethren, this is to us a day of trial of our faith. The new school Baptists in this place are crying glory, to their new institutions, or the means of grace, as they call them. They have held a protracted meeting for about four weeks, and of late, day and night, and have gained a number of proselytes. Twelve were baptized last Sunday, and to-day seven or eight more are expected. They use the anxious bench, sabbath school, missionary plans, and in short, all the new schemes of the day. They exult with a sneer, that there are but two families in this place who patronize the "Signs," and some who have called themselves Baptists, who once extolled Leland, Baker, Hull and indeed all the old Baptists, and at that time rejected all the doctrines and commandments of men, even those who united with the same church with me thirty years ago, under the teachings of the aforesaid ministers and others of the same faith and order, yea more, my own brothers and sisters in the flesh, have all gone to build up Babylon, and work as hard as any to get their families with them, in which they have partly succeeded, and for which purpose they have earnestly prayed during this excitement.

I ask them the reason of their departure from their once professed faith. Some tell me, they now believe they did wrong in opposing those new plans; because, how can they curse what God has blessed! I ask them if God will lay by his plan as revealed in the New Testament? as their new schemes are not found therein. They say, God has blessed their institutions, therefore they are willing to sustain them. I ask for evidence that God has laid by his commandments and blessed the doctrine and commandments of men. O, striking thought, man has become wise above what Christ and the apostles have written! Some argue they have found bible toleration, in "Go ye into all the world and preach the gospel to every creature." How can they go without money? How can they raise money without agents? How can missionaries be sent and supported without

a board of directors? How can missionaries be made without sending pious (as they are called) young men to school to study a theory or body of divinity? Dear Brethren, Are these bible ministers, and are these bible doctrines?

From the sabbath school to prepare children's minds for these things while young, so that when old they will not depart from them, up to the missionary board, all are so many wheels in this great machinery; if one moves, all move. Some call these new things "christian expedience," Can the Roman church boast of more? Baptists once professed to reject as heresy all that was without a thus saith the Lord. Should some calling themselves Baptists have a new translation, according to the new scheme, what a bible we should have? The bible is a positive rule of faith, or it is not. If it is; What will he said of those who leave its doctrine and commandments and substitute those of men, as do the present order of our new school neighbors, both Baptists and Pedos? We feel to say with Mary, "They have taken away my Lord, I know not where they have laid him."

Since writing the above, I have been to one of the new school protracted meetings, held half a mile from my house. The man who has been laboring with the people some weeks, had given out that he was about to give his converts and people his last charge. But what did I see? Fifteen or twenty of their converts were paraded on the anxious bench together with their seekers, as they are called. He commenced, and took as a foundation, Acts xi—23. "Who when he came, and had seen the grace of God, was glad and exhorted them all, that with purpose of heart they would cleave unto the Lord." He told the people, "The church, at Jerusalem sent to Antioch the right man for, had they sent an old Antinomian, he would not have known whether it was the grace of God or not; this he said to stigmatize me, (because I was opposed to letting my family go after them) together with all old fashioned Baptists. He said, when Barnabas had come to Antioch and found they had a revival, he sought after Paul, so they both went up to Antioch and held a protracted meeting one year long, like the present meeting night and day. And mangling his text, again said, Have a full purpose of heart, like the sailor directing his ship to a certain point with full sails to the winds, blow high or blow low, stem to adverse winds they (their measures) would meet by the way.— He told them, "Rum or alcohol was a great curse to the world, and those who use it.— God never made it, therefore shun it, God is against it, he is on the side of temperance," (their plan of course.) "Now all those converts who will go the Maine law, to banish alcohol will signify the same by standing up." (The most of them rose, and among the rest some little children not more than ten or twelve years old. After this he called for all present who could go the Maine law, to rise. About half the people present men women and children, rose. After they were seated, Now said he, All that are on the side of alcohol rise. Seeing no one else, I with one other person rose; then there was a hissing. Thats right, said he there were five in the town of Pavina rose on a similar vote.

While he was cursing alcohol, I stood there as a witness against him and his club, as perpetrators of true temperance. After that, he vented his thunder against rum, &c. He then admonished the converts to beware of another crying sin, slavery and its laws standing, that he was proclaiming against it in this

and other states, he being a missionary. If I have not trials to confront all this, and much more, who has? seeing some of my relations as well as some of those with whom I used to be in church relation have joined their ranks. I and my wife are left alone here.— Some thirty miles apart are a few of us, and I have thought of late if some old minister would visit us, there might be a few gathered into a gospel church. My paper is full.

N. B. RHODES.

For the Signs of the Times.

Strickersville, Pa. April 1853.

DEAR BROTHER:—I find that the subject of *feet washing* has got into the Signs, and with your permission I will offer a few reflections on it. I agree with M. L. W., that it was not a Jewish rite, not being found in that typical order which was a shadow of good things to come. I am willing to believe that our brother is sincere in his views and practice, and fully appreciate his motive. believing him to be desirous of honoring Christ. And when this is the case, though we may differ with a brother, in some particulars we still esteem him highly for his honesty.

But I cannot agree with our brother, in regarding feet washing as a standing ordinance in the church, and for this simple reason (if no more,) that in all the acts and writings of the apostles, we see nothing of it, either as enjoined or practiced by them. If it were a standing ordinance in the primitive church I, cannot think it would have been passed over by the apostles in silence. This is not the case in what we all admit to be standing ordinances, viz. Baptism and the Lord's supper. I do not think it will do to say that the fact of Christ's washing the feet of the disciples, and that fact being recorded, was sufficient, without anything more being said by the apostles, to perpetuate it in the church, for this would apply to baptism, and the Lord's Supper, with equal force. And again, there were no gentiles brought in until after the death of Christ, and when brought in, they were entirely ignorant of the order of the church until they were informed by the apostles, and if feet washing were a standing ordinance, it certainly would have been enjoined upon Gentile converts; but this not being the case we cannot think it binding, or a standing order of the church. The case in 1 Tim. v. 10. does not in my view partake of the nature of an ordinance. It appears that there were provisions made in the church for indigent widows; but no widows were admitted to them but such as had arrived to the age of sixty years; and if feet-washing in this case was viewed as a standing ordinance, it seems a little strange that the apostle should have used an if in the case; or I should think if it were a standing ordinance, it would have been taken for granted that a disciple sixty years old had submitted to it. But still if it were classed with what we all acknowledge to be standing ordinances, it would have given it the appearance at least, of being such; but this is not the case; we find it classed with certain acts of hospitality "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Thus we find the apostles guarding these hospitable provisions against

abuse, by being bestowed on unworthy persons, and for this purpose he lays down certain qualifications as necessary to be entitled to them. For instance, to entitle a widow to the hospitality of the brethren, it was necessary that she should have practiced this christian obligation, when in circumstances enabling her to do so. Thus brethren if they can properly be so called, who are too covetous to treat friends and brethren hospitably are not entitled to the hospitality of others, even should circumstances render them objects of it. If I believed it to be an ordinance, I should feel bound to observe it whatever might be the consequence: but I cannot view it as such. With the kindest feelings towards our brethren who observe the practice, I submit these few reflections and remain as ever.

Yours in hope of eternal life.

THOMAS BARTON.

For the Signs of the Times.

Philadelphia, April, 12, 1853.

TO THE DEAR SAINTS SCATTERED ABROAD.

BELOVED IN THE LORD:—When last I wrote I told you of the gracious dealings of the Lord with us, how he had led us through a desert waste where nought was to be found but husks for food, and foul water for drink, into a pleasant land flowing with milk and honey, into a city of habitation a city of rest. Since then some things which stood in our way, it has pleased God in his gracious providence to remove, he has permitted Elder Housel to baptize into the church two, whom he had united but a short time previous in the marriage bands, when for a few of the kind shepherd they were wandering far, far from the fold. For sometime I have had a desire to again have a talk through our valuable little "Signs," with the dear brethren and sisters, of the household of faith; but through the spirit was both anxious and willing, the flesh was weak so that whenever I thought of doing so, I felt discouraged and indeed alarmed at my boldness, for I would think of my poor abilities, how little I am qualified for such a task. To write without edifying appeared to me to be useless and how could I write unto edification or profit, or in any way interest the dear people of God? I who have so lately been called out of nature's darkness into his marvelous light; I, who (if indeed I am numbered among Christ's flock) am but a poor little weak lamb, one but a few days old and have so much need of being fed by these, my brethren. These feelings, have in a great measure been increased by remarks I have heard among, brethren and read in the "Signs," which I think are calculated to produce in many a fear that others may look upon it as the production of pride, a desire to gain applause or to have their name emblazoned before the world; but having taken a rather different view of it, I have at length brought myself to commence what may prove a long letter, (for like Bunyan, "in more than twenty things, which I set down, this done, I twenty more had in my crown) not confiding myself to any one subject, but like the bee roving from flower to flower endeavors to gather a little sweetness from each. When we hear others whom we know to be highly gifted speak lightly of this matter, when we hear them speak in a manner, (I have no doubt unintentionally) calculated to produce the impression that they suspect the motives of those who write, when we see others depreciate their own performances, it is natural that

we should become timid and fearful of attempting it and thus I think many are hindered from performing their duty for a duty I do esteem it, one we owe to each other and one which those things I have spoken of do not excuse us in neglecting. Think of the great and blessed privileges we possess, that though scattered up and down the land, separated so far from one another, many living solitary with no human being to whom they can unbosom themselves, no brother or sisters, to whom they can talk of the glorious things pertaining to the kingdom of God of Christ and his all-sufficiency, of Zion and her glory; to think I say, in God's merciful providence our lines are cast in a land where that mighty foe to oppression, the Press, is free and untrammelled, a way whereby we can hold sweet communion, mingling our tears, telling of our joys and sorrows, of that hope within us like an anchor to the tempest tossed soul, whispering in our darkest hours, of a safe arrival at that haven of eternal peace "where the wicked cease from troubling and the weary are at rest;" thus consoling and strengthening one another in the hour of trial and feeding with such crumbs (let them be few or many,) as may be given to us of our heavenly Father; for that to every one is a portion given, I have no doubt; their is not a little child in Israel that has not some light in him that will enable him to speak to the praise of his God, the glory of his Redeemer; then are we not culpable in neglecting these privileges and disobeying that injunction. "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure. Is there one who cannot speak to the praise of the holy God of Israel, who has done so much for such sinful worms? Does one say I have no gift? how do you know? Have you tried, or sat down folding your arms complaining you have none? Paul writes, "But the manifestation of the spirit is given to every one to profit withal," and James, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." Do you do this, my friend? are we sufficiently attentive to this? Oh, let us ask that we may have, and have more abundantly. But from whence cometh this neglect? it is carnal, it is of the flesh, for it is the talents we desire, the elocutionary powers we crave, the high sounding words we would have a knowledge of, or the grammatical style that is to interest, instruct, and feed the sheep and lambs of God? I think not; but I think if we examine ourselves we will find this is the hinderance; it is carnal, it is of the same nature as that for which Paul rebuked the Corinthians "I am of Paul and I of Cephas (no doubt of the difference in the gifts,) but says Paul, it is all carnal.—'Is Christ divided?' Oh! no. It is not these things that feed God's children; they may do well enough for they are all that those around us desire who would make a science of religion, a vain philosophy, teaching for doctrine the commandments of men. "They profess that they know God, but in works they deny him."

Let us endeavor to overcome this weakness of the flesh and "covet earnestly the best gifts," that we may "let our light so shine before men that they may see our good works and glorify our Father which is in heaven," for "neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house." Let us therefore endeavor to

places, remembering that though children, prattlers, we may be, "of such is the kingdom of heaven," and that God hath chosen the foolish things of the world to confound the wise. And God has chosen the weak things of the world to confound the mighty and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are, that no flesh should glory in his presence." Only let us endeavor to "do all things without murmurings and disputings," manifesting that sincere brotherly love that characterizes the people of God. "My little children, let us not love in word neither in tongue, but in deed and in truth." "And this is his commandment, and he that keepeth his commandment dwelleth in him, and he in him; and hereby we know that he abideth in us by the spirit which he has given us." But alas how often do we either by deed or word make occasion for the Philistines to triumph. Truly the tongue is an unruly member, how often is it active in forming words which may produce the most momentous results either for good or evil; how necessary it is to observe a continual watch that we do not thoughtlessly give utterance to that which may produce the last. None, I am convinced, know better than the dear children of God who are daily, yea, hourly made to feel their imperfections.

But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members," is the language of Paul which is applicable to us, as also the preceding. "For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not, but the evil which I would not, that I do," but again,

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Thus we are constrained to cry out "O wretched man that I am, who shall deliver me from the body of this death?" May we always be enabled to answer, "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." In nothing is all this more apparent than in controversies; yet I would in no wise join the cry against them, for I think they are productive of much good, only let us endeavor as far as in us lies to carry it on in that spirit of forbearance and brotherly love, "and yet I show unto you a more excellent way," "Follow after Charity," it vaunteth not itself, is not easily puffed up, suffereth long and is kind, is not easily provoked, thinketh no evil, &c. It appears to me that this is to often forgotten and that, carried away by the heat of argument, we seem to forget who we are talking to, and allow a vein of sarcasm or sharp words to run through it, forgetting those endearing appellations, that tender language which should be used by brother to brothers, by children of one family, we wound the feelings of the other, and he forgetting that a soft answer turneth away wrath," sends back a reply still more better. Let us, my brethren, first seek the throne of grace, asking God's help and presence, then sit down endeavoring to keep the image of our brother before us and, if you please, his hand clasped in our's remembering we are conversing with a brother, not fighting an enemy, endeavoring to keep our minds free from all but a desire to arrive at the truth. I think if we could bring ourselves to this, much of the prevailing tone would be avoided. And do not for

get the injunction to reprove kindly, "rebuke not an elder, but entreat him as a father, &c. Oh, my dear brethren, let us pay more attention to the exhortations. But in regard to controversies I consider it one of the most important uses of the paper, it brings out the views of the brethren, gathering a little here and a little there, until a glorious light bursts forth revealing the whole, which would otherwise been locked up in the bosom of him to whom it was first revealed, and those who isolated from their brethren, to whom the Signs is the only source of information, if they have reason to think they have light on any subject, shall they be debarred giving it or enquiring as to its correctness? or others from enquiring into its truth? I was very much pleased with Brother Dudley's letter on this subject.

In regard to the late controversy. I would say that I have had views from the commencement of it, differing (if I understand the brethren) from theirs, but did time and space permit and were I assured of the ability to so express myself so as to be understood, I have no desire to prolong the present controversy. I will therefore only say that there is a desire natural to man to want to go further than they are allowed, to pry into things not revealed, for I believe that as God has set bounds to man's knowledge of material things, so also with immaterial things those words have been spoken "thus far shalt thou go and no farther" for "Secret things belong unto God, but things revealed unto us and to our children." The reason is obvious God is infinite, we finite there are many things we cannot conceive of our mind cannot reach, cannot embrace them among these are the trinity. Christ manifested in the flesh, the future state of punishment, &c., of all which sufficient is revealed unto the saints for their comfort, and consolation, and to their further prying a wall is set, in trying to pass which we will ever find ourselves in a difficulty, and the consequence will necessarily follow of our turning into vain speculations, further, I would say, I do not like the words used so "mere human nature," they have sounded very harsh to my ears; I would direct your particular attention to the conception. Finally that I think on this subject, as on all subjects, all that is necessary for God's people to know he has plainly revealed to them in the scriptures, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful counsellor. The mighty God, the everlasting Father, the Prince of peace." Isa. ix. 6, 7, "She was found with child of the Holy Ghost." Matt. i. 20. "And the angel answered and said unto her, the Holy Ghost shall come upon thee and the power of the highest shall overshadow thee therefore also that holy thing that shall be born of thee, shall be called the Son of God." Luke i. 35. "And the word was made flesh and dwelt among us." John i. 14. "That which was from the beginning which we have heard which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life, (For the life was manifested and we have seen it, and bear witness and shew unto you that eternal life which was with the Father and was manifested unto us) 1, John i. 1—2. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you, &c. vi. 13.—58 "I came forth from the Father and am come into the world; again I leave the world and go to the Father," John xvi. 18. "The hour

is coming when the Son of man is to be crucified." he died the just for the unjust, and was buried, but agreeably to the prophecy, "For thou wilt not leave my soul in hell neither wilt thou suffer thine holy one to see corruption," Psa. xvi. 10. then arose triumphant from the grave, the same body, the person. "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have." Luke xxiv. 39, "reach hither thy finger, behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless but believing." John xx. 27. and this same Jesus ascended into heaven. "And when he had spoken these things, While they beheld he was taken up and a cloud received him out of their sight." Acts i. 9. also 10 & 11. Again. "The first man is of the earth earthly, the second man is the Lord from heaven." 1 Cor. xv. 47. "And without controversy great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world received up into glory." 1 Tim. 3, 16. "Being put to death in the flesh, &c." 1 Pet. iii. 18.—"Every spirit that confesseth that Jesus Christ is come in the flesh, is of God, &c."—1 John iv. 2—3. Let me conclude with the angel's words to Mary "for with God nothing shall be impossible." Yes they are the Lord's doing, and they are marvelous in our eyes. Dearly Beloved let me conclude as I began let us as disciples of Christ heed those commands he has given us and those we have received through his apostles so that while battling for the truth as it is in Jesus we open not another door for the approach and advantage of him who goeth about like a roaring lion seeking whom he may devour; but as much as in us lieth endeavor to follow those precepts given us in 1 Thes. v. chapter, and again in the 5, and 6 chapters of Eph., so "put on the whole armor of God, that we may be able to stand against the wiles of the devil." And now in the words of Paul, I would say. "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."

A few words to brother Beebe. I desire my dear brother, to thank you for your kindness in so promptly complying with my request in my last; your views on the text was perfectly satisfactory to our minds also to remind you of another that accompanied Zech. v. I will also take occasion to say that I had taken rather different views of the passage, Rev. xxii. 18—19. I can view the book as nothing else but the Lamb's Book of life, for there are many who pervert the Book of prophecy professing to be followers of the Lamb and seeming to be something who havenot their names on the church Books, and the passage reads "if any man" again God shall take away &c. I had been thinking of it previous to seeing your views, and my mind reverted to the parable of the talent, "shall be taken away from him even that which he hath," which is explained in Luke by the word "seemeth" even that which he seemeth to have. Now I have written this my dear brother, for the "Signs," and I wish you to publish it, not however to the exclusion of more important matter, or if there is anything in it you may think calculated to give offence. I have written, my brother, (if I know anything of myself) in love, in all candour and sincerity my thoughts, such as I have, I give unto thee. If they profit

one I am a thousand times repaid. That God may add his blessing. (without which they will avail nothing) draw us closer by the cords of his love, lead us in the way of all truth as it is in Jesus make us meek and lowly like little children, confiding in him our heavenly Father, trusting only in that rock of ages, our elder brother, our Lord, and be finally received by him with all the saints to our glorious home above, is the prayer of his unworthy dust who, if saved at all, will be saved alone by grace through faith.—Amen.

ALEX. M. DERR.

For the Signs of the Times.

ELD. HOWELL'S REPLY TO SISTER DERR, ON FEET WASHING.

Sparta, Mich. March 28, 1853.

DEAR SISTER:—My situation is such as to preclude my writing lengthily to you, having removed to my former place, my mind and time are necessarily occupied in the support of my family, so much so, as to prevent my writing to my friends.

Your questions put me in mind of some of the saints of God whom I have visited who have heard held forth, either in public or private, by some dearly esteemed brother of sister, and drank it in without examining, that the types and shadows of the legal or Jewish dispensation, and among them the travel of the children of Israel from Egypt to Canaan their leaving Egypt, represents the elect of God being convinced of sin, &c.—their crossing the Red Sea, regeneration, &c.—their traveling forty years in the wilderness, the whole life and walk of the child of God in this vale of tears,—their crossing the river Jordan, death; their dwelling in the land of Canaan, Heaven; which all looks very well, until I would ask them, Do lions, bears and the seven nations of Canaan dwell in heaven? if not, then your figure does not hold good. See Jer. 1; 27 & 2: 3. They would see the absurdity of their conclusion, and that if their ideas of the figure were correct, then, heaven, the last state of the blessed of the Lord, would be a place of "wars and fightings." They would then see a great many things, which would want clearing out of the way, to make their road clear; but, to your questions. First, what is the difference between the Lord's Supper having been administered, at least ten or twelve hours, and the washing of feet forty-eight hours before the offering?

Let us, my sister, not be wise above what is written; but, go to the good old school book of the Spirit, and learn from that, and O that we may enjoy the influence of the divine Spirit to direct us into truth. I have not time to quote the passages entire, but you are requested to turn to them, as I quote them; and I wish you to note carefully those words that I mention.

Turn to 1. Cor. ii. 23—31. In verse 25 Paul says, Christ "took the cup when he had supped" which would indicate, that our dear Lord, did partake of the bread and wine at his last supper. See also Acts 10, 41. Yet he, Christ says, in Luke 22; 18, "I will not drink of the fruit of the vine until the kingdom of God shall come." If it is or was as Luke says, Chapt. 22; 15, 16, that our Lord said "With desire," &c. "I will not any more eat thereof," &c. In Deut. 16, 3, 4, it appears that both bread and meat were used at the passover supper. In Luke 22. 17, 18, wine was used at, or after, the passover supper, but when, or by what authority, the Jews first used it, I know not, unless it be Lev. 33; 13. Dr. Gill has quoted from Maimon. Chanets Umetsah c. 7

§9 10 "there were four cups of wine drank at the passover which the poorest men of Israel were obliged to drink." To cheer the heart as I suppose, Judg. 9; 13. Psa. 104. 15.

Hence we are to conclude that the passover supper was the end of the legal dispensation.

But, after the passover supper, according to Luke, our Lord instituted his last supper, and according to Paul, 1 Cor. ii. 25, ate the bread and drank the wine; see also Acts 10; 41.

And hence, we must believe as the legal dispensation ceased at that passover supper as it regarded Christ and his Bride, the "Lord's supper" was the ushering in of the Gospel dispensation. Therefore the washing of feet belonged to the legal and the "Lord's Supper to the Gospel dispensation. I hope I have extended my remarks sufficiently for you to understand me, and to show to you a negative answer to your next question, viz. "Whether our Lord's supper may not as justly be said to belong to the legal dispensation is as the washing of feet.

Secondly. "If our Lord had not intended that his example" (as an ordinance as I understand you) "should be followed in a literal sense, for what purpose was the washing of feet at all?" &c.

Our Lord said to Peter, who was present, What I do thou knowest not now; but thou shalt know hereafter." John 13; 7. I am of opinion that if our Lord had designed the washing of feet as an ordinance in his church, Peter would have understood it, but he did not. Did not Peter understand the ordinance of Baptism? You may say that baptism was established before this time. Was not the washing of feet also? Do we not find it mentioned in the days of Abraham? Gen. 18; 4 & 19; 2. Whether the washing of feet, was as expressed in Matt. 3; 15, I know not; but, humility is certainly taught by it, and it is also taught by his Apostles. Rom. 12; 9—21.

Thirdly. You say "I would also ask your opinion of a passage contained in 1 Tim. 5; 10, &c. You have asked that about which, learned Doctors of Divinity and Historians disagree. One says, *there were* Deaconesses in the churches of that day, whilst another says *there were not*. "Who shall decide when Doctors disagree?" "If she have washed the saints' feet." She, who? See same chapter verses 3, 5 & 9.

Ans. A poor desolate woman, and a member of the church, who had neither husband, son or nephew, to take care of her, was sixty years old, and not able to support herself; and, possessed the qualifications of verse 10th, then she was to be received into the number, as one to be supported by the church. Why was she required to have washed the saints' feet? It was usual or customary according to history, to do so in those hot countries where they were only sandals, partly for refreshment, and partly for the removal of the dust and filth contracted in walking; instances of this, we have in several places in the scriptures, Gen. 18; 4 & 19; 2. It was such a common piece of civility, that our Lord complains to Simon of his neglect of it to him. Luke 7; 44. When Abigail wished to manifest her *humbleness* to David, (which shows something of the practice in David's time also; and it was done by inferiors) she said she would wash his servants' feet, 1 Sam. 25; 41. In doing this menial service, the widow showed that she was not one of those mentioned in verse 6; but, was *willing* to do

the lowest and meanest office or service for the saints. I am now in the 42d year of my age. In my 19th, my mind was brought to see my ruined situation by sin; and after trying every arminian expedient, was led to trust in Jesus, for life and salvation. I moved to Michigan in 1836, and was the first preacher of the O. S. Baptists to declare non-fellowship for the new things, in the state, yet, I am but a *little* preacher, and had it not been for the love of Christ, constraining me, I should have given over long ere this.

Yours to serve, during the war.

JAMES P. HOWELL.

For the Signs of the Times

BROTHER BEEBE:—I would like to write many of my thoughts and feelings but fear I am not able to do so in a manner that would edify you or any one else. I was born in New Martinsburg, Va., and in 1800 we moved to Kentucky, where I was raised. My parents had me inducted into the Lutheran communion. I was afflicted in the breast and side, and have suffered in body ever since. About this time there was a meeting among the N. S. Baptists, I became greatly frightened; so I set to work and very soon mended all the breaches I had made. I was as I supposed, very happy and in the foremost ranks for heaven. It was not long before I lost my religion, and Oh what a condition I was in. My treasure was gone! I hated salvation by grace and tried to get my religion again but in vain. In October I went to hear J. J. Buck, his text was, "Out of his mouth went a sharp two edged sword." While he was preaching he seemed to point only at me; and say, "Thou art the man!" in every word. I felt myself a rebel against the Lord. When I was getting my religion, hell and the devil prompted me to action; but now, what a change. Well do I remember the pungent grief and heart rending sorrow I passed through while sleep fled from my eyes; my appetite was lost, and bodily power prostrated and my friends against me. When I sat down at the table, and my kind mother would fill my plate, the thought that it was the goodness of the Lord, would cause me to fly to the woods, I feared to drink of the limped streams of water, for I thought the blessing too great for a hell deserving wretch like me. I would walk, stand, sit, or kneel to pray, but alas, I could not; sometimes I vowed I never would try again; but all my vows were broken. I looked at the animals around and I desired to be any thing else but a human being, for now my sins were multiplied and reached to the throne of God. Tears would sometimes flow but now they were dried up; I felt, if the Lord would only grant me a hope that at the last moment I could call Jesus my friend, I cared not for sufferings. O the temptations I passed through until the first Monday in October in the afternoon, when I looked at the sun I felt that I must bid it farewell. It rose in the morning in gloom, as if the last day, I had to live and when night came my eternal damnation would close on me forever. I could not pray. I read in the New Testament but there was no promise for poor me. I was trying to plow, and about two o'clock I went to try to pray; but could not. I went three times but dared not pray. I thought if, any christian were there peradventure God would hear. I then went to a stump at the turning row and as I was standing or kneeling expecting to see the justice of God's righteous law executed on me, for I could not see how God could be just and

save me, to my astonishment I received a revelation of Jesus as my Savior. It seemed to me the earth opened. In imagination I saw hell, and all the infernal spirits; but a voice proclaimed, "Son, be of good cheer, thy sins which are many are forgiven thee." By faith I had a view of Jesus, as my Savior. My burden was gone; all creation shone gloriously and wore a new aspect. My parents were from home but returned in the evening when I saw them I thought I never before known what real love to parents was. I dared not tell my feelings until at the end of a week. I related my exercises; but soon repented for dark clouds and temptations befell me. I wanted my load back gain so as to know how it was removed. On Saturday night between Christmas and New Years, I gave in my experience in my father's house and on Sunday was baptized with seven others, in my seventeenth year, and am yet no better than then.

Brother Beebe, I wish you to give your views on Eph. iii. 6 & 10. Will brother T. P. Dudley give his views in full, on Isaiah xv, 8. 9 and gratify

A. POOR PILGRIM.

For the Signs of the Times.

BROTHER BEEBE:—In exhibiting to public view the "Signs of the Times" your sheet has contained of late signs of discord and dissension, to an extent that is truly distressing. Events are usually connected with corresponding causes, and roots of bitterness springing up lead us naturally to suspect that seeds of discord have previously been sown. We would very rationally conclude that they had been sown not far from where they are found springing up. What these seeds of discord were, when and by whom they were sown it is not for me even to express an opinion. I may nevertheless be allowed to offer some general remarks. Let me say in the first place, and present as a source of some consolation in a cloudy day, that whatsoever may be the cause of trouble and discord among us, the Head of the church has a counter cause in suffering these things. That however evil the former may be, the latter is a good cause. The evil cause being the instrumentality through which a good result is attained. Through tempest and strife he sits at the helm, and is by no means frustrated in his designs of mercy to his church, even though his children sometimes do err and transgress; but while he chastises the transgressor, uses the very transgression as a rod of correction to his church. They are led thus to see and to mourn past follies and to return to the way of peace. Primitive simplicity and purity are restored and they are brought again, in so much as they have departed from him, to Christ. It is certainly a source of joy and confidence to know and be assured that while the tempest rages with us, with him it is calm, that although by sight the elements are troubled, by faith in God we can apprehend uniform peace. The same merciful designs and purposes of grace exercised in time of trial and adversity, as under circumstances the most prosperous. Nay more: it has oftentimes been proved that the day of adversity was peculiarly the day of blessing to the church, yielding afterwards the peaceable fruits of righteousness, while in prosperity there is danger and a snare. It is well said therefore, "If thou faint in the day of adversity thy strength is small." Prov. xxiv. 10.

Men always have found and will continue to find a reason of their own, prompting their actions, nevertheless the Lord had a



very different reason for Joseph being sold in to Egypt from what his brethren had. What particular benefit or blessing growing out of existing evils will redound to the church, I am at present ignorant of. And as an evidence that my faith is little and wavering, I have suffered sorrow and grief, whereas joy and peace is in believing.

Brethren, one and all, where at any time strife and discord are found among saints, will not you all agree with me that the spirit of the divine rule in such cases made and provided if fully carried out, would have a tendency to heal the breach, and speedily restore peace and fellowship? For my own part I firmly believe that is even so. If this be correct, it follows that the book has in some instances been departed from. While perhaps there has been an apparent conformity to the letter, there may have been a wide wandering from its spirit. A thought sometimes enters my mind that it is a pity there are any great men and great gifts in the church; i. e. in a worldly point of view. There are not many such, and what there are have oftentimes proved scourges. Those who have owned or observed sheep are aware that lambs and weaklings never fight, still however sheep are not entire strangers to some terrible battles. Men of distinguished gifts are able to give plausibility to an error and to draw away disciples after them, and hence there is the more danger to be apprehended from them. The circumstance of a party being found ready to stand by us and sustain us, is little or no evidence in our favor; for most of the isms and dogmas of our day have had such evidence. It is possible I think that a brother prompted by the best of motives may err in advancing ideas not clearly established, although their truth and importance be clear to his own mind, yet he fails to satisfy his brethren. The result, if persisted in, is not edification but distraction. And the error is aggravated if in such cases the doubtful expression or sentiment be still forced upon the people. Again, although every sentiment uttered be truth, and the zeal manifested in defending it commendable, yet there may be an error with regard to that courtesy and respect due to others and their views who lack that discernment, and whose vision is more obscure. And now, while we all agree to lament the fact that is but two apparent, viz. that beloved brethren who side by side and shoulder to shoulder have borne the heat and burden of the day, are being "consumed one of another," "is there no balm in Gilead?" Is there no prescription by the great Physician that will apply in this case? Is the disease beyond the reach of medicine? You that have dealt out ten thousand admonitions (perhaps) to your brethren, is there nothing for you in this your time of need? You who are parting assunder, look to it. I know not where the wrong is, nor what it is; but I am persuaded there is fault somewhere. As we are all imperfect creatures and liable to err, we may sometimes in reviewing our pathway by the light of truth discover a misstep that had escaped our notice at the time. If we should any of us make such a discovery at any time shall we be found ashamed to confess it to our brethren. Such a discovery and confession might have a salutary effect. My remarks above are designed to be general and not personal, if therefore any individual brother supposes I meant any remark for him he is mistaken. The difficulties referred to are not much known here. The chief we see or hear of them is through the "Signs." We can yet receive and fellowship those who have

taken different views of questions agitated of late, the same as formerly, except they have withdrawn fellowship themselves.

Yours in love

E. RITTENHOUSE.

For the Signs of the Times.

Jamestown, Logan Co. O., April 11, 1853.

BROTHER BEEBE:—I have been a tolerable constant reader of the "Signs of the Times," for about three years, and think that I have read all the controversy that has been published in them within that time. It is more agreeable to see the brethren dwelling together in unity and having their hearts knit together in love, having fervent charity among themselves. These are conditions or states of the heart which the children of the Lord do not always feel while in the warfare. "The flesh warreth against the spirit, and the spirit against the flesh; these are contrary one to the other, therefore ye cannot do the things that ye would. We should not be surprised when the brethren exhibit the fruits of the flesh, for which I suppose they are all partakers of chastisement; and when the Lord delivers them from all of their imperfection I reckon that they will need no more chastisement. If the disciples of our Lord when he was visibly among them were emulous with one another for their own greatness, may we not look for brethren in these days when left to themselves, to desire to be the greatest. It seems to me there are but few spirits or passions in the nature of Adam more troublesome than the spirit of self consequence. If this spirit does not predominate in me, something else which is no better; and inasmuch as all the Lord's children are partakers of chastisement, we infer that we are imperfect, until we have fought the good fight, passed through the warfare, are ready to be offered up. Therefore we should not be disturbed as though some strange thing happened for such imperfections as these are common, so says the Apostle Peter, as I understand him. Nevertheless I greatly feel for you, brother Beebe, I think you need the keeping and guidance of him who neither sleeps nor slumbers; and if I can see rightly you have been blessed with his teaching and protection. With regard to the "Signs of the Times," I think your definition, as given in the 6th No present vol. correct. They serve as a medium of correspondence, edification and information among some of the Lord's children, as it is necessary to try all things and hold fast that which is good, so it is necessary the Lord's children should know one another and what their condition is, whether it be sickly or healthy; let it be known. If nature gets the upper hand of any of our brethren and they wish to show it, it might be well to let them show it, (I do not however wish to judge) the Lord works all things after the counsel of his own will. I would that I were reconciled to his will. The Apostle Paul said, in every thing he was instructed, and that we know all things work together for good to them that love God, to them who are the called according to his purpose.

Dear brother the principle object which I have in view in writing this imperfect scribble, is to assure you of my approval of you as a brother in the Lord, and as editor of the "Signs of the Times," and to bid you God speed. I feel unworthy to engage in a work of this kind, that is, in writing for publication, but if you see anything in this that ought not to be published, I particularly request you not to publish it. My love to all the Lord's children, whether they agree with

me or not. Now and then, the Lord gives me to esteem them better than myself, and to prefer them; but without the Lord I can do nothing, and with him I believe I can do all things, although I am nothing. I am as dependent on the Lord for all spiritual exercises and influences as the axe or the saw is on the hands of the workman who handle them. The Lord bless you, and his children, and keep us all at his feet.

Z. McCALLOCH.

For the Signs of the Times.

Butler Co., O., April 5, 1853.

BROTHER BEEBE:—I have been a professed follower of the Lord Jesus, more than twenty three years, and more than six years I have been trying to preach the gospel of the grace of God, and it does seem that by this time I ought to have learned, or advanced some in the things of the kingdom; but alas! I feel myself more dark, blind and ignorant than when I first commenced trying to preach. For the last few years I have been troubled in viewing the distracted state of Zion, particularly those who stand upon her walls. I am led to inquire, Lord, why is all this? Where is that peace which Jesus left with his children? I think there are many of the Lord's children in the Miami Association, who, for some time, have been sowing in tears, and I hope the time may not be far distant when they shall reap in joy; and when they may say, We were glad when they said, Let us go up to the house of the Lord.

I am, as ever, yours in hope of that endless rest where the wicked cease from troubling.

LOT SOUTHARD.

For the Signs of the Times.

Fanning Co., Texas, April 1853.

BROTHER BEEBE:—God, in his providence has been pleased to give me a place in Texas, among the Old Baptists; the brethren in this country seem to be united in love, holding forth the doctrine of salvation by grace; and preaching none other things than those which are written of in the law and in the prophecies. We feel thankful to the great Head of the church, for his preserving care over his dear children which are scattered abroad in this part of the world. Looking unto Jesus, the author and finisher of our faith, firmly believing that he is able to perform that which he has promised concerning his church, and the people whom he has redeemed from the curse of the law, being made a curse for them. And he has also 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.—Hence we find God's poor ministers, in humble obedience to the command of their divine Master, going from their homes, to preach the unsearchable riches of Christ, to their dear brethren who are scattered abroad.

May love and union prevail among all the dear brethren, is the prayer of the most unworthy of all the creatures of God.

LEMUEL H. CAREY.

NOTE. For the information sought by brother Carey, concerning Eld. W. Thompson's Hymn Books, he will address, Dea, I. T. Saunders, Hamilton, Butler Co. Ohio.

[Ed.]

For the Signs of the Times.

BROTHER BEEBE:—A brother has requested me to write a few lines which you may dispose of as you think proper. I have felt a

strong desire for some time past to communicate something for the columns of your paper, but my ignorance and incapacity have hitherto deterred me, and possibly would longer have done so, had it not been for the encouragement of brethren. I believe I have seen or felt at times that I dearly loved every one of my Father's children, those whom I have seen and those whom I have not seen and knowing some of them will depart this life before I shall be permitted to meet them I will content myself with writing. Notwithstanding my inability, I am not ashamed to own my God, and relate how these things came to pass; for it was not always so. I, with the rest of mankind, came into the world with sin and death upon me, and went astray from my earliest childhood speaking lies. When but a few years old, my father having died when I was young, I was taken to be raised by my grand parents; and my grand mother put me up stairs to sleep alone. I thought God come to me and I knew it was him, this terrified me so that I would leave my bed in the night and go down stairs and complain of fear. After this a negro boy was made to sleep by the bedside, to quiet me, but this did not do; I persuaded him to get into bed with me, so great was my fear; this being found out by my grand mother I was taken down stairs and put with a hired man to sleep, which greatly relieved me. Shortly after this my grand father who lived in Fauquier Co., moved to Rappahannock Co., Va. At this new home many thoughts and imaginations of a wicked heart arose; and many fears came as formerly. I was again put up stairs to sleep, but my fears were changed. God did not now come to me, but night after night I would dream of the last day, and it appeared so awful that after I awoke I thought it must be so, and I have got up and stood at the window and looked at the red sky, and shook with fear; for I felt if the end had come there was no mercy or hope for me, and misery must be my doom. I would think if I was spared till morning came, I would commence from that time and do good, and in the morning I had not forgotten my promise, and to work I went, but it would not be long before my unruly tongue had spoken some bad word, or my wicked hands had committed some bad act, and thus the day would be ended, for thought I, it is not worth while to commence for this piece of the day; but tomorrow morning I will be determined to do good, by refraining my tongue from evil, and my hands from wicked works; but alas, as often as I tried, so often I failed. I never thought of praying all that time, for my aim was to speak, think and act good, and I thought all would be well. After many promises, and as many failures, my fears left me for some time and as my home was in the midst of vice and immorality, baseness and folly, with shame I confess, I was equal to, if not leader of the vile; and served the devil with cheerfulness and delight, but nothing; has been hid from my Master, and for mercy to be extended to one so vile, may well cause me to exclaim, Be ashamed O heavens, and wonder O earth. I continued in this state of rebellion for several years, during which time I had grown to manhood, and having become more daring, than Satan, would mount some elevation in the presence of many, and preach, as I called it. I must have been more daring than any. Paul thought he was doing right; I knew I was doing wrong, but did not care. Previous to this I had left my grand-father's house, and made my home

with my brother-in-law, where I hope the blessed God gave me to see what a rebel I was, and how I stood exposed to the vengeance of eternal fire. I felt sure there was a God, but he was in yonder world, a righteous and holy Being, and I was here on earth, a poor and depraved, condemned mortal.— This time I was in the back yard, and I did not go into the house before I had gone and tried to pray in an old barn, the most secret place I could find. My feelings I cannot describe. I spoke but a few words, as my heart seemed hard as adamant, the words I uttered were sounds without substance. I arose and went away but was soon compelled to return and try to pray again, but with no better success.

Before I proceed farther, I wish to say, after my effort system failed me, my religious opinions were in favor of the Predestinarian Baptists, whether this arose from the failure of my efforts or from so frequently hearing my grand-father Buck, whose meeting I usually attended, preaching the experience of the saints, I cannot tell; but I thought I had learned the way I must come if it ever pleased the Lord to bring me to a knowledge of his grace.

[To be continued]

For the Signs of the Times.

BROTHER BEEBE:—You may think it presuming in me, to take up my pen again; but as we are encouraged by the word to speak often one to another, I know of no better way to do so than through the columns of the "Signs of the Times." I will therefore address a few words to the brethren and sisters who are scattered over our beloved country.

We are pained to see some things among us to lament, particularly so much want of harmony among those who in former days have taken sweet counsel together; but we read that offences must come, but we unto him by whom they come. I am constrained to believe that if brethren were faithful to tell each other their faults promptly, as soon as they discover them, and labor for a correction of them according to the spirit and direction of the gospel, instead of publishing them abroad, and influencing others against the brethren, there would not be so much hardness. If in such cases any need counsel let them ask of God, for he certainly knows how the matter stands, and who is right and who is wrong. But why do I thus write? Is it because I am without sin? Surely not. If any have cause to lay their hand upon their mouth and cry unclean! unclean!! I certainly have. O, my brethren and sisters, if you knew me, and viewed me as I know and view myself, I think you would detest and shun me; for I find I am full of all manner of wickedness, and fall far short of that deportment which becomes a disciple of Jesus, as I humbly hope and trust I am. It has often been to me a matter of astonishment.

"Why was I not left behind,  
Like thousand others of mankind."

"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."

Such amazing goodness and condescension of God ought to inspire in me a constant flow of love and gratitude all my days. It is my prayer that I may be preserved from the many snares and temptations which beset my pathway, and that I may be enabled to walk more in conformity to the pattern which has been showed me in the blessed book, and that it may be said to me at last, Enter into the

joys which are reserved for all the saints of God.

The "Signs of the Times," have been to me of late, peculiarly interesting. The seventh number of the present volume was full of good news, and also the eighth, in which I was pleased to find a letter from brother G. Conklin, I am glad he has left his nest, and taken up his pen; for we are not at liberty to bury our talent, let it be ever so small; not however that I think Elder Conklin's talent small by and means, far from it. But if we can only say a few words to the comfort of some poor downcast soul. I did rejoice to read brother Conklin's letter, and may we all take heed to his kind admonitions.

Brother Beebe, I send this to you, with all its imperfection, do with it as you think proper.

M. CAREY.

N. B. If you feel at liberty, I would like to read your views on 2 Corinthians v. 10.

M. C.

For the Signs of the Times

St. Francis Co., Ark. April 4, 1853.

BROTHER BEEBE:—Enclosed I send the remittance for the "Signs," I wish to continue them as long as I live, if I can raise the money. During the past year I have received them, and I have been comforted in the perusal of them, especially in reading the christian experience of brethren and sisters. God has blessed his people in this part of the country with peace and union. Since I last wrote to you we have organized a church. There were but seven at the time of our organization, and, at the request of the brethren, I was ordained by a presbytery consisting of Elders Rives and Harrison, and since that time I have baptized six others, and there are a few others that we hope will soon unite with us. I am surrounded by the advocates of the do and live doctrines, and my own kindred tell me that I am not fit to preach, and that the doctrine I hold is not right, and I find myself so prone to sin, that I would give it all up if it were not for the consoling truth, that I am not my own keeper. I believe God will do all his own pleasure. I know that of myself I can do nothing; and if I am saved, it will be all of grace, and not of works.

Brother Beebe, tell me, do you believe that God will convert sinners under the preaching of one whom he has not called to the work of the ministry, or, in other words, will he bless the work of such an one to the salvation of souls? If you will give your view on that subject, you will greatly oblige.

Yours in hope of eternal life.

JOHN. W. HURD.

For the Signs of the Times.

Cass Co., Ill., March 10, 1853.

TO THE DEAR SAINTS OF GOD SCATTERED ABROAD:—Grace, Mercy, and peace be multiplied to you all, through Jesus Christ our Savior. The apostle Paul declares that the dear children of God are blessed with all spiritual blessings, in Christ Jesus. And if so, then they are not blessed with any out of him. He also assures us that they were chosen in Christ Jesus, before the foundation of the world. This is what made David say, "Lord thou hast been our dwelling place in all generations, even from everlasting," &c. The prophet Isaiah testified the same thing when he said that he, (Christ) "carried them and bare them all the days of old," Also that their name is graven on the palms of his hands, and their walls con-

tinually before him. Oh what a heavenly union of Christ and his people. Jesus says to the Father, "Thou hast loved them even as thou hast loved me," and "thou hast loved me before the foundation of the world.

Dear brethren and sisters, can you help loving this soul comforting and God honoring doctrine which is so abundantly taught in the scriptures? Jesus did not die for us to make us his, but because we were his; because we are not born again of his Spirit to make us the children of God, but "Because ye are sons, God hath sent forth the spirit of his Son into your heart, crying Abba Father. Let us pray with and for each other, and strive to keep the unity of the spirit in the bonds of peace.

CYRUS WRIGHT.

For the Signs of the Times.

Meadow Grove, Ten., March 20, 1853.

BROTHER BEEBE:—As I am now about sending you a remittance for those subscribers I am agent for, I have concluded to offer you a few of my thoughts which you can dispose of as you think best. I have been a reader of the "Signs," since the first volume, and I confess to you I have been much benefited, and instructed by the many able letters of the brethren and sisters, which they have communicated through the "Signs;" and other some of the letters, I can't see as some of the brethren understand and believe; yet it has neither effected my fellowship nor friendship for them, nor do I think it should that of the brethren who are operated upon by different circumstances and are differently organized, in reviewing things presented to them; I hope therefore brethren will bear and forbear with each other and let brotherly love continue.

I have been reading many excellent experiences from the brethren and sisters, from which I always get a crumb, and sometimes a slice; yet I don't know, Brother Beebe, whether it is expedient to convert the Signs into a Church meeting, to hear experiences for membership. There is no subject I approach with so much delicacy as I do to the experience of a christian; not long since a person presented himself before the church, where my membership is, to relate his experience, and after he was done, and was examined by the brother Moderator, he requested the members to examine him, none offering to do it, I thought I would ask him some questions, and when I was satisfied with him, I mentioned to the brethren and sisters of the church, that although the person had satisfied me, yet I often feared and was in doubt whether I knew a christian's experience; for if I was sure of that, I would be equally sure I was a christian; for well convinced I am, that no one has a christian experience but those who are begotten of God, and born of the New Jerusalem which is above and is the mother of all the spiritual children. Yet it is Christ in us, the new man. We only know God rightly and Jesus Christ whom he has sent as it is revealed unto us by his power. I have been very much deceived; I thought the day I was baptized, the heaven looked more beautiful than I ever saw it, the sun seemed to shine with all its strength. O, I felt so happy, that every one that was called baptist, I thought I loved. I concluded that I was to travel through my pilgrimage like the eunuch after he was baptized by Philip always rejoicing; but my brother, it was not long before I got into doubt and feared I was deceived, and that the church was deceived in me, then I thought if some of the dear

brethren who I had confidence in would tell me not to doubt or fear, that they were sure I was a christian, I thought it would confirm me, and content me; but it is not so with me now, brother Beebe, for if all the preachers and professors of religion in the world were to tell me to rest content, that they were confident that I was a christian, it would not confirm me or console me no, I must have it from some higher authority than man, and it may appear strange to you and the brethren when I say, if all the preachers and professors in all the world were to tell me I was deceived that I was no christian, (though I often fear it) and exclude me for that cause, with my present feelings and hope, it would not destroy my hope which I think I have in Christ Jesus the Lord, nor convince me I was not a christian. My brother, is this the road a christian has to travel, or am I alone on the road, or am I on the right road at all? Please tell me. Your brother in much affliction and trial; and in hope of immortal glory.

Farewell,

PETER C. BUCK.

## EDITORIAL.

MIDDLETOWN, MAY 1, 1853.

REMARKS ON 2 COR. v. 10, IN REPLY TO SISTER M. CAREY:—The text proposed for consideration reads thus, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This is an exact copy of our common English version of the text. What stress should be put on the italicised words, or what liberty we may have to omit them in reading or construing the text, we will not attempt to determine. The italics have been used by our translators to designate words supplied by them to preserve what they have regarded as the sense of the original text.

Taking the text as we have copied it above, as the bases of our remarks, we have three things to consider, as embraced in it, viz. First, the judgment seat of Christ. Second, who are to appear before it, and Third, For what purpose they are so to appear. In connection with which many other things may be incidentally considered,

First, The judgment seat of Christ. We read that there is a day appointed in which God will judge the world in righteousness by that man whom he hath appointed, which is unquestionably our Lord Jesus Christ, and that day appointed we understand to be after the resurrection of the dead, or the last day. But the judgment seat in our text, appears to us to relate exclusively to his people, for he is the supreme judge of both the quick and the dead. In his kingdom he now sits in judgment, and all his decisions are final and conclusive, and from them there is no appeal. In reference to his resurrection and the organization of his church under the gospel dispensation, the Father has said of him, "Yet have I set my king upon my holy hill of Zion." Psa. ii. 6. "But unto his Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom," Heb. i. 8; Psa. xiv. 6. This throne is a throne or seat of judgment, and yet this throne is Zion, even God's holy hill of Zion. Here will he dwell forever, and on this throne will he sit and judge his people. He has redeemed them from the curse and dominion of the law, and brought them under

law to himself as the king of Zion, and as subjects of his spiritual dominion they are subject to his judgment. In sitting thus upon the throne of David, to order it, and to establish it, he evidently occupies his judgment seat. Upon this seat he sits as refiner's fire and as fullers' soap. He knoweth them that are his; he calls them by name and leadeth them out; and when he putteth them forth he goeth before them, and judgeth for them the course in which they are to travel; he establishes their goings, and leads them in paths they have not known. He judges for them the conflicts and victories by which it is fit that they should be exercised. He judges in regard to their gifts, and the amount of their usefulness in his church, and where and under what circumstances they shall be placed, and when and how they shall be discharged from their conflicts and come up out of all their tribulation with their robes made white by the blood of the Lamb.

*Second.* Who are to appear before this judgment seat? The answer to this enquiry, we have anticipated in the foregoing remarks. Before the judgment seat of Christ, all the saints must and do appear. Including himself with the brethren in Christ, Paul says, *we must all appear*, the same *we* is used in the commencement of the chapter in a manner very clearly demonstrating its exclusive application to the saints, "For we know, *we* have a building of God, an house not made with hands, eternal in the heavens. *We* the who know these things, *we* who have this building of God, *we* who groan earnestly desiring to be clothed upon with our house which is from heaven; and *we* whom God hath formed for this self-same thing. *We* who are always confident and walk by faith, even *we* must all appear before the judgment seat of Christ, for he is our law-giver, and he is our judge and he alone is competent to judge his people in righteousness, and to deliver them from all their trials and temptations. *We* must all appear there for we are all alike dependent on him for wisdom to direct, and grace to perform. *We* must all there appear because God has so decreed, that he shall see his seed, and his arm shall rule for him. This is a matter of joy to the saints; for from the judgment of men and even our own judgment it is our privilege to appeal to the judgment seat of our all-wise and gracious judge.

*Third.* For what purpose they must appear, The text says, *that every one may receive the things done in the body, whether they be good or bad*; and these things, every one is to receive according to that he hath done. If we are correct in restricting the application of our text to the saints, and from the connection we think that there can be no doubt that they only are included in this case, it must be that the things which they are to receive at this judgment seat, do not include their eternal destiny beyond the grave, but have special reference to the things which they shall receive *in the body*, or before they put off these mortal, and put on their immortal bodies. The apostle in all the preceding part of the chapter dwells upon the contrast between the earthly house of our tabernacle, which must be dissolved and fall, and that house, with which the saints shall be clothed after the dissolution and fall of the earthly house. While in this earthly tabernacle, he shows that the saints walk by faith and not by sight; and they labor that whether present with, or absent from the body, they may be accepted of him, that is, of their spiritual Judge, to whom they are all amenable for their conduct; for, says he, "We must all appear before the judgement seat of Christ."

Whatever may be the judgment of our friends or enemies, in regard to our circumspicion or transgressions, to our own Master we stand or fall, and to his decisions we must be subjected. Though in the hour of our trials and temptations, we may write bitter things against ourselves, still from all such decisions we must have our cause carried up to the judgment seat, and abide the judgment of him who occupies that seat as supreme Head over all things to his church. Though we may stand fair in our own eyes, and in the judgment of our brethren, both we and they may err, and all such judgment so far as it is wrong shall be reversed at the Judgment seat of Christ, by him who cannot err; and so also, however desperate our case may seem to us and to others, "By his knowledge," shall the righteous occupant of this seat, justify his people. Hence although it is a fearful thing to fall into the hands of the living God, yet having faith in him, the saints feel disposed to say as David said, Let us fall into the hands of the Lord. How often the appeal is made by them,

"Is there ambition in my heart?  
Search, gracious God, and see;  
And turn each cursed idol out  
That dares to rival thee."

In this subject, we are to consider the Judge in his connection with his judgment seat; which appears to be the church. He sits, as we have proved on Zion, his Holy Hill; and has established Jerusalem with judgment and equity. His church, in her gospel organization being his judgment seat, establishes the position, that the saints not only appear before him as their supreme Judge, but they must appear before the judgment seat, the church. It is there he presides, and he has made it the duty of all his disciples to be in subjection to his authority in the church. "If thy brother offend, &c., tell him of his fault, labor to restore him in the spirit of the gospel; if he refuse to hear thee, take the next step pointed out by our Lord; and if he still refuse, tell it to the church; carry it to the judgment seat; and if he refuse to hear the church let him be to thee as an heathen or publican. Notwithstanding the liability of each member of the church, in himself considered, to err in judgment, still in adhering strictly to the rule laid down in the eighteenth chapter of Matthew, we shall be secured against all such liability; for he has specially provided, in all such cases, "Where two or three are gathered together in my name, there am I in the midst. The seat unoccupied by the Judge, could make no final decision; but Christ dwelling in, and presiding over the decisions of his church, give her decisions that infallibility indicated in his words to Peter concerning the keys of the kingdom. Whatsoever they bind on earth is bound in heaven. The church governed by the spirit of Christ, and having the mind of Christ, cannot fail to judge righteously, and their judgment is then only the expression of the Judge himself through them.

We do not mean by these remarks, that even the branches of the true Vine, or church of Christ, always are thus highly favored with the manifest presence, and governed by the spirit and mind of Christ in all her transactions. The account given of the seven churches of Asia, show that they had sometimes acted from other influences, especially in suffering Jezebel to teach and hold the place of prophetess, and nurse her brood in the church; but we do mean to say that it is our firm conviction that each member of the church must stand before, and be subject to

the authority of Christ in his church, as his judgment seat. There each member must receive the things, done in his body, according to that he hath done, whether it be good or bad. All good things done in the body, result from the special cause defined by the Holy Ghost through the apostle, in these words, "For it is God that worketh in you, both to will and to do his good pleasure." It is only by grace that the saints are what they are, and the good works in which they are exercised are those in which God has before ordained that they shall walk in them. These presented at the Judgement seat meet there and receive the award of the cordial fellowship and approval of the family of God. While on the other hand, where the *works* of the flesh are brought in judgment, for every idle word, they receive that reproof in righteousness, which the laws of the kingdom, as written in the New Testament, and as inscribed upon the heart, in the New Covenant, have provided.

OBITUARY.

BROTHER BEEBE:—By request I send you for publication the obituary of sister ALMIRA BLASDEL, wife of brother Wm. H. Bladel, who departed this life, March 26, aged 26 years. Sister Bladel was baptized and united with the church of Jackson and Gibson 14 years ago this month; at which time instead of their being any man-made reformation or excitement in this place, the church was in a most deplorable condition, there seemed but little else than jars and divisions. Nevertheless she being perfectly acquainted with their difficulties, came forward. I mention this because it was at that time, and still is, an evidence in my mind that it was the work of God and not of man. In the sifting process which divided the church of Jackson and Gibson, the same season, she came out as pure grain and was constituted with the old school Baptist church at this place; and by her godly walk and conversation adorned the doctrine of God our Savior. From the time of her first connexion with the church until her death, she manifested great anxiety for the welfare of Zion; not only in words, but in corresponding acts. Her seat in the church was not vacant when she was able to fill it. She had a delicate constitution and suffered much from indisposition at times, for several years; but possessing a remarkably patient and amiable disposition, she bore her afflictions with a great degree of submission and resignation. We have reason to believe she fulfilled all her relatives duties in every condition as well as could be expected from one in human nature. As a daughter, she was dutiful and obedient, as a wife faithful to her marriage covenant; as a neighbor she was kind and obliging; always ready to assist in sickness as far as she had strength. It seemed to be her delight to be engaged in acts of kindness to those around her. Her last sufferings were very great, yet she had her reason to the last and seemed to have a desire to depart and be with Christ. She made choice of one to preach her funeral sermon, and advised her husband, and seemed to want to calculate for his comfort after she was gone. She requested that her relatives and friends should not mourn for her, and quoted the passage, "Be still and know that I am God." We trust that she died in the Lord, and rest from her labors and her works do follow her. She has left a kind husband, a father, mother, brother, sister and many relatives to mourn their loss, together with the church to which she belonged; but since our loss is her gain, we feel to say, It is the Lord, let him do what seemeth him good. The Lord gives, and the Lord has taken away, and blessed be his holy name. May the Lord sanctify and bless this painful providence to the bereaved relatives and friends, is the prayer of an unworthy servant in tribulation

AARON BOLCH.

BROTHER BEEBE:—Painful indeed is the task yet it is my duty to inform you of the deep and almost overwhelming affliction of our brother and sister Deacon Edmund and Mary Vanartsdalen whose parented arms have been separated from two more of their lovely and interesting children. SA-

RAH ELLEN a delightful child, aged seven years died on the night of the second of April, after a illness of thirty hours. Six days after EMILY, a lovely and promising daughter, thirteen years of age fell beneath the fatal stroke; after a most painful illness of forty-eight hours. The disease was malignant scarletina. These two make seven children which our well-nigh heart broken brother and sister have deposited in the cold bosom of the earth within a few years. But two out of nine are left them. And it is perhaps more than probable that before this reaches you, one of them may be locked in the strong arm of death; for she is now lying low with the same disease. Our brother and sister can truly say, Deep calleth unto deep at the voice of God. His waves and billows have gone over them. The funeral of Sarah Ellen was truly an affecting occasion, the sister now lying so low, was not then expected to survive through the day, and the scene on leaving the house for the grave sent a thrill of anguish into, and touch every sensitive power of the heart. The sorrowing father with two daughters, followed the cold remains of their loved one to the grave, while the weeping mother clasped in her maternal embrace the little sufferer whom we feared the king of terrors was fastening his grasp upon, and remained at home under floods of sorrow, and with an affection, and awfully painful anxiety which none but a mother can feel, to minister to, and watch over it, while the one on whom death had done its work was borne from her view. The scene is easier conceived of, than described. Little did any of us think when at the meeting house, where Emily stood beside the coffin, and while the tremor of her frame, and her bitter sobs and deep groans, gave unmistakable evidence of a sisters affection in life, and deep grief in death, that in six days her coffin would stand upon the same table, and her then active body lie as low and silent in death as Sarah Ellen's then did, and hundreds of people stand around it in mournful awe with hearts overflowing with sympathy and sorrow, and that those parents should so soon again be bowed under death's awful stroke and both surviving sisters confined on beds of sickness, and those afflicted parents be doomed to commit her body to the tomb with no living child in the mourners circle but alas, such was the will of him who rules and reigns and works all things after the counsel of his own will; and in the brief space of a few days the two sisters were laid side by side in the grave yard where lies all that was mortal of two brothers and five sisters. We would adopt the language of David relative to Saul and Jonathan, and say, They were lovely and pleasant in their lives, and in death they were not divided. And may our dear brother and sister have grace given them, while they are led to say, pity us, pity us, O ye our friends, for the hand of God hath touched us, and be enabled to kiss the rod in submission, and be dumb, because the Lord hath done it. True the bitter and heavy waves of affliction have rolled their sorrow bearing and crushing billows over them, but we are confident that they have learned what the Redeemer embraced, when he said, My grace is sufficient for thee. Here is mercy indescribable, by mortals, and to them incalculable until they are brought under trials where it is brought and applied to them. How great the mercy, and how rich the grace which bring life and immortality to view, and reveal Jesus the glorious High Priest, who is touched with all the feeling of the infirmities of his people, and who has entered into all their sorrows, and felt all their woes. Who has power to soothe all the anguish of their hearts, and swallow them up in the enrapturing glories of himself. In conclusion, my brother and sister, permit me to say to you, this is the same Jesus who stood with a weeping Mary, and a mourning Martha, at the grave of their brother, and then wept as a man, and mingled his weeping with those who did weep, and there made manifest the power of his Godhead over death and the grave. There death and the grave acknowledged that they were conquered, dethroned and stripped of all power. The saying was true. O, death I will be thy plagues, O grave I will be thy destruction. What consolation this must afford all the saints, and what soul-moving prospects it present before them. Be patient then under the hand of God, and may you realize that what Christ is to one believer in him. He is the same to all who believe in him, and that all things are theirs, including life and death, and they are Christ's, and Christ is God's.

Yours in hope of a blessed immortality

WM. SHARP.



NOTICES.

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

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

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

Table with 2 columns: Quantity (Single Copy, Eight Copies, Fifty Copies) and Price (\$15, \$1.00, \$5.00)

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

MINUTES.

With our present facilities for printing, and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, Post Paid, to the several churches of each Association, as they may direct.

THE EVERLASTING TASK FOR THE ARMINIANS

Having received many orders for the Task, since our former edition has been exhausted, we propose to print another edition of a few thousand copies, and to have them ready to send out by mail to any part of the United States, about the first of May next.

TERMS.

For a single copy 6 cents, 20 copies for \$1.00 or 100 copies to one direction for \$4.00.

This little work has passed through many editions in this country as well as in England, and although they have been spread broad east throughout England and America for many years, no Arminian has ever attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

TERMS REDUCED

Single copy 20 cents or six copies for \$1.00

ASSOCIATION.

The Baltimore Association will meet with the Church at Black Rock, Baltimore County, Md., on Thursday, before the third Sunday in May, at 10 o'clock A. M.

The Delaware Association will meet, with the Church, at Cow Marsh, Kent Co. Del. on Saturday before the fourth Sunday in May, 1853.

The Delaware River Association will meet, with the Church, at Kingwood, Hunterdon Co., N. J., on the Wednesday preceding the first Sunday in June, 1853.

The Warwick Association will meet, with the Church, at Wallkill, Orange Co., N. Y., about 2 1/2 miles from the Middletown Depot. (this place) on Wednesday before the second Sunday in June, 1853, at 10 o'clock A. M.

The Chemung Association will meet with the church at Burcott, Tompkins Co. N. Y., three miles from the Jefferson Depot, at the head of Seneca Lake, on the last Saturday and Sunday in June 1853.

The St. Joseph Valley Association, will be held two miles south west of Plainfield Station, on the Southern Michigan, and Northern Indiana Rail Roads near Terrecooupee Prairie, on the 4th & 5th days: June 1853.

The Sandusky Old School Baptist Association will meet with the Honey Creek church, Seneca Co., Ohio, on Friday before the first Sunday in June 1853.

BROTHER BEEBE:—Please publish the following Union Meetings of the Red River Association. viz.

At West Fork church, Christian Co., Ky., on Friday before the second Sunday in June.

At Drake's Pond, Montgomery Co. Tenn Friday before the first Sunday in June.

At Barren Spring, Christian Co., Ky., on Friday before the fourth Sunday in June 1853, at each worship to commence at 10 o'clock A. M.

J. H. GAMMON.

South Dansville, N. Y. April 4, 1853.

BROTHER BEEBE:—Please give notice through the Signs, that the Allegany Old School Baptist Association will be held at Beachville, in the town of South Dansville Steuben county, N. Y., to commence on Saturday before the first Sunday in July next at 10 o'clock A. M. Brethren and sisters of our faith and order, are hereby invited to meet with us, and especially brethren in the ministry; and we would be highly gratified if you can arrange your business so as to attend our association this year. \* Yours,

NICHOLIS D. RECTOR.

\* We have some hope, if spared, to attend.

[Ed.]

An Old School Baptist meeting will be held on Rock Plain, in the town of Johnstown, seven miles east of Dea. Aaron White, and in the neighborhood where I reside. It is appointed to commence on Friday the 10th day of June, 1853, at ten o'clock A. M. and to continue, if the Lord will, at the same place for three days. We earnestly desire all ministers of Christ, and brethren and sisters of our order who have the faith which is of the operation of God, and who strive for the peace of Zion, to meet with us, and unite in the worship of the true and living God, in spirit and in truth. And we pray that the great head of the church may meet with and preside over us, for Jesus' sake. Yours as ever in the best of bonds.

JOSEPH D. WILCOX.

DEAR BROTHER BEEBE:—You are requested to publish through the Signs a special invitation and request to brethren and especially ministering brethren in fellowship with the Baltimore Association, to attend her coming session held at Black Rock, as you have published. The visit of such of their brethren as have hitherto generally attended like yourself and others, will again be very acceptable, besides such, they will be glad to be visited by other brethren from the east, west, north, or south. Brethren disposed to come by public conveyance are hereby informed, they may calculate on finding conveyances at the Cockeysville depot 13 miles from Baltimore on the Susquehanna Rail Road, at the time of the arrival of the evening train on Wednesday, from Baltimore, and also on the half past eight o'clock train on Thursday morning, to take them to Black Rock.

S. TROTT.

Scott, Luzerne Co., Pa. March 31, 1853.

BROTHER BEEBE:—Please publish, that the YEARLY MEETING of the Old School Baptists of Northern Pennsylvania will be held at the School House near the residence of Harvey and Wilmot Vail, in the township of Scott, to commence on Saturday the 18th day of June, 1853, at 10 o'clock A. M., and continue on Sunday the 19th.

We give a general invitation to the Old School Baptists, and all who love our Lord Jesus Christ in sincerity and walk uprightly according to the truth of the gospel, to attend

Your friend and brother,

WILMOT VAIL.

The next meeting of the Sandusky Old School Baptist Association will be held, by appointment with the Honey Creek Church, Seneca Co., Ohio, to commence at 10 o'clock, A. M. on Friday before the 2d Sunday in June 1853. Brether Seitz, desires to say to those who may come from the north west and north east by Rail Road, that they will find carriages at Republic, on the day before the meeting, to convey them to the Association, and also to take them back to Republic after the meeting. Republic is 8 miles from the meeting. Brethren coming from the South, and South West, will leave the cars at Tiffin, which is 12 miles from the meeting, and they also will find teams ready to bring them into the vicinity of the meeting, and also to take them back.

BROTHER BEEBE:—Please give notice, through the "Signs," that a two days meeting will be held with the church of Middleburgh, Schoharie county N. Y., on the first Wednesday and Thursday in July next; to commence at 10 o'clock A. M. of each day.

We earnestly solicit the attendance of our brethren and sisters, and we hope our brethren in the ministry will pay some attention to this notice.

Brethren, Hewitt, Morrison, Hare, and father Mead, "Come over and help us."

G. W. SLATER.

Please to give notice that there will be a fifth Saturday and Sunday meeting held in May next, with the church at Fairfield, Butler Co., O., about six miles east of Hamilton.

L. SOUTHARD.

RECEIPTS.

Table listing names and amounts received: New York, Mass., Pa., Va., Ga., Ala., Tex., Ark., Mo., Ill., Ia., Ohio, Ky., Tenn., Iowa, etc.

Total \$106.67.

New Agent,

John Smith Putaski County, Mo.

LETTERS RECEIVED.

T. Fenner, S. Dickens, Eld. J. P. Howell, L. Hess, N. Lockard, N. P. Rhodes, M. Green, E. P. Maples, Eld. A. Bolch, I. P. Smith, I. N. Goodson, C. W. Baker, J. Hutcheson, A. Haggans, Eld. J. L. Fullilove, J. W. Hurd, A. M. Derr, Rebecca E. Derr, Ed. J. H. Biggs, J. N. Vassier, J. Kelsey, N. K. Kewell, Eld. T. Threlkeld, J. Whitaker, T. H. Crumpton, W. R. Clark, Margaret Shaw, A. C. McCurate, J. R. Atherton, S. Wade, Eld. G. W. Slater, Eld. L. Southard, Eld. J. Furr, Rachel M. Cassna, E. Barnell, Eld. D. Tounchill, Mrs. Mary Culver, G. Bundy, J. T. Wood, E. Rittenhouse, J. Ellis, Elizabeth Vansickle, J. C. Henton, Eld. E. A. Meaders, L. H. Carey, A. S. Shotwell, Eld. J. Clark, B. Kerr, J. Triplett, J. Burley, Wm. L. Beebe, Eld. B. Cooper, Eld. C. Wright, Mrs. J. Chamberlain, J. T. Ruster, Eld. S. Jones, Mrs. M. Carey, Eld. L. A. Hall, Hewitt, Eld. Wm. Sharp, Eld. Tho. Meredith, E. K. Burnell, Erastus West, D. H. Wheeler, Eld. J. L. Purington, Isaac Wright, J. Wirts, Wm. L. Benedict, Amasa Ezell, E. Stephens, Eld. D. S. Robertson, Eld. Jas. Bicknell, Amanda Bowen, B. Cornwell, J. P. Edmuntson, W. Comstock.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., MAY 15, 1853.

NO. 10.

## POETRY.

For the Signs of the Times.

"Your life is hid with Christ in God,"

In Christ, what beauties bleed!  
Here's righteousness complete,  
Behold your Savior, Friend,  
In whom perfections meet.  
Your life is hid with Him in God,  
And your redeemed through his blood.

Your life with Christ the great  
Waves foam and billows roll;  
Great drops of blood he sweat  
In anguish of his soul;  
May we with him, in sorrow's groan  
Say "Lord thy will, not mine be done."

Though trials, doubts and fears,  
Attend you here below,  
Though in this vale of tears  
Afflictions ye shall know,  
"Fear not ye little flock," says he,  
"For where I am, there ye shall be"

He, persecutions sore,  
Sorrow and grief endured,  
The laws demands he bore,  
Salvation thus secured,  
"Tis finished all, that guileless Head  
Died in the vile, lost sinners, stead."

He bids, "Be of good cheer,"  
The world he overcame,  
That same power guides thee here,  
The love in him the same,  
As gave thee faith on him to call,  
And view in him your all in all.

How firm, secure that love,  
End nor beginning knows,  
Can height or depth remove,  
The love that he bestows?  
Can present things or things to come  
Take from his love one chosen son?

Sure as he dwells above  
His body there shall reign,  
And sing redeeming love  
In Christ for sinners slain;  
There in his spotless robe be dressed,  
With him in glory ever rest.

M. E. V.

April 15th 1853.

## The Sure Foundation.

When from the truth professors turn,  
Jesus reject and mercy spurn,  
To Zion's God this truth shall show,  
That with the wheat the tares shall grow.

He knows the number and the names,  
Who Christ redeem'd from tophet's flames;  
Nor shall the fall of sinners make  
The base of mercy's building shake.  
Tho' 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.

To fall from thence, if God is true,  
No sinner shall, whom he foreknew;  
Or till his hand shall once deface  
The ancient records of his grace.  
From Jesus, neither fire or flood  
Shall rend the purchase of his blood;  
Whom he redeemed with him shall rise,  
To fill a mansion in the skies.

Triumphant grace, tho' men oppose,  
Shall save the remnant God hath chose;  
Salvation's free, and shall be given  
To all the blood-bought heirs of heav'n.

## I was alive without the law.

How awful the state I was in,  
When Satan's proud vassal I stood,  
Bound fast in the fetters of sin,  
Rejecting salvation by blood;  
On self my dependence was laid;  
I thought myself holy and free,  
Till Sinai its terrors display'd,  
And drove me, dear Jesus, to thee.

Thus stript by the precept at last,  
A debtor insolvent I am;  
My sins, both present and past,  
Were paid in the blood of the Lamb;  
From hence this conclusion I draw,  
With gospel assurance, that he  
Whose heart was ne'er broke by the law,  
No sweets in the gospel can see.

## COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—I am aware that it is time for me to renew my subscription for the "Signs," which I so highly prize for their many valuable communications, although nearly all except your interesting editorials are from those whom I never saw and never expect to see, while we remain in the flesh, but humbly trust, though the abounding goodness and merits of Jesus Christ alone, I shall meet them where sin and sorrow can never come. I have long had a desire to give a reason why I entertain such a hope; but feeling so little animation in spiritual things, and viewing my imperfections and inability to edify, I have deferred until the present, but believing if you think it worthy of notice, you and all the saints scattered abroad will bear with my weakness, as I trust I have only the glory of God in view, I therefore say, Come all ye that fear God and I will declare; in part, what he has done for my soul, to tell all, would be impossible. I cannot say with many, I had the guidance of christian parents, for I was deprived of the society of them both, before I was ten years old. My mother, though not a professor of religion, one of the best of mothers, was called away by death, but not without being made willing to leave all that was dear to her on earth and say, thy will, Oh God, be done, leaving my dear father to mourn the loss of a loving wife, and me a tender mother, a dispensation of providence which young as I was, will long be remembered by me; and which caused the breaking up and removal of the family, although peace and plenty had hitherto reigned around our fireside. All was suddenly changed, the destroyer had entered. My lot was cast among the Baptists in the town of Westerlo, Albany Co., where for the first time I was near a Baptist meeting. The church was under the pastoral care of Elder A. Clark, this was in 1811. Nothing transpired worthy of comment until I was in my eighteenth year, when as I trust, the Lord was pleased to set my sins in array before me, in an unexpected time; and caused me to sorrow after a godly sort.—It was truly an unexpected time; for I had never less anxiety about my soul's welfare than at the period spoken of. It is true I had often read the bible and attended meeting, and was always melted to tears when hearing some young convert relate his own experience, which sometimes occurred, but there had been nothing like a general reformation in the place until the time now spoken of, when it seemed as if the windows of heaven were opened, and the spirit of the Lord descended like a mighty rushing wind; there was a shaking among the dry bones, dead sinners were quickened and made alive and began to enquire what they must do to be saved. This was in Feb. 1819. At an evening meeting in the neighborhood, sermon being ended, liberty was

gived for any who might wish to speak, when to my great amazement a young man arose who had hitherto been as regardless of divine things as myself, and with fear and trembling began to confess his sins, calling on God for mercy, and relating the operation of the Holy Spirit upon his soul during service. The arrow of conviction was sent to my heart. I was constrained to cry, Lord save or I perish. For the first time, I viewed myself a sinner against a righteous and holy God. I had before taken great pleasure in the vain amusements of this world, almost all kind of civil mirth had been my delight, but now they had all lost their charms. I had now to mourn for my sins. The Lord was in the place; the Holy Spirit was working in the hearts of the people, both old and young; and while others were singing praises to God on the banks of deliverance, I was still wandering in the waste, howling wilderness of sin. My health declined my spirits fell, I could not relish my natural food as usual. I read the bible and attended meeting, in fact I had little desire for anything else. Here let me say, I had never heard of anxious benches or protracted meetings.

The great deep of my heart was broken up; my eyes seemed a fountain of tears. I was myself a great sinner. I read "Christ came not to call the righteous but sinners to repentance." The whole need not a Physician, but they that are sick. Truly I was not righteous; and although sick of sin, I was justly condemned by God's holy law. I had nothing to plead but the merits of Jesus. I saw God would be just should he leave me to eternal misery. When I heard others telling how God had forgiven their sins and heard them praising his holy name, I could but try to thank him and take courage.

I did not want to be a hypocrite, for I did not wish to dishonor his holy name by a mere profession. "If the righteous scarcely be saved where shall this sinner and ungodly appear?" Time and talent would fail me to tell of all the trials I had to pass through. I was made to drink of the wormwood and the gall; and my soul hath them still in remembrance. In this way I wandered about for more than two months; viewing myself as a great sinner and Christ as a great Savior; and hoping for some powerful display of his Holy Spirit in my deliverance. My troubles left me but I had no evidence of my forgiveness. Many passages of scripture were applied to my mind such as, "We know we have passed from death unto life because we love the brethren. I had no desire for any company or conversation but that of christians, still I was not satisfied. I was fearful of being deceived I wanted to know for myself. Thus time sped on, spring came, many were added to the church. I was not satisfied that God had for Christ's sake forgiven my sins, although my burden was gone. I still tried to pray for a witness for, "After ye believed, ye were sealed with that holy

spirit of promise." Thus pondering on my condition while busily engaged in my usual occupation, my mind was powerfully arrested with these words, My peace I give unto you, not as the world giveth, give I unto you." Before I was really aware of my situation, I was on my feet with my bible in my hand, looking for the passage. I knew it was scripture, but did not know where to find it, but soon succeeded in doing so, and learned it was Christ's own words to his disciples before he left them. I could not doubt they were applied by the Holy Spirit to me I thought my trials over. This was in May, and the next Saturday I attended meeting where a number related the dealings of God with their souls; after all were through I was interrogated in the following manner, "Have you nothing to say in regard to the dealings of God with you? For as yet I had said nothing in public relating to what I had passed through, but now the time had come, I had no desire to hold my peace, and without farther delay related in my feeble way my feelings on the subject, not thinking of being fellowshipped by the church as a christian. A vote was taken and I was received as a candidate for baptism. I was not prepared for the liquid grave, but was furnished with materials for the occasion, and though I did not doubt the righteousness of the ordinance, I doubted my own fitness. I was baptized, but could not feel that fullness of joy that I wished. The next day I attended meeting and the much beloved Elder R. Stanton preached from the words, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." I cannot express the joy I felt during that sermon. I could not realize that I should again doubt my adoption; but soon the tempter came. The next day it was suggested to me, that I had committed the unpardonable sin, by making people believe I was a christian when in reality I was not. I would have given anything in my power if I had not made a profession, this was the most exquisite suffering I ever endured, and lasted for several hours. I thought though I have deceived others, I cannot deceive God. I cannot express my anguish and had not God, appeared for my deliverance I know not what would been the result; but glory be to his name, he gave me peace once more, by the words which were addressed to Thomas, "Reach hither thy hand and thrust it into my side, and be not faithless but believing."

The tempest was hushed into a peaceful calm, and for a time I enjoyed the smiles of my heavenly Father, I could rejoice in God my Savior and praise him for his goodness to the children of men. I could not hold my peace lest the stones should cry out, and the memory of that time is still dear to me. I must draw to a close. My heart is

still deceitful and wicked. If in this life only I had hope, I should be of all most miserable. The half has not been told. My trials are many and joys few. My love to all the household of faith. Do with this as you please.

MARY CULVER.

For the Signs of the Times

Phillippi, April, 24, 1853.

MY DEAR BROTHER:—By the kind care of the blessed God, I enjoy common health, and may these lines find you in possession of the same great favor. The Lord has added one more member to our body to day by baptism, for which we greatly rejoice. The New School Baptists and the Methodists are uniting together, and dragging the young and the old to their *anxious benches*, as they call them, and the whole world is wondering after the beast, whose names are not written in the Lamb's book of life, from the foundation of the world.

Yours until death.

JOSHUA S. CORDER.

For the Signs of the Times.

Kingwood, N. J. April 1853.

ESTEEMED BROTHER:—Since I last wrote to you (and which letter is probably not yet published) I have reviewed brother Barton's letter written in January last, and which I suppose I only glanced at, at the time, and I am much pleased with the spirit and sentiment of said letter. Indeed he has said the substance of a portion of my letter, as well as the feelings of my mind, much better than I have done or could now do. I have frequently had the same thoughts concerning him that he has expressed concerning brother Benedict.

A sister Macomber (if I mistake not) from Maine, some time ago wrote a communication concerning the kingdom of Christ that I took so much interest in, that I desire that she would enlarge upon that subject hereafter, and write out her views at length. If she will do so, I may afterwards say something on the subject myself. The nature and characteristics of that kingdom, that it is not visible to any but those who are born again, born citizens thereof, is an interesting and profitable theme for us to dwell upon, and one in relation to which some traditional notions may possibly be found among us. Certainly all such as (like the writer alluded to) are inquiring after truth may investigate such a subject with more than ordinary interest.

A later communication, which I take to be from the same pen, contains a request that some one would write again on John xiv. 2. It is not my design to respond to that request but simply to offer a few observations. I have no objections whatever to urge against what has already been written on that text, although some few things are not so clear to my mind as I could desire. The attentive reader will observe that the whole tenor of that conversation occupying three chapters was designed for, and applicable to the immediate circumstances and pressing necessities of the disciples. The expression in the third verse, I will come again and receive you to myself, compared with the 8th, "I will not leave you comfortless, I will come to you," as well as a number of other verses tend to settle and determine its application where brother Sharp has placed it. The same doctrine will be found written in the prophets; even unto them will I give, in my house and within my walls, a name, and a place, better than that of sons and of daughters."

The figure presented to the contemplation of the disciples at the commencement of the fifteenth chapter, viz, the *vine*, I will also notice. The fitness and force of this figure we shall discover by attending to the following particulars, viz:—1st How many and important branches soever, are found upon the *vine*, the term *vine* embracing and embodying all its branches. 2d. The branches serve merely as conductors, like the prophet's golden pipes, through which the golden oil passed to convey nourishment and the essence of vitality to the fruit, as also to the young shoots. 3d. The fruit although seen upon the branches, is really and properly the fruit of the vine. 4th. The branch how long soever united to and identified with the vine, once separated, it immediately withers. 5th. The vine is not dependent upon the branch with regard to the production of fruit, but the branch upon the vine. 6th. The seed is found in the fruit, and not in the branch. 7th. A diseased branch while it effects the leaf and its own fruit, does not effect the vine; while an injury to the vine does proportionably effect the branches. 8th. The removal of an unprofitable branch, so far from doing the vine any vital injury, oftentimes increases its fruitfulness and vigor. 9th. The branch is destitute of those properties for which the fruit is celebrated but to the palate is bitter rather than sweet. 10th. And the last we shall notice, The fruit of the vine may be received with salutary effect in such extreme cases of debility that the system absolutely refuses food. These among the many and important points of representation appear to me strikingly illustrative of gospel truth. And although their application and force will be very readily perceived, a few remarks in relation to some of them will not be in vain. 1st. Well is it for those whose privilege it is to be a branch in the true vine, to bear in mind their relation to the vine, as well as to its several branches, so that they be not found boasting against the branches; for it is written, "If thou boast thou bearest not the root, but the root thee." 2. It is worthy of remark here, that those upon whom the Spirit has conferred gifts, while in this respect they shine, and while their candlestick is well supplied from their precious gifts, yet in the graces of the Spirit they oftentimes shine less than those whom it is their privilege to feed. 3d. Have we, brethren, the discernment to distinguish between the true fruit of the vine, and corrupt fruit; for the branch may be known by its fruit. 4th. Although we have no idea that a final separation ever takes place between Christ and the members of his body, yet we believe, with regard to their office as a branch, or their relation to the vine and the fruit respectively, if any of them abide not in him he is cast forth as a branch and is withered. 5th. The power and glory of God is exhibited oftentimes in the fact, that while he may use a minister as an instrument for the up-building of his cause and people, and bless his labors while in the way of obedience for a time, yet afterwards for running after the error of Balaam or something else, he will cause his own grace and truth to shine even in the plucking of them like a branch. 6th. The sixth will follow as a matter of course, To this we will simply observe, that the good seed are the children of the kingdom, and that he that sowed the good seed is the Son of man, and not the preacher. 7th. For why it is that he sometimes suffers his churches to be poisoned with some pernicious doctrine of their preacher, in some instances to the event of the removal of their candlestick, I cannot explain.

8th. Human wisdom and human glory sometimes tend to obscure the blessed fruits and graces of the Holy Spirit. Sometimes the Lord exhibits his goodness in giving, at other times he shows himself and his sufficient grace in taking away. 9th. That is, the branch in itself considered.

We forbear making further observations at this time.

Desiring the peace of Zion, I remain your brother.

E. RITTENHOUSE.

For the Signs of the Times.

Marion Co. Ia., March 14, 1853.

DEAR BROTHER BEEBE:—I have received your paper for the last year, and am so much pleased with it that I must try and take it for another year. Although I am old, and have many hard trials in this world, I hope for perfect peace in the next. I was born in the state of Virginia, in 1775, and in 1800 I hope and believed I received the pardon of my sins and united with the Bethel church and was baptized by Eld Andrew Broddus. In the year 1827, I moved to Kentucky and resided there twenty years as a member of Bryant Station church, under the pastoral care of brother T. P. Dudley. In 1847, I removed to Indiana, am now a member of the Friendship church, brother John Ransdell is the pastor. I now reside some 10 miles from the church, and am so old and infirm that I cannot often attend, on account of the distance; therefore the most and best sermons I can read or hear are from your valuable paper. Do I understand correctly, that the Signs are printed twice a month? It seems to read twice a month; but I have only received them once a month.\*

Will you please give your views, editorial on the plan of salvation, as I am a poor creature, and have but little education, and cannot understand the scriptures, as I would wish? I will now close, by wishing you never-ending prosperity and success in the cause of Christ.

Your brother in Christ,

WILLIAM MERRYMAN.

\* They are published and mailed twice a month. Ed.

For the Signs of the Times.

Royalton Ohio, April 23, 1853.

MR. BEEBE:—I believed the time for which my last remittance was made has expired; but I wish the "Signs" continued in an unbroken chain. The reasons which induce me to take them, are not that I am a Baptist for between me and them, there seems to be an unmeasurable distance; and I dare not take the name of God's chosen and peculiar people who walk by faith and not by sight, who were chosen in him before the foundation of the world, and who walk that high way not discernible by the natural eye, and not to be traversed by the natural man. But the scriptural nature of the subjects treated of by your numerous correspondents, the uniformity of ideas on the subject of religion, as taught in the bible, appears to give evidence of oneness in spirit, not witnessed among others. As your doctrine is not inculcated in the natural mind, not taught in Sunday schools to the young, nor sought or acquired in any higher school of men's patronage, it seems to me that this uniformity is the result of no chance system; no system of man's effort or learning; but of a higher school where the Teacher is the Holy One of Israel; for according to the scriptures they shall all be taught of God.

But not to detain you any longer; Eld. J. B. Morse has removed to Illinois. His numerous friends who may wish to correspond with him will direct to Clinton, Dewitt Co. Illinois.

The watchmen on the walls of Zion seem to be lessening in this part of the city, but he who owns the flock is the Good Shepherd, and although wolves may prowl around and even find formal entrance, yet his tender mercies are over them all and he will never leave nor forsake them.

THOMAS COLE.

For the Signs of the Times.

Wakulla Co., Fla., April 20, 1853.

BROTHER BEEBE:—At the earnest request of some of my Baptist friends, I again make the attempt to intrude myself upon your notice, hoping that any second epistle will meet with much more success than my first. I have no wish to bring my thoughts and feelings before a critical public, but as my friends say that a relation of my experience will give them great comfort and pleasure, I feel myself in duty bound to give it. It has been nearly three years since God by his spirit first awakened within me a sense of the truth of these words. "The heart is deceitful above all things and desperately wicked," about that time I went with some young friends, (through curiosity) to a Methodist meeting, it was a time of great excitement, what they call a great revival, I had always thought the Methodists were a deluded people; on that day I felt that I knew it, all at once what the preacher said, seemed to strike me as blasphemy, (forgive me ye Arminians! We are commanded to speak truth every man to his neighbor) after a little while the whole congregation with the exception of myself and one or two others were crowded round the altar, shouting singing and laughing. I never witnessed such a confusion in my life, verily, I thought the tongues of Babel had broken loose again, they seemed to forget Paul's admonition, that "everything should be done decently and in order." I could stand it no longer, but left the house, under the impression, however, that if these people did not know the truth, I was no better off than they, for neither did I know it; for days I found myself asking this question. What is truth? Alas! I could not answer it.—In the Bible I found many good promises to the repentant sinner, yet they did not seem to apply to me, I could not take them home to myself, though, I felt, ("The house was filled with smoke,") I was blind, so bewildered. I felt like one groping about in utter darkness for something more precious than all the world beside, the "pearl of great price," which if ever found would give me "joy unspeakable;" all the day long I mourned, bowed down under the great burden of sin and guilt which oppressed my heart, sometimes when almost overwhelmed with grief, this passage of scripture would present itself to my mind and comfort me a little. "Blessed are they that mourn for they shall be comforted." I think if any one ever mourned sincerely over a wicked stubborn heart, I did; but I was "hard of heart and slow to believe." It pleased God, however to take away my heart of stone and give me one of flesh. I was talking one day to some of my acquaintance, about the way or plan of salvation (not understanding it fully myself) when these words came to me with great force. "I am the way and the truth, and the life," and I beheld with an inward eye, the spotless Lamb of God, the



meek and suffering Savior extended on the tree of the cross. I immediately stopped talking, for I felt they could not understand me. From that time I began to hope that God had for Christ's sake, forgiven my sins, the oppressive load of guilt disappeared, and I felt myself praising and thanking God for his unmerited grace to such an unworthy being as myself. I did not unite myself to the church for more than a year after. I had so many doubts and fears (not of the doctrine, thanks be to God, for having established me strongly in that) but of being born again, I was so much afraid of deceiving the church, and being myself deceived, that I struggled hard against my wish to join. At length I began to feel that I was neglecting my duty. I read that Christ said, "If ye love me keep my commandments." I felt that I loved him because he first loved me, and that it was a great privilege as well as duty, to follow in the footsteps of my Lord and Master. I went to the yearly Meeting of Salem church, without any intention of offering myself as a candidate for baptism, (I thought I would wait a little longer) but the second day, when the doors of the church were opened that any might come and give the reason of their hope, I felt myself irresistibly drawn forward and before I had made up my mind to do so, I found myself talking to the church and trying to tell them of God's goodness and mercy to me.— I was received with many expressions of joy, never shall I forget the warm welcome I met with, and the great comfort I felt on the occasion. It was a day of rejoicing with us, and it melts me to tears even now when I think of the beautiful expression of happiness that beamed in the countenance of my beloved parents, (who are both believers) and indeed, of every member presents.— The next day I was baptized by Eld. A. Hand (since deceased) and it being their regular time for communing, I partook with them of those emblems of our Savior's dying love for his dear children. "Behold! what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

I am yet young in years, and young in the cause, (not quite two years has elapsed since I made a public profession of Christ) subject to all the temptations of youth. Sometimes I have thought that an old person could not surely have all the trials and temptations that a youthful one has to contend against and yet that cannot be, for we all possess the same depraved nature, the same wretched heart. "As face answereth to face in a glass, so doth the heart of man to man," and I still find that my worst enemy exists within myself, "the Canaanite still dwells in the land" and struggles hard to assert his supreme right to do it.

Our little church is in a very languishing condition deprived by death of its pastor, and by some cause or another of nearly all its members, the few that are left would starve for spiritual food, were it not for that gracious one who gives us "day by day our daily bread."

The "Signs" and "Messenger" contribute greatly to our comfort I am also much pleased with the "Banner of Liberty" which my Father takes. Let me say to brother S. Trott, that I am delighted to hear that he will write again, and hope to have many a feast from his pen; brother W. M. Mitchell, would gratify us much by writing as often as he can, I could mention many others whom I think "rightly divide the word of truth," yourself among the rest, but it would be

drawing my letter out longer than perhaps would be agreeable to all parties, with much love to yourself and all the beloved saints of God.

I subscribe myself, Yours in the hope of eternal life.

MARY S. FISHER.

For the Signs of the Times.  
*Magnolia, II, April 28, 1853.*

BROTHER BEEBE:—If one so unworthy may address you by that endearing appellation, It is through the tender mercies of our God that I am spared; I am very feeble, having just recovered from a fever, and my mind is depressed and gloomy. We seldom see any of the brethren to cheer us, and very seldom hear the gospel preached, only as we receive it, through the medium of the "Signs of the Times." They come to us regularly, and I think they are like the visits of our dearest kindred from a distance, and by them we are often cheered and encouraged, and relieved from our gloomy feelings. The small sum which they cost, is cheerfully paid, rather than be deprived of them. You have no agent now in this part of the country, nor is there any other subscriber for the "Signs" within forty miles of us, since brother Skinner moved away.

Brother Beebe; I do sympathize with you in your arduous labors; but I pray the Lord to support you by his grace and enable you to stand at your post for many years to come, and continue to feed and comfort the dear sheep and lambs of Christ's flock.

Now may grace, mercy and peace be with you and yours, is the prayer of your unworthy friend, and (I sometimes hope,) brother in Christ.

JESSE KESTER.

For the Signs of the Times.  
*Jasper Co., Ill., March 25, 1853.*

BROTHER BEEBE:—Through the goodness, of God, I am a spared monument of his amazing mercy. I have been a reader of the "Signs," more than five years, and have been much edified and comforted by the communications of the dear brethren and sisters from different parts of the United States and Territories; and by the able editorials which you have furnished us.— Each number brings glad tidings or good news from a far country, and is well received by the Old School Baptists in this region and I trust by all who read them, for I look upon the Old School Baptists as one family, having one Father or Lord, one faith and one baptism; and this family I understand Paul to say, was blessed with all spiritual blessings in heavenly places in Jesus Christ, according as he (God) hath chosen us in him (Christ, before the foundation of the world, that we (the apostles, church at Ephesus, and faithful in Christ Jesus in all ages of the world) should be holy & without blame before him in love. This love I understand to be the bond of union between Christ and his church or bride, and this union cannot be broken or dissolved neither can any of this family perish; for Christ has said, "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand, my Father which gave them me is greater than all and none is able to pluck them out of my Father's hand. Dear brethren, as this is the case, rejoice that your names are written in heaven; in the Lamb's book of life, where thieves do not break through and steal, nor moths nor rust corrupt.

May God enable you and all his ministers

to contend earnestly for the faith once delivered to the saints, and may the whole family of God be enabled by grace to understand the same thing and know nothing in point of eternal life, but Jesus Christ and him crucified, for in him is life and salvation and in none other, neither is their any other name given under heaven, among men whereby we must be saved, but the name of Jesus Christ the only begotten of the Father, full of grace and truth. May God keep you by his grace and guide you by his Spirit in the best of bonds.

A. C. LEWIS.

For the Signs of the Times.  
*Friend's Cove, April 8, 1853.*

BROTHER BEEBE:—I have often thought I would write and give you an account of my past life. Since I was a youth I have had many serious impressions on my mind. I was of a lively disposition but was sometimes made to mourn on account of my sins, and often tried to drive my sorrows away with mirth. Many times I have been made to weep and lament when under the sound of the gospel. There was often preaching in my dear father's house, by an aged father, and sometimes by traveling preachers, and I believe it was gospel preaching. I often thought I would do better; but alas, I only grew worse. Sometimes I thought the day of judgement was near at hand, and then my poor heart would tremble and quake to think of meeting the Judge of quick and dead, unprepared. I was married at the age of twenty one and left the house of kind and affectionate parents and went far from them and from gospel preaching; but I hope God was with me many times when I knew it not; for I was favored with many blessings from this bountiful hand. I again became much concerned about my soul. I tried to read the word of God, but could not understand it. There were many who called themselves christian preachers whose doctrine did not suit my case. I then tried to go and hear the Baptists preach. Many times in great distress I cried, What shall I do to be saved? I was reading the fifth chapter of John, when I came to these words, Verily, verily, I say unto you. He that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life, 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. I was greatly relieved by these words; I thought I was one of those here spoken of. I often went nearly seventeen miles to hear the Baptists preach, it was at the Providence church near my old home; and sometimes I went nearly thirty miles to Sliding Hill church. I was about twenty six years of age when I was received and baptized by a beloved brother Starr, and added to their number at Providence church. When I returned home I was beset with many sorrows. I had no one to instruct me in the truths of the gospel. I was surrounded by those who call themselves christians, but when I heard them preach it was a mixed mess, for my poor hungry soul. One Sunday morning as I was mourning and trying to live as they said a christian must live, I opened the bible to this Psalm, Except the Lord build the house, they labor in vain that build it, except the Lord keep the city, the watchman waketh but in vain. It is in vain for you to rise up early, to sit up late, to eat the bread of sorrows, for so he giveth his beloved sleep. I was greatly relieved

ed by these words. Many were my trials and conflicts, but I trust the Lord gave me many sweet and precious comforts by his word and Holy Spirit. He fed me with the crumbs that fell from my Master's table.— When I was thirty one years of age I met with a grievous worldly trouble, which caused me to lament day and night, so great was my grief my body became weak and distressed. I read God's blessed word day and night and endeavored to pray and sing his praises but I could not be comforted my sorrows were too great for me, I cannot with pen, ink and paper describe my sorrows.— I was tempted and tossed, afraid to read God's blessed word or hear it read. I thought I was lost and undone forever. When I read a chapter it would seem to be against me. Often when reading God's blessed word, I would tremble and sweat with distress of mind to think that the great and precious promises once so sweet had now become so grievous. I believe the devil had power to distress me in almost everything. I was sometimes crying and wringing my hands in sorrow, but it pleased the Lord to keep me through danger seen and unseen.— I often felt as if my heart and mind were bound with iron bands. My friends visited me many times to comfort me; yet I received but little satisfaction. One day I opened the bible to the seventeenth chapter of St. John, and it pleased God to enable me to read it with joy and great delight. It strengthened and established me in the truth of the gospel of our Lord and Savior, and settled my mind in the belief of the Baptist doctrine. Then my poor soul began again to live on the sweet promises and smiles of a dear kind Savior and I could say with David, "Bless the Lord, Oh my soul, the Lord is a strong hold in the day of trouble." Then did the Lord give me a tongue to sing his praise. I would often sing these words,

O then shall I arise and tell,  
My Jesus has done all things well,  
He saved me from my deep distress;  
I'll sing the Lord, my righteousness.

He gave me these words, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. I remembered sweet hymns that I once knew and with joy of soul I sung; and many times did my children with wonder and joy hear the voice of their mother who had so lately been sitting in sorrow, praising God. My dear Savior kept me nearly three years; as the eagle keepeth her young, so did the Lord keep me.

Come you who love his works and ways  
Come join with me to sing his praise.

My constant prayer to God is that he will keep me through all the changing scenes of life and at last save me with all his dear saints.

Brother Beebe, I have read your valuable paper nearly two years. It has been as good news from a far country to me. May God enable you to contend earnestly for the faith once delivered to the saints; for the harvest is great and true and faithful laborers few. May you be strengthened in the inner man to fight manfully the battle of the Lord. When it is well with you remember me at the throne of grace, for I am a needy soul. Please give your views on Revelation vi. 10, 11.

I remain your affectionate sister in the gospel.

RACHEL M. CESSNA.

For the Signs of the Times.

Warren Co., April 18, 1853.

DEAR BROTHER BEEBE:—I have been a reader of your valuable paper for nearly two years, and have derived so much comfort from it, that I could not consent to be without it. Sometimes when doubts and fears prevail and my little hope is almost gone, I take up your paper and read the exercises of the dear brethren and sisters, and they are so much like my own, the question arises in my mind, If they are christians, why may not I hope? Dear brother, I have long desired to communicate to you something of what I trust has been the Lord's dealings with me; but feeling my own weakness and inability to write, I have declined until now; but as I can keep silent no longer, I have taken my pen and shall try in my poor imperfect way, to inform you, and all God's children who may read this, what I trust he has done for my soul; but I am often doubting and fear I have deceived myself and shall deceive others.

It is indeed a dark season with me and I sometimes feel to say with Job, "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head and when by his light I walked through darkness

Oh! would the Lord appear  
And chase these clouds away,  
And turn my mourning into joy,  
My darkness into day.

When doubts and fears prevail,  
My heart within me dies;  
But when he shows his smiling face,  
Then all my hopes revive.

"Tis good to bear his rod;  
He chastens those he loves;  
A broken heart for sacrifice  
Is what he best approves.

When I reflect on the manifold mercies and goodness of the Lord to such a poor sinner as I feel myself to be, I am lost in wonder, love and praise; for such unbounded mercy.

I, who deserved no place but hell,  
No portion but devouring flames;  
Now saved by grace, Oh strange to tell!  
Ascribe all glory to his name.

I was born in Warren Co., Ohio, May 24, 1830. My grand-father Daniel Clark, was an old school Baptist preacher, he moved here from Pennsylvania, and was among the first settlers of this state. He also constituted Bethel church, and was a faithful servant of Jesus Christ, but he has long since fallen asleep in Jesus, and has now ceased from his labors. "Blessed are the dead that die in the Lord." "For we that are in this tabernacle do groan being burdened; not for that, we would be unclothed, but clothed upon that mortality might be swallowed up of life." 2 Cor. v, 4.

When I was a child, it pleased the Lord to lay his afflicting hand upon me, which brought me to think a great deal about death; for I thought I could not live any longer in my then state of health; this at times alarmed me very much. I thought, if I died without religion, I should certainly go to hell. I think it was in the evening when these thoughts took possession of my mind, and I resolved if I lived to see another day, I would get religion. I believed as all other poor mortals who have never been brought to see their wretched state by nature, do, that the power was vested in me. The next day I went to work, as I thought preparing for death. I thought, all that was required of me was to live a moral life and pray to God; this I thought I could easily do. I had never been addicted to swearing. My parents

were professors of religion, and would not allow their children to use profane language; so I felt in that respect a great deal better than many others. But I did not find this work so easy to perform as I expected; for I could not yet find my darling idol, sin. My resolutions were often broken, and prayer I found to be a task. I would often ask myself, Is this the way the christian feels? I could not think it was. I feared I was wrong. I retired to a secret place and tried to pray; but could not say a word. I arose from my knees and went to the house and resolved I would give it up; resume my former cheerfulness, and drive all thoughts of it from my mind. I thought I had never been very bad and God would not send me to hell for what little sin I had committed; but I could not erase it from my mind.

I now thought I would begin anew, if I lived to see the next Sunday, I thought I would spend it in the service of the Lord, as it would be a day of rest, my mind would not be so much occupied with worldly affairs and I would have more time to pray. The next Sunday some friends came to visit us and the day was spent with them. On Monday I felt bad enough. Soon after this a Baptist woman came to visit me, and in the evening she and my mother got to conversing on religion, I thought I would take my seat in some corner and listen attentively to every word they said. They told their religious exercises, and I found they had been over the same road I had, and could do nothing of themselves. I could not sleep that night, and in the morning felt no better. Thus it went on for several weeks, when it pleased the Lord to open my eyes and give me to see, what a poor, miserable creature I was. I felt just as helpless as an infant, and expected every moment to sink to hell. I retired to some secret place and fell on my knees and implored God to have mercy on my poor soul; but durst not raise my eyes to heaven for I felt that I was such a sinner God would strike me dead if I did. I arose and went to the house, and was walking the yard and crying, when my father heard me and enquired the cause of my grief. I told him; he tried to console me, but could not. I felt that no mortal could reach my case, for of all beings that existed I seemed most vile. I wondered that God had suffered me to live so long in rebellion against him, and had not cut me off and banished me from his presence forever. I would have given ten thousand worlds like this, had I possessed them, for one ray of hope. Satan would tempt me by telling me it was too late; I must not ask for mercy; there was none for me; this I believed to be the case. In this state of mind I continued for nearly two years; at times I thought I should certainly lose my reason if I was not delivered of my burden. I thought the brute creation were better off than I; for they had no souls to save. It was on a night I never shall forget, I felt such a sense of my guilt I thought I could not live any longer. I fled from the house and never expected to return. I fell on my knees and begged God to have mercy on me; how long I remained I do not know. When I arose I broke out in the following words. I do not recollect ever having heard them before, but I repeated them as if I had learned them by heart.

There is a God who reigns on high,—  
The God who made the earth and sky,—  
If he were gone how could I live?  
For a thousand blessings he doth give.

The Lord has been so good to me,  
And yet my thanks how small they be  
Instead of thanks; no praise I give,  
Lord, how can such a sinner live?

Where can I go? where can I be?  
Lord where shall such a sinner flee?

As soon as I had repeated the last line, my burden left me; and I had such a view of Christ and his love to poor perishing sinners that I stood in wonder and astonishment. Oh what a Savior I had found, I thought all my trials were over, and I wished the whole world were present, that I could tell them of the happy change I had met with. But the happy season did not continue long. Doubts and fears began to arise, and I feared I had deceived myself, I felt a peculiar love for God's dear children and wished to unite with them, but did not feel myself worthy to be numbered among them. At times I was very much exercised about it, and felt that I could not stay away. I believed it to be the duty of every christian to be baptized; but I could not feel assured that I was one. Sometimes I thought I would venture forward and relate my experience to the church, and let her judge whether I was a fit subject or not. I went to meeting several times with the intention of going forward, but when I took a view of myself, I would go away with feelings that I cannot describe. Thus it went on for several years, I desired the company of christians above all others; and loved to hear them tell their christian experiences, but felt as though I had nothing to say. About this time James B. Bowen, an old school Baptist preacher came from Iowa into our neighborhood and expected to return in a few weeks; but the pastor of Bethel church being sick and not able to preach, the brethren insisted on his staying and preaching for them, which he did. He preached several times at my father's house, and one time I remember in particular, his text was, "All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out." John vi. 37. If ever I was fed and comforted under any sermon I was under that. Never before had I viewed so much beauty in that text. I saw the whole plan of salvation embraced in a few words. Oh! thought I, why was there such provisions made for so poor a sinner as me. My mind became greatly enlightened, and I felt that I had an interest in that glorious plan of salvation, so beautifully set forth in the text. I wept freely, but they were tears of joy. The preacher, noticing this, inquired if I had not been exercised in regard to the welfare of my soul? I told him I had, and of the length of time I had been laboring under a sense of my unworthiness. He told me he believed it was my duty to be baptized; and tried to encourage me. In Oct. 7, 1851 I became united in marriage to this preacher. The next Saturday being church meeting day, at Bethel, we went and after preaching there was an opportunity offered for those who wished, to relate their exercises to the church; there were several went forward and I among the rest, but I could say but little. I was received, and on the following day baptized by my husband, with three others; but I often fear a name is all that I have in the church; my walk is so little like that of a christian. One thing I am sure of, If I am saved, it will be a free and sovereign act of grace.

Brother Beebe, If the Lord will, my husband and I purpose moving to Iowa in the fall; he is there now, but expects to return in a few weeks. I must close, I have already written too much. Do with this as you think proper. May grace mercy and peace rest upon you, is the prayer of your unworthy sister in Christ.

AMANDA BOWEN.

For the Signs of the Times.

Philadelphia, April, 18, 1853.

BROTHER BEEBE:—I wish to say a few words to sister Amelia Peck, which you will oblige me by giving a place in your paper, if it will not be in the way of other matter.

My beloved sister, I hope you will pardon me for addressing you who are so much more advanced in years and also in the family of our Redeemer than myself. You have in your letter to brother Beebe, so exactly expressed my feelings in regard to some things that I am persuaded there must be a bond of union between us, which is stronger than any tie that can be found on earth.—Although we have never met, and never may be permitted to in this world, yet if we are children of the heavenly kingdom, that bond which unites us and which was formed in the eternal counsel of the living God, shall never be broken. No, it shall last throughout the countless ages of eternity. It is stronger than the tie of parent and child, for that shall be dissolved by death, it is firmer than that of husband and wife; for Christ the Redeemer of Israel is our husband. Isaiah says, "Thy maker is thy husband. The Lord of hosts is thy name." In your letter you say, you had been trying to feed on what was set before you by those who teach nothing but error and delusion, to lead the flock of God astray." But thanks be to God's abounding grace and everlasting love, there shall not one of that little flock be lost; for even if one go astray, will he not leave the ninety and nine and go search for the lost one? None but those who have been hungering for the true bread of life knows the misery of being deprived of it and of trying to force themselves to eat that which satisfieth not. I was once among those teachers of error and thought them to be the people of God; but when I sought to drink of what I thought the stream of life, I found it impure and sickening to the taste, and have been taught to know there was nothing pure but the fountain itself. Thanks to the mercy of our God, we have access to it here and may drink and quench our thirst with the pure water of life, for Christ the fountain that cleanseth from all sin, shall wash away the last strain from his bride, and present her pure and spotless before his Father's throne, clothed in the glorious robe of his own righteousness, and there she shall dwell forever at his right hand, shouting praise to him who hath redeemed her and washed her in his blood.—Oh! My sister, what amazing love and grace is this! How can our tongue be silent while we contemplate this wondrous love? If we should spend our lives in trying to find the height or depth of this love we should not succeed for it is incomprehensible; beyond the finite powers of mortals to conceive.—When we were all sunk in iniquity, when every action of our lives was guilt, when we had not even a thought with which we dare approach a holy and just God, when there was no eye to pity and no arm to save, that he should give his life a ransom for us, and find a way whereby we could approach him.

"Oh for such love, let rocks and hills,  
Their lasting silence break,  
And all harmonious human tongues,  
Their Savior's praises speak."

You say dear sister, you know not whether you are one of the flock or not. I would say to you as you did to brother Beebe, could the natural or carnal propensities of your nature lead you to love the people of God? Who are the despised of all men for

his sake. Is there ought in our (to us) valuable paper that would interest or please the carnal appetite of man? I think not; it is food they cannot eat. I have seen them try it and cast it aside as something loathsome; and I have rejoiced that it was so; for if our conversation were such as would please the world, I should have little hope of its being anything more than earthly; and it would come far short of his who said, "I am not of this world and the world knoweth me not. Rejoice therefore that we are despised and rejected by the world, for so our blessed Master was, and it is said by an inspired writer, they who will live godly in Christ Jesus shall suffer persecution, for unto us it is given on behalf of Christ, not only to believe on him, but also to suffer for his sake." I would say, my sister, I can truly sympathize with you in your lonely situation, but be not discouraged, There is no desert without oases nor wilderness without a well. If you have Christ you have all, and if you are at present deprived of that sweet privilege which many of us enjoy, of being united in a visible form, yet how great will be the enjoyment when we are all done with this body of sinful flesh, and are assembled around our Father's throne to praise him for that great love wherewith he loved us even when we were dead in trespasses and sins. Let us rejoice that we have a God of all power and wisdom, one who doeth whatsoever he will with his own, and not a god who is controlled in his movements by the actions of such vile polluted perishing sinners as we are.

Shall we, who were formed by him from the dust of the earth, now rule him? But we have not so learned Christ. How surprising is the grace that has led us to know him as a God of mercy, love, and justice.—He knoweth his sheep and is known of them and they shall follow him, and he giveth unto them eternal life and they shall not perish neither shall any pluck them out of his hand.

"For the soul that on Jesus hath leaned for repose,  
He will not, he will not desert to his foes;  
That souls through all hell should endeavor to shake,  
He'll never, no never, no never forsake."  
I remain your sister in Christ.

REBECCA E. DERR.

Brother Beebe, In conclusion I would like to ask your views in regard to the duty of christians in uniting with a church. Do you think they are justified in uniting with a church at such a distance from their residence that they can but seldom attend, if that church has the word preached at stated occasions and is much larger in number, when they have one near them though small and having no stated pastor? Also whether the duty of ministers to feed the flock of God extends only to the preaching of the word, or is it not equally their duty to endeavor to feed the flock at any time, when they meet together in their conversation and so let their light shine that their good works may be seen and their Father glorified in them; as the apostle said in his epistle to Timothy. Be thou an example to believers in word, in conversation.

Your unworthy sister.

REBECCA E. DERR.

For the Signs of the Times.

Watkins N. Y. May 1, 1853.

BROTHER BEEBE:—You will please to call on me when you come to our (Chemung) association, (as I trust you will) and notify the

brethren from a distance that we shall endeavor to meet such of them as come by Rail Road, and provide lodgings and conveyances for them to Burdett. I am glad that the circulation of the "Signs," is increasing, despite the controversy which has offended some, but which in reality has, probably, been a source of instruction to more. If nothing ever occurred to prove the steadfastness (not to men, nor parties of isms) of those who stand approved in the truth, we might grow into popularity, even, and the offence of the cross cease. But since we have the heritage of "a poor and afflicted people," not including many wise or mighty, or noble ones of the world, we must expect now and then a sifting to the end that the chaff may be blown away. With how much force the thought recurs, that an apostle admonished that we should "be not high minded but fear;" and I feel to receive the admonition into my own bosom, knowing that "it is God which worketh in us to will, and to do of his pleasure," and if his pleasure be to withhold "things accompanying salvation," we are as miserable as the absence of God's presence can make us.

With feelings of interest in the cause of truth, and love to the brethren, I am, dear brother, affectionately yours,

W. B. SLAWSON.

For the Signs of the Times

Shelby Co., Ill., April, 3, 1853.

BROTHER BEEBE:—I have been a reader of the "Signs" for some time; they are precious to me, and all the preaching I can hear. There has not been a Baptist's sermon preached in the neighborhood in five years or more. There are a large Campbelite church, with two hundred or more members, large Methodist church and camp ground, and a Presbyterian church, all within two miles of here, but not a Baptist to speak to in the whole neighborhood. I can enjoy myself better to stay at home and read than to go and hear them preach; for the Baptist doctrine is what I delight in, and I know it was not taught me, by my parents, for my father was a Methodist in principle and I thought when I had spent my young days in mirth I could get religion whenever I tried; but how different I found it, for if I ever was struck under conviction it was at an unexpected time. I was at a party and under the sound of the fiddle, felt as much animated and delighted as I ever had, when all at once there came an awful, solemn feeling over me, so much so I trembled and sat down. I thought the days that been allotted to me were now spent, and I was doomed to die. I viewed the Savior as everything that was good and great. I did not even think that this was anything like conviction. My past sins tormented my mind. I felt that I had spent my days in vanity I did not want any one to know my feelings. I wanted to read the bible but as I had not been in the habit of doing so except on the sabbath, I was anxious for Sunday to come.

When Sunday morning arrived I took down the bible and went into a room by myself to read. I had no particular place in view, but the first thing that caught my eye on opening the book was "Vanity of vanities, saith the preacher." My heart was so full that a word or two at a time was all I could say. It appeared as new to me as if I had never before read it. I spent nine months without one moment of peace, day or night. One evening some girls were visiting my sister and myself, they were laughing and jesting and I did not wish to keep

company with them, so I slipped out to hide among the corn. As I left them I asked myself why I was so much more distressed than they, when these words came to me. Be not distressed, for Jesus is your friend. I never can describe my feelings at these words, they came with such power that I fell to the ground, and if the Savior had really been their I could not have felt his presence more sensibly, and if ever I felt the spirit of prayer it was then. I felt to rejoice that my blessed Savior had interceded for me. I have thought that Nathaniel had some such a time as this under the fig-tree. The sun was about an hour high when I started, and when I returned it was about dark, and they had eaten supper. My father desired me to eat but I felt as if one taste would choke me. All I had any desire for was righteousness, and that I did hunger and thirst after as much as ever mortal did for food or drink was all the time engaged in prayer or meditation on the goodness of God, and the great plan of redemption. When asleep, my mind would travel on the same subject. Some times in company with the Savior and all the heavenly hosts, and at other times I would find myself placed against a perpendicular wall of glass, without anything to hold to, and everlasting destruction beneath which I expected every moment to drop into, for I could see nothing to prevent it. When I awoke I viewed my situation as just as helpless, as if placed against the side of the smooth glass, and nothing, but the mercy and grace of God kept me from one hour to the next. I must stop though I have but just begun.

My love to all.

MARGARET SHAW.

For the Signs of the Times.

Southampton, Pa., May 2, 1853.

BROTHER BEEBE:—An Old School Baptist residing in the western part of your State, and one whom I have great reason to respect and esteem, has, through a private letter to me, requested my views through the *Signs*, upon the following scripture:

And he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, one soweth and another reapeth. (John iv., 36, 37.)

I do not know that I have any correct views upon this scripture; but I do know that it embraces the deep things of God, and that without the Spirit's searching and teaching, we can know nothing beyond the letter of it, and it is certain that there is much in it too deep for my comprehension. But such views as I have upon it, give I unto thee; and if they are erroneous, my prayer to God is, that the error may appear so plain that no child of God may be deceived by it. The Lord has been pleased in His infinite wisdom to use metaphors in presenting the sublime glories of His revealed will, which are most effective in the instruction of His children; and amongst them is the one upon the harvest. The subject was not only presented by the Redeemer to his disciples in the days of his flesh, but it was also presented in type to our fathers who were baptized unto Moses in the cloud, and in the sea; and is one in which the saints must ever feel a lively interest. That shadow which was thrown upon our fathers, has its substance in the gospel, and it may be well to attempt to find it, and follow it up to its fountain or substance, which if we find the true shadow and continue in it, we cannot fail in reaching the truth, which

may the Lord enable us to do. When God gave commandment to Moses respecting the children of Israel after their settlement in Canaan, (the shadow of the gospel kingdom,) the harvest was the subject of very particular attention. And the Lord spoke unto Moses, saying: Speak unto the children of Israel and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then shall ye bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord to be accepted for you, on the morrow after the sabbath the priest shall wave it. Now if we have taken the right figure, it is reasonable to conclude that this harvest in Canaan shadowed forth the harvest in the text which we will call the gospel harvest. The sheaf of the first fruits which was accepted for all Israel, (and they were not allowed to gather in the harvest until the wave-sheaf or first fruits had been accepted of the Lord, and with that, the whole harvest was accepted,) we certainly have a most sublime and impressive opening to that most elevating and enrapturing of all subjects, the glorious truth that Christ is risen from the dead, and become the first fruits of them that slept. And when God accepted him, and set him on the holy hill of Zion, all the election of grace were accepted in him: hence it follows that they are taken from the dust of the earth and seated among princes and receive the throne of glory. How full and animating the language of Paul, in which he says, wherein he (God) hath made us accepted in the beloved: Here the holy nation, the chosen generation and royal priesthood stand identified with, and united to their elder brother, and living Redeemer. The prophets had foretold the coming of Christ, and the gathering in of the Gentiles, through Christ the anti-typical wave-sheaf or first fruits, and he was the servant of God to raise up the tribes of Jacob, and restore the preserved of Israel, a light to lighten the Gentiles, and God's salvation unto the ends of the earth. But the disciples to whom Jesus addressed himself in the text, as well as the woman of Samaria, marvelled that he should converse with a Samaritan between whom and the Jews there were no dealings. Christ had now come as it was the fulness of time, and he had come in the flesh to redeem his people out of all nations under heaven, and the time was now at hand when the gathering of them into gospel order should commence both among the Jews and Gentiles, as Paul said in his epistle to the Ephesians, that in the dispensation of the fulness of time he might gather together in one, all things in Christ, both which are in heaven, and which are on earth. Even in him, and in illustration of this truth the Redeemer presented the metaphor of the harvest. On another occasion he opened the subject more fully, and in that parable he mentioned in a particular manner both the wheat and the tares. When the disciples asked him to declare unto them the parable of the tares of the field, he answered and said unto them, "He that soweth the good seed is the Son of man." The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that soweth them is the devil, the harvest is the end of the world, and the reapers are the angels. As, therefore, the tares



are gathered and burned in the fire, so shall it be in the end of *this world*. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things which offend, and them that do iniquity. Now the position taken here, is not, that the devil is a creator of men, for by nature and in Adam, the elect and non-elect are one, and were all in their natural existence created, or made in him. And further, it is not the creation of, but the sowing of seed which is spoken of. Christ communicates and brings forth unto perfection, nothing but what is like himself, and it is equally true in the enemy of all righteousness, all he produces is unrighteousness. The one communicates spiritual life and mercies, and the other sows sin, misery and death. And what strikes my mind as being embraced in the parable is, the making manifest the characters and fruits of the two characters or opposites, righteousness and unrighteousness. We are informed that the harvest is the end of the world. The enquiry then, is, what world. We read that God spared not the *old world*, but saved Noah; and it is evident that this did not refer to the earth and skies, but to the people. If we call up the testimony of Peter relative to the destruction of the Jews as a nation, he will throw some light in our pathway. Said he "But the end of all things is at hand, be ye therefore sober, and watch unto prayer." The apostle in his epistle to the Hebrews, puts the subject beyond the reach of reasonable doubts. In speaking of Christ's offering himself without spot to God, he says, "But now once in the *end of the world*, hath he appeared to put away sin by the sacrifice of himself." If this refers to the actual suffering of Christ upon the cross, and the end of the legal rights and ceremonies or the Jewish world, then there can be but little doubt relative to these reapers or angels, as to whom they are, for it will appear quite evident that the apostles and ministers of the everlasting gospel are intended. And it is said to them in the context, Other men have labored and ye have entered into their labors. There may be an allusion here to the prophets, who had testified of Christ: for to him give all the prophets witness. This view of the subject would not contradict the fact that Christ is the sower of the good seed, for holy men of old spake as they were moved by the Holy Ghost. There was a labor which had been performed by *other men*, and these angels or reapers were *men* also, and what the prophets had foretold as being made manifest when Christ should come into the world, they found ready for their hands. The prophets had foretold the gospel harvest until it was ripe, and the law and the prophets were until John, the forerunner of Christ, and here the ploughman overtook the reaper, and when Jesus set up his kingdom on the earth, his disciples entered into the field and commenced laboring therein; and here prophecies are swallowed up in the events foretold.

In the 24th chapter of Matthew, and in immediate connexion with the destruction of Jerusalem, Jesus declared that he would send forth his angels with a great sound of a trumpet and they should gather together his elect from the four winds, from one end of heaven to the other. But when should they be sent forth. The prophet Isaiah has answered the question:

Said he, "And it shall come to pass in that day (the day of the ministration of the gospel) that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." The prophet was looking forward to the mediatorial work of Christ in the full redemption and justification of the church. And Christ having come in the flesh, said to his disciples, "Say not ye, there are yet four months to the harvest: behold I say unto you, lift up your eyes and look upon the fields, for they are white already to harvest." The harvest is a great one, and will continue as long as there shall any of the children of the kingdom be found upon the earth. And when the present laborers shall have passed away, must not the church provide more? What shall be done? Establish schools—prepare young men for the work—send out missionaries to evangelize the world? By whom was this scheme introduced at first? If I am not mistaken, it was a Roman Pope. To this scheme of worldly policy, there is no countenance in the Scriptures. But has Christ left no authority upon this subject? most certainly he has. The following is all that the disciples of our Lord are instructed to do in the matter, further than giving their fellowship to those from whom they obtain satisfactory evidence the Lord has called to the work. And it is this, and nothing more: "Pray ye therefore, to the Lord of the harvest, that he will send forth laborers into the harvest, for the harvest is great and the laborers few." In coming back to the text, "He that reapeth receiveth wages." The time then was when Christ the anti-type of the types, and the substance of the shadows and prophecies had come to do the will of him that sent him, and to finish his work. The harvest was then ready for the sickle, and the command to the laborers was not to plough nor sow, but to reap, and gather ripe fruit, and perform a work made ready for their hands. Christ the first fruits has entered into heaven itself, there to appear in the presence of God, for the church, and to make his power and glory known in its salvation. As has been said, the Son of man is the sower of the good seed, and of him it is written, "He that goeth forth and weepeth, bearing precious seed, shall doubtless, come again with rejoicing, bringing his sheaves with him." The ministers of the gospel have no sheaves, they are Christ's—and the reapers are simply laborers in his harvest.—He went forth under the law, a man of sorrows and acquainted with grief; but in his resurrection joy and everlasting rejoicing burst forth in floods of divine glory. He went forth unto death under weeping—but he arose again therefrom, and his church rose in him,—hence the saying, "Rejoice not against me O mine enemy, for when I fall I shall rise again, and when I sit in darkness the Lord will be a light unto me." After his resurrection from the dead, and he had entered into heaven and received all power in heaven and earth, and had established his kingdom in the world, the children of the kingdom are gathered into it, or into gospel church order. In this gathering, the angels go forth with a great sound of a trumpet, or if we take the language of the parable in Matthew, they gather in, and

gather out. They gather in the wheat, and gather out the tares. That this refers to the time-state of the kingdom, is quite evident, for in heaven there will be no tares to gather and burn with fire, neither will the straw and chaff of the wheat be there. The vile bodies of the saints must in the resurrection be fashioned like unto Christ's glorious body. All we have to do to see the text verified, is to witness the ministration of the gospel and its effects. It has ever been the case, and it will ever continue so to be, that a faithful gospel ministry will draw the line between the glory of Christ, and the works and commandments of men, and separate the precious from the vile, and clearly distinguish between works and grace, and while it will draw and gather together into the same faith and order gospel subjects who are fully ripe—it will drive or gather out from the kingdom the enemies of truth—and it is a consuming fire to them all, together with all the schemes and systems, which have been sown or instigated by the enemy of truth, and this gospel is fire to all such men and things—and it is unquenchable. If any of God's children are left for a season to be seduced by these bewitching schemes, their hay, wood and stubble must be burned, and they shall suffer the loss of them all—and whatever religious things christians may have about them that fire can injure, they must sooner or later part with them—for every man's work shall be tried, not with roses, but with fire. Said the Redeemer, I came to send fire, (not hell-fire that the Arminians prate so much about, but the fire just referred to) on the earth, and which was then already kindled, and which shall eventually consume the entire Arminian system—root and branch.

But we are often asked why we are always at war with these things. They are sometimes within the enclosure of the camp; and, so far from paying no attention to them, the angels, not only the apostles, but all true ministers of Jesus, are to gather out not only the tares, but all things which offend, and them which do iniquity, and these things are not to be covered up carefully for fear that they may be hurt, but the torch of the fire of the truth of the gospel is to be applied to them. I do not know that the force of the truth of this was ever brought with more power to my mind than it was to-day, in reading brother Trotter's remarks, in the last number of the "Signs," upon the reduction of Gideon's army. The fruit the reapers gather is unto life eternal. That is not to be burned up and lost. They do not communicate eternal life, neither are they the instruments or means in the hand of God in communicating it. They simply gather fruit *unto it*. They in this figurative mode of speech, gather the fruit of which Christ is the first fruits. The communication or gift of eternal life is exclusively his prerogative. His testimony upon this point is, as thou (God) hast given me power over all flesh, that I should give eternal life to as many as thou hast given me. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

It is said in the text that these reapers receive wages. It is true that God has ordained that they, who preach the gospel shall live of the gospel; but it seems that some other blessing than dollars and cents

is here presented. When the apostle told our Lord that they had left all and followed him, and asked him what they should receive therefor, he replied, There is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this present time, houses and brethren, and sisters, and mothers, and children, and lands, with *persecutions*, and in the world to come eternal life. Now we cannot look for a literal application of this scripture, or that part of it which refers to the things of this world.

But in its application, let us enquire, what there is in these earthly things that makes them so desirable to us; they are pleasing to us, and add to our enjoyments and delights;—yet they are earthly, and must finally fade away. Let no disciple of Jesus think that whatever sacrifices in these earthly things, his Master may require at his hands—that he will thereby be reduced in real enjoyment and delight. Whatever may be sacrificed of an earthly quality, an hundred fold shall be added of the heavenly. What is the sweetest and most endearing of all enjoyments ever realized by the saints of earth, and which often produces longing desires to depart and be with Christ. Peace and communion with God, and fellowship with Christ, said Paul, that I may know him, and the power of his resurrection, and the fellowship of his sufferings. Did Stephen meet with loss of real enjoyment by suffering a Martyr's death? Behold, said he, I see the heavens opened, and the Son of man standing on the right hand of God; soon I shall be with my adorable Redeemer, where I shall forever enjoy the fulness of glorification. O blessed hour, and happy condition; this mortal body is receiving the last sting, and I now feel the last pang which the enemy can give. With streams of communion flowing into the heart, with what overflowing emotions do the children sometimes sing—

"My willing soul would stay,  
In such a frame as this;  
And sit, and sing herself away  
To everlasting bliss."

This communion with, and strengthening presence from the Lord, led a persecuted Paul to exclaim with holy rapture. But none of these things (persecutions) move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. It was his stay and support in life, and when about to pass from the earth and all the endearing associations upon it, and yield his life a sacrifice for the honor of his Master's cause; he did not fail to leave his testimony here. His, had been a life of warfare and persecutions, but now his labors are done, and what gives him lofty emotions of soul? The presence of and communion with his God—he now realizes what God said to Abraham, "Fear not, I am thy shield and exceeding great reward." Did he, in his closing and reflecting moment, regret having been so pointed, bigoted and uncharitable in his writings and preaching,—as thousands of flaming professors declare the same kind of preaching in these days to be? Does he say, If I had been more mild, soft and accommodating in my views, I should have done more good, and been more useful in my Master's cause? Not a word of this; but

with his soul filled with imperishable joy, and unrestrainable emotion, he exclaims, with the loftiest rapture, and that which far outstrips all mortal glories, "I have fought the good fight; I have finished my course: I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but to them also that love his appearing." Here is one instance of sower and reaper rejoicing together.

If time and space would permit, we might tarry for a time with pleasing delight in this kingdom, where King and subjects or children rejoice together. But, having tarried so long with the other branches of the vine, it must, for the present, be passed by, with a word or two.—In the eighth chapter of Proverbs, Christ says, "rejoicing in the habitable parts of his earth, and my delights were with the sons of men." And again, we are exhorted to look unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God. Jesus rejoiced in spirit, and thanked his Father that he had hidden the mysteries of his grace from the wise and prudent, and revealed them unto babes. He rejoices in his triumph over sin, death and hell, in his victory over all enemies, and the complete salvation of that church which is his, and which he has redeemed; and not only do the reapers rejoice in the same things, but all the children rejoice in the same things also: for the ransomed of the Lord shall return, and come to Zion, with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. The rejoicing is mutual. Christ has all power, and he rejoices in the exercise and effects of it; and the reapers, who feel a deep interest in the gospel kingdom, or harvest, rejoice in the manifestations of Christ's glory and power, as made manifest in all the affairs of his kingdom; and that the success of the harvest depends not upon them, but upon the Lord of it, who does all his pleasure, and whom none can let or hinder; and that their labors are not in vain in the Lord. May we then heed the exhortation to look unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God.

Yours in love, WM. SHARP.

For the Signs of the Times.

New Liberty Ky. April 23, 1853.

BROTHER BEEBE:—I wish to express my gratitude to God for his goodness at all times to one so unworthy as I am. I would wish to praise his great name for enabling you to write on Isaiah xxx. 20, in compliance with the request of your unworthy brother I would ask for your views farther, but fear to be troublesome I would say to you, write as much and often as opportunity will permit from that blessed word, and many of the dear saints will be fed. I trust this will find you and family in good health as it leaves us tolerably well.

From your most affectionate though most unworthy brother, if one at all.

D. H. SULLIVAN.

We appreciate the kind feeling expressed by our brother Sullivan, and assure him, that it affords us pleasure to know that any of the children of God are edified through our labors.

EDITORIAL.

MIDDLETOWN, MAY 16. 1853.

REMARKS ON EPH. III. 6—10, IN REPLY TO "A POOR PILGRIM."

In our last number, on page 68, "A Poor Pilgrim," desires us to give our views on this subject.

Paul had been writing to the saints at Ephesus, and to the faithful in Christ Jesus, of their eternal and unconditional election and Predestination to the adoption of children, and of the dispensation of the grace of God to them-ward, and of the mystery of Christ which had reference to the Gentiles. "That the Gentiles should be fellow heirs." This was a mystery to the sons of men, of other, and former ages, and up to the time of Peter's vision, when on the house-top of Simon, the tanner, even the disciples and apostles of our Lord, did not comprehend it. But Paul being particularly called as an apostle to the gentiles a special dispensation of these things was given him, that he might preach among the Gentiles the unsearchable riches of Jesus Christ. That the Gentiles should be fellow heirs with the saints, was an exemplification of a portion of the riches of Christ which were unsearchable, and therefore could only be made known by a special revelation from God.

As the text is lengthy, we, to circumscribe our remarks according to our limited space, must necessarily be very brief. The sixth verse presents for consideration the principle of heirship. Christ the adorable Mediator by virtue of his sonship is the heir of all things. His people being embodied in him as their Head and Life, as well among the Gentiles as the Jews, are constituted sons, and if sons, heirs of God and joint heirs with Jesus Christ, and in such fellowship and identity in their relationship to God, that he being the heir of all things, Paul, to whom this dispensation was made for them, hesitated not to declare to them. All things are yours, and ye are Christ's, and Christ is God's. They are fellow-heirs, and of the same body, that is, the spiritual body, the church of which Christ is the Head.—"And partakers of his promise," to wit, the promise of eternal life, which God that cannot lie promised before the world began. This promise of which the fellow heirs among the Gentiles are made partakers, was "in Christ, and by the gospel." "For the promise is unto you, and to your children, and unto all them which are afar off, even as many as the Lord our God shall call. Unto these heirs who are of the body of Christ, is given exceeding great and precious promises; and thereby they are made partakers of the divine nature. That is, as it appears to us, the divine nature of that spiritual body of which Christ is the head. All these privileges are by the gospel, not by the law, nor by any works of the law, but by the promise and oath of God in Christ, for God was in Christ reconciling the world, or Gentiles, unto himself," &c.

After this gospel which proclaims the promises of God that cannot lie, and defines the heirs, among the gentiles, and the principle of heirship based on vital relationship, Paul says in the seventh verse, he was made a minister, but he does not say that he was made a minister according to the amount of his scholastic studies, his panting for the work, or his desire to convert souls, or any thing of the kind, but simply according to the gift of the grace of God unto him, according to the effectual working of his, (God's)

power.

And this is the way that all the ministers of Christ, as well as the apostles are made.—Not the magic charm of gold, nor the delusive notion that his preaching would quicken the dead, or deliver men from the guilt of sin, or the condemnation of the law of God, but in all cases, by the working of the power of God, developed in that body in which God worketh both to will and to do of his good pleasure. To show how completely his calling was by the working of divine power, he shows in the eighth verse, that of all the saints, he had the least qualification for the important vocation. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Jesus Christ."

That this great apostle felt and really considered himself less than the least of all saints, we are not permitted to doubt, although most of the saints of God may be tempted to believe he was in that one particular, mistaken. But we have in his expression a very striking exemplification of the certain and invariable tendency of the Holy Spirit's work on the hearts of all the children of God, which is to exalt the Lord, and abase the creature. We do believe that in the same proportion as we are favored with exalted views of God we shall feel the force of self-abasement before him. No flesh shall glory in his presence, when any flesh feels disposed to glory, it is in his absence; or in other words, when, and at such times as he withholds from them his special presence. Paul would never admit the doctrine that grace was the reward of human merit; the least of all saints were the recipients of the most amazing gifts of grace; and he, though less than the least of all saints had received this gift of grace which made him an apostle of Christ, and a preacher of the unsearchable riches of Jesus Christ; that he should preach them among the Gentiles, where no prophet or inspired messenger of God had, in former ages been sent with such a commission.

"And to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God who created all things by Jesus Christ." That is, so make known to Gentiles as well as Jews, the fellowship of this hidden mystery. The terms, *all men*, evidently referred to the unrestricted commission of the apostle, to all nations, to preach the gospel to every creature. And although he had no power to give eyes to the blind, ears to the deaf, nor life to the dead, yet to those whose eyes and ears God had blessed, he by the Holy Ghost was inspired to present the fellowship of the mystery, which kings and prophets had desired to see, but had seen them not.

The fellowship of the mystery, is the harmony of it, with every other link in the chain of salvation by grace, and especially its harmony with all the attributes and perfections of God. The mystery itself we have already noticed in regard to the rich provisions of grace whereby the Gentiles are made fellow-heirs, and of the same body, and partakers of his promises in Christ, by the gospel. And truly all the promises of God, in a gospel sense at least, are in Christ Jesus, yea, and in him, Amen, to the glory of God, by his saints.

One thing more concerning the mystery, we should not fail to notice, namely, that it is unsearchable it cannot be found out by searching, by study, by application of our

mental powers to any course of study in any of the schools of men. If it were possible for it to be taught in Sunday schools, or theological schools, or even by searching the scriptures then it would not be unsearchable; it can only be known by revelation, and, as Paul says, in the fifth verse of this chapter, "It is now revealed to his holy apostles and prophets by the spirit." The eye hath not seen, nor the ear heard, neither have entered in the heart of man, the things which God has prepared for them that love him. But God has revealed them unto us by his Spirit. And these unsearchable things are the things of the Spirit; for the apostle farther says, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.

REMARKS ON BROTHER W. THOMPSON'S LETTER, IN OUR LAST NUMBER. We congratulate our venerable and dear brother, on the happy condition of the brethren and churches of his vicinity, that they are of one mind on all doctrinal subjects, and that the "disconnected jargon" so rife in some sections of our Zion, has not affected them, and that they so readily admit and so cordially embrace what they read in the scriptures concerning the divine Mediator. Would that it were so in all the departments of the kingdom of our blessed Redeemer. How many churches, or what extent of space is included as being in so desirable a state we do not know, may the churches not be few, not the space small, but may such a state of things soon prevade all our churches, and all the watchmen of Zion, with their dear brethren in Indiana, soon lift up their voice together in sweet harmony in contending earnestly for the faith which was once delivered to the saints, and in proclaiming the unsearchable riches of Jesus Christ, our Immanuel.

We will offer no remarks on the peculiar views of our brethren and the churches of Indiana, as we are not sure that we perfectly understand them, but our dullness is the probable cause of our failure to comprehend more fully their precise views on the sublime and glorious doctrine of God, our Savior.—May the Lord give us all that light and understanding we need, and restore unto us a pure language and enable us to glorify him in our bodies and in our spirits which are his.

OBITUARY.

BROTHER BEEBE:—By request of William E. and Electa Hull, I send you for publication, a notice of the death of their two only children, CELESTIA HULL aged 4 years and 7 months, and JAMES W. HULL, aged 3 years and 16 days, died on the 5th day of January last; there was about 12 hours difference in the time of their deaths. The disease of which they were thus suddenly called away was Scarle fever. Both were put into one coffin, and on the occasion I was called to preach to a large congregation, and by request of sister Hull, I preached from the words of Job, "Have pity upon me, have pity upon me, O ye my friends, for the hand of the Lord hath touched me." In this case was exemplified the force of the words of Watts,

"The fondness of a creature's love,  
How strong it strikes the sense;  
Thither the warm affections move,  
Nor can we call them thence."

May God sustain the bereaved parents, and sanctify the afflicting dispensation of his holy providence to their good, and enable them to say "Though he should slay me, yet will I trust in him."

ISAAC HEWITT.

## NOTICES.

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

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

## MOORE'S LETTERS.

*The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.*

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

SINGLE COPY,	.15
EIGHT COPIES,	\$ 1 00
FIFTY COPIES,	\$ 5 00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

## MINUTES.

With our present facilities for printing, and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, Post PAID, to the several churches of each Association, as they may direct.

## THE EVERLASTING TASK FOR THE ARMINIANS

Having received many orders for the Task, since our former edition has been exhausted, we propose to print another edition of a few thousand copies, and to have them ready to send out by mail to any part of the United States, about the first of May next.

## TERMS.

For a single copy 6 cents, 20 copies for \$1.00 or 100 copies to one direction for \$4.00.

This little work has passed through many editions in this country as well as in England, and although they have been spread broadcast throughout England and America for many years, no Arminian has ever attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

## TERMS REDUCED

Single copy 20 cents or six copies for \$1.00

## ASSOCIATIONAL.

The Baltimore Association will meet with the Church at Black Rock, Baltimore County, Md., on Thursday, before the third Sunday in May, at 10 o'clock A. M.

The Delaware Association will meet, with the Church, at Cow Marsh, Kent Co. Del., on Saturday before the fourth Sunday in May, 1853.

The Delaware River Association will meet, with the Church, at Kingwood, Hunterdon Co., N. J., on the Wednesday preceding the first Sunday in June, 1853.

The Warwick Association will meet, with the Church, at Wallkill, Orange Co., N. Y., about 2½ miles from the Middletown Depot, (this place) on Wednesday before the second Sunday in June, 1853, at 10 o'clock A. M.

The Chemung Association will meet with the church at Burdett, Tompkins Co., N. Y., three miles from the Jefferson Depot, at the head of Seneca Lake, on the last Saturday and Sunday in June 1853.

The St. Joseph Valley Association, will be held two miles south west of Plainfield Station, on the Southern Michigan, and Northern Indiana Rail Roads near Terrecooupee Prairie, on the 4th & 5th days of June 1853.

The Sandusky Old School Baptist Association will meet with the Honey Creek church, Seneca Co., Ohio, on Friday before the first Sunday in June 1853.

**BROTHER BEEBE:**—Please publish the following Union Meetings, of the Red River Association, viz.

At West Fork church, Christian Co., Ky., on Friday before the second Sunday in May.

At Drake's Pond, Montgomery Co. Tenn. Friday before the first Sunday in June.

At Barren Spring, Christian Co., Ky., on Friday before the fourth Sunday in June 1853, at each, worship to commence at 10 o'clock A. M.

J. H. GAMMON.

South Dansville, N. Y. April 4, 1853.

**BROTHER BEEBE:**—Please give notice through the Signs, that the Allegany Old School Baptist Association will be held at Beachville, in the town of South Dansville Steuben county, N. Y., to commence on Saturday before the first Sunday in July next at 10 o'clock A. M. Brethren and sisters of our faith and order, are hereby invited to meet with us, and especially brethren in the ministry; and we would be highly gratified if you can arrange your business so as to attend our association this year.

Yours,

NICHOLIS D. RECTOR.

\* We have some hope, if spared, to attend.

[Ed.]

An Old School Baptist meeting will be held on Rock Plain, in the town of Johnstown, seven miles east of Dea. Aaron White, and in the neighborhood where I reside. It is appointed to commence on Friday the 10th day of June, 1853, at ten o'clock A. M., and to continue, if the Lord will, at the same place for three days. We earnestly desire all ministers of Christ, and brethren and sisters of our order who have the faith which is of the operation of God, and who strive for the peace of Zion, to meet with us, and unite in the worship of the true and living God, in spirit and in truth. And we pray that the great head of the church may meet with and preside over us, for Jesus' sake.

Yours as ever in the best of bonds.

JOSEPH D. WILCOX.

**DEAR BROTHER BEEBE:**—You are requested to publish through the Signs a special invitation and request to brethren and especially ministering brethren in fellowship with the Baltimore Association, to attend her coming session held at Black Rock, as you have published. The visit of such of their brethren as have hitherto generally attended like yourself and others, will again be very acceptable, besides such, they will be glad to be visited by other brethren from the east, west, north, or south. Brethren disposed to come by public conveyance are hereby informed, they may calculate on finding conveyances at the Cockeysville depot 13 miles from Baltimore on the Susquehanna Railroad, at the time of the arrival of the evening train on Wednesday, from Baltimore, and also on the half past eight o'clock train on Thursday morning, to take them to Black Rock.

S. TROTT.

Scott, Luzerne Co. Pa. March 31, 1853.

**BROTHER BEEBE:**—Please publish, that the YEARLY MEETING of the Old School Baptists of Northern Pennsylvania will be held at the School House near the residence of Harvey and Wilmot Vail, in the township of Scott, to commence on Saturday the 13th day of June, 1853, at 10 o'clock A. M., and continue on Sunday the 14th.

We give a general invitation to the Old School Baptists, and all who love our Lord Jesus Christ in sincerity and walk uprightly according to the truth of the gospel, to attend

Your friend and brother,

WILMOT VAIL.

The next meeting of the Sandusky Old School Baptist Association will be held, by appointment with the Honey Creek Church, Seneca Co., Ohio, to commence at 10 o'clock, A. M. on Friday before the 2d Sunday in June 1853. Brether Seitz, desires us to say to those who may come from the north west and north east by Rail Road, that they will find carriages at Republic, on the day before the meeting, to convey them to the Association, and also to take them back to Republic after the meeting. Republic is 8 miles from the meeting.—Brethren coming from the South, and South West, will leave the cars at Tiffin, which is 12 miles from the meeting, and they also will find teams ready to bring them into the vicinity of the meeting, and also to take them back.

**BROTHER BEEBE:**—Please give notice, through the "Signs," that a two days meeting will be held with the church of Middleburgh, Schoharie county N. Y., on the first Wednesday and Thursday in July next; to commence at 10 o'clock A. M. of each day.

We earnestly solicit the attendance of our brethren and sisters, and we hope our brethren in the ministry will pay some attention to this notice.

Brethren, Hewitt, Morrison, Hare, and father Mead, "Come over and help us."

G. W. SLATER.

Please to give notice that there will be a fifth Saturday and Sunday meeting held in May next, with the church at Fairfield, Butler Co., O., about six miles east of Hamilton.

L. SOUTHARD.

Buffalo Grove, Ill., April 20, 1853.

**BROTHER BEEBE:**—Please insert the following notice in the "Signs," as soon as possible. The Old School Baptist Church of Christ, at Buffalo Grove, Ogle Co., Ill., have appointed an Old School Meeting, to be held on Friday, Saturday and Sunday, the 17, 18, and 19, days of June, 1853, at the house of Dea. Ahira Sanford, on the west side of Buffalo Grove, to commence on each day at 10 o'clock, A. M.

All our brethren and sisters, and especially ministers of our faith and order are invited to attend.

CLEMENT WEST.

## RECEIPTS.

NEW YORK. P. West 1.25; Eld R Burritt, 1; Mrs M Boardman 1; Dr W B Slawson 2; H Sloan 1;	6.25
MAINE. W J Purrington,	1.00
OHIO. T Cole 2; I Yeomans 1;	3.00
IA. D G Carter, .25; I Hill for D Erb 1;	
H. E. Green 4; R Slavers 3; G Glick 3; A Cottrell 1;	11.25
ILL. J Mc Nutt	2.00
Wis. B Davis	1.00
Ky. A T Jones	1.00
ALA. H B Rogers	2.00
GA. T Hairston	1.00
VA. Eld J S Corder	1.00
PA. Dr. Jas Griffin	1.00
Sanford Bannaister (of what Post Office or state we are not informed)	1.00
Total,	\$31.50
New Agent,	
John Smith Pulaski County. Mo.	

## LETTERS RECEIVED.

P. West, M. E. Vail, Eld. R. Burritt, T. Cole, S. Cleveland, W. D. Marrast, P. M. T. Harston, Miss Sally Ferneyhaugh, D. G. Carter, I. Yeomans, E. A. Chambers, J. Vaughn, S. Bannister, B. Martin Jr. D. J. McClain, Eld W. W. Brown, D. J. McClain, Eld J. Osborn, I. Hill, Eld. L. A. Hall Jr. W. J. Purrington, H. E. Green, W. Inman, Eld W. Sharp, R. Slavers, A. T. Jones, G. Glick, Eld G. M. Thompson, J. McNeill, Mrs E. Woolough, Catharine A. Berry, C. Wickes, Eld J. S. Corder, H. Sloan, Mary Gilbert, E. Rittenhouse, A. Cottrell, Dr. W. B. Slawson.

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

GILBERT BEEBE.

To whom all communications must be addressed.

## LIST OF AGENTS.

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

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CONNECTICUT. Elder A. B. Goldsmith, Gen. Wm. C. Stanton, Wm. N. Beebe.

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WISCONSIN. Elders D. Wilcox, Titus Bishop.



# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sward of the Lord and of Satan."

VOL. XXI.

MIDDLETOWN, N. Y., JUNE 1, 1853.

NO 11.

## POETRY.

He died ere cares had bowed his soul,  
When four short years had fled;  
And soared away on angel's wing,  
To join his kindred dead.

He knew none of the bitter strife  
Of mortals, here below;  
The wants, the cares, they're doom'd to feel,  
He did not live to know.

I can but say 'twas well he died,  
As Heaven did so decree,  
Ere rough temptations' outstretch'd hand  
Had marked his destiny.

I would not call him back to earth,  
Life's various ills to know;  
To taste of sorrow's bitter fruit,  
And drink the cup of woe.

Had he have lived, he might have strayed  
From virtue's flowery path,  
And crushed a mother's anxious hopes;  
Incurred a father's wrath.

But now he dwells in purer climes,  
In mansions of the blest;  
O, who would call him back to earth  
From that sweet home of rest!

### Past, present and future,

A sad, sweet gladness, full of tears,  
And thoughts that never cloy,  
Of careless childhood's happier years,  
Is memory's tranquil joy.

A rapturous and delusive dream  
Of pleasures, ne'er to be,  
That o'er life's troubled waters gleam,  
Is Hope's sweet reverie.

The present is a weary scene  
And always wish'd away:  
We live on "to be," and "has been,"  
But never on "to day."

### Old Haunts.

I love to linger on my track  
Wherever I have dwelt,  
In after years to loiter back,  
And feel as once I felt;  
My foot falls lightly on the sward,  
Yet leaves a deathless dint,  
With tenderness I still regard  
Its unforgotten print.

Old places have a charm for me  
The new can ne'er attain,  
Old faces how I long to see  
There kindly looks again!  
Yet, these are gone;—while all around  
Is changeable as air,  
I'll anchor in the solid ground  
And root my memories there!

### Counsel.

There is a time for praising,  
And a better time for pray'r,—  
The heart its anthem raising,  
Or uttering its care.  
One minute is for smiling,  
And another for the tear.  
Hope, by turns, beguiling,  
Or her haggard brother, Fear.

But, if in joy thou praisest  
The generous Hand that gave,—  
And if in woe thou raisest  
The prayer that He may save;  
Thy griefs shall seem all pleasure,  
As the chidings of a Friend,  
And the joys ecstatic measure  
A beginning without end!

### Never mind.

Soul, be strong, whate'er betide  
God himself is guard and guide—  
With thy Father at my side,  
Never mind!

Clouds and darkness hover near,  
Men's hearts failing them for fear,  
But be thou of right good cheer,  
Never mind!

Stand in patient courage still,  
Working out thy Master's will,  
Compass good, and conquer ill;  
Never mind!

## COMMUNICATIONS.

For the Signs of the Times.

Green Co., O., May, 1853.

BROTHER BEEBE:—You know the brethren and sisters have been speaking to each other through your valuable paper to a considerable extent, and it has been much to the comfort and edification of those over whom Christ is High Priest. On account of affliction to myself and family I have not been much from home for several months past during which time my mind has been led to write a little on the subject of christian experience, though I often doubt in regard to my hope in Christ and sometimes think I will say nothing about it, at others it is the theme I chiefly delight to dwell upon.

I was born of poor parentage, and grew to manhood with but a very limited education; however I had notions with regard to religion both respecting doctrine and practice. I with the rest of Adam's family delighted to boast of free will, free agency and agreed with the world's preachers in saying, do good, get good. Previous to my twenty fifth year I labored for a reformation as I thought; for I supposed I was to some degree a sinner, and feared that when our world was visited by what is called judgment, I would be in danger of torment; hence I got and lost religion several times, according to the world's notion of it. My mother was a member of a Regular Baptist church; of course I was attached to her by a natural tie; but the doctrine I abhorred I suppose because it deprived me of chance and gave me no glory. I denounced it as contemptible. I often felt astonished at those heathen who worshipped idols, for I thought were I in their place, I would worship God, for the workmanship of his hand proves what he is and of course I would not worship the creature but the Creator. At that time I thought I was a true worshipper of God and no idolater.

Time past, and at the age of twenty five years I found myself at the head of a little family with whom I was much delighted. I possessed great desire for this world's goods and concluded to use every measure that was honorable among men to get rich. I was one day in the field, closely engaged in both body and mind in pursuit of mammon, or perishable riches, and then and there I first learned that I was a sinner.

I had never thought that my nature was contaminated and my sins I had never before hated. O Lord, thought I, what has come over me? My nature is totally depraved, my sins have become exceedingly sinful. I had at once a recollection of how I used to deride those heathen idolaters. Something seemed to tell me I was worse than they, for I had not only been favored with what is commonly called the light of nature, but I was also living in a gospel land and had christian parents to instruct me, and yet with all these advantages I saw myself an idolater of the basest order.

My mind I saw was absorbed by the world with its fashion which is sure to perish. The commandment seemed to come, sin revived. I think I saw clearly that God was just, though I was condemned. I became so alarmed at the thought of being an idolater that to avoid it I thought I must quit work, so I threw down my implements of husbandry and in haste I left the place; and could not help but pray, O God, be merciful to me a sinner. It seemed his justice called for my everlasting overthrow. I had not gone many paces before I found myself brought to a stand both in body and mind. I was for a few moments truly in a strait, eventually the thought occurred to me of "Him that provideth not for his own," &c., so I returned and went to work again. I recollect asking God to save me from trusting in the things of this world. Being by nature an arminian, I began to make vows unto the Lord for, as fully as I had seen myself a lost sinner. I yet had that old notion about getting religion, so I promised the Lord I would not speak wrong, do wrong or think wrong; but soon failed to keep my word I would try it again and again, but in all such cases found myself a liar before, and unto God. Days, weeks, and months passed on, I lamented under the conclusion that God could not remain just and save an outside case like me. One evening being in company with a young preacher going to night meeting, he asked me how I was getting along; I thought I would not give him a direct answer, and said, about as common.— He then asked, If I had a good heart, I thought I would answer him directly and said, No, to me it seemed I had the most wicked heart in the world. He asked, Is it getting better or worse, I said worse. He laughed and said it was getting no worse but grace was showing me what in truth I was. This caused me to have strange thoughts about the preacher, for before this I had thought him a christian but, thought I, if he was a christian he would not laugh at my calamity, neither would he speak of it as a work of grace; for grace makes man better and not worse, I felt sorry that I had to set it down in my mind that he was no christian. Not long after this I heard a Baptist preach. I did not expect to like his preaching. I had heard him often, I thought well of the man, but I hated his doctrine.— He read his text as follows. "Who hath believed our report? and to whom is the arm of the Lord revealed?" The text came with uncommon force to my mind, the important enquiry in regard to their belief of the report, &c. After some little time in thought about the text I listened to the preacher; I was that day convinced he preached the truth; though I cannot say, I then loved it. While he preached, to my mind appeared the human family in two classes, as plainly as ever my two hands appeared to my natural eyes, those on the right hand were the believers those on the left the unbelievers, and to my distress I appeared among the

crowd on the left hand; since that day I have been saved from fighting the doctrine of grace. I read, I heard preaching, but many days went by without comfort to my mind. One Saturday my wife (who was then a member of the Baptists) and I went some three miles to her mothers, who was also a Baptist, meeting was to be near the next day. That night my wife was taken sick. I arose in the morning feeling somewhat careless and walked to the pasture to see about the horses. While crossing I saw a young man, my wife's brother coming in. My old nature prompted me to pass a joke with him, which I knew he was fond of. We engaged in our joking, however I had not proceeded far when I felt such condemnation as is hard to describe; I turned away with a wounded spirit. I acknowledged to the Lord that I had sinned against heaven and in his sight. As I walked I thought it a mercy that I was not instantly taken from earth to a deeper state of torment, which I justly deserved. It seemed a sin for me to call on the name of the Lord, for mercy. That day I went to meeting with a heavy heart. I felt that I was not fit for human society, much less the company of the saints. The meeting was in a barn and a great many people already in when I got there. I wanted to hear the preaching, but as I did not wish to be seen, I took my seat in the most obscure corner.— Several preachers were present, all regular Baptists; four I think preached. My mind was in despair respecting all my projects.— I had tried them all, every cord was cut asunder, though grace enabled me to say,

"But drops of blood can ne'er repay,  
The debt of love I owe,  
Here Lord, I give myself away  
Tis all that I can do."

Then and there appeared to my mind the most glorious personage I had ever conceived of, enthroned in his refulgent glory.— From his body appeared multitudes of streams of light which seemed to exceed the brightness of the literal sun in its glory. From his elevated station those streams of light seemed to descend to the literal globe.

To my mind it was plain, and yet fresh as ever. I was led to ask. Who is this glorious personage? the answer was, It is Christ the sinner's friend. The question then arose, What are the beams of glory which I see, the answer was God's everlasting love centreing in the souls of his believing children on earth. He being the Head, and they the members of his body. At once my soul was made as the chariots of Aminadab. The burden being rolled from my mind, I arose and thought I would speak of the King in his beauty, but I remembered that I was at a Baptist meeting, and they observed order, and when they spoke it was one at a time, so with reluctance I sat down and closed my mouth while my mind was allowed to range over the field of glory, and my eyes literally to see those saints that were present, which to me was most sweet. I could say from my heart,

"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 before many days I had to say, O wretched man that I am, there is a law in my members warring against the law of my mind. I have grown old but I have never yet heard the preacher extol the Redeemer too high or debase the sinner too low. Matchless grace reigneth. Amen

G. REAVES.

For the Signs of the Times  
Warren Co. Mo., April 6, 1853.

BROTHER BEEBE:—By your kindness I have the privilege and inexpressible comfort and satisfaction of reading the Signs for eight years. I was at first delighted with them and they are sweet to me, for they advocate the doctrine that my soul delights in and I believe it is in accordance with the word of eternal truth. Nearly all the preaching I get is through them. My situation and health are such that I can seldom attend meeting. Often for months at a time I am not permitted to mingle with my dear brethren at the house of praise or to hear them talk of their joys and sorrows. I live so far from any of my brethren or sisters that I seldom see them. Under such circumstances who can blame me for so highly prizing and so gladly welcoming such a friendly visitor as the "Signs," and for listening with delight to its message of goodness and glad tidings from the distant parts of Zion. And then I can have the views of so many able brethren on different portions of scripture. Often when doubts and fears have almost driven me to despair, and I have felt too vile and unworthy to claim relationship with the Redeemer's children, the reading of the travels of some of my distant brethren or sisters has proved a restorative to my fainting soul I could look back and trace, step by step, the dealings of God, as I hope, with me, and see such a similarity, it would revive my hope, dispel my doubts, and give me courage to press on, trusting and believing that we are brethren of one family, children of the same Heavenly Father, whose joys and comforts, trials and griefs, are all the same; and whose Redeemer is the Lord of hosts; and heirs of God according to his eternal purpose, and joint heirs with Jesus Christ, their elder brother, to that everlasting inheritance which is undefiled and fadeth not away.

I have thought for some time past I would write and let my distant brethren and sisters know I was still an inhabitant of this tabernacle of clay; sometimes blessed with a sweet smile from the countenance of my dear Lord and Master and enabled to rely on his great and precious promises, and rejoice in hope of the glory of God; and at other times receive a bountiful share of the legacy bequeathed me by my Heavenly Father, trials, tribulation and sorrow.

Last winter I was to all human appearance brought to the very brink of that river which we all have to cross ere we reach the portals of eternal rest. I lay for weeks at the point of death, but the appointed time of my change had not come and I was raised to tarry a while longer in this vale of tears; but for what purpose I do not know; for the ways of God are mysterious and past finding out. Only this I know, while I sojourn here below I shall have to contend with the world the flesh and the devil; but if my weapons are made mighty through God, I shall gain the victory. Yea, glory be to God, though I am in and of myself all sin and pollution, with no strength or power of my own, yet if

Christ be my righteous sanctification and redemption I shall be brought off more than conqueror. I have nothing to boast before God but the mercy, goodness and righteousness of our Lord Jesus Christ; he is my all and in all; and in him I live, move and have my being.

"He is my comfort by day, my song in the night,  
My hope, my salvation, my all."

Oh, that the Lord in his infinite mercy would bless me with the spirit of meekness, patience and resignation; knowing that he is God and all his decrees he will perform. I have been made to drink deep of the cup of affliction; but I know it was ordered by my Heavenly Father, and that thought sweetens the cup as did the tree which Moses cast into the bitter waters of Marah, and sometimes I am enabled to realize comfort and take courage from the declaration, "Whom the Lord loveth he chasteneth."

Dear brother, I have nothing reviving or very pleasing to write concerning this part of the vineyard. Coldness seems to prevail; and no additions are made to the visible church. The church that my membership is in (Sand Run) is a cluster of worthy members, all as far as I know, in perfect peace and harmony, and sound in doctrine and practice. May the Lord who is rich in mercy sustain and uphold you in all your trials, and enable you to continue faithful in your labor of love, ever giving God the glory.

Your unworthy sister in deep affliction  
DELIA ANN C. ASHBURN.

For the Signs of the Times.

April 28, 1853.

BROTHER BEEBE:—The Signs are a valuable paper to me; and the experiences of my brethren and sisters are very refreshing. When I hear brethren and sisters tell of their depravity and helplessness, I think I can thank God for his mercies to poor dead sinners. How thankful God's children ought to be for eyes to see, ears to hear, and hearts to understand. Had it not been for the great mercy of God to us we would still love sin and roll it as a sweet morsel under our tongues.

Brethren, I am such a poor sinful creature. I almost shudder when I think of exhorting any of my brethren, but I would say, we should be careful and take the word of God for the man of our counsel; God is too good to err. Bear with me when I say, that creeds and platforms of men's making have done as much injury to the Zion of God as any other thing. Though I do not believe in any other articles of faith than the word of God, I make it a matter of forbearance with my brethren and they with me. There is one thing I am sorry for, which is, some of the brethren have stopped the "Signs" because others differed with them in opinion. We should not be able to gain knowledge from each other, did we not sometimes differ in opinion. As for myself I like to hear brethren Beebe, Trott, Williams, Dudley and many others, though they differ with me in some things, while they continue to hold forth a crucified and risen Savior, and that there is no other name under heaven among men, whereby sinners must be saved but Christ.

Peter was sent among the Gentiles, and as many as were ordained to eternal life believed. We see that God had a people among the Gentiles that must be saved for, "Other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. I rejoice that the purposes of God shall not

fail. My purpose shall stand, and I will do all my pleasure, saith God. I rejoice in the plan of salvation that Jesus Christ has established in his word; for it is not by works of righteousness we have done, but according to his own mercy he has saved us, and called us with a holy calling. I think a great deal of the first and second chapters of Ephesians, and can truly say, if ever I obtained a hope, it was in reading, "And you hath he quickened who were dead."

I am truly yours

HUMPHREY SLOAN.

For the Signs of the Times.

Adams Co., Ill. April 17, 1853.

BROTHER BEEBE:—Finding it necessary to renew my subscription, I cannot well forbear expressing my gratitude that there is a way of communication open, by which the dear children of God are enabled to speak freely of the things pertaining to that Kingdom which is not of this world, and whose king is the Lord of hosts. Often do I find cause for rejoicing while reading the communications of the beloved subjects of that kingdom and especially of those dear lambs who have been led by the Spirit of that king, for it is written, "They shall be all taught of God. Every one therefore that hath heard and learned of the Father, cometh unto me. It is the goodness of this king or Father that leads poor sinners to repentance which needeth not to be repented of. For as many as are led by the spirit of God they are the sons of God. Now the spirit itself beareth witness with our spirit that we are the children of God, and if children then heirs, heirs of God and joint heirs with Jesus Christ.—And when a subject of this king is shown that he is a poor lost sinner in his sight, and is made to cry unto Him for mercy both day and night, then he sees there is no other help for him but in God. He does not want every man to say, know the Lord for they shall all know him. They can say with Paul, I was alive without the law, but when the commandment came sin revived and I died. They were without that written law that God said He would write in their hearts and print in their inward parts, and the commandment was by the voice of the Son of God, which quickens every poor child of grace and causes them to cry unto God for mercy, and when they are breathing out the sincere desire of the heart in prayer to God, in an unexpected time the Lord shows them they are kept by a heavenly Father. The mind of the child of grace is taken from the things of this world and placed upon the Father, and he is made to see by an eye of faith for, Christ has said, No man hath seen the Father save he which is of God, he hath seen the Father.

Your brother.

JAMES McNUTT.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I again take up my pen to write, in my weak manner, for the "Signs," not for the sake of applause, but hoping that, (as I have received much edification and comfort from reading the communications of the dear brethren and sisters whose letters have contributed to enrich its columns, who, I imagine, thought that their communications would not afford edification nor comfort to any one,) I may write something that may be edifying and comforting to some poor feeble lamb, for, I know my heart, I have no other object in view than the good of Zion. I think that it

is a trait in the character of the christian to think that his communications, whether made in private conversation, from the pulpit, or in public print, are of little worth, while many of those who hear them are much edified and comforted thereby. I am of opinion there is some part for every member of the visible Church of Christ to perform, and that the Holy Ghost will enable every one to perform his part, whether he is aware of it or not, for we read that when the goats are to be separated from the sheep by the judge of quick and dead, that he will tell the sheep that they have done many things of which they seem to be ignorant, from the fact that they inquire of him when did we thus? &c.

I fear that there are some of the Old School Baptists that are trying to dive too deep into the mysteries of the gospel, and have thereby become wise above what is written, only making a display of the wisdom which man teaches, and not of that wisdom which is from above. I am of opinion that whenever any person teaches any doctrine that the children of God cannot understand, that it is not the production of the Holy Ghost; for all the children of Zion shall be taught of the Lord, and great shall be their peace. According to my limited understanding there are some of the Old School Baptists that are propagating ideas that are far from being Scriptural. Some are teaching, in the vicinity of my acquaintance, that there is no such thing as a made covenant, for Christ was the covenant from all eternity. If this idea be true I confess I do not understand the meaning of words, that I am a stranger to the plan of salvation, that my hope is vain, that I am yet in my sins, and that I am found a false witness. For if the plan of salvation has ever been revealed to my understanding, I viewed that there was a Covenant made between the Father and the Son before the foundation of the world, in which the salvation of the children of God is secure, and I think that the word of God and my experience tally together. For I read in the 89th Psalm where God says, "I have made a covenant with my chosen."— "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."

I am aware that many contend that the words just quoted are spoken in reference to literal David, but I am fully satisfied that they are spoken in reference to spiritual David, or in other words, the Lord Jesus Christ, for literal David's throne has long since been demolished. And again, I cannot see how the Father could remain just in inflicting punishment upon his innocent Son for the guilty without his having covenanted to suffer in their room and stead. But when I view him as being infinite in wisdom, as viewing the end from the beginning, and consequently viewing the awful condition that his church would place herself in by reason of transgression and sin, that he covenanted with the Father to come into these low grounds of sorrow, to take on himself the seed of Abraham, to be found in fashion as a man, to humble himself, and become obedient unto the death due to his guilty Bride, even the death of the cross, to redeem her from all iniquity, and purify him unto himself, a peculiar people zealous of good works, which God hath before ordained that we should walk in them, Herein I can view the justice of the Father in inflicting punishment on the Son. Again we hear Paul say in his letter



to Titus, 1, chapter, 2, verse. In hope of eternal life, which God, that cannot lie, promised before the world began." Now does it not follow, that the Father promised this life to the son for his Bride, in consequence of the Son's having covenanted to suffer for her? and upon this principle I can view the justice of the Father in saying, "Awake, O sword, against my shepherd, and against the man that is my fellow, smite the shepherd." yes, the man that is my equal, the one that is every way capacitated to make a covenant with me *ordered in all things and sure*, the one that is able, to a jot and to a tittle, to perform everything that he covenanted to do; the one that has not only the ability, but the will to finish the work which the Father gave him to do, upon the immutability of this covenant I understand the world was made and peopled. In this covenant I understand the Father gave the church to the Son, for I hear Isaiah saying when personating the Son, 8th, chapter, 18th, verse, "Behold I and the children which the Lord hath given me," &c. And I understand that these children are the body that compose the church of the First-born, whose names are written in the Lamb's book of life. I understand them to be a chosen generation a royal priesthood, a holy nation, a peculiar people. And the apostle Paul, under the influence of the Holy Ghost, confessed that he together with all saints were bound to give thanks always to God because He had from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth, for the glorious consideration, that they should be holy and without blame before him in love.

Now, dear brethren and sisters, I have, in my weak manner wrote some things that I sometimes hope have been made plain to me by the teaching of the spirit of God, and which corresponds with my understanding of the blessed word of God, and you can judge of them as you think good. Brother Beebe, do with this as you think proper.

Affectionately yours, &c.

MEDEY L. WHITE.

N. B. Brother Beebe, the "Signs," have come to me regularly, except the 6, No. of the present Volume, and if you have a spare paper of that No. I will esteem it a favor if you will send it to me.

M. L. W.

For the Signs of the Times.

April 17, 1853.

BROTHER BEEBE:—It is through the tender mercy of our covenant keeping God, that we are still in the land of the living. I was much disappointed in being deprived of the privilege of attending church meeting yesterday, but as disappointments are the common lot of mortals, I must be willing to submit to my share of them; but if there is any real solid comfort and enjoyment to be had in these low grounds of sorrow and affliction it is in reading the sacred scriptures and meditating thereon and in hearing the servants preach the unsearchable riches of Christ, and his sovereign grace in the salvation of sinners, exclusive of men or means; this is rich food to feed upon and that which none but God can bestow.

I often have to mourn over my coldness and stupidity and have been led to exclaim "O, that I were as in months past." Some times I feel perplexed with doubts that I am not in the right way; "But the foundation of God standeth sure having this seal, the Lord knoweth them that are his."

When I look around us and view the various schemes of the times in trying to save sinners and make christians, (as they say,) it leads me to exclaim, O the depth of the riches and goodness of God! How unsearchable are his judgments and his ways past finding out! Does not the bible say, "Other foundation can no man lay than that which is Jesus Christ? But how many there are who are building their foundations of hay, wood stubble &c. But the day cometh that shall try it; that shall burn them up and leave them neither root or branch, saith the Lord of hosts. O that men would praise the Lord for his goodness and for his wonderful works to the children of men.

There has been a long series of protracted meetings in this vicinity which lasted about eight weeks, day and night; until they had worked up all their stuff and proselyted more than a hundred poor deluded mortals. Where will all their boasted goodness be in a short time; if the Lord has had no hand in it, we have no reason think the Lord will bless an institution which he has not authorized. The wicked flourish like a green bay tree but let them count their boasted numbers; I enjoy them not. I had much rather be counted worthy a name and place among the little despised company that is every where spoken against. The old school Baptists appear to be the excellent ones of the earth a people whom I delight to be with. I could say with Ruth of old, "Thy people shall be my people and thy God my God." "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby, we may serve God acceptably with reverence and godly fear. Were it not for the promises of God which are immutable, I should sometimes despair of any hopes of being saved; for I am so prone to sin, so prone to depart from the living God; but I sometimes think, in Christ I have a hope which is sure and steadfast and entereth into that within the veil. "Wherefore, seeing we also are compassed with a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." I must now draw my imperfect scribble to a close.

Your unworthy sister

CATHARINE A. BERRY.

For the Signs of the Times.

Madison county, Ala., Feb. 4, 1853.

BROTHER BEEBE:—I have much satisfaction in reading the Signs, I find so much identity with the patriarchs and prophets, the disciples of Jesus in the days he was in the flesh, old Bunyan, and a thousand others since his day. All speaking the same language, the same feelings, the same exercises, and the same poor and afflicted people, sighing, crying, mourning people; the same rejoicing, praising, thanking, blessings and glorifying the one only true and living God. How could there be such a oneness in all ages, in all places, among all the children, if the God of heaven and earth was not with them? I think I love the doctrine of sovereign and unmerited grace; but when I see a desire to dive deepest into eternity, I feel sorry; but perhaps the brethren are zealous to shew the mysteries of divine grace.

Since I commenced writing I have read brother Dodds letter, and I am so fearful I might say something to hurt the feelings of

some precious brother or sister, I will drop my pen; and may the good Lord give us all grace to learn that meekness and lowliness of heart possessed by Christ Jesus. How beautiful does Mary look sitting at the feet of her blessed Savior, hearing the gracious words that drop from his mouth. And yonder goes a Jabez, more honorable than his brother. O, the wonderworking rod of Aaron bearing ripe fruit, that our heavenly Father may be glorified.

Do as you please with these few lines. If you think they will bear on the little toe of one of God's little children, throw them away; I hope I love the Lord' dear people as the excellent ones of the earth; and may the Lord smile from heaven in love upon you, in all your labors of love, for Jesus' sake. From a poor unworthy mortal clothed in sack cloth.

WILLIAM CRUTCHER.

For the Signs of the Times.

Canton, May 7, 1853.

BROTHER BEEBE:—I have nothing very interesting to inform you of in regard to religious matters. Priestcraft and fanaticism are mowing a great swath in our peninsula. The advocates of the Michigan Maine Liquor Law are striving as though they would raise earth and heaven almost, to fasten it upon us. A Law similar to the Maine law was passed conditionally last winter by our wise Legislature; the condition was, that it should be referred to the people, to be decided on the third Monday of June next, by their approval or disapproval. What the result will be I am unable to say; but I am strongly impressed to believe that priestcraft will receive a rebuke that will be useful for some length of time to come. Quite a number of our leading News Papers are taking a decided stand against it.

There also is rising in our beautiful peninsula, quite a sect who call themselves "Spiritualists," or Spirit Rappers. The great apostle and high-priest of their profession is said to be a native of Blooming Grove, Orange Co. N. Y. According to the claims of his particular friends, he has performed such miracles as have put such *shining lights* as Mahomet, Swedenburgh and Joseph Smith far in the back ground, and even the old apostles and prophets spoken of in the bible, are thought unworthy to be compared with the sublime writings of this, more than inspired man, in his revelations to mankind. Having myself had the perusal of this *wonderful* revelation I will here state what I think of it, and that is that a greater system of fraud, deception and infidelity has never been conjured up; at least I will say, that I have never seen any work that treated the writings of the prophets and apostles and the testimony of Jesus Christ himself with any thing like the contempt that is found in the "revelation" so called, of A. J. Davis. There are lots of people who have formerly been flaming professors of religion in this region of country, who have been in the habit of attending religious meetings on the first day of the week, very strictly who will as readily work in the forenoon of that day, and attend the meetings of the Rappers in the afternoon and evening. This proves to me that persons of this stamp are only clouds without rain, carried about by the wind; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, *foaming out their own shame*; wandering stars, &c., to whom is reserved the mists of darkness forever and ever.

These things, to be sure, have little to do

with the household of faith, but still they appear to me to be some of the "signs of the times," and although written in somewhat of an ironical style, they are nevertheless substantially true. But, after all, these are not perhaps so bad but that they may be overruled by the Allwise God, for some good, and I have thought these new fangled doctrines and delusions may be like the farmer's fanning mill, they in some respects manifest the true wheat and separate and blow away the cheat and chaff. But be that as it may, I am perfectly satisfied that all the cunning devices of the arch enemy of all righteousness, together with all his emissaries, will never be able to finally separate one of the sheep or lambs of Jesus Christ from his embrace, or from the love of God which is in Christ Jesus.

I remain your unworthy brother.

A. Y. MURRAY.

For the Signs of the Times.

Near Huntsville, Mo., April 24, 1853.

BROTHER BEEBE:—I have a small remittance to make you, to secure your valuable paper another year; and as I have had a desire to write to you, I avail myself of the opportunity, although very incompetent to the task of writing anything worthy of a place in your valuable paper, the "Signs," to stand among so many able communications written by brethren and sisters who know ten times as much as myself; yet knowing the strong should bear the infirmities of the weak, I feel inclined to cast in my mite, by giving a short relation of the gracious dealings of a merciful God, to the chief of sinners, whose hope for heaven is alone in the work, that Jesus said was finished. I was born in this (Randolph) county, on the 15 day of January A. D. 1830, my parents still reside in this county and are members of the Old School Baptist church at Silver Creek, where I am a member. I was about fifteen years of age when I began to reflect seriously about my condition as a sinner in the sight of God; I had often before this time thought of death, of the Judgment, and of eternity too; but never until now had I been so seriously engaged in meditating upon these things. My hair would rise upon my head, while reflecting on the length of eternity. Ever since my earliest reflections I had a knowledge of what was meant by the word sin; and also knew that I was to some extent a sinner, and that an amendment was necessary before I died; but I thought an external reformation together with a few prayers was all-sufficient; this I thought to defer until the evening of life, for I loved the pleasures of the world. But I now saw my condition differed from the views I had before taken. All the declarations of the prophets and apostles delineating fallen depraved nature, seemed to meet my understanding; for I truly felt my heart to be deceitful and desperately wicked. Being alone in the field, I knelt down to pray for mercy, but it seemed as if condemnation had sealed my lips; for I could scarcely speak; it seemed to me that I had been stumbling all my life and had just now been aroused to a knowledge of my true condition.

Brother Beebe; I shall never be able to describe fully my feelings at that time, but permit me to use the language of an inspired writer, saying, "the pains of hell got hold on me," for my soul was indeed tormented being weary and heavy laden with sin and guilt. However as time passed on, I began to feel less concerned, and the deep reflections of my mind measurably abated; but



they were only gone for a season, and in this way I went on nearly four years; sometimes under deep conviction, and at other times the condition of my mind was more calm.— Sometimes for several weeks at a time, I would retire to some secret place to implore God to be merciful to me a poor sinner, about to sink to endless woe and misery. But my prayer scarcely seemed to ascend above my head, and not only my words and actions were sinful, but every thought and imagination of my heart was evil continually. I felt the justice of God in my condemnation and had I possessed all the gold of California I would have given it freely could I but have seen how God could remain just and a sinner like me be saved in the Lord with an everlasting salvation. But I think I can see how the blind are brought in the way they knew not, and led in paths they have not known; but not until it pleased God to reveal Jesus Christ to me; as the way, the truth, and the life; this was done in an unexpected time, when I was trying to reconcile myself, doomed, as I thought, to eternal destruction; while in this condition, my burden left me and I felt a calmness in my frame, and my breast wherein there seemed before to be a voice saying, All is not well, and wherein there was an aching void, the world can never fill. Now it seemed to be filled with love to God, and to all creation, and the voice now seemed to say. The Lord has done all things well. Ever since that time I have felt to give God all the glory, though I often fear that I am deceived and know nothing of an experimental and saving knowledge of Jesus Christ. But if I don't know what it is to be a christian, I know what it is to be a sinner. I have been set apart to the work of the ministry, and have been trying, amidst the many Lo heres, and Lo theres, to preach the discriminating, sovereign unfrustrable grace of God, for the space of two years; and I must say of a truth, that I feel less qualified for the work than at first. I would be glad to relate some of the exercises of my mind in relation to the ministerial office. But I have written more already than I intended. I therefore subscribe myself your unworthy brother in tribulation.

MILTON J. S EARS.

For the "Signs" and "Messenger,"

Bulloch Co., Ga., April 12, 1853.

DEAR BROTHER BEEBE:—I find, in the *Messenger*, volume three, number six, page forty-six, a letter published which appears to have been written by Mr. Eli Ball, with a request that you would give it a place in your paper, the *Messenger*. He says his only object in writing is to place himself right before our readers. If Mr. Ball was truly honest in this remark, it would have been wisdom in him to have written nothing else but truth; but, alas, awful and shameful as it is, he comes before us, misled by error, affirming things to be true such as are positively false. This may appear rash; if so, our apology is, that it is no rasher than true.

Mr. Ball further says, "It appears that I have offended some of your brethren, and perhaps yourself, for saying of two sermons that I heard delivered at the Lower Canoochee Association in 1851, that they would have disgraced an ordinarily wicked man." As to the two sermons alluded to, by Mr. Ball, we acknowledge, if the truth be a disgrace, he, Mr. Ball, is right in saying so; but if the truth be an honor to a man, we think his Reverence, Mr. Ball, has shamefully departed from it, and ought to be shunned by every good man, who is a lover of truth,

as they would as snake in the grass that they knew would bite them; for the Apostle, in speaking of some, (Rom. iii. 13, 14,) says, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness." The sermon delivered by brother Odom, which was so disgraceful in the eye of Ball, was truly delightful to the ear of the children of God, as a feast of fat things to their weary souls, a declaration of the truths of Jesus, the counsel of God, and we hardly can suppose that brother Odom ever did before that time, or since, preach any greater sermon than the one which Mr. Ball calls so disgraceful. We do not marvel at Ball's bitter complaint against brother Odom, for the truth's so loudly and boldly proclaimed by him, in defence of the gospel, for we think it was that which Mr. Ball so much dreaded, and that perhaps which was contrary to his craft; for the word of God tells us there are some who are lovers of pleasure more than lovers of God, who put far away the evil day, and cause the seat of violence to come near, that lie upon beds of ivory, and stretch themselves upon the couches, and eat the lambs out of the flock, and the calves out of the midst of the stall.

Brother Odom is too well known in this section of the country for the groundless charges made against him by Eli Ball to injure his character, and if the Reverend gentleman has such an abundance of proof, we think it would be better for him to adduce at least a small portion of it to justify himself before our readers, for he has placed himself before us in an awkward form.

Mr. Ball further says, In one sermon the preacher said, "Brethren if you get drunk occasionally there is no sin in that." He accuses the preacher of the Introductory sermon at the lower Canoochee Association in 1851, and again, it is well known, and can be proved, that he made use of no such words in the time of preaching the Introductory Sermon as are ascribed to him by Eli Ball, for he never has, at any time said, neither to saint nor sinner, that drunkenness was no sin, but has often warned them of the danger of it; neither can Mr. Ball prove the things whereof he affirms, unless it is by some one like unto himself: and all whose'er they be, that loves and makes a lie, let them remember that all liars shall have their part in the lake that burns with fire and brimstone, which is the second death. Being driven to my pen to defend myself in truth, as well as by truth, I pronounce the above assertion ascribed to me by Eli Ball, to be a notorious falsehood, and he may rest assured that we are well aware he has given an offense without cause, and if like Festus, he be ready to say we are mad, he cannot say in truth that much learning has made me so, for I am a poor scholar, I am not mad, Mr. Ball, but speak forth the words of truth and soberness, and do regret you have given me an occasion to speak of you as I do. In your first publication against myself and brother Odom, I sat silent, thinking the reply made you by two of my precious brethren was sufficient, as well as also, knowing my inability.

From what I see in a publication in the *Messenger*, volume three, number seven, page fifty-two I suppose there is another publication of yours against me, which I have not seen, only such remarks as I suppose brother Banks has drawn from it, which publication I suppose you had reference to, when saying, in your letter to brother Wm. L. Beebe

that you had "since written and published what you regarded so truly offensive" if the remarks drawn by brother Banks be from that publication, we consider they have been wisely commented on, and given in truth what was due them in their crippled form; and may the Lord daily increase and manifest His love to brother Banks, and give him strength at all times to earnestly contend for the faith. The Lord have mercy upon him, and reward him for his kindness towards me, his unworthy and falsely accused brother in Christ.

Before I close I must remark, lest some one who is not acquainted with me should construe our silence into an admission of what he (Ball) says, viz: "Was Mr. Banks in the meeting house, when a delegate to the Lower Canoochee Association said to the author of the sermon above alluded to, You, Mr. Williams, are often drunk on court days and so are many of your brethren, and you dare not deny it? Did Mr. Williams deny that charge? I was told by one who heard that charge made that Mr. Williams did not deny it." My sheet is almost full, I shall cut close and not polish. The above assertion was not made to me at that time, nor any other time, either in the house nor out of the house; and if Mr. Ball has any author that I have been drunk at any Court, or at any other time, since I received a hope in Christ, without hesitation I say his author is a liar; and if Mr. Ball fails to prove the above assertion, we shall conclude him to be the author.

Brother Beebe, please give this a place in your paper, correcting errors, if any.

Brother Gilbert Beebe will please copy this into the *Signs*.

I am, dear brothers, your unworthy brother in tribulation,

JOHN G. WILLIAMS.

From the Southern Baptist Messenger.

Bulloch Co., Ga., April 9, 1853.

We the Undersigned being personally acquainted with the minister who preached the Introductory sermon at the Lower Canoochee Association in 1851, from which sermon Mr. Eli Ball has made some remarks, which are found published in the *Southern Baptist Messenger*, by request of said Ball, which publication may be found in volume three, number six, page forty six, charging, or accusing the preacher of the Introductory of saying, "Brethren if you get drunk occasionally, there is no sin in that," which accusation is certainly false, for we were present at that Association, and heard the Introductory Sermon delivered, and we heard no such remarks made by the preacher of the Introductory as are ascribed to him by Eli Ball, at that time, nor at any other time; as such, we, the undersigned, pronounce the accusation of Eli Ball to be a notorious falsehood. But we have frequently heard him say that drunkenness was a sin and an abomination in the sight of God and that all those who would not use spirituous liquor in moderation better not use it at all, to those who use it in moderation, who receive it as a blessing from the hand of God, to them it was no sin. This we have heard the preacher of the Introductory Sermon say, In witness whereof we have hereunto set our hands,

1 John Goodman,	15 John C. Rimes,
2 Adam Jones,	16 G. Richardson,
3 Bridger J. Wise,	17 W. G. Lester,
4 James Hagin,	18 Bridger Jones,
5 Charles A. Groover,	19 John Proctor,
6 James Denmark,	20 Samuel Nessmith,
7 W. E. McElveen,	21 John S. Hagin,
8 John Deloatch,	22 W. Groover, M. G.
9 Barnabas Bennett,	23 Willam Proctor,
10 John M. Martin,	24 Ansel Parrish,

11 William Deloatch, 25 James J. Bowin,  
12 Elias E. Martin, 26 A. Brannen,  
13 E. G. Rogers, 27 John Brannen,  
14 John B. Rushing, 28 Daniel Alderman.  
(*"Signs of the Times,"* please copy.)

## CIRCULAR LETTER.

*The Association of Old School Baptists, held with the Black Rock church, Baltimore county Md., May 12—15, 1853. To the churches composing the same, sendeth Greeting.*

DEAR BRETHREN:—As we have enjoyed another anniversary of our associational meeting agreeable to a long established custom among us, we address to you this our circular, in which we call your attention to the subject of

THE SUPREME AND ETERNAL GODHEAD OF OUR LORD JESUS CHRIST.

Although the term *Godhead* occurs but a few times in the scriptures of truth, it is nevertheless not without its meaning and importance. It is used as we understand it, to express and bring to view all the attributes of the deity, or all that constitutes God.—These attributes, or in other words perfections we do not understand to be divided or distributed among a community or family of gods; for the apostle says, "To us there is but one God." This God is only known as he is pleased to reveal himself, and it has been his pleasure to reveal himself to men, and we trust to us, as the God of salvation. And in effecting or executing this salvation he has manifested himself in the flesh. Various and conflicting have been the opinions among men concerning him, as to who or what he was and is. Some of those opinions are doubtless correct, and some only. But it is not our purpose at this time to examine the correctness or incorrectness of these opinions, we will only enquire whether the man Christ Jesus, was really and truly God or not. And we unhesitatingly take the affirmative of this enquiry, and proceed briefly to establish our position by the word of God.

The first testimony we shall present is that which he has given of himself. We call your attention to a conversation between him and one of his disciples who had asked him to show them the Father, and it would suffice them, as if he had said, We have seen and do recognize in you the Son of God, but we are desirous to see your Father; but Jesus reproves ignorance, saying, Have I been so long time with you and yet thou hast not known me Philip? He that hath seen me hath seen the Father, and how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? John xiv. 8—10. This testimony proves conclusively the truth of the declaration of Paul, that "In him dwelleth all the fulness of the Godhead bodily." Again, in speaking of giving unto his sheep eternal life, he says, that none shall pluck them out of his hand, and no man is able to pluck them out of my Father's hand, and lest it should be inferred that he and his Father were not the same, and that each had his hand upon them, he immediately added, I and my Father are one." John x. 30. Again, in John viii. 19. The Pharisees ask him, "Where is thy Father? and he saith unto them: Ye neither know me nor my Father; if ye had known me ye should have known my Father also."

We shall next call your attention to the testimony of inspired men who spake as they were moved by the Holy Ghost, and if we find their testimony more explicit and full to the point, we account for it from the fact that Jesus seemed but little disposed to bear

witness of himself in reference to his greatness, usually terming himself the Son of Man. Moses says of him, Deut. xxxiii. 26, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms. Isaiah the prophet, in speaking of Christ's advent into the world used this strong and emphatic language, "For unto us a child is born; unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." And David in speaking of his ascension to glory, says, "God has gone up with a shout, the Lord with the sound of a trumpet."

If we enquire of the New Testament writers, those who were eye witnesses of his majesty, we shall find them beautifully harmonious with those of the Old Testament.—John tells us that "The Word was God, and that the Word was made flesh and dwelt among us, and that he was full of grace and truth. Paul says, "It pleased the Father that in him all fulness should dwell," and he charged Timothy to "Feed the flock of God which he hath purchased with his own blood." Again he is termed The Blessed and only Potentate, the King of kings, and Lord of lords; who only hath Immortality dwelling in the light which no man can approach unto, whom no man hath seen or can see, to whom be honor and power everlasting.—Amen.

After he had arisen from the dead and exhibited his torn hands, and pierced side, Thomas cried out, in extatic joy, "My Lord, and My God." But, dear brethren, we do not think it necessary, as our space is limited, to multiply quotations, we will therefore pass on and examine another description of testimony, and that is the works which he wrought, such as casting out devils, healing the sick, of all manner of diseases, giving sight to the blind, and hearing to the deaf, making the lame man leap as an hart, and the tongue of the dumb to sing, turning the water to wine, calming the stormy winds, and stilling the angry waves; and all this simply by the word of his power. But lest these things should be accounted for, by the supposition that he possessed some magic art, as the Jews charged him with casting out devils by Beelzebub the prince of the devils, we find him restoring the dead to life, and even calling them up from the grave, a work which some thought it incredible that even God should do. And when they found him forgiving sins, the Jews were amazed and said, "Who can forgive sins, but God?"

And now, brethren, with all this testimony before us, we would unite with the six winged Seraphim in crying, Holy, Holy, is the Lord of hosts, the whole earth is full of his glory; for God manifest in the flesh, is all the God we know, and the only God we worship. "This is the true God and eternal Life, and "Blessed are they that do his commandments, that they may have right to the Tree of life, and may enter in through the gates into the city, for without are dogs, and sorcerers, and whoremungers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Having promised never to leave nor forsake his people, (which promise we fondly hope we are interested in,) we know they are secure, though devils may tempt, and men may rage, Though kings of the earth may set themselves, and rulers take counsel

together, saying, Let us break their bands asunder. He that sitteth in the heavens shall laugh, the Lord shall have them in derision.

What if plagues and fevers, persecution and afflictions and even death betide us here, this our God is able to sustain us amidst them all, and we may therefore boldly say, "If the Lord be for us, who can be against us?" Speak we of his power, Where is its bound? Ocean wave and fiery flame are under his control. He establishes the goings of his saints, and bears up the sparrow in its giddy flight. Speak we of his wisdom, what can be unknown to him? In him are hidden all the treasures of wisdom and knowledge. He knows our very thoughts before they are formed within us, and known unto him are all his works from the beginning.—Speak we of his love. It is stronger than death, the strongest that created beings ever felt cannot compare with the love of our God, it is so immutable that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from it. By this power we are preserved, and defended from all that can assail us here, or threaten us here after, and by it we are kept, through faith unto salvation, ready to be revealed in the last time. By this wisdom we are guided and instructed in all the way that we should go, and he giveth it to us liberally and upbraideth not; and hence it is that the way-faring man, though a fool, shall not err in the way. And in consequence of this love we are washed from our sins, and made kings and priests unto our God, to whom be glory forever. Amen.

And now, May he who walketh in the midst of the golden candlesticks, who holds the seven stars in his right hand, manifest to you, as his churches, and to us, as your messengers and ministers, that we are truly the subjects of his love, his grace, and his glory. Farewell.

SAMUEL TROTT, Moderator.  
JOSEPH G. DANCE, Clerk.

CORRESPONDING LETTER.

The Baltimore Old School Baptist Association, to our sister Associations with whom we correspond, sends christian salutation.

DEAR BRETHREN:—Through the kind and tender mercy of our Heavenly Father we are again permitted to meet together in our associate capacity, to see each other face to face, and to mingle our voices in songs of praise to that God who reigns in heaven, and rules among the inhabitants of earth. We desire to feel thankful to God that he has put it in the hearts of our ministering and other brethren to visit us from different quarters of the land, and while we have sat and listened to the gospel of the Blessed God, proclaimed in its fulness, freeness and richness, our souls have been made to rejoice in the God of our salvation. It is not our privilege to inform you of great gatherings to our churches, but we have rather to lament our cold and apparently almost lifeless state. Still we confide in the immutable promise of God, that he will build up Zion, and visit her with help, and that right early. Truly it is now a dark and trying time, at least with many of the churches of the Living God. Many are crying, Lo here! and Lo there. And some have departed from the faith, giving heed to seducing spirits and doctrines of devils. But why should we fear, since we have the promise of the great, "I AM," of Israel, that he

will not leave nor forsake his people, For he has said, "I am the Lord, thy God, the Holy one of Israel, thy Savior." And he has also said for our encouragement, "Fear thou not, for I am with thee, be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness.

Our meeting, which is now drawing to a close, has been harmonious, (perfect unanimity in all that has transpired,) and a season of unusual comfort to many of the dear saints of God. Brethren, we desire a continuance of christian correspondence with you. Pray for us, that we may continue steadfast in the apostles' doctrine, and in the liberty where with Christ has made us free.

Our next association will be held, the Lord willing, with our sister church at Harford, Harford Co. Md., to commence on Wednesday before the third Sunday in May, 1854., at 11 o'clock A. M., and continue three days.

SAMUEL TROTT, Moderator.  
JOSEPH G. DANCE, Clerk.

EDITORIAL.

MIDDLETOWN, JUNE 1. 1853.

For the Signs of the Times.

Brother Beebe, tell me, do you believe that God will convert sinners under the preaching of one whom he has not called to the work of the ministry, or, in other words, will he bless the work of such an one to the salvation of souls? If you will give your views on this subject, you will greatly oblige.

Yours in hope of eternal life,

JOHN. W. HURD.

REPLY TO BROTHER HURD. If by conversion our brother means regeneration, which we presume he does, as he speaks of it in reference to the salvation of souls, we answer that we do not learn from the scriptures that preaching of any kind can effect that work. Regeneration results from the implantation of an incorruptible seed by the word of the Lord which liveth and abideth forever. This implantation is alone the work of God, and cannot be performed by any thing short of almighty power and grace.

That God can, and does quicken sinners when they are listening to the preaching of false teachers, as well as when in scenes of vice and abomination of any other description, we are not prepared to deny; but that their quickening results from what they hear from such false preachers or false prophets, we do not believe. For instance, one may be attending a religious meeting, another a horse race and a third one may be on his way to Damascus as was Saul, and each of these may be arrested; but those places and such circumstances are not what have produced the change, or the inference would be as decidedly in favor of the latter as the former. We have always understood that the quickening and regeneration of men, was the exclusive work of God; a work in which neither good nor bad men participate.

Of his own will they are begotten, by the word of his power, not by the articulation of sounds by any minister; and being thus begotten, they are born, not of blood, nor of the will of the flesh, nor of the will of men, but of God. His arm is made bare in the salvation of his people, and never suffered to be covered or enveloped in the filthy rags of human means or instrumentalities.

The preaching of the gospel, we understand to be a proclamation of good tidings; speak

ing comfortably to Jerusalem, a testimony of the truth as it is in Jesus, but not as their preaching is to make it in him. To this end the gifts for the gospel ministry and all other spiritual gifts which our risen and ascended Savior has bestowed on his servants and sons, are "for the perfecting of the saints;" not for making them saints, "for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the body of Christ." Eph. iv. 12, 13. In all this we read nothing of these gifts being designed for regenerating men, or winning souls to Christ. The God of our salvation is a jealous God, his name is Jealous. His glory he will not give to another nor his praise unto graven images; therefore we cannot admit the thought that he will share the work or the glory of the salvation or regeneration of his people with men or instrumentalities. Such a thought, in our conception of things cannot harmonize with the express declaration of eternal truth as recorded in the scriptures, in which we are told that the saints, were foreknown, predestinated to be conformed to the image of Jesus Christ, called justified and glorified, &c., and that God 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. Christ has himself said that the dead shall hear the voice of the Son of God, and they that hear shall live; that his sheep hear his voice, and he gives to them eternal life; but where, or when has he said the dead shall hear the voice of preachers, and they that hear shall live! The incorruptible seed of which they are born again, is by the word of the Lord, and not by words of preachers.

But our brother probably desires to know whether we believe that God approves of or blesses the ministry of preachers whom he has not sent. The Lord once told Israel of certain false prophets and teachers, of whom he said, I have not sent them, yet they run; and that such prophets use their own mouths, or instrumentalities, and say, The Lord saith, even when he has not spoken, and concerning such prophets and teachers, he said, They shall not profit this people. The fact, (if indeed it be a fact) that the Lord sometimes displays his power in arresting and quickening some of the heirs of glory while they are sitting under a ministry that he has not authorized, no more proves that God approves or blesses their ministry, than his awakening some while they are at the card table, the ball chamber, or the horse race, proves that God approves and blesses card playing, horse racing and balls.

There is one sense, and only one in which we can admit even a possibility that the preaching of men whom God has not called to the work can be of any profit to his people, and that is under the overruling power and providence, by which all things work together for their good; but this is certainly not in a way which can incline them to sin that his grace may abound. God is able to make use of the worst of men, as he did of Balaam, to speak that which shall comfort Israel; but no thanks to the Balaams, nor to those who go in the way of Cain, and run greedily after the error of Balaam, who loved the wages of unrighteousness, and as he also used Balaam's Ass, to rebuke the madness of the prophet.

Such, brother Hurd, are our views of the subject embraced in your enquiry; and such as we have, we give unto thee. May the



Lord give us all the light we need on this and on every other subject, and make us as wise as serpents, and as harmless as doves, and may he have all the glory, which is if we know our own heart, our sincere desire and prayer.

## REMARKS ON GALATIANS, VI. 1, 2.

\*Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

How congenial with the spirit of christianity are all the precepts and institutions of our Lord Jesus Christ; and how readily and cordially do all those in whose heart the spirit of Christ predominates, respond to his laws, and with delight do they desire to walk in all the ordinances of his house blamelessly, as did Zacharias and Elizabeth. But when the love of many grows cold, and iniquity abounds, the carnal propensities of the *old man* in the saints is in the ascendancy, there is a lamentable backwardness in coming up to the holy commandment given unto us.

Men and even brethren have their faults; and however circumspectly they desire to walk, there are times when they are overtaken by some of them; and the more orderly a brother may be in his uniform walk and conversation, the stronger will be the contrast to his common deportment when he is so overtaken; and the more likely to excite observation. Paul and Barnabas contended sharply on one occasion, about their brother Mark, and it is remembered for many centuries, but brethren of our day come so far short of apostolic purity, that such a sharp contention among them is of too common occurrence to excite much surprise. But in this day of trial to the saints, how important, that we should often examine the rule which our Lord has given us for our faith and practice; and not allow the book of the law of Christ to be buried among the traditions, or innovations of the times, as was the book of the law under the old dispensation, at one time, among the things in the temple.

If any man be overtaken in a fault, what course does the law of our Redeemer point out to them who are spiritual? The law of Christ does not require that they shall try to magnify the faults of the delinquent, and pursue him with haughty arrogance, take him by the throat and demand an immediate payment of debt and interest? But alas! how much of this spirit has been seen, even among the dear disciples of our adorable Emmanuel in all ages of their existence; and perhaps, at no period more than at the present time.

For instance, in writing a communication for the "Signs of the Times," with an honest desire to edify and comfort the afflicted children of God, a brother errs or is supposed to err in some point, or points; some brother cries out, Heresy! Rank Arminianism! Arianism, or some other detestable *ism* which he knows the accused brother loathes from his inmost soul. The brother is disappointed, mortified and vexed, and anon comes out with a disclaimer. He protests that he is not an arminian, or arian, that he holds no such sentiment, and if any expression made by him savors, or is thought to savor anything of the kind, he has not designed so to be understood. His accuser rejoins, Do you think I don't know? And forthwith proceeds logically to prove in the face of the brother's solemn protestations that he is a heretic of the most dangerous kind. Is th

fulfilling the law of Christ? Is this restoring such a one in the spirit of meekness? Or is such a course calculated to either defend the church from corruption and error, or to reclaim a brother who is supposed to have erred? Instead of restoration the brother is grieved, and perhaps feels indignant at what he conceives to be unchristianlike treatment; his carnal feelings are aroused, and others are drawn into the controversy; the peace of Zion is invaded, parties are formed and the house becomes divided against itself, and in such a state of things cannot stand. "If ye bite and devour one another, take heed that ye be not consumed one of another. But to return to the divine rule.—

"Ye which are spiritual restore such an one." It is an important work, and important qualifications are required. Ye which are spiritual, but not in a carnal frame. Christians are sometimes carnal in their conduct, in their frames, feelings, judgment and reasoning. But self is now to be denied, or we are not qualified for the work in hand. Let the flesh be crucified. Lay aside all malice and all guile, and all hypocrisies, and evil speaking. Remember your own liability to temptation, and with a singleness of heart and soul, for the honor of God, and the good of the church, especially for the recovery of the brother, proceed to restore, (not destroy) "such an one." Don't try to exaggerate his faults, or to make him appear to be what he really is not. Don't contend with him that he believes what he declares to you he does not believe, nor labor to show yourself his superior; but if you honestly think he is deeper in the wrong than he is aware of. "In meekness instruct them that oppose themselves; if God, peradventure will give them repentance to acknowledge the truth. Forget not that you are to restore such an one in the spirit of meekness; if in any other spirit, instead of fulfilling the law of Christ, you transgress that law. Moreover in this work you transgress the precept if you fail to consider your liability to fall into temptation. In such a spirit, and in such a frame of mind, you will feel it to be your privilege to bear the burden of the oppressed brother, and that in doing so you enjoy the approbation of your heavenly Father; fulfilling the law of Christ. And then are ye his disciples, indeed if ye do whatsoever he commands you.

While brethren are searching for Achans in the camp, or for the cause of some recent commotion which has agitated the minds of some who have been writing for our columns, may we not do well to look to it, in regard to the admonition of our text; and see if we have duly observed the manner in which we are to treat those who have, in our view, been overtaken in a fault.

BROTHER BEEBE:—As you have so many requests for your views on portions of scripture, it is with some hesitation that I ask the same favor; it would be gratifying to me if you would express your mind relative to John x. 12, in regard to the hireling; and the wolf; are they *one* and the *same* character; it seems evident from the context that the wolves are a plain figure of those who are after the fleece (gold and silver) in this day; but the hireling is brought in in direct contrast with the true Shepherd of Israel; it seems to me that there is a difference between the hireling and wolf; and I think that the hireling is not named any where else in the New Testament; but wolves and false teachers are pointed out in many places.

I desire your views, brother Beebe, as soon as you can consistently comply with the same, for I never have seen any thing written by any one in the "Signs," concerning the subject.

WM. J. PURINGTON.

REMARKS ON JOHN X. 12:—In reply to brother Wm. J. Purington.—There seems to be some little obscurity in the construction of the sentence. "But he that is a hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep," still to our view, it is quite evident that the sheep instead of the shepherd, are caught by the wolf.

1. Such appears to be the evident meaning of the figure. Our Lord is in the text and its connection contrasting the conduct of hirelings with his own faithful charge of the sheep. Hirelings, who are properly so called are those who assume the charge of the flock merely for the sake of their hire, and not like the good Shepherd, from a real love for and interest in the sheep; and when danger is apprehended, the faithlessness of the hireling, is made manifest; for he will not hazard his own personal safety for the security of the flock, and in this they differ from him who layeth down his life for the sheep. This appears to us to be the design of our Lord's parable in this case.

2. By the wolf, we understand is intended the enemy of the sheep. The sheep have many enemies, and some of them are denominated wolves; and some of the wolves which prowl around are said to come to the flock, in sheep's clothing, but inwardly they are ravening wolves. This class are known by their fruits; which are to devour, and scatter the flock. Satan is called a roaring lion, seeking whom he may devour; but we do not know that he is called a wolf in any passage of scripture. His coming is not very likely to frighten faithful and graceless shepherds. They are often routed by false teachers, who come in sheep's clothing, and who have more influence than the hirelings who occupy the ground and these put them to flight, and then scatter the flock. But we do not wish to confine the application of the figure to the competition between the hireling shepherds and false prophets; for in the sense of our text we are persuaded that the wolf signifies any thing that involves danger and distress to the flock in which the hireling apprehends serious danger to himself.

3. When a wolf approaches a flock it is not the shepherd that he is after, but the sheep, still if the shepherd be a good shepherd, he will place himself between the sheep and the foe, and encounter the enemy in his own person, but if the shepherd be a mere hireling, and careth not for the safety of the flock, he will run no risk himself, he fleeth, and leaves the flock unprotected.

4. The figure would not hold good, were we to suppose in a case where the shepherd has ran away from the flock, that the wolf would turn away from pursuing the sheep and run after the shepherd, for their object is to catch the sheep.

5. Brother P. will observe the pronoun *them* is plural, while the hireling is in the singular number; and the wolf catches *them* not him, and scattereth the sheep.

Hireling preachers of our day, answer well to the illustration we have given; for however much interest they may pretend to feel for their respective flocks, their insincerity and hypocrisy is often exposed when the time of

trial comes upon them; they will hazard nothing of their personal interest for those over whom they have shed floods of crocodile tears.

For the Signs of the Times.

Wilkinson Co., Ga., May 4, 1853.

BROTHER BEEBE:—Will you give us, through the "Signs of the Times," your views on John iii. 5. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." I am particularly desirous to know your mind on that part of the text which speaks of being born of water. By doing so you will greatly oblige your unworthy brother.

J. GRANADE.

REPLY. The words of this text were spoken by our Lord, in answer to a question wherein Nicodemus betrayed his ignorance of the nature, as well as of the necessity of the new birth, which in the third verse of this chapter is simply expressed as being "born again." Nicodemus being altogether unacquainted with any other than a natural or freshly birth, had inquired. "How can a man be born when he is old?" to which question "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit," &c. Thus distinguishing the peculiar nature of the birth of which he was speaking, in distinction from anything of a fleshly or carnal nature. No fleshly production or operation can qualify men for the kingdom of God, because that which is born of the flesh is flesh, and that which is born of the spirit is spirit. No fountain can raise its waters higher than itself, the flesh can give no birth that is not in or of the flesh, hence we have the testimony in the first chapter and thirteenth verse, that those unto whom Jesus Christ gave power to become the sons of God, were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Many of our most enlightened brethren have differed in their understanding of the words "born of water," and we can scarcely hope to satisfy them with any view which we may give. And indeed we must freely confess that the subject is not as clear to our mind as we could wish. Some have supposed by being born of water, baptism was intended. But that view seems liable to serious objections. First it is mentioned, in the order of the text, before being born of the spirit, and if the birth of the water and birth of the spirit are not one and the same birth, the birth of the water must have the priority, which could not be the case if water baptism were intended, or John would not have required fruits meets for repentance, nor would the apostles have required faith in Jesus Christ as an indispensable prerequisite to the ordinance of baptism. Again, hypocrites are frequently baptized, and if baptism were intended, then they would be born of water, and thus far qualified to enter the kingdom of God, and in that case the birth of water could not distinguish between natural and spiritual qualifications.

Others have thought that the natural birth of the flesh was intended, as through Jesus had said, Except a man be born of the flesh, and then born again of the Spirit he cannot enter into the kingdom, but this view seems liable to the same objection, inasmuch as our Lord appears evidently pointing out the distinct and pe-



cular nature of the new, in distinction from the old or fleshly birth.

It is easier however for us to raise objections to the illustrations given by others, than to give an illustration in which others can see no defection. Should we only consult our own feelings, we would rather leave the subject here than to offer an interpretation of the sense in which the words were used, but as we feel bound to comply with the wishes of our brethren, so far as we are able, we will suggest for the consideration of brother Granda and others, that the term *water* is used frequently in the scriptures, to signify spiritual, in distinction from natural life.

Hence our destitution of spiritual life is described as being in a pit wherein is no water. Israel in departing from the Lord and going into lifeless formality and idoltry are charged with departing from God as the fountain of living water, and hewing to themselves cisterns that could hold no water. Christ who is the fountain of all spiritual life and blessedness to his people, is "unto them the place of broad rivers and streams." They who are so favored of God as to receive the water which he communicates, shall never thirst; or never die. The water which he giveth, shall be in them to whom he giveth it, a well of living water, springing up into eternal life. And John says. He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And this river as well as that seen by Ezekiel in his vision was not only called *water of life*, but carried life wherever it flowed. These are but a portion of the passages in which we understand spiritual life descending or flowing from Christ to the heirs of salvation is called water of life, &c. Now if we are correct in supposing that the life which Christ gives to his sheep, is here called water, we must understand the terms *water and spirit*, in this text, the same as though it read, Except a man be born of the Life and Spirit, he cannot enter into the kingdom of God. Not that we think the life and the spirit which are born of God are different or distinct, but we regard them the same as Christ associated them when he said. "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

If then we understand the words which Jesus utters, when the dead hear the voice and live to the spirit and Life, to be figuratively called water, it will not be difficult to perceive that to be born again, by an incorruptible seed by the word of God, is to be born of the water and of the spirit, and that in the one and the same birth which results from hearing his voice, whose words are spirit and life.

We might enlarge on this subject, and speak of the kingdom of God, invisible to all who are not born of the life and spirit of Jesus Christ, but as we have briefly considered the particular point on which our views were desired, we leave the subject for the present, hoping that the Lord may give us all that light which none but God can give, and none but those who are born of the water and of the spirit desire to receive.

**The Baltimore Association.**

We enjoyed the privilege of attending the late anniversary of this association at Black Rock, Md., and truly it was a privilege. The season was pleasant, the attendance though not excessively large, (except on Sunday),

was good, the preaching was harmonious and evangelical, the business was done in a spirit of love and courtesy which adorns the christian character wherever it is seen, and all the deliberations and decisions were with that unanimity which has generally characterized the proceedings of that association at all her meetings. The letters from the churches expressed a firmness in the faith and order of the gospel, and, though they told not of large accessions, they bore testimony of peace and harmony throughout that department of our Zion.

The Circular Letter for this year, which will be found on another page of this paper, was written by brother R. C. Leachman, in defence of the doctrine of the Supreme and Eternal Godhead, of our Lord Jesus Christ, and was unanimously adopted by the association with the hearty concurrence of all the corresponding and visiting brethren present.

The association has changed the time of holding her anniversary meetings. The next is to be held, if the Lord will, with the Harford church, in Harford Co., Md., to commence on Wednesday (instead of Thursday as formerly,) before the third Sunday in May, 1854, at 10 o'clock A. M.

The reason for this change is to enable ministering and other brethren to attend without requiring them to be absent from their respective churches, at their ordinary appointments on Sunday. the meeting beginning on Wednesday and closing on Friday, will allow time for brethren to come to, and return from them without interrupting their regular appointments

**KILLED.** MR. WM. TERRY, son of Mr. Gabriel Terry, of this town, was run over by a train of cars near Howell's Depot, On Friday night the 20th, ult. and died in a short time. We learn that he was left at Otisville by the train he had intended to come down in, and set out to walk on the track and probably sat down on the track to rest, and is supposed to have fallen asleep, when the up train came near enough to allow the engineer to see him, he was sitting on the track, but it was too late to stop the cars. He was struck by the "Cow catcher," and then the train, but not the wheels, went over him. He was then taken back to Otisville in the cars and soon expired. We are told that he spoke a few words after he was taken up, and appeared to have a knowledge of his situation. He has left an afflicted wife, and disconsolate parents and other near relatives to feel the weight of this affliction.

Mr. Wickam Moffat, while engaged in painting the house of Mr. Miller, near Goshen, fell from a ladder, and was severely injured, on the 22d, ult.

PATRICK SULLIVAN, oilman, was killed on Tuesday the 17th ult, by attempting to get onto a gravel train, near Goshen, while the train was in motion.

*Jackson, Pa., May 15, 1853.*

BROTHER BEEBE:—I find a few mistakes which occurred in setting up the obituary of sister Almira Blasdel, in No. 9, of the current volume. Instead of Wm. H it should read, Wm. K. Blasdel. Her age should read, 39, instead of 26 years, and in the sixth line where it reads, "14 years ago this month," it should be, 19 years &c. In the 9th and 10th lines from the bottom where it reads, brother and sister, it should be brothers and sisters; and the signature should be Arnold, instead of Aaron, Bolch.

ARNOEL BOLCHE.

**CORRECTION.**—The Sandusky Baptist Association, will meet with the Honey Creek church, Seneca Co. O, on Friday before the First Sunday in June, not as incorrectly stated in our 9th & 10th No's on Friday before the 2d Sunday.

Those who come by Rail Road, either to Republic or Tiffin, will be conveyed to the meeting and back again to the cars after the meeting is over.

**TAKE NOTICE.**

BROTHER BEEBE:—Will please inform the brethren that may be coming from the south, by public conveyance to the Delaware River association that the cars on the Trenton and Belvedere Railroad will stop to land passengers at the depot at Centre Bridge, on the Delaware, on Wednesday June 1, at 12 o'clock noon, which is 6 or 7 miles from Kingwood where the meeting will be held. At which time and place, providence permitting, there will be errands to convey brethren and sister to the meeting.

Yours in the Redeemer's kingdom  
JOHN. T. RISLER.

**OBITUARY.**

*Brunswick Me. May, 11, 1853.*

BROTHER BEEBE:—Painful as it is, I have to request you to notice the death of our beloved brother, WM. GREEN, of Bowdoinham, who departed this life, on the 5th inst., aged 73 years and 23 days. He was born of the Spirit fifty four years ago, and soon united with the first church of Bowdoin. He had very clear views on the plan of salvation by free and sovereign grace, and of the gift of this grace to him in Christ Jesus, before the world began, according to the purpose which God had purposed in himself. Brother Green always made himself useful in the church, having a good understanding of church discipline and church building. His mind was led deeply into the scriptures, and he seemed to be very faithful in the word, and deep in the experience, apt to teach.—He had a view of the innovations which were coming into the church, some years before they were fully realized. His soul detested the abominable apostacy into which modern Baptists have gone.—He considered the New School Baptists as the greatest armians of the age, for he always contended that salvation was of the Lord. He was quick to understand, and always refused to receive for bible doctrine anything without a "thus saith the Lord." The same grace which kept him in life sustained him in death; his confidence in God was unshaken. He retained his senses until the last, but could not articulate as to be understood in all he said.—He expressed a desire to say a great deal, but could not say all that he wished to.—on the night before he died, he lifted up his feeble hand and exclaimed, "The Lord Jesus Christ is my hope, and has been for fifty four years!" He spoke of the great love of God to him, a great sinner, and said he enjoyed the light of God's countenance, to light him through the dark valley of death, and at twenty minutes past 12 o'clock, his spirit took its flight, as we believe, to the world of glory.

Blessed are the dead that die in the Lord, from henceforth; yea, saith the spirit, for they rest from their labors, and their works do follow them.

Sister Green is now left alone in the world and yet she is not alone, for her God is with the widow and the fatherless. May that grace which gave our departed brother victory over death and the power of the grave, also sustain the family.

The brethren feel very sensibly the loss, but believe that our loss is his gain. The funeral was on Sunday the 8th, when his family, brethren and friends paid their last tribute of respect to all that was mortal of our dear departed brother. As he was greatly beloved, he will be greatly missed. May great grace rest upon the people of God, to enable them to endure all their afflictions which are many.

Yours in the best of fellowship.  
J. A. BADGER

*Near Lexington, Ky., May 10, 1853.*

BROTHER BEEBE:—Please publish in the "Signs," the following obituary. Departed this life, at Louisville Kentucky, on Wednesday morning April 20, in the 71, year of his age, after a protracted illness, MATTHEW KENNEDY Esq. a highly respectable citizen of that city.

I have known Mr. Kennedy for more than thirty years, he was a man of the strictest integrity, has been a warm friend to the Old School Baptists, of which denomination his afflicted widow is a member, for a long time. Had there been an old School Baptist church in Louisville, it is confidently believed he would have joined it some years since. In his last illness and shortly before his death, I learn he attached himself to the Episcopalian society. Mr. Kennedy left an interesting family, and a large number of warmly attached friends, who most deeply lament his loss.

I trust God will sustain our dear sister Kennedy, under this heavy bereavement, as he has sustained her under former afflictions, and that our loss may be his gain.  
Sincerely your friend and brother in hope  
T. P. DUDLEY.

P. S. In my last interview with Mr. Kennedy, he was decidedly an Old School Baptist in principle, but seemed to feel that he was not worthy of membership with that body.

I had not seen him for several years previously to his death.  
T. P. D.

*North Berwick Maine May 1, 1853.*

BROTHER BEEBE:—By request of the widow, I send you an obituary of her husband, Mr. G. W. HAM of this place, who died March 13, 1853, aged 29 years 10 months and 10 days. He made a profession of religion (as the widow informed me) about ten years before his death. For a number of years he was quite dejected but during his sickness his mind was revived and he said his only hope was in Christ.—He appeared reconciled and said he was willing to go. He has left a widow and three little children to mourn. May the Lord sustain them under their affliction. I preached on the funeral occasion from Job vii—16.

WILLIAM QUINT.

*Near Lexington, Ky., May 9, 1853*

BROTHER BEEBE:—I am requested to forward, for insertion in the "Signs," the following obituary.

DIED in Fayette county, Kentucky, on the 22d of April 1853, WALTER, son of brother Samuel Owings, in the 19-year of his age. Young W. Owings was very industrious and energetic in business, a very affectionate and dutiful son, and brother; and died, deeply lamented by his sorrowful parents, brothers sisters and friends. Brother Owings was greatly consoled however, in the last moments of Walter, who gave evidence, that he was passing to a holier and happier state of existence, his friends are left to "sorrow not as those who have no hope."

T. P. DUDLEY.

DIED.—On the 11 ult., at his late residence in this town, MR. JOSEPH Y. KING, aged, (we believe) about 45 years. Brother King was a member of the New Vernon Church, into which himself and wife were baptized on profession of their faith and hope in the Redeemer, several years ago. He had been a portion of the time since his union with the church, engaged as contractor on the public works; and since his retirement from the Rail Road business his health has been declining, so that his attendance has not been so constant with the church at her stated meetings as it otherwise would have been. He has been gradually declining in health for a long time, and during the past winter and spring, principally confined to his house. We visited him a few weeks ago, and conversed with him on the things of the kingdom, and he seemed firm and unshaken in his hope and confidence in the God of his salvation.

We sympathize with our bereaved sister King, in her deep affliction, and pray that she may be sustained by the mighty God of Jacob.

Brother King's death and burial occurred while we were absent to attend the Baltimore Association.

NOTICES.

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

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

MOORE'S LETTERS.

*The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.*

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

SINGLE COPY, .15  
EIGHT COPIES, \$1 00  
FIFTY COPIES, \$5 00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

MINUTES.

With our present facilities for printing, and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, *Post Paid*, to the several churches of each Association, as they may direct.

THE EVERLASTING TASK FOR THE ARMINIANS

Having received many orders for the "Task," since our former edition has been exhausted, we propose to print another edition of a few thousand copies, and to have them ready to send out by mail to any part of the United States, about the first of July next.

TERMS.

For a single copy 6 cents, 20 copies for \$1.00 or 100 copies to one direction for \$4.00.

This little work has passed through many editions in this country as well as in England, and although they have been spread broadcast throughout England and America for many years, no Arminian has ever attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

TERMS REDUCED

Single copy 20 cents or six copies for \$1.00

ASSOCIATIONAL.

The Delaware River Association will meet, with the Church, at Kingwood, Hunterdon Co., N. J., on the Wednesday preceding the first Sunday in June, 1853.

The Warwick Association will meet, with the Church, at Wallkill, Orange Co., N. Y., about 2 1/2 miles from the Middletown Depot, (this place) on Wednesday before the second Sunday in June, 1853, at 10 o'clock A. M.

The Chemung Association will meet with the church at Burdett, Tompkins Co., N. Y., three miles from the Jefferson Depot, at the head of Seneca Lake, on the last Saturday and Sunday in June 1853.

The St. Joseph Valley Association, will be held two miles south west of Plainfield Station, on the Southern Michigan, and Northern Indiana Rail Roads near Terrecoupee Prairie, on the 4th & 5th days of June 1853.

The Sandusky Old School Baptist Association will meet with the Honey Creek church, Seneca Co., Ohio, on Friday before the first Sunday in June 1853.

**BROTHER BEEBE:**—Please publish the following Union Meetings, of the Red River Association viz.

At West Fork church, Christian Co., Ky., on Friday before the second Sunday in May.

At Drake's Pond, Montgomery Co., Tenn. Friday before the first Sunday in June.

At Barren Spring, Christian Co., Ky., on Friday before the fourth Sunday in June 1853, at each, worship to commence at 10 o'clock A. M.

J. H. GAMMON.

South Dansville, N. Y. April 4, 1853.

**BROTHER BEEBE:**—Please give notice through the Signs, that the Allegany Old School Baptist Association will be held at Beachville, in the town of South Dansville Steuben county, N. Y., to commence on Saturday before the first Sunday in July next at 10 o'clock A. M. Brethren and sisters of our faith and order, are hereby invited to meet with us, and especially brethren in the ministry; and we would be highly gratified if you can arrange your business so as to attend our association this year. \*  
Yours,  
NICHOLIS D. RECTOR.

\* We have some hope, if spared, to attend [Ed.]

An Old School Baptist meeting will be held on Rock Plain, in the town of Johnstown, seven miles east of Dea. Aaron White, and in the neighborhood where I reside. It is appointed to commence on Friday the 10th day of June, 1853, at ten o'clock A. M. and to continue, if the Lord will, at the same place for three days. We earnestly desire all ministers of Christ, and brethren and sisters of our order who have the faith which is of the operation of God, and who strive for the peace of Zion, to meet with us, and unite in the worship of the true and living God, in spirit and in truth. And we pray that the great head of the church may meet with and preside over us, for Jesus' sake.  
Yours as ever in the best of bonds.

JOSEPH D. WILCOX.

Scott, Luzerne Co. Pa. March 31, 1853.

**BROTHER BEEBE:**—Please publish, that the YEARLY MEETING of the Old School Baptists of Northern Pennsylvania will be held at the School House near the residence of Harvey and Wilnot Vail, in the township of Scott, to commence on Saturday the 18th day of June, 1853, at 10 o'clock A. M., and continue on Sunday the 19th.

We give a general invitation to the Old School Baptists, and all who love our Lord Jesus Christ in sincerity and walk uprightly according to the truth of the gospel, to attend  
Your friend and brother,

WILMOT VAIL.

The next meeting of the Sandusky Old School Baptist Association will be held, by appointment with the Honey Creek Church, Seneca Co. O. to commence at 10 o'clock, A. M. on Friday before the 1st Sunday in June 1853. Brother Seitz, desires us to say to those who may come from the north west and north east by Rail Road, that they will find carriages at Republic, on the day before the meeting, to convey them to the Association, and also to take them back to Republic after the meeting. Republic is 8 miles from the meeting. Brethren coming from the South, and South West, will leave the cars at Tiffin, which is 12 miles from the meeting, and they also will find teams ready to bring them into the vicinity of the meeting, and also to take them back.

**BROTHER BEEBE:**—Please give notice, through the "Signs," that a two days meeting will be held with the church of Middleburgh, Schoharie county N. Y., on the first Wednesday and Thursday in July next; to commence at 10 o'clock A. M. of each day.

We earnestly solicit the attendance of our brethren and sisters, and we hope our brethren in the ministry will pay some attention to this notice.

Brethren, Hewitt, Morrison, Hare, and father Mead, "Come over and help us."

G. W. SLATER.  
L. SOUTHWARD.

Buffalo Grove, Ill., April 20, 1853.

**BROTHER BEEBE:**—Please insert the following notice in the "Signs," as soon as possible. The Old School Baptist Church of Christ, at Buffalo Grove, Ogles Co., Ill., have appointed an Old School Meeting, to be held on Friday, Saturday and Sunday, the 17, 18, and 19, days of June, 1853, at the house of Dea. Ahira Sanford, on the west side of Buffalo Grove, to commence on each day at 10 o'clock, A. M.

All our brethren and sisters, and especially ministers of our faith and order are invited to attend.

CLEMENT WEST.

**THE DEBATE UPON THE MAINE LIQUOR LAW** between Mr. McNier, (a Presbyterian clergyman), and G. J. Beebe, (Editor of the Banner of Liberty), has been published in pamphlet form, on the same terms as the "Sure Cure for the Tetotal Mania," viz: 12 cts per copy, \$1 for ten copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown, N. Y.

RECEIPTS.

NEW YORK. Miss Elizabeth Conklin, 1; Tho Beyea, 1; L. A. Seyboit, 1; Col. S. Wilkerson, 2; Mrs. P. Horton, 1; Amelia Stone, 1; Miss Ann Burroughs, 1; Mrs. K. Woodward, 1; C. Case Jr, 2;	\$11.00
MAINE. Elder J. A. Badger, 1; Ivory Libbey, 2;	3.00
PENN. Eld. H. Rogers, 1; Eld. Tho. Barton, 2;	23.00
MD. B. Kelley *2; Eld. F. Thorne, 1, 25; S. Kemp, 1; H. Choate, 7; A. Durham, 1; Miss Mary E. Durham, 1; J. Hanna, 1; L. D. Patterson, 1; Mrs. Eliza Merryman, 1.06; J. G. Dance, 1; J. Blizzard, *2; Evan Davis, 1; Mrs. Mary Peasman, 1; Mrs. Gill, 1; L. R. Cole, 8; W. C. Ensor, 1; G. H. Cole, 2; Mrs. M. Linton, 1; Tho. Scatt, 1; Dr. R. Mechem, 3; T. Bond, 1; T. Anderson, 1.12; Joseph Gist, 1; Mrs. Rachel Ensor, 1; Maria Hurst, 1;	45.43
VA. Eld. R. C. Leachman, 11, Eld. Lloyd Kidwell 1; Capt W. Alsop 1;	12.00
D. C. Mrs. M. Isherwood,	.25
MICH. A. Y. Murray,	6.00
OHIO. D. K. Kellerman, 1; Joseph Taylor, 6; J. Clawson 1; Dr. J. Bracken, 1; D Hoover, 1; Mrs M. Coons, 2;	11.00
Ky. Eld. T. P. Dudley,	10.00
TEN. J. H. West *1; Eld. P. Whitwell,	7.00
ALA. G. Darden,	2.00
MI. A. Buckley, 1.50; W. C. Burks Esq,	2.50
MO. M. J. Sears,	1.00
ILL. W. P. Rusher.	2.00
TOTAL	\$ 137.18

New Agent,  
John Smith Pulaski County, Mo.

LETTERS RECEIVED.

A. Buckley, Eld. H. Rogers, D. H. Sullivan, Jesse Kester, D. K. Kellerman, G. Dardin, Wm. L. Beebe, Wm. W. Conklin, Medey L. White, W. Smith, Miss D. A. C. Ashburn, Eld. W. Quint, E. D. Emmons, J. Taylor, A. Y. Murray, Eld. A. Bolch, S. Brockman, Wm. P. Rusher, Wm. C. Wattshal, W. J. Sears, W. C. Gould, P. M. C. C. Hall, G. F. Hupp, Esq. D. M. Smith P. M. D. Safford, Mrs. K. Woodward, Jas. Granade, Eld. J. A. Badger, D. Hoover, Mrs. M. Coons, H. Tibbets, R. A. Harris, P. M. Eld. C. Wright, Eld. T. P. Dudley, 2, W. Knight M. D. I. Libbey, Eld. P. Whitwell.

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

GILBERT BEEBE.

To whom all communications must be addressed.

TERMS.—\$1.50 per annum or if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All monies remitted to the editor by mail will be at our risk.

LIST OF AGENTS.

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

ALABAMA. Elders B. Lloyd, R. Daniel A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Colema Lewis, D. Moore, and Peter Maples, Elijah E. B. Turner, John Hood, G. B. Douthit, and A. White CONNEXICUT. Elder A. B. Goldsmith, Gen Wm. C. Stanton, Wm. N. Beebe.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., JUNE 15, 1853.

NO 12.

## POETRY

For the Signs of the Times.

SCENES OF MOUNT CARMEL.

OR

JACOB'S GOD GLORIFIED, AND BAAL CONFOUNDED.

From Gilead's mountains once a prophet came  
The Tishbite he—Elijah was his name;  
He liv'd in days when Jacob's guilty race,  
Did by their crimes their father's name disgrace  
Seduc'd by Ahab's vile Zidonian bride,  
Forsook their God—to Baal turn'd aside,  
Jehovah saw and with vindictive hand,  
Seal'd up the heavens, and smote Samaria's land  
The time drew near when he designed to show,  
His sov'reign power in heav'n and earth below.

Thus saith the Lord, unto his honor'd seer  
Go meet the king and quickly I'll appear  
As Israel's God, in truth and righteousness,  
And Jacob's sons shall my great name confess.  
Elijah heard—he went without delay,  
And met the haughty monarch on his way.—  
Then hell and heaven repress'd stood,  
By prince and seer, the evil and the good.

With stern and angry brow proud Ahab said,  
"Art thou the man who fills the land with  
dread?"  
Fearless and firm, "Lay not the charge on me.

The seer reply'd, "it is thy house and thee,  
Wh. have departed from the laws of God;  
And Baal's prophets have profanely trod  
Upon those altars sacred to his name,  
And clothed the chosen tribes with tasting shame

Now let those tribes to Carmel's mount re-  
pair.

And in Jehovah's name, I'll meet them there,  
With all their vile blasphemous priesthood too;  
And there it shall be seen what God can do."

Conviction seiz'd that base and impious heath,  
Elijah's voice had pierc'd with keenest smart;  
The tyrant quail'd—he a swerd not again  
He saw the truth upon the withering plain.

Now matter's stand revers'd in God's own way's  
The subject gives the law—the king obeys!  
The time was set, and Israel called to stand  
Before God's servant at his high command.

See with undaunted mien the prophetic rise,  
With sharp reproofs expressive in his eyes,  
"Why halt ye thus?" the holy prophet cried,  
If Baal be God, then in that God confide;  
But if Jehovah only be your fear  
Then let your hearts his sacred name revere."  
Silence prevailed throughout the guilty host,  
Nor dared one voice in Baal make its boast.

"I am but one, a prophet of the Lord,  
Alone I stand dependent on his word!"  
Exclaim'd Elijah; and still further said,  
Now let your offering first on wood be laid,  
But fire unhallo'd at a distance keep,  
And then, with prayer, your favorite idol seek.  
Then I, for God, will one more bullock slay,  
And on his holy name, will call to day;  
And when we thus before our Gods enquire,  
Let him be God, who answers prayer by fire."  
The thrilling sentence echo'd through the crowd  
"The word is good; the people answered loud."  
Now Baal's priests their sacrifice prepare,  
And to their idol god, their altar rear;  
From morn they call upon his name,  
But faithless Baalim puts his sons to shame,  
No voice was heard, nor seen the burning flame;  
The silent altar mocks their frantic cries,  
The lifeless victim all their rage defies.

With keen reproach, behold the seer assail  
Those heathen priests, when all their efforts fail,  
"Your God perhaps may at some distance be,  
But call aloud; Will he not hear your plea?  
Or he may be engaged with some near friend,  
Then beg that he may your sad case attend,  
For if he sleeps, 'tis needful you should cry,  
For he's a God! and you must bring him nigh."

Again they rave, with knife and lancet tear,  
But ah! no God have they to answer prayer;  
With worship so profane they struggled hard,  
But Baalim slumbers and pays no regard,  
Mid day is past—the solemn time arrives,  
The time ordained for evening sacrifice;  
Still on the mount the faithful prophet stands,  
And calls around him all the chosen bands,  
That all the people might their witness bear

That Israel's God, in truth was present there.  
Twelve stones in number now the Tishbite rears,  
And with those stones God's altar he repairs,  
Instructive scene! as we the meaning trace  
In emblematic signs, tis Jacob's race.  
His victim slain, was in true order laid,  
While he to God his solemn reverence paid,  
"Thou God of Abraham hear my fervent cry,  
Let it be known to day that thou art nigh,  
Display thy power, thy glorious name defend,  
Forewith from heav'n let holy fire descend."

His prayer prevails! behold the shining  
blaze  
In burning tones express Jehovah's praise,  
Thus all his priests of Baal confounded stood,  
And Israel own'd "The Lord indeed is God."  
Now seiz'd those men the holy prophet cries,  
Whose institutes are cruelty and lies  
And lead them forth, (not one among them spare,  
To Kishon's brook, and slay the rebels there.

Such scenes presented once on Carmel's brow,  
Pictured things we often witness now;  
'Tis true old Baalim is somewhat refin'd,  
But that his worship is of similar kind  
Is also true—His votaries the same,  
Who scorn the Savior's high exalted name;  
And trample under foot his precious blood,  
And introduce in lieu their seats of wood,  
Then tell deluded mortals, they may find  
In these, religion, fraught with peace of mind.  
They boast of numbers! We admit 'tis true  
Compar'd with them, there are but very few  
Who dare refuse the knee to Baal's shine,  
And say with holy faith, the Lord is mine.

A remnant these, but feeble, faint, and small  
Yet in Jehovah's might, are strong withal  
Seven thousand they, a number quite complete,  
Who love to worship at Immanuel's feet.  
And like Elijah they shall also stand  
Approved of God, before the hostile band,  
For ever blessed, they cry, "God over all."  
And Baal confounded, shall before them fall.  
ZEBEDEE.

## COMMUNICATIONS.

For the Signs of the Times.

May 25, 1853.

TO THE READERS OF THE SIGNS:—I am now at the office of the "Signs of the Times," Middletown, N. Y. For several Sundays in succession I have supplied the Mt. Zion church, New York city, and the Ramapo church, Rockland Co. N. Y. I have been absent from home (Richmond Me.) six full months, and I intend, if God permit, to return to Maine immediately after the meeting of Warwick Association. I have no justifiable reason to regret the circumstances which have placed me in this part of the United States for a season, but were it possible for me to follow the leadings of my own natural mind I should retire into the wilderness from public view. But the operation of some invisible power upon my mind has hitherto prevented me from having my own way in that respect, therefore I have reason to acknowledge the goodness of the Lord toward a worm of the dust, and that I am still enabled to bear testimony to the truth as it is in Jesus.

Religionists of all classes, or sorts, that profess to believe the Bible, readily admit that Paul was an unwavering advocate for truth, but differ respecting the truth which was advocated by him. It would appear as though there were as many opinions as there are stars in the firmament; but when those opinions are fully analysed, the difference appears very small. To more fully explain my meaning there are differences which appear very essential among religionists, and which causes

much difficulty at times, each class being very strenuous to contend for opinions of their own but on a close examination of their principles to the foundation, the difference is found to consist more in appearance than in reality, It is in substance salvation by works. I have no reference in these remarks to the church of Christ, but to the systems of false worship so manifest in these days under the disguised name of Christianity.

At the late anniversary of the American Tract Society in New York, it was stated that "the design of the tract society, is practically to save souls." This was expressed in connection with a preamble of their movements. In the celebration of holy mass, at a funeral, Archbishop Hughes of the Roman Catholic church in New York, stated that "the offering of holy incense in behalf of the deceased, was accepted of God through the merits of Jesus Christ; and God through the merits of Jesus Christ would bring his soul into the world of felicity and happiness if it was not already there." He was saved, practically, by holy mass! Where is the difference between being saved practically by holy mass, or being saved practically by the Tract Society? Echo answers where?

It does not require much discernment to discover the absurdity and wickedness of such statements. A babe in Christ can detect the deception. *Salvation is of the Lord*, but yet thousands called Protestants, practically oppose this truth by patronising such unscriptural societies.

Paul said in his epistle to his Hebrew brethren, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2, 1 Those brethren to whom Paul wrote were not fully established in the truth. They had given sufficient demonstration of the work of God in their hearts, but they were liable to become involved in the meshes of that old Jewish system in some of its rites and ceremonies. To use a figure they only saw men as trees walking, therefore could not behold things clearly in their spiritual vision. They were liable to be imposed upon by false teachers, and Paul in his arguments labored to establish them in the truth, and to comfort them in their afflictions. The apostle declared that God who spake unto the fathers by the prophets, has in these last days spoken unto us by his Son. They had heard his gracious voice, and felt his love in their hearts, but as they were babes in Christ there was danger of their being poisoned in their minds by some improper influence, and therefore fail of entering into that perfect rest which is enjoyed by those who are settled and grounded in the truth. If they had heard *the things* pertaining to their salvation in relation to their obedience to Christ, to follow him to keep his commandments &c., they were under obligation to give an earnest heed thereto lest at any time we should let them slip. Paul reckons himself with them, and it is very evident he was addressing the saints of

the Most High. To be more explicit on this point, he very conclusively shows that salvation is of the Lord, and that they were under law to Christ and not under the law given to national Israel. The things they had heard led them off from the system of works for justification, and led them to love, and obey Christ. *To let them slip*; not that there salvation was committed to their charge to keep, and they were warned to keep it from slipping from them, as though it depended upon themselves; but to disobey the commands of Christ as his followers, would bring upon them the rod of correction and chastisement. Under the old dispensation every transgression and disobedience received a just recompense of reward, so under the gospel, a violation of Christ's commands is followed by many stripes. There is no way to escape chastisement if any of the Lord's people neglect so great salvation, or turn away from him who speaketh from heaven. Therefore *to let them slip* is virtually a turning away from the commands of Christ, which afford peace and pardon, to the doctrines and commandments of men, which involve the saints in darkness and distress.

The foregoing text is applicable to the church of Christ and to no others. It is perverted from its legitimate meaning by many, but its true application is alone to the saints of God. If they depart from the commands of Christ they experience the reward of their folly. If any brother or sister is prompted by a wrong spirit to act contrary to the gospel of Christ towards any one, or towards one another, they will learn by experience that the scriptures are true. And it is very probable that some have become useless to the church by improper conduct, and by indulging a carnal spirit. This does not effect their eternal salvation which is exclusively of God, but it effects their peace and happiness in this world.

If what I have expressed is correct in substance, we learn the faithfulness of our God to correct his children, and to prepare them for his own glory. When led to acknowledge and confess their folly, they behold his hand in truth, and righteousness.

Peter said to his brethren "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." This evidently corroborates the testimony of Paul in regard to the obedience of faith, and being under law to Christ, to follow him in all his commandments. There is a great necessity of taking heed to our ways, so as not to be involved in the corrupting influence of this deluded age. The people of God are kept by the power of God through faith unto salvation.

Dead men, literally, have no life consequently cannot perform the functions of life. Dead sinners are represented as being destitute of spiritual life, consequently are dead in trespasses and sins, and the wrath of God abide



upon them. If aman has life he breathes, and moves, so if a man has spiritual life in him he breathes and moves in spiritual things. There never can be an extinction of *this life* which is Christ in the believer, the hope of glory. We know we have passed from death unto life, because we love the brethren. We love them because the truth is among them, and because the Lord has set his sanctuary in the midst of them forevermore.

The apostles and ministers of Christ in primitive times traveled, and preached the gospel in its purity. They were men of like passions with us, as is manifest by their own account, and the testimony that is given of them. They traveled throughout the Roman empire, and were treated in a cruel and abusive manner, for the truth's sake. The Jews came to Paul on a certain occasion and said to him "We desire to know of thee what thou thinkest, for as concerning this sect we know that every where it is spoken against." The gospel preached by the apostles subjected them and the lovers of truth to the obloquy of the world. The same truth has been vilified from that time to this. The way of truth is evil spoken of at the present day and age of the church. To declare what God has spoken, to maintain his truth, and to contend earnestly for the faith once delivered to the saints, is an important matter for consideration. Let it be like apples of gold and pictures of silver.

I will draw my desultory remarks to a close. When I left the New School Baptists and became connected with the Old School Baptists, I experienced a great deliverance. I feel to hope the Lord was in it, and I supposed, soon others would leave them (New School) of my acquaintance. But I have been mistaken in my anticipations. Some that did leave them and join the Old School soon turned aside, and I have concluded that it is altogether useless to plan out a path for others. Follow me, said Christ to one of old, and may every disciple of Christ remember the injunction in his own experience. I am still counted among Old School Baptists, and notwithstanding their infirmities, I am not yet willing to forsake them. I do not expect very likely I shall find any worse man among them than myself; so on the whole I might as well remain where I am. It is very evident that there is nothing very inviting among them in a natural point of view but from some cause I love them notwithstanding their decrepitude in appearance. Various motives may prompt a man in a course that may appear right for a season, but the day of trial will make manifest who are on the Lord's side. Flesh and blood is not able to endure the hard scenes that the church of God pass through in this vale of tears. We are not subjected to the persecuting power of any law enforced by the civil magistrate in a direct infringement on our religious privileges, but depraved human nature is the same as ever it has been, wherever it is manifested. Our privileges are great in this country, but gospel truth is as unpopular, and as antiquated as ever it has been. Its preciousness and intrinsic value to supply all our need, is a sufficient antidote for all the exigences of our situation under the most trying circumstances.

I wish well to Zion amidst all her changes, and vicissitudes. I still feel to pray for her prosperity, and that the Lord will increase her with men like a flock; as the holy flock, and as the flock of Jerusalem in her solemn feast. Many of the *poor of the flock* are now rejoicing in the word of the Lord, in what God has spoken, and can bear

ample testimony that the mercy of the Lord endureth forever. Again there are many who are in the wilderness, in distress, and trouble, and some who know not where they are, but would like to know if it was the Lord's will. Some are probably distressed on account of the apparent differences existing among the Lord's people at the present time. It is indeed a matter of grief and sorrow; but the differences are more in appearance than in reality. Let no one strive to be great, but every one be willing to be small, and a part of the difficulty, if not the whole, will be removed.

As I cannot write to my own satisfaction, I cannot justly complain if the readers thereof are not satisfied. I will close without note or comment.

Affectionately yours

JOSEPH L. PURINGTON.

For the Signs of the Times

Wobur, May, 24, 1853.

BROTHER BEEBE:—Thinking you might wish to hear from the little Church here located, I take the liberty of writing you a few words. Through the mercy of a covenant keeping God, we still continue to contend for the faith once delivered to the saints. In number few, surrounded by many enemies, and having been called to pass through many and severe trials, we are often cast down, but still not destroyed. Our trust, we believe to be in that God who has promised to be with his people in all their trials, and who ordereth all things after the counsel of his own will. We believe and endeavor to maintain the doctrine of the eternal love of God to his people in Christ, the vital union of Christ and his church, their complete redemption by him, their effectual calling by grace, and their preservation to eternal glory. We believe and endeavor to maintain the precepts of Christ as the rule of our conduct, abstaining from those things which are of human origin, endeavoring to follow his ordinances and his laws as our only guide for church order, discipline, and practice.

Many of our members are advanced in years, but they are enabled to be strong in Christ Jesus, God has also seen fit to bring in some of the lambs of his flock, who give good evidence of being taught the truth as it is in Jesus, who feel it to be their privilege and duty to follow Christ in his ordinances, and to bear a faithful testimony against the anti-christian abominations of the day. Truly, my brother, we can say goodness and mercy have followed us all the days of our life, and we desire to dwell in the house of the Lord forever.

Within two or three years the minds of the brethren have been much stirred up to a consideration of the importance of the maintenance of proper gospel discipline. The result has been the exclusion of some who walked not according to the rule. Though this has been the cause of sore trial, yet God has graciously sustained us, and we can but feel that while our number has been somewhat reduced, our union to one another has been increased, while that which hindered our walk has been taken out of the way.—God has various ways of sitting, and trying his people, and though Gideon's army was at first too large, it was made small enough for the accomplishment of the divine purpose and the exhibition of divine power. The New Testament contains directions not only for the faith but for the practise of the children of God, and we feel that a gospel and orderly walk is as necessary as a correct and gospel faith. Indeed there can be no separ-

ation between them, for as a believer, so a church, receiving the doctrine of Christ, will desire to obey his commandments. Against every form of error is a christian to guard, an error of practice being as sure to lead him astray from the truth, as an error of his faith.

Brother Beebe, we are a despised few in the midst of hosts of Arminians of almost every name. But our Rock is not as their Rock, even our enemies themselves being judges. The Psalmist says, the gods of the heathen are idols, but our God made the heavens. We sometimes feel that this God is our God, and that He will be our guide even unto death. Their God has no purposes, or if he has, they may be frustrated, hastened or retarded; indeed can never be accomplished without the co-operation of human means and appliances, and especially the sinner's free will. Our God orders all things after the counsel of his own will, and none can stay his hand. He reigns in the midst of his people and before his angels gloriously. 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; He is as a wall of fire round about his people and the glory in the midst of them; He controls the destinies of nations and the circumstances of individuals, restrains the wrath of man, subdues his enemies, renews, quickens and comforts the hearts of his people, and carries forward his own glorious and eternal purposes, despite opposition and without aid, to a successful termination.

This is our God, and upon Him rests our hope; and as we read the communication of his dear children scattered abroad, we see the evidence of his faithfulness and his love. We trust that towards all those who are partakers of like precious faith, we feel a strong sympathy and attachment. Dear brethren, remember us in your prayers, and should the steps of any of you be directed into this section of country, we should be glad to see your face, to grasp your hands, and to welcome you to our homes. There are still a few names in this region where error is so rife, who have not defiled their garments.—May God in his mercy enable us even to have our conversation as becometh the gospel of Christ.

Yours in the truth.

LEONARD COX.

For the Signs of the Times.

Cass Co., Ill., April 13, 1853.

DEAR BROTHER BEEBE:—The Signs come to me regularly, and they are truly a welcome messenger at all times to me. I sometimes feel a disposition to write something for publication in your columns, but feeling a deep sense of my weakness and inability I am often led to decline doing so; and when I read the many able communications of your correspondents, I fear that I should only tax your patience, which has also served to deter me. But while I believe it is right to contend earnestly for the faith which was once delivered to the saints, I am sorry to see anything like heated discussions among brethren, or a spirit of harshness in the "Signs." In these discussions I have not participated neither have I any intention to do so at this time, for I do not wish to protract them. But feeling a deep interest in the subject of the late discussions, I hope you will not think it hard or take it amiss if I, in my weakness, propose a few questions to you. Paul says, They that are strong ought to bear the infirmities of the weak. I

really want information on the points on which I ask it. I believe the scriptures abundantly prove that Christ is the Head and Life of the church, which is his body, the fulness of him that filleth all in all, and the pillar and ground of the truth.—But to the point.—Natural life was given as in Adam, a natural head, and in him all his posterity are blessed with all natural or temporal blessings that we receive. Spiritual life was given to the church in Christ, her spiritual Head, and she is blessed in him with all spiritual blessings. Now, my dear brother, the question with me is, Was it Christ as a quickening spirit that died, or was it his humanity? He says, "Sacrifices and burnt offerings thou wouldest not, neither hadst thou pleasure therein; but a body hast thou prepared me. Was it the body that died, or was it the *me* for whom the body was prepared? He bore our sins in his body on the tree. Could Christ the spiritual life of the church, as such, die? It seems plain to me that a spirit cannot die in the sense that Christ died. He possessed a human body and a reasonable soul; the prophet says, "When thou shalt make his soul an offering for sin, &c. He was put to death in the flesh, quickened by the spirit. He says, my soul is exceedingly sorrowful, even unto death. On the tree of the cross he cried, It is finished! and bowed his head and gave up the ghost. I may be wrong, but it seems to me, that from a serious examination of the subject, Christ in his divine nature, is the life of the church, and not in his human nature. In this view of the subject, brother Beebe will not contend that his divine nature died. He was the life of the church before he took on him our nature. I have thought the life of the church was eternal, without beginning or end; then the question arises, what did die, that pertains to Christ?—Could that part, or in other words, that nature that did eternally exist, die? If not, and that spiritual nature is the life of the church, then the life of the church, did not die. If the human nature of Christ that did die, is the life of the church, it seems to me, it is not eternal. Dear brother, I am not striving for mastery, but I have done what I felt to be my duty to do. If I know my heart, I would not hurt your feelings, nor any of the dear children of God, under any consideration, and if I thought this would have that tendency, I would now put it in the fire. You can reply to the foregoing without hurting my feeling in the least; indeed I desire you should do so, for I want all the information that I can get. If I am wrong, I want to see it.

I see in the Signs, that brother Benjamin Griffin, of Mississippi, has proposed to publish a history of the Old School Baptists.—Such a history is greatly needed, this is felt and acknowledged by all our brethren, and more than ever since the New School Baptists have the audacity, in the absence of all truth, to claim for themselves that they are the old order of Baptists. I hope all of the old order of Baptists will do what they can to encourage brother Griffin to go on with the work. I am certain that there has all the time been a true church on the earth, ever since it was set up, that it has never been swallowed up by paganism or popery.—Though the dark reign of which, there has always been a persecuted people, who have been hunted down like wild beasts, and put to all manner of cruel deaths that the ingenuity of devils could invent. Jesus said, "Thou art Peter, and upon this rock I will build my church." He did not say that he

and the preacher, or he together with a system of instrumentalities and means; but, "I will build my church, and the gates of hell shall not prevail against it." The church is "the ground and pillar of truth," and "the fulness of him that filleth all in all"—the body of Christ. This one body hath many members, it is knit together with joints and bands, so that if one suffers, all suffer. Let us then strive to keep the unity of the spirit in the bonds of peace.

Yours in the gospel bonds.

CYRUS WRIGHT.

For the Signs of the Times.

Glendale, Hamilton Co. O. May 24, 1853.

DEAR SIR, AND BROTHER IN CHRIST, WHO IS OUR LIFE;—From my friend, Mr. A. Skillman, I received a copy of your paper for April 1. This I read with much interest by reason of its testimony concerning the everlasting love of God the Father to the church chosen in His Son before the foundation of the world; and also to the perfect and accepted atonement, the finished work of Christ, the Son, and the free, full eternal salvation of the church in Him, her Life, Righteousness, and Hope.

The letter of brother W. J. Fellingham deeply interested me, and is the occasion of my addressing you, having a desire to contribute towards the illucidation of the precious truth which is the subject of his letter, viz: "Life in Christ," the eternal life of the church in the Son of God.

From the tone and spirit of Brother F's letter I feel that, though a stranger, I can cast myself on his love and forbearance while I comment on one of his positions; but do so in furtherance of the great truth he advocates.

He correctly commences with Gen. ii. 17 for the whole subject is immediately related to a contrastive comparison between "the first Adam," and "the last Adam." He has also wisely shown that Adam could not forfeit and lose a life which he did not possess, that is a *spiritual* life. But he appears to judge it necessary to maintain that Adam did actually lose the possession or holding of a *life on the day* on which he sinned, that on that very day a *life* of his came to a final end; and that it was "a life of innocence and uprightness." And here I take liberty to observe that the word, "a life of innocence and uprightness" can be correctly used and applied to Adam only in the sense of denoting his experimental and practical walk before he sinned. Innocence and uprightness were in truth the moral qualities and characteristics of Adam's soul as created in the image and likeness of God, but they were not his life; neither did he possess more than one life. He did in truth by his own will and act destroy these moral qualities and cause them to cease from within him, and therefore he could not transmit them to his posterity. But the inward destruction of his own innocence and uprightness was not and could not be, the penalty of which he was forewarned; for that was *death to himself*, and also to his posterity, who were then both federally and physically in him.

But the inaccuracy in our brother's thoughts has evidently arisen from his supposing that Gen. ii. 19, was intended to express not only the nature of the penalty but also the *time* of its infliction. This is a very common mistake. The words, "In the day" &c should be regarded in the light of Hebrew usage. The same words are used for a similar purpose in 1 Kings ii. 37, 42. There we have the law of Solomon concerning Shimei

"For it shall be that *on the day* thou goest out, and passeth over the brook Kidron, thou shalt surely die." Shimei went out from Jerusalem into the country of Gath and returned, and when called before the king, Solomon said to him, "Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, *on the day* thou goest out, and walkest any whither, that *thou shalt surely die*?"—The entire passage should be thoughtfully read; and the words "*on the day*" as found therein should be deeply pondered; for three particulars are made manifest; viz; that Shimei did not die *on the day* which he crossed the Kidron; that Solomon did *not* mean, neither did Shimei understand that he should die *on that day*; but that *on the day* on which he crossed the Kidron he judicially forfeited his life and the sentence of death hung over him, whatever number of days might intervene before that sentence was carried into execution. All this is most evident; and this was precisely the case with Adam, *on the day* on which he sinned. His life was no longer his own, by virtue of the creation title thereto which God had given him; but was judicially forfeited, was *legally*, though not as yet *actually* lost; for he was obnoxious to the righteous sentence of death; and when cited before his Creator that sentence was pronounced. Hence, Gen. iii. 19, records man's sentence of death, and God's interpretation and application of what was intended and understood according to Gen. ii. 17. And that the sentence was final and irrevocable is rendered still more evident by the reason assigned for Adam's expulsion from the garden of Eden; namely:—"Lest he put forth his hand, and take also of the tree of life, *and eat and live forever*,"

The words translated "thou shalt surely die," in Gen. ii. 17, have been rendered, "Dying thou shalt die;" but this is not correct, as the participle is not used. The original Hebrew words are, as doubtless you are aware, *a moth tamooth*; the first being the infinitive and the second the future form of the verb. When literally rendered they stand thus; *To die thou shalt die*. These same words are used by Solomon to Shimei. They also frequently occur and in every instance are intended to denote the *nature* and the *certainty* of the penalty denounced. Adam did indeed destroy all the goodness from within him and hence his race are all "shapen in iniquity and conceived in sin." They are in the same condition and under the same sentence with himself when he had sinned.

With regard to the phrase "dead in trespasses and sins," I would remind you, for the sake of others and for the truth's sake, that there are two Greek words in the New Testament which are translated by the word "dead." Each has its distinctive meaning. The word for death, "the wages of sin" is *thanatos*. The word for dead in the sense of E. h. ii. 1, is *nekros*. This latter occurs in Rom. iv. 19 and signifies incapable inactive defunct. Man is by nature both under the judicial sentence of death and under dominating power of sin. In this state are the objects of God's electing love till they are quickened by the Holy Spirit; incapable till then of any one act, thought, or feeling that is good and acceptable to God; and this is the force of the words "dead in trespasses and sins."

Blessed be God for redemption from death and sin, by the precious blood of Christ; for regeneration by the Spirit; for eternal life

in the Son; and for the hope of resurrection in "glory, honor and immortality."

Well has Brother F. judged that the truth of "Life in Christ," is fatal to the arminian notions of man's free will.

Yours truly in Christ our Risen Head.

WILLIAM MORRIS.

For the Signs of the Times.

Nacogdoches, Texas, May 4, 1852.

BROTHER BEEBE:—I have my pen in hand, and feel a desire to say, that I have perused the "Signs" of late with much pleasure, and cannot forbear to express my approbation of the sentiments expressed in the communications of brethren, Barton, West, and Trott, and some others, relative to the controversies which have been carried on in the "Signs" of late. And as I despair of ever finding a universal agreement among the saints, on every sentiment of the Bible, I must of course expect to find among the brethren a diversity of opinion, whenever there is a general expression of sentiment, either in preaching, writing, or even in our private intercourse one with another. And if those differences were always expressed in the spirit of meekness, and with christian love and forbearance, I cannot see why any harm should grow out of them. But, there is a difference between that candid and scriptural expression of our sentiments, for the edification and comfort of others, and a pressing of those sentiments in opposition to the views of our brethren. When a brother has honestly and faithfully communicated his views on any controverted subject, he has discharged his duty; and when any other entertaining different views, has, in a similar manner expressed his dissent, he has discharged his, and the brethren who read, are the final judges; and to them all should submit.

But, if instead of this, each shall contend for the last word, and that not always in the most temperate manner, then instead of being edified, or edifying, the opposite may be expected to follow.

I have noticed of late years, with much anxiety, a growing jealousy among the Baptists, and a disposition to criticise each others sentiments, in a manner tending rather to alienate than to bind together in christian love. To watch over each other for good, and to admonish in love, is doubtless our indispensable duty; yet, if we extend this to every minute difference of opinion, instead of keeping the unity of the spirit in the bonds of peace, we shall but worry and devour one another, the end of which, is to be consumed one of another. Since the introduction of the numerous hosts of institutions, called benevolent, among the Baptists, and the protested against them by those who consider the Bible a sufficient rule for faith and practice, many heated controversies have necessarily sprung up, and perhaps in combatting the abettors of those institutions of human prudence, a habitual watchfulness has sometimes caused strictures on the views of our brethren of a more stringent character than was consistent with christian and brotherly forbearance. I make not these remarks either in a spirit of dictation or of complaint; but merely to call attention to the fact. And in conclusion, I would say to the brethren, admonish in love; reprove with meekness and exhort with forbearance; let us while we contend earnestly for the faith, not contend violently; and while we expose error let us be watchful that we give none occasion to speak reproachfully, either by our words or manner.

Do as you think proper with this; and may grace mercy and peace be with you and all the Israel of God.

HOLLOWAY L. POWER.

P. S. Should this find a place in the "Signs" I wish to extend an invitation to any of the Old School Baptist ministers who may travel through this region of country to call on me, five miles north of the town of Nacogdoches where they will find a cordial welcome and should any wish to settle here they will find me willing to render them all the facilities in my power.

Brother Beebe, will you please give your views on Rev. xxii. 19.

H. L. P.

For the Signs of the Times.

Wilton, May, 22, 1853.

BROTHER BEEBE:—I am located four miles from the place where our little church in Jay hold their stated meetings, and we are so few in number, and scattered, living in several towns, some are aged and infirm, and some seem to be asleep, that when we meet there is but a few. For several winters past, we have had no meetings, except when some ministering brother has visited us, formerly we have enjoyed the labors of Eld. J. L. Purington with delight, in the summer seasons; from four to eight of us, meet together for worship, it is very trying to the *old man*, to pass by religious people, and meeting houses, to meet in a small school house, to the wonder and derision of the world. Having been a professor of religion about seventeen years, I have had an opportunity to learn something by observation and experience. In my first observations I judged ministers and others according to their appearance and zeal, I observed in times of religious excitements, all orders could unite in adding fuel to the fire, to enlarge the flame, and after the mighty tempest had past, then quarrel about the converts. I have learned by experience, that it is only a few that will bear to have their faith tried by the word. God's hidden ones are saying, try me by thy word; search me, O God and see if there is any unclean thing in me. There are multitudes at this day, that wear the cloak of religion, some to cover their iniquity, some for popularity, others no doubt are sincere, many profess to have a call to preach, and they go forth and preach. If I am not deceived, I have learned by experience, that there are scores of preachers, who instead of preaching Christ and his righteousness, they preach themselves. But having observed and had some experience in the Baptist denomination, and beheld their movements, my heart has been sorely pained within me; while pondering on these things, I have been solemnly impressed with the awful responsibility that rests upon God's people, especially his ministers to be faithful. What a solemn charge Paul gave to Timothy, when he says, "I charge thee therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season, rebuke, exhort, with all long suffering. In our courts of justice, the witness is brought on to the stand, and sworn to tell the truth, the whole truth, and nothing but the truth, if they keep back part of the truth, or tell more than the truth, they purger themselves; how can God's ministers, keep back or overreach without purgering themselves? there have been professed Predestinarian Baptists who have kept back part of the price, or truth, say-

ing that it would not do to preach so plain, to tell about election, and to tell people that naturally they are dead in trespasses and sins; for such preaching would cut off peoples ears, we must do something to elevate our cause, and have a respectable standing in the world.—

Oh fatal delusion! how many of God's real children have hungered and starved, under such preaching; but many of them, God has ed out with an outstretched arm, not on the account of their worthiness, but for his own name's sake, for he has declared, that he will have a people to serve him. But Paul said preach the word, be instant in season, out of season; reprove, &c. "For 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, and they shall turn away their ears from the truth, and shall be turned unto fables. This was the reason that Paul exhorted Timothy to be faithful. Unless christians are exercised by the grace of God, they become uneasy and restless, wanting something new, desiring some, new gift, hankering, after the flesh pots of Egypt. Israel became tired of their judges, and prophets, and desired a king, that they might be like the nations round about them; so God gave them a king in his anger, and took him away in his wrath. The Baptists desired a king, or rather to call in the aid of various institutions, to be like the churches round about them. God in his anger has given them over to these things; when he has or will take them away, I cannot say. Preach the word; what is the word? Some call the bible the word, and are calling for money, to enable them to send the word of life to the heathen. In the beginning was the Word and the Word was with God, and the Word was God. And the Word was made flesh, &c., If a witness on the stand had no knowledge only what he had heard of the question he was called to testify to, his testimony would have no weight, so of ministers; they must have some knowledge of the word, or truth, they must be taught experimentally by God's Spirit; God is able to prepare his ministers, the scriptures inform us, that God will raise up, call and qualify, whom he will to proclaim his truth. Sometimes I rejoice, that the Lord omnipotent reigneth; he reigns in the armies of heaven and in the hearts of his saints. "The Lord reigneth, let the people tremble, he sitteth between the cherubims, let the earth be moved.

When I look into myself, I see the workings of my corrupt nature to such a degree, that I exceedingly fear that I never have experienced what I profess, that I have never been born again, or divine life implanted, or saving faith given me, but I desire to trust alone in God, to be clothed upon with the righteousness of Christ. I was much interested in reading brother Sharp's communication in the 10th number of the "Signs,"—the Signs is a valuable paper to me.

I have written some of my thoughts, not expecting to instruct any one, but if I am found in the channel of truth, I ought to be thankful. As my sheet is full I must close my imperfect scribble.

I remain yours, in the hope of eternal life.

R. TOWNSEND.

For the Signs of the Times.

China Grove, Texas, April, 13, 1853.

BROTHER BEEBE:—I had intended to send you some account of my experience or travel from nature to grace (as I hope,) but after writing something on that subject, I laid it by, lest I should stand in the way of

others more capable than myself, to edify your readers. But, as I have my pen in hand, I wish to call your attention to the word *means*, as I see it is frequently used in the "Signs," by brethren in their communications, and sometimes in a way that I am constrained to believe is liable to be construed into a sense different from what the writers intend. God, as I understand the Bible, has used means in every age and under every dispensation of his divine government over the church, and the Baptists, in the regions where I have had an acquaintance with them, have always held to an election of *means*, as well as of *ends*; and the line of division between, what is called the effort people, and the Old School Baptists, was that the first or effort people, were not satisfied with the means ordained of God in the Bible, but must institute a number of societies unknown in the holy scriptures, to which institutions, the Old School took exceptions, and entered their protests in acts of non fellowship to all those who acted with or under them. Yet in these acts of non fellowship to the institutions of men, they never intended to absolve themselves from the use of those means which God has commanded them to use. So far from this, they, like their forefathers of the Baptist denomination, are always first to contend for the exercise of every christian duty, and the use of every means ordained in the new testament. But as it is no part of my desire or intention to argue this point at present, but merely to request of you, if you deem it proper and right an exposition on this word *means* and also *human agency*, as I have thought they were, on some occasions used by the brethren in an undefined sense, so as to give occasion to others to criticise and misconstrue them.

Yours in hope of eternal life.

HOLLOWAY L. POWER.

For the Signs of the Times.

Fridereck City, Md., May 25, 1853.

BROTHER BEEBE:—Though conscious of my utter unworthiness to correspond with the children of God, yet, I cannot refrain from writing a few lines, if it be only to relieve my troubled spirit.

It is truly a great blessing while journeying through this wilderness of sorrow, to be with those who are made near and dear to us by the blood of Christ, and I think I have realized in a measure what it is to be deprived of this privilege, but when I think how many there are of God's little flock who are scattered abroad without the means of communicating with each other, and of hearing the Gospel's joyful sound, I feel as if I ought not to complain, but bear with patience and humility, every trial which it may please the Almighty to send upon me.

For some months past I have been deprived entirely of any christian society that is of the order that Christ has established; but have enough, I am obliged to say, of the opposite kind; and if I had not full confidence in God's faithfulness, I would fear that the enemy would at length triumph over us, for their numbers are rapidly increasing, while those of Zion are comparatively few and feeble; but if we have God on our side; our strength is complete, and we need not fear the rage of earth or hell. I believe that I know something of what it is to be a disciple of Christ, their sufferings do not consist merely in meeting with persecution, and having their names cast out as evil, but in hearing the meek and lowly Jesus spoken against, and his truth de-

nied, in hearing God blasphemed, and his almighty and sovereign power denied. Oh! when I hear this proclaimed from the lips of one who professes to be a follower of Christ, and hear the doctrine of salvation by grace condemned as false, by those who profess to know God, I can but listen in astonishment, while I see how true it is, that those who profess Christ falsely, "of their own mouths they shall be condemned.

'Tis truly very disagreeable to be amongst a gainsaying people who are continually crying out "Lo here, and lo there," and deceiving many; but though I am surrounded by such, I trust that he who governs all things may keep me steadfast in the faith even until the end.

Oh, when I reflect upon the wondrous grace and mercy of God in releasing me from the power of Satan, and translating me into the kingdom of his Son, my soul is filled with praise, and I can then exclaim, Behold what manner of love the Father hath bestowed upon me, that I should be called a child of God." Yet how little do I deserve the name! and how regardless of that duty which every child of grace owes to him who is their sovereign Lord. Indeed it seems as if the Lord has left me to myself, to work out my own salvation with fear and trembling, and then, to be thrown amongst the various popular religionists of the day, who are ever ready to lead me astray and to shake my hope in God, I am ready to exclaim, "Lord why hast thou forsaken me?"

I attend their meetings occasionally, expecting to hear something at least that will comfort me, but instead of that, I return disgusted; for they preach of nothing else scarcely but money, as effectual in saving souls as a Savior's blood! Their preaching is very little calculated to strengthen and upbuild perishing sinners, they tell of no comforting promises to those who are ready to despair, and they bring no glad tidings of a Savior's death, but *all* is an exhortation to dead works for the apostles testify we are justified, that by faith, without the deeds of the law, for by the deeds of the law shall no flesh be justified. Such is their zeal in espousing the doctrine of salvation by works, and so warmly do they defend it, that if it was not for the power of God, they would deceive the elect, and tear them from the arms of Christ, if it were possible, but glory be to his name, the Almighty keeps, them by his power, through faith unto salvation. The great Shepherd of Israel will never forsake the flock which he has purchased with his blood. He is known of them and they follow him, but others will they not follow, for they know not the voice of strangers. Is it not enough to fill our souls with praise, and to make us rejoice with joy unspeakable, that we, poor hell-deserving sinners, should be enabled to distinguish a Savior's voice, to know the depths of his love, and to taste the manifold riches of grace! may we ever look to Jesus as the Rock of our salvation, while we sojourn here below, as—

"Our shelter from the noon-day heat,  
Aud Refuge from the storm."

If you recollect, Brother Beebe, I wrote you an account of my experience (which was published in the September number of the "Signs") and expressed my desire to unite with the people of God. I was baptized in October last, by brother R. C. Leachman, and united with the church at Upper Broad Run, Fanquier Co., Va. It was a beautiful day when I was buried with my Savior in the liquid grave; every thing seem-

ed to smile, and welcome me on my way and when I came up out of the water, a still small voice said to me. As you have put on Christ, so walk in him." I began to think, Have I really received him, or is it all hypocrisy? but I could say that I had obeyed the dictates of my conscience. I knew that I would meet with persecution and laughed at and scorned by the world if I should join that "peculiar people" "the Black Rock Baptists," but may I never cease to thank my Savior and to ascribe everlasting honors to his name, that I was considered worthy to bear reproach for his sake, and that I was made willing to come out through the opposition of a gain-saying world, and become identified with "that sect which is every where spoken against." I always thought that if I ever became a christian, I would be better than any one else, but I find it hard even to try to be good, for temptations encompass me on all sides to allure me from my God. I think, if I only could be with christian and could hear a gospel sermon, it would impart new life, and fresh vigor to tread the heavenly road; but I know that if Christ does not extend the enlivening influences of his grace, my spirits move but slowly; he is the only one that can do hapless sinners good, the only physician that can cure the sin-sick soul. Yes, Jesus is my only support and the one altogether lovely. May all of God's people find him precious to their souls, a Savior who is ever ready to hear all those who, through faith, call upon him, and may he forbid that any should turn aside and join in the popular cry "Crucify him, crucify him!"

But I must now draw to a close, as I fear I have already intruded upon your patience. You can do with this as you like, if it does not merit a place in your valuable paper, leave it out.

I remain a most unworthy sister, if indeed I am one at all.

V. R. FITZGERALD.

For the Signs of the Times.

BROTHER BEEBE:—My unworthiness and inability are such that I am almost deterred from ever attempting to write for the "Signs;" but I believe it to be a duty for all believers to be willing to let their light shine, though it be ever so small; that others may take knowledge of us that we have been with Jesus and have been taught in his school. He teaches as man never taught; and we need not the teachings of great men to show forth the truth of a just and holy God the mysteries of his kingdom. It is not in the power of man to teach the wisdom of God. They may think they do great exploits in building up the Redeemer's cause and kingdom; but their work is foolishness in the eyes of Jehovah, who sitteth in the heavens and ruleth all things according to his own good pleasure. We cannot know the mystery of Godliness, unless it is revealed by that Spirit which searches the hearts of all men.

Brother Beebe, I have taken great satisfaction in reading your editorial of May 15, It was to me like apples of gold in pictures of silver, and seemed to agree exactly with my exercises; especially where you speak of Paul as feeling himself to be less than the least of all saints. Sometimes I think I can witness with the great apostle in that respect; for I am less than the least of all who ever tried to speak forth the praises of a great and merciful God; but out of love to the cause of the Redeemer, and all those who are



interested therein, I again resume my pen, and will try to comply with the request of brother Rittenhouse although in a broken and imperfect way.

In the first place, I must relate the manner in which my mind was operated upon concerning the kingdom of God. Four or five years ago, if I mistake not, I was reading Matth vi, where it says, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." I had a desire ever after to understand the great mysteries of the kingdom. It has been my prayer ever since the Lord began to teach me, that he would give me wisdom, knowledge and understanding of the word of God; but I often think I have been a very dull and disobedient scholar; and have needed the rod of affliction to keep me in the path of duty. But there are times when I rejoice in afflictions and am not left to grope in darkness, or without a hope that is like an anchor to the soul, sure and steadfast. Sometimes my hard heart is melted so as to cause tears of gratitude for the many great blessings I daily receive from the hand of a gracious and ever loving God.

Brother Beebe, If you will have patience with me I will make a few remarks concerning the kingdom of God.

In the first place we notice, that in the days of the prophets they had a great many kingdoms of men. Nebuchadnezar was driven from men and made to eat grass until he knew the Most High ruler in the kingdoms of men, and giveth them to whomsoever he will. I think we ought to take warning from the scriptures of truth, and ever fear God and keep his commands.

The prophet Daniel seemed to have a wonderful view, in his vision, of things that were to be in the gospel day; that there would be those who would think to change times and laws; he also saw beauty in the everlasting kingdom. He says, How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

I suppose there can be no doubt that Daniel had a view of the gospel day and that Christ would come and have a kingdom that was diverse from all others. He also had a view of the time when the saints should possess the kingdom and none should molest them or make them afraid. Is there anything in this vain world that makes us afraid when our faith is strong in the Lord and we feel that we have a friend in heaven that sticks closer than a brother and who will help us in every time of need? Christ has said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And again "Wo unto you, scribes and pharisees, hypocrites for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." It appears to me that the kingdom of God represents more than the visible church, because we have reason to believe there are many who belong to the visible church who have not the kingdom of God within them.

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven. We must become babes as to doing anything to merit the salvation of God. The kingdom of heaven is like a grain of mustard seed." This I think clearly represents the good seed which are the children of God's spiritual kingdom; for every one that is born of water and of the spirit, grows in grace and in the knowledge of our Savior, Jesus Christ,

and are not carried away with every wind of doctrine; but are sure and steadfast and are often found contending earnestly for the faith once delivered to the saints.

When the disciples were desirous of knowing who should be greatest in the kingdom Jesus called a little child unto him and set him in the midst of them, and said, I say unto you, except ye be converted and become as a little child ye shall not enter into the kingdom of heaven. It is not those who think they are great men who are greatest in the eye of God, who searches the hearts of all and knows every thought. I have been much delighted in meditating upon this subject, and sometimes have thought that my joy was full. I have reason to be thankful for the privilege of reading so many good communications from brethren and sisters scattered throughout our land.

None can know the mysteries of the kingdom of God, but those who are born again; they can see a beauty and excellency that pen cannot describe, or tongue express, and have nothing to fear. Christ says, Fear not little flock, for it is your Father's good pleasure to give you the kingdom.

When the pharisees demanded of Christ when the kingdom of God should come, he answered them and said, "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is within you." If Christ be within us, the hope of glory, we need not go to our neighbour to know the Lord; because we do know him and are taught by him great and glorious things. I will close, knowing that I have not a gift to enlarge on so great and glorious a subject. I hope brother Rittenhouse will write soon.

May the Lord give you all knowledge and understanding and grace sufficient for your day.

Your unworthy sister  
SOPHIA MACOMBER.

## EDITORIAL.

MIDDLETOWN, JUNE 15. 1853.

REPLY TO BROTHER C. WRIGHT. The courteous and brotherly manner in which our esteemed correspondent has called upon us for a farther expression of our views in regard to the nature of the sacrifice, or one offering by which all that are sanctified are perfected, is perhaps a sufficient apology for the few remarks which follow on that subject. It is neither our design to agitate the subject, nor to intrude our views on those who differ from us, but in this case merely to reply to the enquiries stated in his letter.

The first question stated is, Was it Christ as a quickening spirit, that died, or was it his humanity?"

Answer. We do not know that the term *humanity* is any where in the scriptures applied to Christ. We have been in the habit of using the term as applicable to that which was made of a woman; and we had supposed that such was the sense in which it was generally used by our brethren; but we find it is used by some of our brethren to mean something else. Some of them apply it to his entire sonship, and contend that as the begotten of the Father, and the First born of every creature, he existed from everlasting in a *human nature*; some apply the term *human* to all except the real Godhead of Christ; while others have contended that his sonship and his eternal Godhead are precisely the same. To answer the question of brother Wright, we must be permitted to define briefly the sense in which we have and do use the term. Without designing any reflection on brethren who hold the op-

posite views; we have failed to comprehend how the eternal Godhead of Christ could be begotten, derived, or subordinate, without detraction from our views of him as the absolute Jehovah, or self-existent God. As we cannot relinquish our faith in him as the eternal God whose everlasting arms are underneath his Israel, we are slow to admit that any of the numerous names applied to him in the scripture which imply derivation, or subordination, can be intended to apply to his Godhead, and as very many of them do imply more than what we call humanity, we have understood them as applicable to him in his Mediatorial relation both to the Godhead and to the church; as the One Mediator *between* God and men." "The Head over all things to his church." The life of his body the church. Some of our highly respected and intelligent brethren have thought our views, in this particular to be objectionable, and that it involves a tri-personality in Christ, or a third nature distinct from the Godhead and the humanity. Such however is not our understanding of the subject. We have not thought the terms, *three natures*, or *tri-personality* appropriate, nor have we used them. Neither can we see how such can be a legitimate inference, any more than his sustaining the official characters of Prophet, Priest and King, can involve three distinct natures. We do believe that the life of the church is an emanation from the Godhead, and that it is communicated to the church as the body of Christ through the Head of that body who is the "Mediator between God and men."

Now then, what some of our Western brethren have called the pre-existent humanity of Christ, as pre-existing his advent to this world, we have regarded, as his Mediatorial Headship of his body, the church, and that to this Headship of the church, all terms implying derivation or birth, were intended, so far as they are used in the scriptures in reference to what he was as existing with the Father before he came in the flesh, while other terms are applied to him, both before and subsequently to his advent, which apply to his Godhead as underived. For instance, He is called Jehovah, which signifies the self-existent God, and cannot apply to any being or thing that is derived or produced; while he is also spoken of, in regard to his Mediatorial existence, as dwelling in the bosom of the Father, and in subordination, as being sent into the world, and pursuant thereto, his coming into the world to do the will of him that sent him, and to finish his work. We are told that, "When the fulness of time had come, God sent forth his own Son." &c &c. God spared not his own Son, but gave him." &c. It does not appear to us that as God, he was sent; but as the only Begotten of the Father, in whom all the fulness of the Godhead dwells, and in whom also his church is complete, his coming was in subordination to the Godhead.

With these remarks preliminary, we return to the question before us. "Was it Christ, as a quickening spirit that died, or was it his humanity?" We do not know that Christ is called "a quickening spirit," only in the parallel drawn by Paul, of Adam as a type, and Christ as the anti-type. In which it is said, The first man, Adam was made a living soul; the last Adam, a quickening spirit. Here are two seminal heads, Adam and Christ, the one a type of the other, and as the natural Adam, was a living soul, and as such the patriarchal head of all his posterity, so that the life of Adam's soul was the natural life of all his posterity

and to be developed in quickening all into natural life that are in him as a head represented; so Christ, in his anti-typical headship, as the spiritual progenitor of the spiritual posterity, possessed, embodied in him, all that spiritual life which should in the fulness of time quicken and animate the entire church of God; and it is in this sense that we understand he was made, or constituted the anti-type of Adam, in this particular. All spiritual life proceeds from him to the church. Hence, our brother will understand us to occupy the position that Christ as a quickening spirit, means Christ as the Mediatorial Head of the church and anti-type of Adam. His power as the eternal God to quicken the dead, did not result from his Mediatorial office, nor do we understand that Paul presents his Godhead as the anti-type of Adam. But as the Mediator he stood as the Head, fountain and embodiment of all the spiritual life of his chosen, and the medium of all the communications of life and blessedness from the Godhead to the church. With this explanation of how we view him as the head and life of his church, we are compelled to believe that it was as the anti-type of Adam that Christ was put to death in the flesh. With us the question is this, Did Christ suffer in the flesh, or did the flesh of Christ only suffer? And we feel safe in responding to the inquiry. "It is Christ that died," and not merely the flesh of Christ; or what is generally understood to be his human nature, see Rom. viii. 34. What was properly embraced in the appellation Christ, is that which died. Although the Godhead of Christ, could not die, yet Christ died, and arose again from the dead, according to the scriptures. Hence the death of Christ, was a Mediatorial death, and not a mere human sacrifice.

Some brother has argued, that the human nature of Christ being offered upon the altar of his divinity, was accepted, because "the altar sanctifieth the gift." But how does the altar sanctify the gift. If Aaron had offered any other than a clean animal on the altar of Israel, the altar could not have made the offering holy; or if he had offered a lamb without blemish on the altar of an idol, the offering could not thereby have been sanctified or set apart to the God of Israel. The gifts on God's altar were set apart, or consecrated or sanctified to the Lord by the altar on which they were offered. But where do we read of the humanity of Christ being offered, on the altar of his divinity? We have never read it only in a sermon of Christmas Evans of Wales. A human sacrifice could not meet the demands of the law; because the law forbid the offering of the fruit of the body for the sin of the soul; and if our interpretation of the word *human* be correct, then it is synonymous with the words man, and flesh; and the law to be satisfied, had said, "Cursed is man, that trusteth in man, or that maketh flesh his arm; a merely human sacrifice therefore could not deliver us from that curse of the law.

Now, to cut the whole matter short, we will return the question to brother Wright, in this form. "Was that personage whom John saw walking in the midst of the golden candlesticks, and holding the seven stars in his right hand, a *human nature*, or a quickening spirit? Or in other words, Did John see, as stated in the first chapter of Revelation, any thing more than the human nature of our Redeemer? Paul had prior to this vision, testified, that though the saints "had known Christ after the flesh, yet henceforth they should know him no more. That being whom John saw, and at whose feet he fell as

dead, and whose voice was compared to the sound of many waters, and whose countenance was as the sun shineth in his strength, declared himself to be the First and the Last, saying "I am he that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and death." Is it in a human nature that Christ holds the keys of hell and of death? Is he not the same of whom it is written, "Forasmuch then as the children are partakers of flesh and blood, he also himself 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." &c. Heb. ii. 14—16

Quest. 2. "A body hast thou prepared me, Was it the body that died, or the me for whom the body was prepared?"

Ans. The personal pronoun *me*, in this place identifies that Savior who was put to death in the flesh, who was as a Lamb slain from the foundation of the world. As we have before said, we must change the version of our bible, if we would make it read that only his flesh was put to death; it reads emphatically that HE was put to death in the flesh.

Quest. 3. He bore our sins in his own body. Could Christ the spiritual life of the church, as such die?

Ans. Either His body bore our sins, or else as the scriptures testify, HIMSELF bore our sins in his own body." &c.

Quest. 4. What did die that pertains to Christ?

Ans. Christ died. God spared not his own Son, but delivered him up for us all He who holds the keys of hell and death died. He was delivered up for our offenses and raised again for our justification.

Quest. 5. Could that part, or in other words, that nature, that did eternally exist, die?

Ans. If brother Wright means His Godhead we answer, No. But if he means his Messiahship, we answer, Yes. Messiah was cut off; to make an end of sin, and to bring in everlasting righteousness. We have noticed the several prominent questions proposed, according to what light we have on the subject. Like our brother Wright, we protest that we strive not for mastery; nor do we pretend to be too wise to err on this important subject. We have no desire that our views should prevail any farther than they shall be found sustained by the scriptures of truth. Nor have we any desire to agitate a subject, the consideration of which so many of our brethren think unprofitable but when called on by brethren, in a brotherly way; as in this instance, should we refuse to reply, our refusal would seem to imply a reluctance to fairly discuss a subject on which our views have been controverted.

"WHAT IS SPIRITUAL LIFE?" A small pamphlet bearing the above title has been kindly forwarded to us by its obliging author with a letter on the same subject, which will be found on another page of this paper. This work having been published in London, in 1849, will show that some of the views which have been thought to have originated on this side of the Atlantic, have been held as orthodox by our brethren on the other side of the "big pond."

We have availed ourself of the liberty given by the author to make such use of the pamphlet as in our judgment would best sub-

serve the cause of truth by laying its contents before our readers that they may "Prove all things, and hold fast that which is good." On a hasty examination of the work, we are not expected to fully indorse all that the book contains; for its author makes no pretention to infallibility; but we certainly do believe it contains some excellent ideas on the subject of spiritual life, which ought to be read and carefully compared with the testimony of that sacred book which all Old School Baptists profess to take as a standard of our faith, and rule of our practice, in all matters pertaining to our religious sentiments. About one half of the contents of the pamphlet is copied below and the balance we intend to copy into our next number. Without further comment we submit the work to the consideration of our readers desiring that thereby the cause of truth may be promoted and the God of truth declaratively glorified.

#### "What is Spiritual Life?"

The phrase, "spiritual life" is in common use, but relative to its meaning, the children of God do not all speak the same thing; consequently the question, "What is spiritual life?" is one of deep importance both experimentally and practically considered.

In our present state of existence we cannot know anything concerning the *essence* of life, whether natural or spiritual; neither can we know anything of the *essence of matter*: such knowledge is too wonderful for us, and, for aught we are aware, is possessed only by Him who created, *out of nothing*, the substances of universal *being*, both material and immaterial. Our present inquiry, therefore, does not relate to the *essence* of spiritual life, but to those things which are revealed concerning its origin, possession, and distinctive characteristics. In the above question a twofold comparison with natural life is implied; first by way of analogy, and secondly, by way of contrast. This comparison is so well understood, that the mind of a Christian, as if by intuition, expresses the idea, that "of this *spiritual* life, as of the *natural*, there is growth—progress." And the same mind readily regards this *spiritual* life as having its own peculiar *faculties*, and as "yielding all its faculties to him by whose death it was procured, and by whose power and grace it was implanted.

On entering upon our subject, it should be observed, that *spiritual* life is, in the true and direct meaning of words, of divine origin. But to guard against misapprehension, it must also be observed and borne in mind that Deity is incommunicable. The *essence*, attributes, prerogatives of Deity are, and cannot be, possessed only by the adorable Trinity in unity, the Father, and the Son, and the Holy Spirit. But that there is a communicable,

\* It is written, "Vain man would be wise," &c.; And some of the ancient philosophers, as Socrates, Plato, and others attributed to themselves and to all men, an essentially eternal and immortal life, which they held to be an emanation not only from but of Deity. Their chief doctrines were that mind and matter are both uncreated and eternal that mind originally formed and organized and still sustaining matter in its existing manifestations; that eternal mind is deity, and that the souls of all men are discepted portions of that same eternal mind. These were their doctrines concerning God the heavens and the earth, the souls of men and the immortality of the souls.

They did not by searching find out God, neither by their wisdom did they know him; nor did they conceive a thought of the truth, that in the beginning God created, *out of nothing*, the universe of both *matter* and *mind*; nor did they know that all men are by nature children of wrath, but, in the vanity of their mind, they assumed to themselves the dignity of being, by nature, participants in the life and immortality of God.

an emanative, and generative life in Deity, is one of the revealed mysteries of God, and therefore of the Christian faith. This life and its communication are attributed alike to each of the Divine Persons in the unity of Eternal Godhead, and it is especially shown to be imparted by the Holy Spirit in regeneration.

In endeavoring to supply an answer, from the oracles of God, to the question, "What is spiritual life?" we observe:—

I. Spiritual life, considered in its radical principle, is the "incorruptible seed," the "seed" of God. 1 Pet. i. 23; 1 John iii. 9.

The apostle John distinguishes between the entire persons of the children of God, and that living and spiritual principle, or substance, by virtue of which they are sons of God. In so doing he speaks of "Whosoever is born of God," and also of "Whosoever is born of God." And the ideas of these distinguishable but inseparable realities (i. e. the seminal principle of spiritual life, and the person to whom that principle has been communicated,) are by him thus presented:— "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."

Man is a corruptible *being*, and the children of men are born "of corruptible seed." But God is the incorruptible God, and his children are born again "of incorruptible seed, by or through the word of God which liveth and abideth forever." It is most certain that the truth of the gospel is the instrument through which they are begotten again; but that truth is inseparable from the person of the Incarnate Word who is "the Truth." The truth of the gospel is living truth, purely by virtue of its being identified with the living "Word of God," "the Word of life." Therefore, while the truth of the gospel is the medium of spiritual generation, and may be thus regarded as instrumentally conveying the seminal principle of spiritual life, it would be most unwise to confound in our minds the spiritual instrument of conveyance, with the incorruptible seed of God who is SPIRIT.

II. Spiritual life, in itself considered, is *spirit*; John iii. 6. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Our Lord, before uttering this divine statement, had said to Nicodemus, that, "Except a man be born again he cannot see (perceive) the kingdom of God." He had thus spoken of the necessity of a new, a second and spiritual birth; and he had thus expressed the ideas of both analogy and contrast; analogy in respect to natural generation, as the origin and commencement of natural existence; and contrast in respect to spiritual generation, as the origin and commencement of spiritual *being*.

When he said, "That which is born of the flesh is flesh," he included in that saying the *entireness* of man's natural *being*; and also the evil moral qualities and mortal condition entailed by human generation.— And when he thus spoke of the procreative energy, and of the off-pring of the flesh, he used no metaphor nor figure of speech. Neither did he employ any figure of speech when he added, "and that which is born of the Spirit is spirit." A contrast, both physical and moral, is intended and expressed, between the off-pring of "the Spirit" and off-pring of "the flesh."

When the Divine Teacher had said to Nicodemus, "Marvel not that I said unto thee, Thou must be born again," he added, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell

whence it cometh and whether it goeth; so is every one who is born of the Spirit." He had before spoken of a new and spiritual element of personal *being*—"that which is born of the Spirit," and he here speaks of the *persons* who, by virtue of that new element, are declared to be themselves "born of the Spirit;" and of them he affirms, that they are incomprehensible by the intelligence and wisdom of the natural mind. It may possibly be thought that, in the above passage, our Lord is speaking of the mysteriousness of the Holy Spirit's operations, and that it is these he affirms to be incomprehensible; but his words are, "So is every one who is born of the Spirit." And as a manifest evidence of this statement, the unintelligent reply of Nicodemus was, "How can these things be?" His former question arose from his having supposed a second *natural* birth to have been spoken of; but this mistake was immediately corrected. Our Lord showed him that he did in truth speak of the necessity of a second birth, but of a birth which is both new and spiritual.\* This necessity he enforced, by saying, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." He intimated that this doctrine ought not to have excited the wonder of one who was himself a teacher of Israel, and, as such, a leader of the popular mind in the paths of reputed orthodoxy.— And he further affirmed, as before noticed that, "every one who is born of the spirit is a *being* who is incomprehensible by human intelligence. But the perplexity and amazement of Nicodemus were only, and greatly so, increased by this fuller statement of the doctrine of spiritual generation; and hence his unenlightened reply—his sceptical examination.

Nicodemus was a Pharisee and a teacher of Israel, and may be deemed to have been acquainted with the writings of the prophets. In those writings God had made promises to Israel of "a new heart," and "a new spirit." He had also, in some instances, used similitudes to describe the moral qualities, and the experimental and practical effects of that same "new spirit." But Nicodemus had not, in respect to those promises, distinguished between a spiritual substance and its moral qualities, nor between real and inward causes and their corresponding effects. He had taken all those passages in the writings of the prophets to be simply metaphorical, that is, if he had at all regarded them; and he held them to denote "a great moral change," supposed to consist in "a re-adjustment of the faculties of the human soul." He had never learned that the flesh profiteth nothing and that, however wrought upon and modified, it is still *flesh* and not *spirit*. Therefore when he fully knew that the Divine Teacher inculcated the doctrine of a second—a new and spiritual birth, he was filled with wonder. (Wonder has been described to be "the effect

\* In repeating the necessity of a second, but new and spiritual birth, the Lord employed a simile, "water," to denote the necessity of death, and of the cleansing power of death; that is, he thereby alluded to the necessity of his own death as our *substitute*, and as the medium through which the new life must be imparted and developed; and also to the necessity of the ultimate death of "the flesh," in the case of the children of God, in order to the re-embodiment and mature manifestation of the life of "the Spirit;" and in order to their entrance into "the Kingdom of God." But he dropped the simile, when he said—"That which is born of the Spirit is spirit," and thus declared both the nature and the moral qualities and character of the life which is imparted in regeneration. The use of the above simile, and its application to the death of Christ, will be found to be illustrated by observing John xii. 24, Rom. vi. 3.—6; Col. ii. 12.

of novelty upon ignorance," and as an effect produced on a *senseless* imagination excited by a *strong* cause.") But had Nicodemus understood our Lord to speak of a metaphorical second birth—a moral change in the state and activities of the human soul, rather than a new and spiritual element of personal being—this, doubtless, would have been no such novelty to his mind, as to have excited his wondering incredulity. His philosophy could undoubtedly have mastered the conception of such a "great change;" but the utmost exercise of his natural wisdom could not comprehend "one who is born of the Spirit."

His confusion of thought and of feeling was perfectly known to the Divine Teacher; but he did not seek to relieve his perplexed inquirer, and to reduce the mental chaos to order and harmony, by intimating that his words were to be taken figuratively, and not literally. He only added to the force and effects of his previous statements; and, at the same time, conveyed to the mind of Nicodemus a keen but merciful rebuke. As calling in question his ministerial competency, and reproving his ignorance and unbelief, He "answered and said unto him, *Art thou a teacher of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness.*"

III. Spiritual life is identical with "the new man."

The descriptive definition of spiritual life in Eph. iv. 24, is the following:—"The new man which, after God, is created in righteousness and true holiness." Herein a distinction is made between "the new man" and the "righteousness and true holiness," in which, after God, he is created or constituted. This distinction is one that is properly and wisely made between a substance and its ascertained properties—a subject and its known qualities. "The new man" is the spiritual substance—the living subject; "righteousness and true holiness" are his moral qualities, and they answered to the excellencies of God, and so constitute his image; as it is said, "The new man which is renewed in—unto—knowledge after the image of Him that created him." Col. iii. 10.

Spiritual life is thus shown to be more than the image of God, even as a living substance is more than its known qualities. And this distinction between the new man and the image of God in which he is constituted, will be illustrated by a reference to the case of man, at his first creation, when he was made in the image of God. In his case, *the man* and *the image of God*, were not only distinguishable, but were separable also. But while the image of God is distinguishable, it is also inseparable from "the new man," as it consists in the intrinsic and essential moral qualities of spiritual life; even "that which is born of the Spirit is spirit."

IV. Spiritual life is also identical with the "inner man;" Rom. vii. 22. 2 Cor. iv. 16; Eph. iii. 16.

The law of God is *spiritual*. It is also "holy, just, and good." And every one who is born of the Spirit delights in that law "after the inward man." All the activities of spiritual life are ever in accordance with the "good, and acceptable, and perfect will of God;" and hence its manifestations are "in all goodness, and righteousness, and truth." Its special activities are in the way of faith, hope, and love; and its various and godly manifestations are in the "work of faith, and labor of love, and patience of hope, of our Lord

Jesus Christ, in the sight of God, even our Father." It should, however, be borne in mind, that the "inner man," in itself considered, has no innate vigour—no inherent power of action and manifestation. Every merely created *being* has its assigned degree of constitutional and active energy. But "that which is born of the Spirit" has no *constitutional* energy whatever; it is the perfection of weakness, and is pre-eminently distinguished by susceptibility and capacity,—a capacity, suited and designed to be filled "with all the fulness of God." *God is its vigour—its sufficiency*—for thought and affection, for volition and action, and for enjoyment and manifestation. And so it is written,—"*My strength is made perfect in weakness,*" and "It is God that worketh in you, to will and to do, of his good pleasure."

The apostle Paul had an especial regard to this truth when he said,—"*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; that Christ may dwell in you hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge; that ye might be filled with all the fulness of God. Now unto HIM who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.*"

This passage is, further, of exceeding importance, because in it is so clearly and fully recognized the distinction which subsists between "the Spirit of God" and the "inner man."

The Holy Spirit is God, and, as observed Deity is incommunicable; but spiritual life is a constituent element of personal *being* in the case of every one who is born of the Spirit.—Most thoughtfully, therefore, should we ever distinguish between the Holy Spirit and the "inner man;" but we should also as thoughtfully bear in mind that they are inseparably united. In whomsoever spiritual life exists, in him the Spirit of God dwells and acts, as in his holy habitation, and as in the subject of his gracious power. The degree of energy put forth by Him in the spiritual life of a saint may be less or greater, according to the ordained principles and methods of his imparted and realized sufficiency. This truth will serve to illustrate both the meaning and the object of the intersessory prayer of the apostle Paul, that God would grant unto the saints, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. And through this same truth all saints may learn how they may realize, and thus be able to manifest, *invigorated spiritual life*.

V. Spiritual life is distinctly called "the spirit;" Rom. viii. 10; Gal. v. 16, 17, 22, 23, 25.

The union subsisting between the Holy Spirit, and that which is born of him, is constantly assumed and proceeded on by the inspired writer of the Christian revelation. That union is original and indissoluble.

The Holy Ghost, the Comforter, as distinguished from the Father and the Son, in the unity of Godhead, is frequently called "the Spirit." The spiritual life

of the saint, as contrasted with "the flesh," is so repeatedly called "the spirit." Moreover, the Holy Spirit and the spiritual life of the saint are frequently spoken of in the same passages, and are denoted by one and the same appellation—"the Spirit." Reflection and just discrimination are therefore necessary to our perceiving every instance in which "that which is born of the Spirit," is also itself called "the spirit." As a general rule, however, when this phrase is applied to the person and state of the saint, and is thus contrasted with "the flesh," it means the spiritual life of the saint. For example:—"The flesh useth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Here "the flesh" and "the spirit" are mentioned as co-existent elements in the person of the saint at present, and are shown to be antagonistic, the one to the other. And it is from this co-existence of essential contrarieties, that the inward moral conflict arises, of which the children of God are painfully conscious, and in which moral conflict a great portion of their internal history consists. "The works of the flesh," in their evil and discordant manifestations, are also contrasted with "the fruit of the Spirit," in the unity of its harmonious excellencies. Gal. v. 19-23. The moral evils enumerated under the former description, are *personal* evils; and the spiritual excellencies commended under the latter, are *personal* virtues. The former are the works of the "old man;" and the latter are the fruits of the "new man."

That the Holy Spirit is not predicated of in the passages now referred to will be immediately perceived, for it could not be said of Him, that he is engaged in an agonizing conflict with the flesh; of which conflict the saint is himself *painful* conscious. Neither could it be said of Him, that he *bears* the fruit which is the combined excellence of the experimental and practical character of a saint of God. But it is, at the same time most true, that as he is originally the communicator of spiritual life, so also is he, in perpetuity, its sustaining and prevailing energy, in respect to the saint's inward conflict with moral evil. It is by virtue of his indwelling and power, that the sons of God are overcomers,—*characteristically overcomers*—and that they have their "fruit unto holiness, an the end everlasting life."

VI. Spiritual life is the communicable life of Christ. Rom. viii. 10; 1 Cor. vi. 17; xv. 45, 48; Gal. ii. 20.

The doctrine of "Christ our life," is the central orb of light in God's system of truth, concerning the salvation of his church. The teaching of the Holy Spirit ever presents the Lord Jesus as the depository, centre, and Head of *life*; that is, of new and spiritual life; and this life is also shown to be in all who are Christ's. He lives in them, as it is said, "I live, yet not I, but Christ liveth in me," and again, "He that is joined unto the Lord is one spirit."

When the apostle Paul treats argumentatively of the resurrection of the dead in Christ, he institutes a contrast between the state of that which is sown and of that which is raised. This contrast extends to a diversity of embodied constitution; and the opposite conditions indicated, he accounts for by saying,—"*And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*" And he proceeds to show, that the progressive

order of God, according to his eternal counsel; is *first* "that which is natural, and afterwards that which is spiritual." Our minds are thus led to consider the two opposite *spring-heads* of distinctive and contrasted *being*—"the first man Adam," and "the last Adam." The word *natural*, however, in the above reference, does not correctly represent the ideas and fact contemplated by the apostle. The original word—an adjective—is derived from the word translated *soul*, just as the word *spiritual* is derived from the word *spirit*, by the addition of the adjectival termination, *ual*. As there is no word found in the original of the passage which can be correctly translated *nature*, so also is there no word which can be correctly rendered *natural*. This latter term, therefore, was used by our translators, not because it is in meaning equivalent to the original word, but because they knew of no English word more appropriate. This want of an appropriate word may, however, be accounted for, by the genius and working of "philosophy and vain deceit."

But the difficulty, thus occasioned, may be readily obviated by forming an English adjective to correspond to the original, and after the example of the word *spiritual*; thus, *spirit, spiritual; soul, soulual*. This latter term most correctly represents the original word translated "natural." We are now able to distinguish clearly between a *soulual* life and *being*, and a spiritual life and a *being*.

Soulual life, which is commonly called "natural life," is that which is derived from Adam, who, by creation, became a living *soul* and was, in the wisdom of God, constituted capable of imparting, and thus multiplying, the *soulual* life of which he possessed. This imparted life is originally possessed of the power of embodying itself in an organism suited to its own nature, and is derived from Adam, as from a sinful and mortal progenitor.

Spiritual life is the communicable and imparted life of Christ, "the last Adam,"—the life-giving *Spirit*. It is communicated from him, and yet it is in him, and is inseparable from himself; and therefore it is, and can be, possessed only in real and spiritual union with him.

The contrast between Adam and the incarnate Son of God is further stated, thus,—"*The first man is of—out of—the earth, earthy; the second Man is the Lord from heaven.*"

The immediate origin of the entire living substance of the first man is thus declared to be *earth*, though the life which he possessed, as the creature of God, was an *immaterial*, but *soulual* life. This, his foundation and origin, is contrasted with the original and heavenly state, and the eternal Deity of Him who, in the fulness of time became "the second Man."

This contrast having been thus instituted we have further the following statement:—"As is the earthy, such are they also which are earthy; and as is the heavenly, such are they also that are heavenly."\*

\* The heathen philosophers before mentioned, in their blindness, ascribed a heavenly, and even a divine origin to man. They spoke of the soul of man as being an emanation of Deity and therefore as being and essentially immortal and inextinguishable principle and as being for the same reason, capable of an unlimited degree of "self-culture." They vainly amused themselves and their confiding disciples with the notion that death could never prove to be more than a change in the mode of human existence, for that they were as gods and by philosophical "self-culture" were capable of rising into fellowship and unity with the supreme felicity, glory, and dominion of the Eternal mind.—And they indulged in these vain speculations on the assumed and baseless supposition that their souls were derived immediately from God, even by direct emanation of his own essential and immortal life. But they thus thought and speculated because they knew nothing of the wisdom of God even "the hidden wisdom which God ordained before the world unto our glory."



Cutchogue, N. Y. May, 1853.

Our well beloved brother, ASA MAPES died on the 26th day of February last, in the 73d year of his age. He was buried on the 3d day of March Eld A. B. Goldsmith, of Guilford Ct., preached a very appropriate and consoling sermon, from Rom. viii. 28 verse to the end of the chapter.

Brother Mapes died of consumption, he suffered much bodily distress, but as death approached, he was calm and tranquil in the prospect. When I last saw him, his mind appeared to be wrapt in the contemplation of a Savior's love, and of his divine and glorious attributes, and expressed a longing desire for strength to communicate what he felt.—He said to me, "I hope it will not be long before I can sound the praises of the Redeemer."

Greeting all the dear brethren and sisters, wherever these lines may find them, I remain your sister in the Lord.

HANNAH MOORE.

NOTICES.

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

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

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

Table with 2 columns: Quantity and Price. SINGLE COPY, \$1.50; EIGHT COPIES, \$1.00; FIFTY COPIES, \$5.00.

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

MINUTES.

With our present facilities for printing, and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, POST PAID, to the several churches of each Association, as they may direct.

THE EVERLASTING TASK FOR THE ARMINIANS

Having received many orders for the Task, since our former edition has been exhausted, we propose to print another edition of a few thousand copies, and to have them ready to send out by mail to any part of the United States, about the first of July next.

TERMS.

For a single copy 6 cents, 20 copies for \$1.00 or 100 copies to one direction for \$4.00.

This little work has passed through many editions in this country as well as in England, and although they have been spread broad east throughout England and America for many years, no Arminian has ever attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

TERMS REDUCED

Single copy 20 cents or six copies for \$1.00

The DEBATE UPON THE MAINE LIQUOR LAW between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in pamphlet form, on the same terms as the "Sure Cure for the Tetotal Mania," viz 12 cts per copy, \$1 for ten copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown, N. Y.

ASSOCIATIONAL.

The Chemung Association will meet with the church at Burdett, Tompkins Co. N. Y., three miles from the Jefferson Depot, at the head of Seneca Lake, on the last Saturday and Sunday in June, 1853.

We are requested to publish a special invitation to brethren of our faith and order, especially ministers of the gospel, to attend this association.—Those who may come by the cars, or steamboat to Jefferson, will call on our beloved brother, Doct Wm. B. Slawson, of that place. Conveyance will be provided to them from Jefferson to the association, and back. If not providentially prevented we shall attend.

South Dansville, N. Y. April 4, 1853.

BROTHER BEEBE:—Please give notice through the Signs, that the Allegany Old School Baptist Association will be held at Beachville, in the town of South Dansville Steuben county, N. Y., to commence on Saturday before the first Sunday in July next, at 10 o'clock A. M. Brethren and sisters of our faith and order, are hereby invited to meet with us, and especially brethren in the ministry; and we would be highly gratified if you can arrange your business so as to attend our association this year.

Yours,

NICHOLIS D. RECTOR.

\* We have some hope, if spared, to attend. [Ed.]

Scott, Luzerne Co. Pa. March 31, 1853.

BROTHER BEEBE:—Please publish, that the YEARLY MEETING of the Old School Baptist Association of Northern Pennsylvania will be held at the School House near the residence of Harvey and Wilmot Vail, in the township of Scott, to commence on Saturday the 18th day of June, 1853 at 10 o'clock A. M., and continue on Sunday the 19th.

We give a general invitation to the Old School Baptists, and all who love our Lord Jesus Christ in sincerity and walk uprightly according to the truth of the gospel, to attend

Your friend and brother,

WILMOT VAIL.

BROTHER BEEBE:—Please give notice, through the "Signs," that a two days meeting will be held with the church of Middleburgh, Schoharie county, N. Y., on the first Wednesday and Thursday in July next; to commence at 10 o'clock A. M. of each day.

We earnestly solicit the attendance of our brethren and sisters, and we hope our brethren in the ministry will pay some attention to this notice.

Brethren, Hewitt, Morrison, Hare, and father Mead, "Come over and help us."

G. W. SLATER.

Buffalo Grove, Ill., April 20, 1853.

BROTHER BEEBE:—Please insert the following notice in the "Signs," as soon as possible. The Old School Baptist Church of Christ, at Buffalo Grove, Ogle Co., Ill., have appointed an Old School Meeting, to be held on Friday, Saturday and Sunday, the 17, 18, and 19, days of June, 1853, at the house of Dea. Ahira Sanford, on the west side of Buf-

falo Grove, to commence on each day at 10 o'clock, A. M.

All our brethren and sisters, and especially ministers of our faith and order are invited to attend.

CLEMENT WEST.

RECEIPTS.

Table of receipts listing names and amounts. Includes entries for New York, Maine, Penn., Ala., Texas, Mich., Mo., Iowa, Ill., Ohio, Ky., and Va. Total \$188.40.

LETTERS RECEIVED.

Table of letters received listing names and locations. Includes entries from Ed. A. St. John, P. Cunningham, J. Spain, P. M. Eld, Eli Penney, J. Harper, A. Wells, Reason T. Atterbury, Wm. Hall, R. K. Woodson, Reb. cea Martin, G. Hooker, M. Lassing, J. Cox, S. Drake, N. Loofbourrow, Silas I. Amrose, I. Kent, I. S. Matthews, Eld. J. W. Dudley, A. M. Douglass, M. Pannel, A. Parnelle, Eld. L. Southard, G. Church, J. C. Stewart, Eld. J. R. Hartman, P. Williamson, P. J. Burruss, Jas. Reed, Sarah Clevenger, Hannah Moore, M. Weaver, Eld. L. Cox, Dea. R. Townsend, Jas. Jenkins, H. L. Power, 2. Jas. F. Keiley, J. Burroughs, Wm. S. Harris, Daniel Smith, Sarah Matthews, W. P. Page, Eld. A. B. Goldsmith, T. Bowen, Harriet Harrington, N. Tims, Eld. R. C. Leachman, Eld. J. W. Thomas, G. N. Goodson, T. Richardson, M. White, Eld. J. C. Beeman, A. L. Woodson, D. H. Brown, Margaret Sawyer, J. Thorp, Mrs. F. Thompson, H. Curtis, W. Prim, R. Briggs, Eld. J. C. Atkins, Eld. L. Jacobs, Eld. Wm. Quint, R. P. Hutchinson, Eld. L. Barbee, Eld. J. Purdy, W. Merryman, C. Hogaboom, A. Arnold, I. L. Pennington, P. Knox, D. Sprague, J. L. McCormick, H. Banta, Wm. L. Beebe, T. L. Gwaltney, J. F. Holt, J. Riteour, Eld. J. Conklin, W. Dodson, D. Sanford, W. Hubbard.

The "SIGNS OF THE TIMES," devoted to the Old School Baptist cause, is published once a month, or about the first and fifteenth of each month, by

GILBERT BEEBE.

To whom all communications must be addressed.

TERMS.—\$1.50 per annum or if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

All monies remitted to the editor by mail will be at our risk.

LIST OF AGENTS.

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

Table of agents for the Signs of the Times, listing names and locations across various states including Alabama, California, Delaware, Florida, Georgia, Illinois, Indiana, Iowa, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Missouri, New Hampshire, North Carolina, New York, Ohio, Oregon Territory, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, and Wisconsin.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., JULY 1, 1853.

NO 13.

## COMMUNICATIONS.

"Prove all things. Hold fast that which is good."

BROTHER BEEBE:—The present state of Zion seems in my view to call for a strict adherence to the foregoing and other similar texts of scripture. There does, it is true, appear to be a disposition among the Old School Baptists to "prove all things pertaining to their doctrine and practice; and I, for one, am well pleased to see them thus disposed. We may rest assured, that the truth will never lack testimony in the word of God to substantiate it. There is therefore no danger in subjecting it to the closest criticism.

We are here in an imperfect state, and liable to imbibed notions or opinions from tradition or otherwise, that are antagonistical to the truth, and hence the necessity of subjecting our whole theory to the closest scriptural examination.

Could we properly consider this at all times, we should not be displeased with our brethren when they call upon us to prove our position, for we are commanded to "prove all things;" nor when they attempt to point out our errors, for they too, are commanded likewise. We are probably more tenacious respecting our religious sentiments than any others, and often have need of taxing our patience when they are opposed. James exhorted his brethren, to "let patience have her perfect work." Impatience has ever been a fruitful source of evil among the saints, and the idea is forcibly impressed upon my mind, that many of the evils that have afflicted Zion in bygone days and at the present time, have found their mainspring in impatience while the religious sentiments of contending parties were under investigation.

But it is due to the advocates of the truth to say, that they generally exhibit the greatest degree of patience under such circumstances. When individuals become impatient get out of temper, and use harsh language when their sentiments are attacked, it seems to indicate a lack of proof, on their part to sustain their position. Those who are conscious that they are *right*, never should betray a disposition to evade proof, nor impatience when it is demanded. Facts are stubborn things; the truth can never suffer under investigation. In its onward march it will bear down all opposition, cut its way through legions of enemies, and achieve a final and triumphant victory at last. As well might we attempt to stop the lava that boils from Etna or Vesuvius with a puff-ball as to suppress it. *It must and will prevail* and all attempts to stop its progress or prevent its triumph must eventually fail. Then surely if we have the truth, proved to be such by the word of the Lord, we should "run with patience the race set before us." If then we are commanded to "prove all things," and, to "let patience have her perfect work," and if we pay a due regard to those injunctions, we need not apprehend any danger to the "Signs" from a strict in-

vestigation of doctrinal sentiments among O. S. Baptists where ever conflicting sentiments are found in the camp.

Indeed, I think that a contrary course would be more likely to prove their downfall, at least with the lovers of the truth so far as my acquaintance extends. What O. S. Baptist would be willing to support the "Signs of the Times," if he should learn that the Editor would not publish any thing that did not meet his views? Or, on the other hand, who amongst us would wish to sustain a periodical that would publish the sentiments of all its correspondents, and yet suffer none of them to be controverted? I hope that the O. S. Baptists will never hand down such a record to their posterity.

Brother Beebe, after premising the foregoing considerations, I feel disposed to pen a few remarks in reply to some of the brethren who have propounded so many interrogatories to you respecting a remark found in the Warwick circular; and this I will do in the spirit of meekness and brotherly kindness, if I am capable of writing in such a spirit. For my own part, I never should have discovered anything wrong in the expression, the "life of the church died when Jesus was crucified." However, I am not to conclude necessarily, that the sight of my more eagle-eyed brethren will stop where my dim vision ends. But it may not be amiss to remark here, that we should be careful not to strain our optics so far as to behold objects where they do not exist; lest we subject ourselves to the same difficulty that the old bachelor did when the ladies, to try his eyesight, handed him a needle requesting him to thread it. After a long and fruitless exertion of visionary organs, he remarked that he could see the eye, but could not get the thread through," when lo! it had no eye.

Now I think it an incontrovertible fact, that if the law ever required the life of the church and did not get that life, it will have it yet. For, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." I think this to be an item of vast importance in our faith. To me at least, it appears to be one of vital interest. For if the law did not receive at the hand of Christ Jesus all that it required of me, a helpless sinner, my case is a lost one; without remedy. I do not recollect that one of the querists from brother Williams to brother West, the last has given his views as to what life was laid down by Christ, and I think that we should require no further exposition on the part of brother Beebe, than we are willing to risk on our own. Neither do I think that we can consistently find fault with a brother's idea on a subject unless we have a different one. And if we have a different one, and one that we may prefer, we should in no wise withhold it from our brother.

I wish here to make a few remarks upon a communication found in the third number of the present volume of the "Signs" over the signature of brother C. West, of Illinois. And I think I can in sincerity adopt the lan-

guage of brother West in his outset, and "hope that he will have grace given him to bear with my weakness, and that I shall have grace to enable me to write in that kind and brotherly manner in which every one ought to write when addressing brethren," &c. So far as his logical criticism is concerned, I think it very well replied to by brother Beebe and shall therefore pass it. The first expression that I shall notice in his communication is the following. "I understand that when the life withdrew from Jesus he died; and when it returned to him again, he arose from the dead." What life withdrew? And who died? Does not brother West believe with brother Beebe, that Jesus is God? And if so, does he not subject himself to the same logical criticism that he uses against brother Beebe? We may glean from his argument the negative of the death of the eternal life of the church, but where is his affirmative as to what or who died? He then introduces the text in 1st Cor. 15—22, "As in Adam all die, even so in Christ shall all be made alive." And it is upon his illustration of this text, and the one directly following, quoted from 2 Cor. 5, 14, 15, that I crave the liberty of differing with him. Now I think that if brother West could feel assured, as he may feel, that I have no wish to wound his feelings—none to strive for the mastery or any thing else but to arrive at a true interpretation of the scriptures he would not think hard of me; I hope he will not. In his exposition of the first text quoted he says, "if the children of God or seed of Christ all died in Adam, how could they die again, being already dead." In the first place, I have not the most distant idea that Paul in that text had any allusion to a death in sin. His prime object in this connexion appears to be to establish in the minds of his brethren the doctrine of the resurrection of the bodies of the saints which some of his brethren seems to have denied. See verse 12th. He does not therefore say "As in Adam all died, but uses the verb die in the present tense, to show a continuation at the present time, at the literal or corporeal death. We are not to be understood as denying or even doubting the well authenticated fact that the entire posterity of Adam became involved in sin and death by virtue of their relation to, and standing in him.

But brother West asks the question "how could they die again; being already dead." In his query, he seems not to have recollected the necessity of distinguishing between a death in sin or under the law, and a death to sin and to the law. Now the fact of their being dead in sin and under law presents the great reason to me, why it was so indispensably necessary that they should become "dead to the law by the body of Christ;" "dead unto sin and alive unto God." So the Apostle has it, and here we will make a liberal quotation from Rom. vi. "How shall we who are dead to sin live any longer as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried

with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead (not dead in sin nor under the law, but to sin and to the law) is freed from sin. Now if we be dead (to sin, to the law) with Christ we believe that we shall also live with him; Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. For in that he died, he died unto sin, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

This may suffice for a solution of the question, "how could they die again being already dead? But to the other text used by brother West, "For the love of Christ constraineth us; because we thus judge, that if one died for all then were all dead." He understands the expression "if one died for all then were all dead" to mean, that they were all dead before he died for them. I am at a loss to know how we are to arrive at the conclusion that so the Apostle meant, unless he had expressed such an idea. Let us notice the expression, read slow; If one died for all then were all dead.

He uses the adverb then, which signifies literally, at that time, or, perhaps we might render it here, in that particular case, all were dead; inasmuch as he was the embodiment of their life. I think that if brother West will notice the meaning applied to the word then, by our lexicographers, he cannot retain the idea he has advanced on the text. Surely the word then cannot mean before. And now dear brother, if I have written one word that is calculated to wound your feelings in the smallest degree, I hope you will forgive me. Surely I have not designed to do so. In the preceding remarks I have asked the questions, What life withdrew? And who died? There appears to me, no difficulty in arriving at a correct answer to these interrogations, if we conclude that the Savior is and was both God and man. And I suppose that none will deny that fact, as both titles are so frequently applied to him in the scriptures both of the old Testament and the new. We ask, who transgressed the law? Answer Man. Whose life then did the law require? The life of man. Surely a righteous law would not require the life of God for the sin of man. Here the question might be asked, would not the life, or lives of some good man or men of this world have answered the demands of the law? By no means, "There is none good, no, not one." And consequently a righteous holy law could not be satisfied by an offering that was contaminated in the smallest degree. And therefore, could the blood of all the fallen race that ever did or ever will appear on the footstool of Jehovah have flowed in streamlet from every vein to form one vast ocean, all



all must have been forever condemned. For all had sinned in their Adamic head, and become guilty before God.

Then it must be the life of a sinless, perfect holy man, that the law required. Who is he? Should the eyes of thousands of my brethren fall on this question, they will probably all be ready to give the same answer. The angel tells it in the following language. "That holy that shall be born of thee shall be called the Son of God. Let us look for a moment at the typical portrait of this character as drawn by "holy men of God who spake as they were moved by the Holy Ghost." See Exodus 12, 5. Your lamb shall be without blemish, a male of the first year. Again 13—12 Every firstling that cometh of a beast which thou hast, the males shall be the Lord's.

We might refer to many other similar texts but these may suffice for the present. We notice two things in this class of texts particularly. First the offerings were to consist of the firstlings, older ones of the flock, and secondly they were to be males without blemish. How well calculated to illustrate Jesus, the "elder brother" of the brotherhood, the "holy one of God. He is the first born of every creature" the only begotten of the Father, and his younger brethren the children of God in him; and by him. And thus there is and ever has existed a oneness or relationship between him and them. Our elder brother was appointed heir of all things, and his younger brethren are joint heirs with him. He is also appointed mediator (executor) of the new and better will or covenant, set up from everlasting, from the beginning or ever the earth was; when the deed was done—the law of his Father violated its withering curse ready to fall in dire destruction upon his younger brethren who had justly incurred its penalty, by a fatal union with, and a frightful fall in their earthly head he stood ready to meet the awful emergency, and by a legal imputation to bear their sins and carry their sorrows, and thereby relieve them of their burden. He enchaineth them in the arms of love immutable, and as an eagle fluttereth over her young, spreadeth abroad her wings, so he bear them and carried them all the days of old.

Although we all like sheep have gone astray, turned every one to his own way, yet by a legal imputation, predicated upon an unbroken and everlasting relationship, "the Lord hath laid on him the iniquity of us all. And although countless myriads of crimson sins, committed by his younger brethren in all succeeding ages swell in magnitude the unhallowed score, and exhibit in ominous lines the awful responsibility under which he rests, he stands, in pompous majesty and determined purpose, to meet the same impending storm and liquidate the law's entire claim. Time, in her steady flight upon her well fledged wings is hastening the day, speeding the hour when the cry of justice will be heard to make the imperious demand but ere it arrives, Lo! he comes, heralded by a heavenly messenger, who proclaimed his advent and his all-glorious mission in the heart-thrilling, hope inspiring, never to be forgotten language, "He shall save his people from their sins." As he was the standing Mediator or Executor of his Father's will, the law of course must make its appeal to him, not to the minor heirs. He came therefore to do his Father's will, to meet the demands of the law from first to the last, and become its fulfilling end. Its blighting curse was not to fall on one that the Father, had com-

mitted to his care, but "every one" was to have everlasting life, and be raised up where do we find him? A fugitive eloping from justice? No never, "I am he; if you seek me, let these go their way." The lowering heavens and gathering tempests breaking from Sinai's threatening summit, seems only to nerve him for the fatal contest. He becomes his own herald and proclaims, "the hour is come." He not only announces the epoch, but summons, on the other hand, his and our enemies, "Now is your hour, and the power of darkness," that they marshal all their fiendish forces to the impending conflict. The victory must be completely triumphal, "He must reign" over all. Now the fated moment arrives when the Lord of Hosts to inflexible justice cries, Awake O sword against my shepherd and against the man that is my fellow. Thus tell in the legible letters M—A—N, What life was to be exposed to the stroke of justice. I wish to know what life withdrew, and what one was abandoned and forsaken to expire on the cross, hear ye from the lips of him who cannot lie, "My God why hast thou forsaken me? Adam, when he transgressed the law was not a spiritual but a natural man; and consequently did not, nor could he forfeit the spiritual or eternal life of the saints; and therefore the law never required, and thanks to our God, it never got that life. It never can; it is beyond the reach of death "hid with Christ in God;" yea, "preserved, in Jesus Christ." Then, man had sinned and man must die, Well, what is it to die? Do any of us conclude that to die is to pass into a state of nonentity? True, the body in that case becomes for a time divested of all vitality. But does the life die in that sense? Butterworth says, Death, is the separation of the soul from the body. The question has been asked "what life died? And it has been said "it could not be eternal life when it was dead! Do we conclude that our life dies when our bodies do? or that it returns to God that gave it? I think the latter. So I think it was with Christ. But says one, what is your think so in the case?—Well my brother, listen a little farther; "when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said this, he gave up the Ghost,

Surely then we cannot conclude that that Ghost, spirit, or life, went into a state of non-existence, but that it was commended into the hands of God until the appointed morning when his body was reanimated by its presence and consequently raised from the dead by the mighty power of God. Thus the firstling of the flock, the Lamb of God, our great peace offering, was delivered for our offences, and was raised again for our justification. Having taken on him the entire seed of Abraham, he redeemed them from all iniquity, not with corruptible things as silver and gold; but with his own precious blood, as of a lamb without blemish and without spot. So far as their spiritual or eternal life is concerned, no mortal ever possessed it until regeneration, or, in other words until Christ gives them eternal life, the object of which seems to be, that they might know the only true God and Jesus Christ whom he hath sent, it is then and not till then that we receive the record that God hath given us eternal life, and that life is in his Son. He therefore that hath the Son hath life, and he that hath not the Son of God, hath not (eternal) life. Then it is that the great mystery is developed, that has been hid 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, which is Christ in you the hope of glory.

But I have wandered far, very far beyond my anticipated limits, when I commenced this scribble and must conclude by making a very few remarks on the closing part of the text, "Hold fast that which is good."

Here let me remark, that our judgments are so ruined by the fall, that we have but poor conceptions of what is really good, only as we are taught by the light of the Spirit in the word of God. We should therefore search the record that God has given us, and by searching that record we find there is none good but God. He then is the great and only source of all goodness; and it pleased the Father that in Him (Christ) all fullness should dwell. Let us therefore, without undertaking here to particularize on good things separately, recommend to all the dear saints, to "hold fast to all that is good." And that he may give us grace to let no other trust intrude upon our minds, but to cleave to him with full purpose of heart, is the sincere prayer of a very unworthy brother in deep tribulation, and I hope in the fellowship of the gospel.

J. F. JOHNSON.

Henry Co., Ia. Feb., 15, 1853.

For the Signs of the Times.

Wallkill N. Y. May, 25, 1853.

MY DEAR SISTER IN CHRIST:—I will endeavor to answer your much esteemed letter if the Lord will enable me, I have nothing of my own, I am nothing but perfect weakness. I was so much pleased with the statement of your experience which you sent me, that I took the liberty to forward it for publication in the "Signs of the Times." It is a consolation to me to read the experiences of the dear children of God, and more especially so, to read the experience of one so young who has been brought from the gay circle, to join with a poor despised company who trust in the Lord, and who have no confidence in the flesh. I am confident that nothing but grace can effect such a change, The poet has said,

Grace all the work shall crown,  
Through everlasting days,  
It lays in heaven the topmost stone,  
And well deserves the praise.

My sister, I hope your afflictions may still work for your best good. I think that, for one, I can say, with David, Before I was afflicted I went astray, but afflictions make me learn thy law, and live upon my God. It has pleased the Lord to afflict me sorely in body, but in my deepest affliction I have been made to rejoice, as I hope and trust, in the God of my salvation. On one time in particular, I was, to all human appearance brought very near to the grave, and was led to meditate on passing from time to eternity, which, for a moment terrified me very much; when immediately these words came with comfort to my mind. "As thy days, so shall thy strength be," and also these words of the poet,

"When ghastly death appears in view,  
Christ's presence shall thy fear subdue,  
He comes to set thy spirit free,  
And as thy days, thy strength shall be,"  
I then thought I never could doubt again for the Lord appeared to me the chiefest among ten thousand, and altogether lovely. O what comfort I then enjoyed. I felt as though the world had lost all its charms for

me, and I had a great desire to depart and be with Christ which is far better. But it pleased the Lord to raise me up again to health, and I found that I had that same wicked nature still to contend with, which I had hoped was forever banished. My sister, many have been my changes since that time. It appears to me that I have experienced something like Egyptian darkness, as if the Lord's mercies had been clean gone for evermore, for when the Lord withdraws from me the light of his countenance, then "it is night, wherein all the beasts of the forest do creep forth; but, as the poet says,

"In darkest shades if he appear,  
My dawning is begun;  
He is my soul's sweet morning star,  
And he my rising Sun."

When the Lord reveals himself to us, then we lay hold on the great and precious promises, which are laid down in the scriptures for the comfort and consolation of the dear children of God. The Lord is gracious and full of compassion, slow to anger and of great mercy. I am often made to wonder why the Lord should have mercy on such a worthless worm of the dust as I am, on one so unworthy of a name and a place among the children of God, for I am so prone to wander; but I desire to be kept by the power of God, for I know that it is not in me to direct my steps. "But 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." When we enjoy a full assurance of this, we feel satisfied that nothing can separate us from the love of God; not life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, can separate us from the love of God which is in Christ Jesus our Lord.

But, my dear sister, the question arises in my mind, whether I am one of those who are embraced in that unchanging love. I feel so cold and lifeless in regard to the things pertaining to the kingdom. But, if I know my own heart, I desire to be ever found with the meek and lowly followers of Jesus, not having my own righteousness, but clothed upon with the righteousness which is from heaven. May we speak of his goodness and talk of his power who hath called us out of nature's darkness into his marvelous light.

My dear sister, I do not know but I shall weary your patience with my imperfect scribble, I will therefore draw it to a close, wishing you much joy and peace in believing. When it is well with you, remember me.—Write soon, for we should speak often one to another. Your unworthy sister.

MARIA HORTON.

To MISS CELINDA J. HARDING.

For the Signs of the Times

Bedford Co. April 21, 1853.

DEAR SIR:—I only write to send on my remittance for this year's Signs. I don't know how to do without them, as I have a desire, to hear often from those who I believe have passed from death unto life, and who will come from the east and west, the north and the south, and set down with Abraham Isaac and Jacob, in the kingdom of Heaven I sometimes ask, May one so vile as I be admitted there? Well may the poet sing

"My theme through all eternity,  
Shall, glory, glory, glory be."

If I could do or say any thing that would benefit any of the dear family of God, it would be a pleasure to me to do so.

I remain your friend, if not brother, in Christ.

J. BURROUGHS.



**CIRCULAR LETTERS.**

*The Churches composing the Delaware Baptist Association, convened with the Church at Cow Marsh, Kent County, (Del.) To the Churches whom they represent. Send love in the Lord.*

DEAR BRETHREN:—In accordance with usual custom, we send you our annual letter, in which we would call your attention to a few thoughts on the Kingly office of Christ. That he has been appointed King in Zion, is a fact, so fully revealed in the Bible and so clearly established in the hearts of true believers, that it is unnecessary to multiply proof in its support; we will therefore let one quotation suffice on this particular, which will be found in Psa. ii. 6, "Yet have I set my king upon my holy hill Zion." There can be no doubt of the person intended here, and as little of the gospel application of the "Holy Hill, Zion." The former clearly intends the Lord Jesus Christ, and the latter as clearly intends his church, or in other words, his visible Kingdom. This subject is too prolific of idea to justify an attempt to go into its various branches in an ordinary letter; we shall confine ourselves to two prominent features in it; to wit, The subjects, and the established order of government. A King without subjects, would be a mere *titular* King, i. e., having only the title. A King and subjects, without an established order of government, would be an anomaly in the history of kingdoms. A King with subjects and a form of government, without subordination would lead to anarchy and confusion. But in contemplating the Kingdom of Christ, we are presented, with a system perfectly free from all these deficiencies, exhibiting a perfect state of order compared with which, the most perfect system of human government sinks into disorder and insignificance. But as to the subjects of this Kingdom; Who are they? Not the whole world of mankind. It is readily admitted that God the Father is the rightful Sovereign over all creatures; and that all intelligent creatures are accountable to him as such. It is also admitted that he has given to His Son Jesus, a perfect control over all things, Eph. i. 20—22. But in his spiritual government he is not King over all mankind as all mankind are not given to him in that sense, [in the covenant of Redemption,] and are not embraced in the gospel meaning of the "Holy Hill, Zion." Neither are all who profess allegiance to Him to be recognized as his subjects; many there are, that say unto Him, Lord, Lord, to whom he shall protest, I never knew you. But first we might observe that all the elect are embraced in the limits of his mediatorial Kingdom; but as we cannot know them while in a state of nature, we will confine ourselves to his visible subjects.

And first; they are spiritual subjects ("Now if any man have not the Spirit of Christ he is none of his." Rom. viii. 9.) They become spiritual in consequence of the change produced in them by the Holy Spirit, previous to which, they, like all other men, are carnal sold under sin; living without God, and without hope in the world. You hath he quickened, (said Paul) who were dead in trespasses and sins. Wherein in times past ye walked according to the course of this world, according to the Prince of the Power of the air, the spirit that now worketh in the children of disobedience. Eph. ii. 1—2.

Again, They are willing subjects, "They shall be willing in the day of thy pow-

er." Psa. cx. 3. This power does not intend simply his power, as God, that is always the same; but there is a particular power intended and a certain period pointed out, during which, this promise will have its accomplishment; which no doubt intends the mediatorial reign of Christ, during which all that were given to him in the everlasting covenant, shall be willing to embrace him as King and Savior. It does not read, they will be; but *shall be*, and were it not for this *shall be*, all the sufferings of Christ would have been lost; but to our happiness be it spoken, this *shall be*, is incorporated in the economy of grace, and secures the subjugation of every one of the elect to the yoke of Christ. Christ used this imperative language, when he said, "All that the Father giveth me, shall come unto me, and him that cometh unto me, I will in no wise cast out."

Will it be asked? Is there coercion employed in bringing subjects into the visible Kingdom of Christ? We answer, Yes. No man, said Christ, "can come unto me, except the Father which sent me, draw him." John, vi. 44. "I drew them with the cords of a man, with bands of love." Hosea xi. 4. One important work of the Spirit is to convince

First, of sin, and this conviction is carried to the heart of every subject of his operation convincing him of the nature and torpitude of sin, as well as of the consequences of living and dying under its influences.—Of righteousness, of the nature of that righteousness requisite to answer the demands of the Holy Law of God, as well as of his utter destitution of that righteousness; Of judgment,—Yes, he is brought to judgment here, convicted of his rebellion made willing to renounce his own righteousness, to abandon all his former hopes on whatsoever they may have been built, and to fail as a condemned criminal at the feet of Christ and to accept of pardon at his hand, as an act of free and sovereign grace; and is now made willing with Moses, to choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ, greater riches than the treasures of Egypt. And while with shame he acknowledges that other lords have had dominion over him, he cheerfully renounces his allegiance to them all, and is prepared to count it all joy, to suffer shame and reproach for Christ's sake. Thus he is made a willing subject, by all conquering grace. He is sweetly forced to embrace Christ, as his King; and is now as willing to fight under His Banner, as ever he was to fight against him. They are also obedient subjects; a spirit of true obedience is implanted in them, differing from that servile spirit of the slave that prompts him to perform his duty from fear of the rod, or the mercenary spirit of the hireling that acts for reward; but comparable to that spirit of filial obedience which prompts the child to obey the commands of a parent, or, that loyal principle that leads the subject to serve his lawful prince with pleasure. Influenced by this spirit, he asks, "Lord, what wilt thou have me to do?" and when informed, he evinces the sincerity of his heart, by actual obedience. Thus Paul, when brought to the feet of Christ, said, "Lord, what wilt thou have me to do; and when informed by Ananias what was his duty, he at once complied; he arose and was Baptized. This actual obedience of Paul was necessary to distinguish him as a visible subject of Christ's Kingdom; and it is no less necessary now, than it was then. We have no other visible proof of the sincerity of a man's profession of love and obedience to

Christ than an actual compliance with his commands. "If ye love me, (said Christ) keep my commandments. Then shall all men know that ye are my disciples, if ye do whatsoever I command you;" and there is no provision for any substitute in the place of his commands.

Among these subjects their reigns a perfect equality. One, said Christ, is your master, and ye all are brethren; all redeemed by the same precious blood, clothed by the same imputed righteousness, called by the same Spirit, indulged with the same free access to the presence of their King, and all destined to reign with him in glory, when they shall have ended their warfare.

But lest we should swell our letter too much, we will proceed to the second idea proposed.—*That for the regulation of these subjects there is an established form of government.* Isaiah, when predicting the birth of Christ, connects with it this idea, "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder:" &c. Isa. ix. 6. When the birth of this wonderful personage was announced, Herod enquired of the wise men where Christ was to be born, and on answering him they made a quotation from Micah, "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 of Israel." In these passages Christ is brought to view in a very different light from that of a *titular* Prince, exercising all the functions of an actual sovereign. This government in the first place, is established in his subjects, neither shall they say lo here, and lo there, for behold the kingdom of God is within them." Luke xvii. 21. It is this that fortifies them against the lo's here and lo's there, which are in the world; and when we see persons driven about with every wind of doctrine, we have great reason to fear that the kingdom of God is not in them. The establishment of this order within the subjects of grace, is exemplified in the figure used by Christ, Luke xi. 21 and 22: "When a strong man armed keepeth his palace his goods are in peace, but when a stronger than he shall come upon him, he taketh from him all his armour, wherein he trusted, and divideth his spoils." Here is an idea of an old possessor of a palace dispossessed, and a new incumbent taking possession of it. There is in every subject of grace an order established, a kingdom set up and a warfare maintained; it is the power of the kingdom within them, that subdues their evil propensities, conquers their rebellious wills, repels their old adversary, and prevents him from repossessing the palace of their hearts, and assures to them a final victory over all their enemies. But his government is not only in, but over his subjects. What was said of national Israel is true of spiritual Israel, viz "Lo this people shall dwell alone and shall not be reckoned among the nations," Num. xxiii. 9. But to maintain this distinction, a visible form of government is necessary. This order established by Christ, while it maintains the visibility of the church distinguishing it from the world and worldly professors, does not clash with our duty to civil government, while civil governments do not infringe on the rights of conscience; and when christians are bound in obedience to Christ to resist the demands of civil government, it is because the government has departed from its proper character in interfering in matters over which God has given them no control. To maintain the visibility of the kingdom of Christ, it is necessary to observe

his commandments; thus we find that the first thing enjoined on the early converts was to be baptized, this act at once marked their professed allegiance to Christ. This however, though placed at the threshold of the church was not enough, it is possible for men to be baptized according to the primitive mode, and yet by adding it to the traditions of men, to exclude from themselves the character of real subjects of the kingdom of Christ. The Jews adhered to many things commanded them by Moses the servant of God yet as a people were rejected by him. From this fact we learn that not only a submission to some of the leading commands, but an adherence to all of his commands without any mixture of human traditions, is necessary to constitute a visible subject of the kingdom of Christ. The laws established by Christ, is either entirely complete or it is not, if complete, answering all the purposes necessary to regulate the concerns of his church then every attempt to add is not only superfluous but insulting to him, and deserves chastisement. If incomplete it must remain so, without a new revelation from Heaven, for he has no where given to any one authority to make up the deficiency. But it is our happiness to know that he has done all things well, that the order established is complete, answering every purpose, and that it would be as criminal for us to add, as it would be to diminish. And here is the principle on which we found our opposition to these modern institutions. It is a matter of indifference in this view of the subject, what may be the motives of persons engaged in them, should their motives be as pure, if possible, as angels'; and should they who are engaged to collect aid for them, reduce themselves to the scanty fare of bread and water and appropriate every cent to the object for which it was given, it would still leave them without the sanction of divine authority; and it should be rejected by a who feel sensible of their obligations to Christ as the constituted head of the church, We are far from feeling disposed to censure the motives of all who contributed to the rise of Romish Anti-christ, yet we cannot approve their actions. Seeing the bad effects of their experiments; and having these before us, it becomes us to be cautious how we tamper with the order established by the great king in Zion. We are free to admit that all human governments are susceptible of improvement, and in making such improvements, human prudence is to be consulted; but every attempt to improve upon that which is perfect and complete, must tend to its injury. And here is the rock on which thousands have split, i. e., in reducing the kingdom of Christ to a level with human governments, and calling in their own wisdom and prudence to improve upon it. But on every such attempt Christ has put his *veto*. We can but feel grieved and astonished to see certain men engaged in such attempts with the history of the church before them in which the deleterious influence of such things upon the order of the gospel is so prominent that the most superficial observer can but see them.

But to conclude. Is it so, dear brethren that God has appointed his dear Son Jesus, to be King in Zion? Let us then honor the appointment by receiving him, and by rendering obedience to his just and reasonable commands; your own experience abundantly proves that his yoke is easy and his burden is light.

Is it so, that our King is all powerful, yes

it is even so, "All power, (said he) is given unto me in Heaven and in earth." Let us not then dishonor him by trusting to our own strength; this would not only dishonor him, but would injure ourselves; our enemies are too powerful for us, and defeat would be inevitable should we attempt them single handed; but He has overcome them all for us, even death itself, that last and dreadful enemy, received a fatal blow from his all conquering sword. Trust ye then in the Lord for ever for, in the Lord Jehovah is everlasting strength; and while you keep him in view as your Captain, and place your reliance on him, you need fear nothing. Though an host should encamp against me, yet will I not fear, said David. And well might Moses say, (while contemplating the security of the church under the protection of her *great King*.) Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Deut. xxxiii. 29.

Does our King contain within him the fountain of wisdom? then let us not offend him by trusting to our own understanding; this would not only be an offense to him, but it would be to wrong our souls and lay us liable to be entrapped in the gins of our subtle enemy. Satan is too subtle for any of us, and should we attempt to compete with him, he will most assuredly out-wit us. But our King is wisdom itself; and it is our wisdom to trust to his wisdom and to be governed by his direction in all things.

Is our King affable and easy of access? Let us not insinuate a doubt to be contrary, by neglecting to visit him. He has not selected a few favorites and conferred on them the exclusive privilege of access to his throne, no there is no discrimination among his subjects, all have an equal right to the exalted privilege; let not then a sense of our insignificance and of the infinite disparity between us and him, keep us back. To us a throne of grace is accessible, the door to which is thrown wide open. Let us come boldly thereunto, that we may obtain mercy, and find grace to help in time of need; and we need have no fear of wearying him by often coming. There is no instance in the word of a complaint of this, but of the opposite there is abundant complaint. O my dove, (said he,) that art in the cliffs of the Rock, in the secret places of the stairs, let me hear thy voice let me see thy countenance, for sweet is thy voice, and thy countenance is comely; Yes, that countenance diffused with tears of contrition is comely to him; that voice that utters the humble confession, or that humbly implores his continued aid, is music to his all-gracious ear, it arises like sweet incense in which their is a sweet odour.

Finally, let us dwell upon his exceedingly great and precious promises in which we have the strongest assurance of complete victory over all our enemies, and of eternally reigning with our glorious and all conquering King, where the wicked cease from troubling and the weary are at rest.

"O glorious hour; O blest abode,  
We shall be near, and like our God!"

THOMAS BARTON, Moderator.

JOHN R. REESE, Clerk.

*The Warwick Association of Old School Baptists in session with the church at Wallkill, Orange Co., N. Y., to the churches of which it is composed, send christian salutation.*

DEAR BRETHREN:—By permission of our heavenly Father whose goodness and mercy have followed us all our days, we enjoy the privilege of an other anniversary meeting together as a band of brethren, and as the messengers of a cluster of churches of the same faith and order; and it is truly gratifying to learn, from your letters and messengers, that peace and harmony generally pervade your respective borders. "Behold how good and how pleasant it is for brethren to dwell together in unity." While strife and discord, evil speaking and divisions have annoyed and distracted some of the associations with which we have formerly held sweet intercourse, that the churches of this association have thus far been enabled to keep the unity of the spirit in the bonds of peace, should awaken our profoundest gratitude to God for his amazing goodness to usward.— But while we have so much cause for rejoicing, we have also reason for humiliation and supplication to the God of our salvation. The languid state of some of our churches, and the lamentable destitution of faithful pastors, and able ministers of the New Testament, admonishes us of the necessity of obedience to the command of our Lord Jesus Christ, to pray the Lord of the harvest to raise up laborers and send them into his harvest. In regard to ministerial gifts, the ways of Zion, in this department of our Redeemer's kingdom, truly mourns, and but few come to our solemn feasts.

We are informed by an inspired apostle that the design of the gifts bestowed by our ascended Lord, was "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv. 12-14. This being the great design of our God in the provision and bestowment of gifts, we are led to infer that when such gifts are withheld a languid state of the church must be the result. Not that we harbor the thought that men, however gifted, can of themselves do anything to elevate the church of the most high God, for all our experience has demonstrated that, "Except the Lord build the house, they labor in vain that build it, and except the Lord keepeth the city, the watchman waketh but in vain." Still we know the Lord's ways are equal, and when it is his pleasure to revive his saints, and cause his spices to send forth their delicious savor, he generally raises up for his church pastors after his own heart, whose labors in love for and with the flock are greatly blessed by him for the encouragement and edification of his children. The church is presented by the apostle in the text just referred to as the body of Christ. "There is one body and one spirit, even as ye are all called in one hope of your calling. One Lord, one faith, and one baptism; one God and Father of all, who is above all, and through all, and in you all. Of this body Jesus Christ is the Head and when all the election of grace shall come in the unity of the faith, they shall also come to the knowledge of the Son of God. They shall know and fully recognize him as their Head, their Prophet, Priest and King. Their Lord and their God. They shall know him and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death.

The saints are to be perfected, not in regard to their acceptance and justification before God, for that is not to be accomplished by gifts in the church. Christ was himself delivered up for their iniquities, and raised again from the dead for their justification.— "For by one offering he has perfected forever them that are sanctified." But the perfecting of the saints, by the gifts, is in regard to the symmetry of the body, the unity of the faith, and perfect knowledge of the Son of God. The measurement of the stature of the body of Christ is very exact. It is embraced in the purpose of God, the election of grace, and cannot be greater or smaller. The entire church of God is the fulness of the measurement of that stature; for the church is his body, and the fulness of him that filleth all in all. When all the members of that mystical body shall be brought into the unity of the faith, then will the church have come to a perfect man, then will that body reach the measure of the stature of the fulness of Christ. When that grand ultimatum shall be accomplished then the design of the gifts in Zion will be attained, and then the saints will be above the necessity of the exercise of the gifts which are for the work of the ministry, for they shall see as they are seen, and know even as they are known. That which is only in part shall then be done away.

At present the church painfully feels that she has not yet arrived at that ultimate state. She is yet in her militant state warring against foes without and fears within. Her babes desire to be fed with the sincere milk of the word, that they may grow thereby; and her strongest members require to be supplied with meat, lest they should faint by the way. To meet their necessities, Christ has commanded his ministers to "Feed the flock of God, which he has purchased with his own blood. His ministers are instructed to "Study to shew themselves approved unto God, workmen that need not be ashamed, rightly dividing the word," and giving to every one a portion in due time.

From what we have gathered of divine instruction from the scriptures, in the foregoing, it is not difficult to perceive that the church of Christ is very differently situated, in regard to her gifts, from the popular religious combinations of the earth. If they lack ministers, the process of procuring them is perfectly plain and natural. Suitable young men are to be selected by the wisdom of the world, and to them such inducements as have attractions for the graceless must be held out. Worldly honors, ease and emoluments must be offered. Dignified and flattering titles, fat livings and large salaries will generally call them out. Humanly instituted schools and colleges must supply them with a substitute for grace and the gracious operations and instructions of the Holy Spirit. They can generally buy up all the ministers and missionaries they require. But it is quite the reverse with the church of God. She can no more make or provide her own gifts, than she can quicken or regenerate souls. None are, or can be qualified for her service, unless they are called of God to the work as was Aaron to the priesthood in which he officiated. She has no alternative, God has laid on her the stern necessity of praying the Lord of the harvest. All who have come unto her without a commission from on high, she has found invariably to be thieves and robbers. They come only to steal, to kill and to devour. If by deception they have crept into the confidence of the saints, they have soon manifested their wolfish disposi-

tion. However they may, for a time, be- guile, flatter and deceive, as soon as they receive their "sop," they will commune with the enemy to betray the sheep and lambs, as Judas did with the priests to betray the Shepherd. "Wo unto them, for they have gone in the way of Cain," to establish a system of religion which God has not authorized, and of which he will never approve. And they have "run greedily after the error of Balaam," and vainly endeavor to inflict a curse upon the chosen Israel of God, for the sake of royal patronage, worldly honor or princely pay, loving the wages of unrighteousness. And they have "perished in the gainsayings of Core." Vainly attempting to contest the validity of the divine appointment to the work of the ministry, the earthly religious establishments have swallowed them up, and thus relieved the Israel of God. The present scarcity of gifts in Zion, (ministerial gifts more especially,) may be intended for the trial of our faith and confidence in God, as well as of our utility. God's people require trials of their faith which is more precious than that of gold, our obedience is also to be tried. And may we not with propriety enquire, Have we obeyed the voice of our Lord? Have we been looking to him, acknowledging our dependence, and praying that he would build up the waste places of Zion, strengthen all her stakes and lengthen her cords; that he would place watchmen upon her walls that shall never hold their peace, and pastors after his own heart, who shall contend earnestly for the faith which was once delivered to the saints? If we have in all respects stood in our lot, we may rest assured, that whatever may be the cause of his withholding from us a greater supply, the object is worthy of himself, and shall result in his declarative glory and the real good of his people.

G. BEEBE, Moderator.

WM. L. BENEDICT, Clerk.

## CORRESPONDING LETTERS.

*The Elders and Messengers of the Warwick Baptist Association, in session with the church at Wallkill, Orange County, N. Y. June 8th and 9th 1853., to the various Associations, Corresponding meetings, Churches and Brethren, with whom we enjoy christian correspondence and fellowship, praying that grace, peace, and mercy may abound unto them, and to the whole Israel of God.*

BELOVED BRETHREN:—Through the kind providence of a merciful and faithful God we have been preserved amid the vicissitudes and changes of the year which has passed since we last addressed you in acknowledgment of your remembrance of us, and of the interest you have manifested in our welfare, with that of the whole household of faith. While we look at ourselves, and the things which are seen we are sensible that we can say but little or nothing that will prove interesting or encouraging to the children of grace; for the things which are seen are temporal, and with all the glory of man, like the flower of grass, must perish and soon pass away. But when with the eye of faith we can look upon the things which are eternal and which pertain to that inheritance which is incorruptible, undefiled and cannot fade away, we can say then with the Prophet of God, "Although the fig tree shall not blossom neither shall fruit be in the vine, 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 stalls, yet I



will rejoice in the Lord, I will joy in the God of my salvation." It is then that we can realize that altho' clouds may for a time obscure the rays of the Sun of Righteousness, and impenetrable darkness surround the pathway of the saints; though the enemies to truth become multiplied as the sand upon the sea-shore, and their rage increase against the people of the Most High; though the love of many wax cold; yea, though, even of our own selves, men arise speaking perverse things to draw away disciples after them; yet the glorious doctrine of sovereign grace, is still untarnished and shines with undiminished lustre when it is proclaimed in its purity, and the gospel remains the power of God unto salvation to every one that believeth. In the primitive age of the church the disciples of our Lord continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers. They felt the strongest obligation resting upon them to render obedience to their divine Master, and to walk in all the commandments and ordinances of his house blameless. We believe an obligation equally strong, devolves upon us at the present time to walk worthy of the vocation wherewith we have been called; and while we would not strive for the mastery, we desire ever to be found striving for the Master, and to contend earnestly for the faith once delivered to the saints, using those "weapons of our warfare which are not carnal but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Thus, dear brethren, highly as we prize the society, and esteem the fellowship of saints, we dare not disavow what God has declared nor yield, what is clearly taught in the Scriptures of Truth, though we were to stand alone in maintaining the divine testimony; but trust that we are willing to count "all things but loss for the excellency of the knowledge of Christ Jesus our Lord." But we do not apprehend that while we endeavor to maintain the doctrine of Christ and the order of his house, that by thus doing, we shall lose the fellowship of our brethren; but trust that wherein we do not at present see eye to eye, that God will reveal to us more clearly the glorious things of his kingdom; impart to us still more blessed manifestations of his grace, until the time that we know but in part, and see through a glass darkly shall have passed away, and then shall we know even as also we are known. The coming of your messengers and the testimony they have borne have caused us to thank God and take courage; and we sincerely solicit a continuance of your correspondence and fellowship, and that we may mutually experience how good and how pleasant it is for brethren to dwell together in unity.

Our next associational meeting will be held with our sister church at Warwick, on the Wednesday and Thursday before the second Sunday in June, 1854, to commence on Wednesday 10 o'clock A. M. When and where we earnestly desire to be again favored with the presence of your messengers and to receive your letters of love and fellowship.

G. BEEBE, Moderator.

WM. L. BENEDICT, Clerk.

The Delaware Baptist Association to sister Associations with whom we correspond, send love in the Lord.

DEAR BRETHREN

Again in the order of the gracious

providence of a covenant God, we are permitted another associational interview, and we think we have fully realized the promise of our Savior, to be with those who meet together in his name, and of David's words, "Behold how good and how pleasant it is for brethren to dwell together in unity. We have also been much edified and encouraged by the coming of your messengers, and the epistles of love and fellowship we have received. Our meeting has been all peace and harmony. The preaching has been Christ and him crucified; and for these and all God's manifold blessings, we desire to raise our hearts in adoration and praise to him, the Author and finished of our faith, the giver of every good and perfect gift, and to pray him to enable us to take a retrospective view of the year, that borne on the wings of time has just sped in its rapid flight, to have a correct view of that fiery furnace, the sorrows, trials and afflictions that the children of God are called upon to pass through, and to clearly discern the presence of God, which has brought us through them all; even when amid the storm and tempest when the ship Zion, borne on the ruthless waves, seemed about to be dashed to pieces, and all were at their "wits end," we cried unto the Lord and he brought us out of our distresses, at his words "Peace, be still," the storm was made calm, so that the waves thereof were still, and making us to know the truth of the declaration, "that all things do work together for good to them that love God, to them who are the called according to his purpose. Oh that he would enable us to see and feel this and also to praise him for his goodness, and for his wonderful works to the children of men. Though clouds may now seem to be gathering around us, and the future look dark and tempestuous, God is the same to day as he was yesterday, now and forevermore. May he enable us to rely entirely on his promises, knowing that his kingdom is not of this world, that he has set it up, and it shall never be destroyed, or given to another; for God is in the midst of her, she shall not be moved, God shall help her, and that right early." Relying upon our immutable and eternal God, in whom there is no shadow of turning, we can say with the sweet psalmist of Israel, "Therefore will not we 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," for "God is our refuge and strength, a very present help in trouble."

Our next associational meeting will be held with our sister church at Bethel, New Castle county, Delaware, to commence on Wednesday before fourth Lord's day in May 1854, when and where we hope to have the pleasure of meeting your messengers.

And now brethren our hearts desire and prayer is that God will sustain you by the power of his might, and guide you into all truth, and accept you for Jesus' sake, Amen.

THOMAS BARTON, Moderator.  
J. R. REESE, Clerk.

"What is Spiritual Life?"

Continued from page 95.

The earthy man was, at the very first soulual, and not spiritual; and, by disobedience, he became both morally and physically corrupt, and, in the true and fullest sense, mortal; and in this state his numerous progeny are born, and are under the full sentence of death, recorded against himself. But the heavenly Man, the Lord from heaven is

spiritual, holy, and incorruptible. He is the immortal, risen, and glorified Head of the Heavenly family. By the "one offering" of himself, he has redeemed them out of the state and condemnation of "the earthy," and has also communicated unto them his own spiritual, holy, and incorruptible life which life they have in him.

It should ever be borne in mind, that the death and resurrection of the Lord Jesus are contemplated when he is said to be "our life" to live in us, and to be a "quickening Spirit." He did not, in truth, obtain or become possessed of this communicable and spiritual life by means of his death and resurrection; for when he came from heaven, he had this same life in himself, and he had also communicated it to the children of faith, before his death on the cross—yea, even from the days of Abel. But it was in resurrection, that, according to the counsel of God, he was formally constituted the HEAD OF LIFE to his body, the church—the last Adam—the life-giving Spirit. Consequently the life of Christ in his saints—which is essentially spiritual—is characteristically resurrection-life.

The vital union subsisting between Christ and the members of his body is variously illustrated: the simile of the vine and its branches is full of interest and instruction.

"All true figures are founded in real facts." The life of the vine is in the branches which are themselves the development of that same life, and by virtue of community of life they are in the vine. The fruitfulness of the branches depends on their partaking of the fruit-bearing life and energy of the vine; and it is by means of the branches that the life and fruitfulness of the root are manifested. Even so it is purely by virtue of union and communion of life in Christ, and in his members, that the life of Christ is now manifested in their mortal bodies; and that they, as the children of God, bring forth "the fruit of the Spirit"—"fruit unto God." And thus do they practically show forth the praises of Him who hath called them out of darkness into his marvelous light.

By virtue also of this union and communion of life in Christ, all saints have the reality of union and communion among themselves; for they are all one in Him who is their living and immortal Head. In this, the desire of his own heart is now virtually, and shall hereafter be formally realized. That desire he expressed to the Father, when he said, "that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us;" and again, "I in them, and thou in me, that they may be made perfect in one." And when he had informed his disciples of his being about to appear to them immediately after he should have risen from the dead, he said, "At that day ye shall know that I am in my Father and ye in me, and I in you;" hereby we are assured, that the knowledge of this spiritual, perfect, and indissoluble union and communion was committed to the church, on the evening of that day, on which "the last Adam" was formally constituted the HEAD OF LIFE—the "quickening Spirit."

VII. Spiritual life is essentially everlasting, eternal, endless life.—John vi. 57, x. 28 xiv. 19; Rom. vi. 8—10, Heb. vii. 16; 1 John v. 11, 12.

Spiritual life has been already variously considered. As to its seminal principle, it is the "incorruptible seed" of "the incorruptible God." In its own essential nature it is "the new man," and "the inner man." As the new element and basis of a new and spiritu-

al state and character of being, it is emphatically called "the spirit." And as considered in connection with Christ, the risen and immortal Head of the church, it is his own communicable life; and is identified with himself, even as he is declared to be "that eternal life which was with the Father; and was manifested" to the faith of those to whom the Father had revealed him.

All who are Christ's live by him. He lives in them, and because he lives they shall live also. "For this is the record, that God hath given to us eternal life, and this life is in the Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." All therefore who have the Son can "never perish," "never die," "never see death," "never taste of death." Spiritual life—which is eternal life—is frequently treated of, in the Scriptures, as a present possession; and also, as a future and matured realization—even as "salvation" is regarded, in one respect, as a present and personal fact; and in another, as a future and then consummated reality.

As a present and inward possession, eternal life is the germ of immortality—the commencement and incipient principle of an endless and incorruptible existence. As a future and then matured realization, it is an especial subject of divine promise, and an inestimable object of good and blessed hope.

Those in whom this life now is, are, in various ways, contrasted with the rest of mankind; but in no respect is this contrast more prominent than with regard to their immortality, or endless life; as those who are "in Christ Jesus," and in whom he does truly perpetually live. Being born again of "incorruptible seed"—the seed of God—and being those also in whom the Spirit of God does himself, truly and eternally dwell, they are the genuine and incorruptible offspring of the LIVING AND INCORRUPTIBLE GOD—WHO ONLY HATH IMMORTALITY.

We have now obtained, from the oracles of God, a sevenfold answer to the question—WHAT IS SPIRITUAL LIFE?

But in order to a complete outline of the revealed doctrine of spiritual life, and thus of "the words of eternal life," it must be further stated:—

1. That spiritual and eternal life is the free gift of God, and is bestowed exclusively on the ground of perfect righteousness.

According to the laws and sanctions of the wise and holy government of God—while in the state of man, as created and made in the image of God—sin and death are conjoined in the state of man, as having by disobedience depraved his being, and disinherited himself, and (in himself) his posterity, of that life which, in his primitive state of innocency was a life unsubject to death.

So also, in the manifold wisdom of God according to his eternal purpose and grace in Christ Jesus—"according to the promise of life in Christ, and the hope of eternal life, which God, who cannot lie, promised before the world began,"—perfect righteousness and spiritual life are in like manner conjoined: "that, as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord."

"By this disobedience of one man, many were made sinners;" and by that one disobedience, sin has in truth "reigned unto death;" but "by the obedience of one, shall many be made righteous;" and "if by one man's offence death reigned by one; much



more they who receive abundance of grace and of the gift of righteousness, shall reign on life by one, Jesus Christ." For God "hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Redemption, in the blood of Christ, is the one only ground and medium of the forgiveness of sins: by his blood, and in his righteousness alone, the ransomed of the Lord are justified and accounted righteous before Him who is "glorious in holiness." That righteousness the Son of God Jesus Christ, wrought out in our common and enfeebled human nature; and brought in, by his death upon the cross, as the perfect title of his church to eternal life. He had assumed the reality and integrity of man's nature into personal union with this deity—but, in him that nature was unstained by human sinfulness,—that he might do the will of his Father; and in it he finished the work which the Father had given him to do; he thereby glorified his Father upon earth; glorified him perfectly, infinitely, and for ever, in our redemption, and the gift of eternal life; for by one offering he hath perfected forever them that are sanctified.

By his one obedience, he practically and entirely met and fulfilled the original claims of God on man—the claims of the title of God, the creator, to the perfect and supreme love, confidence, and allegiance of man, as his creature and subject. He—Jesus the Son of God,—did also, and with unutterable sorrows, estimate in his own soul, the exceeding sinfulness and dark malignity of sin. Though "in him was no sin," yet his soul entered spontaneously and under the governmental hand of God, his holy Father, into a correct and perfect estimate of man's moral distance from God, and of the infinite opposedness of divine holiness to human sin; and therefore, of the demerit, guiltiness, and condemnation involved in that sin; and in the moral relations of sinners to the holy government of God. But this oppressive exercise of moral judgement—this afflictive estimate of the deep and intrinsic evil of sin—was experimentally entered into by him as standing himself ever in "perfect moral nearness of God; as ever delighting in his Father's holiness and also in doing his will, as being in the accepted position of redeeming service and as consciously doing always the things that pleased his Father, as the beloved Son in whom the Father ever was and is well pleased; yea, as "the only begotten Son, who is in the bosom of the Father"—even the elect of Jehovah, in whom his soul delighted with infinite complacency.

By his obedience "unto death, even the death of the cross," the incarnate Son, Jesus, "put away sin by the sacrifice of himself." His death upon the cross was the requisite vindication of the holiness of God, considered in its absolute opposedness to sin, and to sinners, as identified with sin; and also in its relations to the exercise and manifestation of grace, in the justification of sinners, and the gift of eternal life. In all these respects his death was an infinite vindication of the holiness of God; and in his cross, the righteousness of God, in the forgiveness of sins, was fully and for ever declared.

The atonement, which Jesus made by his own "one offering," is of eternal and infinite value and efficacy. This is the value of his blood—its own intrinsic worth; for the value of that precious blood depends upon, and arises from, the mysterious and glorious reality of who and what he is in himself. The estimable value of that blood is in no sense

dependent on the nature and extent of the revealed penalty of disobedience,—the wages of sin; neither is it dependent on the nature, character, and endless perpetuity of salvation; nor is it dependent on the constituted and federal relations of his atonement to the moral government and the holy wrath of God. In a word, it is independent of every thing, and of every consideration extrinsic to himself; for it arises from, and depends alone upon the eternal and infinite worth, dignity, and excellencies of his own mysterious person—the God-man, "the Christ, the Son of the living." And so it is written, "Feed the church of God which he hath purchased with his own blood."

His "one offering"—"the sacrifice of himself,"—is the one only possible, or conceivable atonement for the sins and the souls of men; his vicarious blood-shedding upon the cross, is the one only consistent and sufficient ground upon which God, the Judge of all, ever could or ever can say, over the head of a sinner—in the words of grace and truth, "Thy sins and iniquities will I remember no more." As the federal Head and substitute of the church, the Lord Jesus "himself bore our sins in his own body on the tree." The church was thus, in the judgement of God, identified with him in the death of the cross and in the burial subsequent thereto. By this, his substitutional death, he did, for that church, "make an end of sins and bring in everlasting righteousness." And, as the Head and representative of the church, he was raised from the dead and entered into the holiest of all, by his own blood; and after he had there presented his church in himself,—in the value of his blood, and the perfection of his righteousness—he "sat down at the right hand of God," being "a priest for ever, after the order of Melchisedec." His federal and imputed righteousness—even "the righteousness of God"—is accounted the righteousness of his body, the church; and this, his federal title to resurrection-life and immortality, is accounted that of his church, and, on the ground of this righteous title alone, is the gift of spiritual and everlasting life bestowed on all who believe in Him; even on "as many as were ordained unto eternal life."

II. The perfect development and mature realization of spiritual life will be in the resurrection-state of "the sons of God."

By a process of forcible argument, the apostle Paul had defended the doctrine of the future resurrection of the saints, in spiritually but really embodied life. In so doing he represents their future—that is, their resurrection—state in the light of contrast.—This contrast is that subsisting between corruption and incorruption, dishonour and glory, weakness and power; and also between "that which is soulical," and "that which is spiritual." These contrasts are all founded in the existent and opposite facts of "a soulical body" and "a spiritual body;" and these opposite facts are attributed to the two opposite constitutions of "the first man Adam," and "the last Adam"—the first having been made "a living soul;" but the last having been constituted "a life-giving spirit."

"A soulical body" is that constitution of embodied life, which Adam possessed by creation; but which he forfeited, or judicially lost, by disobedience; according to the laws and sanctions of the benevolent and righteous government of God.

"A spiritual body" is that constitution and state of existence, in which the humanity of the risen and immortal Son of God now is; as being a constituent of his glorified person who is "God and man, in one person for ever."

It is verily true, and most necessary to be believed, that when "the Word was made flesh," he assumed a soulical nature into personal union with his Deity; and that in and according to that same feeble nature, he here on earth obeyed, and suffered and died. It is also true, that no change was visible in the state of his humanity either after his resurrection, or at any time previous to his ascension from the Mount of Olives. And further, it is true that he carried with him, in his own person, the integrity of his human nature to the right hand of the throne of God. But, when he returned unto the Father, and before he was glorified with the glory which he had with him "before the world was," his humanity underwent a change—a great and glorious change. He had before condescended out of his divine mode of existence, into that which is human and soulical, and had thus adapted himself to the humiliation into which he came; and when he returned to enter into his glory, he changed the state of his humanity from "that which is soulical" to "that which is spiritual," and thus adapted it to the proper glories of his person, and to his rightful place, at "the right hand of the Majesty in the heavens." "The days of his flesh" ended with the close of his history upon earth; and therefore, "though we have known Christ after the flesh, yet now henceforth know we him no more."

The "spiritual body" of the saint is his, own body as redeemed, and by resurrection, or, by an equivalent change, divested of all its soulical characteristics, and as reconstituted according to—and also deriving its character from—"that which is born of the Spirit" and "is spirit." In the spiritual body, or as spiritually embodied, the saints shall be found to be perfectly conformed to the glorified state of "the Man Christ Jesus." In his own wisdom and love, God has, from the beginning, predestinated them "to be conformed to the image of his Son," in the resurrection-state of immortality, "that he might be the first-born among many brethren." For as they have borne the image of the earthly man, they shall also bear the image of the heavenly Man, who, at his coming again, shall change their vile body, and fashion it like unto his glorious body, according to the mighty working whereby he is able even to subject all things to himself.

The resurrections of the sons of God is distinctively "the resurrection-life;" they shall rise by virtue of their real and spiritual union with Him who is already risen, and who is "The Life"—"Our Life"—yea, "the Resurrection and the Life." They will rise by virtue of their present personal and incipient possession of spiritual and eternal life, and also by virtue of the present and perpetual indwelling of the Holy Spirit.—And thus, and from these united,—these inward, spiritual and divine causes, they will rise spiritual and not soulical. That which is now corruptible shall put on incorruption, and that which is now mortal shall put on immortality—yea the mortal shall be swallowed up of life. And thenceforth they cannot die any more, for they are the sons of God, being the sons of the resurrection; and are essentially one with Him who is made Priest "after the power of an endless life."

But the ungodly are not so: they are entirely soulical, and in no sense spiritual. In and according to this constitution, and state of being, they both live and die. They also die in their sins, and their souls, which do in truth survive, are in hades, the prison of "the righteous Judge," until the judgement of the great day. They, too shall in the end

be raised by the power of Christ, for "all who are in their graves shall hear his voice and come forth;" they shall come forth, but they "shall never see life;" they shall come forth, but it shall be unto "the resurrection of judgement" and condemnation, even the judgment of "the lake of fire"—"the second death," from where there is no resurrection and no possible escape. For them, and on their behalf, there is, and can be, no possible or conceivable atonement; no reconciliation for iniquity; no satisfaction for their life. They shall come forth unto "indignation and wrath, tribulation and anguish,"—according to their individual guiltiness, and the distributive justice of God—and unto the final infliction of the extreme sentence of death, originally recorded against the earthly and disobedient man; according to the holy just, and good laws and principles of the government of Him who is of purer eyes than to behold iniquity, and in whose unlimited presence no evil of any kind shall abide.

To entertain the thought that those who are only "born of the flesh," and who are not in the spirit" but in the flesh, who live and die soulical and not spiritual, and who die in their sins,—to entertain the thought that they shall ever be raised spiritual is to confound every distinctive and distinguishable idea of inspired and christian truth. And to entertain the belief that such persons shall ever be made subjects of the applied power of redemption, and that they also, though at the end, shall "eat of the tree of life which is in the midst of the paradise of God," and thus, "live forever," is to entertain "strong delusion," and to "believe a lie," even the original lie of the great deceiver, who, with the dragon's daring and the serpent's guile, said unto the woman, "Ye shall not surely die." "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; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory!"

III. The proper position and state of matured spiritual life is heaven and glory.

The present actings of spiritual life are all towards heaven and that which is heavenly. The place of present and conscious repose, and yet of active blessedness to "the spirits of just men made perfect," is heaven—they are "absent from the body and present with the Lord." And the resurrection-inheritance of the sons of God is heaven. The appointed and wisely adapted inheritance of the first—the earthly—man was the earth; and the place especially prepared for him was the garden of Eden. That inheritance was enriched and beautified with all conceivable objects and appliances of innocent delight; and that it might be possessed and enjoyed, God gave the best and most precious gift of creative goodness, and that was life—intelligent and moral life—life in his own image and likeness—life, by virtue of which man could enjoy all the resources of Eden and of the earth, and enjoy God in all. But that life was marred, depraved, and forfeited by disobedience; and with it the earthly inheritance, with all its resources, was in like manner forfeited. And mere soulical humanity, together with its once appointed inheritance, are alike corruptible and defiled, and shall fade away, be "burnt up," and "perish."

But spiritual humanity—which has its origin in heaven, in God—shall endure forever. The children of God are begotten to "a living hope," and to "an inheritance incorruptible, and undefiled; and unfading,

which is reserved in heaven for them, and is ready to be revealed in the last time." This inheritance can never be forfeited for the life, by virtue of which it shall be possessed and enjoyed, is a spiritual, eternal, and unforfeitable life; and the children of God shall inherit the things which God hath prepared for them that love him, on the ground and title of their being heirs of God and joint heirs with Christ Jesus."

The proper home of "the children" is in the "Father's house," and in the place which Jesus is gone to prepare for them—the place of peculiar nearness, honour, and happiness. From that place He will come again and receive his brethren to himself, that where he is there they may be also. And in the exulting fullness of his love he will lead them along the ascending path of life, and will present them before the presence of his Father's "glory faultless and with exceeding joy." For the proper condition and sphere of spiritual humanity is glory—"It is raised in glory," and it shall ascend into glory—into the glory which the Father has given unto his incarnate and risen Son, as the immortal Head of the heavenly family, and which the Son has given unto his many brethren, for whom he now holds it in reserve, until the resurrection hour of their own immortality. Then shall they arise and ascend into that glory, and unto its eternal position and sphere, "and so shall they be ever with the Lord."

They are even now—as born of the Spirit—"the pure in heart," and then, as re-embodied and entirely spiritual, "they shall see God." They shall behold the glory which Jesus had with the Father before the world was; they shall walk amidst the delights of the paradise of God, and stand before the throne of eternity. They will then be capable of contemplating, with tranquil, profound, and adoring delight, the incommunicable excellencies of God, and also of sustaining, and reflecting again upon himself, the ineffable lustre of his incommunicable glory.

The spiritual intelligence of the sons of God will then be in its nature perfect. No shade of error shall ever pass over their exalted understandings. They shall know even as they are known. But while their knowledge will be in its nature perfect, it will be in its character and history progressive, and will ever be enlarging the sphere and resources of its acquisitions, among the realities of eternity, and in the midst of the eternal mysteries of God.

Even now the saints have "boldness to enter into the holiest by the blood of Jesus," and they worship in spirit there; but then they shall bodily stand before the throne of God and of the Lamb, "as priests—a royal priesthood"—and shall thus worship forever in the temple of God in heaven, without weariness or imperfection, and with the endless gushings of spiritual and unutterable delight.

While here in the sensual body, those who are inwardly and also in character spiritual—though in the endurance of " manifold temptations" and sorrows—rejoice in Christ Jesus, "with joy unspeakable and full of glory," and then all shall rejoice with unbounded and glorious joy. And a wave of gratulation and delight shall flow, and circulate through the entire hosts of angelic minds, while they behold "the ransomed of the Lord"—the many sons of God—brought unto the presence of the throne with exulting songs of triumph, and with everlasting joys upon their heads.

To be continued.

EDITORIAL.

MIDDLETOWN, JULY 1, 1853.

AT HOME AGAIN.

We have been absent from our post a considerable portion of the last two months, during which time we have had the pleasure of attending the Baltimore, Delaware River, Warwick, Chemung, and Allegany Associations, and in doing so we have traveled about thirteen hundred and fifty miles. We have seen the familiar faces, and grasped the hands of several hundred of our old friends and brethren with whom we have stood side by side, and shoulder to shoulder, in some of the hottest battles against modern anti-christ which have distinguished the last quarter of a century, and we have formed many new acquaintances. In some few instances we have discovered some unpleasant strife and contention among those who have been, and also some who are still numbered with the Old School Baptists; but, as a general thing, peace and harmony pervades the churches and associations which we have visited.

Our absence has thrown our paper a little behind our dates, for which we trust that our readers will pardon us. We will endeavor to regain the time in a few weeks, and perhaps get far enough ahead with our work to attend some of the fall associations.

As we have a number of Circulars already in type, we curtail our editorial matter in this number in order to give room for them. We have also several excellent communications on hand, which shall be forth coming soon.

OBITUARY.

Harford Co., Md.

BROTHER BEEBE:—You will please publish the following obituaries.

DIED, At Oakley, May, 3, 1853, our beloved sisters MRS. P. ALDERSON, wife of J. D. Alderson.

Also at the same place, May 21, my devoted husband, Eld. G. L. Elgin, in the 31, year of his age; after suffering near eleven months with the Bronchitis, which he bore with christian fortitude. When able to talk, would he converse with me of God, his glorious majesty, mercy and goodness, his all-sufficiency to save, his being all his hope, and his promises would stand, that he would never leave or forsake his people, but that his everlasting arm was underneath them, and, though they pass through the valley and the shadow of death, he would be with them. His hope was strong and his views were clear. To the last, his mind was composed. In regard to death, he said that it had no sting, for he would rest with Jesus, where sorrow and pain would be no more. Nevertheless he would sometimes say, to me, if it were the Lord's will to restore me to health, (the tie of nature is strong,) it would be sweet to live with you, and our little ones; we have been happy together; yes we have mingled our sorrows and our pleasures (and we have had some deep afflictions to pass through, but bless the Lord, whose mercy endureth forever, and whose faithfulness never fails, we have been supported under them. Though he hath seen fit to lay the affliction on us, it is right, the Lord hath done it. It appears more than I can bear. O! the loss of one so kind, so tender.—There never was a more devoted husband, or kinder parent. O, that the Lord may support us under our affliction, for it is great: Elder Beebe please remember us in your prayers.

E. A. ELGIN.

P. S. I have received some letters from some of our kind friends, wishing to know how we are, and where we live. We lived in Westminster four months, and about the first of April, came to Harford, to my brother's, where Mr. Elgin died. I take it kindly for my friends to write, and they will feel more like it than I do.

My Post office address is, "Pleasantville, Harford Co., Md."

E. A. ELGIN.

BROTHER BEEBE:—If no one has sent you the obituary of brother ROBERT QUINT, of Embden, Me., you will please publish that he died May 28, 1853, aged about 61 years. His health had been for many years quite delicate, so that he was able to perform but little labor. About a year since something supposed by his physicians to be an internal tumor appeared, and continued to enlarge until it terminated his life.

Brother Quint united with the Old School Baptist church in North Berwick, on profession of his faith in Christ more than 30 years ago; but soon afterwards moved to Embden, where he died. There he united with the Old School church of North Asson. I visited him about a week before his death and found him about as well reconciled to the will of God as one could be while here in the flesh, and it possible more than ever established in the doctrine held and preached by the Old School Baptists. It could not be otherwise than interesting, for any one established in the truth, to have seen him and heard him converse on the goodness and power of God. But he has gone and left a widow and two children to mourn their loss.

WM. QUINT.

North Berwick Me. June 24, 1853.

BROTHER BEEBE:—Our sister BETSEY CHADBURN of this place died on Monday the 20th inst., aged 36 years, 5 months and 5 days. She was blessed with a strong constitution naturally, more so than what is common, but old age, and infirmity confined her to her house for a few years past; and for a few months past she failed more rapidly until she died. Her sufferings of body were very great for the last three weeks.

Sister Chadburn was a member of the Old School Baptist church of this place, where she had held her membership about sixty years, and, as I am well informed, she has ever adorned her profession by a well ordered life and godly conversation. She never was carried away by any of the new popular religious institutions, or societies which have come up in these last days; for she chose rather to walk in the old way marked out by our Lord Jesus Christ. In her last sickness, she seemed to be taken upon the mount of assurance, where she had a bright view of the better world. Her greatest desire was that she might go home. She would say, "Come Lord Jesus, come quickly."

She has survived two husbands, and has left two children, (Dea. Samuel Staples, and Sister Jane Grant,) who are both members of the same church in this place.

WM. QUINT.

Naples, N. Y. June 26, 1853.

BROTHER BEEBE:—It is mine at last to send you the obituary notice of my mother Cornelia Mosher who departed this life June 15, 1853 aged 87 years and 18 days. The subject of this notice had become a perfect child in all respects, both helpless and harmless, and her last days were as the flickerings of a lamp; for she dropped a way without a groan or struggle. Her funeral was attended on the 17th by a large concourse of relatives and friends. Our much esteemed and well beloved brother, Eld. J. Fisher, pastor of our church (of which she was a member) preached from Psalms, 90—10, a very affecting and interesting sermon.

She united with the Baptist church some 46 years ago and has ever stood as a bold advocate for the faith once delivered to the saints and disclaimed all the latter day modifications of divinity; she has stood up for the truth and opposed pride and popularity as it made its slow but steady progress in the church.

She lived to see her children all grown up and have families (which were ten in all seven sons and three daughters) of which I am the youngest, but she has gone and left the militant church to join that triumphant host who ascribe all the praise of their salvation to God and the Lamb forever. Oh that God by his grace would enable us (her children) to live the life of the righteous and to die their death, and may our last end be like hers.

S. P. MOSHER.

DIED:—In Cusseta Ala. June 12, 1853, in the Twenty-sixth year of her age Mrs. Mary E., wife of Dr. E. Newton Thacker, and daughter of Mr. William and Mrs. Mary Bayne. (She had been married eighteen months and eight days.) The subject of this notice became a member of the M. E. Church, Sept 1845, her life was consistent with all the relations she bore to society the family circle and the church, on account of her amiability, superior intelligence and the extra exertions which she made for her own mental culture and that of others, she was the pride and favorite of the family, and became endeared to many others by the ties of friendship and christian affections. Mainly through her own efforts she passed creditably through an extensive course of instruction as is usually given in our Female Colleges, after which she devoted the most of her time to the commendable office of teaching School continuing her labors even after marriage; thus

spending her time and talents for the good of her fellow creatures. For more than three months previous to her death she was severely afflicted but bore it with christian meekness and resignation. But a few hours before her soul left its feeble tenement of clay, for the spirit land, she called her husband mother, and friends, to her bed side bade them a formal farewell, intreating, that special kindness should be shown to her aged mother exhorted all of them to meet her in heaven, there fore her husband mother and friends sorrow not as those who have no hope, but they rejoice, (while they mourn) that Mary is only sleeping in Jesus, and that God will bring her with him when the dead in Christ shall rise, and that she shall ever be with the Lord.

A. FRIEND.

N. B. We send this to you because her mother is a member of the Primitive order and has been a subscriber to your paper you will do her a favor by inserting it.

A. D. B.

DEAR BROTHER BEEBE:—In the midst of severe bereavements and deep tribulation I send you the following obituary notice for publication in the "Signs of the Times."

Our little twin sons, whom we called JACKIE and WILBY, to distinguish them (we did not consider them permanently named but talked of calling them Gilbert Beebe, and Wilson Thompson,) were taken from our embraces, the latter on the 23d, day of September, 1852, aged 19 months and 5 days, and the former on the 17th, day of January 1853, who lacked one day of being 20 months old.

At that interesting age when their glowing powers of communication and action fascinated each member of the family, the chilling hand of death was laid upon them, and a deep gloom consequently overspread the entire family circle. Ah, brother Beebe, they were invaluable jewels to us, probably too much idolized; but the lovely little flowers have withered, and we confidently hope to bloom eternally in a healthier, holier, happier clime.

But alas! The stern monster death could not stop here. He stalked off with his victims for a time, to receive and return for a heavier mission. Their mother Catharine C. Johnson, the companion of my bosom, the partner of my cares, and the solace of upwards of 27 of my past years, was made the next object of his ravages. She appeared at first to bear the loss of her jewels with a becoming christian fortitude; but the recollection of their charms seemed to call back the endearing ties of a fond mother's heart to such a degree, that I began seriously to fear the consequences. A heavy and almost continual gloom hung over her mind, until the deep wounds of a tender mother were depicted in her countenance. In this situation she was attacked with the mumps, which affected her head, that her mind seemed partially to lose its balance, and all the gloom of despair appeared to take possession of it, and for three weeks or upwards, her sufferings were extreme.—Dear brother, I had often thought before this, that I had severe trials to encounter, for one so weak and ill able to bear them as I was; but these exceeded all the rest. I was often made to wonder why she was left for so long a time to mourn the absence of her Savior and the apparent loss of all hope. I had known her from her infancy, and of ten thought that her life approximated as near to innocence as was possible for an inhabitant of this polluted world.

Yet, notwithstanding this, about the commencement of the year 1830, she was enabled by grace to see herself a lost and helpless sinner; and finally, by the grace, to find her righteousness; to be in the Savior of sinners, who spoke to her in the consoling language of the Poet. "When through the deep waters I call thee to go," &c., and on the 4th, Saturday in June 1830, with myself and 3 others related her experience to the church and was baptized on the following day, as a member of Lebanon Church, in Henry County, Ia; in which church she remained a worthy member until she was removed from the militant, to the church triumphant.

It is a consoling reflection that the 27 years in which our interests have been one, were marked with peace and unity. Indeed, her virtues, meekness, and amiableness were such, no one worthy of the name of a husband could live otherwise with her. O, what a loss, and what a solace too, to consider, that in the 25 years (nearly) that have measured our pilgrimage our minds have been one; so that in the mazes and all other difficulties through which we have been called to pass, it there has been a conflicting sentiment between us



LIST OF AGENTS.

The following list of agents for the Signs of the Times are duly authorized to collect and transmit all money due to us on account of subscriptions...

the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

TERMS REDUCED Single copy 20 cents or six copies for \$1.00

The DEBATE UPON THE MAINE LIQUOR LAW between Mr. McNier, (a Presbyterian clergyman), and G. J. Beebe, (Editor of the Banner of Liberty), has been published in pamphlet form...

ASSOCIATIONAL.

The Maine Predestinarian Baptist Conference will be held, the Lord willing, with the Baptist church at North Berwick, York Co. Me., commencing on Friday the 9 day of September, 1853.

The Maine Predestinarian Baptist Association will meet with the Bowdoinham church at Bowdoinham village Me., on Friday the 16th day, of Sept. 1852, at 10 o'clock A. M.

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- NEW YORK. John Birdsall \*2; H. Hoyt, 1; A. B. Dickerman, for Eld D Bradley 1; O Shepherd, 1; D B Conley, 1; N M Busin, 2; T Ripley, 1; B Webb, 1; L Davison, 1; G Crocker, 1; Eliza Nelson, 1,25; Eld T Hill 3; H Webb 1; Ann Horton .50; Capt. H Wilkin 1; Jesse Squires 1.50; S P Moshier 1.2; J Gilmore 2; Eld Os Merrett 1; R Slawson (for pamphlets) 1; J N Harding .50; J L Horton 1; Nathaniel Carey, 1; A Read 2.13; J Lane 1; J Bogart 1; J Brimmer 1; M A Horton 1; D W Parsons 1; J E Webster 1.2; B. Sayers 1; Wm. Welling 1; P. Mrs. L. Holder 1; L B Mitchell 1; Eld E Getchell 1; D Proudfoot 1; D Val 1.4; 9.00; N. J. P Chamberlain 1.00; DEL. A Coulter 1.00; Va. E Garrett Esq 1.37; Dea J B Shackelford 5; Mrs C Crim 1; W D Engle 1; J Fishback 1; M Pannell Jr 1, 10.37; N. C. J K Green 1; H Hagood 1; 2.00; GA. Eld W Cleveland 2; Eld D C Davis 1; 3.00; Ala O Eddins (to Jan 1853) 1.00; Ark. Eld J W Hurd 1.00; Mr. A Buckley 1; Eld E A Meaders (pamphlets) 2; B Ker 1; 4.00; TEN. Eld P. Whitwell, 2; Eld. J. Cox, 1; Eld. P. Culp, 5; J King \*5 J Philips \*2; 15.00; Ky. Eld Wm D Ball 2 T, T. Dobyns, 1 Eld. P. Dudley, 5; D Murcherson, 1 A L Woodson 5 C Shortridge 1 15.00; OHIO. E Ferguson 1 Wm Rhea 1 E Mead 1.2 Eld J Janeway \*2 Wm J Chenowith, 25 6.25; Mich. T Swortout 1 A Avery 1 J Brooks 3.00; Wis. S P Luce\* 2.00; IA. C Dickerson \*2 B Branderbury 2 E T Babb 1 T Morgan 1 T Creekmore 1 S Trask 1 J Brooks 1.2 Eld J E Armstrong 3 S Schenck 1; Eld J F Johnson 1.5 27.00; IL. Eld J G Williams\* 2.00; Mo. J Peal 1.00; Total 142.50

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NEW AGENTS.

- Thomas Swortout, Michigan. Eld. Jacob Herring, Texas.

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

GILBERT BEEBE.

The Savior proclaims an eternal salvation From sin and from death to a heaven enjoyed O grave, though thy gloom their remains has enshrouded The triumph o'er thee is already complete They'll rise and be borne to the regions unclouded To greet their Deliverer, and sing thy defeat, There's glory and grace in a lasting abode; There lie, love, and bliss in an unwasting treasure Eternally flow from the fullness of God.

NOTICES.

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

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

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

Table with 2 columns: Quantity and Price. SINGLE COPY, .15; EIGHT COPIES, \$1.00; FIFTY COPIES, \$5.00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

MINUTES.

With our present facilities for printing, and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, Post PAID, to the several churches of each Association, as they may direct.

THE EVERLASTING TASK FOR THE ARMENIANS

Having received many orders for the Task, since our former edition has been exhausted, we propose to print another edition of a few thousand copies, and to have them ready to send out by mail to any part of the United States, about the first of July next.

TERMS.

For a single copy 6 cents, 20 copies for \$1.00 or 100 copies to one direction for \$4.00

This little work has passed through many editions in this country as well as in England, and although they have been spread broadcast throughout England and America for many years, no Arminian has ever attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of

on any important item of doctrine, I have never found it out. And there is not a remaining doubt with me, but what she had the confidence and fellowship of all the numerous Old School Baptists with whom she was acquainted. She was born in Monongalia county Va. on the 31 day of March 1812 the daughter of John and Mary Ann Wellett, married on the 1st day of March 1827, and deceased on the 3d day of May, 1853.

She has left to lament our bereft condition, my self and mine children; five sons, and four daughters; the youngest a son a little over six years old, a mother (who is a subscriber for the "Signs") four brothers and three sisters; (one a Mrs Harvey, a reader of the Signs, in California) with a numerous train of relatives and very many friends. Although she viewed herself without hope and forsaken of her Savior during the greater part of her affliction, the scene was happily changed ere her sun went down. After we had concluded that her powers of speech were entirely gone, raising her hands she exclaimed, "O my heavenly Father, my dear Redeemer, come and take me to thyself. Now I know that thou canst make a dying bed soft. O come quickly and take me from this wretched state. I know that where thou art, there is plenteous redemption. Now I remember the words thou spakest to me a long time ago,

When through the deep waters I call thee go The rivers of wo shall not thee overflow, I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous omnipotent hand."

The principle part of her conversation after this was pleading with her Savior to come and take her home.

She talked with him as though she beheld him face to face, expressed a full resignation to his will, and seemed to rejoice at the prospect before her.

She informed us that at his first appearance, the Savior came almost to her, and seemed to raise her up until her bed felt soft. At one time after pleading with her Lord to come and relieve her, she observed, "He can do without means, he wants none of that mixture." Thus the Lord in his infinite goodness, not only sustained his handmaid in the trying hour, but for the consolation of us her surviving friends, ratified his immutable promise, never to leave nor forsake his children,

Brother Beebe, I hope that you and all the dear brethren and sisterhood who may read this will join with me in thanks to the Lord for the support afforded thus far under our privation, and pray for the exhibition of his grace to sustain us onward. Your friend and brother in tribulation

J. F. JOHNSON.

BROTHER BEEBE:—If it is not intruding too much upon your patience, please give the following lines of poetry which I have composed on the death of my companion and two little boys (twins) a place in the "Signs of the Times."

My Catharine and two little jewels have left us O may we her pious example maintain; The messenger death, armed with power has bereft us,

And rent our family circle in twain. They've left us, but ah; 'twas their Allwise Creator,

The kind hand that gave them, has borne them to rest.

They've hied to the arms of their great Mediator, To bask in his smiles and recline on his breast. Away from this world, high on loves pinions bounded,

Far, far from its toilings, its care and its wo, Enraptured with bliss and with glory surrounded,

Forever released from their sufferings below. O Lord, thou art merciful; grant us submission; For thine is the right both to give and to take, In this sad bereavement, O, hear our petition And grants us relief for Emmanuel's sake.

The billows of trouble the tide of emotion Must calmly subside at thy soothing command, There is healing supplies in loves' boundteous ocean,

The boon of submission is strewn from thy hand. Weep not, for their Savior is mighty; He's glorious;

By him was the monster bereft of his sting; He suffered, He died, rose and now reigns victorious;

That all his redeemed should his victory sing. Rejoice; for their spirits have gone to adore Him, Who saved them by grace, and then called them to come

And join in his praise, with the myriads before them

And had all their following relatives home, To range in the mansions all gilded with glory, To feast on the fulness of infinite love;

To swell the sweet song and rehearse the glad story

Of Jesus salvation forever above, O death! dost thou boast of thy wide devastation? Thy terror is banished; thy sting is destroy'd



# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., JULY 15, 1853.

NO 14.

## POETRY.

For the Signs of the Times.

If forty years we're call'd to pass,  
As travelers through the wilderness,  
The bitter waters we must taste,  
Whilst marching round from place to place.

But O that Tree! That sacred tree,  
Which makes the bitter sweet to me;  
If once into the Waters cast,  
How sweet; how pleasant to the taste.

'Tis on this tree alone doth grow,  
Celestial fruit for lambs below;  
And while they sit beneath the shade,  
All earthly joys—how soon they fade.

No nipping frost; nor wintry gloom,  
Nor Spring, nor Summer's burning noon,  
Can ev'r affect this stately tree,  
'Tis rooted in Eternity.

Eternity! yes; there's the root,  
Eternal blessings are the fruit,  
Eternal glory we shall share,  
If once our souls are sheltered there.

If once the soul can raise the wing,  
'Tis in this tree she'll sit and sing,  
My win'er's part; my spring is come,  
Jesus my shade, and He my home.

A. PILGRIM OF ZION.

"Him that cometh unto me I will in no wise cast out."

Just as I am, without a plea,  
But that thy blood was shed for me,  
And that thou bidst me come to thee,  
O Lamb of God, I come.

Just as I am, and waiting not,  
To rid my soul of one dark spot,  
To thee whose blood can cleanse each blot,  
O Lamb of God, I come.

Just as I am, though toss'd about,  
With many a conflict, many a doubt,  
With fears within, and foes without,  
O Lamb of God, I come.

Just as I am, poor, wretched blind,  
For sight and healing of the mind,  
Yea; all I need in thee, to find,  
O Lamb of God, I come.

Just as I am; thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because thy promise I believe,  
O Lamb of God, I come.

Just as I am; thy love unknown  
Has broken every barrier down,  
Now to be thine; yea, thine alone,  
O Lamb of God, I come.

E. BEESLEY.

For the Signs of the Times

Isaiah liiii. and Revelations v.

Oh, all ye chosen saints unite  
To praise the Lamb of God,  
Who, in His glorious power and might,  
Alone the wine press trod.

The Father's wrath and curse he bore—  
He took our guilt and shame—  
To him be glory evermore!  
Praise ye His holy name!

'Twas Juda's lion worthy found,  
To ope the Book and Seals;  
In songs of joy His praise resound,  
With undiminished zeal!

Angels forever sing His praise,  
With golden harps attuned;  
But we far nobler strains can raise,  
From death and hell redeemed!

Behold Him now, at God's right hand—  
Jesus our living head—  
All worlds, all flesh at his command—  
The Judge of quick and dead.

For us he lives to intercede,  
Jesus, the incarnate God!  
He who supplies our every need,  
Alone the wine press trod.

Linden Lane, L. I., June, 1853.

## COMMUNICATIONS.

For the Signs of the Times.

### TRUTH FOR THE TIMES.

NUMBER ONE.

#### MEANS AND MINISTRIES.

The task of dealing with evil is always sorrowful, to one walking in the spirit; for clarity rejoiceth not in iniquity, but rejoiceth with the truth. Paul wrote "even weeping," when he had to testify of some in the church who were enemies to the cross of Christ. But though to testify of evil be an occasion of sorrow, yet it is a needful service; especially amidst the perilous times of the last days.

The truths of God are perverted and denied; the principles of God are misapplied and perverted; and, consequently, the most delusive errors abound, respecting both the foundation and the methods of personal salvation. The latter form of evil is the subject of present remark.

The principles of God in respect to the secondary methods of his wisdom, for effectuating his eternal purpose in the salvation of his church, are, in these days, systematically misapplied and perverted, for the production of a carnal religion, a substitute for spiritual life and genuine godliness.

I will first intimate the principles of divine wisdom, and then consider their perversion and abuse.

1. The primary acts of God's creative power were immediate and direct, but subsequently to these, the entire processes of Nature and Providence, in respect to this world, have been carried on by means of physical and organic laws—causes, means, and instrumentalities; and even these, it may be, are under the supervision and direction of angelic beings. This latter thought is apparently countenanced by inspired truth.

2. When "the law" was given at Sinai, Moses was the national, legal mediator between Jehovah and the people of Israel. Angels, also, were media of communication. The law was "spoken by angels," was "ordained by angels in the hand of a mediator." Israel "received the law by the disposition of angels." Thus, by the will of God, both human and angelic ministries were employed.

3. The mission of Moses in Egypt at the Red sea, and in the wilderness; and Joshua leading Israel into the promised land, are instances of the mediate methods of the interposition and action of God. The ministry of the ancient prophets also exemplifies the same divine principles; as it is said God "spoke unto the fathers by the prophets."

4. God sustains a beneficent, general providence over all creatures on earth—mankind included; but besides this He exercises a particular regard towards his confiding saints. This is the watchful care of the Father over his own children, in respect to the things that are seen and temporal; and this economy of the fatherly care is, to a great extent, carried out through angelic ministry: for the angels

of God are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

Now all the ways of God are in perfect unison with Himself. They are therefore in harmony with each other. The Christian economy fully exemplifies the mediate principles and arrangements of divine wisdom. Our risen and ascended Lord "gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The apostles and prophets—through their inspired writings—still minister to the saints, as really as they did to those among whom they rendered their living services, and for whose immediate use they wrote their inspired compositions.

From the days of Timothy and Titus, evangelists have been, seasonably, raised up and sustained, for "the work of the Lord;" and pastors have been, successively, given to the church. Redeemed, regenerate men have been endowed, by the Holy Spirit, with spiritual gifts and qualifications, for their several and distinctive ministries. And all divinely instituted Christian ministries have their origin in the incarnation of the Son of God—the mysterious fact that, "the Word was made flesh;"—their model in his personal ministry on earth; and their foundation in his perfect work of atonement and redemption.

It is undoubtedly true that God could carry on the entire work of conversion, edification and comfort, in the state and experience of his elect, without any such means and ministries. This he could have done from the beginning. But it was his good pleasure—according to eternal purpose and grace—to institute and employ visible and audible ministries—ministries not of angels but of men, as it is said: "We have this treasure in earthen vessels; that the excellency of the power may be of God and not of us."

In the act of quickening or giving life, the Divine Regenerator acts directly upon and within the person whom he quickens. The only instrument recognized, in connexion with this direct, physical act of the Spirit, is the truth—the expressed and apprehended thoughts and testimony of God. It is true, however, that Peter was sent to the house of Cornelius; that the Lord opened Lydia's heart, and she attended to the things spoken by Paul; and that Paul has said, "I have planted, Apollos watered; but God gave the increase." A word to the wise is sufficient.

It cannot then be wisely doubted that, God has—according to the counsel of His own will—instituted a system of suitable means and ministries, in subserviency to His own work of saving sinners, by his own grace,

through the death and resurrection of his own Son. But is it the truth of this that men intend to signify by the very popular phrase, "the means of grace?" It is not. For that phrase, in complexion, and usage, is Popish and not Protestant. The ideas it is used to signify have been derived from Rome; and its clerical and popular use is a radical perversion of the ways and principles of God.

Papists and semi-papists speak of "the grace of sacraments," but pseudo-protestants prefer to speak of "the means of grace." The theory, however, of both classes, is one and the same; for the apparent difference consists only in words. What the papist intends by "the grace of sacraments" is well known; and that which is clerically and popularly intended by "the means of grace," is certain practical observances by which sinners may hope to attain to the grace of God. Hence men are exhorted, yea, commanded, to "attend the means," "observe the means," "wait on the means," and "be found in the means." But this is only a device of satan. It is a cheat and a delusion; though it may not be in all cases so intended. Its radical principle is that of the letter that killeth: "this do and thou shalt live," its prominent doctrine, is, "By works are ye saved, through means of grace;" and its inspiring genius is, confidence in the flesh—the boastful *animus* of self reliance and of glorying only in man.

It may here be useful to amplify, a little, the "means" theory, which in substance is advocated alike by the papist-proper, and by the papal-protestant. It may thus be accurately described, viz.:

"That certain ritual or ceremonial observances, (chiefly of human origin,) and certain mental, moral and legal exercises, are the media of saving grace; that the observance and practice of these is rewarded by the present advantage of *salvability*, which suggests the hope of ultimate salvation, as a contingent possibility; and that at the head of these visible "means of grace" stands the "priest," the main channel through which men are to expect to "get religion," and, if they use and practise it rightly, to get to heaven at the end."

Such is the evil theory couched under the apparently harmless words, "the means of grace." Not only does it deceive the hearts and mock the expectations of men, but is so exceedingly evil that it represents the incarnation, death, and resurrection of the Son of God as being only accessory and subservient to the will and efforts of men, in effecting a salvation for themselves.

This destructive theory is that very perversion of the Gospel of Christ which was once disseminated in Galatia; which Paul so firmly condemned; and against the promulgators of which he denounced a terrible—because inspired—*anathema*. In a word: this theory is of the very essence of legal and papal teaching. The anti-evangelical doctrines of Romanism, far from being limited to the pale of the

papal church, pervade the extended area of Christendom, and thrive even to its extremities. But in the midst of all this evil, *God has his chosen witnesses*; who need always to remember the counsel of their Lord and Master: "Be wise as serpents and harmless as doves."

The theory now exposed has led to the adoption of systematic means, for producing what is called "religious concern," and "religious effort." Among the means devised for this purpose, "protracted meetings," with their several appliances, have a notorious prominence. The *human* origin and control of these is self-evident. This cannot be denied: because they are commonly appointed, and held at seasons when they interfere the least with the occupations and pecuniary interests of the world. "Snow in harvest" would not be a more wonderful phenomenon than a "revival" would be at the same season of the year. Therefore, to attribute the origin and history of modern "protracted meetings" to God, would be gross impiety and hypocrisy, if not done "ignorantly, and as the effect of a blinding delusion."

Among the actors on such occasions some are more successful than others; and of these there are two classes. The one consists of men who have studied the laws, faculties and susceptibilities of the human mind, and have acquired the art of practising skilfully on the same, with a view to a predetermined result: the other consists of men who are not possessed of such intellectual and artistic qualifications, but who are imaginative, impassioned and enthusiastic, and act upon others by an infectious exhibition of the earnestness, energy and excitement of the flesh in themselves. *These men* are sincere in purpose, though fearfully erroneous in mind, effort, and aim.

In the case of those acted upon, the natural faculties most sensibly affected are conscience and caution. Hence, fear, alarm, anxiety are produced; "good resolutions" and "religious efforts" are made, in the excited confidence of the flesh: and not unfrequently scenes occur, worthy of that on mount Carmel, when the worshippers of Baal, by their insensate cries and infuriate self-torture, provoked the scorching sarcasm of the faithful witness of Jehovah.

*Poor, deluded devotees!* They are quickly constitute a semi-papish order of "penitents." The *anxious seat* is their appointed place of in tative penance, and of mental purgatory. They are set before the assembly as *decoy birds* are used by the wily fowler, for the sake of attractive effect, through the well known laws of sympathy and initiation. And by such means and processes—at certain seasons of the year—a legal, and therefore delusive religion, is extensively produced; a religion of the flesh, set up by the flesh, and which must perish with the flesh. God may sometimes overrule these and such like things, even as he does all kinds of evil; but overruled evil is still, in itself, *evil*, and *not good*.

2. The divine institution of spiritual ministries is a prominent part of the Christian economy.

These ministries require the possession of spiritual gifts, which are bestowed by the Holy Spirit; mental qualifications, which consist chiefly of divine illumination; and experimental training, which can be received only in the school of God. But how extensively and systematically has this divine institution been perverted and abused. I speak not now of false prophets, who have glared in the ecclesiastical atmosphere, but of the ordinary forms of human evil, by which

the order of God has been rudely invaded by the untaught energy of the flesh on the one side, and by the literary refinement of the flesh on the other.

One class of men, without the advantages of a liberal education, but of constitutional vigor and mental activity, have urged their way, unbidden, into ministerial positions. They have mistaken their natural impulses for divine promptings, their untrained powers of ideality for divine illumination, and their self-confidence and assurance for divine assistance and sufficiency. But a much more numerous class, of unauthorized men, have assumed the office of "ministers of Christ," by virtue of certain accredited substitutes for spiritual gifts and qualifications; substitutes supplied by literary institutions, which have been founded and sustained by ecclesiastical action, with the approval and aid of the ruling powers of the world. These substitutionary supplies are: classical tuition, prescribed *credenda*, rhetorical training, and academic diplomas and degrees. Thus—as the commodities of civilized life are supplied through the manufactories of commerce—so, from the halls of science and reputed "schools of theology," communities and bodies of professed Christians are supplied with pastors and teachers, whose qualifications, being endorsed by such "high authorities," are recognized as valid and complete.

I do not undervalue educational advantages, but cordially maintain their relative importance, in the case of spiritual men; particularly with respect to a sound and instructive exposition of the inspired writings. And I delight in knowing that the Lord Jesus does sometimes take up literary men—as he did Saul of Tarsus—and qualify them with spiritual endowments, as "chosen vessels," to instruct his saints and defend his gospel. But the highest degree of mental culture, classical attainment, acquaintance with a prescribed creed, and rhetorical training, can never constitute a real fitness and adequacy for the Christian ministry; can never supersede the necessity of spiritual gifts, divine illumination, and experimental training in the school of God. But because this is disbelieved, the *Ministry* is regarded as a learned "Profession," held in repute by the world; the professed church delights to adorn itself with the possessors and advocates of academic honors; and those who are "called of God" into the service of his Son, but who do not rank with the learned of the world, are generally unesteemed, scoffed at, and despised.

W. MORRIS.

Glendale, O.

For the Signs of the Times.

Syracuse, Linn Co., O. T.

BROTHER BEEBE:—I once more take my pen in hand, to write a few lines to you, and if you think them fit for a place in your valuable paper, they are at your disposal.—I have been receiving and reading the Signs since I have been in Oregon if possible with more pleasure than formerly; they come so richly laden with the good things of the kingdom, and things too from a far country—the country of my birth, and the country of my adoption; if I have indeed been so blessed, as to have been adopted into the heavenly family. The doctrine they exhibit and so ably defend, is the doctrine of the bible which I do with all my heart believe; and then we have the experiences of grace from so many brethren and sisters, that enrich their pages. I have likewise been receiving the Southern Baptist Messenger, from the

commencement of the present volume, and I am well pleased, and hope that both papers will be sustained while they continue to proclaim the truth as it is in Jesus. I would not be without them for double their cost.—

It is true there has been some little differences of opinion, manifested through the Signs of late, yet I hope that such has been instructing to me, and had there not been some language used, that would have been better left out, and other language used more like the meek and loving spirit of a Christian. I think all would have been interesting; for my own part, being hard to understand, and needing instruction, I am always glad to hear from the brethren their opinions relative to each and every point of doctrine contained in the scriptures of truth. I for one, at least feel pleased with your views relative to the nature of Christ's sufferings and death for it does appear to me that a mere human sacrifice, was not sufficient to have satisfied the demands of the law, and that Christ existed in his mediatorial character prior to his coming in the flesh, for the scriptures teach us that he came down from heaven not to do his own will, but the will of him that sent him. Now I understand that the character that came down from heaven was the Son of God, and he who sent him was the Father. None will contend that his flesh and blood existence came down from heaven, nor that it was his Godhead that was sent to do the will of him that sent him, and it then follows of course, that it was Christ the Son of God, who was set up, by him who created all things by him, who stood as a Lamb slain from the foundation of the world, and as the mediator of a better testament. The life, head, husband, and shepherd of his church, the Prophet, Priest and King, of his people, and their life. Now as this character was sent by the Father to do his will, I would ask what is that will? Was it not to lay down his life for his people, to ransom them from death and to satisfy divine justice which required his life? He being so identified with them that his life was their life, as he stood as their Shepherd, the Father could say "Awake, O sword against my shepherd, and against the man that is my fellow, smite the Lord of hosts: smite the shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones." I understand that this character took upon him our nature. His Bride was under the law he must necessarily come under the law, take upon him her nature and die, and we hear him saying I have power to lay down my life, and I have power to take it up again. Again, we hear him pray unto his Father to be glorified with the same glory he had with him before the world was, and again, what and if we shall see the Son of man ascend up where he was before, together with other numerous passages of scripture to the point show that this same character came down from heaven and that after he had filled his mission that he returned again, which passages are not applicable to his divinity, being subject to the Father's will, neither can they have reference to his flesh and blood existence, our nature for "Flesh and blood cannot inherit the kingdom of God." but I understand it to be that glorious body, that the saints are to be fashioned like unto, when this corruptible shall put on incorruption, the same body that Peter, James and John saw when he was transfigured on the mount. Some of our brethren may ask, what is that body composed of, but such questions can be better answered when we are made like unto

to his glorious body, if such should be our happy lot; it is enough to know that he exists in that character and that we are interested in his righteousness, it being made over to us. I believe that was the image or likeness that Adam was made in; In the image of God created he him." This is the only image that God has ever appeared in.

It was this that Moses saw. That appeared unto Manoa and with the three Hebrew children in the fiery furnace. But I have written more on this subject than I intended when I commenced, and I pray brother Beebe, that if you think the few expressions I have given should prove derogatory to the cause with hold it, and should you print it I hope the brethren may understand that I have penned them with the best of my feeling, and with due difference to their better judgements, knowing that I am poor and trifling. But I must now relate what I took up my pen to write. The state of the Baptist churches in Oregon, and of our little association called Siloam. She was constituted in Oct. 1849, with but three churches, and in those churches there was but one ordained minister that attended that meeting, viz. Eld. Wm. Simpson.

Eld. I. Cranfill of the Molala church could not attend in consequence of a severe burn and bad health; Eld. J. Turnidge was at that time in the mines and the church where he had his membership did not attempt to go into the constitution, the three little churches only numbered forty-four members the constitution was gone into with harmony, not the least dissension manifested by any. Our second meeting came on June 1850 at which time the Pleasant Hill church was received by letter, at which time there was an effort made to adopt other articles of faith in consequence of some objections made to the present articles, which was not agreed to, and so failed for want of unanimity this caused some dissension and bad feeling and in consequence of the articles of faith being too strong to suit some of the members of the Church called Santian, where Eld. Turnidge had his membership, that church would not unite with the association. Eld. Turnidge then made it known to his brethren that if his church would not unite with the association he would, and he believed the articles of faith of the association. There were three Elders at this meeting whose preaching was harmonious and all of a piece. The fourth was Eld. G. Wills, with those before named, since that meeting each one has been characterized with general harmony, the doctrine of the cross of Christ is the theme of the preaching and conversation. At the second anniversary, the Little Rock church petitioned for admittance and was received. Eld. J. Turnidge united himself to the little Bethel church, and the church called the Santian, has lost her visibility. There has been several added to each church by Baptism and by letter.—Eld. J. Mansfield has since joined the Hillsborough Church by letter, and by request of the Hillsborough, a council met from the different churches composing the association with said church on Saturday before the first Sunday in May 1853, for the purpose of ordaining brother John Stipp to the work of the ministry, and after a due examination of his moral character, christian experience and call to the ministry, together with his doctrinal sentiments, the counsel concurred in the belief that he was ripe for ordination; and the great need of the dispensing of the word of God in this valley, and there being so few to publish the good news of the gospel of

Christ, there appeared to be a general anxiety for his oration which was performed, by the imposition of the hands of the presbytery viz. Elders Wm. Simpson, George Wills, I. Cranfill, John Mansfield, and Joseph Turnidge, and ordained deacons, E. Walden, P. Glover and A. Miller. The ordination prayer by Eld I. Mansfield, and charge by Eld Wm. Simpson. This meeting was one long to be remembered by the brethren and sisters, who were present; the preaching was by Elders Cranfill, Mansfield and Turnidge, and the brethren and sisters seemed to have received a foretaste of the good things of the Kingdom. The brethren here are anxious that the Lord would direct more of his ministers to visit this Western country; for indeed the harvest is great, and the laborers are few we hope and believe that the brethren and sisters in Oregon are praying that the Lord of the harvest would send forth more laborers into his harvest, our little meetings are generally well attended, considering the sparseness of the settlements, there are some four or five brethren who are licentiates. Our next association will be held in June.

I would wish to drop a few lines to those brethren with whom I have in former days walked to the house of the Lord together, whether in Kentucky, Indiana, or Illinois. Dear brethren, I often think of you and of the sweet fellowship we have had together. I love you all, O that we may be enabled by grace divine to walk worthy of that cause which we have espoused, looking unto Jesus the author and finisher of our faith. Dear brethren, remember me at a throne of grace and O, if I never see you in this life, any more, I hope that we will all be enabled to meet in that eternal world of spirits where parting will be no more, where we will be enabled to join, in that heavenly anthem. "Not unto us, Not unto us, but unto thy name be the glory, for thou has redeemed us by thy blood out of every kindred and tongue, and people. My address is Syracuse, Linn Co. O. T. where I would be glad of any communication you will feel willing to make. Finally brethren Farewell.

J. T. CROOKS.

*The Chemung Old School Baptist Association, convened at Burdett, Tompkins Co. June 25 and 26, 1853, send Christian love and fellowship to the Churches of which we are composed.*

BELOVED BRETHREN AND SISTERS IN A PRECIOUS REDEEMER—A goodly number of us having assembled for worship and mutual edification, we deem it a privilege to address an epistle of love, fellowship, and admonition, to such of you as have not had the opportunity of attending with us in our social capacity.

The subject to which we would invite your attention, is that of submission, or reconciliation to the will of God. Submission is sometimes used in Scripture to indicate a kind of subdued, or conquered state, which wicked men sometimes feel while enmity remains in the heart; but to be reconciled, is to have enmity itself slain, and a willing obedience rendered to God, in all that pertains to our interest, both in time and eternity. We will say to the brethren, that it is easier to feel the exceeding richness of that grace which gives us reconciliation to God, than to communicate it to the mind with words. Indeed, the best chosen words will fail to exhibit anything of it to the natural mind, yet language may convey some ideas to minds enlightened by the Spirit of God, and stir them up by way of remembrance, to the contemplation of that confidence, trust, and submission to God which is the happy lot of Christians to enjoy.

It is not only our design to speak of that reconciliation or submission to God manifested to the soul in the day of its espousals, but

also of that more enduring confidence in God, acquired by experiencing the buffetings of Satan, the corruptions of our own hearts, and the deliverances which God has given us by the word of his power. It is the deliverances which God gives his people, that gives them submission to His dealings with them, and enables them to trust in his goodness in their darkest moments. Their chief concern is to know, and feel, and understand what the mind of Christ, their adorable Head, is, and how they may be conformed to his image—not only in feeling a lamb like spirit, but in manifesting it in their lives. They behold Him in his agony exclaiming, (Luke xxii. 42.) "Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done;" and they are ever anxious to possess the same spirit of reconciliation in the day of trouble. They know afflictions to be their inheritance—the chastening of the Lord, their earthly portion, and they feel that it is good for them to understand that they are sent in mercy; and, if we are His, must work together for our good. The Lamb of God was a man of sorrows and acquainted with grief—was tempted in all points as we are, and yet without sin. He was obedient even unto death, and for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of God. The disciple is not greater than his master, nor the servant above his Lord, and if we love him we shall pray that we may be like him—submissive to God in all things.

While legal professors, or those who would commend themselves to God through the deeds of the law, are ever enquiring: "Who shall ascend into heaven to bring Christ down, or into the deep, bring Him up from the dead?" Christians feel Christ, the Lord, nigh them, even in their hearts, and know that no flesh could reveal him to their minds, but the Spirit of God only.

It may not be unprofitable to contemplate, for a moment, something of the way in which God usually convinces his people of their own sinfulness, and why they are reconciled to his sovereign display of mercy on, whomsoever he will. The rebellious workings of our natural minds, ever disposes us to be building a fortress for ourselves, and which we vainly hope will protect us from impending wrath, and reconcile (not ourselves to God) God to our own wicked ways. But when the commandment came, sin revived in our minds, bringing blackness, and darkness, and temptations in its train. While we had supposed salvation attainable by the deeds of the law, we thought we could do a sufficient amount, (with the merits of Christ thrown in to make good measure,) to ensure our salvation. But few of us ever got ready to be in the work, and if we did begin, our prayers failed, our sacrifices ceased, and we found ourselves again serving sin, and in the love of its lying vanities. All these things would now rise up in judgment to condemn us: and until it pleased God to reveal his Son in us, mercy was excluded from our view, and our doom of endless wretchedness seemed beyond a peradventure. You needed not, brethren and sisters, a "learned divine," at this juncture, to expound you into a knowledge of the truth; for you had not only renounced your own works, as a means of commending you to God, but had rejected every human aid, as impotent and worthless. You already believed in God, in his righteous government in all things, and that he had mercy upon sinners, (but you supposed they were less rebellious than you,) through the atoning blood of the Redeemer. And what would you not have given, at this time, to be able to believe that this precious Redeemer was yours? Could a man have then convinced you that he was? and could you have rejoiced in such a conviction without feeling Christ, the Lord, in your heart, the hope of Glory? We venture to say you could not. For it is God that the laboring and heavy laden sinner is looking to, and not unto man. He has now no confidence in the flesh nor in worldly wisdom; and he knows that he must perish without a display, yea, a large display of God's mercy to his sinking soul.

What an appropriate moment to reconcile us to God's way of saving sinners this is. We have seen our works weighed in the balance found wanting—our fortresses are all thrown

down—and our nakedness of all good is plain, even to the passer by, in our own estimation.

Our weapons of opposition to the great God were now cast aside, and we acknowledged his sovereign right to do with us as seemed good to him, but still prayed for mercy, though we could not see how it could reach us, only at the expense of justice. Though God saw fit to hide his face for a season—all glory to his name—he led us in a way that we knew not, and in paths that we had not known! He made darkness light before us, and rough places plain. We now submitted our all to God, and were reconciled to him by the word of his power! We saw him riding on the heavens in our help, and in his excellency on the sky! We were no longer found carping about his government, and pronouncing him unjust where our own vain imagination came in conflict with what he has revealed of his ways in the sacred Word. It was enough that a Saviour was revealed to us that was full and complete—one in whom we could appear before the spotless throne, in a spotless robe, which he had wrought by his obedience unto death. We now saw that "all things are of God who hath reconciled us unto himself by Jesus Christ," that "if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

The blessed influences of this reconciled state attend us in all our paths in this vale of tears. It leads us by a well ordered life and a Godly conversation to adorn the doctrine of God our Saviour. We never see one who is reconciled to God cavil with his sovereignty, and concocting plans of salvation that embrace the world of unbelievers—since those who are reconciled to God rejoice that the world by wisdom know not God, and that he has hidden the mysteries of the kingdom from the wise and prudent, and revealed them unto his chosen. They even thank him that our blessed Lord prayed not for the world, but for those whom the Father had given him out of the world, (embracing also those who should believe on him in after ages through their word.) We never hear him pronounce it unjust for God to devise a way of salvation which gives the ungodly out of Christ "no chance to be saved" by the deeds of the law, since he knows and feels that no flesh could be saved by a plan that would allow of the smallest creature work, in procuring salvation; and he rejoices that God is infinitely good in saving some of Adam's fallen race, though he often doubts his own interest in the Saviour, so little of that reconciliation to God does he feel, which he believes is the lot of all true believers to enjoy.

Nor does the blessed effects of our reconciliation to God stop with the mere contemplation of sound doctrine. It soothes the bitter cup of earthly woes, which, more or less, is the lot of all of us to partake. The supreme control of all events, in time, by the consummation of the righteous decrees of our God, is sure to have our assent, when we realize that a day, or an hour, without his protecting care, would seal our ruin beyond mortal redemption. And when (from the proneness of the flesh to hew out its own cisterns to hold the waters of life) we fancy our condition would be better, our faith stronger, and our consolations more frequent under circumstances more congenial to our earthly desires, we turn to the Divine Testimony, and learn from thence that afflictions are a part of our patrimony, in the flesh—that in the world we shall have tribulation; and we are made to feel, too, that tribulation worketh patience, or reconciliation to God's holy will; and that He will bring us out of great tribulation, and adorn us with white robes of spotless purity, even his own righteousness and glory, in a world of happiness and peace. The saints of God can rejoice that He does all things well, that he ever leads them by devious ways, often times, in order that they may learn the value of his grace in reconciling them to himself, in all his dealings with them. And when persecutions, tribulations, or distress, or nakedness, or peril, or sword, attend them, they can rejoice in him who is

able to give them the victory. They not only rejoice, (sometimes, at least,) that amidst the corruptions of the world, the perversions of the truth, and the oppositions they are called upon to encounter, that God has allotted these things to them among the *all things* which work together for their good, but even thank him that the seeds of mortality are sown in their natures, and that they shall ere long put on immortality, when death itself shall be swallowed up in victory.

Brethren and sisters, how deeply it concerns us to walk worthy of the vocation wherewith we are called—to put off the old man with his deeds, and that we be renewed in the spirit of our own minds, and put on the new man, "which is renewed in knowledge after the image of Him that created him." Finally, brethren, be of good comfort, and endure hardships as good soldiers; and may God of his goodness grant that we may experimentally exclaim, "where sin abounded grace did much more abound."

REED BURRITT, Moderator.

WM. B. SLAWSON, Clerk.

*The Chemung Old School Baptist Association, to the several Associations with which we correspond.*

BELOVED IN THE LORD:—It is with great pleasure that we have received your messengers and minutes, informing us of your exterior condition and more especially of your inward peace, and your steadfastness in the truth. Great peace have they who trust in the God of our own salvation, and repose confidence in His almighty arm. While the armies of those religious bodies who use human efforts for the accomplishment of God's purpose rejoice in the workmanship of their own hands, and fabricate fortresses for their protection in the day of wrath, it is ours, through the grace of our God, to trust in Him who hath appointed salvation for walls and for bulwarks, and who is emphatically a high place to us from the storm, and a covert from the tempest, as the shadow of a great rock in a weary land. We are few and scattered—"faint though pursuing"—yet we no more believe we can hasten the purpose of God by any natural efforts to build us up in numbers, than Abraham and Sarah could, in ushering into the world the heir of promise.

We have had a pleasant and soul comforting interview, and, considering our numbers, a large attendance. The ministers have come to us in the fulness of the Gospel of peace, and the many brethren and sisters who have listened to their proclamation have been comforted and fed; and we can truly say, it has been good for us to be here. We solicit a continuance of your communications by minutes and messengers, and trust we are borne in your petitions to the throne of grace. And now may He who is able to keep us encircled in his arms, protect us by his grace from the delusions of the world, the deceptions and falsehoods of all spurious worship, and present us without spot or wrinkle unto God, through Christ our Redeemer Amen.

Our next annual meeting will be held with the church at Burdett, Tompkins Co., N. Y., three miles from the Jefferson depot, on Tuesday and Wednesday before the fourth Sunday in June, 1854, when and where we hope again to receive your messengers and minutes.

REED BURRITT, Moderator.

WM. B. SLAWSON, Clerk.



For the Signs of the Times.

"Out of the spoils won in battles, did they dedicate to maintain the house of the Lord." 1 Chron. 26, 27.

BROTHER BEEBE:—A few days since, while reflecting upon the various conflicts, in which the believer is compelled to engage, if in obedience to the command of his King, he "fights the good fight of faith," the words above written, were presented to my mind in such a manner, that I was led to the conclusion that they are among the things, which 'are written for our admonition, upon whom the ends of the world are come' As "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, and instruction in righteousness," it appeared to me that in causing those words to be recorded, our God designed something more than the mere announcement of the historical fact, that "David and the chief fathers, the captains over thousands, and hundreds," had dedicated a portion of the spoils gained in victories over their enemies, to the maintainance of the house of the Lord. National Israel, being typical of the church of God, was surrounded with enemies, and engaged in an almost unceasing warfare with them. When God fought for them, they were always victorious, and there were occasions, when one, literally "chased a thousand, and two put ten thousand to flight." 2 Sam. 23 8—10. But on other occasions, when they were disobedient and rebelled against God, he gave them into the power of their enemies, and weakened their strength, so that a single champion filled a host with dread, and for a time, defied with impurity the armies of the living God." 1 Sam. 17. 10. 11. These things are our examples, and when unfolded to us, by the "Spirit which searcheth all things, even the deep things of God," they are well calculated not only to instruct, and correct us, but they also strengthen and encourage us, amid the dangers, and difficulties which surround us, and beset our way. When first brought into the liberty of the sons of God, and made to realize that Christ is ours, and we are his, the love of God appears so great, our union with Christ so indissoluble, our foes seem so completely slain, and our sins so fully destroyed, being blotted from the book of his remembrance, that we very naturally conclude, that we are made whole every whit, that henceforth all will be life, and light, and joy; our Savior so near, and the way that leads to life so plain, that we have no fears, and go on our way rejoicing in the full conviction that all our troubles are at an end. The adversary readily falls in with all our views, and sanctions them. From having been our accuser and telling that our case was hopeless, and God could not have mercy upon us, but that we must forever sink beneath the vengeance of his holy and violated law, he now appears our warm friend, tells us "that we are the sons of God; that he has given his angels charge concerning us; and as they are all ministering spirits, sent forth to minister to them who shall be heirs of salvation, therefore as an evidence has been given us that we are heirs of God, and joint-heirs with Christ, our inheritance is sure, and we are at entire liberty to enter into full possession, and enjoy without apprehension or distrust, the good things which God has so lavishly conferred upon us. Simple and credulous as a child, we readily fall into the snare set for us, by our wily, and experienced adversary, and having gained his purpose he casts us from the high pinnacle of hope, exults in

our fall, and triumphs in the conviction which he forces upon us, that now we have sinned against God, counted the blood of the covenant an unholy thing; done despite to the spirit of grace; and henceforth there is no mercy for us. O! the agony of that moment, when all seems lost, and all by our own act; that we ourselves, have madly dashed the cup of salvation from our lips, and now the bitter dregs of misery, and hopeless despair alone remain. Never shall I forget the first conflict in which I was engaged, how easily I was duped, the agony of mind so great that it yet appears to me that if God had not appeared for my relief, that reason must have tottered upon her throne; and it is in the hope that these lines may meet the eye of some trembling child of grace, over whom a relentless foe is exulting, that I have been induced to attempt its recital.

It was on the second day after I had been brought up out of the "horrid pit, and the miry clay," that it was impressed upon my mind to go and tell some of the King's household, what great things he had done for me. There was one in particular, a near relative, and esteemed friend, who had expressed much interest in my welfare and who I knew would rejoice with me.—My new friend, Satan, suggested that it would be a very good thing for me to go, as it would not only gratify my friend, but would show that I was grateful to God, and ready to proclaim his goodness. I listened to him with as much readiness, as our first mother did, while he was extolling the virtues of the forbidden fruit, and lent a willing ear to all his proposals. My mind became filled with what I should say, and the hours seemed to pass slowly away.

But the evening came at last, and I hastened to do that, which I had now become convinced would be pleasing in the sight of God, and commend me to him, as a willing, and obedient child. On arriving at the house, my friend was absent, and I sat down chilled with disappointment. But I found one ready, and willing, to sympathize with me, and he immediately said to me, "This is really too bad. Only to day your heart was so filled with the love of God, that you felt assured that he would gratify your every wish. I answered, Yes, this is true. "You believe God has power over all persons and things, and knows all your thoughts, and desires." Yes I believe all this, "Well he knew how desirous you were to come to night, and relate what he has done for you and he could have prevented your friend from leaving home." To this I also assented without seeing the point to which I was being drawn. But my eyes were soon opened.

He now said. "To day you felt assured that God would gratify your every wish, as all your wishes would be bounded by his will, but now you perceive upon what a service you have entered, as your first wish,—and that, which would redound to his praise has been thwarted. Do you not think him rather a hard master?" This was so plausible that murmuring thoughts against God immediately arose in my mind, and with the first came the triumph of the tempter. The mask of friendship was thrown off, and my old master, who had led me so long captive at his will, exultingly resumed his authority over me, as he tauntingly demanded 'Where is your religion now? To day, you felt sure that you never would allow a murmuring, or rebellious thought, to arise against God, but

that your will was completely swallowed up in his, and now you see that in the first slight disappointment, you begin to murmur, and denounce him as a hard master. Poor, self-deluded wretch, you have but deceived yourself, and others." O! the agony of that moment. Every evidence of a work of grace upon my heart was instantly obliterated, and my mind was enveloped in the thickest darkness. My friend came in, but my mouth was closed, I could hardly say a word. She asked me a few questions to which I could scarcely reply, and soon took my leave for home.

My distress was now greater than ever before. Bitterly, did I regret, that I had said a word to any one, of the change, which I had hoped had been wrought in me. I felt it to be my duty to undeceive my friends as soon as possible. But this was nothing to the horror which filled my mind, at the thought of being obliged to go back into the awful state from which I had hoped, God had rescued me. On reaching home, I tried to pray, but it was in vain, my prayer seemed but mockery, and could not reach the ears of God. I retired to bed, but not to sleep; and like Job, I was "full of tossings, to and fro, unto the dawning of the day." Let me look which way I would, there was not a ray of hope.—With the first dawn of day, I arose, and going into an adjoining room, took up the Bible, and mentally prayed, "O! that God would remove this darkness, and restore to me, the joys of his salvation." But it did not appear to me, that this prayer could ever be granted. I sat down near the window and as soon as it was light enough to read I opened the book, with the prayer that God would apply some promise to cheer my soul. My eyes rested upon the 41, Chapter of Isa. and I read from the commencement, but nothing seemed to relieve me, until I came to the clause of the ninth verse; when if God had spoken to me with an audible voice, my fears would not have been more quickly dispelled. As I read the words, "Thou art my servant, I have chosen thee, and not cast thee away. Fear thou not for, I am with thee, be not dismayed; for I am thy God, I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness." I could say "Lord it is enough," and on my knees, I could thank him for all his mercies. The vanquished tempter fled from my sight, the conflict was over the victory given; the darkness dispelled; and the glorious light of the Sun of righteousness, shone upon my heart with his healing rays.

I have encountered many trials, and endured some conflicts since, but few, if any so severe as the one I have endeavored to relate. It is of his abounding mercy, that I have still a name, and place among that people, whom the world knows not, because it knew not their master, and though they are poor, and despised, yet would I rather a thousand times, have my name inscribed with theirs, "than in the bright records of fame." It has pleased God to visit us as a church, with a heavy affliction, in the removal from us, of our beloved pastor, but our hope, and expectation is from the Lord, and we cannot believe that he has brought us so far, now to forsake us, but trust that he will yet visit us in mercy, restore unto us the joys of his salvation, and enable us to ascribe praise and thanksgiving to him, "who giveth us the victory through our Lord Jesus Christ."

Yours in hope of eternal life.

WM. L. BENEDICT.

For the Signs of the Times.

North Jay Me. July 1, 1853.

DEAR BROTHER BEEBE:—In company with my father, in the order of divine Providence, I arrived safe home on the 22 day of June, from your place, Middletown, N. Y. On our way home we stopp'd one Sunday in New York city, and one Sunday at Woburn Mass. We had a prosperous journey by the will of God, and my father enjoyed his visit at your home and with the brethren in that region and on his way home, very well. The preaching was peculiarly satisfactory to him, especially at the meeting of the Warwick Association. In my perambulatory course I am again with the brethren at Jay. Last Sunday I was with the church of which I am a member at Bowdoinham Me. I often think of the course pursued by some of the apostles in primitive times; they traveled among the churches "confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." The epistolary correspondence of the apostles is very rich and expressive. John wrote as follows "The elder unto the elect lady and her children, whom I love in the truth; and not I only but also all they that have known the truth; for the truth's sake which dwelleth in us and shall be with us forever, Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father in the truth. And how applicable in the experience of the Lord's children in all ages. Paul directed Timothy how he ought to behave himself in the house of God which is the church of the living God the pillar, and ground of the truth. There is no other open manifestation of truth but in the church of God, and every one that loves the truth has a love to the Lord's people for the truth's sake. On this principle I feel to hope in relation to my own experience knowing that he who loves God loves the brethren also. It is impossible to love God and hate the brethren; it is inconsistent with the scriptures of truth in the order of things as they are established of God. "Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments. 1 John v. 1, 2

If any of the brethren and friends abroad should write to me, it must be distinctly remembered that their letters must be directed to me at Richmond, Me.

With my best wishes for your prosperity and also for the prosperity of your family, I close these few lines.

Yours as ever in a precious Redeemer,  
J. L. PURINGTON.

For the Signs of the Times

Near Oregon City, O. T. May 18, 1852.

DEAR BROTHER BEEBE:—I have just returned from a pleasant journey in the upper part of Willamette Valley, after having been absent from home about two weeks, in which time I have traveled upwards of two hundred miles and have had the pleasure of assisting in the ordination of Brother John Stipp to the work of the ministry, and also of assisting in the constitution of a church about a hundred miles up the valley from where we live. A portion of the time I have had the pleasure of the company of Elders George Wills, John Mansfield, Joseph Turnidge and John Stipp. I have been at meeting fourteen times and have had a pleasant interview with numbers of my brethren

and I hope I have realized the words of the Psalmist "Behold how good and how pleasant it is for brethren to dwell together in unity" The brethren here are united on the fundamental principles of christian religion I have never seen a greater unanimity of sentiment existing amongst our brethren in any country than does here, humility and brotherly love appears to abound to a considerable extent. We are a little band separated a long distance from our brethren in the states, and we are surrounded by the popular denominations of the day which would rejoice to see us annihilated; but glory to God, the Lord omnipotent reigneth, and he has declared. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn," we earnestly solicit the prayers of our brethren in our behalf; farewell.

ISOM CRANFILL.

For the Signs of the Times.

Ninevah Mo. June 20, 1853.

BROTHER BEEBE:—As my paper is not full and as I am near the end of my pilgrimage, it may not be amiss to give you a short sketch of the Lord's dealings with me. I was born in Westmoreland county, in the province of New Brunswick, in British America, in 1790. My parents were Jacob and Sarah Wortman, they were both members of the Regular Baptist church, and I was consequently raised with educational prejudices in favor of that people; but like the rest of mankind, I was a total stranger to the power of vital religion. Although I can recollect of having some serious impressions on the subject of death, from a consciousness that I was unprepared to meet a sin-avenging God, from my childhood, yet I believed that I could make some amends, which I intended to do at some future and more convenient time. Thus my troubles would ware off, and I grew up as wicked a wretch as perhaps the world ever knew. I was in fact, a kind of ring leader of young society into the worst of mischief until I arrived at the age of twenty one years. Early in the the 22d year of my life I was arrested by a power, to me, hitherto unknown. I attempted in vain to make the amends I had so often promised to make in my life. To my great astonishment, every attempt sank me lower, instead of raising me up, and this filled me with great distress. I thought it necessary to set a strict watch over my conduct, and I fasted often and prayed much; yea, I set my regular round of secret prayer, seven times in a day, but this, so far from relieving me; I became afraid to raise my voice, and sometimes I remained long in a prayerful attitude, not daring to take the sacred name of an offended God upon my polluted lips. I had thought my sorrows were more than I could bear; but now my agony was complete. To my astonishment I learned that I had no claim upon the mercy of God, that I was justly condemned by his justice. I saw that his holiness was opposed to sin, and that no unclean thing could stand in his presence. I knew that I was both sinful and unclean. How a holy God could be just in the salvation of so great a sinner I knew not. Still I saw a beauty in his person that I had never before seen, but alas, it was not for me to enjoy. I believed that I had once had a day of grace, but it was now forever gone. I abhorred myself and all my prayers were equally abhorrent; and in my frantic state I would often cry out. If I look so black and odious in

my own sight, how must I appear in the eyes of him who cannot look upon sin with the least allowance. O dreadful state of deep despair, to feel that my station is fixed where I must never taste the love of God. Ah, I then had no need of an *anxious bench*, to make me pray, for every breath I drew was a solemn groaning to Almighty God to have mercy on my poor benighted soul. Six long months I tried the effort system with all the ardor with which man ever sought for hidden treasure, but all in vain. I really thought that I should see my God depart, and spurn me from his presence, and sink me down beneath his righteous vengeance forever. O how dreadful was the thought!

"What! to be banished from his face,  
And yet forbid to die!  
To linger in eternal pain,  
Yet death forever fly!"

I was thus brought to the end of the law my last effort made in vain; and, made willing at once to kiss the rod that dealt the heaviest blow, and in this hopeless state, stand still and see the salvation of God.

On a morning in the month of March, while uttering my hopeless and almost expiring groans, a voice with heavenly peace thrilled through my soul, saying, "Return and do thy first work; for I have had mercy upon thy soul." A mountain of sin and sorrow vanished in a moment, and my tongue broke out in unknown strains of praise to God for my great deliverance. My sorrow was turned into joy unspeakable and full of glory, and I thought that I never should sorrow any more. I verily believed that I could make the world understand the nature of the change that had taken place; and I was astonished that the old saints had not told me of it before, and saved me so much heart-rending sorrow of soul. But O, how mistaken I was in this. How soon doubts and fears arose in my mind, that I might be wrong. How many times my best efforts have failed to set forth the beauty that is found alone in the Redeemer, and they have seemed to me like water spilled upon the ground, or like stones cast against a wall, which only bounded back to wound me.

Whether this be a work of the Holy Spirit I will not say, but I often fear. It is how ever all I have. With this I went to a Baptist church, shortly after my deliverance, and gave a relation of the reason of my hope, and was received and baptized in profession of my faith. I emigrated to Ohio, in the year 1824, and was set apart as a public minister of the gospel in 1827. Since that time I have stood as a target for the enemy to shoot at; and I now sometimes rejoice that my warfare is almost accomplished.

Your brother in bonds of love,

DAVID WORTMAN.

For the Signs of the Times.

Franklin Co. Va. July 5, 1853.

BROTHER BEEBE:—It is my desire, if I know my own heart, to promote the circulation of your truly valuable paper by all fair and honorable means for I think in this day of darkness and delusion, of rebuke and blasphemy when corruption and priestcraft are stalking abroad throughout the length and breadth of the land and the church and the world uniting under the garb of religion and invoking the aid of the secular arm to carry out their unhallowed purposes, that the advocates of gospel truth and the friends of civil and religious liberty should spare no pains

to circulate useful information amongst the people and let them know something about the spiritual wickedness in high places which characterizes the present age, for I doubt very much whether the world has been cursed with a more corrupt ministry since the days of Constantine, when the church became a creature of state policy, the consequence of which unhallowed union was that the blood of martyrs flowed like water and I think I can see the same principle at work in this our day and time. Men who profess to be teachers in Israel are proclaiming as it were from the housetops that the salvation of countless thousands of the human race is suspended upon dollars and cents. I think, it is time brother Beebe, when men are paid fat salaries to disseminate such corrupt doctrine as this, for the faithful watchmen upon the walls of Zion to cry aloud and spare not, and to study to show themselves approved unto God, workmen that need not to be ashamed rightly dividing the word of truth.

I was very much pleased with your views in the 11th No., of the present Volume relative to the agency the preaching of the gospel supposed to have in quickening sinners. I have ever believed since the time that I hope it pleased God to call me by his grace and to reveal his Son in me the hope of glory, that the only divinely authorized and recognized agent in quickening and regenerating sinners is the Holy Spirit. You very correctly remark, God can and does quicken sinners under preaching, as well as from under it; for the High and the Holy one that inhabiteth eternity is not to be limited; and hence I contend that no matter where the sinner is arrested, whether under the preaching of the gospel or at home or upon the public highway as was Saul of Tarsus, or in the ball-room, while witnessing a baptismal scene as was brother John King who was one of the ablest ministers of the New Testament in his day, or at the side of the death bed as I have no doubt a goodly number have been. I insist upon it that is the Spirit that quickeneth and not the preacher and the Spirit conjointly and so we read respecting Lydia whose heart the Lord opened; not the Lord and Paul together. Again, God who commanded the light to shine out of darkness hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. It would be well for us to observe that wherever the conviction or conversion of the sinner is spoken of in the new testament it is invariably referred to the agency of the Holy Spirit as the operator, or to God himself, or to Christ; but it is immaterial with me which name is used, for I am a full trinitarian and believe that these three are one; but I have thought that strictly and theologically speaking, the third person in the adorable trinity should be regarded as the quickening agent, and because I have uniformly preached that Jacob's God can quicken dead sinners when and where he pleases, as well at home as under preaching as thousands can testify from blessed experience in our day and as Paul could testify if he could rise and speak for himself, I have had many hard things said of me not by avowed arminians only, but by one who has been an Old School Baptist preacher for something upwards of twenty years, but who has recently deserted and gone over into the enemies' camp and turned his whole artillery against the Old School Baptist doctrine, and openly avows publicly and privately that he has been preaching about 21 years to please two

or three and he means to preach the balance of the time to please himself. Brother Beebe, it is a novel and extraordinary case, and I should like to know what you think about it, do you think that the God of boundless power and infinite wisdom would call a man to preach the gospel of the grace of God and suffer him to preach wrong for twenty years or upwards and then call him to preach a different doctrine. So far as I am concerned it staggers me to believe it.

I remain Yours in the gospel bonds of truth,

JOHN R. MARTIN.

For the Signs of the Times.

Ninevah, Mo., June 20, 1853.

DEAR BROTHER BEEBE:—I have never been a patron of your paper, but I have occasionally had access to it, in different parts of the United States, where I have formerly resided. Since I settled in this part of Missouri, I seldom see a copy of it, unless it be when I am traveling abroad. We are taking the "Primitive Baptist," in which we have been often made glad to hear from many of our brethren whom we never expect to see in the flesh. But there are some things in that paper which we do not understand as therein set forth, and among them *the use of the gospel*, which we had thought we knew something about until that paper informed us that it was given for the purpose of giving life to dead sinners; but that *the help of the Lord* was required to make it efficacious, or otherwise it would do no good. This view according to our understanding of it, requires but one small addition to make the whole "effort system" just right, and that is to bring the Lord under an obligation, by his promise when ever it is offered in sincerity. This is just as easily proved, in their way of proving what they say they have already proved. They make the blowing of the ram's horns around the walls of Jericho to be a true figure in this case. The Lord who cannot lie had promised that when they should make a long blast, and the people should shout, the walls should fall. The whole effort system is carried out upon the same principle. But we are inclined to believe the apostle Paul understood whereof he affirmed when, under the inspiration of the Holy Ghost, he said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. If believing is the effect of life already possessed, those unto whom it is the power of God unto salvation, must have had life before they could have realized the effects of life. And Paul also teaches us that it is the gift of God. When Peter received the command, "Feed my sheep, and feed my lambs," we cannot think that he understood his Lord to mean that the food wherewith he was to feed them, had any thing to do with making sheep and lambs, or in giving life to dead sheep. As soon could we believe that natural food given to sustain natural life, would, in some cases, give natural life to the dead. But as I have not taken up this subject for the purpose of arguing the merits of the question involved in it, I will dismiss it for the present; having just hinted that with us it is like self-righteousness, the more we have of it the worse we are off; so we here inclose the money for the following list of subscribers to whom you will send the "Signs of the Times."

Yours in christian bonds,

DAVID WORTMAN.

*The Delaware River Baptist Association, to the Churches composing the same, send Christian salutation.*

DEAR BRETHREN—In addressing this epistle of love to you, we feel constrained to say to you, that the highest praise and gratitude are justly due to the God of all grace and comfort, for His unspeakable mercies unto us. If we survey the past, we cannot fail to discover the sovereign hand of the all-wise and ever merciful God, which has skillfully led and mercifully upheld us in all our journey; and if we contemplate the future, our contemplations are swallowed up in the great ocean of immutable promises, which promises are sealed with the blood of the everlasting covenant. Seeing then we have such hope, we use great plainness of speech. But notwithstanding in the great covenant of grace there is ample provision for every child of God, in each and every circumstance of life, and no one of these shall fail, yet we, through the infirmities of the flesh, are often found manifesting unbelief and ingratitude, and are compelled to adopt the language of Paul, and say, in me, that is in my flesh, dwells no good thing. When we find ourselves thus beset with sins, temptations and fears, are we left without any cheering ray of consolation, or a sure prop to prevent our falling? Are we the only ones who have ever been thus circumstanced? Let us turn our attention for a moment to Abraham, Moses, Solomon, and David, and in fact to all the children of God, and we shall find an entire family subject to like passions, temptations and fears, and we shall find, also, that God is at all times the very present help of His people. He will never leave nor forsake them. He will help them, and that right early. This help will never come too late. Does the tempter threaten and throw his influence about you? Remember that he tempted and endeavored to flatter your Master before you; but at the command of Jesus, satan left, and angels ministered unto him. Remember, therefore dear brethren, that Christ having been tempted, it was for your sake, and for you he overcame all his temptations; and having been tempted himself, He is able to succor you who are tempted also. Are you mourning on account of your vileness, corruptions and ingratitude? May the Lord enable you to look away from yourselves, and behold Him, who of God is made unto you wisdom, and righteousness, and sanctification, and redemption. May the Lord enable you to behold that perfect fullness there is in Christ, and that that fullness is for you. For all things are yours, and ye are Christ's, and Christ is God's. Are you mourning on account of your sins? remember that you have an Advocate with the Father, even Jesus the righteous. Do you at times feel lonely and cast down, disconsolate and gloomy? remember your relationship to God and Christ, and a Father's interest in the safety and welfare of his children, and that Christ has, in language which moves every power of the spiritual mind, and lifts every power of soul to the highest strains of gratitude to God, owned and proclaimed his relationship, or union to His brethren here below. Said He to Mary "Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." Have you the evidence that you have Christ within you the hope of glory? then it is an unfailling truth, that Christ's Father is your Father, and that his God is your God. And if He is yours, is there anything lacking in

all the multitude of your wants, salvation and glorification? Not a single want can be found but what is provided for, and there is not a single provision but what will be manifested to you at the proper time, and in the proper place. We have therefore the assurance, that God hath done all things, and hath done them well; and He is merciful to our unrighteousness and remembers our sins and iniquities no more. And instead of murmuring, we should rejoice. He bears with us, and deals kindly and softly, and we are oftentimes led to wonder that He manifests so much forbearance. Is it not reasonable that we should bear with one another. May the God of mercy give us the spirit of forbearance, love, brotherly kindness, and may we bear one another's burdens, and so fulfil the law of Christ. And may we have grace given us, that our conversation may be as becometh the Gospel of Christ, and may we stand fast in one mind and one spirit, and strive together for the faith of the Gospel.

GABRIEL CONKLIN, Moderator.  
E. RITTENHOUSE, Clerk.

*The Allegany Old School Baptist Association, in session with the church at South Dansville, N. Y. July 2, & 3, 1853. to sister Associations, corresponding Meetings and brethren of our faith and order generally, send love in the Lord.*

BELOVED BRETHREN:—God, who in the exceeding riches of his grace has saved us and called us with an unholy calling, not according to our works, but according to his own purpose and grace which was given us in Jesus Christ before the world began, has been pleased to locate a small cluster of churches in this part of the land, and to preserve them from many of the religious abominations of modern antichrist and, in addition to all his former mercies, he has given us liberty, in his holy providence, to meet, and enjoy another associational anniversary. We feel constrained to say, with humble gratitude to God, that the season has been pleasant and refreshing to our spirits. We feel bound to acknowledge the good hand of our Heavenly Father in preserving us from the heresy in doctrine, and from the disorderly and unscriptural practices which have corrupted, defaced, and written *Ichabod* upon so many churches and associations with whom we once held correspondence, but from whom we have, long since been compelled to withdraw our fellowship and christian correspondence.

We still desire to walk in the order of the gospel of Christ, and to go unto him without the camp bearing his reproach, for if we are not greatly deceived, we do account the afflictions of the saints, in which it has been our lot to participate, greater riches than all the treasures of Egypt, and we do believe that we have in some good degree, both labored and suffered reproach, because we trust in the living God, who is the Savior of all men, and especially of them that believe.

We love to receive the correspondence, by letters and messengers from the scattered family of our Heavenly Father. The coming of your messengers to us at this time, has been like the coming of Titus, and we have been greatly comforted by the messages of love which they have brought.

We have at this meeting received Minutes and letters of correspondence from, Chemung Lexington, Warwick, Delaware River, Delaware, and Baltimore, Associations, and from the Corresponding Meeting of Va., and from Chemung, Eld Reed Burritt, and brother Wm. Ayers, from Warwick, Eld, G. Beebe,

and from Lexington, Dea. Peter Winchell, as Messengers. Eld. Wm. W. Brown of Seneca Co., and Elder John Fisher, from Spring Water, have also been with us and taken part in the public exercises of the meeting. These, with our beloved brethren, Elders, N. D. Rector and John Sawyer, whom the good Lord has located with us have been in attendance. Our meeting has been harmonious and refreshing, and the preaching and devotional exercises have been conducted in the spirit of love. We desire a continuance of correspondence by letter and Messengers with our sister associations whose epistles of love and whose messengers have been with us at this time. As we do not publish the Minutes of this association, we desire our brethren and associations in correspondence to receive this our letter through the "Signs of the Times," and any member of any church of this association, who may be present at any of your meeting, is hereby duly appointed a messenger from us to you.—Eld. N. D. Rector is appointed messenger to Baltimore, Delaware, Delaware River Warwick and Chemung Associations.

Our next Associational Meeting will be held, if the Lord will, with the church at South Dansville, Steuben Co., N. Y. about nine miles north of Hornellsville, on the N. Y. & Erie Rail Road, on the fourth Sunday in June 1854, and on the Saturday preceding to commence at 10 o'clock A. M. of each day.

NICHOLAS D. RECTOR, Moderator,  
AARON BOWEN, Clerk

#### "What is Spiritual Life"

[Concluded from page 108.]

When the earthy man Adam first looked upon the objects and loveliness of his inheritance, all was *new* to him, but nothing was *strange*. By reason of the perfect adaption subsisting between himself and all surrounding objects, and also between him and that revelation of God which was suitable to a soulful and innocent creature, he, from the first moment, felt at home in the midst of all terrestrial objects, and in the known presence of his creator. So also, when the saints are exalted to heaven and glory, all that will then surround them will be to them *new*, but nothing will be *strange*, or capable of producing a feeling of strangeness within them.—They will be there by virtue of their spiritual and heavenly life, of their vital and realized union with Christ, and of the indwelling presence of the Holy Spirit—and also by those whose fellowship, even while on earth had been with the Father and with his Son Jesus Christ. Consequently "no *stranger* God" will meet them there; every object will inspire them with the hallowed feeling *home*; and the love that will welcome them to the abode of eternal delight, is that same love in which they had before confided,— "the love of God which is shed abroad in our hearts by the Holy Ghost."

Even at present, "He that dwelleth in love dwelleth in God, and God in him; for God is love;" and when glorified, the saints shall dwell perfectly in God, and God in them. God, who is love, will be the eternal home of love to his many—his immortal—sons, and they will be the home of his peculiar presence and ineffable delight. They will then have been made perfect in *one*, even in the Father and in the Son, through the Holy Spirit, who is the bond of oneness in the unity of the Godhead. And then will that same Holy Spirit fill the adapted capacity of the church with all the fulness of God; and will be, to the glorified church, the bond of its oneness and completeness, as it shall then be permeated and encompassed by an in the unfaillable mystery of God.

In the midst of all this blessedness and glory, and perfect *oneness*, each saint will retain the consciousness of his own individuality; and yet he shall fully know that while

he has a distinct, he has no separate, existence: for that Christ lives in him, and that he is but a constituent in the body of Christ, which is the fulness of him that filleth all in all."

Each saint will also retain a perfect consciousness of his own personal identity, as one who was once on earth, "born of the flesh," but was also and subsequently "born of the Spirit; and who then, by regeneration received a new element of personal being, according to which, he on earth "walked with God," in as far as his fellowship was—through the spirit of God—with the Father and the Son. "The flesh" of the saints shall indeed *die—perish*. The soul shall in truth have been divested of all its soulful characteristics. But that soul itself—considered in its individual, immaterial substance, and as endowed with consciousness—which is, so to speak, the *substratum* of personal human existence, the conscious *entity*, in which the *identity* of the individual person resides, in *that especially* which has been redeemed by the precious blood of Christ. It shall therefore survive all change in the personal constitution, state, and history of the sons of God. When severed from "the flesh; or soulful constitution, it shall *itself* have become spiritual, by virtue of its personal union with that which "is spirit;" even as the redeemed material body shall, "in the resurrection of life," have become in like manner, and for the same reason, spiritual. And in the height of glory the remembrance of our once sinful and mortal condition shall enhance our joys, and add to the fervour of our exulting and grateful praise; and the songs of the deep-toned melody, which shall for ever salute the ear and the heart of Jesus, will be—"Thou wast slain, and hast redeemed us to God by thy blood."

"With God all things are possible," excepting indeed, that he cannot deny himself. His blessed Son retained his personal identity when he was "made flesh," "made out of a woman," and thus took unto himself a new constituent of personal being. Through all changes of constitution and condition, from the heights of glory to the depths of death, and in those depths; and again through resurrection up to the glory where he now is, his personal identity was by no means and in no way affected. And he is able,—notwithstanding the superadded principle of life, "spirit," in regeneration, and which is henceforth a new element of personal being; he is able,—to preserve and sustain the human, personal identity of his redeemed ones through all change, from soulful to spiritual, from corruptible to incorruptible, from mortal to immortal, and from dishonor to glory. He is able to do this, and he will do so, notwithstanding the incredulity of the soulful mind and its unintelligent exclamation, "How can these things be?"

Finally, in respect to all the blessedness glory, and incorruptibility of the sons of God, the *fundamental*, most precious and unspeakable gift of God is *life*,—spiritual and enduring existence. It is purely by virtue of this first personal and highest gift of God in his Son that his saints will endure forever, and live *because* he lives. It is Christ's own life, and is identical with himself, as "that eternal life who was with the Father, and was manifested" here to the faith of all who are born of God. And it is by virtue of this fundamental and most precious gift that the saints will be capacitated to enjoy eternally "the things which God has prepared for them that love him."

"THE TRUTH" has declared saying, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." And what he—as the Incarnate Son from heaven—"hath seen and heard, that he testifieth; and no man receiveth his testimony.—He that hath received his testimony hath set to his seal that God is true."— "And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." Amen "THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT."



## EDITORIAL.

MIDDLETOWN, JULY 15, 1853.

## Remarks on Matthew xxiii. 37.

"O Jerusalem, Jerusalem, thou that killed the prophets and stonest them which sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

At the request of our esteemed brother and correspondent, Eld John R. Martin of Virginia, we will offer a few remarks on the above text, and submit them to the consideration of our readers.

Immediately proceeding this text we have a record of the judgments pronounced, by our Lord against the scribes, lawyers, pharisees and hypocrites, which dwelt in and about the city of Jerusalem. According to the prediction of Zechariah, he had entered the city, upon a colt, the foal of an ass, and entering the temple, he rebuked the wickedness of those who had made that consecrated building, a den of thieves, drove them out of the temple, overturned their tables, and commanded the removal of their merchandise from the place. Those ancient like many of our modern, stock-jobbers in divinity, were greatly displeased, and demanded by what authority he performed these things; but as they failed to tell him whether John's baptism was from heaven, or of men, he refused to tell them by what authority he did those things. He took occasion to rebuke the hypocrisy of their high sounding pretensions to piety, and in connection with the denunciation of judgment on them, he also upbraided Jerusalem, or the inhabitants and representatives of that place, for their long cherished hostility to the principles of true holiness, and to the servants of God who had faithfully declared to them the word of the Lord. No city on earth made higher pretensions to zeal for the Lord than Jerusalem; her missionaries compassed sea and land in promulgating her doctrines and in making converts to her faith. Her priests consumed the tenth part of the productions of the nation, and her people were religiously exact in paying tithes of all they possessed. They fasted often, prayed long and loud, standing in market places and public thoroughfares, where their pious examples might be duly observed and fully appreciated. So ready were they to do all that the law required, they added to it all the traditions of their fathers; and lest they should overlook or forget any part of the law, they made broad their phylacteries, on which were written portions of the law which they professed to venerate and obey. So very pious were they, that even the doctrine of God our Savior, when uttered by himself personally, was condemned as blasphemy, and his morals were criticised, and he was by them denounced as a wine-bibber, a Sabbath-breaker, and a friend of publicans and sinners. Their religion, however, was all of a legal, work-mongrel kind, and, as is always the case with that kind of religion, it led them to persecute the people of God, to stone the prophets, and kill those who were sent of God unto them. Nor did their wicked persecutions cease with the slaughter of Zacharias the son of Barachias, whom they slew between the temple and the altar; for they zealously and madly persisted in the same course until they had nailed the great Messiah to the cross of Calvary.

In full view of all this, the words of our text were uttered by him, whose omniscient eye could look into the secrets of all hearts, and at a glance survey all things from the

creation to the great burning day. In this text he refers to the past and alludes to the future his cry of that people and place. "O Jerusalem, Jerusalem." Not that Holy city, New Jerusalem, which John saw coming down from God out of Heaven, adorned as a bride for her husband. Not that Jerusalem which is above—is free—and which is the mother of all new testament saints; but that Jerusalem which, in the allegory of Paul, Gal. iv. 22—26, typified by Hagar, and is in everlasting bondage with her children. The Jerusalem answering, allegorically, to Mount Sinai, in Arabia. Our Lord particularly defines the Jerusalem intended: "thou that killest the prophets, and stonest them which are sent unto thee." These characteristics are totally inapplicable to the New, the heavenly Jerusalem. The church of God has never stained her hands with the blood of prophets, nor of those whom God has sent unto her. She wants no other gifts or ministers than those by Him supplied, who are called to the work as was Aaron to the Levitical priesthood, and the more of them he is pleased to send the greater is her joy. But these were so palpably the traits of the Jerusalem addressed, that when our Lord challenged them, they could not tell of any of the prophets which their fathers had not killed; and Jesus on one occasion sent word to Herod, that it could not be that a prophet should perish out of Jerusalem. Whether we are to understand this literally, that all the prophets were slain within the precincts of that city, or not, it is certain that that city then represented and embodied, representatively, at least, the generation on whom all the righteous blood that had been shed from the beginning of the world, should be avenged, and the day of her judgment was at hand. It was also a remarkable fact, that none of the prophets, apostles, or people of God, have ever been put to death for the testimony of the truth as it is in Jesus Christ, by any other bonds than those of the legal or work-mongrel orders of religionists which are embraced in the allegory of Paul to the Galatians, as the children of that bond woman, Hagar, which answereth to Jerusalem, which is in bondage with her children. In her is found the blood of all the martyred saints, and she is now "spiritually called Sodom and Egypt, where also our Lord was crucified."

But the part of the subject on which we presume our brother more particularly desires us to dwell, is the strong contrast between the will of Christ and that of Jerusalem. "How often would I have gathered thy children together, &c., and ye would not." The Arminians seldom, if ever, quote this part of the text correctly. They generally render it thus—*How often would I have gathered thee together, as a hen gathereth her chickens under her wings, but ye would not.* Their version materially changes the sense, as well as the grammatical construction of the sentence. And what is still worse, they apply it as though our Lord had addressed himself to the unregenerate sinner, or sinners, signifying to them that he had long entertained a will, or willingness, or desire to save them from sin and death and hell, but they would not suffer him to do so; and now his patience was exhausted, and their day of grace had elapsed. It is frequently quoted in defense of free will and in opposition to the doctrine of salvation alone by the sovereign, eternal, immutable grace of God. They greatly prefer to represent that Jesus Christ stands wooing, entreating, waiting and desiring to obtain

the consent of sinners to allow him to save them, "but they will not;" and hence they infer, as sinners *will not*, the almighty Savior *cannot* save them. Before we proceed to give our view of the true meaning of the text, we beg leave to submit the inquiry, If the Lord Jesus wishes to save sinners, but cannot because of their opposition, is it probable that if he should change his mind and will and conclude to damn them, that they would be any more willing, or that he would be any more potent in the one case to act independently than in the other? We confess that to us the thought of limiting the power of God is awful; but to represent him as being thwarted and hindered from executing his will, involves the most glaring blasphemy. He is of one mind, and none can turn him. He has power over all flesh that he should give eternal life to as many as the Father has given him. The dead hear his voice, and they that hear live. He commands, and it stands fast, He speaks the word, and it is done. Can Arminians who contend for such views entertain any higher idea of the eternal power and absolute Godhead, than do the Arians or deists? If they admit that he is really God, they must admit that he has all power in heaven and in earth; but if he has not power to do his pleasure on the earth, then he cannot be the omnipotent Jehovah. But, to return.

It was not Jerusalem, but her children, the children of Jerusalem, that Jesus said he would often have gathered together; not to make children of them, but to protect, shelter and comfort them. How, and for what purpose does a hen gather her chickens under her wings? There are at least two instinctive objects manifested by the hen, and probably as many ways of accomplishing these objects:

1. To protect them from birds of prey. When she sees the hawk, or any other deadly enemy approach, she gives a peculiar signal which is well understood by the chickens of her charge, and they immediately seek a shelter under her wings.

2. She collects them under her wings to protect them from the cold, and to minister comfort to them. But, let it be remembered they are chickens before they are thus gathered together, and when gathered together they are still chickens. They are her own chickens; no hen will attempt, unless by mistake, to gather any but her own under her wings; and should any but her own run to her at her call, she will generally detect and repulse them. But who ever knew a hen to gather her chickens under her wings to make chickens of them, or to convert them from chickens to doves? Let us then keep in view the figure, and the manner in which it is used in our text. "How often would I have gathered thy children together as a hen gathereth her chickens under her wings." How often would he have protected them from their enemies, according to the provisions of the covenant of works which they, as children of Jerusalem, were under; and afford them that temporal succor and defence which would have been for their comfort, and how often did he thus gather them and shield them under the protection of his wings. In all their afflictions, he was afflicted, and the angel of his presence saved them, in his love and in his pity he redeemed them; and he carried and bear them all the days of old. The opposite will of Jerusalem had not deterred him from ministering to the comfort of his people when mingled with the carnal Israelites under the legal covenant. "As the new wine is in the cluster, and one saith destroy it not; for a blessing is in it," so has

he done in time past by Jerusalem, for his servants' sake which are embodied in that nation; and for the sake of his elect among them, that guilty nation was preserved; and for the elect's sake, the days of the extreme tribulation of that city were shortened, and for the elect's sake the world standeth, and shall continue to stand until all of his elect are gathered out of the world as they were out of Jerusalem, before that devoted city could be destroyed.

"Behold your house is left unto you desolate." A house left desolate, is when left by its living inhabitants; and now the living children of God were called out by grace from the Jerusalem which then was, and was in bondage with her children, leaving the house of Israel uninhabited by any of the quickened sons of God. They being now completely gathered together under the wings of the Almighty, sitting down under his shadow with great delight, as well as in great security, and gathered, or brought into the banqueting house of the gospel kingdom; the old habitation left old and desolate, and as the apostle said, "Now that which decayeth and waxeth old, is ready to vanish away." And shortly after the calling of the children of the kingdom of our Lord Jesus Christ out of Jerusalem, and Judea, and the regions round about Jordan, the gospel church was organized, and the deserted Jerusalem was destroyed. But in all this discriminating grace and sovereign goodness of God to his chosen people, the will of carnal Israel was opposed. It was their will to trust in horses which were swift, chariots which were strong, to go down to Egypt for help, and to trust to their own *means-using* inventions, rather than put their trust under the shadow of the Almighty.

## MARRIED.

On Tuesday morning, July 5, at the house of Stephen Martin, by Elder George W. Slater, Mr. NELSON PALMER to Miss ELIZABETH MARTIN, all of Westerlo, Albany co., N. Y.

## OBITUARY.

Saw Mill Pond, Pike Co. Pa. June 25, 1853.

ELDER BEEBE:—Please publish the following obituary. Died in the town of Dingman, on Saturday the 4th day of June, inst. Mrs ESTHER HULSE, wife of Benjamin Hulse, aged 71 years and six months. She was a worthy member of the Old School Baptist church and adorned the profession she had made, by a humble and exemplary walk and conversation. She was clear in her views on the doctrine of salvation by grace through the imputed righteousness of our Lord Jesus Christ, and well established. She always manifested a great delight in meeting with the Lord's children, and in attending on the ministry of the word. She has had great afflictions; but the Lord has delivered her out of them all. She died without a struggle or a groan. She told me a few days before her death, that she had selected the 27th Hymn of 2d book (Watts) and 2 Tim. iii. 7, 8. "I have fought a good fight," &c., to be used on her funeral occasion. We sorrow not as those who have no hope, for "Precious in the sight of the Lord is the death of his saints."

BENJAMIN HULSE.

Charleston, Pa. July 4, 1853.

BROTHER BEEBE:—It has become my painful duty to send you for publication, the obituary of my beloved husband, SELDEN ELY, who departed this life June 2, 1853, in the 43d year of his age. He was born in Charleston, N. H., September 22d 1810, and moved to this place when in the ninth year of his age, and remained a resident until his death. He united with the Old School Baptist Church of this place in the year 1833; and remained in the doctrine of free and sovereign grace abounding, through a rich Redeemer, to poor helpless sinners, until the end of his pilgrimage. Dear brother, my heart is overflowing with grief while I write; but still I do not mourn as those who have no hope. I have good reason to believe that our loss is his gain. He has left me with five

children, to tread the dreary path of life alone where trials and afflictions seem almost constant.

His death was occasioned by a variety of diseases, by which he was deprived of his senses, except for a part of the time. About sixteen hours before his spirit took its flight, he broke out and sang,

"I'm coming to adore thee."

These words were all that were audible. His mind seemed taken up in praise and adoration of the Father, Son, and Holy Ghost, but in broken sentences to us; and in this state he left this world, to receive, as I trust, that crown which the righteous Judge shall give to all those who love his appearing. The following lines seem applicable to my case:

"My head and stay is call'd away, And I am left alone; My husband dear, to me so near, Is call'd away, and gone.

It grieves my heart—'tis hard to part With one who was so kind; Where shall I go to tell my wo, Or ease my troubled mind?"

Your unworthy sister, in deep affliction, HARRIET ELY.

NOTICES.

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

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

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm. L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

Table with 2 columns: Quantity (Single Copy, Eight Copies, Fifty Copies) and Price (\$1.50, \$1.00, \$5.00).

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

THE EVERLASTING TASK FOR THE ARMINIANS

Having received many orders for the Task, since our former edition has been exhausted, we propose to print another edition of a few thousand copies, and to have them ready to send out by mail to any part of the United States, about the first of July next.

TERMS.

For a single copy 6 cents, 20 copies for \$1.00 or 100 copies to one direction for \$4.00

This little work has passed through many editions in this country as well as in England and although they have been spread broadcast throughout England and America for many years, no Arminian has ever attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

TERMS REDUCED.

Single copy 20 cents or six copies for \$1.00

MINUTES.

With our present facilities for printing, and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, Post Paid, to the several churches of each Association, as they may direct.

The DEBATE UPON THE MAINE LIQUOR LAW, between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in pamphlet form, on the same terms as the "Sure Cure for the Tetotal Mania," viz 12 cts per copy, \$1 for ten copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown, N. Y.

ASSOCIATIONAL.

South Westerloo, N. Y., July 2, 1853.

BROTHER BEEBE:—Please give notice, that the Lexington Association will be held, at Westerloo four corners, Albany co., N. Y., on the 1st Wednesday and Thursday in September next, to commence on each day at 10 o'clock A. M. We affectionately invite our brethren and sisters generally, and brethren in the ministry, to attend with us. We are aware that traveling is attended with expense, but we hope our brethren will find it in their hearts to aid, by communicating of their temporal things, to those who sow unto us of their spiritual things.

Brethren coming from the south and east by public conveyance, will land at Coxsackie on Tuesday, where they will find conveyances ready to take them on to the meeting. Those who come with their own conveyances, will inquire for Stephen Martin, Ludlum St. John, Oliver Bryan, Samuel Mabey, Enoc. Mabey, or George W. Slater, where they will find entertainment.

GEORGE W. SLATER.

The Corresponding Meeting of Virginia will meet with the Mt. Pleasant Church, in what is called "Payne's Church," Fairfax county Va., commencing on Thursday before the second Sunday in August, 1853.

BROTHER BEEBE:—Please publish, if you have not before this reaches you, the time and place of the Meeting of the Corresponding Association. We hereby invite our O. S. brethren to meet with us, especially our ministering brethren; and would inform those who come by public conveyance, that if they will stay over the Wednesday night before the meeting with our brethren and friends at Alexandria, who no doubt will be pleased to entertain them, and take the cars on Wednesday morning for Lee's or Fairfield Station, which is within three-fourths of a mile of Payne's Church, where the meeting will be held, they will thus be able to reach the meeting in time for its commencement. From there we will find conveyances for them to places of entertainment.

Yours in love, S. TROTT. Fairfax C. H., July 11, 1853.

The Maine Predestinarian Baptist Conference, will be held, the Lord willing, with the Baptist church at North Berwick, York Co. Me., commencing on Friday the 9th day of September 1853.

The Maine Predestinarian Baptist Association will meet with the Bowdoinham church a Bowdoinham village Me., on Friday the 16th, day, of Sept. 1853, at 10 o'clock A. M.

Ebenezer Association will be held with the Dry Run Church, Shenandoah co., Va., on Friday before the first Sunday in August.

The Ketchikan Association will be held with the church at Mill Creek, Berkeley co., Va., to commence on Thursday before the third Sunday in August.

Rappahannock—will be held with the Battle Run Church, Rappahannock co., Va., on Friday

before the 4th Lord's day in August.

Patterson's Creek—at Little Capon Church, Hampshire co., Va.

Juniata—at Providence, in Friend's Cave, Bedford co., Pa., Friday, before the third Sunday in October.

The Primitive Ebenezer Association is appointed to be held with the Mountain Spring church, Jones county, Ga., 3 miles east of Griswoldville, on the Central R. R., commencing on Saturday before the fourth Sunday in September, 1853.

The Walkonding Association is appointed to meet at 12 o'clock on Friday before the first Sunday in September, 1853, with the Fallsberry church, Licking county, Ohio.

The Muskiagum Association is appointed to meet with Mount Olive church, Morgan county, Ohio, Friday, before the fourth Sunday in August, 1853, at 10 o'clock A. M.

The Owl Creek Harmony, to meet with Wayne church, Knox county, Ohio, on Friday before the fourth Sunday in August, 1853, at 12 o'clock.

The Sciota to meet with Friendship church, Reynoldsburg, Franklin county, Ohio, on Saturday before the third Sunday in August, at 10 o'clock A. M.

The Wetumpka Primitive Baptist Association is appointed to meet with Coosa River church, Autauga co., Ala., 11 miles north-west of the city of Wetumpka, on Thursday before the fourth Sunday in September, 1853.

The Ocmulgee Association is appointed to meet with the County Line church, Jones co., Ga., near the Long Shoals on the Ocmulgee, on Saturday before the second Sunday in September, 1853.

The Little River Primitive Baptist Association is appointed to meet with Union church, Cherokee county, Ga., five miles north of Roswell Factory, on Saturday before the second Sunday in August, 1853.

The Harmony Baptist Association is to meet with the church at Mount Mariah, Randolph co., Ga., ten miles east of Cuthbert, on Saturday before the 2d Sunday in October, 1853.

The Primitive Western Baptist Association is to meet with the church at Providence, Meriwether co., Ga., four miles west of Lutherville, on Saturday before the third Sunday in October, 1853.

The Conesauga Baptist Association is to meet with the Ebenezer church, Walker co., Ga., thirteen miles east of LaFayette, on Friday before the first Sunday in August, 1853.

RECE PTS.

Table listing contributions from various locations including New York, Maine, N. J., Pa., Va., Ga., Fla., Ala., La., Miss., Ill., Mo., Oregon Ter., and Total, with amounts in dollars and cents.

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NEW AGENTS.

Thomas Swortout, Michigan. Eld. Jacob Herring, Texas.

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

GILBERT BEEBE.

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LIST OF AGENTS.

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

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., AUGUST 1, 1853.

NO 15.

## POETRY.

From Littell's Living Age.  
**Abide in Me and I in You.**

THE SOUL'S ANSWER.

That mystic word of thine, O sovereign Lord!  
Is all too pure, too high, too deep for me;  
Weary of striving, and with longing faint,  
I breathe it back again in prayer to thee.

Abide in me, I pray, and I in Thee,  
From this good hour, O leave me never more;  
Then shall the discord cease, the wound be healed,  
The life-long bleeding of the soul be o'er.

Abide in me—o'ershadow by thy love  
Each half-formed purpose and dark tho't of sin;  
Quench ere it rise, each selfish, low desire,  
And keep my soul as thine, calm and divine.

As some rare perfume in a vase of clay,  
Pervades it with a fragrance not its own—  
So, when thou dwellest in a mortal soul,  
All heaven's sweetness seems around it thrown.

The soul alone like a neglected harp,  
Grows out of tune, and needs that hand divine:  
Dwell thou within it, tune and touch the chords,  
Till every note and string shall answer thine.

Abide in me; there have been moments pure,  
When I have seen thy face and felt thy power;  
Ther evil lost its grasp, and passion hushed,  
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;  
Abide in me—and thou shalt ever be;  
I pray thee now fulfil my earnest prayer,  
Come and abide in me, and I in thee.

### The Cross.

Higher, higher to the cross,  
May I daily, humbly climb;  
Like the friend "whom Jesus loved,"  
There to view "that sight" sublime!

Nearer, nearer by the cross,  
May I venture, though with fears;  
As the three sad Marys stood—  
Faith, and Hope, and Love, in tears!

Lower, lower at the cross,  
May I in contrition fall;  
Meekly plead "Remember me,"  
Ask to serve the "Lord of all!"

Longer, longer on the cross,  
May I wonder all forgiven;  
Live beneath its shadows here,  
Bear it on my heart to heaven!

Never, never from the cross,  
May I in devotion move;  
"Watch" and wait upon Him there,  
Look and lose myself in love!

Oh, the glory of the cross,  
When around His head will shine  
Crowns, like stars about the sun!  
Grant me, Lord, "that sight" divine!

Evangelical Magazine.

### Strong Desires for Christ.

'Twas in the night, when troubles came,  
I sought, my God, for thee;  
But found no refuge in that name,  
That once supported me.

I sought thee, but I found thee not,  
For all was dark within;  
Thy tender mercy I forgot,  
To me, when dead in sin.

I saw no day-star in the skies,  
Wrapp'd in perpetual gloom;  
I said, "When will that sun arise  
That shall my soul illumine?"

With cords of his eternal love,  
'Twas thus my soul he drew,  
And taught my faithless heart to prove  
His oath and promise true.

The path was rugged to my feet,  
Yet still I followed thee;  
Went often to thy mercy seat,  
With "God, remember me."

At length my sun's refulgent beam  
Thro' the dark cloud appeared;  
My night of wo was like a dream,  
My soul was blest and cheer'd.

## COMMUNICATIONS.

For the Signs of the Times.

Zanesfield, Logan Co., O., June 28, 1853.

BELOVED BROTHER:—I have many sore and distressing conflicts while sojourning in this world of tribulation, and I think that they are all owing to my perverse and depraved nature. I can truly say, "In me, that is in my flesh, dwells no good thing," from the sole of the foot even to the head, I am full of wounds, bruises, and putrifying sores, have no soundness, and am altogether unprofitable. I have so frequently done those things which appear to me to be flagrant offences against the goodness of the Lord, that I often fear that I am none of his, and if I be, that his patience is worn out with my innumerable acts of ingratitude to him, and that he never will allow me to see his face in peace, nor taste his love again. But to my great astonishment, although I rebel against him daily and hourly, (if I be not mistaken,) he still continues to make me taste that he is precious. I sometimes think it strange that I can't do better, but when the Lord gives me a sight of my depravity, I see that I can't do good, but evil only and that continually; that I am utterly unable, directly or indirectly, to produce good fruit, or to place myself in a better state or condition. I often wonder if the Lord's children are as depraved and helpless as I am; and although some whom I verily believe are the Lord's children and in their right minds, tell me that they are depraved and helpless, and although this agrees with my understanding of the word of the Lord, as written by the apostle Paul and others, in showing the condition of the Lord's children in the warfare, yet I cannot fully identify myself with the saints. I fear that when the Lord comes to make up his jewels, that I shall be left out; and although I love them, and feel to say as Ruth did, "Thy people shall be my people, and thy God my God," &c., yet I feel that I am not one of them. And although I have many remarkable discouragements, yet I find it impossible to give up my little hope. Sometimes I fear that I have the hope of the hypocrite, but I hope that I have a better hope than theirs, because I think that I love the brethren. So between hope and fear, I am wonderfully tossed on strange billows, which I am unable to describe. Sometimes I feel myself to be in such danger that I am in torment; and when I have been delivered, or thought I was delivered, it appeared to me that I had escaped with the skin of my teeth. At such times I thought that I could appreciate the Lord as my deliverer, and desired to be ever with him; but in a short time my mind would be taken up with the vanities of this world, and I would feel earthly sensual, and I fear, devilish—greatly troubled with a hard heart and wandering mind. In this situation I would strive to have a better state of mind and feelings, but all without any good effect;

but when the Lord in his own time comes and takes away the stony heart, and gives a heart of flesh, he causes me to loathe myself, to hate myself, and to esteem others better than myself. I have often desired and thought that I might arrive at a better or more agreeable state in my travels through life; that is, I would not be so much disturbed with the trifling vicissitudes of life; but those calculations have failed me, and I must say that I do not know what a day may bring forth, and I think I have felt forcibly that "All flesh is grass, and the goodlieness thereof is as the flower of the field. The grass withereth, the flower fadeth, but the word of our God shall stand forever." Isa. xl. 6, 7, 8. When I can see and feel what is held forth in this Scripture, then I think I have a more correct view of myself, however we only see in part, and when the Lord shows us our depravity and wretchedness, He shows us in some degree that His Name is Wonderful. The mighty works which he performed in Egypt, in raising up Pharaoh and hardening his heart, that he should not let the children of Israel go, that the Lord might show in him his power, and that His name might be declared throughout all the earth, are remarkable manifestations of his sovereignty, which he exercises at all times perfectly, infinitely. I have frequently thought that one of the grand objects in the plan of salvation was to instruct the children of the Lord that He is God, that He upholds all things by the word of His power, and by Him all things exist and subsist, and that all things are and were made for His pleasure: enabling them to draw the contrast between the grass (themselves) that withereth and the Rock of eternal ages, and to experience the miraculous and unspeakable work of having their depraved life purged out, and their immortal life, Christ, infused into them, which liveth and abideth forever. In Paul's Epistle to the Romans, chap. ii. 17—24, the wild olive tree is spoken of as being grafted with the tame olive tree, contrary to nature, and partaking of the root and fatness of the olive tree. Is not the root and fatness of the tame olive tree Christ the Lord, who is the life of his children? Before the graft was taken from the wild olive tree, it possessed a life, but not the Divine life; it must have been the first Adam, born of the flesh, but when it is cut out of the wild olive tree and grafted contrary to nature into the tame olive tree, and partakes of the root and fatness thereof, the Lord Jesus, who then is manifested in its life, being its life before, it is then (as I understand it) born again—born of the second Adam. It is a great mystery that there is a being, a creature, that is born of the two Adams, the flesh and the spirit; and I think according to a right understanding of spiritual reason, supported by the Scriptures, we are brought to the conclusion that the nature or quality of the first birth is purged out, and the nature or quality of the second birth is in-

fused or generated, which is the second birth or regeneration. I do not mean that the nature of Adam the flesh is wholly eradicated from the soul when it is born of the spirit. The strong man is bound awhile before he is literally destroyed or cast out. In the mean time the stronger is in the palace, and doubtless controls according to his good pleasure; and it appears to be his pleasure to make this "creature 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 this corruption into the glorious liberty of the children of God." Rom. viii. 20, 21.

This creature delights in the law of God after the inward man, but says, "I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members, and cries, O wretched man that I am, who shall deliver me from the body of this death." Rom. vii. 22—24. To be carnally minded is death. Those names that denote the adversary, to wit: "The Strong Man," "Vanity," "Corruption," "Another Law," "the law of sin," "body of this death," "carnal mind," appear to me to constitute that power, or rather are that power which wars against the spirit, and prevents the children of the Lord from doing the things they would do. The creature continues to say, 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. Above we find that the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God, "And He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old and as in former years." Mal. iii. 3, 4. "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 that we shall be like Him, for we shall see him as he is." 1 John iii. 2.

I feel to know that the dear children of the Lord will be delivered into the "glorious liberty." That they will see the Lord and be like him; but as for me, I fear that one day I shall fall by the hand of Saul. The Old School Baptists are all that I know or feel to be brethren and sisters to me. If any of them can find any idea in the foregoing worth attention, I would like to hear their views. If I see at all, I see through a glass darkly.

Brother Beebe, I do not know whether I have any of the mind of Christ or not. Do as you think best with this. The Lord bless you and all his dear children.

Z. McCOLLOCH.



For the Signs of the Times.

**Council at Broome.**

**BROTHER BEEBE:**—We have passed through severe trials for the year past, which have resulted in a division of the church. A council has been called, and after due investigation recognized us, as occupying Gospel ground. Their decision we herewith send, and desire you to publish it, with this letter, in the "Signs of the Times," as soon as convenient.

You have probably been informed that Elder Samuel Hare, a professedly Old School Baptist minister, has been preaching for us for the four years which ended at the time of the ordination of Elder Geo. W. Slater, on which occasion he took sides with Elder Wm. Choate in establishing as a gospel principle, that it is right for us to receive as members of our churches persons who have been baptized by other denominations, the same as though they had been baptized by those of our own faith and order. This was on March 5, 1851. And coming from that meeting to us, and we having a knowledge of the stand taken there by him, he was informed that we could not fellowship that principle; whereupon he left us until June, 1852, when he was invited, by one of our members, to come and see us again: as he had said, at Blenheim, that he had no fellowship for that baptism, (though we heard afterwards that he did fellowship it.) He sent word that he would come, if we are not mistaken, on the fourth Sunday in June, if we would change our time of Covenant Meeting and Communion, from the second to the fourth Sunday. This proposition was opposed until we could know how he stood on the question of Baptism, consequently there was no such change made, and when he came, he resented it; but, notwithstanding the church would not change the time of her meetings, he persuaded a few to attend on Saturday, and he there avowed his fellowship for that baptism, and said if the church wanted him to come with that belief, he would come, but if not, he would stay away: and the few that he had persuaded to come together, agreed for him to come. Here the controversy began. It will not do to give a full history of the year, as it would require too much room in your paper; we will only notice some of the more prominent events.

There was a day appointed to discuss the matter, and Elder Hare, on the one side, and brother Avery Cole, on the other side, took an active part, at the conclusion of which Elder Hare said that Baptism and the Lord's Supper were ordinances in the church, and were inseparably connected, and that father Cole had proved it to a demonstration; and he (Eld. Hare) could find the church and the administrator in the Bible, but he could not find them on the earth. And he has taken every method to make it of little consequence who administered Baptism. We tried to have a council called, but he and his party opposed; we tried to have him stay away, but they now having a majority, would have him come; we tried not to have him preach, or advocate the reception of persons baptized by other denominations, but he went so far as to say Judas Iscariot baptized, and he was a devil; and if he could baptize, anybody might; and finally, it required no qualification only the law of ability, and it could not be proved that any were qualified by any ceremony for that work; and that it could not be proved that any of the apostles baptized with their own hands.

He was referred to the ordination of the apostles, and of Paul and Barnabas, and also to Paul's baptizing the household of Stephanas and others. Deacon Jackson said that we could not prove that any of the apostles who were called up and ordained on the mount, ever baptized with their own hands. We then cited the case of Philip and the Eunuch, and Peter at the house of Cornelius. These are but few of the intriguing ways they have taken to carry their points. We have contended and forbore until we thought forbearance ceased to be a virtue. At one of our regular Covenant Meetings, we notified them that we could not consent to go with the idea of receiving any baptism administered by any other denomination than our own; and we called on them to bring in any charge against us, if they had any; and all they brought was that father Cole contended too warmly against that baptism which he called spurious. In answer to this charge brother Cole said—Although the principle and doctrine he had contended for was Bible doctrine, he acknowledged that he had sometimes been too warm, and had not governed his feelings as he would been glad to have done, and asked them to forgive him. And he then went on and said that he considered the receiving of that baptism heretical, and that he had admonished them, not only once and twice, but thrice or more, and that we are admonished and commanded by Paul, in the name of the Lord Jesus Christ, to withdraw ourselves from every brother that walketh disorderly. In obedience to that admonition and command, we said that we had no fellowship for that baptism, nor for Elder Hare, nor for any who advocated that kind of baptism; and further, that we considered ourselves the Broome church on Gospel ground, and we claimed all the privileges belonging to the church; and brother Cole, who had made these remarks, called on all present who were in fellowship with these remarks to manifest it by the usual sign: and a goodly number voted. Whereupon Elder Hare sprang up and said, "He has not called the contrary vote; we will call the contrary vote, and see who will fellowship him in his proceedings." And this is what they call excluding brother Cole and the others for going with him and communing with Elder Broome. And when they found that the Old School Baptists would fellowship us, they sent their deacon, their church clerk, their records, and two of their trustees, to visit Elders Mead, Broome, Morrison, Hewitt, and certain brethren at Roxbury, to inform them against us, which, when we had heard, we concluded to call a Council from these very churches and ministers, before which they had attempted to present us, with others, to sit in council at our meeting house; but when they came, the Hare party would not let us into the meeting house, and the council met with us at a private house; and but few of them attended, or took any part in the matter, although they had been earnestly entreated to do so. The result of the council's investigation you will find in their decision.

Now, brother Beebe, you will do us a favor, if you will publish this and the decision of the council as soon as convenient.

Done by order and in behalf of the Old School Baptist Church of Gilboa, (formerly Broome.)

AHAZ COLE, *Church Clerk.*

P. S.—Brother Beebe, we are a little handful of old Predestinarian Baptists, de-

siring to take the golden rule laid down in the Bible for our guide, and our blessed Sovior for our Leader. We do not wish to be led astray by false teachers, nor amalgamated with any of the new order of the day; nor do we wish to be reckoned with the spurious churches of anti christ. We are located about twenty miles from any Old School Baptist preacher. Now if our lonely situation being made known through the "Signs," should attract the sympathy of any of the ministers of the like faith and order, and incline them to give us a call and preach to us, we will try to do our duty as a church to any such.

A. COLE, *Ch. Clerk.*

**Decision of the Council.**

*Schoharie Co., N. Y., May 11, 1853.*

At the meeting of a Council, called by the Gilboa church, (formerly Broome,) from sister churches of the Lexington Association, convened at Mackey's corners, meeting was opened by singing and prayer; after which Elder ISAAC HEWITT was chosen Moderator, and brother JOHN T. BOUGHTON Clerk.

Messengers from the following churches were present and took their seats as members of the Council, viz:

First Church of Roxbury, Hiram Slawson.  
Second Church of Roxbury, Elder Isaac Hewitt, Dea. J. W. Scudder, brethren John T. Boughton, Hiram Powell, John Powell, Robert Killpatrick, Henry B. Boughton, and Peter H. Leonard.

Middletown and Roxbury Church, Elder Daniel Morrison, and brother T. Kelley.

We the Council, after due investigation of all matters submitted to us, in regard to the late trials and present state of the church, according to the best information we could obtain, arrive at the following conclusion, to wit: We consider that those brethren and sisters who have called this Council are on Gospel ground, and have not departed from the faith or order of the Gospel. And, as a Council, we disfellowship the administration of the ordinance of baptism by any other than ministers of our own faith and order, whom God has called, and qualified to preach the Everlasting Gospel of our Lord Jesus Christ.

By order and in behalf of the Council.

ISAAC HEWITT, *Moderator.*

JOHN T. BOUGHTON, *Clerk.*

For the Signs of the Times

*Junius, N. Y. July 12, 1853.*

BELOVED BROTHER BEEBE:—Having a small remittance to make you, I will write a few lines for the columns of the "Signs of the Times." I have noticed a number of communications from different strangers, who appear to speak the pure language, but are still crippling along in company with corrupt New School churches, because they are so far from a sound people. Now I would affectionately ask of such friends, whether they think it wise and just to go with the multitude to do evil for the sake of company, rather than to take heed to the commandment, "Go ye not after them?" I would, kindly, say to such, consider the noble example of the man of God, Elijah the prophet, who, when he supposed that all Israel had corrupted their way before the Lord, rather than go with them for the sake of company and a popular name, heroically chose to go alone, to serve the Lord his God, and while he thus pursued his solitary way, in the love of the truth, and in

the fear of his God, think of the wonder and joy that filled his soul when he learned that there were seven thousand who had not bowed their knee to Baal, nor kissed his image. And of these, perhaps each, like himself had thought, "I only am left alone." And think again, While they advanced, with an eye single to the glory of God, this scattered phalanx is God's host, and when, in his time they are mustered, O lift up your eyes and view the mighty crash of idolatry and the fall of their corrupt enemies, and hear the shout ascending, "The Lord, he is God!" But if any should yet hesitate, as the truth sometimes appears clearer by contrasting it with error, view the Hebrews, when they came to their high priest, and demanded of him, to make them gods to go before them, he, through fear of losing his good name with them, like most of the new measure priests, began by stripping them of their gold, to make them gods, and then to keep them contented with their nakedness, brings forth the calves, saying, "These be thy gods, O Israel!" But it ends not here. Moses the faithful man of God soon appeared, beheld their glowing zeal, hears the shout and song of their joy, Does he not hear them say, "Happy union! We must be right for we all agree." But this uncompromising servant of the true God, and unyielding friend of truth, speaks out, and his words are as a death knell to all their glory. He commands their gods to be ground to powder, and that they with water should drink the loathsome mixture. Consider those ancient worthies who, through faith, subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, waxed valiant in fight, turned to flight the armies of the aliens. Suppose ye, that any of these went with the enemy for the sake of company, or convenience? We think not.

Now let us see whether the New Testament will countenance a walk more yielding and loose? Our blessed Leader says, "Follow me," Try the spirits by the word, whether they be of God. My sheep hear my voice, and they follow me, but a stranger they will not follow. "Go ye not after them" In the same strain, the apostles admonish. "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." "Though I, or an angel from heaven preach any other gospel unto you, let him be accursed." "These serve not our Lord Jesus Christ," But to present all that is written on the subject, would be to transcribe a large portion of the bible. My sheet is nearly full, and I will close by expressing my earnest desire that the spirit of our gracious Master may rest upon each fearing, trembling, stranger, however remote from the pure church, so that each shall say, I will no more go to their Bethel and thus appear to seek to their calves; but, though I dwell alone, I will strive to walk with God, and pray, and wait his holy will, to raise me up companions, or take me home to heaven, where sin and error cannot come.

Farewell,

WM. W. BROWN.

P. S. I am a great deal more anxious to see you than I was a month ago, but duty calls us to our different posts, and we must try to obey. May God bless you, and your dear family,—dear to me for your sake.—adieu.

WM. W. B.

For the Signs of the Times.

Prince Wm. Co., Va. May, 26, 1853.

BROTHER BEEBE:—I have just returned from the Baltimore Association, and as I have been frequently asked how I enjoyed myself while there with the dear saints of God, I have concluded to answer through the "Signs of the Times,"

In the first place I will remark that my mind was led back to the meeting of the old Ketchikan association, of last year. What different spirits seemed to exist among the brethren in the two associations. The one seemed to have the glory of God in view, and enjoyed all the fruits of the spirit in the bonds of peace, but in the other there seemed to be a desire to follow the works of the flesh, to bite, terrify and scatter the poor afflicted saints of God. Is it not strengthening, my brother, after such a rich display of our Lord's glory, and our heavenly Father's distinguishing grace, and after receiving such refreshing showers from the presence of the Lord, is it not comforting to the dear children of God, to hear and know that our heavenly Father has a people on the earth who shall show forth his praise and magnify his name, in the midst of a crooked and perverse generation? Is it not refreshing to the poor pilgrim to know God is still working in the hearts of his people, and causing them to seek for the "Old paths," and enquire for the old landmarks, with a desire to walk in them? Are they not often made to feel as Paul felt, to thank God and take courage?

I must acknowledge, brother Beebe, I have been much edified, comforted and built up and strengthened with the crumbs which fell from the Master's table, while he enabled yourself, and brethren Barton, Hartwell Sharp, Leachman and Housel to proclaim the unsearchable riches of Christ at the Baltimore Association. I have felt that I was more than abundantly paid for my trip, and I can say that I am glad that I went, for I had felt, for sometime, as though the candle of the Lord had ceased to shine around my tabernacle, that the Lord had hidden his face from me. I have often been led to cry out, like one of old, "Where is the Lord God of Elijah?" and, like Job, Hath he delivered me over to the ungodly and into the hands of the wicked, for I was once at ease, but he hath broken me asunder, and he hath shaken me to pieces, and set me up for a mark. Has he left me thus down crushed to perish in the wilderness? I have often enquired, hath his mercies clean gone forever? Has he altogether forsaken me? I often thought I would be satisfied if I could only feel like the poor prodigal when he was in a far country, where he would fain have eaten of the hucks with the swine, to have returned to his father, or to have been made like one of his hired servants, for I was not worthy to be called his son; or, like the woman, if I could only touch the hem of his garment. I could not sing the songs of Zion, my harp was hung upon the willows. The Lord had laid his hand upon me, and I seemed to be beset before and behind.— Storm after storm would beat upon me, and billow upon billow would roll over me. I thought I should be swallowed up in darkness, and lost forever, or become a cast-away a perfect wreck. But, thanks be to the God of all grace, I have been led to feel, see and know that he has not suffered the least lamb of his flock to perish nor his loving kindness to utterly depart, nor his faithfulness to fail, it seemed to me that the

Lord led me along and opened a way for me to mingle with you all at Black Rock, and while there to hold sweet converse with some of his dear saints, and to fill my soul with joy which was unspeakable and full of glory; to drink of some of the streams that flow from the fountain, and which make glad to the city of God. I must say that while I enjoyed the privilege with the dear brethren and sisters at Black Rock, I was again led to rejoice in Jesus, and to receive some refreshing manifestations of his divine presence, and to behold him as my Savior, and to view him as the chiefest among ten thousand, and altogether lovely, and to exclaim, My Lord, and my God. Give thanks to his name, for his mercies endure forever. Unless the Lord had been my help, my soul had almost dwelt in silence. I felt that a poor worm of the dust had been permitted once more to hold sweet communion with the Lord, and to walk to the house of the Lord in company with his people. I felt a desire to say, "Bless the Lord O my soul, and all that is within me, bless his holy name, who hath redeemed my life from destruction," who hath crowned me with loving kindness and tender mercy, and who was about to lead me again by the still waters, and to feed me on the green pastures of his love. I desired to enter his gates with thanksgiving, and into his courts with praise. I felt as David did when he said "The Lord is good, his mercy is everlasting and his truth endureth to all generations. And, my dear brother, it seemed to me as if my ransomed soul flew out and sung Eternal praises to our king. In witnessing the love, peace and harmony that seemed to exist among the brethren and sisters, I was reminded of the precious ointment that was poured upon the head, and ran down upon the beard of Aaron, that went down to the skirts of his garments, and I was led to enquire,

"Who but our God such love can show To traveler's in this world below?"

May God grant that the same spirit may exist at all times among his saints, for we are told, that in its absence, we are but as sounding brass, or tinkling cymbals. I cannot forget the first day that I arrived at the association, and throughout the association and throughout the meeting at Black Rock, the kindness and christian affection manifested by the brethren and sisters of that church and the happy greeting of visiting brethren and sisters as they arrived, and the desire manifested that they should feel themselves perfectly at home. I was a perfect stranger, but was received as one that was brought nigh, and a fellow citizen of the household of our God, and made cordially welcome to all the privileges and hospitalities of the saints. It was all that a poor worm could wish, and more than an unworthy soul like myself could deserve. May the Lord reward them abundantly, and bless them with the rich provisions of his sovereign grace, and support them with a bright manifestation of his presence, and enable them to go on their way rejoicing.

Before I close I will remark on the manner of the preaching that I heard. This I wish more particularly to do, as there has been so much said about the setting forth of strange gods, and certain new things by some of the brethren that I had the privilege of hearing. While at the association I heard fifteen sermons preached, and I can say that I heard nothing advanced contrary to bible truth.— The doctrine was that which Paul preached

namely, "Christ and the resurrection," I will say to those brethren, Think it not strange concerning the fiery trials which you are called to endure: for if Paul was persecuted for preaching the same doctrine, can you expect anything less? Paul was delivered out of the hands of his enemies, including false brethren. Trust then in the living God, for he has promised that you shall be made conquerors and more than conquerors through him that has loved you, and given himself for you

And now on a retrospective view of all that I have seen, heard and felt, which is much more than I am able to express, I feel like Moses, to choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; or to be a door keeper in the house of my God than to dwell in the tents of wickedness. And when my faith maintains her hold, I envy not the sinner's gold, neither would I exchange my blessed state, for all the world calls good or great. May the Lord bless you and enable you to discharge the duties of a faithful watchman on the walls of Zion, which is my prayer for Jesus' sake, Amen.

R. P. HUTCHINSON.

For the Signs of the Times.

Keene, Jessamine co., Ky., May 27, 1853.

DEAR BROTHER BEEBE:—It has become expedient that we again let you hear from us; having determined on returning to our residence, we wish you to direct our numbers of the "Signs of the Times," hereafter, to Waveland, Montgomery co., Ia. We have not yet been as long in Kentucky as we at first contemplated; but finding it expedient, as we think, to return during the next month, and thus having concluded, we had a great desire to see as many of our Father's children as we could before leaving this state. We set out on the first Saturday in last month, and since that time we have been at, and in the bounds of some fourteen churches. Although our congregations were not generally very large, still there were encouraging circumstances frequent. The four churches which are attended by our much esteemed brother J. H. Walker, are all enjoying peace among themselves. Union of sentiment in the faith, is realized among them. "Behold how good and how pleasant it is for brethren to dwell together in unity." We may also remark in relation to the four churches which are attended by our beloved, though greatly persecuted brother, Elder Thomas P. Dudley, especially the church at Mt. Carmel, where we were, some little time since, in company with brother S. Jones. With but little exception the church enjoys peace and harmony. We had truly an interesting meeting. On Sunday our beloved brother baptized a sister, who, in meekness and fear, had given the reason of her hope, on the day before. She gave a very clear evidence that she was regenerated and born again, and was recognized as one of the spiritually generated children, destined to the enjoyment of the incorruptible inheritance which is in reserve for her, and for the enjoyment of which she and they are kept by the power of God, through faith, unto salvation. The congregation was large and orderly, and much feeling was manifested. Truth is powerful. From thence we visited the two churches attended by our beloved brother S. Jones, accompanied by him; and another, which is attended by brother L. Jacobs. They have had, and still have some trying scenes to pass through; but our meetings were quite interesting, ne-

vertheless. The brethren and sisters are becoming more established on fixed principles; not that they were shaken in their faith; but some had been deceived, under peculiar circumstances. They love the truth, and their hearts are gladdened at hearing it proclaimed. They love the Bible doctrine of the Eternal Union of Christ and his church, which is actual. Union in purpose, will not do for them. They believe that regeneration is as indispensable as redemption, in the salvation of sinners. They love to hear that preaching which presents Jesus, as the Savior of sinners, for "He shall save his people from their sins." "The Son of man came to seek and save that which was lost." When the dear brethren and sisters realize this applied to them as sinners, and Jesus made known to them as the glorious Redeemer—the way of life and salvation, they at once see and confess their obligation which they owe to God, to our brethren, and to ourselves, to hold fast the form of sound words, in the discipline of the church, and in the doctrine of the Gospel; for the apostle Peter has said, "See that ye love one another with a pure heart, fervently." This compared with the testimony of John, "By this ye know that ye love the children of God, when ye love God and keep his commandments," brings two important facts to view. First, Sincerity with fervency of heart and purity of principle, to examine the order set forth in the oracles of truth, as given for the government of the church, in her mode of discipline. And, second, but not least, The spirit of brotherly love therein testified. "Fear God"—"Love the brotherhood." All of which lead brethren to endeavor promptly to restore such as are overtaken in a fault, in the spirit of meekness, at all times considering themselves, lest they also be tempted. The union of these two facts, leads to the Gospel rule as our guide, Matt. xviii. 15—17. "If thy brother trespass against thee, go and tell him his fault, between thee and him alone," &c. This fully shows that all care should be taken by brethren, to settle their private grievances without bringing them to the church, if possible, and let an appeal to the church be the last alternative. Furthermore, "If a brother be overtaken in a fault, restore such an one in the spirit of meekness." The church being the highest ecclesiastical authority, and the members thereof being members one of another, no one of them should think more highly of himself than he ought; but he should think soberly, and according as God hath given to every one the measure of faith. Neither should they strive against one another about words to no profit; but strive for the faith of the Gospel.

Your brother in tribulation,  
JOHN W. THOMAS.

The Delaware River Baptist Association, in session with the Church at Kingwood, N. J., June 1, 2, and 3, 1853, to sister Associations with which we correspond, send Christian salutation.

DEAR BROTHERS—Having been again favored of the Lord with another meeting of this Association, we would express our thanks to our Heavenly Father for His smiles upon us while together; and as we have been cheered by the presence of your messengers and the receipt of your minutes, we would request a continuance of the same.

Our next Association will be held with our sister church, Second Hopewell, commencing on Wednesday preceding first Lord's day in June, 1854 at 11 o'clock A. M., when and where we hope to be again refreshed with your correspondence.

G. CONKLIN, Moderator.  
E. RITTENHOUSE, Clerk.

For the Signs of the Times.

*Pulaski Co., Mo., June 20, 1853.*

DEAR BROTHER BEEBE:—In your third number of the "Signs," for February 1, 1853, we find a letter from brother Reed Burritt, giving information to the brethren of Missouri, of certain reports, involving criminal charges, which he found in a missionary paper over the name of "Reverend" Isaac B. Bicketts, of Waldo, Wright county, Mo. Mr. Bicketts states that when he was on his way to St. Louis, to attend the Synod, he was informed, by a friend, with whom he put up, that the most popular preacher in that place, was one of the greatest drunkards in all that region.

In the first place, we wish to return thanks to God for having put in the heart of brother Burritt to feel and show so much interest in our prosperity and welfare. We receive the information from our dear brother as a token of his brotherly love for us, who, as he knows, dwell in a land filled with enemies, who are roving about seeking whom they may devour. Go on, brother Burritt, and watch over the flock of God, for good; and sound the alarm to them, far and near. Although you are separated from us by a distance of many leagues, we hope and trust we are fellow-citizens and of the household of God; having one Lord, one faith, and one baptism, and that we are all called in one hope of our calling; and that it is right that we should have the same care, one for another.

As to this reverend J. B. Bicketts' report, we think brother Burritt has said all that is necessary, so far as the report has affected or will affect the old fashioned Baptists generally; so that it only remains for us as churches which are situated on the route from Wright county, to St. Louis, to stop the mouth of the gainsayer, and give satisfaction and confidence to our brethren who may read the "Signs of the Times," and who may have seen Mr. Bicketts' statement. There are only two *anti-missionary* (as they are called) churches on the route from Wright county to St. Louis, and both of them are in Pulaski county. One of them is called Little Piney, and the other Mt. Zion, and both belong to the Little Piney Regular Predestinarian Baptist Association. Pulaski county joins Wright county, so that one or both of these churches must have been alluded to. We as churches will say to Mr. Bicketts, and to all whom it may concern, if he, his informant, or any person of truth and character, will present a case, in a gospel manner, to either of these churches, of a preacher or private member having been drunk, we will deal with such persons according to the divine rule laid down in the Scriptures; for we have no fellowship for drunkenness, nor for drunkards, and much less for "the worst drunkards in our country." It would be a novel case to be sure, that any set of people on earth, even pretending to take the Scriptures for their rule, should "highly esteem" a drunken preacher, and that preacher "the worst drunkard in the country." We very much doubt whether there ever was such a people; but we know that so far as these two churches are concerned, the charge is false. And in our estimation, there is but little difference between Mr. Bicketts and his friend who informed him. The originator of a slander, and the retailer of it, are both alike with us. As churches and as Christians, we are governed by the rule, "If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no not to

eat." This is our rule, and by it, by the help of God, we are resolved to abide. As brother Burritt says, we do not claim perfection for ourselves; there may be cases of intemperance in the use or abuse of liquors among us, which are not known to either of these churches, or such as they cannot clearly prove, &c., but if any such there should be, we do not feel accountable. Had Mr. Bicketts given the name of the preacher, he might have been looked after; but we suppose that did not suit his purpose. The sin then, if the charge were true, would rest on the individual, and the church to which he belonged. But he has withheld the name of the accused preacher, also the name of his informant; that he might publish through a missionary paper a stigma and calumny upon the anti-mission Baptists, because they cannot conscientiously go with them in their unscriptural enterprise of setting the members in the body of Christ. In His church, Christ has set the members as it has pleased him; even every one of them. Mark the tense, he *hath*; it is already done, and we as churches, had rather suffer all that the tongue or the pen of the slanderer may be allowed to say of us, than to dishonor or disobey God.

In conclusion, we will say to our brethren, we are pledged to our Covenant God, to be temperate in all things; and to use all the things with which he has blessed us, and to abuse nothing. And to watch, not only over ourselves, but one another for good, and not to let sin rest on ourselves or on our brethren; and this we hope to do until we are called to rest from our labors and afflictions.

The foregoing letter was approved by Mt. Zion church on the fourth Saturday in June, 1853.

ISAAC BROWN, Moderator.

JAMES BROWN, Clerk.

Also approved by Big Piney church, on first Saturday in July, 1853.

WM. S. HELM, Moderator.

P. WAXMAN, Clerk.

Ordered by both churches, to be sent, by brother I. N. Bradford, to brother G. Beebe for publication, in the "Signs of the Times,"

ISAAC N. BRADFORD.

For the Signs of the Times.

## TRUTH FOR THE TIMES.

NUMBER TWO.

### MAMMON.

The word "mammon" is derived from the Syriac, in which language it signifies riches. In Chaldee, *mamon* has been used to mean money; and in the Punic or Carthaginian language, it signified lucre or gain. It has been deduced from the Hebrew, *ah-man*, to trust, confide. Its ideal meaning appears to signify that which is trusted or confided in. This meaning was evidently included by the Lord Jesus, in the use of the word mammon; and it presents the reason why a covetous man is said to be an idolator: for as the man who knows the True God, trusts in Him, so the covetous man trusts in wealth; and the very essence of idolatry is trust, confidence reposed in either an imaginary or a created object.

Satan is "the prince of this world," "the god of this age." His ideal and sensuous representative is mammon; the metallic representative of mammon is gold; and gold is the idol of the age. The trustful homage rendered to gold, is worship offered to mammon, and through mammon to satan, the god of the age.

Covetousness is idolatry—is the service of mammon. It should therefore be pondered in the light of inspired truth, and judged in the realized presence of God. In both departments of Revelation it is alike exposed and condemned.

In the original of the "Old Testament," the principal word for covetousness is *be-tzang*. This is derived from *bah-tzang*, which means to cut off, to clip, and so to make a gain of. The usual meaning of this word is derived from the ancient habitudes of commerce, in which silver, being weighed in exchange for goods and merchandize, had frequently to be clipped, in order that the relative value might be paid. *Be-tzang* is therefore used to signify the love of money, or, more literally, the love and practice of clipping. It is translated covetousness, gain, and dishonest gain. Thus the covetous man is described as a money-lover, or, literally, as one addicted to, and who takes delight in, clipping; and as one that is prone to take advantage of others, by clipping more than equity allows; or, in other words, as being an avaricious clipper.

In the original of the "New Testament," the principal words used to denote the sin of covetousness are, *philarguria* and *pl. onexia*. The meaning of *philarguria* is, the love of money; as it is said, "The love of money is the root of all evil." The radical idea of *pleonexia* is, to have more. It is used to signify the desire of having more than is needful; more than others; and more than properly belongs to one, or than may be equitably obtained. It is, therefore, used to mean extortion of any kind, and by whatever means; and it is thus used to denote a gift extorted by importunity, and grudgingly yielded and bestowed.

By this brief notice of Scripture terms, the secret springs, the inordinate workings, and the various phases of covetousness are exposed to view; and the service of mammon is ascertained to be a definable fact, and to be diametrically opposed to the service of the Living God.

Our Lord has said, "Ye cannot serve God and mammon." On one occasion he uttered this truth when giving commandment to his disciples not to allow careful anxiety and suspense with respect to temporal necessities. With the commandment of authority he united the lessons of considerate wisdom. He taught his disciples to exercise intelligent observation and simplicity of faith. In doing so he directed their minds to the birds of the air, and the lilies of the field; and to the attentive regard of their Heavenly Father, towards these feeble forms of animated existence, and these evanescent developments of floral loveliness. He also combined admonition with instruction, by showing that it is characteristic of men who know not God to set their mind on the things of earth, and to place their reliance on the acquired resources of the world; but that it is characteristic of the children of God to trust in the loving and ever watchful care of their Father in heaven. And again he commands, saying, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The other occasion on which the Lord delivered the emphatic statement, "Ye cannot serve God and mammon," was when the Pharisees had murmured at his receiving sinners; and he had spoken the parables of the lost sheep, the lost piece of money, and the prodigal son; and when he had added thereto the parable of the unjust steward.

This latter parable the Lord spoke to his disciples in the hearing of the Pharisees, who were still present, and to whom the point and application of this same parable were evidently directed.

In the application our Lord mentions the "unrighteous mammon," and "mammon of unrighteousness." Both these phrases signify riches or gains unjustly acquired. And it is marvellous that—with the genius of the parable, and the particulars of its application before them—men should ever have supposed that the Lord presented a command, and an inducement, for the doing of alms-deeds and other acts of material charity, when he, immediately after the parable, said, "And I say unto you, make ye to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations."

This verse—taken entirely out of its connections—is often used as a text for a "charity sermon." The popular interpretation given will be readily recognized. It is in substance as follows, viz.:

"Use your money in deeds of charity, and for the support of charitable and religious institutions; and thus promote the moral and religious improvement of your fellow men. By so doing you will insure advantages to yourselves; for those who are benefited by your bounty—especially those whose religious improvement you advance—will become your devoted friends, and by their prayers will bring down the blessing of Heaven on you, and on your methods of further acquisition of worldly goods. Yea, moreover, some of these valuable friends at least, will have died before you, and will be witnesses, in heaven, of your good deeds; thence they will watch over you, and anticipate your coming; and when you die will stand ready to welcome you; and, unfolding the celestial gates, will receive you into everlasting mansions, with grateful and exulting delight."

This kind of interpretation is, undoubtedly, attractive and flattering to the natural heart. If judged by the standard of evangelical truth, it will be at once seen to be untenable; and if critically tested by the connections of the verse, it will be found to be entirely false and delusive. For—

1. It is contrary to the genius and intent of the parable of the unjust steward, who had made himself friends of "the mammon of unrighteousness;" and had done so in the way of collusion with his lord's debtors, for the purposes of embezzlement and fraud.

2. It does violence to the entire context; particularly to the Lord's contrastive teaching on the subjects of fidelity and injustice, which immediately follows.

3. It confounds all distinction between things that differ; that is, between riches abstractedly considered, and riches as made the object of human confidence; which is mammon; and also between riches *righteously* possessed, and riches acquired by *injustice*; which latter only is "the mammon of unrighteousness."

4. The unjust steward, by his fraudulent conduct, had made himself friends who should receive him into a permanent home; and the above interpretation represents the Lord Jesus as exhibiting this conduct of the unfaithful and unjust steward for imitation by his own disciples; whereas he, in truth, exposed the same in the way of censure and condemnation, and taught that such conduct proved a person to be unworthy of trust, and destitute of any title to remunerative



consideration, in respect of services so falsely and deceitfully rendered.

The verse that has been so unwisely interpreted may be regarded as being interrogative. By it, the Lord may have intended—as by a probing question—to direct the point of his parable to the conscience of the Pharisees, whose position and conduct did so much resemble those of the unfaithful and unjust steward.

1. The Scribes and Pharisees were the ostensible successors of Moses; as it was said by the Lord, "The Scribes and Pharisees sit in Moses' seat." They were, therefore, professedly, the stewards of God; and under the responsibilities of this profession, of ministerial office, they stood. For, in the name of the God of Israel, they claimed to be acknowledged as entrusted, by Him, with the ministry of his law; and to be thus constituted the authorized guardians of the duties and interests of morality and religion.

2. They used their ministerial position and influence for their own pecuniary advantage and personal aggrandizement. Their pretence was the honor of religion and of God; but their practice was the grasping acquisition of popularity, of power, and of self.

3. They made void the commandments of God, by their traditions; and thus, by a species of ecclesiastical collusion, they taught men to defraud God of the obedience they had covenanted to render to his law. They constituted themselves the judges of what men ought to believe and do; and they accommodated their decisions to the moral dishonesty of the people, and to the peculant designs of their own avaricious hearts.

The resemblance of these Pharisees to the unjust steward, is striking and complete. The parable is a crayon sketch of their moral portraiture; and of the moral portraiture of all, in the present day, who are like unto them. Therefore, if the verse under notice be regarded as interrogative, and as intended to give a pointed application to the parable, its harmony with the occasion, and with the entire subject will be at once perceived.

But if the grammatical construction of the passage requires that it be regarded as imperative, then must it be understood to be the language of bright and burning irony, piercing as electric light and fire, and exceedingly more terrible than the most pointed and convicting interrogation.

The Divine teacher had said, in his parable, "And the lord commended the unjust steward, because he had done wisely," or prudently. But this commendation, by the defrauded master, must have been ironical praise. He praised the discarded steward for his selfish and nefarious prudence; but that praise was more galling than the fiercest invective could have been. He praised him for his dishonest dexterity; but the derisive taunt, in the tone of that praise, struck as withering blight upon his heart; for to him it seemed to say, "Depart. I disown thee. Thou hast made thyself friends of the mammon of unrighteousness. Go to thy confederates in iniquity. Slink into dishonorable dependence. Prove the vanity of friendship founded in collusion and crime."

It was when the Lord had mentioned the ironical praise of the injured master, that he added, "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." The barbed point of this saying he directed to the heart of the Pharisees; and, in effect,

said unto them, "Ye are unfaithful and unjust stewards. God disowns you: Provide for yourselves. Make yourselves friends, of the gains of ministerial unfaithfulness and official fraud. You will soon need their friendship. For your city will be taken, your temple destroyed, your religion proved an imposture, and yourselves abandoned, as out-cast by heaven and earth: therefore, as you deem yourselves heirs of eternal life, make to yourselves friends who may receive you into eternal mansions."

In concluding his application of the parable, the Lord declared, saying, "Ye cannot serve God and mammon."

This the pharisees disbelieved. They served mammon; and deemed that they served God also. They devoured widows' houses and for a pretence made long prayers; but they built the tombs of the prophets and garnished the sepulchres of the righteous. They were of their father the devil, and rendered to him in his representative, mammon—the service of their hearts; but they cast their gifts into the treasury of God, and adorned the temple with goodly stones, and costly ornaments. And they vainly imagined, that by hypocritical—but so called pious—uses of a portion of their unrighteous gains, they were establishing a title to eternal life and an entrance into the kingdom of God.

At the end of the Lord's parable and its application it is said, "And the pharisees also, who were money-lovers, heard all these things; and they derided him. To these, and such like, men, the ironical mandate of the Lord applies, with just and terrible severity. And if the lightning be imagined a ghastly smile, and the after thunder a peal of laughter from the sky, this would be but a significant symbol of the divine irony expressed in the words, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."

The popular interpretation given to these words, is worthy of its origin; which is Rome. Its conception, birth, and development are of Rome.

Romanism teaches that, for promoting the interests of religion, the end justifies the means; and by means of the false interpretation now exposed professed protestants, unwittingly teach that unrighteous gains may be sanctified by applying a part of the same to charitable and uses; and that men may in this way promote their own interests. This I have said, is unwittingly done. For, in their eagerness to press the above passage into the service of a certain end, men have overlooked the force of the phrase, "mammon of unrighteousness;" and have disregarded the preposition "of," which in all such connections denotes origin or source: this, in the original, is *ek*, and has the force of, from, or out of; the gains of iniquity are thus indicated as the origin of the friendships named.

Again: Romanism teaches that, departed saints have an interest in heaven, which may be made available by men on the earth; and that, it is highly important to secure their friendship and good offices; and the interpretation, now shown to be false, teaches that it is religiously important to make friends, whose good and grateful offices in heaven may be made available when men most need them; that is, when they die. But, how contrary is this to the expression of faith! "Lord Jesus, receive my spirit."

The reason why I have so extensively and inadvertently on the popular interpretation and missuses of the verse in question is, that these, and such like means, an injurious obscurity is cast over the terrible brightness of the declaration of the Lord:—"YE CANNOT SERVE GOD AND MAMMON."

WM. MORRIS.

For the Signs of the Times.

Richmond Me., July 17, 1853.

BROTHER BEEBE:—It is now more than three weeks since I returned home from the Warwick Association, and it has been constantly running in my mind, to write something for the "Signs." But the question arises, What shall I write? If you attempt it, it will only be to be noticed by the brethren, and to make them think more highly of you than they ought, or to expose your weakness, and thereby sink in their estimation; but amidst all these suggestions and impressions, I have at last, taken up my pen, and will try to give a sketch of my interview with the brethren. As a whole it was a time of information and enlargement of mind, it was to me something new and wonderful, to see so large a number of able ministers of the New Testament together, and all speaking the same things, and such a multitude of brethren, all of one heart and one mind, and manifesting it by their works, the pure liberality of the gospel. It seems as a pleasing matter of recollection and reflection from day to day, as I find myself involved in the usual cares and perplexities of this fallen world.

I left Middletown, at 9 o'clock A. M. on Friday, the next day after the close of your association, for New York city, in company with Elders Trott, and St. John, a sister Emissary, from Black Rock, Md., and J. L. Purington, arrived at Brother Seymour's at about 2 o'clock P. M. Elder Trott preached in the evening and we had a pleasing interview. On Saturday Elders Trott and St. John left, setting their faces homeward. In the afternoon Joseph and myself traveled about the city and saw some of the great display and vast expense laid out by men, in the erection of what are called Churches. Great splendor and display to be sure, but I very much doubt whether pure gospel humility is realized within their walls. It brought this passage to my mind. "In vain do they worship me, teaching for doctrines the commandments of men." On Sunday we met with the Mt. Zion church in "a large upper room, furnished." But not with the display and splendor of those around us, in that great city, but with simple and plain conveniences for the church, which was unnoticed and disregarded by the multitude around.

The exercises of the day were agreeable. In taking a glance through the New Testament and observing how it was in the apostles' time, and down to the present day, I felt in my heart to say, "This is none other than the house of God, and this is the gate of heaven." We stopped until Thursday 5 o'clock, P. M., and called on several of the brethren in New York and Brooklyn, who received us gladly and treated us kindly.—"Behold how good and how pleasant it is for brethren to dwell together in unity. We left New York and arrived at Boston on Friday at 7 o'clock A. M. went out to Weltham 10 miles, to visit a friend, where we had an agreeable season. Left Weltham and arrived at brother L. Cox's in Woburn at about noon on Saturday. We had an interesting season with brother Cox, and met with the church on Sunday. The meeting

was truly interesting, and the church in a prosperous state. What made it appear more prosperous was the presence of several young people who seemed to be interested and gave good evidence of having lately been brought to a knowledge of the truth, and it was still more interesting to me, because it was unlooked for, and what I had not seen for years, we tarried at Woburn until 9 o'clock on Tuesday, and had an agreeable season with the brethren. We returned to Boston at half past ten o'clock, dined with a brother Townsend, traveled about the city and saw its splendor and works of art,—took the Steam Boat, at 7 o'clock P. M. and arrived safely at home at 8 o'clock on Wednesday, morning and found all well. I was absent from home, from the 6th, of June to the 22d, which is the longest time that I ever was thus absent, and it is quite uncertain to me, whether the like will ever take place again, as I am now in the sixty eighth year of my age. Be that as it may, my journey, taken as a whole, was an interesting season to me, after having spent so long a wintry season in this dark region where vanity, superstition, and will worship predominate with a high hand.

Thus, brother Beebe, I have given a sketch as I promised in the beginning, and if you think it worthy of a place in the "Signs," you are at liberty to place it there.

Yours in hope of eternal Life.

HEZEKIAH PURINGTON.

For the Signs of the Times.

Cincinnati, June 22, 1853.

BROTHER BEEBE:—May I request you to give a place in the "Signs" and you will very much oblige a poor sinner saved by grace.

I am sorry to find that in my last communication one expression in particular, seems to be misunderstood, and for that reason I fear has hurt the feelings of some whom I would be the last man to offend. I refer to a funny joking sort of expression sometimes used amongst us here, viz. when a preacher is a tall person or large in body we say he is a big preacher without any reference at all to the inner man which in reality constitutes the size of the preacher. Now I beg to say to the brethren that when they understand me as putting myself before them as a great preacher in the New Testament sense of the term, they sorely wrong me. I never intended to convey such an idea. Nor can I think that my language if fairly interpreted would bear such a meaning. The Lord knows and I know that there is no reason either for myself or any one else to say that I am a big preacher in the scriptural sense of the term, so far from that I have had great doubts for some time past as to whether I should attempt to preach at all. I often think that I am running unsent, I think that I can say one thing without doubting. viz I love to hear Christ's gospel preached.

I hope this explanation will satisfy the brethren who have misunderstood me and that they will permit me to subscribe myself

A poor sinner saved by grace.

WM. DODD.

For the Signs of the Times

Attala Co. Miss. May 21, 1853.

DEAR BROTHER:—Will you favor me with your views on Malachi iii. 10; also Matth ix. 15.

Twenty years ago this day I told my experience to the church. O if I could feel now as I then did for a short time before and after that memorable day, how I could rejoice, but trials and distress of various kinds afflict my soul continually, but I hope the flax yet smokes in my bosom and will some day break out in a flame.

Yours in tribulation

NATHAN TIMS.

To the Churches of the Sandusky Old School Predestinarian Baptist Association, sendeth Christian love.

DEAR BRETHREN IN CHRIST—We have been permitted again, by the grace of God, to meet together in an associated capacity, to hear of each other's welfare, and to attend to the affairs of the kingdom of Christ, and to observe his law, knowing that we have been called thereto. Paul says we are created in Christ Jesus unto good works which God hath before ordained that we should walk in them, for it is our reasonable service, yet we are not saved by works. But it is performed in the capacity of our heavenly substitute, for God the Father declares his delight in it, and treats us as his children. The Holy Spirit bears testimony to the fact, is a guide and comforter to us, testifying of it, so that every other righteousness in comparison with it is quite insignificant and is worse than nothing. In this righteousness Christians of all ages have gloried, both living and dying, as the only ground of their hope. In this believers are now exalted, and the angels in heaven triumph in it, for the work of Christ, finished on the cross, is their only song. But who can point out all its beauties? After all that has been written or said about it by prophets or apostles here on earth, or can be conceived by saints or angels in the world of glory, when considered as to its divine character, the righteousness of Jesus Christ exceeds all possible praise, so that the true Christian is ready to say with Paul, "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; for who hath known the mind of the Lord, or who hath been his counsellor." Thus our salvation is in Christ alone, for his soul was made an offering, and his body a sacrifice for sin; for ye are bought with the precious blood of Christ, as of a lamb without spot or blemish. Now then, brethren, let us follow Him who has called us with a holy calling; 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. Having this witness, let us adorn the doctrine of God our Savior with a well ordered life and Godly conversation; for the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, now and ever. Amen.

LEWIS SEITZ, Moderator.

JOHN PITTMAN, Clerk.

The Ministers and Messengers composing the Sandusky Predestinarian Baptist Association, to the Associations with whom she corresponds.

DEARLY BELOVED BRETHREN IN THE LORD:—It is with a deep heart-felt sense of love to our Heavenly Father, that we are again permitted to address you with our epistle of love and messengers, for His abounding mercy and grace to usward, and for the fellowship and union of feelings and sentiment that is manifested in the churches composing our body. Brethren, our hearts have been much refreshed by the coming of your messengers, who, we feel to say, we believe came to us according to the will of God, in the fulness of the blessing of the Gospel of Christ; and our hearts were made to rejoice in God our Savior, while the word of the Lord dropped from their mouths whom he filled. May our love increase, and fellowship abound, and union be strengthened, with all the fold of our God in Christ Jesus our Lord.

We still desire a continuation of your correspondence. Our minutes will show you the state of our churches. Brethren, pray for us.

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

LEWIS SEITZ, Moderator.

JOHN PITTMAN, Clerk.

For the Signs of the Times.

Naples Ontario Co. June 26, 1853.

BROTHER BEEBE;—As I esteem it a privilege to hear from the dear saints, or chosen ones of God in Christ, that are scattered all over our land I thought to say a word if not amiss, to let them know that we are yet in this land of sorrow and affliction; although this little church has suffered the loss of four of its members since 1st September by death we have some additions, and peace and harmony exists among us, we are still under the pastoral care of Eld Fisher, whom we esteem for the truth's sake; for he does not shun to declare the whole truth; that salvation is of God and in no other way. Now when I tell you what we hold to, you may judge whether he is a novice or not. We hold the doctrine of eternal election, particular redemption, special vocation, perseverance of the saints, that is, that God did fore-ordain and predestinate before the world was, every son and daughter that ever should be heirs of salvation. This is bible truth, and God's truth; and we rejoice that God has so ordained it; because now it is sure. If it were according to the *do and live* system there would be nothing sure about it. Now, brother Beebe, as I have told what we do hold, I will tell you what we do not hold; and to be short, we do not hold to any of the doctrines and commandments of men, we discard them all; we have not been troubled of late with any of the new divines.

Dear Brethren and Sisters, we wish you to remember us in your prayers, and may the peace of heaven rest upon all the Israel of God, for Jesus' sake.

Yours in the bonds of love,

S. P. MOSHIER.

For the Signs of the Times.

Newark, Del., June 29, 1853.

BROTHER BEEBE:—We had anticipated the pleasure of meeting you at the Delaware Association, but we were disappointed; but we trust the Lord was with us. I think I can say, with the psalmist, I would rather be a door keeper in the house of my God, than to dwell in the tents of wickedness. Some of the happiest moments of my life have been spent in the company of the people of God, and in hearing them tell of the wonderful plan of redemption, and of the mercy, goodness and truth of our God. And I have passed through dark days of temptation and trials, and have had strong fears that I have neither part nor lot in the matter; yet there is one evidence which I think I do possess—I love the people of God, although I feel myself unworthy of their society and fellowship. Oh, how sweet the enjoyment of Christians, when the candle of the Lord shines around them, and when their evidences are bright and clear, and when they have a good hope through grace, that they are interested in that inheritance which is reserved in heaven for all whose robes are washed and made white in the blood of the Lamb. The Christian finds sweet enjoyment in the company of those who are traveling with him to the heavenly land—to the mount of God. Their joys and sorrows, their trials and their prospects, are the same. They all have the same heavenly Father, and they are all fed upon the same heavenly bread, and they all drink of the same waters of life which flow from the fountain of redeeming love. Jesus said, The water that I shall give him, shall be in him a well of living water, springing up into everlasting life. But the Christian has often to drink of the bitter cup of afflictions; for afflictions are

the lot of their earthly inheritance. It is but right that we should have our wintry seasons, in which the dark clouds of sorrow, and storms of temptation intercept our pathway. In them we are brought to see ourselves, and to know that our hearts are deceitful above all things, and desperately wicked. And it is here we see and feel our own weakness, and are enabled to run into the name of the Lord, into which the righteous run and find safety. Even in the land of weeping the Christian can sing

Let others mourn their flying days,  
Their life so near its end—  
Let it excite my song of praise  
That death is near at hand.  
I remain yours in bonds of Christian love  
ALEXANDER COULTER.

## EDITORIAL.

MIDDLETOWN, AUGUST 1, 1853.

### Reply to Brother Tins.

We have no special light on either of the two passages on which our brother has desired us to write, we will however offer a few remarks, which may perhaps call out some brother who may be able to elucidate the subject more fully.

The passage, Mal. iii. 10, was addressed to the people of Israel in their national character, and as then existing under the covenant requiring of them, among many other things the tithes of all the increase of their lands, flocks &c, for the support of the Levitical priesthood. In this chapter the nation stands charged with the crime of robbing God, by appropriating to other purposes the tithes and offerings, which belonged to him, or, by withholding them. The old legal covenant of works, not only provided for tithes, but also for offerings.

By the tithes, we of course, must understand the tenth part of the increase of their substance, which God required them to bring and by the offerings, the sacrificial offerings upon the altar, and the free will or voluntary offerings, which were also defined and required of them by the covenant of works, under which they existed. Israel were to be blessed for obedience to the requisitions of the covenant, and cursed for disobedience. But we should not forget that both the blessings and the curses of that covenant, for obedience or disobedience, were temporal. No spiritual blessing was ever promised to man on condition of works, but all spiritual blessings are in heavenly places, in Christ Jesus, according as God hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. Eph. i. 3, 4. The law of carnal, or fleshy, commandments was administered to them, as a carnal and fleshy people, whose circumcision, and consequent assumption of the obligation to do the whole law, was only in the flesh, and not in the heart. The temporal blessings of that people were given or withheld, according to their works. If they were willing and obedient, they ate the good of the land. For their obedience, their corn, wine and oil were increased; the Lord fought their battles for them; shielded them from the aggressions of surrounding nations, &c. But for their disobedience, he sent the sword, famine and pestilence, delivered them into the hands of the enemy, and consumed them, as a people. This latter condition Israel was in at the time this message by Malachi came. They were cursed with a curse. The blessings of peace, safety, health, and abundance were

withheld, and the curse resting on them as a nation, would soon blot out their name from the list of nations—and they should be, not only reduced to pay tribute to the Romans, but utterly broken up and scattered to the four winds of heaven. Now these calamities were not impending because, or to indicate, that God was mutable; for it was because he changeth not that Jacob was not consumed. But it was because the whole nation had robbed God, in tithes and in offerings. They had transgressed the covenant, and the curses of that covenant rested on them. And to this day, as many as are of the works of the law are under the curse. Israel complained that God's ways were not equal; but their subjection to the curse was not because of inequality on the part of God. When they obeyed the precepts of the covenant, they had always been temporarily blessed; and when they transgressed, they had always been temporarily cursed. And to force this conviction on them, they are called upon to prove the Lord by obedience, and see if he would not fulfil and verify the promise which rested on that condition. "Bring ye all the tithes into the storehouse, and prove the Lord therewith." See if he will not be as good as his word. See if he will not from the windows of heaven pour out a blessing.

The Church of God, as his spiritual, or anti-typical Israel, are under the new or better covenant, the blessings and promises of which are independent of the will and works of men; all that it contains is Yea, and Amen, to the glory of God, and not yea and nay. The priesthood of the new and better covenant is not established like the Levitical, on a law of carnal commandments, but by the power of an endless life. Yet the things written aforetime were written for our instruction; and in the spiritual application of the text under consideration, we may, perhaps without violence to the primary design of it, learn that God has bestowed blessings on his Christian church, which are to be improved for the general and common benefit of all the saints. That *in, not for*, the use of them it is often the good pleasure of our Covenant God to pour down from the windows of heaven, divine blessings on his children. He has enjoined on us, as his disciples, to speak to ourselves, in psalms and hymns, and spiritual songs, to bring our gifts to the altar; our tithes, our offerings, (or those gifts and praises which were prefigured by the tithes and offerings under the law,) should ascend as incense of a sweet savor unto our God. Let us not depart from the law of our Lord, which he has written, not on tables of stone, but on the fleshy tablets of our hearts. Let us hold fast the profession of our faith without wavering; and stand fast in the liberty wherewith Christ has made us free, and not be again entangled with the yoke of bondage.

The other passage is, Matthew ix. 15.—"And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast."

These words were spoken by our Lord, in reply to some of John's disciples, who had enquired of Him, Why do we and the Pharisees fast oft, but thy disciples fast not? In this reply, our Lord signified to them the reason why his disciples fasted not, and also foretold that the time and circumstances should come, in which his disciples should fast; but he gave them no other reasons,

why they and the Pharisees fasted oft, than what might be inferred from the fact that his immediate presence inspired such joy as to prevent mourning and fasting. There are different reasons for men's fasting, and we presume the cause of John's disciples fasting, was very different from the cause of the fasting of the Pharisees. The ancient as well as modern Pharisees fasted to be seen of men, and to make themselves more holy, and the prophet charged the carnal Israelites that they fasted for strife and debate, to smite with the fist of wickedness. But Christ had instructed his disciples, when they fasted, to fast not as the hypocrites did; but to so fast as not to appear unto men to fast. They certainly were not at liberty to call on the governors, or presidents, or kings of the earth to appoint, proclaim, or even recommend a fast, as that cannot be done without appearing unto men to fast. The fasting of the disciples of Christ is a matter between themselves and their God. We know of no other reason why the disciples of John fasted more frequently than the immediate disciples of our Redeemer, only that implied in his answer, namely: that they did not enjoy the personal and immediate presence of Christ, as did the disciples of our Lord; because the time was coming when they should fast, and probably as often and as appropriately as the disciples of John did at that time.

In the figurative language in which this answer was given, there is a beauty which is full of instruction and comfort to the disciples of the Lord Jesus at this, as well as to those of that day.

John the Baptist had himself used the same beautiful figure of the bridegroom and the bride, and it had also been used by the prophets, and in the Canticles; and John has explained to his disciples, that Christ was himself the bridegroom of his church. He had said to them, or in their presence, He that hath the bride is the bridegroom; but the friend of the bridegroom standeth without, and rejoiceth because of the bridegroom's voice; thus, said he, my joy is fulfilled. It is also fully implied in the words of our Lord, in the text. He evidently designed to convey the idea, and the disciples understood him to mean, that He was himself the bridegroom of his church, and his disciples which were then with him were children of the bride-chamber. The bride-chamber is the place where the marriage is consummated, and in which they are identified as one; the bride being the bone of his bone, and the flesh of his flesh.

As a bridegroom Christ was prefigured by Adam, whose bride was created in him, and existed in him, before she was made manifest by her distinct formation, and that manifestation did by no means destroy or impair the relationship or identity, for said he, This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man. We are also informed, that the church of God was created in Christ Jesus, that she had a created, preserved, and chosen existence in him before the world began. See Eph. ii. 10, 2 Tim. i. 9, and Eph. i. 4.

But now the manifestation of this union, for which the glorious bridegroom had descended from the bosom of the eternal Father, robed his eternal Godhead in garments of humanity; and appeared in the bride-chamber of his incarnation, to take his bride by the hand, and in the presence of heaven and earth, proclaim the nuptial bands, and

give the solemn pledge, that he will support, protect, love and cherish her as his own body, flesh and bones; that he will never leave her nor forsake her; and that she shall see the glory which he had with the Father before the world began. In this wonderful manifestation, the bride, the Lamb's wife appears, coming down from God out of heaven, adorned as a bride for her husband; the tabernacle of God is now seen with men; the marriage of the Lamb is come, and the bride has made herself ready.

The children of the bride-chamber are those who are peculiarly interested in the marriage of the Lamb. The bride is called Jerusalem, which is above, is free, and is the mother of us all; that is, of all the members of the Gospel church. Hence Paul says, We, as Isaac was, are children of the promise; not children of the bond woman but children of the free. They are called in our text, children of the bride-chamber. While the bridegroom is with them, "they cannot mourn. Jesus, as the bridegroom, was personally and visibly present with them at the time alluded to, but the time was at hand when he should be delivered up, and crucified; and when, after his resurrection from the dead, he should ascend up to heaven, and be no more with them in the same manner that he was then with them, and then they should fast. The subsequent history of the church has shown the truth of the prophetic words in our text; and down to this day the disciples of Christ have frequent occasion to know, that in his presence there is joy; but when his presence is withheld, they have lamentation, mourning, and fasting. Nothing in earth or heaven can supply the lack, or make up for his absence. There are times when they have indeed to say with the spouse, "My Beloved had withdrawn himself and was gone, I sought him, but I could not find him; I called him, but he gave me no answer." At all such seasons, the children of God do fast. But when they can again realize his presence with them; when he is made known to them in the breaking of bread, he brings them into his banqueting house, and his banner over them is love.

What we have written, on these two passages, we submit to brother Tims, and to our readers generally. May they compare what is written with the divine and infallible standard, and hold fast only that which is sustained by the Scriptures of truth.

**APOLOGY.**—An apology is due to our readers for the very imperfect print of a few of our late numbers, especially our last; the failure to get a good clear impression has been owing to the difficulty in procuring composition rollers, for inking our type, that would stand the heat of summer weather. We have now provided an apparatus, for manufacturing our own rollers, and we hope hereafter to give an improved appearance to our paper.

*North Berwick Me., May, 28, 1853.*

**BROTHER BEEBE:**—My father asked me the other day, for my views on Rev. xiii. 10, 11. As I have no light on the subject, please, for his sake, and for the sake of others, give your views on it, through the columns of the "Signs," and oblige, Your brother.

WM. QUINT.

**REPLY.** We have no views on the text proposed, that we feel prepared to give, we

therefore refer the subject to such of our brethren as have been favored of God with a clearer view of the import of the opening of the Seventh seal, and the sounding of the third trumpet.

**THE EVERLASTING TASK FOR ARMINIANS**—The republication of this little work has been delayed on account of a pressure of other work; but it will go to press before we issue our next number. We shall mail the copies ordered, as soon as we can get them stitched. Terms will be seen on our last page. Others who wish a supply, will do well to forward their orders immediately.

**CORRECTION.**—In printing the Minutes of Delaware Association, a mistake occurred in regard to the time of the Yearly Meeting of the Bryn Zion Church. It is incorrectly published to be held on the third Lordsday in August; whereas it should be on the Second Lordsday in August, and the Saturday preceding. As the annual meeting of this church is uniformly held on the second, and not on the third Lordsday, we hope that this notice will be in time, to prevent any confusion on the subject.

**THE HOPEWELL CHURCH N. J.** We are happy to learn that the first church of Hopewell is enjoying a season of refreshing from the presence of our God. Since our beloved brother Hartwell took the pastoral care of this church, twenty two have been added, as we are informed, by baptism. May the Lord continue to bless them with the outpouring of his Spirit, and cause that his churches generally may participate in the refreshing communications of his abounding grace.

With several churches of our order, in different parts there are pleasing indications that the time to favor Zion is near at hand. The churches generally in the bound soil of his (Warwick Association) so far as we can learn, are in a prosperous and happy condition. Peace and harmony among them has never been enjoyed to a greater extent, than at the present time.

**ASSOCIATIONS, or clerks of associations** who desire us to publish the time and place of their meeting will please forward to us a copy of their last Minutes.

For our views on Revelation xxii. 19, we refer brother H. L. Power, to our reply to brother Stipp on the same text, which he will find in the fifth number of the current volume. Although some good brethren for whose opinions we have great respect, have dissented from the views there expressed, we are not certain that we could do better by a second attempt.

**EVADING THE LIQUOR LAW.**—A sloop has been fitted up with a house upon her deck, and anchored in the harbor about three miles from the city, between Apple and Deer islands, for the purpose of supplying boats, parties and vessels with liquors of all kinds. This floating store is reported to have done a large business. As the "Maine Law" only applies to the main land, and the proprietors do not violate anything but the spirit of existing laws by this novel arrangement.—*Boston Post 11th inst.*

**MARRIED.**

In Loudoun county, Va., June 19, 1853, by Elder Samuel Trott, Dea BENJAMIN SPRINGFELLOW to Miss SUSAN HAMILTON, both of the above place.

**OBITUARY.**

*Olive, May 28, 1853.*

**BROTHER BEEBE:**—Please publish the obituary of MARY E. MATTHEWS, wife of Marcus Ostrander, who departed this life May 17, 1853, aged 26 years 2 months, and 11 days. In her last illness she enjoyed much of the presence of the King of kings, and she manifested the greatest degree of patience, throughout her sickness; her prayer was constantly, that her Heavenly Father would take her to himself. On her death bed, she told our mother that she had prayed for a long time, that if it was not the will of God to heal her, that he would prepare her for, and take her to himself; and, a short time before she died, in a conversation with her brother-in-law, she said, "Now I know that I love the Lord,

"For Jesus has loved me,  
I cannot tell why."

All the desire she expressed to get well, was for the sake of her husband and child; but still she felt willing that the will of the Lord should be done. A few moments before she expired, she exclaimed, O Lord Jesus, wilt thou take me to thyself; and without a struggle or a groan, her ransomed spirit took its upward flight, to dwell where Jesus is. A few mornings before she was taken sick, she had a view of that land of pure delight, of which she was often heard to sing, in the words of the hymn,

"There is a land of pure delight  
Where saints immortal dwell;  
Infinite day excludes the night,  
And pleasures banish pain."

She died in the firm belief that the Lord alone could save her, through the blood and righteousness of our Lord Jesus Christ.

SARAH MATTHEWS.

*Bristoe Station, Va., July 22, 1853.*

**DEAR BROTHER BEEBE:**—At the request of the afflicted friends and relatives, I send you the following obituary notice for publication in the "Signs of the Times."

Mrs. HENRIETTA EDMONSON, wife of Charles Edmonson, esq., of Washington City, D. C., departed this life June 20, 1853, after a brief illness of erysipelas, in the 35th year of her age, leaving an afflicted husband and three small children to feel and mourn their loss. In the death of this estimable lady, society has been bereft of one who, by her gentle and amiable disposition, had endeared herself to all who knew her; and the Shilo church one of her constant attendants and deeply interested hearers. Although it was never her privilege to make a public profession of religion, yet she was enabled to give satisfactory evidence of having tasted the good word of eternal life; and upon her dying bed she could testify that death had been disarmed of all his terrors, and she was not afraid to die. Her remains were followed to their resting place by a numerous train of afflicted relatives and sympathizing friends, there to repose in deathly stillness, till the voice of the archangel and the trump of God shall sound, when corruption shall put on incorruption, and death be swallowed up in victory.

Sister MARIA KERCHEVAL, a prominent member of the Upper Broad Run church, fell asleep on the 18th inst., after a protracted illness, occasioned by a disease of the heart, in the 51st year of her age. Sister Maria was one of those who protested against the innovations of New Schoolism, and came out about 15 or 16 years ago, with a number of others, and constituted themselves into what has been called the Upper Broad Run Church, and has ever maintained a sound and consistent course. She was truly spiritually minded, which is life and peace. She was enabled in her illness, which occasioned much bodily suffering, to manifest all that patient resignation and composure at the approach of death, which it is difficult to conceive of any possessing but those that know the way of God. It was my privilege to be with her on Saturday night and Sunday morning, and although from the nature of her disease and rapidly declining state, she was not able to converse but very little, yet she expressed herself as feeling an assurance, that when the earthly house of her tabernacle was dissolved, she had a building of God—a house not made with hands. This is a heavy stroke upon our old and afflicted sister Kercheval, her mother, and her younger brothers and sisters; but the mighty God of Jacob, who has so well sustained them in all their former trials, is still able to, as He doubtless will, give another proof in this dispensation, of his presence to help in every time of trouble. May they be enabled to cast their care upon Him who cares for them, and find grace to help in time of need. Yours, &c.,

ROBT. C. LEACHMAN.



CHRIST.

Fly to Christ, the friend of sinners,
When thine angry passions rise;
Wash thou in the cleansing fountain
Which his precious blood supplies!

When the future's dark before thee,
And no earthly aid is nigh,
Go to Christ, the watchful Shepherd,
Who will ever need supply;

When the storms of trouble threaten,
Go to Christ—He's near at hand;
Leaning on the Rock of Ages,
Firm, unshaken, thou shalt stand.

Give us faith to trust thee, Saviour!
On thy love and care to rest;
To Thy wisdom leave our future—
With thy presence make us blest.

My Wife and Child.

The following was written while the author, Henry R. Jackson, esq., was in the service as Colonel of the Georgia regiment in the Mexican war:

The tattoo beats—the lights are gone—
The camp around in slumber lies;
The night with solemn pace moves on,
The shadows thicken o'er the skies;

I think of thee, O dearest one!
Whose love mine early life hath blest;
Of thee and him—our baby son—
Who slumbers on thy gentle breast.

And hover, gently hover near
To her whose watchful eye is wet—
The mother, wife, the doubly dear—
In whose young heart have freshly met

Now, as she kneels before thy throne,
Oh, teach her, Ruler of the skies,
That while by thy behest alone
Earth's mightiest powers fall or rise,

That thou canst stay the ruthless hand
Of death, disease, and soothe its pain;
That only by thy stern command
The battle's lost, the soldier's slain;

And when upon her pillow lone
Her tear-wet cheek is sadly pressed,
May happier visions beam upon
The brightening current of her breast—

Wherever fate these forms may throw,
Loved with a passion almost wild—
By day, by night—in joy or woe—
By fears oppressed, or hope beguiled—

RECEIPTS.

Table with columns for location, name, and amount. Includes entries for New York, Penn, Ohio, Mich, Ia, Ill, Mo, Ky, Del, Va, Ga, Ala, and Texas.

LETTERS RECEIVED.

M. Lee, A. B. Campbell, P.M., Benj. Griffin, Eld. Wm. W. Brown, G. B. Douthit, Eld. John Hood, Eld. A. B. Goldsmith, Enoch Denman, Geo. Leeves, John B. Alderman, Mrs. S. E. Pope, Dea. H. Purinton, Ira Yeomans, Abner Merris, J. N. Bradford, E. T. Clarkson, Eld. A. Bolch, S. P. Tabor.

NOTICES.

MINUTES.

With our present facilities for printing, and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, Post PAID, to the several churches of each Association, as they may direct.

The DEBATE UPON THE MAINE LIQUOR LAW between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in pamphlet form, on the same terms as the "Sure Cure for the Tetotal Mania," viz 12 cts per copy, \$1 for ten copies, or \$8 per hundred.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

Table with columns for quantity and price: SINGLE COPY, .15; EIGHT COPIES, \$1 00; FIFTY COPIES, \$5 00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church.

THE EVERLASTING TASK FOR THE ARMINIANS

Having received many orders for the Task, since our former edition has been exhausted, we propose to print another edition of a few thousand copies, and to have them ready to send out by mail to any part of the United States, about the first of July next.

TERMS.

For a single copy 6 cents, 20 copies for \$1.00 or 100 copies to one direction for \$4.00

This little work has passed through many editions in this country as well as in England and although they have been spread broadcast throughout England and America for many years, no Arminian has ever attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

TERMS REDUCED

Single copy 20 cents or six copies for \$1.00

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

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance, or any two of them for \$1.50 cents in advance, or one of them at \$1. But at these low rates the remittance must be made when the orders are forwarded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co.,

N. Y. G. J. Beebe, editor of Banner of Liberty same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Covington Newton County, Georgia.

ASSOCIATIONAL.

The Corresponding Meeting of Virginia will meet with the Mt. Pleasant Church, in what is called "Payne's Church," Fairfax county, Va., commencing on Thursday before the second Sunday in August, 1853.

Those who come by public conveyance, will take the cars at Alexandria, on Tuesday morning for Fairfax Station, which is within a mile of "Payne's Church," where the meeting is to be held; and they will be in time for its commencement.

The Lexington Association will be held with the church at South Westerlo Four Corners, Albany co., N. Y., on the first Wednesday and Thursday in September. Brethren coming by public conveyance will land at Coxsackie on Tuesday, where they will find conveyances to take them to the meeting. Others will inquire for Stephen Martin, Ludlum St. John, Oliver Bryan, Samuel and Enoch Mabey, or Geo. W. Slater, at any of which places they will be entertained.

The Maine Predestinarian Baptist Conference, will be held, the Lord willing, with the Baptist church at North Berwick, York Co. Me., commencing on Friday the 9 day of September, 1853.

The Maine Predestinarian Baptist Association will meet with the Bowdoinham church at Bowdoinham village Me., on Friday the 16th, day, of Sept. 1853, at 10 o'clock A. M.

Ebenezer Association will be held with the Dry Run Church, Shanandoah co., Va., on Friday before the first Sunday in August.

The Ketocton Association will be held with the church at Mill Creek, Berkeley co., Va., to commence on Thursday before the third Sunday in August.

Rappahannock—will be held with the Battle Run Church, Rappahannock co., Va., on Friday before the 4th Lord's day in August.

Patterson's Creek—at Little Capon Church, Hampshire co., Va.

Juniata—at Providence, in Friend's Cave, Bedford co., Pa., Friday, before the third Sunday in October.

The Primitive Ebenezer Association is appointed to be held with the Mountain Spring church, Jones county, Ga., 3 miles east of Griswoldville, on the Central R. R., commencing on Saturday before the fourth Sunday in September, 1853.

The Walkonding Association is appointed to meet at 12 o'clock on Friday before the first Sunday in September, 1853, with the Fallsberry church, Licking county, Ohio.

The Muskiagum Association is appointed to meet with Mount Olive church, Morgan county, Ohio, Friday, before the fourth Sunday in August, 1853, at 10 o'clock A. M.

The Owl Creek Harmony, to meet with Wayne church, Knox county, Ohio, on Friday before the fourth Sunday in August, 1853, at 12 o'clock.

The Sciota to meet with Friendship church, Reynoldsburg, Franklin county, Ohio, on Saturday before the third Sunday in August, at 10 o'clock A. M.

The Wetumpka Primitive Baptist Association is appointed to meet with Coosa River church, Autauga co., Ala., 11 miles north-west of the city of Wetumpka, on Thursday before the fourth Sunday in September, 1853.

The Ocmulgee Association is appointed to meet with the County Line church, Jones co., Ga., near the Long Shoals on the Ocmulgee, on Saturday before the second Sunday in September, 1853

The Little River Primitive Baptist Association is appointed to meet with Union church, Cherokee county, Ga., five miles north of Roswell Factory, on Saturday before the second Sunday in August, 1853.

The Harmony Baptist Association is to meet with the church at Mount Moriah, Randolph co., Ga., ten miles east of Cuthbert, on Saturday before the 2d Sunday in October, 1853.

The Primitive Western Baptist Association is to meet with the church at Providence, Meriwether co., Ga., four miles west of Lutherville, on Saturday before the third Sunday in October, 1853.

The Conesauga Baptist Association is to meet with the Ebenezer church, Walker co., Ga., thirteen miles east of LaFayette, on Friday before the first Sunday in August, 1853.

BROTHER BEEBE;—Please publish through the "Signs" that a yearly three days meeting will be held with the Old School Baptist church at South Trenton Oneida Co. N. Y. to commence on Friday the 2d day of Sept. 1853, at 10 o'clock A. M.

We give a general invitation to the Old School Baptist Elders and brethren to attend. From previous encouragement and present solicitation, we shall hope that brother Beebe will attend.

Any person, who come by railroad, will find regular stages morning and afternoon from the Utica depot, brethren will find my residence near Barrows Tavern 7 1/2 miles North Utica on the plank road.

Your friend and brother. A. L. MIRON Sr. JOHN.

LIST OF AGENTS.

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

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WISCONSIN. Elders D. Wilcox, Titus Bishop.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., AUGUST 15, 1853.

NO 15.

## COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—I received, a short time since, a letter from brother Davis S. Woody, of Mo., in which he makes the following request:

"Dear Brother: For the satisfaction of some of my dear brethren, who I think do not understand you and brother T. P. Dudley, on the subject of the new birth or regeneration, I would like to have your views on that subject, and what it is that is born again. Dear brother, the reason in particular that I ask your views on this subject, is that some of the brethren think that brother D. laid down premises which would justify the non-resurrection principle. If you see proper to give your views, I would rather have them through the Signs."

In accordance with brother Woody's wishes, I forward my answer to you for publication, in the Signs, if you think it proper to publish it. If you have any objection to doing so as tending to revive controversy, please to enclose this in another envelop, and direct it to brother Woody, Mexico, Osage co., Mo. If he gets the answer in manuscript, he can probably show it to such brethren as he wishes.

Brother Woody, in replying to your enquiries, in order if possible for me to make my views plain, I wish first, if I can command language to do it, to explain myself on one important point connected therewith. The point is this: that a person, one who exists as an individual being, may have a distinct nature from what he before existed in, superadded to him, so as to be made to exist in that distinct nature, without destroying his former personality, and yet changing his personal relations into conformity to his new nature, or new birth; for since the creation of Adam and Eve, I know of no way in which an individual existence in nature is produced but by a birth. Many brethren seem not only entirely indisposed to admit the correctness of such an idea as the above, but also to allow me and others to believe it. But if the above position, in substance, is not correct, I am ignorant, and must remain so, of the testimony of Scripture concerning both the *new birth* and the incarnation of Christ; as well as concerning his spiritual headship.

As I understand the Scriptures, the correctness of the position I have above laid down, is fully demonstrated in the testimony given concerning the incarnation of Christ. According to the testimony of Scripture, "In the beginning was the Word, and the Word was with God, and the Word was God;" John i. 1. Again in verse 14, it is said, "And the Word was made flesh and dwelt among us." And according to Gal. iv. 4, "God sent forth his Son, made of a woman and made under the law." Now I presume, no Old School Baptist will understand by the declaration, John i. 14, that the

Word, the Godhead, was changed into flesh, nor by that of Gal. iv. 4, that the pre-existence of the Son was destroyed, and that he was made the Son of God of the woman. Yet the declaration, "Made of a woman and made under the law," is affirmed of the Son, as in the other text, the affirmation is, "The Word was made flesh." What is it then but that a fleshy nature, in which he did not before exist, was superadded to him personally, as the *Word*, and as the *Son sent forth*? Here then my position is fully proved. Christ is made to exist distinctively in a fleshy nature, or as man, in being born of the Virgin, yet this fleshy birth in no sense destroys his personal identity as the Son, or as the *Word*, but he remains the *Son sent forth to serve, and to learn obedience by the things he suffered*, is still the *Word made flesh*, is one with the Father, is God manifest in the flesh, and brings into his servitude under the law, and in the things which he suffered, all the majesty, power, dignity, and even all the fullness of the Godhead. Yet while his original personality is not changed, his personal relation is changed; from being the giver of the law, he now in *being made of woman is made under the law*, made subject to its demands; and we behold him in the flesh of a servant under it, a minister of the circumcision, come to minister, and not to be ministered unto. So I understand Christ's existing in the beginning, as the *only begotten of the Father*, as the production of God, or the beginning of the creation of God, in that *life which is the light of men*, and which constitutes him the *Head of his church*, the *life of his people*, and their *elder brother*, to be his existing in that superadded life to his Godhead, and which in no sense destroyed his personal identity as God, but that he remains, whilst thus personally related to, and one with his people, to be the Jehovah, the self-existing God. The reason why some have charged me with being an Arian for holding Christ to exist in this near relation to his people, is that they will not allow, notwithstanding the proof I have presented of the fact, that a distinct nature can be superadded, of God, personally to himself, without destroying his personal identity as God.

I now come, brother Woody, to give you my views, briefly, on the new birth, as to what it is. Regeneration, as I hold it, is the implanting in an individual, or adding to his mind, that *incorruptible seed* which Peter speaks of, even the spiritual seed of Abraham, which is Christ, *Christ in you*, and which is that *life that was in the Word, which is the light of men*; for Christ is the *true light which lighteth every man that cometh into the world*; John i. 9. Hence this individual sees his relation and accountability to God and to the law, and sees his sinfulness as he never saw or felt it before, for *by the law is the knowledge of sin*. He sees this as the natural man cannot see it, for the law is spiritual. And he so sees and knows the reality of these things, that he

cannot shake them off or drive them from him as he could former impressions, which arose from mere fleshy views, or a natural conscience. The reason of this is, that whilst the implantation of this seed is of God, and of God only, and not through any instrumentalities of men, the seed itself being life and light, quickens the mind and conscience to such a sense of the reality of these things, that the individual feels himself as standing before a heart searching and rein trying God; and in the ultimate view of this, and of the purity of the law, all his goodness and doings are turned to corruption, and he falls helpless at the footstool of mercy, or at the feet of that God against whom he has sinned. Being thus stripped and killed by the law, he is prepared to be married to another even Christ, or brought to view in his relation to a crucified and risen Jesus.

The new birth I understand to be, the *being born again of the incorruptible seed by the word of God which liveth and abideth forever*. Whether by the *word of God* in this text we understand, the essential Word, who is God, or as is frequently intended by the *word of God*, that which God directly speaks or communicates to a person, is immaterial, for both ideas are true. For Christ said, "Verily, verily I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," John v. 25. This person being as we showed dead, killed by the law, is now made to hear the voice of the Son of God, the proclamation of pardon and salvation through Christ's atonement.

And every child of grace knows that it took something more than the power of man to make him hear; that it came with the power and as the word of God; and he already having Christ or the seed of life in him, he is enabled to receive, believe and rejoice in that word, and feels himself standing in a new relation to God, no longer a condemned and banished one, but a pardoned, justified one; has peace with God, and is enabled to cry Abba, Father: that is, he feels that God is his Father. Thus in the new birth there is a striking correspondence to the natural birth; to each there is a seed implanted, and then a quickening by which life is manifested. And when the natural child is brought to the birth, the sorrows of the woman in travail, the foetus being broke loose from that by which alone it had been hitherto nourished, strongly represents the agonies and the killing by the law belonging to the second birth. But then there is a contrast in the births. In the first birth the child comes into the world in the image of Adam, an alien from God and subject to pain, disease and death, as the fruits of depravity and condemnation. In the second birth, he comes into the kingdom of heaven, where *grace reigns through righteousness*, has communion with God as a Father through Christ; stands manifested as one with Christ, and having a common interest with all the

members of Christ's body, in all that Christ accomplished by redemption, in all the promises of God, and in that inheritance which is reserved for the saints in light.

I now come, brother Woody, to your second point of enquiry, viz: "What it is that is born again?" If by this enquiry, you mean what is the production of the new birth? I answer, the "New man, which after God is created in righteousness and true holiness;" Eph. iv. 24. This *new man* I believe to be Christ in you the hope of glory; for Paul said, It was *Christ lived in him*. See Col. i. 27, and Gal. ii. 20. But I presume that your enquiry relates to that which has been the matter of discussion in the Signs formerly. I therefore answer, our Lord said, "Except a man be born again;" and I know not what right I have to suppose he did not mean as he said—did not mean the man. In conformity to this, I say in reference to brother Woody's being born again, that it is brother Woody himself in his whole person that was *born again*. And here is the application of the position with which I started, viz: That a distinct nature may be superadded to a person so that he shall actually exist in that new nature, without destroying his former personal identity, or his former existence. This I illustrated in the case of the *Word being made flesh*. So I understand that a spiritual nature called *life* has been superadded to brother Woody by the spiritual seed being implanted, and he being brought to the birth, by his being brought to live the *life he now lives in the flesh, by the faith of the Son of God*, that is, as before God. Yet his individuality is not changed, it is Davis S. Woody, his old man or nature is the same as it was before, his rational powers the same. And yet his personal relations by the new birth are altogether changed. He no longer belongs to Adam's family, but to Christ's; is a living member of Christ's body; is not under the law but under grace; is not of the world, as Christ is not of the world; is not under condemnation, but in a state of justification; although he feels the workings of depravity in all he does, it is no more *he* that does it, but *sin that dwells in him*. He is in a word, a son of God, and a joint heir with Christ to glory; although he has in the old man all the elements that would constitute him a child of hell if still standing in his relation to Adam and under the law.

In reference to the idea that the principles laid down by brother Dudley favor the non-resurrection notion, I will say that so far as I have understood brother D., I know of no material difference between his views and mine in relation to the new birth. And the views I have above advanced as to what is *born again*, are the only views in my estimation consistent with the idea of the resurrection of the bodies of the saints to glory. For I cannot believe that whatever is not born of God can ever enter heaven to participate in the glory of Christ. Whilst what

ever is born of God through Christ, the only begotten of the Father, must partake with him in his glory. Hence if I believed that only the souls of persons were the subjects of regeneration and the new birth, I must believe that only their souls enter heavenly glory. But believing as I do, that it is the *man* that is born again, that after the second birth he exists personally in a spiritual life, whilst he retains all that in which he before existed as a natural person, and in which he still exists in his fleshy life, and therefore believing that his whole person was represented by Christ in his atonement, I must believe that in his whole person, soul and body, he must enter glory, as a member of Christ's body, and as a trophy of Christ's redemption and of his conquest over death. And I can see nothing in this sentiment concerning the new birth, that can favor the non-resurrection notion.

Thus, my brother, I have tried with plainness to give my views on these points; it is for you to examine the Scriptures for yourself, to judge of their correctness.

Yours with kind regards,

S. TROTT.

Fairfax C. H., Va., July 27, 1853.

For the Signs of the Times.

DEAR BROTHER BEEBE:—At the May monthly meeting, I was directed by an order of the church, to forward to you for publication, a short account of "the latter end" of the First North Western Association. From what we have already heard, we entertain no doubt but many conflicting statements have, and will go out concerning it. The last annual meeting of the Association being held at our meeting house, and the church having had the best possible opportunity of being fully informed of the manner in which the business of this session of the Association was conducted, have believed it to be our duty, in justice to ourselves, and our brethren who stand with us, to spread facts before our brethren, throughout our country, that they may see who holds the truth, and who does not; and who occupies Old Baptist ground.

It may not be known much beyond the bounds of this Association, that the "Two Seed" doctrine has here had its advocates; which however is too true. This doctrine has been rather secretly insinuating itself for several years, and has at times been publicly preached. It may be, brother Beebe, that you object to personal references in matters of controversy; but how shall we in matters of history, where truth and error are at issue, otherwise preserve innocent brethren from unjust censure abroad? In fact, our object in this communication is, to let our brethren at a distance know who has introduced this "Two Seed" heresy among us, and what has resulted from it; that we may obtain fellowship with those of the like precious faith with us; and that all may be prepared to guard against the baneful influence of this heresy. In order to set this matter clearly before our brethren, we deem it necessary to let them know, briefly, what this Association has hitherto declared to be heresy; and also what the Two Seeders are propagating. The substance of the declaration of this Association is as follows:

"1. We believe in one only true and living God—Father, Son, and Holy Ghost—and these three are one God. 2. The Scriptures of the Old and New Testaments are of Divine authority, and only rule of faith and practice. 3. We believe in the fall of man,

and all Adam's posterity are sinners by nature, and have neither will nor power to deliver themselves, &c. 4. We believe in the doctrine of Election by Grace, and the elect were chosen in Christ before the world began. 5. That sinners are justified in the sight of God only by the righteousness of Christ imputed to them; they are kept by the power of God through faith, and shall persevere through grace to glory. 6. That good works are the fruit of the faith of God's elect, and follow after they are born of God. 7. That Baptism and the Lord's Supper are ordinances of Jesus Christ, true believers the proper subjects; the mode of baptism is immersion, and no minister has a right to administer these ordinances, unless ordained by an orderly presbytery of our faith and order. 8. We believe in the resurrection of the bodies; both of the just and unjust; the just unto life eternal, and the unjust unto eternal damnation; and God hath appointed a day in the which he will judge the world in righteousness by Jesus Christ. 9. The joys of the righteous, and punishment of the wicked, will be everlasting."

These articles, though not so clear and explicit as might have been wished, were such, however, as we could live with, so far as an Association was concerned.

We shall now tell our brethren what this "Two Seed" doctrine is, as held by some in this Association, and to which we object. They declare that none but the elect either stood or fell in Adam; that they only in the Scriptures are termed sinners; that they only are under the law of God; that they eternally existed in Christ, and were *transplanted* into Adam's body when God breathed into his nostrils the breath of life, and he became a living soul. "The seed of the serpent," or non-elect, they declare neither stood or fell in Adam; neither are they of the creation of God. They proceeded and came forth from the devil and he is the author of their existence; they are not nor ever were under the law given to Adam in the garden, &c. They claim this as Old Baptist doctrine, and preach it as such. Will brother Beebe be kind enough to give us his views on this matter?

This doctrine, as before remarked, has been for several years existing in this Association, and has been very cautiously handled both privately and publicly; its most objectionable features being carefully concealed, until by degrees its advocates became more bold, having, as they supposed, made proselytes enough to secure a majority in the Association. These things began to manifest themselves at the session of the Association for 1851. Here the "Two Seed" party, or rather the leaders of that party, first openly manifested themselves; and here was laid the foundation for a final separation. Those leaders, as openly manifested, are Elders Andrew Gregg, Robert Jeffers, and William Long. At this meeting Elder Gregg, among others, was appointed to preach on Sunday, and he exerted himself very much in support of this, his favorite doctrine. About the close of his harangue, he publicly bantered the world to prove that "the serpent's seed," (as he calls all those that are lost,) were ever under the law given to Adam. Many were severely hurt; a death-like gloom spread itself over the meeting; and the brethren and sisters present wept, "as one weepeth for his first born."

The next meeting of the Association was held at Bethel meeting house, Hurricane Grove, Grant county, Wisconsin, 1852.

Between these two meetings of the Association, I entered into a correspondence with Elder Gregg on the "Two Seed" doctrine, during which he made a pretty full disclosure; this, together with some other circumstances, brought the matter fully before the brethren, and at our monthly meeting in May, 1852, the church unanimously ordered the following record to be made:

"Whereas, we believe the 'Two Seed' doctrine, (an abstract of which is appended to our records of May 1.) is heresy of the deepest dye, as it would subvert the whole Gospel system revealed in the New Testament, and for which the Old School Baptists have always contended, therefore

"Resolved, That we, as a church, under a deep sense of our obligation to God and one another, to preserve the truth of his people among us inviolate, do feel bound to enter our protest against said heresy, and to declare we have no fellowship for it. Yet we deeply deplore the necessity we are under of thus declaring ourselves, as we feel it will separate from us many of our dear brethren and sisters, whose minds have been subverted by those who have introduced and advocated his heresy in our Association."

At the session of the Association for 1852, Bethel and Apple River churches, in their letters, protested against "the Two Seed heresy." This brought the subject directly before the Association; and it was at once discovered that we could no longer live together. Whereupon a motion was introduced to dissolve the Constitution of the Association; and after a warm discussion, the vote was taken, and only three voted in the negative; the constitution therefore was declared dissolved, and the meeting broke. Elder Wm. Long, the only messenger from Honey Creek church, who was one of those who voted in the negative, claimed the papers belonging to the Association, which he bore off in triumph; the other two voting in the negative were Nelson Jeffers and John Brown, messengers from the church at Beloit, all two seeders. The messengers from Little Flock and Bethlehem, (two seeders,) voted with Bethel and Apple River to dissolve. The church at Buffalo Grove, in Illinois, was not represented in the Association, or there would have been three opposed, and four in favor of this "Two Seed" doctrine.

The churches and ministers which composed this Association, stand as follows:—Those opposed to this two seed heresy are, Buffalo Grove, Elders Clement West and Ebenezer Terry; Bethel and Apple River, Elder Moses Morehouse, pastor. Centre church, Elder Wilcox, pastor, having withdrawn from the Association in 1848, it is believed on account of this same heresy, together with the acts of those advocating it. Those holding this two seed heresy, are Honey Creek, Eld. Wm. Long, pastor; Beloit, Eld. Robert Jeffers; Little Flock and Bethlehem, Eld. Andrew Gregg.

It is now necessary to advert to some of the acts of the two seeders, at the last session of the Association, in order that our brethren may discover some of the spirit that governed them. Eld. Moses Morehouse, whose membership is in Apple River church, was appointed by that church to prepare a letter to the Association, which was (as the usual manner is) read and received by the church, and Eld. Morehouse and two other brethren were appointed messengers. This letter gave the two seeders great offense, because it named those who had propagated this heresy; and on Monday morning, soon after the Association convened for business the Moderator, Eld. Jeffers, refused brother

Morehouse the right of speaking in the Association; alleging that Eld. Morehouse had criminated himself by mentioning in the letter from Apple River the names of those who had propagated this heresy in the Association.

This shamefully wicked conduct was however properly exposed and overruled. Again, soon after the business of the Association was over, and before we left the meeting house, Elder Wm. Long came to me and said, "I am determined not to leave the ground until I have let the cat out of the bag." He then said, "You saw that we had Morehouse's head on the block, and that motion to dissolve the constitution, was only got up to save his head." I could do no less than regard these remarks as intentional reflections, and in substance replied, that I considered such reflections as the result of something very different from a Christian spirit; they were untimely and uncalled for; and I felt comforted with the reflection, that God knew I never thought of such a thing till he had named it to me. I had myself offered the motion to dissolve, explicitly giving my reason at the same time for doing so; which in substance was, as it was impossible that we could live longer together, my desire was that we might part in as much peace as the circumstances that surrounded us would possibly admit, and give the adversary as little room to reproach as possible. Again, I being clerk of the Association, and some of the papers being at my house, on the evening of the same day Eld. Long came to my house, in company with another brother, to get them; and in answer to questions which I put to him, he acknowledged in the presence of two other Baptists, that they (the two seeders) had their plans laid, their measures arranged, their votes counted, and their forces drilled, before they came to the Association. Again, the Association appointed Elds. Morehouse, Gregg, and Henry Smith, (a colored brother from Galena,) to preach on Sunday. Accordingly Elds. Morehouse and Gregg preached, and Eld. Smith arose, took his text, commenced making some remarks, and in alluding to the "Two Seed" doctrine, said he discovered there was a mouse under the bowl, and he intended to let it out. Whereupon there was immediately a secret consultation held on the stand, between Elds. Jeffers, Gregg and Long, when Eld. Jeffers arose, contrary to all order, and arbitrarily stopped Eld. Smith, when the people were anxiously awaiting to hear him, informing the congregation that they would preach on their two seed doctrine that night at the meeting house, and dismissed the people.

These things, brother Beebe, took place in open daylight, and before many living witnesses, and should they be denied we are ready to prove them. And we now appeal to the lovers of truth and good order, to either sustain us or condemn us, for withdrawing our fellowship from such Baptists.

The two seed party have since had a meeting, of the Association, as they call it, "to attend to the unfinished business," as they are trying to persuade themselves and others; the Little Flock and Bethlehem churches meeting with them, after having helped to dissolve the constitution; and thus they are pretending to raise from the dead the First North Western Association. We have not been favored with a sight of their minutes, but learn they have EXCLUDED the three churches which refuse to bow to their Two Seed idol.

What we have written are matters of history; and we are conscious we have done injustice to no one. Our whole aim has been to represent facts, as they actually exist, and let our brethren judge.

Done by order of the Bethel church, Hurricane Grove, Grant Co., Wis., and received June 4, 1853.

THOMAS T. ELTON, Church Clk.



For the Signs of the Times.

Seneca Co., O., July 24, 1853.

BROTHER BEEBE:—The time has come for me to renew my subscription, and I cheerfully send you two dollars for the continuance of the "Signs" and the "Banner of Liberty." I am much pleased in reading them both, and also the "Southern Baptist Messenger."

I want to tell you that I am almost alone, there are but few here who believe the doctrine taught by the bible and published in the "Signs," and in the "Messenger."—But I can truly say that they are to me like cold water to a thirsty soul. The old School Baptists are the people of my choice though my name is with the *do and live* Baptists. I am not at home with them.—It is more than four years since I was compelled to unite with them; and now I am admonished as I trust by the spirit of the Lord to come out from among them. I believe there are of the children of God among them, and that if they were fed with gospel food, they would grow in grace and in the knowledge of the truth. O that God would raise up, qualify and send forth more of his faithful ministers who shall not shun to declare the whole counsel of God. I know of but one in all this section of country who does not seek to please men, and that is Eld. Seitz. Paul says, "If I please men, then am I not the servant of Christ." Dear saints of God, I feel indebted to you all, and I thank God for the rich communications which he has enabled you to send, and which I am permitted to receive from your able pens. May the Lord strengthen you in the inward man, and incline you to speak often one to another, through the "Signs," and the "Messenger." I would like to write much, if I had the ability, but I must stop as I know my weakness. I desire the prayers of God's people for one of the weakest of all saints, if a saint at all.

I remain your unworthy brother, as I hope in Christ.

ISAAC TOMPKINS.

For the Signs of the Times.

Coose Co., Ala., May, 22, 1852.

BROTHER BEEBE:—If one so unworthy as I am, may be permitted to address you by the appellation of brother. When I read the trials of God's dear children, I feel, notwithstanding my unworthiness, that their experience and trials in the low grounds of sorrow, are so much like my own, that I cannot help sympathizing with them, and I greatly desire to be numbered with that poor and afflicted people, who are every where spoken against; for I regard them as the people of the Living God.—If our Lord Jesus Christ was spoken evil of, his children may also expect to be subjected to the same reproaches in their measure.

I am glad that you have continued my paper, for I do not know how to do without them. I expect to be a subscriber to them, as long as I can procure the means to pay for them, and as long as they continue to set forth the same doctrine which they have thus far advocated. I am well pleased with your editorials, for I believe they set forth what is in accordance with the scriptures of truth. And I was pleased with brother Trott's illustration of Gideon's army, and the three hundred men which lapped water with their tongues. God's chosen ministers, whom he has set upon the walls of Zion, to watch the enemy and

to resist his entrance into the city, should cry aloud and spare not. Some have seemed to be displeased on account of some controversy, which has been going on between some of the brethren; but for one, if not altogether mistaken, I have been greatly instructed by it. True, there has been some unpleasant feeling manifested in some instances, which has occasioned me some sorrow; but I cannot help believing that God had a wise design in it; and that he will try his people, and bring them out of the furnace like refined gold.

My dear brother, I greatly desire to say something edifying to some of the Lord's little flock; but I am aware of my incompetency to write so as to instruct the children of God. Under a sense of the corruption of my nature, it seems to me that I am left to grope along, over rugged hills and mountains sometimes hoping that I have a little spark to enlighten my pathway; but these rays are so small that they leave me in doubts and fears in regard to the reality of my hope. In Christ is all my hope centred for immortality. His voice, if I am not deceived, I once heard, speaking peace to my troubled soul, and at a time when I was about to be engulfed in endless wo. His voice then caused my soul to leap for joy, and ascribe praise glory and honor to his great name.

We are nearly surrounded here with the *do and live* advocates; they seem to be carrying all before them; they hold protracted meetings and get up great revivals, as they call their excitements, by which they gain many proselytes. But none of these things move me, for I know that Christ is the head and cap stone of the corner; notwithstanding he was rejected by the builders.

Dear brother, I have an afflicted companion, who desires to be affectionately remembered to all the dear saints. She was baptized on the same day with me, and still clings to the old land-marks; she desires now to be remembered by all the brethren and sisters of the household.

Brother Beebe, You must have a difficult task, to which I believe the Lord has appointed you; for I regard it an inestimable privilege with which the Lord has blessed his people, to commune with each other through the columns of the "Signs." Through them they can speak of their trials and difficulties, and admonish and encourage one another to fight on, and not faint by the way. They bring forth such sound and comforting doctrine from many of the Lord's witnesses, I esteem them next to my bible. May the Lord be with and bless you, and sustain you; and may he enable you to detect error, and set forth the truth. May he enable you to declare all the counsel of God, is the prayer of your poor unworthy brother, who is, if not deceived, a sincere lover of the truth as it is in Jesus.

{ THOMPSON BOWREN.  
{ ELIZABETH BOWREN.

For the Signs of the Times.

Fayette county, Ten. June 8, 1853.

BROTHER BEEBE:—As the subject of washing the saints' feet, has been introduced into the columns of the "Signs," and pretty fully discussed, there may be some who are situated as I am, who may desire to know whether the Savior did give the example to the apostles for their observance alone, or to be perpetuated throughout time, as a standing memorial, for the observance of the church. We learn that all scripture is given by inspiration, and that it is profitable to the mar-

of God. Then, as it is admitted that it does not belong to the Jewish, but to the gospel dispensation, what was it designed to teach? Surely my brother the great master of the House is the author of the example, and has enjoined it, either on the apostles alone, or on the whole church. If on the church, in what way, and at what time, should it be observed? It is no where abrogated, but it seems to me that it is fully established by what is said of the widows, in the epistle to Timothy; for the apostle was giving Timothy instruction as to the requisite qualifications of the constituents for a gospel church; and foreseeing that such characters as indigent widows would be found in the churches, and that they should be provided for by the churches, gave the necessary qualifications which should entitle such to a support from the church. Now, the great question is, Would it be required of this poor old sister to stoop down wash her sisters' feet, and, because her sisters were "on better circumstances, they were not obligated to wash the dear old sisters feet? My brethren and sisters, I have not so learned Christ, or the order of his government. The kingdom of Christ is diverse from all other kingdoms; for the kings of this world exercise lordship over their subjects. We never expect to hear of any of them stooping so low as washing their subjects' feet. But he who is the King of kings, and Lord of lords, did take upon him the form of a servant, and even washed his disciples feet; and, as I understand him left the obligation binding on the disciples, to follow his example, as a memorial for all time to come. I hope my brethren in the ministry will study to show the little children of God their duty in this particular, as well as in other duties. I desire that the children should be perfectly joined together in the same mind and judgment, giving now of fence to Jew or Gentile, nor to the church of God, and in the exercise of that charity which shall never fail.

Brother Beebe, if you think that enough has been said on this subject, and that any thing I have said in this communication is calculated to stir up an improper spirit, don't let it ever see the light. But truth is so valuable, let us endeavor to search after it, as for hidden treasure. It is hidden from the wise and prudent; but our Lord has said it is revealed unto babes, Yea, Almighty God has chosen make the illiterate, the poor, and the despised of the world, rich in faith, and heirs of the kingdom.

I would say in conclusion, Although the churches, so far as I am acquainted practice the washing of the saints' feet; still if any brother or sister is difficulted or cannot conscientiously join with us, it gives no offense neither is it any hinderance to our fellow-ship. I repeat, if any thing herein stated can give of fence, don't let it see the light. I labor for the answer of a good conscience towards God and for the fellowship of my brethren.

Yours as ever, in the bonds of love.

PETER CULP.

For the Signs of the Times.

Erie Co. N. Y. June 9, 1853.

BROTHER BEEBE:—The time has arrived for me to make my small remittance for your valuable paper, It is truly valuable to me, if I know my own heart; for it is all the company and all the preaching that I have. In religious matters I am all alone. I am called an antinomian and they are considered very dangerous here. I scarcely read a communication in the Signs, tha

does not express more or less of my mind, and express it better than I could. The trials of your correspondents and my own, are so much alike, that I am able to take courage and follow on. I thank my heavenly Father that he has provided a way in which his scattered people may converse with each other, while in this land of sorrow. The editorials are sermons to me. I have been a reader of the Signs going on six years, and they are just as new to me now as ever. I never had any fear that they would go down. Truth will prevail, although error may abound in the land.

As I have no one here to converse with, I will say a few words to you, brother Beebe, I read brother N. P. Rhodes' letter several times over; his case and mine are so much alike, I could not avoid shedding tears; but brother Rhodes' wife did not go with the new school. It was not so with me; I was alone; and it was at a time when I did not know there was a people who continued to walk according to the faith which was once delivered to the saints. But it was impressed on my mind that there was such a people somewhere, even if I could not hear from them. The new school folks said to me, "You had better go with us; there are none now of that belief, and it will not look well if you do not go with your husband." But my prayer was to my God, that he would open a door so that I might see or hear from some of his chosen people who walk in the old paths, and who are enquiring for the old land marks. The new order, continued to visit me, and told me that I would find no such people. But, thanks be to God, as I was sitting one day at my sewing a pedlar came into my house; he sat down and began to converse about the religion of the day, and after conversing awhile, he told me where I could get a paper that he thought I would like, or that would suit me; this was six years ago. I sent for and obtained the "Signs of the Times," which brought me good news from a far country. Brother Beebe, I was so glad to get them that I could not help reading them to my neighbors for I wanted them to rejoice with me. But I soon found they could not. They would look at the paper and then drop it, as quick as though it burned their fingers. They had always told me that there was no difference between my belief and theirs; and that I did not understand them right. But when I found they would not read the "Signs of the Times," I began to think that they had not understood me right. After this their visits became less frequent. I have every reason to thank my heavenly Father for all his mercies to me.

I receive the "Signs," regularly, and I have had the privilege of attending the Alleghany Association, where I formed acquaintance with the brethren and sisters, who are very dear to me. The brethren were very kind and helped us on our way. I have written these few lines to you brother Beebe, for I have no one to talk with, Sister Carrel has gone to England, if it is the Lord's will, she expects to return next fall. I have received "Moor's Letters," which I sent for, and I expect to take the "Signs," as long as I live, if I am able to pay for them.

Yours with respect.

ELIZA NELSON.

Who but the soul that's led to know  
How just and holy is the law,  
Will to the cross of christ repair,  
And seek salvation only there?

For the Signs of the Times.

Otsego Co. N. Y. Jan., 2, 1853.

BROTHER BEEBE:—I have had a desire to write and leave as a legacy to my Father's family a sketch of my experience. I was born in the town of Unadilla, near to the place where I have always lived, in the year 1797. At that time neither my father nor mother had united with any church; but professors made their house a stopping place. Among them, was an Old Baptist deacon, who always gave me some advice which sank deep into my mind, although I was a child of wrath even as others. On one occasion my mother reproved me, and I was angry and hurt her feelings, so that she left me and went to the barn, and I followed her and found her in the barn praying for me. This so much affected me that I promised myself that I would always obey her, which promise I kept; but I had serious reflections and often promised that I would reform and do better than I had done; but how to begin the work of reformation I did not know, and so my promises were all broken, and I continued to promise and break my promises until in the fall of 1815, if I am not mistaken, then I think the Lord caused me to dream. In my dream, I thought I was insane, and that I should die under a sense of my guilt. When I awoke I was in trouble; for I did not know what such feelings meant. As I had never learned of the Father, I soon turned to my wallowing in the mire. But again the Lord impressed my mind in a dream, in which a person whom I did not know appeared to me, and said "Follow me. When he opened the door the sun shined in my face with such beauty that all nature seemed changed. My guide arose and flew, and I followed him in his flight high above the earth, and a great distance from it. Then he told me I must return. Again I awoke in trouble; but my dreams were soon forgotten, and I soon rolled sin again as a sweet morsel under my tongue; and thought that I enjoyed it well, until I was told that one of my young associates had experienced religion, and that others were under concern of mind. This was more than I could bear. The opposition of my carnal depraved nature now discovered its self to that degree, that if I had had the power I would have even dethroned the Almighty. But O, amazing grace!—He still spared my life, and gave me a view of myself, as truly the vilest of the vile. I had not only been a sinner like others; but I had raised my arm in rebellion against the best of beings, against him who had preserved me all my days. It was at this time, if ever, that I loathed sin; and then, if ever, that I hungered and thirsted after righteousness. But a sense of guilt rested on me, and I begged for mercy with all the strength I had. I could see no way in which God could be just and save such a wretch as I was. At this time meetings began to be held frequently, and the voice of young converts was heard. I listened attentively, and longed to be one of them. But I had to wait until I had worked up all my stock, and then I gave up all for lost. And then my burden left me in a way that I had not expected. One night after retiring to rest, at a late hour I fell asleep, and in the morning when I awoke my trouble was all gone. The sun shined as it had in my former dream, and every thing seemed to be praising God. I was happy and everything was as it should be. I was at this time among the Methodists, and one night I attempted to get up and tell them to put my name on the class book, when a

thought occurred, that they did not endure long, so I did not speak. My all was on board Zion's ship, and I could not go back. I began to read the bible with prayerful attention and sweet delight, and I soon found that the Methodists and I could not walk together. I believed that the Savior had laid down his life for his sheep, and for them exclusively, and that they were chosen in him before they had done any good or evil, and that their salvation was alone through free and sovereign grace.

In the spring of 1814, Elder Daniel Robinson, from Delaware county, came amongst us and baptized, and, with the help of a few others, we were constituted into a church, numbering thirty two, or thirty three, with him for our pastor. Thus for a time I enjoyed all that I could wish in this world. But when I found that preachers had a face like a man," even like other men, I was in trouble—But I will pass on, and not dwell on the dark side. As the Lord often chastises his people to prepare them to receive his mercies, I must notice some of them.—In the neighborhood where I lived, were some members of the Butternut and Otsego churches; two of them got at variance, which involved both churches. They had meeting after meeting, and one or two councils; and, for a long time, things grew worse and worse, until the prospect looked dark and gloomy. But the Lord's ways are hidden from such blind mortals as we are. One night one of the men involved in the difficulty sent his wife to my house; she appeared to be in haste, and desired me to go to their house that night. I made some excuse, but she would not be put off. I went, expecting some new trouble. When I got there there was one old Baptist man there, and the one who had sent for us, arose and said he had sent for us to come and pray with him. He prayed, and after him the old brother prayed and his wife also, I had such a sense of prayer, and of the need of the Spirit to assist, that I could not open my mouth in prayer. I told them my feelings as well as I could, and desired to meet them again soon, and not say anything to any one about it. We did so, and at our next meeting there were one or two more there. Again we agreed to meet and the house was full; whether it was accidental or providential I could not tell, but I think, the latter. They began to confess to one another, and there seemed to be a forgiving spirit running from heart to heart and the difficulty vanished out of sight. Our meetings became frequent, and crowded. We had no "pretracted meeting" or excitement preacher, with us for we had none of any kind; but truly every seat was an anxious bench; for the unregenerate began to tremble, and the saints to rejoice. Eld. Crane from Delaware county came among us, he was a good man in a reformation, and I thought the work spread rapidly and the number of the disciples were multiplied, until there were about eighty eight baptized. The work began in the fall of 1826, and, for a while the church seemed to prosper, until what I called *new things* seemed to make their appearance; such as Sunday Schools, Missionary Societies, hiring a preacher at a stipulated salary for a certain time, holding a right to tax their members selling the pews, so that the rich could enjoy their riches religiously, calling on the world to assist in supporting these things; and letting their poor go to the poor-house. When I began to remonstrate I was gravely told, that *this great man* did so, and that association did so; and that I was alone in op-

posing them. I asked them for bible authority; but it was in vain. My mind became sorely troubled there was my home, and I loved them, with a love that I cannot describe. My grief became so great that my groans often disturbed my meditations, and my tears moistened my pillow. To be cast out from that society which was so near and dear to me, and left without any to watch over me, with whom I could unite, was a trying point with me. I could not tell what to do with myself. After all hopes of reclaiming them were gone, in a covenant meeting, I told them that they were not what they were when I united with them. They then commenced laboring with me, and appointed a meeting and called on me to attend, which I did. They called on me to speak, after they had passed a vote limiting me to a few moments; (I do not remember how many,) I told them I was in their hands, and remained silent—They had too much humanity to dispose of me until they had recalled the vote of limitation. I then tried to show them the importance of taking the word of God, for the man of our counsel, both in faith and practice; that if we suffered ourselves to wander, we knew not where we should stop. They asked if I would remain with them and let them do as they did, if they would allow me to enjoy my own way. I replied, that I ought not to suffer sin to rest on a brother, and that I should try to reclaim them. That was more than they could bear, and they cast me out. This was in the year 1832, or 3. There were a few who left them on the same account, and we commenced holding meetings on every first day; not knowing that there were any in the world that would fellowship us. About this time I found a "caution" in the Minutes of the Franklin Association, against the "Signs of of the Times." A thought struck me that the proscribed paper, might be just what I wanted to see. Accordingly I sent for and received one of them I read it with satisfaction and delight. From that to the present time I have read them with care, and have tried to compare them with the word of God. I have been so well pleased with them that I could not be coaxed nor hired to abandon them.

Will the brethren and sisters send brother Gilbert more experimental matter for the Signs, and less on disputed points? If they will, I think they will be almost faultless. They contain all the preaching that I now have.

When I commenced I thought of giving a sketch of my exercises up to the present time,—but, least I weary you I will stop. I have almost finished my course. I have kept the faith; that is one thing but charity is another. It is a great thing to be an heir of eternal glory.

If I from earth, to heaven ascend,  
'Twill be a wonder to the end;  
'Twill be a miracle of grace,  
If ever I shall reach that place.

Yours affectionately

JOHN BIRDSAL.

For the Signs of the Times.

Monroe Co., O.

#### Qualifications and Duties of Deacons.

BROTHER BEEBE:—Forasmuch as it has pleased the infinite and all-wise God of all earth, and to enjoin upon his people to assemble themselves together for his worship, and as it has also pleased him to impart, by his spirit, such gifts as are necessary, to

many of his loved people, that when assembled in their militant state, they may conduct the worship of God decently and in order, some remarks on this subject may be of service.

The Lord Jesus Christ being the Head of the the church, and the sovereign King of Zion, has, in his good pleasure imparted to his servants, the apostles, by inspiration, of his Spirit, the constitution and order of his government, the character of his subjects, rules for their observance and officers to administer his holy ordinances, in the fear of his holy name, for his glory and for the well being and protection of his Kingdom in the world.

The blessed Redeemer, when on earth with his disciples, encouraged them, saying, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. This kingdom is of heavenly origin, its constitution, its interests, its privileges and its subjects are all heavenly, gracious, and glorious. Nothing of a worldly nature can have any connection in, or with it.—Flesh and blood cannot inherit it. The heaven born child, the new creature, the inner man, yea, the poor sinner who hath the spirit of Christ, only hath a right to the privilege of citizenship in the kingdom of God. The poor sinner who is born of God, he has become a man of God, and acts for God, through faith in Christ Jesus, his Savior. And having his salvation in him, he gives evidence of it by faith in believing and doing what is the will of his heavenly Father, who, as a sovereign, has graciously chosen him that he should be holy, being freely justified by his grace, through the redemption that is in Christ Jesus. And being called to be a saint, he is a proper subject for the kingdom. Such a poor sinner, being graciously chosen, and powerfully and really redeemed from iniquity, realizing the application of that blood which cleanseth from all sin, by the power of him who raised Christ from the dead, that his faith and hope might be in God. Then, my soul, consider thy obligation to him who hath so loved you, as to give himself for you, that he might redeem you from all iniquity, and purify to himself, a peculiar people, zealous of good works.

The members of the visible church have solemnly covenanted, by baptism, to serve the Lord Christ, with their bodies and spirits, which are his, being redeemed by and for himself. Men may form societies by moral suasion, but only God alone can form by his grace, the mystical members of the body of Christ. Although various may be their gifts, the design of those gifts is for the declarative glory of God. Therefore the deacons of the church must possess the necessary gifts to qualify them to be officers in the church of Christ.

Paul, in writing to Timothy, describes the necessary qualifications for a deacon. "Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience." Let the church prove that the brother possesses these gifts and qualifications, before he is chosen to the office of a deacon. Why is such a brother chosen by the church to be her servant? By the authority of the apostles' recommending the church at Jerusalem to look out from themselves, or select, seven men of honest report, full of the Holy Ghost, whom may appoint over this business, (the secular wants, or circumstances of the mem-

bers of the churches,) but we (the apostles) will ourselves continually to prayer and to the ministry of the word, see Acts, vi. 1-4. It is considered by some brethren, because the church is not now precisely in the same circumstances that the church at Jerusalem was in, that therefore the deacons are relieved from attending to the secular wants of the church. Admitting that to be the case, does it follow that the deacons at the present period are exempted from all duties, excepting that of handing round the bread and wine, when the church commemorates the Lord's death? Should not all the members of the church consider the great responsibility they are under one to another, for their will being and spiritual welfare? How much more then should the officers of the church, who are so highly gifted in knowledge and understanding, whether elders or deacons, in their respective official relations to the church?

1. We will consider the relative connection a deacon stands in to the church, by various names in the scriptures, such as the House of God, the Habitation of God, the Vineyard of the Lord of hosts, the Household of God, the Household of Faith, &c.—Let the church consider the high standing of the brother whom they have chosen to be their deacon, to serve them in the trust they have imposed on him. They have chosen him, being grave, discreet, holding in deportment the mystery of faith in a pure conscience. viz. God manifested in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory. Letting the light of divine truth shine, burning before them, with his loins girded about with truth and righteousness, having his feet shod with the preparation of the gospel of peace. Such deportment will have a due influence on the members of the church, as the house of God. In the house of God he stands as a servant of the household, his own experience and observance of the secular wants of the members, of the household and things connected with, and for their peace, decency and order, teaches him his duty, as a servant to the household. Let the deacons, says Paul, be the husbands of one wife, ruling their children and their own houses well.—This implies their chastity and knowledge of government, and as fathers over their own houses. The inference is, if they do so: possess morality to act and govern their own houses, they are not fit to act and govern in the house of God. *Ruling well* must be in a limited sense, as providing and arranging for the wants of the household, for the comfort and convenience of the house of God. To rule, is to be restricted to the secular wants of the household. The deacons have nothing to do as to ruling in the spiritual affairs of the church, that is binding on the elder or bishop of the church. A deacon should keep his place in the church; he is not authorized to baptize or administer the ordinances in the Lord's house. Paul did not command Timothy to ordain deacons; deacons are not to go and preach the gospel, and so leave the house of God; although they are gifted with an aptness to teach; likewise "to teach." A brother who has the qualifications for the office of a deacon must be qualified to teach, being made wise in the mystery of faith. He is well acquainted with the infirmities of human nature, and with the wiles of the devil. He can sympathise with the members of the household, being well acquainted with the burden of the body of death, the

sinfulness of the heart, the entanglements of the world. He can, from his own experience, teach, and by the word and spirit of God, for their comfort and to their edification, in things pertaining to godliness. Let deacons be faithful to their trust in God, assembling with the saints, for this purpose, to lift up the hands that hung down, and the feeble knees, and make straight paths for their feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness without which no man shall see the Lord. Looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of bread, sold his birthright. Heb. xii. 12-16. With such instruction as the apostle has given in the above, the deacons may exhort, caution, command and admonish; this would not be preaching, but it is in their legitimate sphere in the house of God, on the Lordsday, when the pastor or elder is absent.

But now it has become expedient, if a brother can sing a spiritual song, or offer publicly a prayer, &c., he must be ordained and sent to preach! O Zion, how hast thou fallen!

But let us consider their secular duties, as servants in the house of God. I have been, and am now acquainted with churches who have a form of discipline which they have avowed to. It is in substance, "We will esteem and acknowledge our minister as having the pastoral rule over us, in the name and by the authority of our sovereign Lord Jesus Christ, and to the utmost of our ability and opportunity, we will constantly attend on his ministry, pray for him as the Lord the Spirit shall enable us, and endeavor, so far as possible, to strengthen his hands in the due discharge of his highly important office among us, by our prayers, and by the regularity of our attendance on his ministry, and by a free contribution of our temporal substance to the support of the cause of our God and Savior, according as the Lord shall be pleased in his good providence to bless us." This form is based on the following Scriptures: 1 Thes. v. 12, 13; Heb. xiii. 7, 8, 16, 17, 18; 1 Tim. v. 17; 1 Cor. ix. 14; 2 Sam. xxiv. 24; Phil. iv. 16-18; Col. iv. 2-4; Eph. vi. 18, 19.

A church of Christ which have adopted such a rule of discipline, have put into their deacons' hands a rule by which the church desires them to measure their duty by. For a deacon, in such a case to plead that he did not know what his duty was, to justify himself in his inattention to the secular wants of the household of God, would be to declare that he had no desire to purchase to himself a good degree and great boldness in the faith.

It is stated by some that the members of the household generally know, or ought to know as well as the deacons, what is the secular emergency of the household; we don't like to be dunned by deacons for money. Why, for what purpose did you choose them? Was it merely to confer a title of distinction, while the office for which the name is given has become obsolete? "Thou hast a name that thou livest, and art dead." Rev. iii. 1. The apostle Paul, in the name and by the authority of the Lord Jesus Christ, commanded the household of God at Corinth, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him; that there be no

gathering when I come." 1 Cor. xvi. 2. We have in this verse the following particulars: 1. The day on which the collection was to be made. 2. Every one, according as God had prospered him. 3. To lay by him in store. \* 4. That there be no gathering when he came. See also the eighth and ninth chapters of 2 Corinthians.

We will suppose a case to those brethren who are adverse to any collections \*being made, except for some present emergency. The household has supplied their deacons with the necessary means to defray the expenses for the worship of God, where they assemble themselves together to worship him in spirit and in truth; in the interim of the household's meeting together, the deacon hears of some sad calamity that has befallen a brother or a sister, who are members of the household; he visits them and finds them greatly afflicted in their pecuniary circumstances, so as to claim sympathy and immediate relief. What is his duty as a servant of the church, in such a case? Is he to give relief, or not? These very brethren would say, Relieve them from their pecuniary wants. But will you relieve them? Do not your actions declare you will not, although you have covenanted that you will visit one another in sickness, and relieve them in want according to your several ability? Your deacon is your representative in such a case. It becomes the household of God, while they clothe their servants with authority, to supply them with means, according to their ability. See Levit. xiv. 3, 10; Deut. xv. 11; Ps. xli. 1, cxl. 12; Prov. xiv. 20, 31, xix. 17, xxi. 13, xxii. 16, xxviii. 27, xxix. 7; Matt. xxv. 34-40; Mark xiv. 7; Luke xiv. 13, 14; Rom. xv. 25, 27; 2 Cor. viii. 9; Gal. ii. 10; Heb. xiii. 16; James ii. 3.

2. The church is called a Vineyard. Isa. v. 1-7. xxvii. 2. Psa. lxxx. 15, Mark xx. 1, 16. In the vineyard of the Lord the deacons are not to be idle, though their services are not of the former character, the convenience and comfort of the bodies of those of the household, in this they labor for the growth and fruitfulness of their spirits. Each figure represents an inclosure from the world. Their services is in conjunction with the elders and bishops.

The parable of the Vineyard, and the laborers sent into it is thought by some to allude only to ministers of the gospel, be that as it may, I think the vineyard represents a gospel church, the steward is there, while the laborers are idling. These laborers had ability to go into the vineyard to work righteousness. Matth. v. 19, 20. "And about the eleventh hour, he went out and found others standing idle, and said unto them, Why stand ye here all the day idle? Implying that they were not in the way of their duty. The 1 Cor. xii. is very instructing in regard to the various gifts of the members of the one body, they are not independent one of another. The glorious King of Zion descended from his abode in glory to this world, took on him the form of a servant, bring found in fashion as a man, he humbled himself and learned obedience and became obedient even unto the death of the cross. This same glorious personage has gone up to the place from whence he came, and being glorified, he has received gifts for men; yea, for the rebellious. And he has given some apostles, some prophets, some evangelists, and some pastors and teachers, for the perfecting of the saints; for the work of the ministry; for the edifying of the body of

Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ. "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Believing these truths, every brother or sister who are branches of the vine, are highly reprehensible, who are found in the market places trading, or otherwise neglecting his calling or place in the vineyard.

We are not to suppose that the deacons who are so highly qualified with special gifts, are to be inactive in the vineyard. Their spiritual knowledge, sanctity of deportment, dignity of office, and the spirit of God imparted to them, qualify them for usefulness among the branches of the vine. Their deep experience of the infirmities of the flesh, their dwelling in the body of death which is related to, and connected with persons and things of this world, all combine to instruct them for usefulness. Being so well acquainted with human frailty, their advice, reproof, caution and admonition will with the influence of the Holy Spirit, strengthen the languid branches of the vine. They ought to be very tender with the younger branches, lest they should wound or break them off; while with the older they may use the sword to take off the decayed leaves, if circumstances so require. But let them remember that the fruits of the Spirit, whether small or great, are derived by the branches abiding in the vine. If any branches are found laying on the ground, they must be gathered and burnt; for if left on the ground to rot, they will produce insects, and its fulsome vapor will injure the fruitfulness of the vine. Again, if any branches of the vine are not bearing fruit, the fruit of the Spirit, viz.: love, joy, long suffering, gentleness, goodness, faith, &c., it becomes the deacons to compare the branches by the word of God; for there is no law against the fruits of the Spirit. They are not to judge by the appearance of its position; the grace of the fruit of the spirit appears, by some of the branches, in a very awkward way. They should duly examine and compare before they censure. If the servant of the vineyard begins to smite his fellow servants, though he has eaten and drunken with the drunken, such as are influenced by pernicious errors, the Lord of that servant will come when he is not looking for him, (be he who he may,) and cut him asunder, and appoint him his portion with hypocrites.

But the circumstances of the branches, out of the vineyard, should be duly considered by the deacons, whether they are unavoidable or not. Circumstances may be a lawful excuse in particular cases. They should acquaint themselves with the circumstances of the branches, whether they be necessarily required or not; for when any of the branches of the Vine create circumstances which impede their attention to the fruit of the spirit by the natural things of the world, should be admonished by the deacons accordingly.

I have observed in many branches of the Vine, injury done to the Vineyard by being too overreaching after the things of the world. When God had blessed them abundantly, in his providence, they will still complain of inability to attend to the fruit of the vineyard. "My circumstances," say they, "are such, I cannot attend." But, my brethren, who disabled you? It was not your heavenly Father. It was not the command of your King and Savior, neither did



his Spirit direct you contrary to his word. Your own will has placed you in the service of idolatry. Read the twelfth chapter of Luke, and observe the command of your Savior. "Sell that ye have, and give alms." But our corrupt wills are to buy all we can and give no alms.

But, I will close.—Dear brethren and sisters, I have been induced to write these thoughts, by observing many unpleasant things in the house of God, which must be removed before truth and love can reign in the church of God. And as brother Barton remarked, "There are counterband goods in the camp, and they must be searched out before we can move on harmoniously. God knows where the cause is, and if an Achan and a Babylonish garment is in the camp, he knows how and where to find it." Vol, 20, No. 3. Signs.

Yours, in the Vineyard of the Lord.  
JAMES JANEWAY.

## EDITORIAL.

MIDDLETOWN, AUGUST 15, 1853.

### JESUS THE SAVIOR.

Immediately preceding his advent to our guilty world, a heavenly messenger was set to bear the tidings, and declare his name.—The angel of the Lord declared to Joseph that Mary, his espoused wife, should bring forth a son, and that he should call his name Jesus, for he should save his people from their sins. In connection with the record of this announcement, Matthew by inspiration of God, records, "Now all this was done, that it might be fulfilled which was spoken of the Lord, saying, Behold a virgin shall conceive, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us." This wonderful prediction is found, Isa vii. 15, and in Isa. ix. 9, we have the following additional testimony, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The Mighty, God, The everlasting Father, The Prince of Peace."

Imbraced in the foregoing scriptures we have the grand theme of all gospel preaching, which is Jesus Christ, and his salvation, in the absence of what these passages express there is no gospel preached or believed. Upon this boundless subject we propose at this time to offer a few remarks upon some of the names and titles which are applied to him in the passages above written, and what they evidently imply in regard to the great salvation of which he is the author.

1. The name Jesus, according to the reason assigned by the angel for its application to him who should be born of Mary, signifies a Savior, and as the salvation which he was to accomplish was a salvation from sins, we unavoidably infer that the name Jesus, in meaning the "Savior," necessarily means to express that he is verily and truly God, for none but God, can save sinners, or sustain the character of a Savior. In Isa. xlv. 21, we read, "There is no God else beside me, a just God and a Savior, there is none besides me." In the next verse he says, "for I am God, and there is none else, and in the last verse of this chapter He is spoken of as the Lord, in whom all the seed of Israel shall be justified and shall glory. That the salvation and in it, the justification of all the seed of Israel, is in our Lord Jesus Christ, is evident from the declaration, of the angel

of the Lord. His name shall be called Jesus, for he shall save his people from their sins, compared with the testimony, that we are justified through the redemption that is in Christ Jesus. Again in the passage above quoted from Isa. xlv. 21. "A just God and a Savior, there is none besides me," compared with Zech. ix. 9. Shout, O daughter of Jerusalem, behold thy King cometh unto thee. HE IS JUST AND HAVING SALVATION." &c. This last passage is quoted, and applied to our Lord Jesus Christ in connection with the account given of his coming to his temple riding on a colt, the foal of an ass. These two conclusive and unanswerable arguments are furnished.

First, There is no Savior but God himself; Jesus Christ is a perfect and complete Savior, therefore Jesus Christ is God.

Second, A just God and a Savior, there is none besides me. Isa. xlv. 21. Jesus Christ is just, and having salvation. Therefore Jesus Christ is God, and beside him there is no Savior.

These witnesses must be impeached before their testimony can be set aside, and until this testimony is set aside the absolute Godhead of our Lord and Savior Jesus Christ, is proved beyond all contradiction. Now, that The Lord God our Savior, sustains the distinctive character, standing, office and relationship of mediator between God and men, is equally certain from the divine testimony, and that he has sustained this official position from everlasting, and that by his conception and birth by and of the Virgin Mary, was made flesh or so manifested in, and identified with the flesh as to justify the declaration of John, i. 14. "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." In this is summed up the mystery of Godliness. God was manifested in the flesh, justified in the spirit, seen of angels believed on in the world, and received up into glory.

As essential to the faith of the gospel we hold the following in regard to our Lord Jesus Christ.

1. That he is the supreme and eternal God, and as such self-existent, independent and eternal; in counterdistinction from the new fangled notion recently introduced among Old School Baptists of a *begotten* or derived Godhead.

2. That he is the Mediator of the New Covenant; and the one Mediator between God and man; and the only Mediator or medium of access unto the Father. No man can come unto the Father but by him. And that as the Mediatorial Head and Life of his church, his goings forth are of old, even from everlasting.

3. That he has come in the flesh was made of a woman, made under the law,—was found in fashion as a man,—in which form and fashion, he learned obedience, honored, magnified and fulfilled all the demands of the law in relation to or against his people, bore its penalty for their transgressions, died on the cross—arose again from the dead, and ascended up into heaven, having obtained eternal redemption for his people. That in his death he laid down all the life that the law demanded. Whatever abloquy these sentiments may subject us to, it shall still be our theme of rejoicing that through the abounding grace of God to the very chief of sinners, we are permitted to hope that it is our privilege to sing.

"Jesus my God, I know his name,  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my soul be lost."

With unwavering confidence in the Savior whose unspeakable goodness and whose indescribable loveliness we aim to set forth, trembling and weak as we feel, in and of ourself; we feel disposed to bear all the reproach which can be heaped on us, either by mistaken friends, or avowed enemies, leaving the result with him who rideth upon the heavens in our help, and in his excellency on the sky.

The stale slang retailed against us through extra copies of the "Primitive Baptist," which has been enlisted into active service to raise a clamor against us, and the oft-repeated false accusations crowded into its columns, can have but little weight with the many thousands of Old School Baptists who have read our humble sheet for the last twenty-one years, in making them believe that we are an "Arian," "Semi-Arian," "Atheist," or anything of the kind. With those who have started the vile slander, and who in the face of our protestations, have persisted in spreading it, we have nothing more to do or say, so long as they persist in their unrighteous course. They are in the hand of him who has promised, No weapon that is formed against thee shall prosper; and every tongue that riseth up against thee in judgment, thou shalt condemn." But for the sake of those who need to be informed, we deny that we have ever advanced the doctrine of a "created God," or a "created quickening spirit," or that "eternal Life could cease to be." When Jesus died on the cross, his body which was born of the Virgin, became inanimate; unto the hands of the Father he committed his spirit. The life which had made his body vital, he had power to lay down—He did lay it down, or, in other scripture words he gave it up but he did not annihilate it. All the blood which that body contained was shed, and when pierced with the spear, thence flowed forth blood and water; and all the vitality of that body was yielded up; but not destroyed, for it was laid down to be soon taken up again, according to the commandment which he had received of his Father. If the life of the church was in that body, when nailed to the Tree, it was delivered up when Christ gave up the Ghost; and thereby the demand of the law on Christ for the life of the church, was met and cancelled. Death is defined by our Lexicographers to be a separation; not annihilation. So in the death of Christ, there was a separation. The Godhead evidently withdrew; for he cried, My God, why hast thou forsaken me? And his soul was poured out unto death, but did not cease to be; and into the hands of the Father he committed his spirit; so that all that was left was that incorruptable, but at that time, lifeless flesh, which could not see corruption. If there is any thing new in this view of the subject to any of our readers, they will do well to examine the divine record, and see if it is new to the primitive saints. If it is not sustained by the scriptures it ought to be rejected; but if it be sustained by the scriptures, it must stand forever.

We make these remarks for the sake of such brethren as have been misled by the clamor of a few who have labored with indefatigable zeal, to raise their prejudice and if possible to cause a division in the ranks of the Old School Baptists. We have the satisfaction to know that their efforts have not been very successful thus far; comparatively the *tempest is in a teapot*. God has, and will preserve his children from the snares of their wiley adversaries.

We have done with the matter, at least for the present so far as it relates to any formal defense against the slanderous attacks of our columniators. Our trust is in the Lord. Hitherto he has helped us; and having obtained help of God, we continue to this time. Those who honestly believe that we are wrong, will provoke no unkind feelings on our part; by withholding from us their support; and those who maliciously assail us and our views, we leave in the hands of him who is able to overrule all things to his own glory and to the best good of his children.

HISTORY OF PRIMITIVE BAPTISTS OF MISSISSIPPI.—We have received from brother Griffin, the author, a copy of this work, containing about 270 large octavo pages. From a brief examination of the work, we judge that it will be read with interest, especially by the Old School Baptists of that state. A brief sketch of the history of the church is given from the Apostolic age; but the great design of the work being to give a history of the Mississippi Baptists, the greater portion of its pages are devoted to that object.

For further particulars, terms, &c., we subjoin the following letter from the author.

For the Signs of the Times.

June 29, 1853.

BROTHER BEEBE:—My History of the Primitive Baptists is now printed, and the binding will be promptly done. Therefore I am now prepared to fill all orders with which I may be favored.

The price for a single copy is \$1.50. But to all persons, living out of the state, who may send me five dollars, I will send them four books.

This difference is made because a considerable portion of the work is in relation to the Baptists of this state.

In all cases where no better and safer mode of distribution presents itself, I shall send through the mail, paying the postage myself.

The printing and binding have cost 75 cents per copy, one half of which I have already paid, and promised the balance on delivery. The postage and other contingent expenses will swell the cost over one dollar per copy. What the delay and uncertainty of sale may be, time alone must show.

Yours in Christian fellowship,

BENJ. GRIFFIN.

N. B.—Direct to "Lexington, Holmes county, Miss."

### What's in a Name.

ELDER BEEBE:—Having noticed at the head of the Signs of the Times, "Devoted to the Old School Baptist Cause," as well as almost a universal use of the term (*old school*) by its correspondents, I beg leave to enquire where the term *old school* has its origin? If it refers to any order of theological schools, how can the ancient order of Baptists be so much in love with the term, and be always warring with the institutions of men? If it refers to the school of Christ, the use of the term carries in its face too much of the universal charity, when applied to the anti-Christian orders of the day. Do they, when they apply the term *new school* to the modern order of Baptists, intend it to be understood the *new school* of Christ? When applied to the Presbyterians, do they wish to be understood as Christ's *old school* of Presbyterians? and when to the latter order of the same, Christ's *new school* of Presbyterians? If applied to themselves in

one sense, and to anti-Christians in another, where is the consistency? Is it a nick-name given them by their enemies? What did they intend to convey by it? the same that the ancient order of Baptists aim at when they apply it to those anti-christian orders? If so, what is it?

If you consider the above worth notice, your explanatory answer to these simple enquiries will confer a favor on a poor solitary wanderer, far, far west of the tall summit of the Rocky mountains, whose name is not worthy.

O. T.

May 25, 1853.

In reply to our anonymous correspondent, who writes us from Oregon, and for the satisfaction of all others who feel interested, we will say that the name "Old School" was, so far as we are informed, borrowed from some of the popular religious denominations of the present century, and applied to those who now bear it, by way of reproach, by our enemies. In giving this appellation, they charged that we were many years behind the times; and to reproach us for our opposition to their new institutions, &c., they gave us this among many other appellatives, and the name Old School seeming to us the least objectional, the brethren assembled at Black Rock, in 1832, consented to be designated by it, on condition that the school to which we belong be understood to mean the School of Christ, to the exclusion of the new religious schools of men. In the same address in which we consented to be called Old School, we protested against all schools of men for teaching divinity.

Having briefly answered the enquiry, we may be permitted to remark, that with the followers of our Lord, there is nothing attractive in the name; and the only ground on which they consent to its application to them is simply to distinguish them from the new orders of Baptists. They had been variously called *anti-nomians*, *anti-effort*, *anti-mission*, *hard-shells*, *iron-jackets*, &c., and to all these names they had serious objections. Professing to be disciples, or pupils of Jesus, and still desiring to learn of Him who is meek and lowly, they are willing to confess their discipleship in the primitive school, in which all of Zion's children are taught of God.

The church of Christ, in various ages, has been designated by a variety of names—those applied to her in the Scriptures, have been so generally claimed by other religious sects, that the true could no longer be particularly designated by such as "The Church of God," "The New Jerusalem," "Zion," "Disciples," "Christians," &c; because all these were claimed by anti-christian sects, and cease to particularly identify them, in what has become the ordinary acceptance of the terms. The names which were applied to them under and throughout the dark ages of papal persecution, are also now claimed by the successors of her persecutors, as the garments of the Redeemer were claimed by and divided among the soldiers who put him to death.

It is important that the followers of the Lamb should be distinguished from all other people under heaven; for they are to dwell alone, and not be reckoned among the nations—and as we are not allowed to choose a name, by which to be called among men, we do not know that we can do better than to be known as we now are, as "Old School Baptists." Our enemies do not pretend to understand us as using the name, in reference to any system of scholastic divinity, for they not only know that we sustain no theo-

logical schools, but they also know that we repudiate them all; and further, that we contend that the religion of the church of God, is a revelation from heaven, which cannot be taught or learned as a human science.

**Of Deacons and their Work.**

Brother Janeway has made some excellent remarks on the subject of deacons, their qualifications and their work, &c.; but he has taken for granted what has long been considered exceedingly doubtful, in regard to the question whether the seven men chosen by the church at Jerusalem, as directed by the apostles, were really deacons or not. If they were deacons, and the fact can be made clearly to appear, it will help us much in determining what is really the work of deacons. Brother Janeway says, and truly, we think, that it is not the work of the deacons to preach; but we find Stephen and Philip afterwards engaged in preaching the gospel publicly. We do not dispute the position of brother Janeway, that the seven were deacons, but we greatly desire to know if the affirmative is demonstrated by the Scriptures. We have long desired to be instructed in regard to the precise duty or work belonging to the office of deacon. If it be to look after the comfort and support of the poor of the church, we conclude that many of them have been quite too remiss in filling the office; and if it be to relieve the pastors or elders from the secular concerns of the church, and the distracting cares of the world, that they may give themselves wholly to prayer and the ministry of the word, still there are cases in which they have not altogether come up to the mark. The deacons of our acquaintance are among our very best brethren; but when they ask us what are the official duties devolving on them, we have not been able to point them out. We can tell with certainty what should be the character and qualifications for the office, for on these points we are clearly advised; and with brother Janeway, we have concluded, that such special gifts must be designed for special usefulness in the church, and that those who possess them are to make themselves useful in the church by doing what their hands find to do, with all their might.

We are glad that brother Janeway has written on the subject; we hope his letter may bring out more of our brethren, and among them we would call on some of our deacons; perhaps their minds have been more fully led into the subject than any others.

We hope our brother Janeway will not understand us as opposing his views; we do not know but that he is perfectly right. Our remarks are only designed with the best of feelings to call out more light on the subject.

**PARTICULAR NOTICE TO THE BRETHREN.**

Our notice of the time of the Yearly Meeting of the Bryn Zion church in our last number of the Signs, corrected from the Minutes of the Delaware Association was still incorrect. The Meeting commences on the Saturday preceding the fourth Lordsday in August. We hope this correction will be in time to prevent confusion on the subject.

**Washing the Saint's feet.**

The letter of our esteemed brother, Elder P. Culp, which will be found in this paper, have suggested a few reflections on the subject of this article which we lay before our readers for their considerations.

Since our acquaintance with the church there has never been a perfect uniformity of sentiment or practice on the subject of

Washing the saints' feet. The want of uniformity however has arisen, at least in part, from the peculiar organization, and independent standing of the several branches of the church in their relation one to another, particularly in thinking and acting, each branch for itself, in all matters of faith and practice, disallowing the validity of any decrees of councils, or authority of bishops or dignitaries to dictate to them, how they shall construe or understand the scriptures, which they all profess to regard as the unerring rule of their faith and practice. Humanly organized communities which are called churches, often maintain a constrained uniformity of doctrine and practice, because, their teachers are pledged to and bound by rules laid down by ecclesiastical dictators, by whom their liberty to preach and practice according to the conviction of their own minds is dictate to them, by their superiors in ecclesiastical dignity.

Uniformity of faith and practice among the saints is not only desirable, but, on all fundamental points, it is absolutely essential to a perfect fellowship. But as the fellowship of the saints of God is more than a nominal or seeming fellowship, a mere constrained heartless uniformity will not answer for them. The bible is the only acknowledged infallible rule, and the Holy Ghost the only efficient teacher, to lead the saints into a perfect understanding of the divine rule. Gifts are bestowed, and ministers of the gospel, raised up, and members are qualified to edify the body, but all the gifts and ministrations by which the members of Christ are instructed in the knowledge and understanding of the scriptures are under the direction and government of the Spirit of Truth, whom the world cannot receive, because he seeth him not, neither knoweth him. As it has not pleased God to bestow at this time upon his people a perfect understanding on all parts of the divine testimony given, we see but in part, and we know but in part, and this will continue to be the case with us, until that which is in part shall be done away.

The spirit manifested by brother Culp, in wishing his own views suppressed rather than to stir up strife and unprofitable discord, is commendable; but, will not a friendly and brotherly discussion of all points have a tendency so far as they are dictated by the Holy Spirit, to bring about a more perfect uniformity in our views of the faith and practice authorized by the scriptures?—An overbearing or dictatorial method of controversy is unbecoming, and such an unlovely course can produce nothing like harmony in faith, practice or feelings. The light bestowed upon the church, is not to be concealed, put under a bushel or under a bed, for fear that it may by shining out, make manifest something that we do not love to see, but it is to put on a candle-stick, that it may give light to all who are in the house. If the clear shining of the light of gospel truth makes manifest a defection in all our thoughts and practice, the light is not the cause of the defection, it only manifests, that thereby seeing, we may endeavor to avoid it.

On the question of Washing the saint's feet, it is not, at this time our design to take a definite position. It is practiced extensively in the churches of our faith in the South and South Western states, at the North and East, we are not aware that it is practiced at all. Our churches have never made it a test, of fellowship, but all churches have been allowed to judge and act according to the conviction of their own minds on the subject.

The simple action, of washing feet, as an act of hospitality was in use long before the christian dispensation, but, as brother Culp remarks, it is not found among the ritual of Judaism, was no where enjoined in the ceremonial law of Israel.

All must and do admit that Christ had an object worthy of his wisdom and goodness, in the instance and in unctio referred to, in which he himself washed his disciples' feet, and said to his disciples, that if he their Lord had washed their feet, they ought also to wash each other's feet.

To our mind there is weight in the arguments used by brethren in both sides of this question. The words of Christ to his disciples ye ought also to wash one another's feet must certainly justify the disciples of Christ who feel convinced that the duty is incumbent on them, in practicing it, and those who do not feel the obligation should not censure or find fault with them for so doing.—Nor are we aware that they ever have objected.

On the other hand, it has been argued, that subsequently to the time when Jesus set the example and gave these directions to the disciples, he has endowed his apostles with power from on high, to organize the gospel church among the gentiles, and has given them the keys of the kingdom, that whatsoever they shall bind on earth shall be bound in heaven, and whatsoever they shall loose on earth shall be loose in heaven, by virtue whereof they now sit upon twelve thrones, judging the twelve tribes of Israel.

And they have no where bound the institution of feet washing literally, as an ordinance of the church, nor, as judges of the twelve tribes, given judgement, that it shall be so observed in the Gentile churches.—That they have named it among hospitalities binding on the saints. That charity which ought always to characterize the children of God, leads to the conclusion that brethren on both sides of the question have arrived at their conclusions honestly, and in the fear of the Lord.

Without disparagement of the views of either party, we wish to suggest for the consideration of both parties whether there is no figurative or spiritual sense in which the subject is to be regarded by the saints.

If we should show clearly that there is a figurative sense in which Christ has made it obligatory on the saints to wash the disciples feet; it would not, as we conceive, effect the question at issue, in regard to a literal observance of it. Baptism and the Lord's Supper are acknowledged by all the Baptists, as ordinances of the gospel, binding on the church of Christ throughout all time, literally as they were originally instituted; still, all Baptists, we presume, admit the figurative and spiritual import of both.

The feet of the saints are figuratively spoken of in the scriptures. "Keep thy foot, when thou goest into the house of the Lord." Eccl. v. i. In the prophetic blessing of Asher, Moses said, "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass, and as thy days, so shall thy strength be." Deut. xxxiii 24, 25. Moses was commanded to put his shoes from off his feet when occupying holy ground, in presence of the God of Abraham, Isaac and Jacob. Exo. iii. 5. Acts vii. 33. A laver of brass was made for Aaron and his sons, and water to be put therein, for them to wash their feet thereat." Exo. xxx. 19. Paul speaks of having our feet shod with the preparation of the gospel. In all these and in many other portions of the word the feet are spoken of figuratively, and the washing of the feet of Aaron and his sons, must have signified something of a spiritual nature in regard to the chosen generation and royal priesthood of the gospel dispensation. Now let us examine the record in John xiii. 4—10. Jesus said unto Simon Peter, "What I do, thou knowest now; but thou shalt know hereafter. Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash them not, thou hast no part with me."

[To be continued.]

Deerfield, Morgan Co., O., July 17, 1853.

**BROTHER BEEBE**:—By request I announce to you the death of our beloved brother **JOSEPH HUMPHREY**, who departed this life June 27, 1853, and who, previously to his removal to Ohio, lived in Loudon county, Va. He was born in October, 1890, and became a member of the Ebenezer church, in Loudon county, Va., and remained there about sixteen years. From thence he came into Ohio, and has been an esteemed member of the Mt. Olive church, in Morgan county, O., about sixteen years.

He has left the church and his family to mourn the loss of a beloved friend and brother. May the Lord support his bereaved and afflicted widow, in this, and in all the trials of life, and may she lean upon the arm of his strength.

Yours in the best of bonds,

SAMUEL MOODY.

[From the Southern Baptist Messenger.]  
Gordon Co., Ga., July 16 1853.

**BROTHER BEEBE**:—I send you this, and wish you to publish the following obituaries:

**CAROLINE SELINDA CRISMAN** died of measles, followed by flux, on the 30th day of June, aged about 12 years. She was the oldest child of my only daughter, Emily F. Crisman.

On the second day of July, died at my house, of measles, **FRANCIS M. BOWDOIN**, my oldest son, aged 30 years, and 10 days. I have thought it might be profitable to write of him a few things for the instruction and comfort of others. He ever has lived near me, and I never knew him to speak or act improperly in his lifetime but once, that was when he was about seven years old. I do not remember he ever disobeyed father or mother; (Rom. ii, 15,) such show the work of the law written in their hearts, for not the hearers of the law are just before God, but the doers of the law shall be justified. Mark the perfect, and behold the upright, for the end of that man is peace. He believed he would not live long before he was taken sick, and stated when he died he should go to heaven. On the 6th of July his youngest child died, a daughter, and on the 9th my only daughter, **EMILY F. CRISMAN**, died, aged some 28 years. She left her husband and seven children. She obtained a hope and was received by the Mt. Gilead church as one of the body about four years since. She sent for me about 2 o'clock on the morning of the day she died, and told me she would die, and that she was not afraid to die, that she had seen her mother four times, who told her she was at rest. She then called her husband and children to bid them all farewell, and praised Jesus, saying, O death! where is thy sting?

From the above you may see, dear brethren, my path has been through the deep; but out of the deep I hope we have cried unto God, and though our earthly relatives fall to the earth, dying grace has been afforded so those who have passed have feared no evil, for the Lord God is our strength, a present help in time of trouble.

Yours, I humbly trust, in the bonds of the gospel,  
JOSHUA BOWDOIN.

RECEIPTS.

NEW YORK—Dea. W. Yeager, 1; Lewis Everett, 2;	\$3.00
N. J.—P. H. Dils,	.75
PA.—Eld. Eli Getchell,	1.00
N. C.—W. A. Jones,	1.00
LA.—D. K. Thomas, [for pamphlets]	1.00
Mo.—Eld. Samuel Canterberry,	1.00
Mo.—Eld. G. B. Thorp,	1.00
Wis.—Tho. T. Elton,	1.00
MICH.—A. Y. Murray,	.25
OHIO.—Eld. Lot Southard, 8; R. A. Morton, esq., 2; Tho. K. Harper, 2; Isaac Tompkins, 2; T. F. Hardacre, 1; Lydia Barkalow, 1; Eld. Jas. Janeway, 2;	18.00
KY.—Eld. Tho. P. Dudley, 1; Catharine Walker, 3;	4.00
TEN.—Amasa Ezell,	5.00
Total,	\$37.00

LETTERS RECEIVED.

John R. Rees, Church of Broome, E. Rittenhouse, Isaac Rice, Wm. Brewin, O S W Gray, Eld. J P Smith, John Brown, Eld. P. Whitwell, Giles Gordon, Eld. Jacob Winchel, Eld. Charles Hood, Jos. F. Kelley, Samuel H. Carey, Wm. Bennett, Eld. R. C. Leachman, Eld. Tho. P. Dudley, Eld. Lot Southard, Perry West, A. Y. Murray, Eld. David Wortman, J. P. Edmondson, Isaac Tompkins, Absolem Wells, sen., Capt. H. Flagg, D. K. Thomas, Eld. P. Hartwell, Eld. S. Trott, Tho. K. Harper, John Pritchard, Eld. James Janeway, G. W. Fox, T. D. Clarkson, esq., F. Lambert, Josiah Johnson, (his former letter not received), Wm. H. Crawford, N. P. Horn, Eld. S. Canterberry, S. Moody, D. I. McClain, Tho. T. Elton, Jas. O. Agee, Lydia Barkalow, P. H. Dils, Geo. Gist, Tho. Welch, D. H. Sullivan, R. A. Morton, esq., O. W. Gray, Eld. L. Southard, T. F. Hardacre, Mrs. Catharine Walker, Amasa Ezell, W. A. Jones, Wm. L. Beebe.

NOTICES.

MINUTES.

With our present facilities for printing, and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, Post PAID, to the several churches of each Association, as they may direct.

The DEBATE UPON THE MAINE LIQUOR LAW between Mr. McNier, (a Presbyterian clergyman), and G. J. Beebe, (Editor of the Banner of Liberty), has been published in pamphlet form, on the same terms as the "Sure Cure for the Tetotal Mania," viz 12 cts per copy, \$1 for ten copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown, N. Y.

MOORE'S LETTERS.

*The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.*

We have received a copy of these letters which have just been republished by Wm L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

SINGLE COPY,	.15
EIGHT COPIES,	\$1 00
FIFTY COPIES,	\$5 00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

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.

For a single copy 6 cents, 20 copies for \$1.00 or 100 copies to one direction for \$4.00

This little work has passed through many editions in this country as well as in England and although they have been spread broadcast throughout England and America for many years, no Arminian has ever attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

TERMS REDUCED

Single copy 20 cents or six copies for \$1.00

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

To bring the above named papers within the limited means of the poor, and to offer an inducement to all others to aid in extending our circulation, the publishers have made an arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscription be paid strictly in advance, or any two of them for \$1.50 cents in advance, or one of them at \$1. But at these low rates the remittance must be made when the orders are forwarded. The orders and advance payment may be addressed, post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co.,

N. Y. G. J. Beebe, editor of Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Covington Newton County, Georgia.

ASSOCIATIONAL.

The Corresponding Meeting of Virginia will meet with the Mt. Pleasant Church, in what is called "Payne's Church," Fairfax county, Va., commencing on Thursday before the second Sunday in August, 1853.

Those who come by public conveyance, will take the cars at Alexandria, on Thursday morning, for Fairfax Station, which is within a mile of "Payne's Church," where the meeting is to be held; and they will be in time for its commencement.

The Lexington Association will be held with the church at South Westerloo Four Corners, Albany co., N. Y., on the first Wednesday and Thursday in September. Brethren coming by public conveyance, will land at Cossackie on Tuesday, where they will find conveyances to take them to the meeting. Others will inquire for Stephen Martin, Ludlum St. John, Oliver Bryan, Samuel and Enoch Mabey, or Geo. W. Slater, at any of which places they will be entertained.

The Maine Predestinarian Baptist Conference, will be held, the Lord willing, with the Baptist church at North Berwick, York Co., Me., commencing on Friday the 9 day of September, 1853.

The Maine Predestinarian Baptist Association will meet with the Bowdoinham church at Bowdoinham village Me., on Friday the 16th, day, of Sept. 1853. at 10 o'clock A. M.

The Katocton Association will be held with the church at Mill Creek, Berkley co., Va., to commence on Thursday before the third Sunday in August.

Rappahannock—will be held with the Battle Run Church, Rappahannock co., Va., on Friday before the 4th Lord's day in August.

Juniata—at Providence, in Friend's Cave, Bedford co., Pa., Friday, before the third Sunday in October.

The Primitive Ebenezer Association is appointed to be held with the Mountain Spring church, Jones county, Ga., 3 miles east of Griswoldville, on the Central R. R., commencing on Saturday before the fourth Sunday in September, 1853.

The Walhonding Association is appointed to meet at 12 o'clock on Friday before the first Sunday in September, 1853, with the Fallsberry church, Licking county, Ohio.

The Muskiagum Association is appointed to meet with Mount Olive church, Morgan county, Ohio, Friday, before the fourth Sunday in August, 1853, at 10 o'clock A. M.

The Owl Creek Harmony, to meet with Wayne church, Knox county, Ohio, on Friday before the fourth Sunday in August, 1853, at 12 o'clock.

The Sciota to meet with Friendship church, Reynoldsburg, Franklin county, Ohio, on Saturday before the third Sunday in August, at 10 o'clock A. M.

The Wetumpka Primitive Baptist Association is appointed to meet with Coosa River church, Autauga co., Ala., 11 miles north-west of the city of Wetumpka, on Thursday before the fourth Sunday in September, 1853.

The Ocmulgee Association is appointed to meet with the County Line church, Jones co., Ga., near the Long Shoals on the Ocmulgee, on Saturday before the second Sunday in September, 1853.

The Harmony Baptist Association is to meet with the church at Mount Moriah, Randolph co., Ga., ten miles east of Cuthbert, on Saturday before the 2d Sunday in October, 1853.

The Primitive Western Baptist Association is to meet with the church at Providence, Meriwether co., Ga., four miles west of Lutherville, on Saturday before the third Sunday in October, 1853.

**BROTHER BEEBE**:—Please publish through the "Signs" that a yearly three days meeting will be held with the Old School Baptist church at South Trenton, Oneida Co. N. Y. to commence on Friday the 2d day of Sept. 1853, at 10 o'clock A. M.

We give a general invitation to the Old School Baptist Elders and brethren to attend. From previous encouragement and present solicitation, we shall hope that brother Beebe will attend.

Any person, who come by railroad, will find regular stages morning and afternoon from the Utica depot, brethren will find my residence near Barrows Tavern 7 1/2 miles North Utica on the plank road.

Your friend and brother,  
ALMIRON St. JOHN.

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

TERMS.—\$1.50 per annum or if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

LIST OF AGENTS.

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

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- WISCONSIN. Elders D. Wilcox, Titus Bishop.



# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI. MIDDLETOWN, N. Y., SEPTEMBER 1, 1853. NO. 17

## POETRY.

For the Signs of the Times.

Thy generous love, thou sinner's friend  
That beams with matchless rays,  
Knows not beginning or an end,  
Demand's my highest praise.  
Before creation was begun.  
Or time commenced his race  
Redemption's most stupendous plan  
Employ'd the God of grace.

Thy purpose Lord, to man disclos'd,  
Was by a promis'd seed,  
That he should bruise the Serpent's head,  
As was of old decreed.  
By prophecy and many types,  
The time was long foretold;  
At length the Savior's glorious reign  
Thou didst to man unfold.

The Savior came! his power display'd  
He bid the dead arise!  
The lame to walk the dumb to talk  
And opened blind men's eyes.  
His Father's will, he first fulfilled,  
Then mounted up to Heaven.  
His intercession must prevail  
For whom his life was giv'n.

Have I, Oh Lord! been made to feel  
My lost—my sinful state?  
And did thy spirit by thy word  
My soul in Christ create?  
Decide for me, this trying point,  
That I may know my case;  
If I am thine, O Lord anoint  
My soul with thy rich grace.

If yet, I'm dead in sin and guilt,  
No voice but thine can raise  
Me from that state of dying death,  
Thy Sovereign grace to praise.  
The work and glory all are thine,  
If say'd at all, I know;  
But doubts and fears distress my mind  
And threaten me with woe.

Dear Savior Jesus dissipate  
Those clouds of dark despair,  
Low may I worship at thy feet,  
And feel thy gracious care.  
If e'er I'm brought to see thy face  
In realms of bliss above  
'Twill be a miracle of grace  
Wrought through Redeeming love.

There when I rise, I'll praise thy name  
And worship as I ought,  
Prostrate before the Holy One,  
Count all past suffering naught.

### The Good Old Way.

Lift up your hearts, Emanuel's friends  
And taste the blessing Jesus sends:  
Let nothing cause you to delay,  
But haste along the good old way.

Our conflicts here though great they be,  
Shall not prevent our victory—  
Then let us watch, and strive, and pray  
Like soldiers, in the good old way.

Thou good old way, how sweet thou art;  
May none of us from thee depart—  
But, may our actions always say,  
We're marching in the good old way.

Though Satan may his powers employ  
Our joy and comfort to destroy,  
Yet, never fear, we'll gair the day,  
And shout and sing the good old way.

And when on Pisgah's top we stand  
And view by faith the promis'd Land,  
'Tis then we'll sing, and shout, and pray,  
And march along the good old way.

Ye valliant souls, for heaven contend,  
Remember glory's at the end—  
For God will wipe all tears away  
When we have run the good old way.

When far beyond this mortal shore,  
We meet with those who've gone before;  
We'll shout to find we've gained the day,  
Through Jesus Christ, the good old way.

Selected by a Friend.

## COMMUNICATIONS.

### TRUTH FOR THE TIMES.

NUMBER THREE.

#### The power of sound words.

The spiritual relations of Paul to Timothy, are both interesting and instructive.—His "own son in the faith," had for some time been his co-worker in the service of Christ. And when Paul, the apostle, was about to lay down his service, and his life together, he furnished Timothy the evangelist, with written instructions, for maintaining the order of God in the churches; and for guidance in his own ministerial work, and also in respect to the ministerial work of his fellow laborers.

These remarks apply in like manner to Titus. And the epistles to these two evangelists should be thoughtfully studied by all saints; and especially by those brethren who are called and qualified by the Holy Spirit, for the work of the Lord.

Among many other weighty matters of instruction and command, Paul enjoins Timothy thus, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."—And on Titus he laid a corresponding injunction; viz. "In all things shewing thyself a pattern of good works; in doctrine, uncorruptness, gravity, sincerity *sound speech* that cannot be condemned; that he who is of the contrary part may be ashamed, having no evil thing to say of you."

It will be at once apparent to the spiritual mind, that soundness of speech ought always to be conjoined with uncorruptness of doctrine. But we have not to do merely with the wisdom and propriety of this; for it is enjoined by *apostolic authority*; and therefore to disregard this injunction is to disobey the Lord. How weighty then is the inspired dictate, "*Hold fast the form of sound words.*"

Disobedience in this respect has been used by Satan for advancing many grievous errors—errors over which many faithful spirits mourn in secret, and against which they have in public to contend. But besides this there are other weighty reasons why the above command should be deeply pondered and dutifully obeyed.

The revealed truths of God have been divinely inspired; not only as to the thoughts or ideas expressed, but as to the terms, which the inspired writers have employed, and also the combinations in which the ideas and phraseology of divine truth have been presented. I of course speak of the original scriptures—Paul, for instance, taught the things of God, "not in the words which man's wisdom teacheth; but which the Holy Ghost teacheth." And as in the natural world, God giveth "to every seed his own body." The body proper and peculiar to itself,—so has he given to his own truth that body of human language which is precisely adapted to its own nature and intent.

This must, therefore be studied if we would be skilful "in the word of righteousness."—And if we are wise, we shall give heed to the inspired form of sound words, in order that, by the grace of God, it may be mentally possessed and held fast. But in respect to this pursuit, possession and maintenance, several important particulars are involved.

1. We must learn to think and speak on the subjects of revelation, in accordance with the distinctive nature of each, and in harmony with the style and manner of the inspired writer by whom each is expressed.

In the scriptures of truth various kinds of composition are found.

Narrative and prophecy, parable and poetry, doctrinal affirmation and didactic teaching, analytical argument and inductive reasoning, plain testimony of past and present facts, and gorgeous hieroglyphic visions of coming things, are the constituents of divine revelation, and include almost every species of literary composition. These must be severally distinguished each from the other; and in reliance on the teachings of the Holy Spirit—must be severally studied, in accordance with the genius and construction of each, and with the grammatical construction, and obvious meaning of the language employed. And the distinctive style proper to each of the inspired writers, must also be observed.

It may possibly be imagined that such mental labor cannot be requisite, when divine illumination and instruction are both promised, and vouchsafed. But, I ask, did it not seem proper to the wisdom of God to employ these several methods of revelation? Has not our heavenly Father chosen these, his own media, for making known to his saints, the dictates of his righteousness, the purposes of his grace, and the immutability, of his counsel? Unquestionably he has.—He therefore will not disregard and dishonor his own chosen methods of communication. He cannot reflect injuriously upon his own wisdom; and practically supercede his own revelation, by using at present some other and different method for imparting spiritual illumination and instruction to his church.

The Holy Spirit honors the revelation which he of old inspired by making it the present channel of light and learning to the saints; and this he does in strict accordance with the style, methods and various compositions observable in that same revelation.—But while the Holy Spirit does not and cannot disregard these distinctive attributes of the inspired volume, they have been and are too often disregarded by Christians; and confusion of mind, diversity of judgment and interrupted fellowship of spirit are the sad and sorrowful results.

It will readily be perceived what confusion of mind must be introduced among saints, when parable is confounded with narrative; when prophecy is not distinguished from promise; when ornate poetry is taken for

plain prose; when hieroglyphical vision is commingled with literal testimony; and when brief extracts are made from the midst of analytical argument and inductive reasoning; and are applied to questions which the inspired writer did not at that time, in anywise contemplate. But all this and more has taken place, and is still taking place among the saints, to their own spiritual disadvantage, and to the dishonor of the Spirit of God.

2. We must learn to speak and think on the themes of revelation, in accordance with the laws constructions and usages of the language in which it has pleased God to embody his own truth.

Every variety of human phraseology is employed by the inspired writers. The literal terms and plain statements, of simple narrative, of prose prophecy and of christian doctrine, are thus used. Allegories, and metaphors, and tropes and similes are used for illustrative purposes, and impressive effect. Common terms occur sometimes in their primary meaning, and on other occasions in accordance with their secondary usage, and intent. And besides the above mentioned, other figures of speech, common to all languages and literary compositions abound; such as metonymy, personification, apostrophe, antithesis, irony, and hyperbole, &c. &c. These and such like require to be severally perceived and distinguished. And the idiomatic expressions, proper to the original language of revelation, also claim an intelligent regard.

3. We must repudiate the unwise and unworthy thought of "*spiritualizing*" the scriptures of truth.

The inspired word of God is *spiritual*; and therefore cannot need to be spiritualized. But if it did so require, surely the spiritualizing process must needs come from God himself; because from us it could not proceed. The truth is that, it is we ourselves—not the word of God—who need to be spiritualized. For even true Christians may be mentally, carnal and not spiritual; as it is said, "And I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." The spiritual meaning of the word of God is the true meaning; and the true meaning is the obvious meaning; and this can be known only through a thoughtful and intelligent regard to the grammatical terms and construction of the language in which it is expressed, and by which *one meaning only* is conveyed.

But as that which is called "spiritualizing the scriptures," has become a recognized habit, a defense may be offered. It may be said that there is a *secret meaning* in some parts of the scriptures; and that this and not the obvious meaning, is the instruction therein contained." To this I reply, that the ideas of the *secret meaning* of a revelation are self-contradictory. And not only so; but this unwarrantable imagination, represents the blessed God as having giv-

en in part an unintelligible revelation, through inspired prophets and apostles; and then as giving another revelation to, and by means of *uninspired* men, for the purpose of making the former intelligible and useful to his saints. And is not this an injurious, though an unintentional reflection on the wisdom of our God and Father; whose word is very pure, and every form of whose "work is perfect."

4. We must learn to regard the scriptures *dispensationally*; that is in accordance with their dispensational character and intent.

Typical persons and typical things are presented in the earlier portions of the Book. These things are found either singly as in the instances of Adam and Melchisedek, or in systematic connexion, as in the institutions of the Levitical economy. It should ever be born in mind, that these belong to shadowy dispensations, and represent what were then future realities, and also that those persons and things *only* are types, which were divinely instituted such; and which can be determined so to be, only by the express authority of the *christian* scriptures; commonly, but incorrectly called the New Testament.

In these latter portions of the bible, not types, but antitypes are presented; consequently it would be unwise and erroneous to regard christian persons and things, as being types of other christian persons and things. For instance; it would be most incorrect to regard "the elect lady," to whom John wrote his second epistle, as signifying the church; and her children the members of the church. Besides to carry this consistently out, the sister of the elect lady, must be regarded as signifying in some sense, the sister of the church. But I mention this merely for the purpose of illustration.

One additional particular, in respect to types, should be attentively observed. Many of them involve comparisons in the way of *contrast*, as well as in the way of *analogy*. The truth of this though frequently disregarded, is manifest in the instances of "the first Adam," of Aaron and his *many* offerings, and of Canaan with its wars and sins, and the ejection of Israel for a long and still continued period. If these and such like contrasts be not considered; very much of apostolic teaching cannot be understood, and therefore cannot be held fast.

Again, the types of scripture sustain an intimate relation to scripture prophecies.—But prophecies are not types; and therefore should never be so regarded. Types can be known to be types, only when the antitype has appeared or transpired; and has been identified by inspired authority; but prophecies can be understood before their fulfilment; though their complete verification can be ascertained only by their complete accomplishment. But the themes of prophecy to be distinctly ascertained, require to be dispensationally pondered.—In order to a correct understanding, and wise use of the prophecies, we need to be spiritually enlightened, as to the particular dispensation to which they severally relate.—In other words, we need to be thus enlightened as to whether they relate to the present christian dispensation, or whether they relate to the coming millennial dispensation; which, while it will be truly christian in its nature, will be distinguished by its own proper characteristics; particularly in re-

spect to its displayed glories of Christ; and in relation to Israel, and to the earth.

If we are wise with the wisdom that is from above, and desire to know *the truth, the whole truth, and nothing but the truth*, we will reverently ponder "*the words of truth*;" remembering that for this, as for every other spiritual exercise, "our sufficiency is of God."

May the Holy Spirit lead us into all the truth.

W. MORRIS.

Glendale, Ohio.

For the Signs of the Times.

BROTHER BEEBE:—I am this day through the continued mercies of an allwise God, permitted to occupy a small place in the land amongst the living, and favored with an opportunity of dropping you a few lines. I have nothing worthy of communicating to you, more than this, that peace and harmony generally prevail amongst us, notwithstanding we are in a cold, and languid state. Oh, that the set time to favor Zion would come, that there might be a cry heard in the camp of Israel, and a rejoicing in the house of Jacob.

The Signs of the Times, come to me regularly, laden with the solemn truths of the gospel, which have often been a feast of fat things to my soul, and indeed have been loud preaching to me. I would not be deprived of the Signs of the Times, for four times the amount they cost. And it is only through negligence, that I have fallen behind with my subscription, for which I heartily acknowledge, and ask your pardon. The amount due for the previous, as well as the present years subscription you will find herein enclosed, which I hope may go safe and be satisfactory with you. Be so kind as to send me one of "Moor's letters," published by brother Wm. L. Beebe, of Ga.—My address you will find above.

With my best respects to yourself and family, with a fervent desire of a further extension of your paper, and with love to all the dear saints, I subscribe myself your poor old unworthy brother, through the patience and tribulation of the gospel of Christ.

ALEX. STRINGER.

#### The Covenant of the Southampton Church.

Brother Wm. Sharp, their pastor, has kindly furnished us with a copy of this ancient document, from the original church record, as entered by their clerk, one hundred and seven years ago last April. We think it will be read with interest by our brethren generally. Southampton church, as will be seen, was originally a branch of the Pennypack church, which if we mistake not, was constituted in Wales, before emigrating to America, and which was probably the first Baptist church in this country. The old Welch Tract church, was also a branch, or part of the Pennypack church. Southampton and Welch Tract, still continue on the old platform, as organized more than a century ago, while the mother church, since the old constituent members have fallen asleep, has gone into the popular doctrines and institutions of the New School order of professed Baptists.

We hope to be favored with some farther historical sketches of these ancient churches, which have been so long preserved as the ground and pillar of the truth. [Ed.]

Copy of the covenant entered into by the several members of the Baptist church at Southampton, at its constitution, on the 8th day of April 1746, as may be found record-

ed in their original church book, on the tenth page.

We whose names are hereunto subscribed having hitherto been members of the church of Jesus Christ, usually meeting at Pennypack, and Philadelphia; and having now their full consent to incorporate ourselves into a regular distinct church.

We therefore, desiring to make the glory of God our end, and his word and spirit our rule and guide, do now give up ourselves to the Lord, and to one another by the will of God, promising, as God shall enable us by his grace, to walk together in the observance of all the ordinances, commands and institutions of our blessed Lord and lawgiver; and also to perform all the relative duties enjoined upon us, by the gospel rule. Being thus united together into a spiritual relation with each other, as fellow members of the same body, under Christ, the head. Rom. 12. 5. Whom we receive and accept of, not only in the fullness of his merits; but also in his great and glorious offices, viz. as our prophet to teach us the way to God, and our priest to atone for us, by whose righteousness alone we expect to be justified, and accepted before the Holy God, also we acknowledge him to be our king, to rule over us, and in our hearts; by his law of grace under whose covenant we desire to live all the days of our pilgrimage through this world. In witness whereof we have hereunto subscribed our names as willing and loyal subjects to the King of Zion, this 8th day of April, in the year of our Lord 1746.

Elizabeth Baldwin,	Elizabeth Hillings,
Rebecca Humphreys,	Mary Newman,
Ann Potts	Elizabeth Morford,
Sarah Hufty	Elenor Hart,
Elizabeth Yorkes	Elizabeth Watts
Sarah Shaw	Mary Dungan,
Grace Morgan	Sarah Murray,
Esther Banes	Mary Jones
Mary Gilbert	Elizabeth Jones,
Jane Yorks	Susannah Thomas.
Randall Morgan	John Eaton,
John Morford	John Harrison,
John Shaw	John Jones,
Clement Dungan	David Dungan.
David Rees	Joseph Banes
John Gilbert	Joseph Hart,
Isaac Eaton	Silas Yorkes
Oliver Hart	Thomas Dungan,
Jeremiah Dungan,	Thomas Potts,
Nicholas Gillet,	Robert Parsons,
Samuel Gillet	John Hart,
Thomas Dungan	Stephen Watts,
	Joshua Potts.

For the Signs of the Times.

Utica, Aug. 10, 1853.

BROTHER BEEBE:—Please give notice in the Signs, that on 11th & 12th days of June last, the old school Baptist annual Conference, of Michigan was held according to previous appointment, with the few brethren in the town of Canton, Wayne county, Michigan. And all the members present, agreed that the meeting should be held at the same place commencing on the Saturday before the 2d Lord's day in June of each year, at 10 o'clock A. M. unless the brethren at Fairfield, and others South should feel aggrieved at the acts of the Conference; if so, the matter will be amicably settled next year. We should like to have this meeting noticed in the two next May numbers of the Signs. And we affectionately invite all of the same faith and order to attend with us, either in this state, or any other convenient, or in

Canada, that may see this notice. If any should come to the meeting who are strangers, they will enquire for A. Y. Murray, or S. H. Obeartown, of Canton, near the line between Wayne and Washtenaw counties, Michigan.

D. H. BROWN. Clerk.

For the Signs of the Times.

BROTHER BEEBE:—A short time ago I was reading in the book of Isaiah, when my mind became deeply engaged in thought upon the first verse of the fourth chapter.—Reading thus, "And in that day, seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach." It appeared quite plain to my understanding, that the prophet with his prophetic eye, was looking forward to the gospel day—and what should come to pass in these days. And if it be so, I do not believe there ever was a time when this passage of scripture, was more exactly fulfilled, than at present.

If I understand the use or meaning of the number seven, in this scripture; and the use or meaning of the word or name women, I think they will comprehend all the anti-christian denominations from the days of the apostles to the present time, where Christ and his gospel has been preached, for it appears quite clear to me, that the one man spoken of in the text, is the man Christ Jesus. And there appears to be a kind of unbecoming conduct, and unnatural conversation on the part of those women, towards this one man, a kind of foolish independence and haughtiness, and all for a selfish purpose. But all this time this one man appears to be silent. But he will speak out by and by, and his language will be, I know you not, depart from me, &c. The only object of those women, was to bear the name of this one man, to take away their reproach.

I would here ask my brethren and sisters if we do not, and have not seen this fulfilled daily?

We see from our high and fashionable churches, throughout the length and breadth of the land—down to poor, meager Mormons in the Salt Lake valley all claim to be christians, all take hold of this one man, to take away the awful reproach of infidelity.

There does not appear to be any kind words or communications from these women, to this one man, like the language of the Spouse, in the songs of Solomon to her beloved; or even dependence on him for the necessaries of life. But they say, we will eat our own bread, and wear our own apparel, &c. Now I believe there are the same kind of characters, in this day of flaming profession, who are totally ignorant of that true bread which came down from heaven, and equally ignorant of that beautiful garment of Christ's imputed Righteousness in which alone a sinner can possibly stand justified before God.

I do not know as I have even hinted at any thing in the text. If not I have done it no harm; but I would humbly ask for the views of some other brother on this subject.

I remain as ever, yours for the truth's sake.

D. H. BROWN.

Zanesfield O. August 8, 1853.

BROTHER BEEBE:—In the communication over my name published in the "Signs of the Times" of the first inst, I noticed a few typographical errors which may have arisen from illegibility in the manuscript.

In the first column 23 line from bottom for feel read fear; in the 2d column 23 line from bottom for with read into; in 2 column 11 line from bottom for in read as; in the 3d column 41 line from top, for literally read utterly.

Z. Mc. COLLOCH.

*The Corresponding Association of Old School Baptists, held with the church at Mount Pleasant, To her brethren scattered abroad sends greeting.*

DEAR BRETHREN:—It is under peculiar and trying circumstances that we address you this our annual epistle. Peculiar be cause hitherto we have been permitted to regard all who wear the cognomen of *Old School* as being partakers of our joys and sorrows and although not particularly connected in our correspondence, we felt that their God was our God, and their Christ our Christ.— Trying because, we have seen such a disposition for strife manifested by many, and to set up new and unheard of tests of fellowship, so that instead of feeling assured as formerly that we have the prayers and sympathies of many with whom we have been in the habit of associating as brethren, some have withdrawn themselves from us, who, if they read our epistles at all, read them for criticism and not for edification. And why this strife? Or whence these estranged feelings? It is difficult for us to believe that the principles of the religion of Christ or the fruits of the spirit are productive of such results, we must therefore look to a departure from those principles and to the depraved nature of man, to find an origin for such a state of things. We are all doubtless striving for the faith of the gospel, but are we according to the apostles admonition striving together? And not rather about a difference of opinion upon extraneous matters that do not effect the principles of the faith of the gospel? The limits of a circular forbid that we should notice all the points upon which a difference of opinion exists, nor do we think it necessary; but we would call your attention to a few remarks in reference to the NATURE OF THAT ATONEMENT OR SACRIFICE WHICH HAS BEEN MADE FOR SIN. In doing which we will try to divest ourselves of all preconceived opinions and utterly disregarding the views or opinions of others, take the scriptures as the man of our counsel, as the lamp to our feet and the light of our path.— Whilst we have but little hope of being able to reconcile conflicting views upon this subject, we pray you brethren to hear us patiently and weigh well the scriptural evidence we bring in support of our views, before you judge us harshly or decide that we are heretics. We are perhaps all agreed that the sacrifice upon which sinners alone can have any hope of acceptance with God, is that of his own Son, it is at any rate the position we occupy, and as we do not intend to advance a single idea unsustained by the scriptures of truth we will, before we proceed farther, introduce some scripture proof relative to this point.—

In Romans v.10, it is recorded "We were reconciled to God by the death of his Son," vii. 3. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of full flesh, and for sin condemned sin in the flesh" and viii. 32. "He that spared not his own Son but delivered him up for us all. Galatians iv. 4. But when the fulness of the time was come, God sent forth his Son made of a woman, &c. 1 John iv. 9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him," see 10th verse also. This point being fully established, we next proceed to enquire what constitutes the Son of God?— Was it the human nature in which he appeared, the Deity and humanity combined,

or was it a real existence as the first born among many brethren. If the human nature alone, then as a matter of course there was no such thing as the Son of God until he was thus curiously wrought in the lowest parts of the earth, see Ps. cxxxiv.—15. If it be deity and humanity united, then there was no Son until this union took place.— And do the scriptures authorize us to believe that 4000 years of time should roll away and that Abel, Noah, Lot, Abraham, Isaac, Jacob, Gideon, Barak, Sampson and all the long train of patriarchs and prophets should live and die without any real Redeemer, but such as existed merely in the design and purpose of God. No, but on the contrary we hear Christ declare "Before Abraham was, I am." We cannot therefore think it was the seed of Abraham which he took upon him, but rather, he that took the seed of Abraham that was the Son of God. This conclusion we find sustained by scriptures both of the old and new testament, not only as being before Abraham, but before all things, and by whom all things consist.— When four men were seen walking in the fiery furnace, it was said that the form of the fourth was like the Son of God; and how we ask, could there be a likeness of that which had no existence? In Proverbs viii. 23 (where it is generally admitted that the writer, under the name of Wisdom is personating Christ,) it is said "I was set up from everlasting, from the beginning or ever the earth was, read to verse 30. Again in Prov. xxx & 4 hear the words of Agur. "Who hath ascended up into heaven or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name and what is his son's name, if thou canst tell? Job exclaims in the depth of affliction as though it were the only comfort he had "I know that my Redeemer liveth." In John vi. 62. Jesus asks, What and if ye shall see the son of man ascend up where he was before? and also in Ephesians iv. 9, 10. Now that he ascended what is it but that he also descended first into the lower parts of the earth, he that descended is the same also that ascended up far above all heavens that he might fill all things. In the 17, chapter & 5 verse of John he asks to be glorified with that glory which he had with the Father before the world was. Therefore it seems clear that in ascending up where he was before, he was going to return to some position that he occupied with the Father not only before he was born in Bethlehem, but before the world began.— Again if he had no existence prior to his incarnation we are at a loss to know how it was that the saints were blessed and chosen in him before the foundation of the world. Now brethren we think from these and other considerations we might notice, we are fully warranted in contending for the doctrine, that the Son of God existed before time began, and that therefore neither his humanity, nor deity and humanity united constituted him such. The essence of sonship we cannot attempt to define any further than to say that he was and is a spiritual head of a spiritual family. But some may be ready to enquire, How long has he existed as such? to which enquiry we can only reply in the language if the same divine authority by which we have established the positions already taken, and we wish it borne in mind that we are not treating of his self existence as Jehovah, but of him as the only begotten son. And whilst we acknowledge ourselves utterly unable to trace his exist-

tence as such to any point, the scriptures every where speak of that existence as posterior to the existence of his Godhead In Prov. 8, already referred to, he is represented as having been set up from everlasting, in John i. 1 It is written, In the beginning was the World." In Colossians i. & 15. He is said to be the image of the invisible God, the first born of every creature; verse 17 "He is before all things, 18 "who is the beginning." And in Revelation iii. 14, he styles himself "The Amen; the faithful and true witness, *The beginning of the creation of God.* And we acknowledge ourselves unable to see any difference in the language last quoted, which are the words of Christ himself, and an expression found in the Signs of the Times, much caviled at, that "He is the first production of Divine Power."

Nor does it become cavilers to dispute the doctrine that Christ, as the Son of God, is the production of God, until they can show that these scriptures do not mean what they say, and discard the idea that his sonship consists in his humanity which is to all intents and purposes a creature; for he was made of a woman. He is spoken of frequently as the begotten of God, the sent of God, the messenger of God, and as coming to do not his own will but the will of him that sent him. When he comes he is manifest as the Mighty God, though veiled in humanity, because it pleased the Father that in him all fulness should dwell, and his humanity no more constituted him the Son of God than it did God himself. Then why was he clothed with humanity? Because the children are partakers of flesh and blood, therefore he took part of the same, and we may add, for the same reason that Moses put a veil upon his face when he came down from the top of Sinai. Moses had been upon the mountain and talked with God, and his face in consequence shone with such a glory that the children of Israel could not steadfastly behold him. Christ proceeded forth and came from God, yea has his dwelling in the bosom of the Father. If then it was necessary that the mediator of the administration of condemnation should veil his face, how much more that the mediator of the administration of righteousness which exceedeth, in glory should veil himself. This he has done, hence says Paul "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he has consecrated for us through the veil, that is to say his flesh." Here his flesh is expressly called a veil, and was not therefore that which constituted him the Christ. He comes at the appointed time and this is the manner of his appearing, clothed with humanity and embodying the whole of Deity. At the appointed time he is delivered up and dies. Forsaken of the Father, insulted by devils, and denied by friends, is yet borne testimony to so strongly by the Father, who hides the sun and rends the rocks, that the amazed centurion cries, "This is the Son of God!"

Now we ask, is not such a sacrifice of infinitely more value than that which is merely human? If the blood of bulls and goats and the ashes of an heifer, sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

"So great so vast a sacrifice,  
May well our hopes revive;  
If God's own Son thus bleeds and dies  
The sinner sure may live."

If this brethren be the doctrine of the Bible it should not be withheld because some do not believe it, nor because they refuse to worship this Son of God, though God has said "Let all the angels of God worship him," and those who would convince us that we are in error must bring some scripture proof rather than to say falsely, that this is arianism, new things, heresy, idolatry &c.

This sacrifice we do not regard as being only the substitution of one person or thing for another; but as the sacrifice of the head for the body, which is his church, and the fulness of him that filleth all in all. Nor do we imagine that although the Son of God was delivered up and put to death, that he for one moment ceased to be; but that in him at his death was fulfilled the word of the Lord by the prophet Isaiah, liv. 7, 9. For a small moment have I forsaken thee, but with great mercies will I gather thee, &c., and that though passing in connection with the body through the vale of terrors, he was the same vital head, and when he arose, it was with his body completely justified from all things from which they could not be justified by the law of Moses.

Our present meeting has been one of peculiar interest evincing as it has done, how Christians can dwell together in unity. We have had none of Hagar's mocking children among us, and although a much larger number than usual of our brethren have been together, they seemed to be of one heart and one soul. Our ministering brethren have come to us in the fulness of the blessing of the gospel of Christ, and their preaching has been a full exhibition of the glories of our Redeemer in the full and complete salvation of his elect; we feel thankful to God and those of our sister associations who have thought enough of us to send us their minutes and messengers, and desire to reciprocate their kindness. Our next meeting is appointed to be held with the church at Upper Broad Run, to commence on the Thursday before the second Lord's day in August 1854 when and where we hope to greet you again and enjoy another season of refreshing from the presence of the Lord.

S. TROTT Moderator

R. C. LEACHMAN Clerk.

For the Signs of the Times.

Dallas Co., Iowa June 8, 1853.

BROTHER BEEBE:—As it is raining and I am confined to the house to day, I have concluded to write you a few lines, The "Signs of the Times" come regularly to me, and bring glad tidings and great joy from a far country. They contain all the preaching I have received with the exception of three sermons, since I have been in Iowa. I know of but one Old School Baptist in this country besides myself and wife. There is plenty of religion in these parts, but all of home manufacture.

I wish to inform such Old School Baptists as may desire to emigrate westward, that this section of country is as good as they can find in Iowa. Nothing would gratify me more than to have some of the old fashioned Baptists of the right stripe, settle in this vicinity. I am living here alone, deprived of all the privileges of the house of God, or of meeting with the people of God, and of speaking to them of the things of the kingdom of heaven, Brethren, "Come over into Macedonia, and help us." For the information of all whom it may concern, I will say I live on the Racoon Fork of the Demoine, and on the Council Bluff road, and my Post office address is Allen, Guthrie Co. Iowa.

I remain your unworthy brother in the afflictions of the gospel—Farewell.

DENISON TONNEHILL.



For the Signs of the Times.

Rock Co. Wis., June 16, 1853.

BROTHER BEEBE:—I am not worthy to claim relationship to the heirs of heaven, but it is a privilege to indulge the hope that I am thus related. By the request of a beloved father in Israel, Elder Titus Bishop, I will, with the help of our heavenly Father attempt to write you an account of a Meeting of three days duration, which we were permitted to attend, on the last Friday, Saturday and Sunday. I can truly say, if I know my own heart, that my desire is that it may be to the glory of God and the comfort of Zion. Through the tender mercies of our covenant God, and Redeemer, almost the whole of this little church was blessed with the privilege of meeting together, and the Lord was pleased to send us two of his ministering servants from afar. Eld. Titus Bishop from Fon Du Lac Co. Wis. and Elder Clement West, from Ogle Co. Ill., and it caused our souls to rejoice, and praise the Father, Son and Holy Ghost, to be favored with the privilege of their visit among us; and we should greatly rejoice if it were the pleasure of God to send many other of his servants among us. I think the people of God, though they were but few in number, were all of one accord, and in one place, of one heart and one judgment; striving together for the faith of the gospel. The brethren and sisters manifested, by their conversation that it was a time of refreshing from the presence of the Lord, with them. I think we could say with the spouse, We sat down under his shadow with great delight, and his fruit was sweet to the taste. It was like wine to our lees, well refined. And, He brought us into his banqueting house, and his banner over us was love. Of a truth I do believe the Lord was in that place; but still I fear there were some who knew it not, while others felt the soul reviving operations of the Holy Spirit. The ministering brethren were enabled to proclaim the everlasting gospel, without the fear of man; and like Noah's dove, they brought the olive leaf in their mouths. I think they rightly divided the word giving to each their portion. The sincere milk of the word, drawn from the breasts of consolation, feed the lambs of the flock. Darkness seemed to be made light, crooked things straight and rough places plain; and the Lord graciously smiled upon us, giving us assurance that he would remember the sins and iniquities of his people no more.

My dear brethren and sisters, I trust you know what it is to feed on that bread which came down from heaven; to hear Jesus preached as a whole Savior, able to save to the uttermost all who come unto God by him. That he is too wise to be mistaken in regard to his bride. O, what pleasure there is in believing that he knoweth them that are his, every member of the body, whose names were written in the Lamb's book of life before the foundation of the world. He knows where they all are, and he knows all their wants, all their sorrows, trials, joys and triumphs, and he is all in all unto them. Where in heaven or earth can such an inexhaustible fountain be found, as we find in Jesus? His fulness who can fully comprehend? His eyes are over his people, and his ear is open to their cries. He has promised that he will never leave nor forsake them. He still remembers Zion, and he will build up all her waste places. I trust that he send brother Bishop here to unite with us. On Sunday afternoon he gave a relation of the Lord's dealing with his soul

and he was received as a member of this church. It was a delightful season. Behold how good and how pleasant it is, for brethren to dwell together in unity. I believe the united desire and prayers of the brethren ascended to God, for the building up of Zion, and the gathering in of his redeemed. The children of God have no where else to look, but to Jesus; for they know that there is no other name under heaven given among men, whereby we must be saved. They rejoice to contemplate him, as the Mediator between God and the church. They regard him as the way, and the only way whereby they can approach into the presence of the divine majesty and find acceptance. And they admire the suitableness of Christ, as the shelter from the storm, and the covert from the wind. To them he is as the shadow of a great rock in a weary land. They are blessed with the privilege of casting all their cares on him, who is mighty to sustain them. May we rely always upon his precious promises. When we look upon our perishing neighbors, we are led at times to pray the Lord to have mercy upon them, and pluck them as brands from the burning, if in accordance with his blessed will. Surely, my brethren and sisters, nothing short of the infinite goodness and mercy of God, bestowed on one of the most unworthy mortals ever enabled my poor soul to rejoice in his salvation; for well I knew, that,

"If my soul were sent to hell,  
His righteous law approves it well,"

We know that all men are in the hand of God, like clay in the hands of the potter; and we are satisfied that our God will do all things well, and cause them to result in his glory and the good of Zion.

Dear Brethren, I can tell you no good of myself; I have nothing to boast of; nor have I ever done anything to merit eternal salvation. I feel disposed to say with the apostle, In me that is, in my flesh, dwelleth no good thing." My heart is the fountain of corruption. When I would do good, evil is present, and I cannot do the things I would. It has been my lot for the greater part of the last year, to walk in darkness and at some times my heart has appeared to be hard as the nether mill-stone. When permitted for a moment to behold the lovely Jesus, suspended between the heavens and the earth, my heart dissolves at the sight. But the wretchedness of my heart, I cannot describe, and the wanderings of my mind are distressing. I fall so far short of living the life of the righteous that I am made to doubt that I really know anything about the experience of the religion of Jesus Christ. But God is my Judge. He knows all things; and all my hope is in his boundless grace. Less than nothing and vanity I feel myself to be; and my natural thoughts are only evil and that continually. At the best I am a poor, wretched, blind, ignorant, helpless sinner, and lost for ever, unless saved by grace. I feel sensible that I am altogether dependent on God, for all things. His goodness and mercy towards me are inexpressibly great, and I am under the greatest obligation to perform all that he requires of me, with a single eye to his glory. At times I think, the spirit is willing but the flesh is weak. Bless the Lord, O my soul, and all within me, bless his holy name. I rejoice that I have been taught to love that doctrine which is despised and hated by the world. It is truly what my soul delights to feed upon.

Once when thinking why it was so, these words came to my mind, "Flesh and blood

hath not revealed these things unto thee, but my Father which is in heaven." I think I am sometimes fed with some crumbs from the table of the Lord, and it is food to meditate on the promises of God to his children, the firmness and durability of the foundation of Zion. What have the inhabitants of the Rock to fear? They are built upon a solid Rock, and God is a wall of fire round about and a glory in the midst of them. If I am numbered with them, it is all through the crucified and risen Savior; if the least part of my salvation depends on me, I am surely undone.

I have written more than I intended; I esteem it a privilege to read the "Signs," and to hear from all parts, the living witnesses of Jesus testifying of the grace of God. I believe he is a prayer hearing and answering God. My desire is that God may ever be with, and dwell in his children and work in them to will and to do his good pleasure, and that he may sustain his watchman on the walls of Zion, and enable them to preach Christ and him crucified, whether men will hear or forbear. This poor scribble does not look to me as though it can be comforting or edifying to any, but if the Lord shall make it so, to him be all the glory.

My love to all the dear sheep and lambs of the fold of Jesus Christ.

Yours in hope of Eternal Life

PHEBE JANE NORRIS.

For the Signs of the Times.

Freeport May, 17, 1853.

BROTHER BEEBE:—May the grace of our Lord and Savior Jesus Christ be with you and enable you to continue useful in your day and generation, and enable you to stand as a faithful watchman on the walls of Zion, to give the trumpet its certain sound that the people may be prepared for the battle. And may you be enabled both from the pulpit and through the "Signs," to proclaim those glorious truths which we have so often had the privilege of reading, and which are so well adapted to cheer those lonely ones who sit in solitary places of the earth, and which have so frequently refreshed my weary mind, and elevated my drooping spirit when far away from any one with whom to exchange a word on the subject of the free and sovereign grace of God and when the devil and my own corrupt self were persuading me that I had no interest in Christ, and when Satan has not only told me that I was deceived in regard to my interest, but also that there was no reality in the gospel, that it was all a delusion, and I believe that I should have yielded to the temptation if it had not been for the grace given me. It is the everlasting love of our heavenly Father that secures eternal life to all the elect family, to which they are redeemed through the death and resurrection of our blessed Redeemer. They are securely embraced in the almighty grasp of their heavenly Father's hand, and none shall be able to pluck them out of his hand.

In my trying seasons, how salutary have been the messages of love brought by that welcome messenger, the Signs, to my mind. When I have almost concluded that no person in my circumstances could have any interest in that covenant which is ordered in all things and sure, in reading the experience of my brethren and sisters, which so well accord with my own, that they have been a great encouragement to me. I have also been greatly relieved, and the great ques-

tion whether I was included in the number of the redeemed has been settled for a season. In looking back to the time when the thunders of Sinai made me tremble, remembering the wormwood and the gall, when a burden of guilt was pressing me down and threatened to engulf my soul in eternal despair, and the revelation of Jesus Christ for my relief, I feel confident that the work is the Lord's, and that he has promised to perform it to the day, of Jesus Christ, and complete it with the eternal glory of both soul and body.

Brother Beebe, if it is not asking too much, you would oblige me, and perhaps others, by giving your views on Gen. iii. 22. especially the first part of the verse.

Yours with christian regard.

EPHRAIM CULY.

For the Signs of the Times

Clay's Corners, Tuscola Co., Mich., Feb. 3, [1853.]

BROTHER BEEBE:—I rejoice that you are still enabled to wield "The two edged sword of the Lord and of Gideon." undauntedly and fearless, as every servant of the Lord should do, and I trust the Lord will long continue you as a watchman on the watch tower. I have been greatly edified in reading your editorials, and by the many letters published from brethren and sisters scattered abroad. They all give the same sound, with the exception of now and then a jarring note from some brother who feels offended at something published to which he objects. I would to God, that all these jarrings were removed, but at present it is not the will of the Lord to preserve us altogether for them. Brother Beebe, you have well said that perfection cannot be looked for in the writings of so many brethren and sisters, nor in your own writings. In our present state we all have our imperfections, and it is not reasonable to look for perfection in the writings of any of the saints. If we look for perfection we shall look in vain, for in our flesh dwelleth no good thing. The will to do that which is right may be present, but how to perform we find not. To this we have the testimony of the apostle. We may all exclaim with Paul, "O wretched man that I am, who shall deliver me from the body of this death?" Yet with him, we thank God, through our Lord Jesus Christ. And, so then, with our mind we serve the law of God, but with our flesh, the law of sin.

Great and marvelous are the ways of the Lord, in revealing to his servants his will and pleasure. He leads them forth with a mighty hand, in ways which they have not known, and in paths which they knew not. Surely he is a sovereign and a gracious God. He is mighty and able to save unto the uttermost all who come unto God by him and that will embrace all of his elect, whom he hath foreknown, and predestinated unto life everlasting. He is not willing that any of them should perish, but come to the knowledge of the truth.

Many have been the crosses, trials and afflictions through which the Lord has brought me since I left the east last spring, but his mighty arm has been my stay, in every time of trouble, and notwithstanding all I have been permitted to rejoice in Jesus.—We are separated from all the brethren and sisters of the household of faith, whom I have often desired again to be with, but I cannot. It has been the Lord's will thus to separate us, and we ought not to complain.

I have often felt lonely, with none near to comfort and console me. When thus complaining these thoughts have occurred. What, are you lonely! How can you be alone when I am constantly with thee? My heart overflowing with gratitude to God, has confessed aloud, No I am not alone, for thou art with me, O my God—Yes, he who is, and was, and is to be, the Almighty. He who liveth and was dead and behold he is alive forever more, and has the keys of hell and death. I cannot therefore say that I am alone without reproach from the spirit which is within me, although I am so far distant from any of my brethren, still I have company that I would not part with for all the world. I feel humbled in the dust, and I know that of myself I can do nothing. I have been taught to look up to God for support, for there is none like him, mighty and able to save.—He is from everlasting, possessing all power and wisdom, and none is able to pluck his people out of his hands. Why then should I fear either men or devils? His watchful eye is always upon me, and all things are naked to his sight. He knows all that can befall his poor worm of the dust, during his pilgrimage upon his footstool, and all this he has known even from the beginning.—I fear not to commit myself to his care. I am willing to abide his time, and I leave things in his hands. May his will, in all things, be done in earth, even as it is done in heaven.

Yours in the bonds of the gospel.

AMZY CLAY.

Tyrone Steuben Co., June 1853.

BROTHER BEEBE:—I have read the "Signs with great pleasure and find a great many things agreeable and edifying to my mind. If it would not be imposing on you and my brethren, and sisters, I would write a few words of my experience, I was born in Ireland, brought up in the Presbyterian church (if it may be called a church) my parents belonged to it, and that gave me a right, fit or not fit. But I was not long with them for it pleased God when I was about 29 years of age to send evangelical Baptists to our parts, and I believe they preached Christ and him crucified. It pleased God that during their preaching sinners were born of the spirit, and baptized, and a little church of three members was formed in the town where I dwelt, the next Lordsday four more were baptized and added to the church, and for several weeks there were frequent additions, during these times I was a great persecutor of that little flock, there was one thing however about this time that greatly checked me; my mother was baptized at the age of 60, and joined that despised little band. This did not make my heart any better but a sense of decency (for I revered my mother) restrained me.

At this time there was so much said about infant sprinkling and baptism that I was convinced of the impropriety of sprinkling before I knew anything of true religion; I now say it is a limb of the beast, I yet remained with the presbyterian church, but my mind began to be somewhat concerned about the state of my soul; when I attended with the Baptists, I could hear of Christ and him crucified as the only way of salvation for lost sinners, but not much of the plan of salvation from the presbyterians. I would go from one meeting to the other, and kept on quarreling, and wrangling, sometimes much out of humour because I could not maintain the old Abrahamic covenant and

work in baptism in the room of circumcision. I many times took up the cudgel to see what I could do, but was generally whipped and my old Abrahamic covenant &c., notions become like an old tottering fabric with the underpinning all pulled out—I cannot say that God by his grace was not working during these times, but I know I was working, and the devil was working. Oh, brother I had a wicked heart of unbelief.

Baptism by immersion was a new thing among us, so you may guess how the devil and the advocates for Infant sprinkling did roar, but after a while the storm ceased. But to return to the working of God's Spirit, I trust I was at length brought to see that I was a justly condemned sinner in the sight of a holy God, justly deserved his wrath and indignation, under the sentence of that law that I could not repair, that Adam was my representative head, and that when he fell, I fell with him. "For as by one man sin entered into the world and death by sin, &c., so I saw I was under the curse, I was so wicked that I blamed Adam for taking of the forbidden fruit. Here I was, and what to do I did not know, my sins pressed me down, I was guilty in the sight of God, guilty in my own sight, condemned already, and the law of God out against me, I could not pray, I durst not, for I knew God was holy, just and good; something would say who hath required this at your hands? Here I remained about 3 years, I would go to meeting, sit and hear; the promises of the gospel were all to believers. I would sit and look at the members of the church that God had planted, I thought they were the happiest people I ever saw; but no promise to poor sinful me, During this time I could not say I trembled for fear of hell, but I knew and believed if God should cut me off there was no other place for me, the brethren of the church would sometimes talk with me, and tell me that Christ had satisfied the demands of the law for poor sinners that were led to believe in him; yes, I would say, for believers, but not for me, I got so that I did not (as formerly) quarrel with these despised few. One Lordsday after meeting one of the brethren began to converse with me all was dark and gloomy. He told me to go home and read the 3rd Chapter of John's gospel, and the 2nd of Ephesians. I told him there was no use in that, for I was sealed over to destruction. I went home, did not read the chapters. I was fully satisfied there was no use in it. I went to bed persuaded there was no hope or recovery for me; in the morning I thought I would read the two chapters. I read the 3rd of John, nothing but death in that; I turned to the 2nd Ephesians and began to read, I had not read far before I stopped, I began again "You hath he quickened who were dead &c." Light broke in upon my mind, I was led, I trust by the Spirit, to see that Christ had become the end of the law for me; that there was none other name given under heaven among men whereby sinners must be saved; that it was by grace, for by grace, ye are saved, through faith and that not of yourselves, it is the gift of God," under the enlightening of the Spirit of God, this became a very precious chapter to me.

O the love of God to me! I think I can see how God can be just and justify poor sinners. I believe it is by imputed righteousness. I have done nothing to get it, else it would not be of grace. After this I told my experience to the church, was received and baptized. I praise God for deliverance

from the dominion of sin, and the superstition I was brought up under, O, the love of God in providing such a great salvation, ordered in all things and sure, a wrought out righteousness, adequate to the demand of the Law, "Who shall lay anything to the charge of God's elect &c."

Your brother in the bonds of the gospel of Christ.

HUMPHREY H. SLOAN.

For the Signs of the Times.

Kingwood N. J. June 26, 1853.

BROTHER BEEBE:—I do not know that I have caused grief to my brethren, or sowed discord among them; although I should not be surprised if I had in some instances. I feel a disposition to correspond with them occasionally, while I can do so without evil growing out of it. In looking over back numbers of the Signs, I sometimes meet with a sentence over my signature that conveys an idea that I did not mean, and that I do not believe. Although I have not made corrections, I should have done so if I had not had reason to think brethren would overlook it. Several times brethren have kindly called my attention to a sentence that was somewhat loose and out of joint. I trust that kindness and brotherly regard thus manifested, (instead of exposing my blunders to public view as they might have done) has not been altogether lost upon me.

In most cases the errors referred to have been confined to the language, a different idea being conveyed from what was intended though not perhaps always so. A review of these things has led my mind into some reflections touching our correspondence in general. There is a scripture testimony to this effect, viz: "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder which bringeth forth out of his treasure things new and old." I suppose that every preacher or writer is desirous to edify and instruct, that his labor be not in vain, and that his communications or public ministrations be not altogether dry and unsavory. To this end we should suppose if he has been called of God to the work, he would "Study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Will not such an one endeavor to exhibit to Zion her foundation that God has laid, in all its dimensions and qualifications, its length and breadth and depth and height? For this purpose, will he not be found searching after the mysteries of the kingdom, into the deep things of God? Well from one thus qualified shall we not hear some new things? Not false things, I dont mean nor new doctrine; but things new, and yet old? Shall we ever make any advancement, or grow in knowledge unless we get hold of some new ideas, that is new to us? Are we, brethren, desirous of being instructed, or do we know enough already? Perhaps we have authors at hand that we have more confidence in than any of the gifts of the present day. For those who eschew new things, authors probably would be preferred having the advantage of age on their side. If we may be permitted to draw conclusions from the premises they would be that a major part of the brethren were not wiser than their teachers, and that there is room for growth in knowledge both of teacher and disciple. With regard to authors I will show my opinion, and that is that the views of writers of a century or two back, are not worth a fig more than that of gospel minis-

ters of the present day, in themselves in connection with their respecting propagators considered. We have on record an instance in former times of a congregation desiring the same words to be preached to them the next sabbath. And I think instances have occurred since, when a congregation had listened to an excellent discourse they have felt a desire to hear it again, but such instances are rather rare. We are not stationary beings. Both naturally and spiritually we are creatures of progress. One chapter, or one of Paul's epistles is not sufficient bible for us. The Lord himself has so judged. One sermon though never so good, would, being oft repeated become stale. The preacher whose preaching consists in but a transposition of the same sermon, wears out. Manna was undoubtedly good wholesome food; yet manna for breakfast—manna for dinner—and manna for supper, day after day, and week after week, till many tedious years had passed away, was at length loathed. This disposition may lead us astray. It is one of those propensities which we would do well to watch. Nevertheless the bible contains a fund which both in respect to quantity and variety we shall not exhaust. Upon the supposition that our appetites are not depraved and hankering after the flesh-pots of Egypt, there is in that fund enough old things and enough new things to fully gratify us, and abundance remain. Inexhaustable as the wisdom, and unsearchable as the judgments of the eternal undervived Godhead Should we not admire the zeal of those brethren who with untiring perseverance are devoting body and soul to the ministry, endeavoring to bring forth the riches of Christ, treasured up in the gospel, to view, and are digging for it as for hid treasures? Even if they should go too far, and sometimes advance what would afterwards have to be recalled, would it not be called brotherly and christian-like to attribute it to the best of motives, while we excuse the weakness and shortsightedness of the flesh? Will those who dwell in love the love of God and the love of his people, and are moved by the promptings of this love, be found charging the worst of motives upon their brethren? If it be clear that the minister has advanced an unscriptural sentiment, while in common it is agreed on all hands that he preaches truth; what then? Why he stands before them then a living example of what he has been declaring to them all the time, that he knows but in part, and perhaps he has never pretended to any thing else. He is imperfect in knowledge as well as in capacity, and his brethren will look for too much from him if they do not know it. You may reject the sentiment or interpretation without rejecting the man. I will not say but what a minister may err in his endeavors to dive into deep and hidden things, and that even his motives may be at fault; and if his thoughts were brought to the light among them might be found more of himself than of Christ. I know not but ministers of Christ are possessed of more or less ambition, and that it may be detected sometimes standing where it ought not. Let us believe such things brethren only when we can not help it. Let us be slow to entertain the uncharitable thought. We are not apt to err on the side of forbearance. Let us acquaint ourselves with our ministering brethren, and enter into, as much as possible, their trials and conflicts, their labors and discouragements, and my word for it, we shall hear them better, we shall appreciate their labors more, we shall see fewer faults, and shall not

readily take up a reproach against them. And now brethren in the ministry, a word to you and I am done. Have you fully appreciated that you were liable to err, and that in this respect you were not a whit ahead of your brethren?

That there were influences operating to some extent upon you that were dangerous in their tendency? Has it occurred to you that if so be the Spirit has conferred one of the best gifts upon you, that in so doing he has but exposed you the more to temptations? Is it not possible for you in some instances to misapprehend the motives by which you act? Supposing yourselves prompted by a zeal that is according to knowledge, you may have at some time advanced an idea that a portion of the brethren cannot receive. Have you thought it possible that it might be you that were wrong, and that those who received the idea might be too much under your immediate influence? Have you ever thought that the passage or passages that proves your position to you, proves just as clearly the contrary to your dissenting brethren? Who shall decide? Perhaps your brethren are willing to let pass, and esteem you none the less on account of it. But you insist that they must receive it, and that they are heretics if they do not; that you have proved it if they cannot see it, how shall they? Do you blame them because they cannot understand you? If your zeal is commendable in digging for gold, certainly their is in requiring satisfaction that is gold before they receive it. We supposed a minute ago that they were willing to drop it for your sake; are you willing to do so for theirs? Or will you persist in it regardless of consequence? You are confident perhaps that it is not something new, but old, important truth. Whose judgment will decide, yours, or that of your brethren?

Now perhaps you can find the sentiment in almost any text, and your brethren can find it in almost every sermon. Your preaching used to feed and comfort the flock now it worries and bewilders them. Has the spirit of the Lord given you a poisonous drug for the sheep that they cannot eat, and enjoined upon you to set it before them till they starve, or is there a mortal malady in the flock? Are you fully satisfied that you are without fault in this matter?

While a degree of forbearance is commendable between preacher and people and that reciprocal, or on the part of each; yet there is a propriety in the exercise of a godly jealousy over each other, and that for the truth, sake. Nevertheless jealousy is as cruel as the grave, a truth which brethren sometimes fully realize.

The above remarks are not personal, but as will be evident from their tenor have been prompted by reflections upon the existing state of things in our beloved Zion.

Brethren, Pray for the peace of Jerusalem they shall prosper that love her.

E. RITTENHOUSE.

For the Signs of the Times.

Hampshire Co. Va., Aug. 1, 1853.

BROTHER BEEBE:—I understand, that in the beginning was the Word, and the Word was with God, and the Word was God; and that Word was made flesh and dwelt among us. He was the true light which lighteth every man that cometh into the world. He came as the Mediator to reconcile an offended God to offending man, when in the beginning there was no offence. This Divine covenant was made ere time was, and consequently antecedent to any offense or transgression,

inasmuch as man was not as yet created.

Now, brother Beebe, if (as maintained by Arminians) the first man Adam was a freewill agent, to partake of the forbidden fruit or refuse; it is beyond my comprehension to see why he was not free to overthrow the whole Divine arrangement made between the Father and the Son before time was; inasmuch as the Son's mission into this lower world was to atone for a sin that was not committed at that time.

Hence we see an instance of the great mystery of Godliness spoken of by the great Apostle. Some remarks on this subject by you might serve to edify some of your readers, other than your unworthy brother, if one at all.

THOMAS WELCH.

#### APPOINTMENTS.

BROTHER BEEBE:—If you please I wish you would give notice in the Signs that if permitted by the Lord to visit brethren Bell and Musgrove, Monongalia Co. Va. according to promise the 5th Lord's day in Sept. 1853. From thence I intend to visit brother Linn, W, Brownville Pa. and Pittsburgh, and return by brother Gist and Wells, Well-burgh, Va. I am informed that the brethren are much scattered through that section of country and destitute of ministers. I should be willing to visit any brethren on the way and preach, as much as in me lies the gospel of Christ, if they will make the necessary arrangements.

JAMES JANLWAY.

Malaga, Monroe Co. Ohio.

### EDITORIAL.

MIDDLETOWN, SEPTEMBER 1, 1853.

#### Remarks on the Letter of brother E. Rittenhouse.

We commend the disposition of our brother, to acknowledge his fallibility, and his readiness to make due allowance for the frailties of his brethren. A deep sense of our liability to err, should rest on all who speak or write in the name of the Lord.—Almost a quarter of a century has elapsed since we commenced the publication of the "Signs," and almost every number of the paper will bear witness that we have felt and acknowledged our insufficiency for the great work of proclaiming the doctrine of God, our Savior, to the children of men. We have never insisted on any position being received or believed because that in our opinion it was right, but on all occasions where a conflict of opinion has occurred between us and our brethren, we have desired that the matter of difference should be referred to and decided by the scriptures of truth. To the scriptures, as our standard of truth, we still appeal. Wherein we are sustained by the plain testimony of that standard we feel perfectly safe, but whatever we have advanced which on being tested by the unerring scriptures, is not sustained, should be rejected by all who know and love the truth as it is in Jesus.

The greater part of brother Rittenhouse's letter, seems to us to be in harmony with the preceding remarks, and his admonition to those who contend for what they conscientiously believe to be the truth, may be seasonable. We cannot be too frequently reminded of our infirmities, our frailties and our need to move with caution, and with humble reliance on the Lord to direct us for his glory and the edification of his chosen and redeemed ones.

The latter part of his letter, seems to us to require some farther explanation, as some of us who read are exceedingly dull, and require to be treated as babes, if indeed we are admitted to be fed at all with the family of God.

Our brother has not defined sufficiently, as he has expressed his intention to avoid being *personal* in his admonitions, who have "uttered words without knowledge," or what are the dogmas too pertinaciously contended for, and by reason of which *famine*, and *mortal malady* is *worrying* and *starving* the flock. If indeed such a state of things exists in any portion of our Zion, things have come to a more deplorable crisis than we were aware of. But being more familiar with the state of the churches in the bounds of the Warwick, Chemung, Alleghany, and a few other associations in our immediate vicinity, which are in a more prosperous condition at this time than they have been for years past, and having heard from almost every department, throughout the United States and Territories, without being advised for the existence of such a state of things, we had hoped that the disaffection occasioned by a very few stars in our horizon who evidently wish to become comets, had been exceedingly limited.

We admit that a dogmatic, stubborn or dictatorial method of setting forth what we may believe to be the truth, is not well calculated to convince, comfort or edify the saints. But while such a course should be avoided, we are not at liberty to trifle with the truth, by withholding such portions of it as may not be well received by all whom we have regarded as children of God. Indeed we know of no part of the truth of God, that is not controverted by some who profess to be the people and true worshippers of God.

At this very moment, in what we suppose brother Rittenhouse alludes to, by *the existing things in our beloved Zion*, there are differences of sentiment avowed, of an important and fundamental nature. One individual has asserted that it is as a Son, that Jesus is God, and thus making his Godhead to be only a derived, or begotten Godhead, while another has with equal zeal affirmed that his sonship invariably, when mentioned in the scriptures, refers exclusively to his humanity, and never to his Godhead. As the editor of this paper, we have opposed both these extremes and attempted to show from the record given that the eternal essence of his Godhead is unbegotten and underived, and that it is self-existent. And on the other hand we have contended that the sonship, or being begotten, first-born, and such like appellations, are intended to embrace more than his mere humanity, that the ONE MEDIATOR between God and men, is embraced in his sonship. And while we have declared our faith in him as the man of God's right hand, whom God has made strong for himself, we have contended that he is the Lord of Hosts.—The God of the whole earth.—That He is the child born; the son given; the Mighty God, and the Everlasting Father.

The position taken by us against both these extremes, has brought down upon our head, the bitterest reproach and misrepresentation, from both quarters, and the two leading spirits, though more opposed to each other, than to our view of the subject, have united their forces, which we thank God, are very limited, to mislead the minds of unreflecting brethren, and by the most unjust distortion of our language, and false state-

ment of facts, to make the impression that we, and not themselves have denied the eternal underived Godhead of our Lord Jesus Christ!

Now if in brother Rittenhouse's estimation, we have gone too far either in contending for the supreme and eternal Godhead of Christ, or that as the Son of the Living God, who was sent by his Father unto the world, and who shall sit on the right hand of the Father until he (the Father) shall put all things under his feet, and who, when the Father shall have put all things under him, shall deliver up the kingdom to the Father, and, as a Son, shall be subject to the Father, we say, if we have erred in saying that the Sonship did exist before his advent to our world, and that it comprised his whole Mediatorial Headship of the church, when our brother shall make it so appear, we will cheerfully stand corrected. But should it be thought advisable, in the absence of such demonstration, that we cease to oppose the extravagant views which we have named, our brother or any other person who may shew us the more excellent way will inform us which of the two extremes we must take, to secure peace and unanimity, as it would be exceedingly difficult for us to take them both.

#### Reply to brother Welch.

We perfectly agree with our beloved brother in regard to the character, perfections, eternity and Godhead of our divine Mediator, also in regard to his incarnation. The Word was made flesh and dwelt among us. But that he came to reconcile God to sinners, is not in harmony with the testimony of the scriptures. His mediatorial work was to reconcile sinners unto God, not God to sinners. The scriptural word atonement signifies reconciliation, and those for whom the atonement was made are the party to be reconciled. God is immutable, his nature and his perfections or peculiar attributes are eternally the same. He is without variability or shadow of turning. The change required and which Christ came to effect was with those for whom he was given. God loved them, with a great love, even when they were dead in sin; but they hated him. They were, by nature children of wrath, even as others, and their carnal minds were enmity against God, not subject to the law of God, neither indeed could they be. They were under guilt and of sin, the condemnation and wrath of the law, and in darkness, ruin and death. To redeem them unto God, and make them accepted in himself to God, was the work of the Redeemer. He bore their griefs, carried their sorrows, the chastisement of their peace, (or reconciliation) was upon him, and with his stripes they are healed. All things are of God who hath reconciled us to himself by Jesus Christ, 2 Cor. v. 18. For if when we were enemies we were reconciled to God, by the death of his Son," &c. Rom. v. 10. And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present you holy and unblameable, and unreprouvable in his sight. Col. i. 21, 22.

But while we differ from the form of expression, inconsiderately used, (as we presume by our brother) we agree with him that the provisions of grace and mercy were established in the purpose and decrees of God, before the foundation of the world, and so completely established, and the everlasting covenant which God made with his chosen, was so will ordered in all



things and sure, that man in his first estate had no power to annul it. We agree also that the arminian doctrine of free agency, and arminianism in all its ramifications is totally opposed to and subversive of the entire system of redemption, from first to last.

No creature existing under a law can possibly be a *free agent*. If under law, they are bound to obey the law, and if bound they are not free. If as an agent or actor, man was free, he had a right to do as he pleased and was under no restraint, and if that had been his condition, though he might in that case have overthrown the purpose and decrees of his Maker, yet he could not have sinned, for he could have done nothing but what he was free or at liberty to do. That man acted voluntarily in transgressing the command of God, we presume none will deny, but that he was a *free agent* is an absurdity.

[Continued from page 127.]

**Washing the Saint's Feet.**

And again, "He that is washed needeth not save to wash their feet, but is clean every whit." Taking all these, and the like scriptures into consideration, does it not appear that the washing of the saints feet signified, more than a mere external application of water, and something which even Peter did not comprehend at that time. If we understand by the washing of his feet, Peter was clean every whit, are we not to understand that the whole deportment, walk and conversation is signified by the figure? Aaron and his sons, which embraced all the Levitical priesthood, were to wash their hands as well as their feet at the brazen laver. Does not the feet and hands, signify the walk and works of those who belong to that spiritual priesthood of whom Aaron and his sons were typical? The feet are the members of the body with which we walk, and with our hands we perform our work, and if our walk and work are washed and made clean, are we not clean every whit? Malichi predicted of the Son of Righteousness, that He should thoroughly purge the sons of Levi. We do not understand the prediction to apply to the sons of Levi after the flesh, but to those who are made priests unto God, by the Great High Priest of our profession, and if our hearts are purged from dead works, to serve the Living God, and our walk and works are washed by the Mediator of the new and better covenant, are we not perfectly cleansed, and made acceptable unto God, in the Beloved?

Admitting the washing of our feet by our gracious Redeemer, signifies the perfect cleansing of his people from all iniquity, so that if he wash us not we can have no part in him; and if he wash us, we are clean every whit, still the question may arise, what can be signified by the saints washing each others feet, seeing that we possess no power to cleanse ourselves nor our brethren from iniquity? In answer to this inquiry may we not conclude that the washing of one anothers feet, figuratively signifies, that course of faithful watching over one another, which is enjoined in the scriptures. An apostle informs us that He who saves a brother from the error of his way shall save a soul alive, and hide a multitude of sins. Not that brethren have power to quicken the dead, but, they have in their possession the gifts of the Spirit whereby they may faithfully admonish one another; and restore such as are overtaken in a fault; and prevent their expulsion from the fellowship and

privileges of the church; and in this way do they not wash one anothers' feet.

Christ told his disciples when he sent them to preach to the lost sheep of the house of Israel, to shake off the dust of their feet, in testimony against such houses and cities as received them not in his name. Here seems to be a testimony. The house or city which received them, for his sake, would entertain them hospitably, and wash their feet, so that they would not have occasion to shake it off. The washing of feet seems to have in view comfort as well as cleanliness: therefore the saints in washing each others feet, in this sense, will be careful to promote, so far as in them lieth the comfort of the saints, and to suffer and endure all things for the elect's sake. They are not only to wash their feet, but they are also to keep their feet, when they go into the house of the Lord, into the church which is his house, and put off their hoes, because the place is holy ground. Asher is to dip his foot in oil; this is truly a blessing when any of the tribes of Spiritual Israel thus dip their feet in oil; it represents abundance, as well as a smooth pleasant and delightful pathway. The feet of the saints sometimes come in contact with briars and thornes, are torn and need the healing oil. They sometimes tread on serpents and scorpions; but the Lord has provided an antidote and they shall not be hurt.

In the foregoing remarks, we have not designed to take ground either in favor or against, a literal observance of the example. If it was designed to be literally observed by the saints; the suggestions offered to the consideration of the brethren do not, as we can perceive conflict with such observance; while on the other hand, if it was not so designed then all who in the spiritual sense of the subject wash one anothers feet, by a careful and prayerful watching over, praying for, and not suffering sin to rest upon a brother or a sister, do in the spirituality of the subject indeed wash one anothers feet. But if in its literal impart the subject be or be not attended to let not the spiritual application of its figurative import be neglected.

REPLY TO BROTHER CULY: We have neither time nor space to remark extensively in this number of our paper, on the text proposed for consideration; namely, "And the Lord God said, 'Behold the man is become as one of us to know good and evil.' The Lord God, whose words at this time demand our most profound reverence, is the same God who said "Let us make man in our own image." The plural pronouns, used in both passages, we understand to signify what Jehovah is in and of himself, Father, Word and Spirit.

The image of God, and likeness in which man was to be created, had reference to the incarnation of Christ. He who is the image of the invisible God. The brightness of his Father's glory and the express image of his person, is presented as the anti-type of Adam. Adam was to be made in the image, and likeness of his creator, not however to be like him in possession of the incommunicable attributes of eternal Godhead, but in being made a figure of him that was to come, which was Christ. As a type the likeness was not perfectly completed until Adam had followed his bride into the transgressions and under the condemnation and ruin in which she was involved. When he had eaten of the tree of knowledge he became acquainted with good and evil. At some future time we may enlarge upon this subject.

**CORRESPONDING MEETING.**

We had the pleasure of attending the meeting of the Corresponding Association, held with the church at Mt. Pleasant, Fairfax county, Va. and it was truly a pleasant season. The number of churches represented by letters and messengers, was much greater than usual; Elder. Sharp, Hartwell, Trott, Leachman, Klipstine, and Beebe, were in attendance. The correspondence, both, of churches and associations, breathed love and fellowship. The preaching and deliberations of the meeting, were conducted with perfect unanimity.

The corresponding circular, which will be found in this paper, though calculated to repel all misrepresentations of the faith of the elders and churches of that association, is written in conciliatory and pacific language.

In order to be in time for the cars, on Saturday, we had to leave, much against our inclination, while our beloved brother Hartwell was preaching the closing discourse. We arrived at, and spent the night in Alexandria, among our brethren and friends, with whom we had our residence, from 1836 to 1840; and on the following day tried to preach for the Shiloh Baptist church, in Washington city, D. C., in company with brother R. C. Leachman, the present highly esteemed pastor of that church. Here we became acquainted with some who had been brought to a knowledge of the truth, and who had united with that church, since we left the District of Columbia, and some of them but recently. Leaving the city of Washington in the evening train of cars, we arrived at Baltimore in time to drop in with the little Ebenezer church of that city. It was however rather late when we arrived, and our venerable brother, Elder Thorne, their pastor, had commenced the exercises of the evening; but at his request, we "began at the same scripture," to which he had already opened, and endeavored to preach to the people, Jesus. Owing to the excessive heat of the day, and of the evening, there were not so many present, as usually attend the appointments of brother Thorne in that place; but it was to us a privilege to attend with them.

From Baltimore we hurried homeward with locomotive speed; and after spending Monday night in Brooklyn, we reached our home about noon on Tuesday the 16th ult. and found our family enjoying their usual health.

Considerable excitement had been manifested on the day after we left home, occasioned by a rumor that a person answering in many respects our description, had been instantly killed by the collision which occurred on one of the Rail Roads leading from New York to Philadelphia, on the evening after we left home; but in the gracious providence of our God, we were not in the fated train. The same good hand which has hitherto sustained us, delivered us from all the perils of the way; and we feel disposed to adopt the words of the poet.

"I'll go and come, nor fear to die,  
'Till from on high, he calls me home."

"Pains and death around us fly;  
'Till he bids, we cannot die;  
Not a single shaft can hit,  
'Till the God of love sees fit."

We refer brother Elton, and the Bethel and Hurricane churches, to our pamphlet in refutation of the "Two Seed" doctrine, for our views on that subject.

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

GILBERT BEEBE.

TERMS.—\$1.50 per annum or if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

**MARRIED.**

Aug. 10—At Goshen, by Rev. W. D. Snodgrass ROBERT J. BEEBE to FRANCES A. CONKLIN, both of Middletown.

**OBITUARY**

DIED. Suddenly, in this village, Mr. DARLAS A. MASON, Merchant, aged 31 years, Mr. Mason left a wife and two small children, the younger of whom, a child of but 8 days old, also died since the disease of its parent.

[From the Southern Baptist Messenger.]

Gwinnett Co., Ga., July 22, 1852.

BR. WM. L. BEEBE:—It is with sorrow and deep distress of mind that I send you the following obituary notice of my beloved wife, MALVINA SHAW who departed this life on the 15th of this inst., something near six o'clock in the evening, of Typhoid Fever, after an illness of 35 days, aged 30 years 7 months and three days. She was not a member of any visible church, but from many expressions through her sickness, and evidences I had from her before she was taken sick I have a good hope she has left a world of trouble and distress and has gone home to the mansions of Eternal glory. She bore her afflictions with all patience and fortitude, and seemed to have a knowledge of the melancholy scene she soon would pass through. She often spoke of going home, and seemed desirous that I would go with her. But she is gone and has left me your poor disconsolate servant, if a servant at all, with six little children, with relatives and numerous friends to mourn our loss—but we hope that our loss is her eternal gain. Oh brethren pray for me that I may be reconciled to the will of God, that I may lean upon him and rest in my afflictions and troubles which are so great. Remember my little children, that God may keep them and preserve them until according to his eternal purpose he shall call us all home, where clouds and tempests will cease to roll, and sickness, sorrow, pain, and death, will be no more.

Your unworthy brother in deep distress.

E. B. B. SHAW.

Gwinnett Co., Ga., June 27, 1853.

BROTHER BEEBE:—Painful as it is to my feelings, it becomes my duty, by request, to inform you and the brethren generally, of the death of our much beloved and highly esteemed brother, ELDER JOSIAH GRESHAM, who departed this life on the 14th of June, 1853, at night, after a long wearisome attack of a complicated disease, which lasted about 12 months. About the time he was attacked his speech was so affected as to prevent him from preaching any more. His last sermon was preached at Fellowship DeKalb County.—His departure was very sudden, as I am informed He ate supper as usual and laid down, and the family were nearly all gone to their beds; when there was discovery made that there was something unusual the matter with brother Gresham, and upon examination they found him just breathing his last. Brother Gresham was born the 28th of March, 1792, in Lincoln Co., Ga., he was received into the Old School Baptist church at Ozias, Henry Co., about 1824, and was ordained to the ministry in November, 1833. He was an able minister of the New Testament, an able and zealous defender of the gospel, his usefulness was rarely paralleled in all the world—he was generally engaged in the service of four churches, his manner of administration was in strict accordance with the Scriptures, gifted both in doctrine and exhortation; he was ever ready to repel the invaders of the church, taking the word of God for his guide, and could adopt the language of the Apostle with propriety and say, I have fought a good fight. Of these things I feel well assured, for I often visited him and conversed with him about these things. I visited him several times during his illness; I always found him firm in the faith of the gospel. The churches have lost a faithful servant, and a loving brother, his

family, which consists of a loving wife and five dear children, two married and three single, are bereft of a loving and tender husband and guide, a father whose bosom glowed with love and sympathy, ever ready to administer to their wants, and to impart such instruction as should ever be regarded by them as a manifestation of that ardent desire of his heart for their welfare in time and in eternity; the neighbors' children have lost a teacher of note and magnanimity, one whose skill in teaching was seldom if ever excelled in our country; as a nation we have lost a noble and generous hearted patriot, one who by word and deed has proued himself to be a dear lover of his country and government; the Yellow River Association has lost another one of her eagle-eyed watchmen, who was ever ready to defend her rights and repel her invaders, one who would disdain to yield one inch of ground to her adversary, but always to detect the wolf and defend the sheep; individually and severally, we are left to mourn our bereavement, but we do not mourn as for those without hope, for we feel assured that he is now resting from his labors, he is taken home to rest with his twelve infants and one dear daughter, who was a member with him in the church, so that out of eighteen children there are but five living.

May the God of Abraham, Isaac and Jacob stand by our dear old sister Gresham through life and in death, and may He preserve her from every danger while here on earth, and by his divine grace enable her to be reconciled to his providence, and keep her safe from fear or temptation until her journey shall here end. O Lord, give her grace, increase her faith, give her an interest in the prayer of the saints, and may her dear children share richly of thy bounties, and may they be prepared by grace to serve thee acceptably with reference and godly fear, is the prayer of the poor imperfect writer of this obituary.

THOMAS T. LANGLEY.

RECEIPTS.

NEW YORK.—N. T. Terry, 6; A. Ivory 1; R. Slawson, 1; Wm. S. Benedict, 1; N. J.—W. H. Johnson, 2; Eld P. Hartwell, 1; Pa. Eld. Wm. Sharp, 1,00; Ohio T. A. Peters, 3,00; Ill. A. T. Green, 2; Eld. C. Wright, 1; Ark. S. F. Thornhill Esq. * 2,00; Ky. E. P. Chandler, * 2,00; Va. Joseph Grimes, 3; Eld R. C. Leachman, 2; Mis Chs. Gullatt 1; Eld. S. Trott. * 2; Mrs. Ann H. Dye, 2; Geo. Jackson, * 2; Jas. Spindle † 1,50; D. C. Miss Onor M. Dodd, 3,00	9 00 3 00 1 00 3 00 2 00 2 00 13 50 3 00
Total	\$ 29,50

LETTERS RECEIVED.

Lonard Fry, Wm. M. Wall, G. Piner, D. Keith Mrs. E. Miller B. Bradley Eld. C. Merritt, H. H. Sloan, E. O'Bannon P. Mowers, Wm. H. Johnson, Eld. C. B. Hassell A. T. Green, J. Morris E. P. Chandler, J. A. Hudnut Miss Rebecca Martin R. Slawson, Wm. Morris, S. F. Thornhill D. H. Brown T. A. Peters Eld. C. Wright J. P. Kelley.

NEW AGENTS.

E. P. Chandler, T. A. Peters.

NOTICES.

MINUTES.

With our present facilities for printing, and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, POST PAID, to the several churches of each Association, as they may direct.

The DEBATE UPON THE MAINE LIQUOR LAW between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in pamphlet form, on the same terms as the "Sure Cure for the Tetotal Mania," viz 12 cts per copy, \$1 for ten copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown, N. Y.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

SINGLE COPY,	.15
EIGHT COPIES,	\$ 1 00
FIFTY COPIES,	\$ 5 00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

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 cut by mail to any part of the United States,

TERMS.

For a single copy 6 cents, 20 copies for \$ 1,00 or 100 copies to one direction for \$4,00

This little work has passed through many editions in this country as well as in England and although they have been spread broadcast throughout England and America for many years, no Arminian has ever attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

TERMS REDUCED

Single copy 20 cents or six copies for \$1,00

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

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

ASSOCIATIONAL.

The Lexington Association will be held with the church at South Westerlo Four Corners, Albany co., N. Y., on the first Wednesday and Thursday in September. Brethren coming by public conveyance will land at Coxsackie on Tuesday, where they will find conveyances to take them to the meeting. Others will inquire for Stephen Martin, Ludlum St. John, Oliver Bryan, Samuel and Enoch Mabey, or Geo. W. Slater, at any of which places they will be entertained.

The Maine Predestinarian Baptist Conference, will be held, the Lord willing, with the Baptist church at North Berwick, York Co. Me., commencing on Friday the 9 day of September, 1853.

The Maine Predestinarian Baptist Association will meet with the Bowdoinham church a Bowdoinham village Me., on Friday the 16th, day, of Sept. 1853, at 10 o'clock A. M.

Rappahannock—will be held with the Battle Run Church, Rappahannock co., Va., on Friday before the 4th Lord's day in August.

Juniata—at Providence, in Friend's Cave, Bedford co., Pa., Friday, before the third Sunday in October.

The Primitive Ebenezer Association is appointed to be held with the Mountain Spring church, Jones county, Ga. 3 miles east of Griswoldville, on the Central R. R., commencing on Saturday before the fourth Sunday in September, 1853.

The Walkonding Association is appointed to meet at 12 o'clock on Friday before the first Sunday in September, 1853, with the Fallsberry church, Licking county, Ohio.

The Muskiagum Association is appointed to meet with Mount Olive church, Morgan county, Ohio, Friday, before the fourth Sunday in August, 1853, at 10 o'clock A. M.

The Owl Creek Harmony, to meet with Wayne church Knox county, Ohio, on Friday before the fourth Sunday in August, 1853, at 12 o'clock.

The Wetumpka Primitive Baptist Association is appointed to meet with Coosa River church, Autauga co., Ala. 11 miles north-west of the city of Wetumpka on Thursday before the fourth Sunday in September, 1853.

The Ocmulgee Association is appointed to meet with the County Line church, Jones co., Ga., near the Long Shoals on the Ocmulgee, on Saturday before the second Sunday in September, 1853.

The Harmony Baptist Association is to meet with the church at Mount Moriah, Randolph co., Ga., ten miles east of Cuthbert, on Saturday before the 2d Sunday in October, 1853.

The Primitive Western Baptist Association is to meet with the church at Providence, Meriwether co., Ga., four miles west of Lutherville, on Saturday before the third Sunday in October, 1853.

BROTHER BEEBE;—Please publish through the "Signs" that a yearly three days meeting will be held with the Old School Baptist church at South Trenton Oneida Co. N. Y. to commence on Friday the 2d day of Sept. 1853, at 10 o'clock A. M.

We give a general invitation to the Old School Baptist Elders and brethren to attend. From previous encouragement and present solicitation, we shall hope that brother Beebe will attend.

Any person, who come by railroad, will find regular stages morning and afternoon from the Utica depot, brethren will find my residence near Barrows Tavern 7 1/2 miles North Utica on the plank road.

Your friend and brother.

ALMIRON ST. JOHN.

The New Hope Association is appointed to meet with the Tallapoosa church, Carroll Co., Ga., on Thursday before the second Sunday in September, 1853.

The Primitive Baptist Pulaski Association is to be held with Mount Horeb church, Pulaski Co., Ga., seven miles north-east of Hawkinsville, commencing on Saturday before the fourth Sunday in October, 1853.

The Primitive Ebenezer Association is appointed to be held with the mountain Spring church, Jones Co., Ga., 3 miles East of Griswoldville on the Central R. R., commencing on Saturday before the fourth Sunday in September, 1853.

The Lower Canoochee Association is to meet with the church at Bethlehem, Bulloch Co., Ga., four miles West of Statesboro, on Saturday before the second Sunday in October, 1853.

The Springfield Primitive Baptist Association is to meet with the Spring Hill church, Warren Co., Ga., two miles South of Newsom's Pond, and twelve miles East of the Shoals of Ogeechee, on Friday before the the third Sunday in September, 1853.

Oconee Baptist Association is to meet with the church at Beavendam, on Saturday before the second Sunday in October, 1853.

The Upatone Baptist Association is to meet with the church at Mount Moriah, Mustogee Co., Ga., six miles North of Columbus, on Thursday before the second Sunday in September, 1853.

The Yellow River Association is to meet with Sorrel's Spring church, Walton Co., Ga., six miles North of Monroe, on Saturday before the fourth Sunday in September, 1853.

The Beulah Baptist associations is to meet with the church at County Line, Heard Co., Ga., four miles of Liberty Hill, and two miles West of Philip's Ferry on the Chattahoochee River, on Thursday before the third Sunday in September 1853.

The Ocklockonee Primitive Baptist Association will meet, if the Lord will, with the Bethany church, Lowndes Co., Ga., about 22 miles East of Thos. asville on the Troupville road, on Saturday before the fourth Sunday in October, 1853.

The Primitive Iowaliga Association is appointed to be held with the church at County Line, Pike Co., Ga., commencing on Thursday before the first Sunday in September, 1853.

The Uharley Association is to hold its next session with the Rock Spring church, Cobb Co., Ga., six miles west of Marietta, commencing on Saturday before the third Sunday in September, 1853.

The Cane Creek Baptist Association is appointed to meet with the church at Cedron, Randolph Co., Ala., on Saturday before the third Sunday in October, 1853.

The Will's Creek Association is appointed to convene near Lebanon, DeKalb Co., Ala., on Saturday before the first Sunday in October, 1853.

The Kehukee Association will hold her next Annual meeting with the church at Flat Swamp, Pitt county N. C. 16 miles North-East of Greenville, to commence on Saturday before the first Sunday in October 1853, at eleven o'clock A. M.

LIST OF AGENTS.

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

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1853.

NO. 18

## POETRY.

### THE LAODICEAN CHURCH.

Jesus the Lord, in whom combine  
Treasures of grace and love divine,  
Address'd a fallen church of old,  
Whose love was neither hot nor cold,

I've seen thyself sufficient pride;  
Thy garments ne'er thy shame can hide;  
O come and buy without a fee,  
A royal robe, I counsel thee.

Say not I'm rich, and therefore stand  
With terms of pardon in my hand;  
For thou art blind, and naked too,  
Without a will or power to do.

Why tore the rugged nail my hands,  
If thou couldst give the laws demands?  
O, cease from self and cleave to me,  
I've righteousness in store for thee.

Here's white array thy shame to hide,  
Here's gold that's in the furnace tried,  
And eye salve to anoint thine eye,  
I counsel thee to come and buy.

Boast not of all thy worthless deeds;  
From me thy ev'ry good proceeds;  
There's not a gift that thou canst name,  
But from thy Saviour's bounty came.

### FOR THE DAY SHALL DELIVER US.

There is a day, 'tis hast'ning on,  
When Zion's God shall purge his floor;  
His own elect shall then be known,  
For he shall count those jewels o'er.

And who shall stand the fiery test  
Of this tremendous, awful day;  
When he in wrath and terror drest,  
Shalt tan the worthless chaff away?

Delusive joys, like stubble dry,  
Shall not withstand devouring flame;  
Nor doctrines tow'ring to the sky,  
Nor creeds of faith of ev'ry name.

Nought but the grains of gospel gold  
Will ever stand this trying day;  
When like a scroll, together roll'd,  
The starry heavens shall pass away.

How stands the case, my soul, with thee?  
For heav'n, are thy credentials clear?  
Is Jesus' blood thy only plea?  
Is he, thy Great Forerunner, there!

Is thy proud heart subdued by grace,  
To seek salvation in his name?  
There's wisdom, power and righteousness,  
All centring in the worthy Lamb.

### REFLECTING ON PAST ENJOYMENT.

Oh that my soul as heretofore,  
Could with delight and love explore  
Those sacred sweets in Jesus' name,  
That once my raptur'd soul o'ercame.

Once I beheld his lovely face,  
As full of truth, and full of grace;  
Ten thousand thousand suns were dim  
In lustre, then compared with him.

With his delights my soul was cheer'd,  
With rapture then his voice I heard;  
The words he spake were sweet to me,  
'Twas, 'sinner, I have loved thee.'

But now those golden hours have fled,  
My spirit mourns, with sorrow fed;  
His promise in his word I see,  
But fear, alas! 'tis not for me.

Why should a child whom thou has blest,  
In darkness walk, and find no rest,  
Feel unbelief, that cruel foe,  
From whence all other evils flow?

Oh that my sun, with cheering ray,  
Would chase those shades of night away;  
Then shall my soul arise and sing  
The healing virtue of his wing.

## COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—For the satisfaction of some of my friends, I will try to give a brief statement of some of the dealings of the Spirit of the Lord, as I hope, with my soul.—I was born in Martin Co., North Carolina, in the year 1788. My parents were of the Old School Baptist order before my recollection, and I had the opportunity of seeing and of hearing many Baptists preach and talk, and I felt very partial to the Baptists, more especially to such of them as I but seldom saw, and who were engaged in talking about good things. But those with whom I was most frequently in company, when I saw them get angry and do many wrong things, I did not like them much, for I thought that good folks were without defilement. In those days, when I was about ten or twelve years old, I had many serious thoughts about death, and would frequently try to pray, and from the age of ten to twenty years, had many castings in my mind about death and eternity. I told my mother that I thought it was a wonder that such thoughts did not drive men distracted. But notwithstanding this, I was as full of vanity and wickedness at times, as many others. In 1810, I got married, and passed the time as before until 1816. Indeed, some two years before this I was greatly alarmed at what was called the Camp Fever, which spread from Norfolk, Va., in 1812, and for some years following. But in 1816, it got into the family; it was awful to witness the scene that followed; nearly all who went into it, took it and fell victims to it in a very short time. In November 1816, my wife's brother, sent for me to come and see him die; and on that night I walked his yard through midnight shades, and frosty ground, as it was very cold. The next day was, to me the most awful and dark, though still I think it was a fair day; I could not rest, nor let my poor distressed wife rest till we went home, and when we got home, I was no better off than before. I prayed to the Lord with the best heart and understanding I had, made vows and broke them, and then would vow again. All this time I could not see how I was justly condemned as I had come into the world without my knowledge or consent. I read the scriptures and heard preaching, to the very best of my ability, and prayed to the Lord to instruct and lead me right, whether it appeared to be right to me or not. At this time my conduct was very good; for I left nothing undone that I could do. Here I wish to make a remark or two, There are some who stand up as teachers, who tell sinners to go to the altar, or mourner's seat and to do as well as they can, and all will be well. They might as well spit against the wind to stop it, as to tell me so; for all the men in the world could not make me believe but what I had done my very best. At about

this time I began to find fault with my own heart. When I would bend my knees before God, my heart would not bend. I could not control it at all, and I prayed the Lord to take it away, and to give me a better one. My heart and nature were shown to me, by little and little, if at all; and to me it appeared like an onion; it was coat upon coat. I did not wish to lay my hands on my own life and rush heedlessly into hell, but if I could have believed that I could have lived without it, and could have done so, I would have torn it from me. My heart was so deceitful, I was as much afraid to trust it, as I was to trust Satan. My poor pitiful prayers appeared to be contemptible, and only calculated to sink me lower. One day while plowing in my field, I came to the conclusion that I would quit the practice of trying to pray so much, as it must be hateful in the sight of God, and I would be more uniform; I would try to pray the best I could three times a day, and the balance of the time I would devote to other things. But I do not think I had plowed more than fifty yards before I caught myself at my old practice, calling on God for mercy. I passed my time in this way for about three years, sometimes distressed more, and sometimes less; very often grieving because I could not grieve as I thought I ought. I also thought I would have been better off if I had never read a word, nor seen a book; for I read and studied nearly all the time when awake and when asleep I was very often dreaming about it. I felt that I loved christians, and would have given the world a hundred times twice told, to become one. Under such circumstances, I had my hopes and fears; sometimes I tried to hope that it was a work of grace, and then again I feared that it was not. But I had a more perfect understanding of my own wretchedness after all this. As I was plowing in my field one day, I got into a train of reflections, I thought perhaps the day might come when I would be better off, and satan seemed to persuade me that I had the christian principle, but did not have the evidence; in a moment it was suggested to me that it was not so; that I was one born out of due time, and that it was not for me, and that I must not make any such calculation; and as quick as thought my heart seemed to swell with rage, and my teeth were clinched together; this wretched feeling did not last more than a minute or two, and to say the least about it, I was as sorry for having had such thoughts, as I could be; but still it was so. I then enquired of myself; is this the christian? To which I answered, yes, and the devil is just as good. Notwithstanding all my hopes, fears and tremblings, I had never had any such feelings before.

Before this I frequently felt tender, and could shed tears freely; but then I felt awful, and shed no tears. I then saw plainly, and felt it sensibly, that I was an enemy to

God, and justly deserving his displeasure.— I feared that I had committed the unpardonable sin. I saw plainly, if not mistaken, that there was no necessity for a judge to pass sentence upon me; for I felt the power of condemnation in my own bosom. I tried to enquire if it was possible for God's mercy to stoop so low as to embrace a wretch so vile. There were two or three portions of scripture addressed to my mind, as follows, "I am come that they may have life." Also that He came to seek and to save that which was lost, and that the Son of man had power on earth to forgive sins. These scriptures seemed to keep me from despair. I concluded that my condition could not be worse, except sentence were executed on me; and if God would please to give me a heart to pray, I would do so until the day of my death, let me go finally to heaven or hell. I am not able to describe my feelings; but I will try,—I felt pressed with a load on my heart, and a gloom was on my countenance, and still I was unable to shed a tear and I lived in this way about four months. I had a very tender companion, who had been baptized a few months before; she would sometimes try to encourage me.— And there was an old black man, who was a baptist, who flattered me by speaking well of me to my face. If I can tell anything correctly about this matter, I felt ashamed for my friends to know how mean I was. I felt ashamed for God to know, and ashamed to know myself. I was sure that it was so, and that God knew it; and I felt it too plainly to be mistaken.

If I could tell all the impressions of my mind on that subject, for years, it would fill volumes.

Once while I was pulling fodder in the month of September, by myself, the following words came to my mind with force,— "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." To describe my feelings as well as I can, I felt as though I could walk on eggs without breaking them; and I then thought when I got near the house, I would go and tell my wife; but before the time came, I thought these feelings might wear off; I could not bear that a report of the kind should be circulated about me; so I did not tell her or any other one of it until the March following. This six months I lived a kind of up and down life; sometimes just ready to rejoice; but always something to prevent it. The promises I thought the best or equal to the best in the book of God, for this, that, or the other person that I could name, but I thought them too good for me. But notwithstanding they were so very good and I was so very unworthy, I could neither have them fully, nor fling them entirely away. But I said to myself, I will turn a leaf there, in my memory, that I may never forget. But in the last of March, 1821, if not mistaken, while conducting a cart through my field, I discovered that my in



was entirely off from the subject, and I was thinking about some worldly matters, and the thought pierced me like a spear. I concluded that I was getting back on the old ground, and eventually I should die, and hell would be my doom at last. I was troubled much at the thought, and wondered why it was that I could not have the promise and be satisfied. It was in the words of the Savior himself, and I surely did hunger and thirst after it; for if I had every thing else, I would willingly give all for it; and unexpectedly to me,—in the twinkling of an eye, my burden was gone, and I felt as a locust looks when he has slipped out of his shell. Then it was that I sung the song of deliverance if at all. I felt a perfect peace with God, through our Lord Jesus Christ; and peace with man and towards man.

Thirty-two years have passed since that time; but what my feelings and condition were then, is still as fresh in my mind as though it had been but yesterday. My first song of praise was,

"Amazing grace, how sweet the sound,  
That saved a wretch like me." &c.

And I admire it to this day above all others. I was delivered on Saturday, at about two o'clock P. M. I then concluded that it was enough; but as I did not go to the house very soon, I thought I would not tell my wife, for fear that a change might take place in my feelings; but on Monday night after bed time, I said to her, I have something I wish to say to you, provided you will not divulge it without my permission. She promised me she would not. But the next Saturday being Conference day at Conabo, we set out to go, and on our way, we met my wife's mother, who was a member, and a very fond mother, and the poor thing had to tell it before we got there. But she was overjoyed, and I never blamed her in the least. I talked before the conference that day, and thought that I would be glad for them to know me, in regard to my religious exercises, even as God himself knew me; they received me, and on the next day I was baptized in the Conabo Creek, by Eld. Wm. Hyman.

Now brother Beebe, as your strange and unworthy brother, I will say to you, I am in the 65th year of my age; I have been a Baptist 32 years, if not mistaken, and I have never written the first word for publication before, and I frankly acknowledge that I have no talent for it, and my education is very limited. But that my children, grandchildren, and all others, may know how it has been with me. You may publish this if you think proper to do so.

JOHN BRYAN.

For the Signs of the Times.

BROTHER BEEBE:—In all the dispensations of the providence of God, towards us, in the different places with our allotments in this transient life, in which we are called to reside, as filling the bounds of our habitations, during the times determined and appointed, we have no just grounds of complaint; unworthy of the blessings we enjoy, deserving the rod we receive, oh how sweet to reflect on the great and precious promises.

If God be mine, then from his love,  
He every trouble sends;  
All things are working for my good,  
And bliss the rod attends.

If God be mine I need not fear  
The rage of earth and hell;  
He will support my feeble hope;  
Their utmost force repel.

If he is mine let friends forsake,  
Let wealth and honors flee;  
Sure he who giveth me himself,  
Is more than these to me.

In the result of the testimony, that he is ours how strong the obligation appears resting upon us, to render in service unto him, our body and spirit, which are his. Does not the heart respond, and say, Come let us worship, and bow down; let us kneel before the Lord our Maker, the rock of our salvation, the great God, and King of Kings; as such, the proper object of all pure religious worship, adoration and praise. Yea, Christ, to whom I believe David alludes in this passage, Psa. xcv., is to be worshipped in a variety of ways, as brought to view in the New Testament, in psalms and hymns, &c. To whom prayer is also to be made; the gospel is to be preached, and the ordinances to be administered in his name, also the exercises of the graces of faith, hope and love in him. Hence it is said, so shall the king greatly desire thy beauty, and worship thou him; and again, let us kneel before the Lord our Maker, thus he (Christ) is in relation to us, both in a natural and spiritual sense, created by him, and in him, which is among the best of reasons why we should worship and adore him. For we are his workmanship, created in him unto good works, which God hath before ordained, that we should walk in them, (again 7th verse, for he is our God; how plain it is then that he is God over all; truly and properly God, in whom his sanctified ones take sweet interest; feeling themselves under increased obligation to adopt the language of Mary, "My soul doth magnify the Lord, my spirit hath rejoiced in God my Savior." He being our Immanuel, God with us; to which the Psalmist adds we are the people of his pasture, the sheep of his hands; into which they (the sheep,) are led, and that too by still waters, nourished and highly fed, having their tables spread in the presence of their enemies, by the ministry of his word; and we may with propriety say that many of the dear saints of God, are thus daily feeding on the rich pastures found in the mountains of his holiness, as abundantly brought to view in your vehicle of excellencies, by means of your correspondents and yourself, in great variety; and should they differ in some things, as in some instances they do, so long as the dear brethren have the same kind and brotherly feeling towards each other, as brother C. Wright and yourself appeared to have, as manifested in the 12th number of the present volume.—Striving (not against) but together for the gospel. I would say for myself, Write on brethren and sisters, for some of the dear lambs of the fold are fed and instructed thereby.

But to return to what I was saying about Jesus Christ, as God, the object of worship, and we ought to be satisfied with the testimony given us by the Spirit of revelation, since the Spirit is truth. Hear the of inspiration, and tremble O earth! "Thus saith the Lord, the King of Israel, and his Redeemer, The Lord of hosts, I am the first, and I am the last, and besides me there is no God. Isa. x. 41—46, and Rev. xx. 11—13. I Jesus am Alpha and Omega, the beginning and the end, the first and the last.

These titles the first and the last, are confined to the Lord of hosts alone, besides whom there is no God; yet Jesus claims these titles to himself; therefore Jesus is that God, besides whom there is no other;

or thus, there is no God besides him, who is the first and the last; but Jesus is the first and the last, Therefore beside Jesus there is no God. Again the Lord speaks, and these are his words. I even I am the Lord and besides me there is no Saviour, But the Apostle says "Our Lord and Saviour Jesus Christ." He is then our Saviour, or as he is called in John 14, 42. We know indeed that this is the Christ Savior of the world. But unless he were God, the Lord Jehovah, as well as man, he could not be a Savior, for the Lord has declared that there is no Savior besides himself. It is rightfully observed by the apostle, Phil. ii 9, that God in dignifying the man Christ with the name Jesus, hath given him a name above every name; that of Savior, which is his own name, and such as belongs to no other. "That to the name of Jesus, every knee shall bow, of things in Heaven, of things in earth, of things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God, the Father. Hence we are brought to the irresistible conclusion that the same Jesus is the true God, and eternal life; so that while there is but one God, and one Mediator, between God and man; this same Jesus is both the one God and the one Mediator, even the man Christ Jesus, who gave himself a ransom for all, to be testified in due time; He being God, man, and Mediator. Herein I believe he possessed two distinct natures, (not three,) in the one, *verily God*, in the other, truly man. Is he from Heaven? Yes; Ther said I, Lo! I come, in the volume of the Book, it is written of me, to do thy will O God. Heb. x. 7. He came not alone, the Father that sent him was with him. These combined and cry out thus; *The second man is the Lord from Heaven.* (Heb. xv. 47.) But did the man come down from heaven? This will decide that matter. Now he that ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended. And this compared with the following. No man hath ascended up to Heaven, but he (the man) that came down from heaven, even the Son of man which is in heaven, brings us to the conclusion that Christ was right, when he said what and if ye see the son of man ascend up where he was before. Hence it does appear, to us at least, that the man Christ Jesus, that the Psalmist was personating as being curiously wrought in the lowest parts of the earth, is the same; and curiously wrought, right where the apostle speaks of him as having been made of a woman, made under the Law, for the redemption of his people, hence it is said. I will ransom them from the power of the grave; I will redeem them from death. O Death I will be thy plague, O grave I will be thy destruction, Repentance is hid from my eyes, This is said in reference to the son of God, who typically redeemed Israel and upon whom the help of his chosen ones was laid, and in him founded; and who is denominated, in scripture language. The true God. Yea the true and living God; the eternal God, the mighty God, the Great God, the only wise God, and so equal to the work of redemption having the right thereof, being the near Kinsman which was a matter well understood in Israel, that none other had a right to redeem. (brother to redeem his brother) As such having taken on him the seed of Abraham, it behooved him to be made like unto his brethren

&c. for, that of his taking part of the same flesh and blood, of which the children younger brethren are partakers, was in order to the ir (the children his brethren) redemption by shedding his blood, being put to death in the flesh, but quickened by the spirit. But as to what it was that was put to death, or the amount of sacrifice, we are very certain that he paid all that the law demanded of him, and justice could ask no more, and made manifest that the right to the tree of life, was theirs by bringing in an everlasting righteousness, for their complete enjoyment in the unfading inheritance, in reserve for them. The church his Bride, the chosen of God, the destined sons of glory. Then may the brethren stand still, and by faith hear what Jesus their Elder Brother said, he cried with a loud voice, *Father into thy hands, I commit my spirit, and having said thus, he gave up the Ghost.*—This compared with what David said, Into thy hand I commit my spirit. Thou hast redeemed me, O Lord, God of truth. Also by man came death, Also by man came the resurrection of the dead. (Luke 23, 46.) (Ps. 31, 5, (1 Cor. 15 21) The view of the fact that their was not any thing annihilated in death, holds forth to our understanding about this much. The soul that sins it shall die. (Ezek 18, 4) when thou shalt make his soul an offering for sin he shall see his seed, etc. (Isa, 53, 10) which brings to our understanding nothing more than a separation of parts, and if anything more was necessary in the sacrifice than to redeem what was forfeited in the transgression until we shall see it we must content ourselves with the little part that we so imperfectly know, if we know anything about it, and leave the residue for our beloved brethren who know more than we do, to say.—We still desire more knowledge, as such we desire to be thankful that there are others, under God, that know more than we do.—Do as you please with the above, Our much esteemed brother. As ever, your unworthy brother, in much tribulation, and in hope of eternal life.

JOHN W. THOMAS.

For the Signs of the Times.

Clayton, August, 14, 1853.

BROTHER BEEBE:—I have many doubts of the propriety of my calling any of the believers in the Lord Jesus Christ my brother; for if I have any right to claim that relationship at all, I certainly am one of the least of all. Doubts and fears harass me continually, and I am ready to say with one of old, "Wo is me; for I am undone!" There is no created eye that can pity, nor arm that can save me. Salvation is of the Lord. Jesus taught his disciples to account themselves unprofitable servants after they had done all they could do; for they had done no more than their duty. God has a Sovereign right to dispense his grace and mercy as seemeth him good; for he will have mercy on whom he will have mercy, and whom he will he hardeneth. So it is not of him that willeth, nor of him that runneth, but it is of God that sheweth mercy. I receive your paper, the "Signs of the Times," regularly, and I delight in reading the communications which they contain. When I commenced taking them, I told one of the New School, what I had done, and he replied, that "that paper was the right arm of the devil." I am confident that he will find himself a mistaken man.

Yours in gospel bonds

JASON GRATTON.

P. S. Brother Beebe, if you think proper, I shall be glad to read your views on Hebrews iv. 12, 13.

For the Signs of the Times.

April 9, 1853.

DEAR BROTHER:—You will please publish in the Signs of the Times, for the information of all whom it may concern, that in March 1852 the Darbyville church, notified one Caleb Burns who was then member of the said church that his conduct was not such as became his profession, and required him to give satisfaction by making an acknowledgement if any he had, as he was just about starting to the West it was necessary that satisfaction should be made which has never been done, therefore the church having waited more than one year, have now excluded the said Burns at her regular meeting of business April 9, 1853, and request you to publish the same and oblige the church at Darbyville. Done by order and in behalf of the church.

TUNIS A. PETERS *Clerk.*

JOHN JOHNSON *Moderator.*

*The Siloam Association of Regular Baptists, now in session with the Molalla Church, Clackamas county, Oregon Territory, to the Churches of which she is composed, sendeth christian salutation.*

VERY DEAR BRETHREN AND SISTERS:—Through the kind indulgent care and tender mercy of God our Savior, over us, his unworthy creatures, our unprofitable lives have been spared through the past year, and we have the pleasing privilege of again meeting in an associated capacity, and of hearing from the several churches composing our body, by letter and messengers, and uniting our voices together in hymns of praise to Israel's God, and sitting in sweet counsel together, and attending to the administration of the word; and now being about to separate, and return to our several homes, we will address you by way of a circular. Our circular for A. D. 1851 was written upon the subject of christian union. Our circular for A. D. 1852 was written upon the subject of the church of God and its government.—We will endeavor to address you in this, upon the subject of the new birth—a subject which every heaven-born soul knows something about. We will take a portion of holy writ upon which to predicate our remarks, left on record by the inspired apostle Peter. Being born again, not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth forever.—1st Peter, 1, 23. There are two births here brought to view, the second spoken of and the first implied; the first is a natural birth, brought about by ordinary generation; the second is a spiritual birth, brought about by extraordinary or regeneration. In the first place, we will speak something relative to the subject of the second birth; secondly, the effects arising therefrom; thirdly, its durability and the end attained thereby. In speaking of the subject of the second birth, we will go back further than many of the modern preachers and tract writers do—we will go back to eternity. We there behold a people loved of God. "I have loved thee," says God, "with an everlasting love; therefore with loving-kindness have I drawn thee." Jeremiah. 31, 3. The subjects of the second birth are a chosen generation—a royal priesthood, a holy nation, a peculiar people. &c. 1st Peter, 2, 9. "According as he hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without before him in love, having predestinated us unto the adoption of

children by Jesus Christ unto himself, according to the good pleasure of his will."—Eph. 1—4, 5. They were recognized as the children of God, for says Christ, "Behold I and the children which God hath given me. Forasmuch then, as the children are partakers of flesh and blood, he also himself, likewise, took part of the same."—Heb. 11—13, 14. But they were put forth in Adam, a natural head of a natural body—that is, when Adam was created, all his progeny were created in him; when he was placed in the garden of Eden they were in him; when he received the law they received the law in him; while he stood they stood in him; when they fell in him, the penalty of the law was. In the day thou eatest thereof thou shalt surely die. Hence, when Adam put forth his hand and partook of the forbidden fruit, he and all his posterity became morally dead, "dead in trespasses and sins." Eph. 2, 1. They fell under the law and under its curse. "For what things soever the law saith it saith to them that are under the law, that every mouth may be stopped, all the world may become guilty before God." The subjects of the second birth in common with all mankind, come into the world by ordinary generation and springing from a corrupt head, they come into the world corrupt, for a corrupt fountain cannot send forth sweet water, neither can a corrupt tree bring forth good fruit. They come into the world sinners, in love with sin—being led captive by the devil at his will. They are in possession of a carnal mind that is enmity against God, hating the ways of holiness; hence they wander from God and love the distance well. But glory to God, the subjects of the second birth cannot wander beyond the limits of his love. No! God is unchangeable in all his attributes, so that an apostle could say—"But God who is rich in mercy for his great love wherewith he loved us even when we were dead in sins." Eph. 21—4 5. And notwithstanding they had fallen under the law and under its curse, had fallen under the power and dominion of sin, Christ did not cease to recognize them as the members of his body—as the children of his love but could take part of the same flesh and blood, was made of a woman, made under the law, to redeem them that were under the law, and all for the love he had towards his children. Had they dishonored the law? he magnified it and made it honorable. Had they fallen under the law and under its curse? Christ redeemed them from the curse of the law—being made a curse for them. Are they guilty? Christ assumed their guilt and carried it away into the land of eternal forgetfulness. Are they ten thousand talents in debt? Christ paid all for them—he lived up to all the requirements or the law in the room of his children. He paid its penalty when he bowed his head and cried, it is finished, and gave up the ghost. All that the law could demand of the children was fulfilled in Christ—he paid the last mite for all the heirs of promise, the subjects of the second birth, and it cost the last drop of his precious blood. And now they must be put in possession of the heavenly inheritance, which brings us to our second position, viz: The second or new birth and the effects resulting therefrom. It is necessary, therefore, that the heirs of promise be born again, not of corruptible seed, (for this they were born of in their first birth) but of incorruptible by the word of God which liveth and abideth forever. Christ said to Nicodemus, except a

man be born again he cannot see the kingdom of God, which is a spiritual kingdom, and the heirs of promise being born a natural birth, cannot, until they are born again, see a spiritual kingdom, it is then just as necessary that the children of God be born a spiritual birth in order to see the kingdom of God, as it is for the children of this world to be born a natural birth in order to see the kingdoms of this world. In the first birth, the children of God are partakers of flesh and blood; in the second they are partakers of the divine nature. Hence every elect vessel of mercy, every heir of promise, all the purchase of Christ's blood, will, in God's appointed time, be brought to a knowledge of themselves as sinners, and come to Christ, for, "he shall see of the travail of his soul, and shall be satisfied," "for he shall bear their iniquities." Isaiah, 53, 11. All that were given Christ in the covenant of redemption before the foundation of the world, will be born again of incorruptible seed; for Christ says, "All that the Father giveth me shall come to me, and he that cometh unto me I will in no wise cast out."—Being born again of incorruptible seed, they (that is, the divine nature of which they are partakers by their second birth) never can become corrupted. A thing may be uncorrupted, but yet liable to become corrupted. Hence, if there was not another text of scripture to prove beyond a doubt the certain and final perservance of the saints through grace to glory, this would be sufficient to forever establish the comforting and soul-cheering doctrine of the eternal and unchanging love of God in bringing all his elect, all the heirs of promise, all the purchase of Christ's blood, all that have been and will be called by his grace, which comprises all the household of faith, all that are and will be born again, through the reign of grace, from this world of sorrow, to the fair climes of eternal joy at the right hand of God. For John says, "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." John, 3, 9. That which is born of the flesh is flesh," which is the first birth; and that which is born of the spirit is spirit," which is the second birth, which cannot sin; then how can they fall away?

"They can't forget their heavenly birth Nor grovel in the dust."

And again: "We know that whosoever is born of God sinneth not." 1st John, 5, 18. The apostle was positive, was certain; he did not say we believe, but we know it. The prophet Isaiah, looking forward to the gospel dispensation, and viewing the permanent foundation upon which the church of God should be built, and the security of his people, makes use of this heart cheering language: "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child that she should not have compassion upon the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hand; thy walls are continually before me." Isaiah, 49—13, 14, 15, 16. Here is an appeal made by the God of heaven to the feelings of the tender mother; can she forget her sucking child? this would be unnatural it would appear impossible; but though they may forget, I will not forget thee. O the tender care of God over his children.—He has said that he keeps them as the apple of his eye. And Paul, writing to the people of God, says, Ye are dead, and your life is hid with Christ in God." O children, is it not consoling indeed, that your life is secure; that it is deposited in a sure place;

that it is spiritual and eternal life; that it is beyond the reach of earth and hell. Earth and hell may unite their powers, and marshal their troops and march out in battle array against the church of God, it shall stand firm and secure, being built upon Christ, the rock of eternal ages, the sure foundation stone which is laid in Zion, upon which he himself declares he will build his church, and the gates of hell shall not prevail against it. But Christ is not only the foundation—but he is the captain of their salvation; he has conquered all their foes, he has conquered death, hell and the grave for them. He has all power in heaven and in earth, and has said, "my counsel shall stand, and I will do all my pleasure." It is his pleasure to save his church, and not only his pleasure, but his eternal counsel to save the purchase of his blood; and has he not power? and will he not do it? O yes he will, for he 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 again, it is said by Isaiah, "When thou shalt make his (Christ's) soul an offering for sin, he shall see his seed—he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Is it his pleasure to save all that his soul was made an offering for? Yes it is. Who are they? His seed the generation of Christ, his children, and heirs of promise. And the pleasure of the Lord shall prosper in his hand. Then all the purchase of his blood will be saved with an everlasting salvation, for whom he loves, he loves to the end; and glory to his name, he has promised that he will never leave them, nor forsake them. Then rejoice, brethren and sisters, for your "life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." This brings us to our last proposition, (viz:) the end attained.—Jesus, the Lord of glory, was once offered to bear the sins of many; and unto them that look for him shall he appear the second time with out sin unto salvation. He is the glorious husband and the church is the bride, the lamb's wife. Your glorious husband has gone home to prepare a place for you.—Then rejoice ye heirs of promise, for he will return again. Yes, he has promised that he will come again and receive you to himself that where he is ye may be also. Then, children, we shall all go home to possess the heavenly inheritance beyond this vale of tears, this world of sorrow. There we will meet with all the blood-bought throng, some of whom have been surrounded by the flaming faggot, and have sealed their testimony concerning Christ, with their blood; and all have had sore trials and conflicts to pass through in this world. But glory be to God, ere long we shall meet the on the banks of eternal deliverance. Then hold up your heads, children—your redemption draweth nigh. Our vile bodies ere long shall be redeemed through the merits of Jesus, from corruption, and fashioned like unto his glorious body, and dwell with him forever where sorrow, pain, sickness, sin and death shall be no more. All that are born again here, shall meet together there to part no more forever. There they shall join in an eternal anthem; it began here—it will go on there. Grace, free grace, is the song of the christian here—it will be his song there; there it will be sung without a jarring note. Not unto us, not unto us, but unto thy name be all the glory. It is the song here, it will be the song there. O what a happy choir—what a lovely band shall meet around the dazzling throne, and unite in the everlasting song unto him who loved us, and washed us from our sins in his own blood. It began on earth—it will be consummated in heaven, and it will go on to all eternity. O children, what a glorious hope is ours, while in this world we stay. Our Jesus has done all things well. Then let us live for him who suffered and died for us; let us not forsake the assembling of ourselves together; let us attend our church meetings; let us all be found in our proper places: let us love one another, for we belong to the same heavenly family. And may the God of love and peace be with you.

ISOM CRANFILL, *Moderator.*

Attest—J. T. Crooks *Clerk.*

For the Signs of the Times.

Cass Co. Ill, July 29, 1853.

BROTHER BEEBE:—I have just received the 12th number of the Signs, in which I find my letter of enquiry, and your reply. I have read your reply with great delight and with a considerable degree of satisfaction; yet there are some points in this deep and mysterious subject on which I am not fully satisfied. An apology is due you for my writing on this subject when the controversy had ceased in the Signs. I assure you it was not my design to revive the controversy; but I wrote merely for information. Having been from home last winter, several numbers which came during my absence were mislaid, so that I had not the privilege of reading the whole discussion. I have lately come across one of the numbers containing letters from the brethren Barton and Trott, which I read with great pleasure. Brother Trott's views of the two goats met my views precisely. My dear brother, my mind has of late been much engaged in study and research on the glorious and sublime subject, of the "One offering," which forever perfected them that are sanctified; and the more I study the more sublime and deep the mystery appears to me. I can in truth adopt the word of the apostle "Without controversy, great is the mystery, of Godliness, God was manifest in the flesh." &c.

In your answer to my first question, viz "Was it Christ, as a quickening Spirit, that died?" "or was it his humanity?" You reply "We do not know that the term *humanity*, is an where in the scripture applied to Christ." Neither do I precisely in those words; but it seems to me that there is sufficient in the scriptures to justify us in using the term. The apostle says, Verily he took not on him the nature of angels, but he took on him the seed of Abraham. The seed of Abraham was a human seed. See Heb. ii. 15; 2 Peter i. 5; Phil. ii. 7; and Rom. i. 3. Here Paul says, "He, Christ, was made of the seed of David; and again it is said, He was made of a woman, made under the law to redeem them that were under the law, See Gal. iv. 4, 5. He is called the seed of the woman, Gen. iii. 15. These scriptures prove, to my mind at least, that he was identified with and was a partaker of human nature, at least in part. The children being partakers of flesh and blood, he also took part of the same. When I use the term *humanity*, I use it in reference to what is called man, or the son of man; to his corporeal body of flesh, bones and blood which was seen here in this sin-stained world, that which was born of the virgin Mary, and which grew in stature to man; and of which the prophet says, He was a man of sorrows and acquainted with grief. Isa. liii. 3; Zech. xiii. 7. I do not believe that the humanity of Christ existed from everlasting; with yourself, I have failed to comprehend how the eternal Godhead could be begotten or derived, or subordinate, without detracting from our views of him as the absolute Jehovah I am confident that Christ Jesus did exist, as the Son of God and spiritual Head and Life of the church, in his mediatorial office, before he came into this world. Right here is where I want information. Dear brother suffer me to ask you a few more questions, that you may more fully understand me.

1. Did Christ possess a body in human form—flesh and blood, before he came into this world, as he did after he came!

2. Did he eternally exist in his Mediatorial headship, or not?

3. God, Jehovah is abundantly spoken of in the scriptures as having component parts as man,—head, eyes, mouth, arms, hands, feet, &c. Do these personify him in his God-head or as the the Mediatorial Headship, or both? Your explanation of Christ as a quickening spirit, as the anti-type of Adam is satisfactory. But I do not understand you where you say that Adam's soul was the natural life of all his posterity. I had thought that Adam possessed a natural life and a living soul. As to Christ, as the Son of God, and the Head and Life of the church in quickening dead sinners, John v. 21.

If Jesus Christ, as the Mediatorial Head and Life of the church, did not exist before the world was, how could grace have been given the church in him before the foundation of the world? To my weak mind, if Christ had a beginning, in his Mediatorial relation to his church, the union and relationship between them could not be eternal; for the church could not exist in him as her head, when he, as a head did not exist. Dear brother, I would like to hear from you on this point. I have long believed that Christ as the Head of the church, eternally existed, and without beginning; and he is the Life of the church; and the fullness of the God-head dwells in him bodily, in his Mediatorial headship. Gal. iii. 20, and iii. 19; 1 Tim. ii. 6; Heb. viii. 6; and ix. 15; and xii. 24.

Is not what we call the humanity of Christ frequently called Jesus Christ in the scriptures? It does not seem to me that Christ as Mediator, in his then exalted state, possessed flesh and blood, nor that he could be subject of suffering; and if I am correct we see the necessity of his taking on him a body of flesh and blood, and our nature; and yet without sin: for he was as holy and pure as the law could die in the room and stead of poor perishing sinners. I do not think that a mere human sacrifice would have met the demands of the law; but I view his offering to be something more. His conception was miraculous, and he was holy, harmless, undefiled, and separate from sinners; and made higher than the heavens.

My dear brother, I do not think it right to apply that passage, Jer. xvii. 5, "Cursed is man that trusteth in man, and that maketh flesh his arm," to the man, Christ Jesus; it alludes to poor fallen sinful man. Christ is called a man frequently in the scriptures. See Zech. xiii. 7; Math. xxvi. 27; John vii. 46; 1 Cor. xv. 47; Exod. xv. 3; Isa. liii. 3; Phil. ii. 8; 1 Tim. ii. 5; Luke xix. 14. These all prove that he who died for our sins was a man; but not a sinful fallen man. Then it is right for us to trust in this man as our Life strength, and righteousness. Now my brother, this man, Christ Jesus, possessed a body of flesh and blood which he did not dwell in until he came in this world. If I am not wrong in reference to his body. See Rom. i. 3; Gal. iv. 5; Luke xxvi. 26; 1 Cor. xi. 24; Rom. vii. 4; 1 Cor. x. 19; and xi. 27—29; Heb. x. 5; &c. You will find in this class of scriptures, that it is the blood of Jesus Christ the Son of God, that cleanseth us from all sins; and that the saints are redeemed with the precious blood of Christ. The saints overcame the beast, by the blood of the Lamb. This man that possessed flesh and blood, must be the man that suffered and died on the tree of the cross. This same body that died and was laid in the tomb was quickened by the spirit, on the third and appointed day, arose and appeared to his disciples, and told them to handle him, and see; for a spirit hath not flesh and bones as they saw him have. He is the same

character that ascended up into heaven on a bright cloud, and is to come again in the same manner.

Dear brother, I have not written this for the sake of controversy; but that you may more fully know my views, and wherein my mind is not clear on your view. I desire, if you publish this, that you would be particular in noticing the questions I have proposed for on them I want help.

Dear brother, you returned the question to me; thus; "Did John, in Rev. i. see any thing more than the human nature of our Redeemer? I answer, I think he did; for he saw Him that liveth and was dead; but this is not all that the heavenly personage whom John saw declared himself to be. He said I am Alpha and Omega, the beginning and the end, the First and the Last; I am he that liveth and was dead, and behold I am alive forever more, Amen." It is certain that he saw him that was once dead; but from the language used, it is certain that he saw him with all the fulness of the Godhead dwelling in him bodily. Alpha and Omega are the first and last letters in the Greek alphabet, and they represent and include all the alphabet. So he uses these words to show that he is the eternal Jehovah as well as the man Christ Jesus, that was dead and is alive.

Your second question is, "Is it in a human nature that Christ holds the keys of hell and death?"

Ans. We cannot understand that human nature inhabits eternity yet we do believe that that body that bled and died, did arise; and that it was that body and the life of that body that death and hell triumphed over for three days and nights; but that body was quickened into life and arose from the dead, not empty handed; but with the keys of hell and death. But did not that Spirit by which he was raised from the dead act an exalted part in unison or oneness with him who was raised from the dead, in obtaining this glorious victory over hell and death?

Your third question, "Is he not the same of whom it is written, "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? We answer with full confidence Yes.

Dear brother I do not want to trouble you unnecessarily; but I want to know the truth as it is in Jesus. I suppose that some of the dear brethren think that a discussion of this important subject in the "Signs of the Times," is unprofitable; but in all candor, I must differ with them. If I am not deceived, I have been greatly comforted and edified by the late discussion, although there has been some harsh language used that ought not to be indulged in by brethren.

I am now in the forty-eighth year of my age, and for nineteen years, I have been, in my poor weak manner trying to preach the Lord Jesus Christ, as a crucified and risen Savior, as the Way, the Truth, and the Life; and that there is no other way unto the Father but by him, nor any other name under heaven given among men, whereby we must be saved, yet I feel that I have made but little progress in the knowledge of heavenly and divine things. Still I rejoice that through the grace of God, I am what I am.

Your affectionate but unworthy brother in gospel bonds.

C. WRIGHT.

For the Signs of the Times.

BROTHER BEEBE:—Observing from brother Culp's remarks and your notice of them that some diversity of opinion existed on the subject of washing of feet. I take the liberty of making a few suggestions to brethren respecting the matter.

In the first place observe, that Christ tells Peter, "*what I do thou knowest not now but thou shalt know hereafter,*" Certainly Peter knew the literal transaction, he understood the meaning of the whole affair as far as the outward act is concerned and as far as it could be an ordinance, then observe further what Christ says. "*He that is washed, needeth not save to wash his feet but is clean every whit,*" Now let us enquire, God's people are clean through the word which Christ has spoken unto them, they are purified, but they were a traveling people, and although they had been washed and were clean, yet their feet in their walk would come in contact with the earth, that is the world, and thus become soiled, and it would be the duty as well as privilege, for other brethren, and each for the other as the case might require to kindly admonish, to reprove with all long sufferings and doctrine, and thus in all humility and brotherly kindness to do as he did, in his spirit, to wipe off those earth-stains, and soilings acquired by travels, and certainly there is no more soul-humbling duty than for one who feels his own weakness and infirmities, to be drawn by the love of Christ or as the apostle says "constrained," to reprove a brother who has erred, walked in the bye path, and soiled his feet, and thus to wash them, to perform literally the act of washing a brother's feet, would bear no comparison to it.—Again we do not find that the apostles ever noticed this act as an ordinance to be done in the churches, but we do find them exhorting the brethren to watch over each other, to reprove one another, and in fine do whatever was needful, in this sense to keep each others feet clean. It appears therefore that when his work was made known to them in its true spirit, when the hereafter came, and they knew the meaning of that transaction as he said they should, that their understanding of it is plainly expressed in their silence as to the literal performance of it, and the zeal with which they labored to cause a pure walk, a walk worthy of God.—I do not wish to extend these remarks, but only to hint at what I think is the meaning of Christ, and would by no means wish the idea to go out that the practice of the washing of feet among the disciples now is a matter of grief, but only to suggest the idea that attending to the ordinance in its spirit as well as letter is of still more importance there is nothing requires more grace or that grace in more immediate exercise, than to wash, or be washed, Peter gets up at once, "Thou shalt never wash my feet!" the spirit of Christ, meekly replies, then is our fellowship broken, "thou hast no part with me."—This brings Peter to his senses, and under the view of his impurity he says, "not my feet only but my hands and my head." O Lord wash me all over, who has not felt in his experience all this, in his walk in the gospel, even to the present time. Oh! may we wash one another's feet as our Lord has set the example, whatever may be our understanding of it.

From your brother in Christ,  
A. B. GOLDSMITH.

For the Signs of the Times.

Newton Co. Mi. May, 21, 1853.

BROTHER BEEBE:—The "The Signs of the Times," comes to me, with good news



from a far country; and I am greatly consoled in the perusal of them. I am constrained to hope that you are a chosen vessel to honor, whom God has chosen in his Son before the world began, and unto whom he has made manifest his love, and called you to go forth and preach his gospel.

The gospel is very much perverted in this country, anti-Christ rages powerfully among the people, and if it were possible the very elect would be deceived. But as our strength is in God, and not in ourselves we have nothing to fear from all the powers of darkness. Let us rather fear him who hath all power both in heaven and earth. May we stand fast in the liberty wherewith Christ has made us free; and be not again entangled with the yoke of bondage.

Farewell.

ISAAC L. PENNINGTON.

For the Signs of the Times.

BROTHER BEEBE:—The following piece of exquisite poetry was selected by an Old School Baptist, and is a great favorite with her. I do not recollect of seeing it in print, though you are probably well acquainted with it.

SARAH A. HARLAN.

"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 13.

No, it was not the will of man,  
The saints' new heavenly birth began;  
Nor will, nor power of flesh and blood,  
That turn'd our hearts from sin to God,  
Herein let self be all abased,  
And heavenly love alone confess'd;  
This be our song through all the road,  
That born we are, and born of God.

O, may this love our hearts constrain,  
To make returns of love again.  
That we, while earth is our abode,  
May live like children born of God.

TRUTH FOR THE TIMES.

NUMBER FOUR

The christian Priesthood,

Priesthood is of divine origin; but like every other institution of God, it has been perverted by men, and imitated by satan. From this latter cause has arisen the fact that a recognized and domineering priesthood forms a prominent part of every system of false religion. This is true both of ancient and modern times. And the tendency and aim of priestcraft, in all ages, has been and still is, to abase and enslave the minds of men.

Nevertheless, priesthood is of divine origin. It doubtless formed a part of the patriarchal dispensations, both before and after the flood.

When God had given "the law" to Israel he instituted a successive and systematic order of priesthood. In the leitical economy this priesthood occupied a prominent and commanding position. Its genius and functions were in accordance with the distance and reserve of the dispensation of law to which it appertained. This will be perceived in the following particulars.

The inferior priests might officiate in the court of the tabernacle, and also in the holy place; but into the most holy they dared not enter. Even the high priest might not at all times enter into the holy of holies; his entrance there, being restricted to once in a year; and then not without the blood of ceremonial atonement. But the position

of the people of Israel, was one of still more significant distance. They dared not approach even near to the holy place into which the inferior priests might enter. They might appear at the entrance of the sacred enclosures—the door of the court of the tabernacle. And the individual worshipper might bring his offering to the brazen altar; but beyond that he was not permitted. For the aaronic priesthood was neither adapted nor designed to bring the people nigh to God; but it rather served to sustain the distance and reserve subsisting between Jehovah and the nation of Israel, whose standing was under the law. Still however, the priestly family of Aaron and his sons, sustained certain typical relations to Christ and his church, and these relations include some comparisons in the way of analogy, but many more in the way of instructive contrast. This will presently appear.

In proceeding to consider the christian priesthood, I observe that all the children of God are priests, a royal priesthood, of which the Lord Jesus Christ, the Son of God is the only Superior and head. He is the high priest of our confession; "passed into the heavens, and set on the right hand of the throne of the Majesty in the heavens; a minister of the holy things and of the true tabernacle, which the Lord pitched and not man. And though his personal priesthood be not my present theme, yet must it be steadily kept in view, by reason of its fundamental relation to the priesthood of the redeemed and regenerate family of God. This the christian priesthood, will be illustrated by considering the typical relations sustained towards it, by the priestly family of Aaron and his sons.

1. The priestly family of Aaron was chosen of God out of the nation of Israel, and out of the tribe of Levi, to be his priests.—They were thus chosen by the will of God; and by his authority were they appointed and consecrated. So also are the children of God a chosen generation, unto their being constituted a royal priesthood. They have been chosen out of the entire universe of intelligent existences, and out of the particular race or family of mankind. This their election of God, by his own absolute will, and unmeritable love—is the origin of their priesthood, and of their title, ability and qualification to offer up spiritual sacrifices acceptable to God, through Jesus Christ.

2. The aaronic priesthood was founded on sacrifice, and by sacrifice it was sustained. The christian priesthood is also founded on sacrifice, even the sacrifice of the Son of God, "when he offered up himself;" By that one sacrifice they were redeemed out of the sin and death of the first Adam, and out of the number and condition of his posterity redeemed to God, And by virtue of the accepted atonement of the great High Priest they are brought nigh to God, in the relation, capacity and exercises of a spiritual priesthood; having been cleansed and sanctified by blood: and this precious blood of Christ is the alone foundation of their title and fitness for drawing nigh to God.

In the foregoing particulars we find a comparison, in the way of analogy, between the priesthood of the sons of Aaron and that of believers in the Lord Jesus; but in several other respects we shall find a comparison in the way of contrast.

1. The priestly family of Aaron were servants, but not sons, of God. But the christian

priesthood is founded in sonship, not metaphorical but, real sonship.

The priesthood of Jesus, together with all his mediatorial offices and relations, is founded in the glorious fact, the adorable mystery, that, he is the essential Son of the Living God; that he was in the beginning, even from eternity, the essential Son of the Living God; and that in this respect, of essential, personal Deity, he is "the only begotten son of God."

The high Priest then is the Son of God. The christian, priestly family are also sons of God. Redemption has taken them out of the family of Adam, into which they were born, by natural generation, and by regeneration they have been begotten and born of the spirit unto the family of God. All the heavenly relations into which they have been brought, are founded in the spiritual fact, the inscrutable mystery, that, they are now the sons of God, by actual, divine generation.

2. In the nation of Israel a distinction subsisted between the priests and the worshippers. But in the church of God the priests and the worshippers are identical, are the same persons.—Therefore, none are worshippers but the priests; and none are priests but the sons of God; and all who are the sons of God are priests and worshippers, in the action and history of the christian priesthood.

3. As already shown, the leitical priesthood had a character of distance and reserve, governed by a restrictive law. But the christian priesthood having been made nigh by the blood of Christ has "boldness of access, with confidence, by the faith of him." And so it is written, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

In this description of christian and priestly privilege there are allusions to the leitical high priest, who on the day of atonement was washed in the pure water of the brazen laver, and went into the holiest with blood. But these allusions contain more of contrast than of analogy. His cleansing was ceremonial, ours is judicial. The blood with which he entered could not possibly put away sin; the blood by which we enter has put away sin forever. The sacrifices of his ceremonial atonement could never purge the conscience; and, therefore, could never "make the comers there unto perfect," but the blood of Christ purges the conscience effectually and forever; for by one offering he hath, judicially, perfected forever them that are set apart, by the will of God, for the spiritual and heavenly priesthood.

Again: the entrance of the leitical high priest into the holiest was restricted to once only in a year. But the entire christian priesthood have access at all times, not into the holy places made with hands, but, into heaven itself; there, by faith and in spirit, to appear in the presence of God to offer up spiritual sacrifices. Their priestly worship is heavenly; and their place of worship is heaven.

4. The leitical priesthood was temporary and successive. "They were not able to continue by reason of death." But the christian priesthood is personally permanent

even eternal: For the Great High Priest of our confession "has abolished death, and brought life and incorruptibility to light through the gospel." Consequently, the spiritual order of priests, of which he is the Head, are the heirs of immortality. They are begotten of God and have eternal life; being born of God they are born for eternity; and being one, in life and sonship, with their risen High Priest, immortality is their birth right, and the temple of God in heaven is the abiding place of their everlasting priesthood. Therefore, though they fall asleep awhile, their priestly standing and relations do not cease, nor are these thereby affected. Their formal priesthood is only thereby held in abeyance or suspended, to be resumed in "the resurrection of life," even "the first resurrection." And so it is written, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

I have thus endeavored to present a few distinct thoughts on the christian priesthood. They are only a few; but they are fundamental, and admit of being considerably amplified. But I proceed to observe that one subject for reflection, suggested by the foregoing statements of truth is,

That, christianity does not in any way recognize a class priesthood in the church of God; but on the contrary, excludes the very idea of the same.

The absence of a class priesthood, an official sacerdotal order, from the visible church, in its first days, was one reason why the pagan enemies of the faith of Christ accused the christians of being *atheists*. With the idea of a visible priesthood they naturally connected those of a temple, an altar and a sacrifice, no *priesthood*, and, therefore no God. But could the same be said, by any pagan, of the visible church now? *It could not!* How then has this great charge come to pass?

When the church, as a visible corporation, no longer held the position of separateness and fidelity in which, at the first, it was and sustained by the Holy Spirit, the fact of a spiritual and heavenly priesthood, including all the saints, was lost sight, of and practically denied. This evil defection may be thus described:—The genuine christian ministry, which was a ministry of love for Christ's sake, was superseded by official pretensions to ministerial supremacy and denomination. The christian ministry, being thus perverted, and unworthy assumed, came to be regarded as the christian priesthood.—And, as in the days of Samuel the Israelites desired a king that they might, nationally, resemble the Gentiles, so, the church desired an official priesthood, that they might ecclesiastically resemble the religions of the world.

Out of these elements of human ambition, defection and perverseness, satan constructed a sacerdotal system; chiefly upon the model of the leitical priesthood, but with accessories adopted from the pagan priesthood of Egypt, Babylon, Greece and Rome. And of this master-piece of satan's ingenuity and malice, Papal Rome became the centre, and the utmost bounds of christianity the circumference: but in the midst of the evil God never left himself without witness.

When Luther was raised up as a witness he protested and maintained that, all true christians are priests. But is protestantism

free from the evil and guilt attaching to the pretence and assumption of a class priesthood a sacerdotal order? By no means: but contrariwise that evil assumption, derived from Rome, and from Satan through Rome, is, on every side most apparent. Among protestants, Episcopalians alone, it may be, retain the word priest; and they explain it, and I doubt not correctly, to be but an abbreviation of the word presbyter; but the *thing* is retained, under some name, and in some form, by almost, if not all, ecclesiastical bodies. The truth is that ministry is confounded with priesthood; and that which is called "the christian Ministry" is regarded as being the christian priesthood. Those who are said to be in holy orders, or of the "sacred order," and to fill the "sacred office" are regarded as occupying a nearer position towards God than others; and thus, as being in an intermediate position between God and the people: and the men who are thus regarded love to have it so, and seek to sustain the impression. And what is this but an imitation of the levitical, and a practical denial of the christian priesthood? Of this fact ecclesiastical titles bear witness; such as "The Right Reverend," "The Very Reverend," and "The Reverend." And where is the radical difference between the assumptions implied in the titles "His Holiness," and "His Reverence?" There is no radical difference, but both alike are an imitation of what was written upon the mitre of the levitical high priest. To foster the same ideas, a material building is called the "Sanctuary of God." And men who would condemn the pontifical action of blessing the people from a balcony of the Vatican at Rome, will lift up their hands on high, and pretend to bless; even saying sometimes, unto the people, "Receive ye the Benediction," and this they do in imitation of Aaron and his sons. But it is a false and evil pretence, an arrogant assumption of superiority, and a practical denial of the Lord's priesthood in his saints.

In a word, the assumption of a class priesthood, a sacred and sacerdotal order under the christian dispensation, is substantially the sin of Korah, Dathan and Abiram; but greatly aggravated by reason of the nature of the dispensation under which it is committed. For it is not only a practical denial of the sonship and priesthood of all saints, and that they have been brought nigh, and have boldness to enter into the holiest by the blood of Jesus; but according to the argument of the apostle Paul on the resurrection of the sleeping saints, it involves a denial of the High Priesthood of the Son of God, which necessarily includes the real and spiritual priesthood of all his saints, and therefore by denying the one, the other also is denied.

W. MORRIS.

*The Siloam Association of Regular Baptist now in session with the Molalla Church Clarkamas county, Oregon Territory, to those Associations with whom she corresponds, sendeth Christian salutation.*

VERY DEAR BRETHREN:—We have again been blessed by divine providence with another opportunity of meeting together in an Associational capacity, and of hearing from you by your Letter and Minutes, and feel glad that such tokens of love can be reciprocated; we wish that such may long be continued between us. And inasmuch as the distance between us prevents an interchange of communications by means of messengers, we wish to keep up an epistolary correspondence.

Our meeting was one of peace and harmony. The letters from the churches composing this body, for the most part breathe the same spirit. There has been but few additions except by letter for the last year. Our preaching brethren are but few, yet we hope they stand united on the grand principles of the gospel. They travel and preach a great deal, yet there is a large portion of this valley that is destitute of the preaching of the word—we mean its life and beauty.—We hope that the Lord will send more laborers into this portion of the vineyard.

The time and place of holding our next annual meeting, you will see by examining the face of the Minutes, at which time we hope again to hear from you. Meanwhile, may the Lord bless you all, is our prayer.

Done by order and signed in behalf of the Association, this 18th day of June, A. D., 1852.

ISOM CRANFILL, Moderator.  
J. T. CROOKS, Clerk.

#### CIRCULAR.

The Board of the General Association submit, for the consideration of the friends of the cause, the following brief statement of their operations during the past nine months and of the present condition and necessities of our State missions.

At our last annual meeting, it was resolved to raise \$10,000 the current year for the purposes of the Association. The amount then subscribed to this object and the spirit manifested on the occasion, induced the Board to believe that an appeal to the churches would result in securing pledges for the remainder of the entire sum proposed to be raised. Accordingly a circular was prepared and addressed to the churches. Up to the present time, however the amount pledged is not quite \$5,000. Under these circumstances, the Board, felt constrained to limit their appointments to twenty-eight missionaries, involving an expenditure of \$6,200. It has been a source of painful regret to the Board, that they have been compelled to decline numerous applications for appointments to important stations, solely on the ground of a want of funds. There has been no lack of well qualified missionaries. By an extensive correspondence, we had ascertained that we could obtain the services of many brethren of talent and experience, who were willing to devote themselves to the missionary work. If the \$10,000 had been pledged, from 40 to 50 missionaries could have been secured, and would have been appointed. The Lord of the harvest seemed to have supplied the laborers, but his people, from whom we expected the means of their support, failed to give evidence of a willingness to sustain them.

With these facts before them, we again appeal to the churches for the means of an enlarged and vigorous prosecution of our State missions. There never has been a period in the history of our denomination in Virginia, when so many and such important requests were made to us, to supply our citizens with a Baptist ministry. There never has been a time when we were so able to respond to these appeals. Our churches are annually rapidly increasing in numbers and pecuniary ability; and their contributions to this work should exhibit a corresponding increase. And, as if he would leave us no cause to hesitate as to our duty in this matter, God has bestowed on this enterprise the most glorious evidences of his favor. It was stated in our last annual report, that under the preaching of our missionaries, upwards of eleven thousand souls had professed conversion, and one fourth of

all the Baptist churches in Virginia been organized. Let us, therefore, improve the present auspicious moment to enlarge the boundaries of our Zion. We believe that if our friends will go earnestly to work, the \$10,000 can be raised before our annual meeting. We can then commence another year with fifty missionaries in the field. If, however, our receipts should barely cover existing appropriations, the Board will not feel authorized to increase their appointments, and the next year will pass without an enlargement of our operations. It is all important, therefore, that early, energetic and systematic efforts be made, by all the churches, to collect their respective proportions of the amount required.

We have said that the blessing of the Great Head of the church, was signally manifested on our labors. The reports of our missionaries for the nine months ending on the 31st ultimo, furnish additional testimony in confirmation of this statement. During that period our brethren baptized 435 converts, 313 of them were white and 122 colored persons; and among other duties performed, they preached 2,349 sermons, made 2,041 pastoral visits, distributed 642 volumes of religious books, and 151 bibles and testaments, organized three new churches and 3 Sunday Schools, and collected \$555 35 for our treasury.

We have a further request to make of our brethren. The Board need \$10,000, and they hope it will be contributed; but they want \$2000 of it now. Our missionary brethren are dependent on their salaries to provide a support for their families. They have faithfully served us nine months. They are in need of a part of what we owe them, and ask that we send them just enough to supply their actual necessities, until our annual meeting. *But there are not ten dollars in our treasury.* In behalf of these devoted missionaries, we ask our brethren to make an immediate contribution of a part of what they purpose giving at our Anniversaries.

By order of the Board,

H. K. ELLYSON, Cor. Sec'y.

February 28, 1853.

#### EDITORIAL.

MIDDLETOWN, SEPTEMBER 15, 1853.

The editor left home on the 12 inst, for Georgia, expecting to reach Covington Ga., by Saturday the 17th inst. He will attend the Yellow River Association, if not providentially prevented, and perhaps some other associations in that state; and will endeavor to attend the Kehukee Association of North Carolina which will commence on Saturday Oct. 1, and from thence return home.

We learn by a letter from brother S. H. Stout, that Elder P. Hartwell baptized 12 more candidates in the fellowship of Hope-well church, a few days ago, making about forty which he has baptized at that place since the 1st of April last. May the Lord continue the outpouring of his spirit in that place.

REPLY TO BROTHER C. WRIGHT.—We do not profess to be able to answer all the questions which may arise in regard to the mystery of godliness. In the contemplation of that unspeakable gift which God has bestowed on his people in the person and fulness of our Lord Jesus Christ, in giving him to be the Head over all things to his church, we are lost in wonder, joy, and gratitude. A thousand glories beam with such amazing radiance from his face, that all our loftiest conceptions, of his greatness, majesty

and glory are but weak and feeble compared with the magnitude of the subject.

When we objected to the position taken by a correspondent in Va., that his Godhead was derived by generation from the Father; or that his Godhead consisted in his being the Son of God; it was because we considered the sentiment derogatory to his real Godhead, as lacking self-existence, independence and eternity. To meet the arguments urged we have attempted to show that all the terms and titles applied in scripture to him as existing with the Father before his incarnation, which imply derivation, generation, or subordination, refer to him as the Mediatorial Head and life of his church; and this is the view which we now hold. Having advanced this view of the subject, we soon had to encounter in this vicinity, the novel sentiment that Christ did not exist as a Mediator, until he was born of the Virgin Mary, that if he did, he must have existed without blood, and the author of this new idea, declared in a public meeting, that he would as soon trust in the blood of a dog, as in a mediator so existing. We have stood between the two fires, one denouncing us for holding that the sonship of Christ meant anything more than the incarnation, and the other denouncing us, for rejecting the notion that his Godhead was begotten, or that the eternal essence of his Godhead consisted in his being the Son of God.

The controversy has taken somewhat of a wide range, and in its range we have been called on to answer a thousand questions which would probably puzzle a much wiser head than it is our privilege to wear.

In attempting to reply to numerous enquiries, we have certainly gone to the full extent of our depth, and perhaps, in some instances beyond it, in giving such views as these questions have suggested to our limited understanding. If we have seriously erred, in what we have advanced, the readiness of our wiser and better brethren to dispute every inch of the ground we have occupied may have prevented our leading others astray, and if so, may the Lord be praised, for if we know our own heart, we do not desire to err, ourself, nor to be the occasion of misleading the minds of others.

In regard to the questions now proposed, we are willing to express such views, as we have, and leave our readers to compare them with the infallible standard of truth, and receive them only so far as they are by that standard sustained.

Question. 1. "Did Christ possess a body, in human form, flesh and blood, before he came into the world, as he did after he came?"

Answer. No.

Question. 2. "Did He eternally exist in his Mediatorial headship or not?"

Answer. We understand that he existed in eternity, in his mediatorial headship of the church, so that eternal life, and eternal redemption, and eternal glory were actually given to the church, in him, in that existence in eternity, or before the foundation of the world. Yet we do regard his Mediatorial relationship to the church as a gift of God implying an act, or dispensation of grace and mercy, long before the world began.

Question. 3. "God, Jehovah, is abundantly spoken of in the scriptures, as having component parts, as man, head, eyes, mouth, arms, hands, feet, &c. Are these applicable to the Godhead, or the mediatorial headship, or to both?"

Ans. We have never understood these terms to be applied to signify that they were component parts of Jehovah, but that they were used in a figurative sense, to set forth some of the attributes or works of God.

By the terms, Eternal Union, as applied to Christ and the church they are used to distinguish that union, from a time union as existing in the person of our Lord Jesus Christ as long as he has held the Mediatorial office, and to endure as long as he shall continue to be the Head over all things to his church. That it was complete before the world began, and shall endure when time shall be no longer.

We have never understood the passage Jer. xvii. 5, to be applicable to Christ as he is, the anointed Savior; but we used it to show that if the sacrifice made for sin were only a human sacrifice, that passage would forbid us to trust in it.

The passage in the first chapter of Revelation, certainly appears to us to signify that He who held in his right hand the seven stars, and who declared himself to be the first and the last, was identified by the personal pronoun "I" "I am he that liveth, and was dead, and behold I am alive forevermore, amen, and have the keys of hell and death." We cannot make it read that he that had been dead was any other than he who is now alive forever more. By no conceivable construction of the sentence, according to our rules of grammar, can we understand it to imply that anything less than the triumphant Son of God, had been delivered up by the Father for the sins of his people, and that he, had risen again from the dead, and ascended up on high, having led captivity captive; and in evidence of his triumphant victory, now declared to John that he was in possession of the keys of hell and death. This Son of God who is Alpha and Omega, the Beginning and the End; the first and the last; the Almighty, who is God, man, and mediator, was once dead, and behold he is alive forevermore, Amen; therefore the one offering which he, through the Eternal Spirit made of himself unto God, was more than a mere human sacrifice; and yet his eternal Godhead was not offered up, was not dead, could not die. But he who was one with the Father, and personally identified with all the fulness of the eternal Godhead, could and did die, the just for the unjust; to redeem his people unto God.

THE CIRCULAR OF THE GENERAL ASSOCIATION OF VIRGINIA,

At the request of brother Martin we have copied the circular into our columns, that those who are less familiar with such documents may be let in the secret of the *modus operandi* of raising funds to sustain this state and church institution. For ourself we have been so long accustomed to receive the publications of the new order of professed Baptists, we had almost forgotten that such a document would be a curiosity to those who seldom read any thing but their bibles.

Such Societies or Associations as that to which the paternity of this circular belongs, are usually organized by forming a constitution, and opening books for registering the names of those who may consent to join in the organization; and a record of the amount of dignity that each member has paid for; for money and not grace is the all important and indispensable qualification for membership. Without the required sum of money neither Peter nor John could be admitted, unless they should bring with them more money than they had when the lame man was healed through their ministry at the Beautiful Gate. The constitution of all such societies excludes from membership all who are too poor to pay; while those who have money and will give it, may not only become members, but they may be elevated to the more dignified stations for a stipulated sum, however infidel in sentiment or profligate in practice.

A voluntary Association thus made up, when duly organized; generally apply to the secular powers of the state or nation for a charter, that their beastly character, of

church and state, may be recognized by the civil government, that both church and state may be alike corrupted by the unnatural and adulterous union. This done, and the next thing is to usurp a dictatorial government of the churches, and a general supervision of the administration of the word.

Thus acknowledged by the princes of this world, none of whom knew our Lord, and Savior, and, first recognized by such professed churches and professing christians, as have received the mark of the beast, this man of sin, like the Romish anti-christ, of which it is the image, assumes to be the vicar of Christ, and to have the same right to levy taxes on the churches, and to dictate rules for the state government, which is claimed in Italy and Spain by the papal beast.

This modern Image of the papal, or seven-horned beast, is made by those who dwell upon the earth, in obedience to the mandate of the two horned, or protestant beast, who commanded that it should be made like the beast which had received a deadly wound in one of its heads with a sword, which deadly wound was healed. Accordingly we see in the image the features, heads, horns, crowns, teeth, claws, and dragon voice of its illustrious proto-type.

A union of civil and ecclesiastical interests with special favors from the state to the church, and chartered right to levy taxes or contributions on the people for its support, is one of the most prominent characteristics of Romish anti-christ; and no trait in the *image of the beast* is more clearly developed as this circular, in the absence of all others testimony will abundantly demonstrate. Here modern popery in its incipency, has already gained a recognition of the state, and spread her wings over the churches, and the ministry of the state of Virginia, and in the very accents of her old mother's dragon voice, she says. "At our last annual meeting, it was resolved to raise \$10,000 the current year, for the purposes of this association," &c. How modest, Only ten thousand dollars the present year, for this one association, while each head of this self same image of the beast has made a similar annual resolve. But how do they resolve to raise this trifling sum? This beast, like that on which old Balaam rode, can talk, let her answer the question herself. Hear her—Accordingly a circular was prepared and sent to the churches." But for what intent was the circular sent to the churches? Let the beast tell her own story. "We again appeal to the churches for the means of an enlarged and vigorous prosecution of our State mission." Now reader, you have the answer. The association holds her annual session to determine the amounts to be levied on the churches, and then their circulars and agents are sent to the churches and to the world to collect the propelling power for working this Missionary engine.

Capitalists are also called on to invest money in this enterprise and are promised a better percentage in this life than they can realize in any other stocks, and in the the world to come life everlasting is promised. This beast even assumes the right to mortgage heaven for gold and silver to carry out their plans.

But this is not all—The daring presumption to say that the Lord of the harvest has supplied laborers, and to pretend that such laborers as the God of heaven has supplied cannot go into the work unto which the Lord has called them, for want of funds; or to insinuate that the ministers of our Lord Jesus Christ can be bought up with their

filthy lucre, is most alarmingly profane.—But we will drop the subject for the present, with the admonition given by our Lord. "Be ware of men who come to you in sheep's clothing; but inwardly they are ravening wolves. By their fruits, ye shall know them."

A FEW REMARKS ON THE LETTER OF BROTHER JOHN W THOMAS.—With the general tenor of our beloved brother's remarks we are not only agreed, but delighted. The testimony which he has brought from the sacred record, that Jesus is God, the eternal, supreme, unbegotten, underived, independent Jehovah, is unshakable. It is substantially the same that we have relied upon, and often brought forward in proof of his eternal Godhead. That it is the duty and privilege of all the saints and angels of God to worship him, is fully, clearly and indisputably demonstrated.

Our venerable and dear brother Thomas will, we are persuaded, bear with us, if we suggest a few thoughts on the order of the worship, of the Three that bear record in Heaven; The Father, the Word, and the Holy Ghost, which Three are One, and which we understand to be One, and but One, in the undivided essence of the supreme Godhead. The order in which the record presents to us, this *Trinity* of personality (if we may be allowed to use a latin term) of our God, the Father is addressed through the Son, or Mediator, as the only medium by which we can have access unto God, even the Father; for no man cometh unto the Father but by him; and all spiritual devotion whether it be of prayer or praise, is dictated by the Holy Spirit. "Hitherto," said Jesus to his disciples, "ye have asked nothing of the Father in my name" But from that time forth, if we rightly understand his words, he instructed them to address all their prayers, as they should be led by the Holy Spirit to do, to the Father in the name of Jesus.

Also in regard to the number of natures applicable to our blessed redeemer. We have frequently been charged with ascribing to Christ a tri-personality, and of contending that he existed in three natures. We have never taken either of the positions, nor have we ever used the terms, in setting forth our views of him. When we have been charged with holding that Christ exists in three natures, we have been at loss to understand what our accusers mean, or what they understand the word nature to signify. The standard lexicons of our language, define the word to signify, among other things, THE ESSENCE, ESSENTIAL QUALITIES OR ATTRIBUTES OF A THING WHICH CONSTITUTE IT WHAT IT IS. Relying on this, as a correct definition of the word NATURE. We have believed that Christ possesses all the essence essential qualities, or attributes of eternal, Godhead, and also all the essence, essential qualities or attributes of the Mediator between God and men, and that he in the assumption of flesh and blood, as the Mediator took into personal unity and identity with his Godhead the essence, essential qualities and attributes of man. Still as the word NATURE seemed offensive to some of our brethren, we have never used it, as applicable to the Mediatorship of Christ. But now, we will take the liberty to ask. If the term nature, in the english language, as defined above by Webster, does not apply to the Mediatorial existence of Christ, will some of our brethren who are learned, please inform us

what part of the essence, essential qualities, or attributes of a Mediator, Jesus lacks which makes it improper and heretical to hold that he possesses the NATURE which the word Mediator implies?

One word more, by way of explanation, What we understand brother Thomas and many other of our dear brethren in Indiana to mean, by the pre-existing manhood, humanity &c., of our Redeemer, as the only begotten of the Father, the first born among many brethren, the Elder Brother, &c., is what we have understood to be his mediatorial headship of the church, and Life of his people. the presumption is therefore if we could use appropriate language, in expressing our views the apparent discrepence would greatly diminish.

Brother J. H. Gammon writes us, that some of our subscribers complain of failing to receive the Signs regularly. If they will inform us what numbers of the present volume they lack, we will forward them immediately. We take special pains to have our papers mailed carefully to all our subscribers; but in sending out about 5000 copies, to every state and territory in the United States and these addressed to about 1500 different post-offices we are obliged to trust the putting up of some of the papers to our assistants. We assure our patrons that all errors shall be promptly corrected, when we are advised of them.

MARRIED.

July 21, By Elder Isaac Hewitt, Mr. Wm. H. PLACE to Miss SALLY E. DUMOND; both of Middletown, Delaware Co. N. Y.

Aug. 29, By the same, Mr. SMITH F. CROSBY of Broome Co. to Miss PHEBE A. JACOBS, of Roxbury Delaware Co. N. Y.

Aug. 7—At Williamston, N. C. by Eld. C. B. Hassell, Mr. WILLIAM G. BIGGS, to Miss SOPHIA N. JEWETT, daughter of the late Eld. D. E. Jewett both of Williamston, N. C.

Aug. 21—On Sunday evening, by Eld Geo. W. Slater, Mr. DANIEL POOL, to Miss ANGELINA BENNETT, all of Westerloo, Albany Co. N. Y.

OBITUARY

DIED. In this village, on Saturday the 27th ult, Miss SARAH WELCH, aged 23 years. The health of the deceased had been gradually declining for several months; but she was confined to her room but a few weeks. She had professed to have a hope in the Redeemer for some time previous to her sickness; but had not made a public profession of her faith. She was in sentiment decidedly an Old School Baptist, and had no disposition to mingle religiously with any other order. During our sickness, her views were remarkably clear and her prospects in leaving this world were remarkably bright. We visited her repeatedly in her sickness. Death seemed to have no terrors for her. On her first visit he expressed a desire to recover sufficiently to be baptized if it were the Lord's will but still she seemed willing to submit even that to the Lord.

On the day of her decease we called on her, about one hour before her spirit departed and found her perfectly conscious, and in an ecstasy of transport, that the hour of her deliverance had come; and while grappling with the King terrors, she expressed the strongest confidence in her Redeemer. She repeated several the words of the psalmist. "Yea though I walk through the valley of the shadow; of death, I will fear no evil; for thou art with me thy rod and thy staff they comfort me." Psa. xxiii. 4. And these words also of James, "Rich in faith, and heirs of the kingdom." The two passages she repeated many times, with evident consciousness of their cheering import, and the last words articulated were, "Rich in faith" and with a full and evident smile upon her face, gave up her spirit. How blessed to die thus triumphing in the Redeemer over all the terrors of death and the grave. Her funeral was very numerously attended on Sunday the 28th, and a discourse was preached on the occasion from Psa. xxiii. 4, the words so sweetly dwelt upon by her in her dying moments.



**DIED:**—At Warwick, at 11 o'clock P. M. Aug. 29, after an illness of three weeks, Miss Abigail Ward, daughter of Mr. Thomas Ward of that village, aged 17 years.

**DIED:**—At Rev. T. B. Slade's, Columbus, Ga., on the 30th of May, in her 16th year, after a protracted illness, Miss Martha E., daughter of brother Henry Key, of Russell Co. Ala.

Vain is the sympathy of friends to heal a wound like this. God alone can bind up the broken heart of the bereaved and disconsolate parent: HE only can apply a balm to the crushed affections of her afflicted brothers and sisters. Her deportment as a pupil and member of the family was exemplary being surpassed by none in scholarship; sustaining the most friendly and unoffending relation to every schoolmate. She had not joined any church but was uniform in reading the Scriptures; regular in her devotion, never retiring to rest without committing her soul to the keeping of HIM who never sleepeth; and in the bosom of her Savior, we trust she now reposes. "Mysterious and inscrutable are the ways of Providence"—here was one lovely in character—dear to friends; an ornament to her class; the pride of her teachers—youthful amiable and happy—but she is gone as a breath—passed away as the sighing of the breeze, which now mournfully floats over the cold grave where she lies.

**LETTERS RECEIVED.**

D. Wortman (former letter and money received) M. Goodall S. C. Mitchell Eld. T. P. Dudley Eld. A. B. Goldsmith, Mrs. F. Bagg, Gen. Wm. C. Stanor, W. Morris, E. Baley, J. Gratton, A. L. Woodton, J. Rogers, J. O. Agee, S. A. Harlan. A. A. Jones, W. P. Craig, A. Hagood, Eld. J. Gammon, Wm. L. Benedict, Wm. L. Beebe, H. Lockard J. L. McCormick Wm Schnee Eld. J. Cox, Eld. R. Burritt, Mrs. Elizabeth Miles, Eld. J. P. Howell, Eld. Chs Merritt, W. McGraw, J. T. Crook, G. W. Timerson D. H. Brown G. W. Caldwell F. Gulston Eld J. E. Armstrong Martha E. Carter, J. B. Alderson, M. Lassing, T. Ashbrook, Mrs. Mary Dunn Eld. T. Meredith.

**RECEIPTS.**

New York. P. Beyea, 1; Wm. L. Benedict, 1; Mrs. A. Sly, 1; Eld. R. Burritt, 1; S. H. Stubbs 1; Mrs. Mary Dunn, 2; Eld. C. Merritt 1;	8,00
Pa. D. Brunson, 3; A. A. Jones, 23, T. W. Tymeson, 31.	3,54
Ohio. Mrs. E. Miles.	3,00
Mich. Eld. J. P. Howell, 2, 12; D. H. Brown, 1; J. Gratton, 1;	4,12
Ia. J. L. McCormick, 12 Wm. Schnee, 1;	9,12
Eld. J. E. Armstrong, 5;	1,50
Ill. R. C. Martin,	2,00
Mo. J. B. Alderson,	2,42
Ky. M. Lassing, 1; A. L. Woodson, 36;	25
W. P. Craig, 1, 06;	2,00
La. Eld. T. Meredith,	7,00
Ga. Wm. F. Woodall,	2,25
N. C. H. Hagood, 1; H. Lockard 5;	1,00
Va. M. Goodall, 1; G. W. Caldwell, 55;	
Md. Sarah A. Harlan,	
Total	\$41, 18

**NEW AGENTS.**

Eld. P. A. Klipstein M. D. Winchester, Va.

**NOTICES.**

**MINUTES.**

With our present facilities for printing, and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, Post PAID, to the several churches of each Association, as they may direct.

The DEBATE UPON THE MAINE LIQUOR LAW between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in pamphlet form, on the same terms as the "Sure Cure for the Tetotal Mania," viz 12 cts per copy, \$1 for ten copies, or \$8 per hundred Address orders to G. J. Beebe, Middletown, N. Y.

**MOORE'S LETTERS.**

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters, written by Elder Jeremiah Moore, late of Fairfax county, Va.

We have received a copy of these letters which have just been republished by Wm L. Beebe, at the "Southern Baptist Messenger" Office, in Covington, Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

SINGLE COPY,	15
EIGHT COPIES,	\$ 1 00
FIFTY COPIES,	\$ 5 00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

**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.**

For a single copy 6 cents, 20 copies for \$ 1,00 or 100 copies to one direction for \$4,00

This little work has passed through many editions in this country as well as in England and although they have been spread broadcast throughout England and America for many years, no Arminian has ever, attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

**TERMS REDUCED**

Single copy 20 cents or six copies for \$1,00

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

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

**ASSOCIATIONAL.**

The Lexington Association will be held with the church at South Westerlo Four Corners, Albany co., N. Y., on the first Wednesday and Thursday in September. Brethren coming by public conveyance will land at Coxsackie on Tuesday, where they will find conveyances to take them to the meeting. Others will inquire for Stephen Martin, Ludlum St. John, Oliver Bryan, Samuel and Enoch Mabey, or Geo. W. Slater, at any of which places they will be entertained.

The Maine Predestinarian Baptist Conference will be held, the Lord willing, with the Baptist church at North Berwick, York Co. Me., commencing on Friday the 9 day of September, 1853.

The Maine Predestinarian Baptist Association will meet with the Bowdoinham church at Bowdoinham village Me., on Friday the 16th, day, of Sept. 1853, at 10 o'clock A. M.

Rappahannock—will be held with the Battle Run Church, Rappahannock co., Va., on Friday before the 4th Lord's day in August.

Juniata—at Providence, in Friend's Cave, Bedford co., Pa., Friday, before the third Sunday in October.

The Primitive Ebenezer Association is appointed to be held with the Mountain Spring church, Jones county, Ga., 3 miles east of Griswoldville, on the Central R. R., commencing on Saturday before the fourth Sunday in September, 1853.

The Walthonding Association is appointed, to meet at 12 o'clock on Friday before the first Sunday in September, 1853, with the Fallsberry church Licking county, Ohio.

The Muskiagum Association is appointed to meet with Mount Olive church, Morgan county, Ohio, Friday, before the fourth Sunday in August, 1853, at 10 o'clock A. M.

The Owl Creek Harmony, to meet with Wayne church, Knox county, Ohio, on Friday before the fourth Sunday in August, 1853, at 12 o'clock.

The Wetumpka Primitive Baptist Association is appointed to meet with Coosa River church, Autauga co., Ala., 11 miles north-west of the city of Wetumpka, on Thursday before the fourth Sunday in September, 1853.

The Ocmulgee Association is appointed to meet with the County Line church, Jones co., Ga., near the Long Shoals on the Ocmulgee, on Saturday before the second Sunday in September, 1853.

The Harmony Baptist Association is to meet with the church at Mount Moriah, Randolph co., Ga., ten miles east of Cuthbert, on Saturday before the 2d Sunday in October, 1853.

The Primitive Western Baptist Association is to meet with the church at Providence, Meriwether co., Ga., four miles west of Lutherville, on Saturday before the third Sunday in October, 1853.

**BROTHER BEEBE;**—Please publish through the "Signs" that a yearly three days meeting will be held with the Old School Baptist church at South Trenton Oneida Co. N. Y. to commence on Friday the 2d day of Sept. 1853, at 10 o'clock A. M.

We give a general invitation to the Old School Baptist Elders and brethren to attend. From previous encouragement and present solicitation, we shall hope that brother Beebe will attend.

Any person, who come by railroad, will find regular stages morning and afternoon from the Utica depot, brethren will find my residence near Barrows Tavern 7½ miles North Utica on the plank road.

Your friend and brother.

ALMIRON ST. JOHN.

The New Hope Association is appointed to meet with the Tallapoosa church, Carroll Co., Ga., on Thursday before the second Sunday in September, 1853.

The Primitive Baptist Pulaski Association is to be held with Mount Horeb church, Pulaski Co., Ga., seven miles north-east of Hawkinsville, commencing on Saturday before the fourth Sunday in October, 1853.

The Primitive Ebenezer Association is appointed to be held with the mountain Spring church, Jones Co., Ga., 3 miles East of Griswoldville on the Central R. R., commencing on Saturday before the fourth Sunday in September, 1853.

The Lower Canoechee Association is to meet with the church at Bethlehem, Bulloch Co., Ga., four miles West of Statesboro, on Saturday before the second Sunday in October, 1853.

The Springfield Primitive Baptist Association is to meet with the Spring Hill church, Warren Co., Ga., two miles South of Newson's Pond, and twelve miles East of the Shoals of Ogeechee, on Friday before the third Sunday in September, 1853.

Oconee Baptist Association is to meet with the church at Beavendan, on Saturday before the second Sunday in October, 1853.

The Upatoi Baptist Association is to meet with the church at Mount Moriah, Muscogee Co., Ga., six miles North of Columbus, on Thursday before the second Sunday in September, 1853.

The Yellow River Association is to meet with Sorrel's Spring church, Walton Co., Ga., six miles North of Monroe, on Saturday before the fourth Sunday in September, 1853.

The Beulah Baptist associations is to meet with the church at County Line, Heard Co., Ga., four miles of Liberty Hill, and two miles West of Philpot's Ferry on the Chattahoochee River, on Thursday before the third Sunday in September 1853.

The Ocklocknee Primitive Baptist Association will meet, if the Lord will, with the Bethany church, Lowndes Co., Ga., about 22 miles East of Thomasville on the Trouppville road, on Saturday before the fourth Sunday in October, 1853.

The Primitive Towaliga Association is appointed to be held with the church at County Line, Pike Co., Ga., commencing on Thursday before the first Sunday in September, 1853.

The Uharley Association is to hold its next session with the Rock Spring church, Cobb Co., Ga., six miles west of Marietta, commencing on Saturday before the third Sunday in September, 1853.

The Cane Creek Baptist Association is appointed to meet with the church at Cedron, Rolphand Co., Ala., on Saturday before the third Sunday in October, 1853.

The Will's Creek Association is appointed to convene near Lebanon, DeKalb Co., Ala., on Saturday before the first Sunday in October, 1853.

The Kehukee Association will hold her next Annual meeting with the church at Flat Swamp, Pitt county N. C. 16 miles North East of Greenville, to commence on Saturday before the first Sunday in October 1853, at eleven o'clock A. M.

**LIST OF AGENTS.**

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

ALABAMA. Elders B. Lloyd, R. Daniel A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Colerian Lewis, D. Moore, and Peter Maples, Elijah E. B. Turner, John Hood, G. B. Douthit, and A. White CONNNECTICUT. Elder A. B. Goldsmith, Gen Wm. C. Stanton, Wm. N. Beebe.

CALIFORNIA.—Elder Thomas H. Owen. DELAWARE. Elders, Peter Meredith, L. A. Hall and brother W. Hitch.

FLORIDA. Elder Seaborn Jones.

GEORGIA. Elders W. C. Cleveland, G. W. Lowe, D. C. Davis, B. Manning, D. W. Patman, J. Bowdoin, Prior Lewis, Willis C. Norris D. L. Hitchcock Jas. H. Montgomery, and brethren Wm. L. Beebe J. C. Simms, P. Stewart, Geo. Leeves J. M. Holey J. Gersham, N. Beavers, T. H. Moore, Esq., J. B. Alderman, David R. Hay, A. Preston, George W. Wright, David F. Montgomery.

INDIANA. Elders, W. Thompson, D. Shirk, R. Riggs, E. Parks, S. Jones, J. F. Johnson, John Richards, E. Poston, J. E. Armstrong, B. B. Piper and brethren B. Caress, J. Romine, W. Spitzer, H. D. Banta, T. D. Clarkson, H. D. Conner, Gilbert C. Millsbaugh, G. W. Marlow, John W. Blair, B. Staggs, John Rankin, John Brandom, A. H. Bryan D. H. Wheeler David Long, Doct. Hiram Duncan Alexander Elder D. I. McClain.

ILLINOIS. Elders, Tho. Threlkeld, Cyrus Wright brethren, N. Wren, J. Stip, Dr. Ambrose, A. Slaford, D. Bartley, I. P. Smith, David P. Lee, James P. Black, John Spain, Leonard Fry R. G. Ireland

IOWA. Eld. J. H. Flint, W. M. Morrow E. Tonn hill, and brethren J. S. Price, Geo. Judah, I. Keiib.

KENTUCKY. Elders, Thos. P. Dudley, S. Jones J. H. Walker, James Brown, D. Sullivan, Lewis Jacobs, Geo. Marshall, H. Cox, James W. Dudley M. Gossett, H. Gammon, Jas. L. Fullilove, and brethren Charles Mills, J. M. Teague, Wm. Hassmore Wm. Manning, Lewis Neal, M. Lassing, H. Con, B. Mitchell, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Chas. Ware.

LOUISIANA.—Eld. Z. Thomas, J. Perkins, Esq.

MAINE. Elders, J. Steward, J. L. Purington, D. Whitehouse, J. A. Badger, Wm. Quint, Jr., and brethren J. Perkins.

MASSACHUSETTS. Eld. Leonard Cox, and brethren, David Hart and Amasa Pray.

MARYLAND. Elder Wm. Marvin, and brethren H. Choate, L. F. Klipstine, J. G. Dance, Whitfield Woodford, Lewis R. Cole, A. Mackintosh and James Lownds, of Baltimore city.

MISSISSIPPI. Elders, J. Barrett, J. Lee, S. Cantterberry and brethren, A. Eastland T. M. Petty, W. Hill, A. Buckley, J. Showes, John Wilbanks, and C. Wilkinson.

MISSOURI. D. Lenox, R. Jones Jas. T. Tompkins Benjamin Davis, Daniel S. Wedy and brethren, J. Thorp, William Thorp, L. L. Coppedge, G. W. Zimmerman, Esq., Wm. Brewin.

MICHIGAN. Elders J. P. Howell, E. G. Terry Wm. Corder, and brethren, A. Y. Murray, W. H. Horton, Esq., R. Willard, Eleazer West, Thomas Swortout.

NEW HAMPSHIRE. Joel Fernal.

NORTH CAROLINA. Eld. C. B. Hassell, B. Cooper and brethren, J. S. Battle J. K. Green, R. D. Hart Archibald Staton.

NEW YORK CITY. J. Gilmore, 92, Sixth Avenue

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OHIO. Elders, Lewis Seitz, Eli Ashbrook, Jas Janeway, O. Mott, J. C. Beeman, B. Hendershot Lott Southard, J. Bennett, A. Steplens, William Rogers, and brethren, R. A. Morton, Esq., Joseph Taylor, Ezekiel Linn, B. D. Dubois, I. Sperry, J. Hershberger, I. T. Saunders, E. Miller, S. Drake Thomas Fenner C. Byram, L. A. Stevens, Joshua Dickerson, Geo. McCollugh, and Ezra Sperry.

OREGON TERRITORY.—Elders J. Stipp, I. Cranfil

PENNSYLVANIA. Elders, E. Gatchell, A. Bolch Thos. Barton, Wm. Sharp, J. Furr, and brethren D. Vail, N. Greenland, John Patrick, J. Hughes J. W. Dance, J. Carson, J. Wells, J. Fry, Wm. H Crawford, 34 Marshall sreet, above Willow street Philadelphia, Abner Morris, James Jenkins.

SOUTH CAROLINA. A. McGrow.

TENNESSEE. Elders, Peter Culp, Thos. Dodson W. S. Doughtey, P. Whitwell, J. T. Tompkins, and brethren Wm. Cratton, W. Anthony, J. L. Palmer Jas. Calfee Esq. E. Moreland, P. C. Buck, J. B. Justice, Sion Bass, James McKeele, Thos. P. Moore John Phillips, Amasa Ezell.

TEXAS. May Manning, Reuben Manning, Elder Jacob Herring, Lemuel H. Carey.

VIRGINIA. Elders, S. Trott, J. G. Woodfin, Robt C. Leachman, D. T. Crawford, A. C. Booten, Saml Caldwell, Thomas Water, John R. Martin, and brethren W. Costin, A. R. Barbee, M. P. Lee, J. B. Shackletord, J. Herseberger S. Hillsman, P. McInturf, Geo. Odear, G. W. Crow, E. Lavendor, Wm. Hutchinson, J. S. Corder, R. L. Rudasil.

WISCONSIN. Elders D. Wilcox, Titus Bishop.

# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI. MIDDLETOWN, N. Y., OCTOBER 1, 1853.

NO. 19

## POETRY.

[The following lines were selected, and sent to us for publication; but owing to the hurried manner in which our forms were made up, two verses were omitted in the first publication.]

No, it was not the will of man,  
The saints' new heavenly birth began;  
Nor will, nor power of flesh and blood,  
That turned our hearts from sin to God.

Herein let self be all abased,  
And heavenly love alone confess'd;  
This be our song through all the road,  
That born we are, and born of God.

O, may this love our hearts constrain,  
To make returns of love again.  
That we while earth is our abode,  
May live like children born of God.

Lead us, O Lord, in all thy ways—  
Guard us, O Lord, through all our days;  
O, make thy word our rule and rod,  
To walk like children born of God.

And when the appointed hour shall come,  
That thou wilt call us to our home,  
Joyful we'll pass the chilling flood,  
And die like children born of God.

### A MOTHERS GIFT.

Remember, love, who gave thee this,  
When other days shall come;  
When she, who had thy earliest kiss,  
Sleeps in her narrow home.

Remember 'twas a mother gave  
The gift to one sae'd die to save.

That mother sought a pledge of love,  
The holiest for her son:  
And from the gifts of God above  
She chose a godly one.

She chose, for her beloved boy,  
The source of light, and life, and joy—

And bade him keep the gift,—that, when  
The parting hour would come,  
They might have hope to meet again  
In an eternal home.

She said his faith in that would be  
Sweet insence to her memory.

And should the scoffer, in his pride,  
Laugh that fond faith to scorn,  
And bid him cast the pledge aside,

That he from youth had borne,  
She bade him pause, and ask his breast,  
If he, or she, had loved him best.

A parent's blessing on her son,  
Goes with this holy thing;  
The love that would retain the one,  
Must to the other cling.  
Remember 'tis no idle toy,  
A mothers gift—Remember, boy!

I would not on a happy face  
A shade of sorrow bring,  
Nor in a gentle bosom place  
A vicious thought to sting.

I would not cause from anguished eyes,  
A single tear to start,  
Nor rouse forgotten memories,  
To shade the sunny heart.

I deem it sin, when we can light  
The thorny path of gloom,  
And make the cheek of sorrow bright—  
The tearful eye illum—

A word to breathe—a look to cast,  
That stings a human breast,  
Or make a painful feeling last,  
When life should all be blest.

## COMMUNICATIONS.

For the Signs of the Times.

Scott, Luzerne Co. Pa. August 21, 1853.

BROTHER BEEBE:—I have been a Reader of the "Signs," for some time, my husband has been a subscriber ever since the fourth or fifth Volume. And I have taken great satisfaction in reading them Especially the experience of the brothers and sisters. It seemed to strengthen and encourage me. And I have had it impressed very hard on my mind to write. At times it seemed as though I must write; and let the brethren know the reason of my hope.

Dear brethren I will try to tell you a part of what I hope the Lord has done for me. I was born in Luzerne Co. Pa., in 1815, and brought up by my parents. Who were members of the Regular Baptist church.— I was a very wicked and disobedient child yet I had some serious thoughts on my future state when quite young. But nothing very lasting until I was in my sixteenth year. When at work from home I was led in some measure to see what a wicked creature I was in the sight of God, I thought that our troubles here were not worth minding if we could be happy hereafter and these words were frequently in my mind when I thought I was troubled.

"Our trials and our troubles here,  
Will only make us richer there,  
When we arrive at home."

But this wore away in some measure and my mind was taken up with the vanities of this world the most of the time until I was seventeen years of age. When there was a great revival among the baptist. I believe that it was the work of the Lord. There was a great many that went forward and told their experience and joined the church. And at that time there was something took hold of me that I could not get rid of. I saw myself to be a great sinner in the sight of a just and Holy God. At times I was cast down with so great a burden that I knew not what to do. But I was led to look to Jesus for Mercy. For I had then no good works of my own to depend on. There was meetings held every Sunday and almost every evening for a time, I would go to meeting and hear the young converts rejoicing and telling what the Lord had done for them. But I was cast down with such a load of sin and guilt that I had not a word to say I would return home with a heavy heart and retire to bed but not to sleep for my burden was so great that I thought I should sink to everlasting wo. I would take a Book and go away by myself and read and try to pray to the Lord to have mercy on me. But it seemed that the Lord would not hear me. God was a Holy being just and good and I so great a sinner it appeared to me that the Lord could not be Just and save me. I went mourning under my load of sin and thinking that there was no mercy for me. That

I had sinned away the day of grace and should be lost forever. At this time I was from home. I went home and went to meeting. And when I was returning and thinking upon my lost state these lines came to my mind which relieved me of part of my burden.

"Buried in sorrows and in sin,  
At hell's dark door we lay,  
But we arise by grace divine,  
To see a heavenly day."

I knew not where they were at that time But when I went home I asked my father and he told me. Time past away and my burden was gone, I knew not what had become of it, yet I did not think my sins forgiven, and I tried to get my burden back again. But I could never have that fear of hell and be cast down with such a load of sin and guilt as I was before. It appeared as though my mind was changed and I loved to go to meeting and hear others tell what the Lord had done for them. But I did not tell my mind to any one, but kept it all to myself, yet I had a little hopes that the Lord would save me in his own time and way. When I was in my nineteenth year I was Married and settled down in life, and the most of my time was taken up with the things of this world. My husband was a member of the baptist church. And a short time after our marriage a division took place in the church. And the most of them left the church, and went after the new things. But he remains with them until the present, sound in the faith. About five years after my former troubles wore off, my mind was troubled again more than usual. I knew that I was very wicked and had a very hard heart and I knew not what to do. But I thought I would go to work and do what I could and the Lord would have mercy on me, and forgive my sins. But in this I was mistaken for I could not do what I thought I would. For I set three or four times to go to meeting and was disappointed every time. I would go away in some secret place and try to pray but it seemed that the Lord would not hear me. And that I was given over to hardness of heart and a reprobate mind. That there was no mercy for me.

There was quite a revival among the people. And after some time I went to meeting among the new Baptists, but I got no satisfaction there. The Lord appeared to be at work among the Old School Baptists. I went to their meetings. And heard them tell what the Lord had done for them. And there talk agreed with my mind and I did wish that I was fit to be with them. But I had to wait the Lord's own time. I could not get religion myself. After I had done all that I could and give up all hopes. And was made willing to give up all my works, one evening I thought I would go out and try to pray once more and while I was praying my mind was set

at liberty. And words seemed to flow freely. And I arose rejoicing in the Lord and went to the house with these words. Glory to God in the highest and on earth peace good will toward men. Old things are past away and behold all things are become new It appeared to me that I loved every body and could tell them how to get religion.— When I went into the house I got the bible and commenced reading the second or third chapter of Matthew and read to the twelfth it appeared to me like a new book, and I could take all the promises to myself. Then I felt willing to go to the church and tell my experience, and be baptized, which I never felt before. In about two weeks after this I went to a covenant meeting and told my mind to the church, and was received, and was baptized, by Elder Hesikiah West. This was February the 18th, 1838. Then I thought that I should have no more trouble. That I should always live in peace. But after a few weeks doubts began to arise in my mind, and I was afraid that I was deceived and had deceived others. Since that time I have had a great many doubts. And fear a great many times that I never knew what true grace was. I am a poor helpless being depending wholly upon the Lord for salvation. If I am saved it is the work of the Lord. Not anything that I have done or ever expect to do. I have had a name with the Old School Baptist ever since I was baptized. Although I am not worthy to be numbered among them. If I am a child of God I am the least and most unworthy of all. I should be glad to read more of the experiences of the brothers and sisters. For they are much more capable of writing than I am. For I am a very poor scholar and have never written any thing for publication before.

Brother Beebe, if you think best to publish this imperfect scribble please correct all mistakes. My sheet is full and I must close by subscribing myself a very unworthy sister if a sister at all. E. W.

Brother Beebe please give us a Sermon on S John 14 chapter 13 and 14 verses.

E. WHITE.

For the Signs of the Times.

New York, City, Sept., 5, 1853:

BROTHER BEEBE:—I have just met with the "Signs," of Sept. 1, containing a communication from myself accompanied with editorial remarks.

If I had been more lengthy and explicit in that communication I would have saved myself the writing of this one, and perhaps some misunderstanding besides, as it is, your remarks will call for something from me, and if you will follow me, I will carefully review it. Upon my remarks to brethren, I will attempt no improvement, but simply say further, that in commending the zeal of ministers the editor of the "Signs," was of course included.

In turning to address the ministry, I have

used the pronoun "you" in reference to them as a body, and not in reference to the editor of the "Signs."

As to your remark that I have not sufficiently defined who have uttered words without knowledge," &c. Let me say that I had no idea of saying that any body had, much less to define who they were. I suspect that it is not the editor who is so exceedingly dull" but that he merely designed to call me out in a farther explanation for the sake of his readers.

If it be true, that "a very few stars in our horizon evidently wish to become comets," Will it not warrant the expression, the "existing state of things." "Brother Beebe, is as well aware as I am that here has been in a portion of the United States a breach of correspondence and fellowship to a considerable extent. If it is all the work of these "very few stars," be it so. I know not. Will Brother Beebe name them? Are my remarks wholly inapplicable to them?

The term "perhaps" although not repeated is intended to be understood at the commencement of the succeeding sentence. I by no means intended to assert that such actually was the state of the case. The question, "Are you satisfied that you are without fault in this matter," does not refer to the sentences immediately preceding but to the general tenor of the remarks going before.

"Now if in brother Rittenhouse's estimation we have gone too far," &c. To this I will answer that if any of us ever go too far in contending for truth, it is most likely to be in the temper or spirit in which we contend, and if at any time I have considered Brother Beebe at fault in this particular he has been promptly and frankly informed of it. In the communication referred to I designed to submit that question entirely to himself, not a sentence therein being aimed at him, or at any other individual. I am pained to know that what you say is truth, that there are differences of sentiment avowed of an important and fundamental nature."

The term "poisonous drug" was meant as a figurative expression, nevertheless it conveys an idea different from what was intended. My remarks being in the form of queries were simply designed as suggestions for brethren to think of. If brother Beebe thinks they were altogether uncalled for, I will by no means insist that they were. A few numbers back may be found editorial remarks covering somewhat similar ground which in my own individual opinion circumstances called for. And now, Brother Beebe need I say anything more, or will this suffice.

Yours as ever.

E. RITTENHOUSE.

For the Signs of the Times.

North Jay Me. Sept. 12, 1853.

BROTHER BEEBE:—Having been greatly comforted through what the Signs contained I feel constrained to write some of my meditations on the spiritual kingdom which I believe is in every one that is born of God, a spirit birth that cannot be effected only by the power and spirit of a holy just and wise God and I believe there is no other way whereby we can be saved only to be born again of water and of the spirit.

There are times that I do feel to congratulate my dear brothers and sisters that are in Christ Jesus the Lord, our King and Priest and also that the Lord in his goodness and mercy has been pleased to open unto

us the scriptures of divine truth, and the great mystery that the great apostle spoke of that had been hid from ages, and from generations, but now is made manifest to his saints to whom God would make known what is the riches of his glory, of this mystery among the Gentiles which is Christ in you the hope of glory, yes dear brethren the kingdom of God has been a great mystery, and we have no doubt but it still is to many of the children of the most High God, by appearance there are a great many that are walking in gross darkness, and cannot discern the hidden mystery unless the all-seeing eye pleased to open their eyes to see by faith and their hearts to understand by his spirit the scriptures of divine truth, yes Paul may plant and apolas water, but it is God that gives the increase.

Brethren and Sisters, I know this by experience for the most part of the time since I have had a hope that I have past from death unto life, a groping in darkness as to the hidden mystery but I now rest in hope that the kingdom of God is within me and I have been made by the power of God a willing subject of his kingdom and to be called a fool for Christ's sake, or to suffer persecution with all that live godly in Christ, for Christ has said in the word if they have persecuted me they will also persecute you and ye shall be hated of all men for my name sake but he that endureth to the end shall be saved, I believe that every subject which our heavenly father give before the foundation of the world to the king of saints will be saved through unmerited grace, and it will be their song day and night that it is by grace we are saved and that not of ourselves, it is the gift of God, which is Christ for he is the foundation, top stone and the head and life of all that have been made by the power and grace of God to become willing subjects of his kingdom, for there is no other foundation for us to build upon only on that peaceful rock Christ Jesus our Lord and master builder of the house of God, as he is the king of saints, yes he is a blessed king and foundation of the house and kingdom and I do rejoice in knowing that there cannot be another foundation that ever will stand the tribunal day.

Dear Brethren there is a glorious beauty and excellency in the house or kingdom, because Christ is the foundation of it, my soul doth magnify the Lord of hosts that as far as our fathers house has been built it were without the help of vain man or the sound of a hammer or an axe and will it be finished until all of the redeemed are brought in and put in there proper place, then I think the house will be completed and every beam and brace will be in their proper place whether great or small they are all useful when in their place.

And now it is my desire that all those that have named the name of Christ that we may put far away from us all filthy communications and live in love one with another and always ready to believe the gospel truth and take the bible for the man of our council it is precious and lovely and may the Lord keep us all from following after the Lo heres and Lo theres and forever keep us as the apple of his eye and never, no never leave or forsake us for many are our trials and afflictions.

From your most unworthy sister  
SOPHIA MACOMBER.

For the Signs of the Times.

To ELDER T. BARTON.

Cecil Co. Ia. June 10, 1853.

DEAR SIR:—I have felt and still feel,

a strong desire to tell to some one who loves the name of Jesus, what I humbly hope he has done for my soul. I who am but an atom in the ocean of immensity; a very small dust of the balance; the least of all! Is it not presumption in me to think, He whom our highest conceptions cannot fathom, could regard one so vile; one whom the leprosy of sin covereth; who of myself am all blackness and darkness within; who cannot think a good thought, or perform a good action; but blessed be God, he hath led me to the Rock that is higher than I. Many and frequent were my alarms of conscience during my early youth, particularly while thinking of death, hell and eternity. At one time I dreamed the day of judgment had come.— I saw thick darkness covered the land, blackness such as covered my soul when my sins rose up before me like mountains, and I saw myself justly accursed before a righteous God who cannot look on sin with the least degree of allowance. Then in the east appeared a star which increased in splendor till it was brighter than the noonday sun. The trump of the Archangel summoned before God the quick and dead; and he divided the sheep from the goats. The sheep on his right hand were white and beautiful to look upon, but I was left with the goats. In accents of love he spoke to the sheep, "Well done" &c. Then his whole aspect changed: vivid lightnings shot from his eyes, and I would hide myself in holes and caves of the earth but the rent rocks of Calvary were not there, and I was forced to listen to the awful sentence, "Depart ye cursed &c. Then I thought in my dream, He rose up out of sight with his chosen ones and his angels drove the wicked away into torment, but I was left alone. The anguish and uncertainty was unsupportable and I awoke but the horror of my dream still clung to me. I looked out upon the darkness (for the night was very dark) and imagined it a realization of my dream. I was afraid to go to sleep lest I should awaken in eternity. I tried to pray, and promised the Lord if he would suffer me to live to see the light of another day, I would be better and do something good to recommend me to his notice; for I verily thought I could do much. But my days glided on as before; perhaps more wickedly. At times I felt the sting of conscience, and then I would resort to my lip service; and set a time to commence to do better, from which time I would promise to cease from sin. I had not then seen the justness of God's law, nor learned that the carnal mind is enmity against God. I concluded to read the Sinai law as given to the children of Israel with a firm determination to live up to its requirements. But it required an eye for an eye; a tooth for a tooth and he who offended in one point was guilty of the whole. I had broken it and therefore by it could not be justified I saw beauty and comeliness in Zion, but knew not the hope of its inhabitants. I wondered when I heard them talk of troubles for I thought if I knew my calling and election sure, as I supposed they did; having professed his name, I would never have any trouble, I did not know then how often their sins got between them and Calvary. Once I felt comforted. It was at a yearly meeting at Lowdon Tract. I looked round on the familiar faces of the professed followers of Jesus that I had seen at Rock Spring and elsewhere; and this passage of scripture occurred to my mind, "In this ye shall know that ye have passed from death unto life,

because ye love the brethren." I felt that I did love them: there was such a unity and so much harmony among them, that I longed for a hope like theirs. I spent a night at your house, in company with my aunt and cousin. After you all assembled in the parlor and sang hymns and conversed on spiritual matters. I recollect you related to a brother from Philadelphia, an anecdote of a Presbyterian minister who wished to induce your daughter and son-in-law to join his meeting, and the arguments he made use of, and of your meeting him and being unable to induce him to converse on the subject.

I felt glad to be there. I saw a beauty in the people of God, but I was not suffered to rest here, for God had not yet showed me the sink of iniquity in my own heart. I remembered "It is written, it is not meat to take the children's bread and cast it to dogs," but when sorrows or troubles annoyed me I felt rejoiced that nothing could occur without his knowledge, and had faith when temporal annoyances occurred to ask his support, and to trust in his promise,— "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. But touching my own salvation I still thought I could do something good, there was still some of the old leaven there. I would try to pray, but my prayers did not appear to raise as high as my head, and it occurred to my mind. "The prayers of wicked are an abomination in the sight of the Lord." I sometimes read the scriptures and saw exceeding great and precious promises, but it was the condemnations that appeared written for me. I was the Cain and Esau, I was one of those of whom it is spoken, "Eyes they have but see not, ears but hear not, hearts but understand not."— But though the scriptures condemned me I still resorted to them, for my attempts at prayer seemed pollution. While these things were on my mind, I went to hear Joseph Hughes preach at Rock Spring. His text was, "Search the scriptures for in them ye think ye have eternal life, and they are they that testify of me." This text particularly struck my attention, and often recurred to my mind. I obeyed, but the more I searched, the more I saw of my own pollution, of the sink of iniquity in my own heart. The promises were exceeding precious but I could not take hold of them. I thought I had sinned away the day of grace. I sometimes closed the book and thought I would read no more; for it was not intended for me. but "Search the scriptures" still sounded in my ears and I sat down with the New Testament and began to give it a careful perusal hoping I might find some drop of comfort there but my sins rose up before me, long forgotten offences of my childhood. I saw my very thoughts were evil and that continually. The holiness justice and purity of God overwhelmed me. I felt myself justly condemned and buried my face in my hands and cried in my anguish of soul, "I can do nothing, I am altogether weakness. God be merciful to me a sinner. Lord save or I perish" I shall never forget the hour when the answer came to my soul, "My grace is sufficient for thee, for my strength is made perfect in weakness"— This was a promise that just suited me. It came at my greatest need and spoke to my sinking soul and said, "There is no other name given under heaven or among men where by we must be saved." I saw Jesus



on Calvary, and the sight melted my stubborn heart to tears. I felt a calm in my soul, but it did not last long, for I could not find my burden of sins, and the tempter suggested, "All you have experienced is delusion, that what the children of God feel is unlike your feelings, they see a light around them, as Paul did, and hear a voice and see all nature rejoicing in beauty, and praising God." I strove hard to regain my burden and thought I would not let it go till I felt sure of the promise. Then I felt it presumption in me to expect such a revelation of the divine presence as was not given to Lydia, for it is written, "The Lord opened her heart so that she attended unto the things Paul preached." Then another temptation assailed me, I thought I had committed the unpardonable sin through unbelief in ever having doubted after receiving the promise. My anguish was very great and the infernal spirits seemed to be permitted for a season to execute all their power, fearful of losing a seat where they so long reigned. The devil appeared close to my ear whispering the most horrid blasphemies, bidding me curse the Holy Ghost, as that would be committing the unpardonable sin and then I would be sure of damnation, which would be less terrible than the grievous doubts that tormented me. I abhorred this temptation from my inmost soul, I tried to pray but it appeared close to my ear, it was 'twas with me in my waking hour; and with me when I endeavored to sleep. It shut out the promise from my eyes, and all heavenly consolation from my soul. At times I felt confident the Lord would give me strength to triumph over every temptation; and anon I would tremble lest in some unguarded moment my lips would repeat what the tempter bade. At length I besought God in anguish of soul that this temptation might be removed for it was more than I could bear. My next temptation was to doubt the very existence of God. All the Atheistical writings I had ever read, came before me and I wished I had never read or studied any, for all appeared to be used by the tempter to scourge me.—It was a grievous warfare but I was fain to come where my afflictions always brought me, unto Him who knoweth how to succor those who are tempted. This was during the winter preceding the last Association at Rock Spring and I felt a longing desire to go up there hoping to catch a crumb from the children's table. I heard many excellent things but nothing seemed so particularly meant for me as at the close of the meeting when you spoke of burdened souls who were seeking the Lord's face sorrowing, who had been looking forward to that meeting. This seemed particularly meant for me. It was a balm to my weary soul to know there was a rest for a burdened soul. Then the dear Savior whom the devil had tempted me to doubt the existence of, most incontestibly proved his divinity in putting it into your heart to speak those soothing words, for had he not spoken through you, you could not have so clearly described my case. Since then I have had many trials and afflictions, but out of them all the Lord's hand hath delivered me. I have been brought low with sickness and when death appeared close at hand, I was enabled more fully to feel that God was my salvation, I felt that all others was but a refuge of lies. If my salvation depended on aught that I could perform, I must sink, for without him I could do nothing. He has opened to my view the scripture so that I can understand

them; and what soul-refreshing promises are there; and if I lack knowledge, I have the blessed permission to ask of "God, who giveth liberally and upbraideth not."

I heard you and Eld. Thorn preach at Rock Spring, and God out of his great mercy graciously enabled me to taste of that river the streams whereof make glad the city of God. It was refreshing to my soul, and may God long keep it in my remembrance, for I have a grievous heart of sin to contend with. Blessed be God he has taught me where my strength lies and I feel and know that it was good for me to be tried and tempted; for it has led me to the rock of Ages. It has taught me to go often to the throne of grace. Pray for me if you deem one so vile, worth praying for, it is written, "The prayers of the righteous availeth much. I do long to follow the Redeemer's commands to listen to his precepts and to be with those who are his chosen and peculiar people. I will close lest I weary your patience though I should never tire speaking of his grace any goodness to one so vile.

With great respect, I remain yours &c.  
MARTHA E. CARTER.

[From the Southern Baptist Messenger.]

DEAR BROTHER WM. L. BEEBE:—Seeing some of your correspondents have inquired after the spirit of exhortation, I have been led to contemplate some little there upon, and as it is not my design to speak in opposition to any of the views of any brother, I will merely give my thoughts upon the use and character of exhortation. As it does seem from some of the preaching brethren that they have taken and hold the opinion that it is a separate and distinct gift that belongs to the church, as I understand, them, that occupies the minds of separate distinct individuals, and therefore must and ought to be confined to the body or branch of Zion to which it belongs, which notion would seem to me too much like the arminians notion or practice, for you know they have their class-leaders, and licence the most prominent of their members to exhort among themselves.—Some have asked, if the spirit of exhortation has ceased, and where it is, &c. First, I would answer, the spirit has not ceased, nor ever will cease until His gospel shall cease to be preached to all the world, and His promise is to be with them always even unto the end; for I believe that every one that is called of God to preach is qualified, or has more or less the Spirit of exhortation upon him, as God sees the different branches of his Zion needs it, for they are but the baskets or vessels in which God sends his food to Zion; for I believe that He puts the message in the basket at every time they go to stand up in His name. If the state of the branch of Zion needs a word of exhortation, or admonition, the Lord of the harvest will put it in the basket, as he and he alone knows what they need. If they need a rod he puts it in the basket, and as sure as he puts it in, it will be handed out, as He says unto the ministers, go preaching that I bid you, and I believe that it has reference to each and every one alike, as he, the blessed Savior, sees his churches need; if any of them wants the word of "O foolish Galatians, who has bewitched you?" he, their great Shepherd, knows when and what branch needs it, and he will prepare the message; and if they need admonition to love one another, he will put it in the same

basket; and if they need to be reminded of their carnality, He, the good Shepherd, will put that also in the same basket, as he did in the case of the church at Corinth, (see 1 Cor. iii. 3,) when Paul told them that they were yet carnal, in that they said that some of them were of Paul, and some of Apollos, so you see He put the words of reproof in the mouth of his servant Paul. So, my brethren, there are diverse gifts in the same basket or spirit. Thus I conclude that the spirit of exhortation cannot nor will not cease as long as the preaching of the gospel shall be necessary for signs. When He has taken up from them, and bid them, Go into all the world and preach the gospel, that command embraced every gift that was necessary for the church in all after ages, which includes pastors and teachers—pastors as seeming in our view to have none of the gift for planting churches, whilst teaching seems to be for the watering or comforting the churches, as Paul and Barnabus comforting the souls of the disciples, and exhorting them to continue in the faith. See Acts xiv. 22. In our view the second chapter and twentieth verse of Paul's letter to the Ephesians, which brings to view the foundation of all preaching, Jesus Christ himself being the chief corner stone, which is brought to view by Paul in the 4th chapter and eleventh verse, "And he gave some apostles, and some prophets, some evangelists, some pastors and teachers," as embracing the whole church of Zion, from the beginning of time until time shall be no more. Although the Apostle has spoken of his day in the outset, yet, he forgets not to speak of the prophet who prophesied of the coming of Christ, which continued until John, yet he does bring them to view in that he, in the 9th verse of the same chapter says, Now that he ascended, what is it but that he also descended first? Yes, and come in precise accordance with the prophetic language of his holy prophets that he gave for Zion's good before he descended, for it was good news to Zion to hear from Christ through the mouths of this holy prophets that out of her should come a deliverer. Thus the building of spiritual Israel is said to be on the apostles and prophets, Jesus Christ himself being the chief corner stone, and in that way it is accounted for that he in the 11th verse of the 4th chapter makes use of the word, first Apostles. But perhaps some would say then evangelists next. So he did concerning the gifts of Zion, the evangelists, such as Mathew, Mark, Luke, and John, who were to, and did give their testimony of his birth, sufferings, death, resurrection and ascension to glory, far above all principality and power; and he gave all these gifts to men, which is all since the establishing of his gospel kingdom, summed up in that of pastors and teachers, although they are not all chief speakers as was Paul, see Acts xiv. 11. Thus, brethren, you may call it what you please, exhortation or preaching, it is all for the profit of Zion in general. So, brethren, they are on the precise order of the prophets and evangelists, or, if you please, the apostles. There was some of them testified more fully of the coming of Christ and his reception and rejection as you see in the Old Testament writers, such as the Psalmist David, Isaiah Micah, and Malachi, and in the New Testament we see Matthew and Luke were more extensive than Mark and John, and all varied a little in their testimony, but all was to the same fact. Then view the apostles, some lengthy and some short, but it is all

the same Spirit, just as God gave them utterance, and so on down to the pastors and teachers of the last times, some have a strong gift for blowing out the chaff and confirming the saints, whilst some have a larger gift to pour in the oil of joy by sweet exhortation, and are more calculated to plant where the fallen ground in their hearts is broken up. Thus they are made use of as sowers and reapers in the vineyard or harvest of the Lord of glory. Some may say that Paul in the 12th chapter of Romans has said that we should wait upon exhortation; we grant it, for if the Lord of glory sees that the branch of his body at Rome, or any where else, is in need of a word of exhortation, He, the great Head of his one body, the whole spiritual Israel, will put in his basket that serves them the mess, or exhortation, or cause to have it brought them by another basket of his own raising up and sending, thus the necessity of his preachers to deliver the message that He their Head bids them.

Dear brother Wm. L. Beebe, I feel much interested in your sweet *Messenger*, and will try to get subscribers for it, for it comes regularly to me laden with precious fruit.—Farewell for this time.

L. T. THOMPSON.

*The Maine Predestinarian Baptist Association convened with the Bowdoinham church in Sept 1853, sendeth greeting to the brethren scattered abroad, with whom we correspond.*

DEAR BRETHREN IN CHRIST:—Another year is numbered with the past, and has brought us to the enjoyment of another delightful privilege of asembling together for the worship of the Most High God. Our number is small, and quite reduced as it relates to outward appearances, but our hope and confidence in the God of our salvation, remains inviolably firm and steadfast. We have no disposition to turn away from him that speaketh from heaven, but desire to obey and keep the commandments of God our Savior. God has spoken to his church by his Son whom he has appointed heir of all things, and by whom also he made the worlds; therefore we dare not, we cannot reject the law and testimony of our God, for bible truth is intrinsically precious, and we feel to hope, vitally written in our heart, as it were with indellible ink, by the Spirit of the Lord. It is in our heart to contend earnestly for the faith once delivered to the saints, but a sense of our sinfulness, and unworthiness, produces many heart searching reflections before God. We are confident that salvation is of the Lord, and that his promise is as sure as the everlasting hills, and if we are reckoned with that people whose God is the Lord, we have nothing to fear. Our hope leads us onward steadily looking to Jesus the author and finisher of our faith. Some of us will ere long, according to common course, be called home. Whether it is in the purpose of God, again to revive, and build us up by additions to our number, is unknown to us, but we are resigned to the will of God in all things. Our God is worthy of all praise and adoration forever.

Owing to the inclemency of the weather, and some other providential circumstances, there was not so full an attendance of brethren as usual at our meeting this year. We feel to express unfeigned love and fellowship to the Lord's dear children, and we trust it will be appreciated, and reciprocated by our brethren. We have appointed our next meeting to be held with our sister church at Jay, commencing on Friday after the second Monday in Sept. 1854.

J. L. PURINGTON, Moderator,  
HEZIKIAH PURINGTON, Clerk.

*The Maine Predestinarian Baptist Conference in session with the church at North Berwick, York Co., Me., in September 1853, to the several churches and Associations, and brethren with whom we correspond, sendeth christian salutation.*

DEAR BRETHREN:—In contemplation of the great goodness and mercy of our God toward us the past year, and the great privilege of again meeting in our yearly conference, and of having the gospel preached in its purity, and of listening to the word of truth, is calculated to produce feelings of profound reverence and adoration to the God and Father of our Lord Jesus Christ.— We feel to express our usual love and fellowship to all them of like precious faith with us through the righteousness of God, and our Saviour Jesus Christ. The family of God are scattered abroad in different parts of the habitable earth, but notwithstanding their earthly locations, the sublime mystery of salvation by grace is the incontrovertible experience and testimony of the Lord's dear children. They all speak the same thing in substance, being taught in the school of Christ, and are led in the same glorious way of life and salvation. We have nothing specially new in relation to ourselves to communicate to the saints of the Most High God. Our situation remains much as it has been for some time past, still desiring to abide by the ancient landmarks of the gospel church, so clearly portrayed in the scriptures of eternal truth.— Our hope is strong in the God of our salvation, in full confidence that Jesus Christ is as an hiding place from the wind, as a covert from the tempest, as rivers of water in a dry place, as the shadow of a great Rock in a weary land. Truly the Lord has done great things for us for which we have reason to praise his great and glorious name forever.

We still desire to continue our correspondence hoping that it may be for the good of the saints, and for the glory of God.— We have chosen brethren P. Hartwell, J. L. Purington, and other brethren with us that can attend corresponding Associations and meetings, as our messengers to the same.— And we trust it will be reciprocal on the part of our brethren. Our next annual conference will be held with the church at North Berwick York Co. Me., commencing on Friday after the first Monday in Sept. 1854.

WM. QUINT, Moderator.

JOSEPH PERKINS, Clerk.

*The Tygart's Valley River Association, to the churches of which she is composed sends this our annual Circular address.*

DEAR BRETHREN IN THE LORD:—As another year has passed away since we have had the privilege of meeting with you in the capacity of an association; and we through the tender mercies of a covenant-keeping God, are permitted once more to meet from the different quarters of his spiritual kingdom to hear of the prosperity of Zion, to unite with the Israel of God in proclaiming salvation to God and the Lamb. As it has been our usual custom to address you on some important subject, by way of exhortation and doctrine we will call your attention to that portion of scriptures recorded Romans iv—16.

"Therefore 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."

Of faith which the scriptures of truth de-

clare to be the gift of God, and is common to all the heirs of salvation to whom God has made known the riches of his grace, the faith of God's elect, that which is peculiar to the followers of God, with which salvation is connected, that works by love and purifies the heart, this faith consists not only in the belief of gospel revelation, of redemption and salvation by Christ alone, but also in a sole trust in, and dependence on Christ, and the word of his grace for eternal life. "Trust ye in the Lord forever for in the Lord Jehovah is everlasting strength," We are said to be justified by faith, by which is not meant that faith is the meritorious cause of our justification, that being the obedience and death of the Lord Jesus Christ, for Christ is the end of the law for righteousness to every one that believeth, even the Righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference, for all have sinned and come short of the glory of God, but that by faith we lay hold of and apprehend our justification and come to the knowledge and enjoyment of it.— Therefore we say as God has said by the Prophet. The just shall live by his faith which is the gift of God and which is given to whom he will.

Of grace, being justified by his grace, though set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins, that are past, through the forbearance of God. Grace we understand to be God's eternal love and good will to the heirs of the heavenly inheritance; he for the heir as long as he is a child, differeth nothing from the servant though he be Lord of all, who hath saved us, and called us with a Holy calling, not according to our works but according to his own purpose and grace given us in Christ Jesus before the world began. For if by one man's offence death reigned by one, much more they which receive abundance of grace shall reign in life by one Jesus Christ, it is also the powerful operation of the Holy Spirit that as sin hath reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. It does also establish God's elect in the truth. Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace and not meats which have not profited them that have been occupied therein. It is the gift of the spirit, and of his fullness have all ye received grace for grace, it is the love and good will of the Lord Jesus Christ, for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Brethren, shall we continue in sin that grace may abound, God forbid how shall we that are dead to sin live any longer therein!

Of the promise, this is applicable alone to the children of God. It is unconditional, absolute, free, great and precious. This people have I formed for myself, they shew forth my praise, and they shall be my people and I will be their God, whereby are given unto them exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world.

Of its certainty, wherein God willing more abundantly to show unto the heirs of promise the immutability of his council confirmed it by an oath that by two immutable things in which it was impossible for God to lie, we might have strong consolation who

have fled for refuge to lay hold of the hope set before us.

Of the seed, It is as positively said by our Lord that a seed shall serve him as that he will be their God, For it is said by the Psalmist, A seed shall serve him, it shall be accounted to the Lord for a generation, and except the Lord had left us a seed, we had been as Sodom, and been made like unto Gomorrah and their offspring among the people. All that see them shall acknowledge them. They are the seed which the Lord hath blessed. We believe that none can see them but they that have spiritual eyes given them; nor can any acknowledge them without an understanding heart.

Dear Brethren, we feel our inability to write you on this great and glorious subject; but would say, what a wonder of wonders; that the eternal God should give his blessed Son to die for such sin defiled, depraved creatures as we, that his love is to us so great while we go astray continually and daily transgress "Lord what is man that thou art thus mindful of him and the Son of man that thou visited him." "As the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts."

Of exhortation, Dear Brethren, we earnestly entreat you to love one another for if we love not our brethren whom we have seen, how can we love God whom we have not seen. Let us walk together in love as much as in us lies, and not contend about words to no profit, but earnestly contend for the faith once delivered to the saints for in this we shall give no offence to the church of God. And may the God of heaven if it is in harmony with his righteous will give us wisdom how to behave ourselves, and walk before him to all pleasing, and the God of peace keep your hearts and minds through Christ Jesus our Lord, Amen.

J Keller Moderator

J S CORDER, Clerk.

*The Tygart's Valley River Association of Regular Old School Baptists held with the Hepsby church Harrison Co. Va. on Friday and Saturday before the last Lord's day in August 1853 To all the dearsaints with whom she correspond, sendeth christian love.*

DEAR BRETHREN IN CHRIST:—Agreeably to our last years appointment we have been favored by our Heavenly Father with the opportunity of once more meeting together in an associated capacity to worship God and may the great I AM favor us with his spirit, that we may worship him in spirit and in truth; for he is a spirit and seeketh such to worship him. But we have to consider our ungratefulness, as we are unto him cold and barren, we feel no fruit is made manifest; but we feel to be encouraged by his word that we hold and love the truth as it is in Jesus, and the order of the gospel, and we are opposed to all the schemes of the day invented by man.

We have to truly say that we have to bear persecution from the religionists of the day for it is to hear, and to there, but it needs be we are in heaviness too, through the manifold temptations of the flesh, and the world. Our warfare is great, the flesh against the spirit and the spirit against the flesh, for the one is contrary to the other: but thanks be unto God who giveth us the victory, through our Lord and Savior Jesus Christ. But again we have to mourn in remembrance of some of our churches who are in connection

with us, which have met with us heretofore from the ravages of death and other causes dwindled down while others have passed away and their fellowship is realized no more. What shall we say to these things for encouragement, All things work together for good to them who are called according to his purpose, and have passed from death unto life that do love the brethren, and have that hope which is an anchor of the soul both sure and steadfast. Nothing but the gracious promises that are given by Jesus can satisfy the new born soul, that hungers and thirst after righteousness, they crave the sincere milk of the word and contend for the faith once delivered to the saints.

O may that love of Jesus which is stronger than death reign in our hearts, so that we may love one another, according to the new covenant, which is so desirable to all lovers of the truth, which portrays so much beauty, that it will manifest to the world that we may be constrained to say truly these have been with Jesus and learned of him.

J KELLER Moderator.

J S CORDER Clerk.

*Circular Letter to the churches composing the Western Association of Predestinarian Regular Baptists now in session with the Rock Creek church in Peckuck county Iowa. Sendeth greeting.*

DEARLY BELOVED:—As this is the first letter coming from the newly constituted Association, you will expect no doubt to hear something of the leading principles of the association. We believe in one immutable God, the Father, Son, and Holy Ghost and the God that we worship, is perfect in all his divine attributes and is not like any other god, or gods that are worshipped by the world.

Our God being entirely perfect; is not disappointed in any of his undertakings, has and "will do all his pleasure, possessing all mighty power over all things, being perfect in his wisdom, he knew the end from the beginning, so, he cannot be disappointed by men or devils. He has purposed, to save his people from their sins," and is certain to do it. "Heaven and earth will pass away," but his word will stand forever.

In connection with the above sentiment, we believe that the influence, that brought sin in this world, came from satan, in opposition to God's holy perfection. But, as sin is of the devil it is just in God to punish sin and "destroy the works of the devil." For this end Christ came in the world, "to put away sin by the sacrifice of himself," and "having done all things well." He has made a complete atonement, and a finished redemption, for his church so God's law has had its full demands in the atonement of our Lord Jesus Christ, so then, his children that were chosen in him before the foundation of the world were "preserved in him," and called to be saints," by an effectual calling by the influence of his holy spirit. "Delivered from the power of satan and translated into the kingdom of God's dear son," "And kept by the power of God through faith unto salvation." Then you will see, that we rely entirely on Christ as our only justifying righteousness.

Now you can see, how different our God is, to the gods that others worship, while they say, there god is trying to save the whole world, but will fall short of his object, and many will go to hell, their god's spirit is greaved away from the obstinate sinner, because he will not do his part in giving up

his heart to the god that they preach, so you can easily see that their god is not like our God. "They themselves being judges." So their god is disappointed according to their own showing. Our God is not disappointed he has done all things well, never commenced any thing that men or devils ever thwarted his plans, or disappointed his intentions. Were we to tell the people, that our God was trying to save every human being, and then tell them that a part would go to hell, would not every body see that our god had mist his aim, and was falable. Surely they would see it, we do not, nor we solemnly could not worship such a weak, disappointed god, as is worshiped by many even in this part of the world.

But beloved brethren and sisters in the Lord, love in mind, your own experience of grace, that when the light of God's grace showed you, that you was a sinner, you tried all your prayers, you felt your load of guilt, you saw the justice of God's law all hanging over you, and you were constrained to say God be mercifull to me a sinner, you was then brought to see sensibly that you was entirely lost, unless God's pardoning grace was bestowed on you, not for works of righteousness you had done, but according to his amazing mercy and goodness, he would save you, and when you received an evidence of it, you rejoiced with joy unspeakable and full of glory, your love was to God, through our Lord Jesus Christ, supremely and to all that bore the image of the blessed Savior. You cannot forever forget the joy that filled your soul at that blessed moment, now brethren "as you received Christ Jesus so walk ye in him, and not be drawn a way by every kind of doctrine or the cunning craftiness of designing priests, coming to you in sheeps clothing to deceive the hearts of the simple, "But beloved we are persuaded better things of you, though we thus speak." Be wise as serpents, and harmless as doves, and remember that salvation is of the Lord, and we are his workmanship, created in Christ Jesus unto good works which God has foreordained that we should walk therein.

Now may love, joy, and peace, be with you all, Amen.

JOHN HARPER.

*The Elders and Messengers Composing the Okaw association of Regular Baptist to the several churches belonging to their body sendeth christian salutation.*

DEARLY BELOVED IN THE LORD:—The time has rolled on when we are again blessed with the privilege of meeting together in an associate capacity, and address you with a circular.

We would call your attention to the subject of church discipline, and the respective duties of ministers and members, one to another, if thy brother trespass against thee go and tell him his fault between him and thee, alone and pray Jesus to go with thee, so that you may be enabled to go in the spirit of meekness and forbearance and if he heareth thee thou has gained thy brother and shalt forgive him, and not spread it any farther. But if he neglect to hear thee, then take one or two with thee, and if he heareth them thou hast gained thy brother, and shall forgive him, but if he neglect to hear them tell it unto the church and if he heareth the church thou has gained thy brother and shall forgive him, but if he neglect to hear the church then let him be unto thee as a heathen and publican, that is have no church fellowship

with him, and in reference to gross crimes such as fornicators, covetous, idolaters, railers, drunkards or extortioners, with such not to eat, that is at communion, but if these crimes are known to the church then follow the directions of the word of God, 1st Corinthians v. chapter 13 verse. Put away from among yourselves that wicked person and when the rule which God hath given for the government of his house is attended to with the spirit of meekness and forbearance it is attended with peace and union but when neglected, confusion, distress and divisions are the result.

Ministers are to preach the word (that is) to preach Christ crucified, the way, the truth and the life and the only name given under heaven among men whereby we must be saved, they shall not shame to declare the whole council of God, and endeavor always rightly to divine the word of truth, and to warn from the errors and delusion that are abroad in the land and when preaching against the speculations and high salaries and the merchandise that is made of the gospel also to declare that God has so ordained that those who preach the gospel shall live of the gospel and that it is the duty of those that receive spiritual things to minister unto them something of their carnal things and also not to neglect the poor and widows.

Brethren do not forsake the assembling of yourselves together as the manner of some is, but admonish one another in psalms, hymns and spiritual songs making melody unto the Lord in your hearts and when every one attends to his office then the church truly appears as an army with banners which fills their enemies with dismay, but when they neglect these things God sends leanness into their souls.

Now dear brethren we commend you to God and the word of his grace which is able to keep you from falling and present you faultless before his throne, to him be praise might and dominion for ever and ever, Amen.

THOMAS THRELKELD, Moderator.  
A. B. KAGAY, Clerk.

*The Elders and Messengers composing the Sandy Creek Regular Predestinarian Baptist Association, to the Churches they represent, send Christian salutation.*

DEAR BRETHREN:—Through the tender mercies of a covenant keeping God, we have been blest with another privilege of meeting with you by your letters and messengers, and with brethren of like precious faith from a distance; and truly it was a season of refreshment to us, to meet with so many of the scattered Israelites, all speaking the same language, some of whom learned it in a strange land five thousand miles asunder, thus demonstrating the truth of Gods word, "they shall all see eye to eye, and shall all speak the same thing. Our minutes will show the state of the churches, and how we transacted our business, we will therefore, according to custom, address you a few thoughts upon the important subject of the second birth, as we consider this a leading point, or polar star, as it were of christian experience, and a mistake or misapprehension here, must inevitably lead to a shipwreck of the faith. In order to come to a correct view of the subject let us in the first place consider the figure made use of by our Lord in his discourse to Nicodemus (viz) the natural birth. We know that in ordinary generation, and natural birth, the child has no will or agency in the matter neither does the birth constitute it a child,

for it was a child before; nor render it a portion of the family, but only manifests it as such; nor does its birth give it life, for it was in possession of life before it was born. We may pursue the figure still farther and view the resemblance of the child to its parents, for every child, will in some respect, resemble its parent, either mentally, or physically, thus showing the stock from whence it sprang, and again the child may be a disobedient and erring creature, wander away and spend its substance among strangers as did the prodigal son, yet the ties of kindred exist, it is a child notwithstanding all, it is still a blood relation, still his bone and flesh of his flesh is, his Parents. Such brethren, is what every reasonable man knows to be truth with regard the natural birth. Let us now in the second place, examine the nature of the second. First of his own will beget he us with the word of truth showing that they were not "born of blood, nor of the will of flesh, nor the will of man, but of God" John i, 13—entirely a new creature, of a new creation, "created anew in Christ unto good works &c. "Born again, not of a corruptible, but of an incorruptible seed." And to follow out the figure, this new birth, and new creation does not constitute it an heir of God, a member of Christ's family, but only brings it to view as such, and because they are such, "God sends forth the spirit of his Son into their hearts." Gal. iv. 6. and this "bears witness with their spirits &c. Rom., vii 15 Again, that life which they had treasured up in Christ is by this same spirit communicated to them, and manifested in them; thereby distinguishing the Children of God, and of the wicked one 1 John iii, 8.—10. This is brought to view in the resemblance of the children and the Parent, and, if we will, refer to Gal. 5 chap. 19 to 23 inclusive, we shall see the contrast of the two natures, plainly brought to view, "And as we have born the fruits of the flesh, and inherited corruption from the first Adam, who was of the earth earthy, so also we must bear the fruits of the second, who was a quickening spirit, the Lord from heaven and from him inherit incorruption 1 Cor. xv, 45 to 50 inclusive.

The last point in the figure, to which we shall call your attention, is the durability, of those ties which bind the father to the Son these are such that, if ever severed, it is in consequence of our changeable nature, which is seldom the case; but they are subject to chastisement; but with our heavenly parent there is no change no shadow of turning his love is everlasting; "I have loved them with an everlasting love, therefore with loving kindness have I drawn them I have loved them as thou lovest me, and thou lovedst me before the world was, "I give unto them eternal life and they shall never perish" &c., Hence we see that their life, as in the figure is the same as that of him from whom they derive it, ETERNAL.

Having said this much with regard to the nature of this new birth, as held to view in the figure; we will now add a few thoughts upon the necessity of this change, and the first is that in consequence of our connection to, and standing in our natural head, the first Adam we all became sinners by nature, and by practice and unreconciled to God by wicked works; carnal, sold under sin, and hence our Lord says "Except a man be born again he cannot see the kingdom of God, and why? Because it is not the meat and drink which pertain to the fleshly man and are ca-

pable of being seen felt and enjoyed by him but is righteousness, joy and peace in the Holy Ghost Rom xv; 17; which pertain to the new spiritual man; are the fruits of the spirit, Gal xxii and to be felt and enjoyed by him; hence we see that the kingdom is a Spiritual one, its privileges, immunities, and blessings are all spiritual; and hence, except a man be born of the water and of the spirit he cannot enter the kingdom of God; cannot enjoy the privilege of citizenship and heirship with the household of faith in this world. In conclusion we will offer a thought upon the evidences of this change, first, those by which we ourselves are assured of the fact. "By this shall we know that we have passed from death unto life, because we love the brethren 1 John iii, 14. This love, together with joy, and peace and all the other fruits of the spirit, are the internal evidences of a oneness and fellowship with Christ, and of our heirship with him, to an inheritance incorruptible, undefiled, and that fadeth not away.

The outward testimony is the reproach that we suffer because we trust in the living God, &c., for it is given us in behalf of Christ not only to believe on him but also to suffer with him.

Again the chastisements which we receive for our disobedience, are evidence, of his love to us, and that we are sons not Bastards Heb. xii 7, 8.

Second. Those by which the world may know that we are of God, are our union and love to one another, confessing him before men, and keeping his commands and ordinances, letting our light shine, being buried with him by baptism, to arise to walk in newness of life.

Thus brethren, we have gone through our subject by merely hinting at a few points, setting up a few landmarks, and leave you to trace the lines in that glorious chapter of Christian experience given to us by the inspiration of God; and exhort you to study it closely, and prayerfully, and be guided thereby, and may God who is rich in mercy abound toward you, in all wisdom knowledge, and not suffer you to founder in the quicksands of error, but establish you on the Rock of Ages, is our prayer for Christs sake. Amen.

J. B. CHENOWITH, Moderator.  
R. F. HAYNES, Clerk.

*The Sandy Creek Association of Regular Predestinarian Baptists, now in session with the Bureau Church, to the Churches and Associations with whom she corresponds. Sendeth Christian Salutation.*

VERY DEAR BRETHREN:—We have through the kindness, of an all wise and indulgent Creator, been blessed with another annual meeting.

An alteration, in the time of our meeting this year, may perhaps be the cause, of our disappointment, as it regards messengers of correspondence from other association. We hope to be favored at our next annual anniversary with a goodly number, especially those in the ministry. We have been visited by strangers, and find that they have been taught of God; and can say that there has been union and harmony amongst the brethren in the ministry. There is union and peace in the Churches, and an addition of one Church, as may be seen by the ministers, and we rejoice to know that the Lord is in our midst.

Our next Association, we have appointed, to be held with the Sandy Creek Church to meet at, or near Caledonia, Putnam Co.



ll, on Saturday (11 o'clock A. M.) before the second Lord's day in August 1854, at which time we wish to hear from you, by messengers and minutes.

Done by order and in behalf of the Association, this day of August 1853.

JAMES B. CHENOWITH, Moderator.

*The Western association of Predestinarian Baptists, now in session with Rock Creek Church Keukuk, Co., Iowa, the fourth Monday in August 1853, to her beloved sister the Des Moines River Association, when convened with Mount Pleasant Church Henry Co., Iowa, Saturday before the third Sunday in August 1854 sendeth christian salutation.*

VERY DEAR BRETHREN IN CHRIST:—We were glad to receive your letter by the hands of your messengers, Elders, J. W. Flint, and J. B. Birch, reciprocating our request for a friendly correspondence. We are happy to inform you that we are at peace among ourselves. The churches complain of barrenness; but are in peace, union and fellowship. Some of them have had small additions by experience and Baptism; also by letter for which blessing we desire to be thankful to him who worketh all things after the council of his own will. Our next association will be held if the Lord will, with Little flock church near Knoxville Marion Co., Iowa, commencing Saturday before the fourth Sunday in August 1854, when and where we hope to see many of your members as correspondents to sit with us in council. We send this our epistle of love by our beloved brethren John Harper, Bonham Kester, P. B. Long, John M. Evans, Thomas Saters, Wm. Capps, and Wm. M. Morrow to bear the same,

JOHN M. EVANS, Moderator.

WM. M. MORROW, Clerk.

*The Lexington Baptist Association to the several Churches whom they represent sendeth greeting.*

DEAR BRETHREN:—According to custom we will present a few thoughts from John's first epistle 4th chapter 5th and 6th verses. They are of the world therefore speak they to the world, and the world heareth them. We are of God, he that knoweth God heareth us. He that is not of God heareth not us, here by know we the spirit of truth and the spirit of error. In this chapter the apostle calls his Brethren Beloved, believe not every spirit but try the spirits whether they are of God, because many false prophets are gone out into the world. Undoubtedly the apostle alluded to professed ministers in the first verse of the text. Such are false teachers, are of the world and speak of the world, they are represented as gone out into the world, compassing sea and land to make prosolites and it is no marvel for satan himself is transformed into an angel of light and his ministers also are transformed as the ministers of righteousness, whose end shall be according to their works, they speak the wisdom of the world, and the wisdom of this world is foolishness with God, they speak great swelling words of vanity and allure through much wantiness of the flesh and preach doctrines suited to their own taste and the taste of others as carnal and worldly men, they are spoken of bringing in damnable herises, denying the lord, setting at nought his commands, teaching for doctrine the commandments of men. Jude calls them

filthy dreamers they go in the way of Cain and run readily in the error of Balaam and are not afraid to speak against the ordinance of the gospel, call them nonsensical ridicule the doctrine of election God's choosing his people in Christ Jesus before the world began also the power of God in bringing his people out of darkness into his marvelous light and giving them an evidence of their adoption through the righteousness of Christ. And keeping them by his power and presenting them blameless in the kingdom of immortal glory. The world heareth them, unregenerate men of the world liveth in wickedness and many shall follow their pernicious ways by reason of, which the way of truth shall be evil spoken of and draw disciples after them, the doctrine preached and believed are alike of the world. We are of God in the first place we consider John was called by the great head of the church to be an apostle, an eye witness to the death and suffering's resurrection and exaltation of our Lord Jesus Christ, and as no man takes this honor to himself but he that is called of God, as was Aaron he and all that God has called are strictly to observe all things that are commanded in his word, hence he says we are of God, he that knoweth God heareth us. Those to whom John writes he calls his children sons of God, he describes them as born of God and his seed remaining in them. We consider that when eternal life is communicated to the soul in the work of regeneration, it is then they have a knowledge of the character of God. Christ says that they might know the only true God and Jesus Christ whom thou hast sent. He shows them how he can be just and save the penitent sinner, with an everlasting salvation that God is manifest in Christ Jesus reconciling the world to himself, not imputing their trespasses to them, he that knoweth God heareth us, he that is not of God heareth not us, them that know God hear them to whom God has committed a dispensation of the gospel. The revelator says let him that hath an ear hear what the spirit saith to the Churches, Cornelius says, to the apostle Peter we are all here present before God to hear all things commanded of God.

John is presented as a preacher of the gospel, his preaching was the preaching God had sent him to preach, as he does all whom he has called to blow the gospel trumpet, Paul says to Timothy if thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ nourished up in the words of faith and sound doctrine. The doctrine the Apostles preached was that the Lord Jesus delivered to them and when they believed Philips preaching concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women, and as many as were ordained to eternal life believed and they continued steadfastly in the apostles doctrine in fellowship, in breaking of bread and of prayers. He that is not of God heareth not us. Such as are not born of God as the apostles spake unto his people, the priest and Sadducees came upon them laid their hands on them, they do not like the doctrine advocated by Christ and his apostles. John says they went out from us, but they were not of us for if they had been of us they would have continued with us. They were not of God and it has been so from that day until the present.—Where there is a faithful minister of Jesus Christ, that declares the truth of the gospel

sets forth its beauty, separating between the righteous and the vile, distinguishing between law, and gospel truth, and error, grace and works, and sets forth Christ as the only Savior of his people from their sins. That he loved them with an everlasting love, and came into the world to redeem them from the curse of the law, and make them free by the blood of atonement, and has secured to them an inheritance reserved in heaven for them. They are kept by the power of God through faith unto salvation. And he will finally present them holy and unblamable and unreprieveable in his sight. He that is not of God heareth not us, the same enmity is manifested against the truth of the gospel now as it was in the apostles days. In this day those that are permitted to hear us with their natural ears very often are so offended at the truth, they go away ridiculing the doctrine of election, and want the man silenced from preaching. Hereby know we the spirit of truth, and the spirit of error, the apostle here shows the spirit of truth and by what rule they are to try the spirits. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. Every spirit that confesseth not that Christ is come in the flesh is not of God and that is that spirit of anti-christ that should come in the world therefore dear brethren it becomes us to search the word of God, all the errors are advertised in the revealed will of God, as well as the laws to govern the Zion of God, we are to observe all things whatsoever he has commanded us, and he has said to I am with you always until the end of the world. What a consolation to the servants of Jesus Christ. He said to Paul no man shall sit upon thee to hurt thee.—The same Jesus that called Paul will defend his people now, let the Ishmaels mock and call God's people every thing but good, Jesus says if they have persecuted me, they will persecute you. Hereby know we the spirit of error. In conclusion may we be enabled to contend earnestly for the faith once delivered to the saints.

*The Lexington Baptist Association in session with the Baptist Church at South Westerlo Albany (o. N. Y., on the first Wednesday and Thursday of Sept. 1853 to the several associations with whom we correspond send christian salutation, praying that grace, mercy and peace may rest upon them as the Israel of God.*

DEAR BRETHREN:—Our gracious and merciful God, in his abounding goodness has spared our lives through another year, and permitted us to meet once more in an associate capacity and we hail with joy the opportunity to send you our epistle of love. Beloved in the Lord we rejoice that the Lord God omnipotent reigneth and that the foundation of God standeth sure having this seal the Lord knoweth them that are his and the eternal salvation of his people rests on no human contingency for he that keepeth Israel neither slumbers nor sleeps, he has put his love in their hearts and on their minds it is written. I will be their God and they shall be my people saith the Lord, for I will be merciful to their unrighteousness and their sins and iniquities will I remember no more, therefore we are not moved in this dark and deluded eye, for our trust is in the Lord, and have no confidence in the flesh, it gladdens our hearts to hear through the Signs and your corresponding letters that there are as many at least in the land who have not bowed the knee to modern ball of

human inventions, as there was in Israel of old in the days of Elijah, therefore dear brethren let us stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage, but strive for the unity of the spirit and those things which make for peace, and things whereby one may edify another and may our glorious high priest shower down his blessings upon us more abundantly teaching us to deny ourselves, take his yoke upon us, and learn of him for his yoke is easy and his burden is light, and also to shun every appearance of evil and every worldly lust and to run with patience the race set before us, looking unto Jesus the author and finisher of our faith, who for the joy set before him endured the cross despising the shame, and is now seated at the right hand of the majesty on high to appear in the presence of God for us, may the love of Jesus reign in our hearts so that we may love one another according to the new commandment, which is so desirable to the soul, and exhibits such beauty that men will have to say truly these have been with Jesus and learned of him.

Our present session has been harmonious and pleasant. We earnestly desire a communication of christian correspondence with all who love our Lord Jesus Christ and walk according to the faith which was delivered to the saints.

From the Southern Baptist Messenger.

BROTHER BEEBE:—Through much weakness I feel inclined to offer you a few words for publication; provided you think them worthy of a place in the columns of your valuable paper; not that I feel able or calculated to edify or instruct one of the least or feeblest of the saints of the Most High, for surely if I am a christian I am the least of all, and do not feel worthy to be called one of the household of faith, for that which I do I allow not, for what I would, that I do not, but what I hate that do I—I find that when I would do good, evil is present with me. Dear brother as the "Messenger" is a medium through which the followers of the blessed, meek and lowly Jesus can correspond freely, I feel like I want to tell them some of the persecutions the church of Christ has to encounter in this vicinity, and the poor unworthy writer craves an interest in the prayers of all the dear brethren and sisters whom they may fall into the hands of. The popular religionists of the day, the followers of Mr. Wesley, say that the Primitive Baptists are a people that the Lord abhors, and that he will not suffer them to live on the earth, and in fifty years there will not be the name of Primitive Baptist on the earth.

Dear brethren, the above reproaches give me comfort in the words of the Blessed Savior, when he said, It is enough for the disciples that he be as his Master, and the servant as his Lord; if they have called the master of the house Belzebub, how much more shall they call them of his household.—Math. x. 25. And again Christ says, "Yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me." Dear brethren there is not a Primitive Baptist between our little afflicted church and the Atlantic Ocean; (i. e., in Ga.) all below our church who pretend to be professors are Methodists, Missionary Baptists, Presbyterians, Roman Catholics, Unaversalists, all of whom hold us in derision; and what is the reason? Why, because the gate is too strait, and the

good old way is by far too narrow for their feet to walk in. Dear brethren, some of the above named professors, whom I believe to be carnal, (not that I Judge any man,) and who try to advocate a divine law, says, If man was not capable of keeping the law, why was the law delivered to him to keep? My reply is, if man was capable of fulfilling the requirements of the law, why did God give his Only Begotten Son, who never knew sin, in whom was no guile, to be mocked, buffeted, and spit upon, and crucified to make atonement or to make satisfaction to divine Justice for the transgressions of his people? Dear brethren and sisters, I must desist. Pray for me, a poor unworthy sinner—pray for each other and for the church of Christ in her afflicted state. May the grace of the Lord Jesus Christ, and the love of God, and the Holy Ghost be with you all.—Amen.

Dear brother Beebe, I feel under obligations to make an apology to you if I knew how, for consuming any portion of your time to look over this, when you could be so much better employed in attending to other communications.

I send you this poor humble scrap, to be at your disposal, and I wish for Christ's sake and for the sake of your subscribers that it contained something better.

I take the liberty to subscribe myself.

Your unworthy brother.

JOHN. E. GIBSON.

For the Signs of the Times.

Buffalo Grove, Ogel Co. Ill Aug. 30, 1823.

BROTHER BEEBE:—I embrace a few leisure moments to say to you, and all of the brethren and sisters scattered abroad, (if it should please you to send them this through the "Signs," that I had the privilege of attending the Sandy Creek Association, which met with the Bureau Church, in Stark Co. Ill, on Saturday before the 31 Lords day in this month, where I had the privilege of meeting Eld. James B Crenowith, and Eld. R Haynes, and brother Wm J Fellingham, formerly of Mason Co. Ga. now of Morris, Co. Ill., a brother Kester, a licensed preacher, and heard them all preach, and so far as I was capable of judging they all preached the same Jesus, without a jarring note.

On Monday morning, before the Association met for business, the Bureau Church met in Church capacity, and brother Wm. J Fellingham, and one or two others presented their letters, and were received into the Church; and brother Fellingham was called to ordination by the Church and regularly set apart to the work of the Gospel ministry by prayer an laying on of hands. After which a new Church was constituted of thirteen members, if I recollect right; mostly from the Bureau Church.

The business of the church was all done in union and harmony so far as I could discover; and also the business of the Association. The congregation on Saturday, Sunday and Monday was good, and paid good attention to the preaching; and I felt that it was good for me to be there. Such seasons of enjoyment as I had at that meeting; and also at one that I had the privilege of attending at brother J D Wilcoxes, in Rock Co., Wis., last June, have been with me, like angels visits few and far between.

As I have written all that I intended to when I began, I will now close, wishing you grace, mercy, and peace.

I remain yours in gospel bonds.

CLEMENT WEST.

For the Signs of the Times.

Hopewell Sept., 3, 1853.

BROTHER BEEBE:—On last Sunday morning, we had the pleasure of seeing twelve more added to our number by baptism, making since the First of April in all seven that have been added by Baptism, and we hope to see more come forward at our meeting to day. Truly we have great cause for rejoicing and are made to exclaim. It is thy own work almighty God, and wondrous in our eyes.

Yours freely.

SAMUEL H. STOUT.

INTEGRITY.

One of the brightest jewels in the wreath that encircles the brow of man, is truth. It sheds a lustre on the other virtues that aids in making a good character, which is always respected even by those who are destitute of it; and no man can establish a character for integrity without adhering to all cases to truth.

A character once formed is of great benefit to its possessor, be he placed where he may, as he will command the respect and good will of all who have the pleasure of transacting business with him. Take for instance, a merchant who is reputed to pay strict attention to his business, and is governed in his dealings by integrity and honesty of purpose, he will do a good business, as people repose confidence in him and are not obliged to be always on the watch in fear of being deceived in quality or price of the goods; while one devoid of integrity, although he may sell at his price, yet will not succeed.

Thus it would be in every station that man may occupy from a statesman to a laborer; it gives stability, respect, and influence to the man, and renders him an honor to the society in which he moves. A person may gain a small advantage for the time being, yet eventually he will be the loser, for it is natural that truth and frankness should be admired by all, and duplicity and deception be condemned and despised. A man possessing the latter traits will soon become known in the society and circle in which he resides, which will render his prospects anything but favorable.

Thereupon it is to our advantage and pecuniary interest to govern our conduct by integrity and by honest principles, even if we did not take into consideration the happiness that must flow from the consciousness of having done right, and of having faithfully performed our duty towards our fellow man; and this pleasure will outweigh that arising from the possession of wealth, though gained by honest means,—and where is the pleasure to be derived from wealth gained by dishonest means accompanied by the remembrance of broken moral laws and duty not performed?

What would be the state of society were all confidence between man and man destroyed?—Certainly the most deplorable; every man would be obliged to be on his guard in every transaction; the pleasure derived from the action of our social nature would cease, as would the pleasure we experience from friendly conversation for we are little disposed to associate or converse with those in whom we place no confidence, between man and man? Is not that innate principle—integrity—that urges man to do his duty and adhere to truth. It is advisable for the young man commencing business, and in fact, or all

to govern themselves by correct principles and cultivate a habit of attention and perseverance, and success will crown their efforts. Freedom's Guard.

EDITORIAL.

MIDDLETOWN OCTOBER 1, 1853.

TO THE READERS OF THE SIGNS.

The editor being absent on a tour to some of the southern states I scribble a few thoughts which the printer will insert, as an apology for the lack of editorial.

And as it is my desire that my thoughts should be predicated upon a right basis, I have sat for some moments turning the leaves of my Bible, that I may gather therefrom, some of the gleanings of the glorious truth's therein contained. And while reading the 17 chapter of the Acts of the Apostles my attention is particularly drawn to the 22 & 23d verses, indeed the whole chapter is fraught with meaning of surpassing interest, when read in connection with the 30th verse which reads thus, "And the times of this ignorance God winked at, but now commandeth all men every where to repent."

The above text has been detached from its connection and banded through the arminian camps, until many of the saints have well nigh lost sight of its real and true meaning. To pervert scripture is to render its sayings obscure, and when the Apostolic exhortations are applied to the ungodly as the phrase repent frequently is, by unskillful workmen they seem to run counter to the stream of gospel truth. But the passage in question like all other portions of holy writ, when viewed in connection with the god-like chain of truth, its bearing is clear. God evidently was feared and worshiped by elect individuals who were not identified as Jews but left among the Gentile nations and were directed to look through the forms of idolatry to the unknown God whom the Apostle said they ignorantly worshiped such were some of Paul's hearers at Mars Hill, when speaking of their inscription to the unknown God he says, Him declare I unto you, then he gives a lucid description of the christian God in counter. distinction from the Gods of the heathen, which dwell in temples made with hands, The great orator to the Gentiles in Spiritual things, evidently knew that he was addressing those who were participants in the same gospel truths with himself. Thus he quotes from their poets, the beautiful assertion.

"For we also are his offspring" And after classing them with himself, he again identifies himself with them see 29th verse. For as much then as we are the offspring of God we ought not to think that the Godhead is like unto gold or silver, or stone graven by art and mans device.

Such had been their former custom of worship notwithstanding they realized a God beyond all these human devices. But the time had come for them to repent and worship God after the christian form. For the Scriptural use of the term repent means a turning from a former course, and the injunction of repentance was upon those unto whom the assurance was given, that Jesus was raised from the dead. But there were some among his hearers who lacked that assurance, those mocked at his sayings, others who preferred hearing the matter some oth-

er time, But the mission was filled to those whom it concerned, and was no vague dash for the unregenerate to profit by, or regret at their option.

That portion of God's word like all other scripture, was given by "inspiration to profit with all, and especially addressed to the children of God who had been suffered to worship him through the mist of idolatry, during the times of ignorance spoken of in the text. And the terms all men every where, means the same as the all men spoken of in many other cases, and under other circumstances. For instance see 1st Corinthians 12th chapter 13th verse. For by one spirit are we all baptized into one body. Whether Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. The multifarious errors that so confuse and disturb the peace of the children of God, originates in a misapplication and misunderstanding of the scriptures. How essential then: that we strive to hold fast the form of sound words. And render to Cesar only the things that are Cesar. And there is no part of the record that God has given of his Son which belongs to Cesar or in other words to the unregenerate world, except the condemnation in the garden of Eden made manifest by the holy light of the law which admits of no repentance or turning from the offence for condemnation follows offence, the sentence being prior to the act. "The soul that sins shall die" But pardon and release must come from a power superior to the law. Jesus being holy and above condemnation in taking up on himself the nature of those who were creatures of condemnation, in taking upon and suffering the death due to them and identifying them with himself, by making them partakers, of his divine nature thus we are made participaters in his holiness, when born of that spirit by which Jesus was raised from the dead. In whom the holy requisitions of the law is fulfilled, thus the righteousness of God is manifest in us, inasmuch as we are members of the body of Christ, who has risen for our justification in whom we have newness of life and righteousness, even the righteousness of God by faith of Jesus Christ unto all and upon all them that believe for there is no difference "Romans iii. 22.

Being justified freely by his grace through the redemption that is in Christ Jesus How happy the reflection that notwithstanding we are daily annoyed with besetting sins, that in death we shall be entirely released and raised far above its contaminating power, yes Jesus has overcome the world has not left the contest a doubtful one to his saints, a few more struggles with sin, a few more waves of grief mingled with the sorrows and disappointments attendant on life will finish our pilgrimage here, and we shall join our leader and Savior in the realms of bliss for, "He will not live in glory and leave us behind, PHEBE.

See how beneath the moonbeam's smile  
Yon little billow heaves its breast,  
And foams and sparkles for a while,  
And murmuring subsides to rest.  
Thus man, the sport of bliss and care,  
Rises on time's eventful sea;  
And having swelled a moment there,  
Thus melts into eternity!

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

GILBERT BEEBE.

TERMS.—\$1,50 per annum or if paid in advance \$1; \$5 paid in advance, will secure six copies for one year.

**MARRIED.**

At Covington Newton Co. Ga., on Saturday morning, by Eld. G. Beebe, Mr. WILLIAM G. MILLER, to Miss MARY E. BEEBE, all formerly of Middletown.

**OBITUARY**

August, 29, 1853.

**BROTHER BEEBE:**—By request I send you the following obituary notice for publication through the "Signs of the Times."

Died in Marion Co., Ind. on the tenth day of July, 1853, Lucy Bryan, wife of John S. Bryan, in the 28 year of her age. Sister Bryan professed to have a hope in the merits of a crucified Redeemer about 8 years ago and was substantially an Old School Baptist she had labored under bodily affliction for several years, which finally terminated in dropsy, during all of her suffering (which the latter part of the time was great) she manifested a resignation to the divine will, and seemed to bear her afflictions with a degree of patience seldom equaled, expressing no dread to leave this world of sorrow and sin, only that of leaving her husband behind to whom she had been wedded about 12 years she was the daughter of Fielding and Vilinda Combs, may this dispensation of divine providence be sanctified to the good of the bereaved husbands the widowed mother, and the large circle of relatives, and may they call to mind the words of David "be merciful unto me O God for my soul trusteth in thee yea in the shadow of thy wings will I make my refuge, until these calamities be ever past."

R. RIGGS.

Wilderness September 1, 1853.

**DEAR SIR:**—I have the displeasure this morning of informing you of the death of one of your subscribers, Mr. E. Jones, of the county of Spotsylvania and state of Virginia, he died 23rd of last August of consumption, he continued in good faith to the Old School Baptists church until the day of his death although his death was expected he leaves a large circle of friends to lament his death, besides a widow, and a number of small children.

Few are thy days and full of wo,  
O man of woman born,  
Thy doom is written dust thou art,  
To dust thou shalt return.  
Behold the emblem of thy state,  
In flowers that bloom and die,  
Or in the shadow's fleeting form,  
That mocks the gazer's eye  
Determined on the days that fly,  
Successive, o'er our head,  
The numbered hour is on the wing,  
That lays thee with the dead.  
Great God! afflict not in thy wrath,  
The short allotted span,  
That bounds the few weary days,  
Of pilgrimage to man.

Truly Yours,

M. C. KIRBY.

**LETTERS RECEIVED.**

Eld. C. B. Hassell, J. Calfee, J. Durby, D. T. Jones, D. Tewell, J. Lancaster, R. E. Martin, Sophia Macomber, Wm. Quint, J. P. Smith, E. H. Berry, J. Gilmore, Wm. Frazer, J. H. Spivy, J. M. Smith, E. P. Chandler, Wm. M. Morrow, J. S. Conler, T. T. Elton, A. B. Kagay, S. E. Harding, T. K. Harper, E. White, J. E. Settle, Mrs. C. E. Larne, Eld. Wm. McGranham, Alfred Earl, J. Britegeham, J. Hollister, J. C. Hatch, J. M. Burbridge, Eld. A. Coe, L. Eaton, A. Mynand, C. T. Frey, Eld. P. Hartwell, W. Chance, S. Hammond, Wm. Bower, Wm. J. Chenowith, J. L. Purrington, D. Daniel, A. W. H. Tweddell, M. R. Greer.

**REBEPTS.**

N. Y. Samuel Thompson, 3; Eld. F. Hill (for Mrs. H. Brown), 1; J. Durby, 1; \$ 5,00  
ILL. Eld. R. Haynes, 2; A. B. Kagay, 5,75; 7,75;  
IA. James Calfee, 3; J. Lancaster, 38; D. 6,38  
Tewell, 1; W. Chance, 2; 1,00  
Mo. D. T. Jones, 1,00  
Ms. Sophia Macomber, 1; Wm. Quint, 7; 7,00  
J. Britegeham, P. M., 1,25; J. C. Hatch, 1; 1,25  
J. L. Purrington, 3; 13,25  
PA. Wm. Frazer, 1,24; W. A. Coe, 1; T. 5,24  
Frey, 1; M. R. Green, 1; 2,00  
Kr. E. P. Chandler, 13; J. E. Settle, 1; 1,33  
E. H. Barman, 30; 13,00  
Iowa. Wm. M. Morrow, 13; 2,00  
Wis. T. P. Elton, 2; 2,00  
VA. J. S. Conler, 8; Mrs. C. E. Larne, 2; 11,0  
Wm. Bower, Esq., 1; 3,0  
Ohio. S. E. Harding, 2; T. K. Harper, 1; 1,2  
Mich. J. Hollister, 1,25; 5  
N. J. Eld. P. Hartwell, 11,50; S. Ham- 15,00  
mond, 2; J. D. Elston, 1,50; 1,00  
ALA. D. Daniel, 1,00  
GA. W. A. Tweedwell, 13; .13

Total 83,33

**AREPLY TO LONGFELLOW'S POEM ON MARS IN "VOICES OF THE NIGHT."**

Thou lover of the blaze of Mars,  
Come out with me to night,  
For I have found among the stars  
A name of nobler light:

Thy boast is of unconquered Mind,  
The strong, the stern, the still;  
Mine of the happier Heart resign'd  
To Wisdom's holy will.

They call my star by Beauty's name,  
Then gentle Queen of Love;  
And look! how fair its tender flame  
Is flickering above:

O star of peace, O torch of hope,  
I hail thy precious ray,  
A diamond on the ebon cope  
To shine the dark away.

Within my heart there is no light  
But cometh from above,  
I gave the first watch of the night  
To the sweet planet, Love:

The star of Charity and Truth,  
Of cheerful thoughts and sage,  
The lamp to guide my steps in youth  
And gladden mine old age!

O brother, yield: thy fiery Mars,  
For all his mailed might,  
Is not so strong among the stars  
As mine, the Queen of night:

A Queen to shine all nights away,  
And make the morn more clear,  
Contentment gilding every day,  
—There is no twilight here!

Yes: in a trial world like this  
Where all that comes—is sent,  
Learn how divine a thing it is  
To smile and be content!

**PAST, PRESENT AND FUTURE.**

A sad, sweet gladness, full of tears,  
And thoughts, that never cloy,  
Of careless childhood's happier years,  
Is memory's tranquil joy.

A rapturous and delusive dream  
Of pleasures, ne'er to be,  
That o'er life's troubled waters gleam,  
Is Hope's sweet reverie.

Yet, before memory can look back,  
When hope is lost in sight,  
Ah! where is Memory's fairy track,  
Ah! where is Hope's delight?

The present is a weary scene  
And always wish'd away:  
We live on "to be," and "has been,"  
But never on "to day."

**NOTICES.**

**MINUTES.**

With our present facilities for printing, and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, Post PAID, to the several churches of each Association, as they may direct.

The DEBATE UPON THE MAINE LIQUOR LAW between Mr. McNier, (a Presbyterian clergyman) and G. J. Beebe, (Editor of the Banner of Liberty), has been published in pamphlet form, on the same terms as the "Sure Cure for the Tetotal Mania," viz 12 cts per copy, \$1 for ten copies, or \$3 per hundred. Address orders to G. J. Beebe, Middletown, N. Y.

**MOORE'S LETTERS.**

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters written by Elder Jeremiah Moore, late of Fairfax county Va

We have received a copy of these letters which have just been republished by Wm L. Beebe, at the "Southern Baptist Messenger" Office, Covington, Co., Georgia, in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

SINGLE COPY, .15  
EIGHT COPIES, \$ 1 00  
FIFTY COPIES, \$ 5 00

These letters having been written half a century ago, present indisputable proof that the doctrine as now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time, before the inventions and commandments of men had been brought in for the rending and distrest of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

**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.**

For a single copy 6 cents, 20 copies for \$ 1,00 or 100 copies to one direction for \$4,00

This little work has passed through many editions in this country as well as in England and although they have been spread broadcast throughout England and America for many years, no Arminian has ever, attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

**TERMS REDUCED**

Single copy 20 cents or six copies for \$1,00

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

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

**ASSOCIATIONAL.**

Juniata—at Providence, in Friend's Cave, Bedford co., Pa., Friday, before the third Sunday in October.

The Harmony Baptist Association is to meet with the church at Mount Moriah, Randolph co., Ga., ten miles east of Cuthbert, on Saturday before the 2d Sunday in October, 1853.

The Primitive Western Baptist Association is to meet with the church at Providence, Meriwether co., Ga., four miles west of Luther ville, on Saturday before the third Sunday in October, 1853.

The Primitive Baptist Pulaski Association is to be held with Mount Horeb church, Pulaski Co., Ga., seven miles north-east of Hawkinsville, commencing on Saturday before the fourth Sunday in October, 1853.

The Lower Canoochee Association is to meet with the church at Bethlehem, Bulloch Co., Ga., four miles West of Statesboro, on Saturday before the Second Sunday in October, 1853.

Oconee Baptist Association is to meet with the church at Beavendam, on Saturday before the second Sunday in October, 1853.

The Ocklockonee Primitive Baptist Association will meet, if the Lord will, with the Bethany church, Lowndes Co., Ga., about 22 miles East of Thosaville on the Troupville road, on Saturday before the fourth Sunday in October, 1853.

The Will's Creek Association is appointed to convene near Lebanon, DeKalb Co., Ala., on Saturday before the first Sunday in October, 1853.

The Kehukee Association will hold her next Annual meeting with the church at Flat Swamp, Pitt county N. C. 16 miles North East of Greenville, to commence on Saturday before the first Sunday in October 1853, at eleven o'clock A. M.

**LIST OF AGENTS.**

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

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI. MIDDLETOWN, N. Y., OCTOBER 15, 1853.

NO. 20.

## POETRY.

For the Signs of the Times.

"Thou art all fair, my love; there is no spot in thee," Cant. iv. . 7.

Eternal God of sovereign grace,  
Thou self existent, great "I AM;"  
Thy being, knows not, time, or place.  
Yet all things, move, at thy command.

No power in heaven, nor on the earth,  
Nor in the infernal depths below,  
Can raise a thought, or draw a breath,  
Till thou, shalt bid, that spirit go.

Thou, art the great eternal bound,  
Of all that is, or e'er shall be;  
Thyself the centre, and the round,  
Of endless, deep, infinity.

Thy power, and grace, majestic roll,  
Along the course of time's events;  
And form but one gigantic whole;  
Divided, though they seem, to sense.

Thy purposes, in part thyself,  
Established, sure, as is thy throne;  
Thy voice is heard, Thou goest forth,  
Thou wilt, and, the whole is done.

And what, Thy great design, O Lord?  
But thine own sovereign love to show,  
And bring to light Eternal depths:  
To pride's defeat, and death's overthrow.

To save thy loved one from her foes,  
And crush the fiery hosts beneath;  
Whose iron grasp would her enclose,  
And sink her life in endless deeps.

Yea, but for power, Omnipotent;  
And love, too wondrous deep, to tell  
Herself, confederate would unite,  
With all the fiendish ranks of Hell.

But grace, Almighty, sovereign grace  
Provides against, her treacherous self,  
And proves by blood, her origin  
Is in the Lord, and for himself.

Yes, He will bring her to his throne,  
And consummate all fulness there;  
The bride, allied to Christ the Son,  
Will in the Father's fulness share.

Thus, girt by righteousness divine,  
And saved, before her dam fall;  
Thy glory, and thy grace, shall shine,  
And God, in Christ, be all in all.

J. M. B.

LINES WRITTEN IN THE ALBUM OF A FRIEND.

Dear sister, in Christ, how amazing the love  
That looked from eternity's height;  
On the church, that was then in the bosom  
of God,  
Without being, existence, or light.

Yes, there she was hid, by purpose divine,  
And married to Jesus, her Lord:  
Before the dark chaos had yielded to time,  
Or dust ever fashioned to form.

The bride she was then, the same she is  
now,  
And through eternity, ever will be;  
Sin cannot defile, nor erase from her brow  
The mark of his love; tis determined, and  
free.

Redemption is made, her ransom is paid,  
And Zion, brought back to her home;  
Up risen with him, she forms the bright  
train,  
And enters triumphant, to sit on the  
throne.

J. M. B.

## COMMUNICATION

For the Signs of the Times.

BROTHER BEEBE:—The great apostle of the Gentiles, says, "Though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel; and when I hear men who profess to be called of God and who manifest such a zeal for the salvation of souls, say they will not preach, except they are paid a good fat salary, I am forcibly reminded of those Jews, of whom it was said by the great teacher in Israel, "Ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled." John vi. 26. I have often thought, brother Beebe, that if all inducements of a pecuniary nature were withheld from the ministry, that hundreds of those who are actively engaged in making war upon the truth, would ground their arms, and retire to private life; and I conclude that it is more for the sake of the loaves and fishes, that they follow Christ than it is for the love of souls. Not so with the man who is called of God, as was Aaron; he acts from an imperative sense of duty to God, and to his fellow men; the love of Christ constrains him, and therefore he goes forth to labor in his vineyard, relying upon the promises of the great head of the church, "Lo, I am with you always, even to the end of the world," he makes no calculation as to how much he is to receive in dollars and cents; no, he takes up the cross and follows the captain of his salvation through evil as well as through good report; he studies to show himself approved unto God, (not unto men) a workman that needeth not to be ashamed, rightly dividing the word of truth; and hence he never lets so wise as some pretend to be in this enlightened age, who have ascertained to their own satisfaction, that certain portions of the revealed word of God, are not profitable to preach; but they believe with the apostle Paul, that all scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; therefore he endures all things for the elect's sake, that they may obtain the salvation which is in Christ, with eternal glory.

I hold the proposition to be incontrovertibly true, that a salaried ministry, in every age of the world has been a corrupt ministry, and for the very obvious reason, that a temptation is held out in the form of salaries and benefices, which induces numbers of graceless men to enter the ministry and act over the same scene, for which the Jews were rebuked by the blessed Savior, when he overthrew the tables of the money changers, and the seats of them that sold doves, saying, Take these things hence, and make not my Father's house a house of

merchandise. I have thought if the tables of all the modern money changers, and traffickers in religion were overthrown we should hear the same cry that once rang through the city of Ephesus when the craftsmen who made silver shrines for the heathen goddess Diana saw that their craft was likely to be endangered by the preaching of the apostles. We read that they called together the workmen of like occupation and said, Sirs, ye know that by this craft we have our wealth, so that not only this our craft is in danger to be set at naught, but also that the great temple of the great goddess Diana should be despised, and her magnificence should be destroyed whom all Asia and the world worshippeth. Thus it is with our modern craftsmen when the gospel of the grace of God is preached in its purity, and salvation is proclaimed through a crucified and risen Redeemer without money and without price, as the effect of God's eternal unchangeable love to his people, chosen in Christ before the foundation of the world, according to his eternal purpose which he purposed in Christ Jesus our Lord; these modern Babel builders cry out, Men of Israel, help, these that have turned the world upside down, have come hither also, whom Jason hath received; and these all do contrary to the decrees of Cæsar; saying there is another King, one Jesus. My prayer to God, brother Beebe, is that we may ever be found in opposition to the decrees of our modern spiritual Cæsars and ever contend earnestly and faithfully for the faith which was once delivered unto the saints, and finally be crowned in the everlasting kingdom of our Lord Jesus Christ, Amen.

Yours in gospel bonds.

JOHN R. MARTIN.

For the Signs of the Times.

Herrickville, Pa., Sept. 28, 1853.

BROTHER BEEBE:—While writing on business, I will express a few thoughts concerning the "Signs."

Notwithstanding some of the brethren have manifested a disapprobation to much that has been written in the "Signs," yet I think considering the multitude of writers, and readers, so widely separated, and so varied in their education, that it gives as general satisfaction to the scattered flock as can reasonably be expected in this imperfect state, where "we see but in part." I venture to say that no man living can issue a paper on the subject of the doctrine and practice laid down in scripture, as a rule of faith, that will not meet with objections from some of our brethren. The fact is, all who have been born again, and taught by the Spirit of God, have learned that they were wholly depraved, that salvation is all of grace, through the electing love of God, and that they are saved with an everlasting salvation. In this they agree, but in the

scriptures there are many things wrapped in mystery which will perhaps remain so through coming time, unless it please the Lord to reveal it to his church by the Spirit. And in reading and speculating on mysterious portions of the word, how natural that brethren should arrive at different conclusions, unless taught by infinite wisdom.—The mind as well as the body requires food and entertainment, and what is more salutary in its effects on the mind of the weary and heavy laden child of God than a message of love from some far away band of brethren, or from some brethren or sisters whose lot is cast far from any other of the children. Do they rejoice! We also rejoice with them. Do they sorrow and mourn! Our sympathies and prayerful desires are drawn out in their behalf. Yes, and it is a happy privilege to have the testimony of brethren that they have been brought by sovereign grace to a saving knowledge of the truth. And to one so limited in the understanding of the scriptures as myself, it is truly edifying to have a sermon, or the views of the elder brethren on passages of scriptures which are darkened to my view. Indeed it would be difficult to enumerate the privileges and advantages resulting from a mutual correspondence of brethren through such a medium as the "Signs."—Were it not for such correspondence which has existed these many years, perhaps some of us had almost come to the conclusion of the prophet, that the enemy has dug down all the altars of the Lord, and we were left alone. But we are rejoiced to learn, from time to time, that there is yet a great company who have not bowed the knee to Baal but are walking in the truth. Some of our brethren have expressed the opinion that the "Signs" would ultimately prove a curse rather than a blessing to the church. But with them I differ in regard to it.—Many have testified of the comfort and heart felt satisfaction derived from reading the epistles of love thus sent forth which affords the strongest evidence in its favor, and many more we trust will rejoice therein, so long as our brethren manifest a christian forbearance towards one another, and write with that decorum which the subject of grace and truth demands.

One of our brethren has introduced the washing of feet, as an ordinance which our Savior has enjoined upon his church to be observed in all coming time. To me this is something new, and I should be glad to have the subject more fully investigated by those whose minds have been led thereto. Since reading the views of the brother on the subject I have thought that our Savior intended nothing more by the washing of his disciples' feet than to give them, and all his followers, an example of meekness and humility, that as he, their Lord and master stooped to perform the most servile office for his disciples, so they should be always in readiness to act in like manner when occa-

sion requires it for the comfort of each other. A literal washing or bathing of the feet is essential, not only for the cleanliness, but for the health. It affords relief after the labor and heat of the day, and reinvigorates the limbs. And this literal washing, may be figuratively applied to the travel and walk of the christian. How? for his spiritual good health and enjoyment it is necessary to have clean feet and be circumspect in his walk. If any one has been walking in mud and pond-holes whereby his feet have become foul, he has rendered himself disagreeable to the company of his brethren, and has proven his weakness and folly, by forsaking "the high way which is cast up for the ransomed of the Lord to walk in." In this situation it is not fit that he should enter the house of God, and perhaps now the assistance of his brethren may be necessary to perform for him that washing which his imprudence has rendered himself too debilitated to do. The scriptures require that we should watch over each other for good, that if any err we should endeavor to convert him from his error, and thus hide a multitude of sins. The house of God is a house of order. I would ask would it have the appearance of order, at the meeting together of the church for all to engage in washing each others feet? What I have said is with due respect to the subject and to those who have written upon it.

Yours in christian love

DANIEL DURAND.

For the Signs of the Times.

Coles Co., Ill., Sept. 6, 1853.

BROTHER BEEBE:—I have for some time been a reader of your valuable paper the "Signs," and can truly say that the Lord has blest the communications from my brethren and sisters to my edification and comfort; they come as cooling streams to the thirsty soul. In compliance with the request of some of my brethren, I send you the following verses, written upon my experience; and as the saints are to judge angels, I expect them to judge me in reference to my experimental and doctrinal sentiments. But let me caution my brethren against an improper impression; my experience is yet untold, and must remain so though I have tried to tell it, in some parts the language is too weak, and in others too strong, to express my real state of mind.—This is my experience doctrinized; I have had more clear manifestations in my after experience than in my former, so that the circumstances that were dark and doubtful in the former are made bright by the latter. I make these remarks lest I should soar over the head of some who feel themselves the least of all, and are thus left to wander in doubt. This is my condition.

My worst disease, could I describe  
Its symptoms, and effects,  
Its results view with accurate eye,  
In all its various parts,

You'd better know my real state;  
My fate you then might see,  
If my sad case is desperate,  
Or if there's hope for me.

Fifty odd hundred years ago,  
I this disease received,  
But not 'till eighteen thirty-two,  
Did its force perceive.

It then in symptomatic form,  
Presented to my view,  
A friend of hell, with devils leagued;  
I know not what to do.

A heart as hard as adamant,  
A conscience all defiled,  
A vitiated appetite,  
A mind both vain and wild.

My roving feet to mi-ery run,  
My tongue did use deceit;  
And poison to my filthy lips  
Had always tasted sweet.

Falsehood, it formed my hiding place,  
And lies my refuge were;  
Self righteousness my only hope,  
God's blessing for to share.

What massy chains of unbelief,  
Lo in the train was death;  
Think O my soul, for hell pursued,  
Had God required thy breath.

The pains of hell then seized my breast  
And sin wrought havoc too,  
The killing law required my breath,  
I cried, What shall I do?

I viewed the beast with eager eye,  
The fowls and fishes too,  
The place of them I would have took;  
But this I could not do.

I turned my anxious eyes within,  
To rectify the soul;  
I saw a fountain filled with sin,  
A stream both deep and foul.

This sickened all my vital springs,  
My soul to death did yield,  
Dead to the law, and dead to sin,  
I thought my case was sealed.

I saw no friend in earth or Heaven,  
While hell my hostile foe,  
With yawning jaws, and darkest cells,  
Threaten'd eternal woe.

But hark my soul! what soothing strains,  
On life's fair river flow;  
Believe on Jesus Christ and live,  
This is what thou shalt do.

I bore your sins and sorrows too,  
Your ransom I did pay,  
Then ris. partake of gospel light,  
From darkness come away.

Faith then believed what God had spoke,  
Hope took a steadfast hold;  
And Charity it did produce,  
A joy that is untold.

And though I then was made to feel,  
Christ's purifying blood;  
Yet I believe 'tis but the soul,  
In time that's born of God.

For in the flesh a thorn remains,  
Satan's worst messenger;  
Corroding sores and dangers, ill,  
From it will still appear.

Come judge me faithfully, my friends,  
Am I a child of grace?  
May I expect at God's right hand,  
To find welcome place?

REZIN C. MARTIN.

For the Signs of the Times.

North Berwick, Me. Oct. 1853.

BROTHER BEEBE:—When I think of writing anything on the subject of religion, it sinks me in my mind, low in the dust for I feel unfit and unworthy, and I am afraid that I shall do wrong. On hearing Elder Hartwell preach at our September meeting, I received a little evidence to strengthen my hope that I am one of that little company which is everywhere spoken against; and yet I was afraid that I did not understand his preaching, as real christians do: but after the meeting, I had a great desire to tell my feelings to some one; but the thought of such a poor sinful creature as I am, saying anything on the subject of religion, again sunk me into nothing. My sins were constantly rising up before me to condemn me, and, as I thought, to show me that I knew nothing about the religion of Jesus Christ. This made me acknowledge to myself and to God, that if ever I am saved, it must be by sovereign grace alone. For I could see nothing good in myself; and I felt convinced that God would be just if he did not save me at all. But still I was afraid that I did not view myself as christians do,—that I did not view myself as bad as I really was. I wanted to be

humbled under a just sense of myself, and to feel as christians do. I felt a love for them and a desire to be one with them, if I were only fit; but I could see nothing in nor about me like christian experience. I had a desire to tell my husband how I felt but thought I could not; and if I did, I felt sure he could have no fellowship for me. But on one night I ventured to tell him. I then felt miserable. He asked me how I felt; but my mouth was shut, I could not say another word; and he did not then say any more to me. It was then confirmed in my mind, that he thought I was trying to deceive him, and to make him think I knew something about religion, when I did not. Again I thought I had no christian experience to tell any one. I cannot describe how I felt. I slept but little that night, in the morning I wanted to get out of his sight as quick as possible; for it appeared to me that he could see plainly that I had been trying to deceive him. Throughout the day I felt impressed to tell him how I felt, but he commenced the conversation, and then I ventured to tell him of some of my feelings, and then, for a short time I felt relieved. Then again it seemed to me that I had been talking of that which I knew nothing about, and that I had used deception; for I had not told him when I was first impressed on the subject of religion; for I must go back to the time when I was not more than ten years old; and it appeared to me, that when he should hear that, he would certainly condemn me; for I had never lived any thing like a christian, and he knew it. I did not at that time have such a view of myself as a sinner as I have heard some tell of. But I think I can say I felt a love for christians, and delight in hearing them talk on the subject of their experience, and I greatly desired to be like them. At that time every thing looked gloomy to me; the trees and every thing seemed to be dressed in mourning. When I saw the ordinance of Baptism administered, it looked beautiful to me, and I wished much that it might be my privilege. I have never since that time viewed any goodness in myself, nor do I think that I ever have, or ever can do anything to merit salvation; for I am a polluted sinful creature, from the sole of the feet even to the head; I never have until this year indulged any hope that I was a child of God; but having heard some who I believe are christians talk and tell their exercises, I had to acknowledge to myself, that they had described my feelings better than I could tell them myself, and this gave me encouragement to hope.

I firmly believe in the doctrine which is preached by the Old School Baptists; and I have no desire to follow after any others. I have had a desire to have such an experience as I have heard my father tell,\* for I thought no one could be a christian unless they had such clear views as he had. I was determined in my mind to make no profession of religion unless I had a sure evidence that I was a christian; for to make a profession of religion and know nothing of it experimentally, seemed to me very wicked. But I have had to take up with my small evidences that Christ is my hope; but still I am perplexed with fears that I have no real ground to hope, but yet, I cannot help hoping. Since the September meeting, I have at times felt such a love for christians, and such a desire to be one with them, I have thought, if it could be so that I could say anything that would give satisfaction, so that the church could receive me as one who is less than the least of all saints, it would

\*Her father was Dea. J Libby whose obituary was published in the "Signs," some two years ago. His views of his self, and of the way of salvation were remarkably clear.

be a great pleasure to me to be one with them, if I only were fit. I think I should prize it above every thing else in this world. I have tried to tell my feelings as well as I could, only I have told but little of my wicked thoughts; for they are like the sands on the sea shore which cannot be numbered. I wish not to deceive, nor be deceived.

RHODA BUTLER.

BROTHER BEEBE:—At each of our last two monthly meetings one has come forward and related to the church what God has done for them, and the church being fully satisfied, I have had the pleasure of baptizing them both. The last of the two was our sister Butler whose experience is related above.

WILLIAM QUINT.

For the Signs of the Times.

BROTHER BEEBE:—I was a reader of the "Signs" some sixteen years ago, but discontinued them on account of some controversy which was going on at that time, and have not had an opportunity to read them since, except a part of the present volume, which I find very interesting, and they have afforded much comfort to my drooping spirits; especially experiences related by the brethren and sisters of the same family. I wish to join them in relating through your columns, some of the exercises of my mind, while traveling through this wilderness of sorrow and trouble.

I was blessed with religious parents, who belonged to the old order of Baptists, my father often talked with his children, and tried to bring them up in the fear of the Lord, he used to sing and pray with them every night, which was all that he could do. I remember that I had serious impressions when I was quite young, and often tried to pray; for I was afraid that I should die and go to the place of torment, for I had been taught to believe that every body who died without religion would go there. I often resolved that I would begin and get religion, for I thought that I could do so; but these resolutions generally lasted but a short time. I went on in this way, making promises and breaking them, until I became twenty years of age, which was in the year 1828, sometime in the spring, I was at preaching, when these thoughts came into my mind. Twenty years of my life has been spent in sin, and I do not know that I shall have as much time to serve the Lord. I began to feel uneasy about my situation, and I frequently retired and tried to pray as well as I could, until I concluded I had prayed enough for the Lord to save me, but I felt no change. I thought I could make this plea to the Lord, as an excuse, when I died, I could tell the Lord I had tried to get religion, but could not.—But these words came to me immediately. You shall be without excuse. This stripped me of all confidence in my plans, and I began to feel more distressed than ever before. A short time after this I opened the bible, and these words caught my eye, "Tekel! Tekel! Thou art weighed in the balance and found wanting." I felt that it was in reality my case, I thought something was greatly needed, and which I once thought I knew how to obtain, but all that confidence was now gone from me. I saw a beauty in those whom I believe to be the servants of God, and desired to be one of their number. I felt that I was a sinner. As time rolled on, it seemed more and more to unfold to my mind the reality

of my lost and helpless situation. I was as one awoke out of sleep; I saw that I had been a sinner against a kind and merciful God, and O, how I wondered why my parents had not told me of my situation before. Satan suggested to me that it was now too late! that if I had come at the time I was making promises, there might have been some chance for me. I read, "He that cometh to me, I will in no wise cast out," and I thought surely I was the first that ever was cast off. For about two weeks I felt as though I had not a friend in heaven or on earth. There was a camp meeting held not far distant, and I thought I would go; perhaps the Lord will meet me there, I went. There was a great deal of excitement, and several of my associates who had come there careless, professed to be converted; and I, who had been so long trying, thought there was truly no mercy or me. I was thinking, how I could bear to be banished from the presence of God forever, when Jesus was revealed to my view as the Mediator between God and men; and he said, my sins were forgiven. I prayed that I might feel his love, when I was assured, that his love for me was so great that he had died for me. I could then rejoice and praise the blessed Savior, he appeared so charming, and had revealed himself to me so unexpectedly. I could then claim him as my Savior, and felt an assurance that he had been my Savior all the time, but it was just made manifest to me. I began to enquire, Is this religion? I would ask one of my acquaintance who was a professor, but before I had an opportunity to do so, I feared that it was not, for it seemed to be too good for me to think that I was really in possession of it. But all my fears of death were gone, and I was resigned to the will of God. This took place on the 20th day of October 1828.— I was for four days, sometimes hoping, and sometimes fearing then a calm came over me which I never can describe. Every doubt was banished from my mind, and I believed that I was one of his chosen ones. I had previously thought that when, if ever, I obtained a hope, I would try myself, and not say anything about it until I could see whether it would hold out or not, for, above all things, I desired not to be deceived on this important subject, but now I desired to tell of what I had experienced, but I had not the courage to do so, for several days after I had become satisfied. I then was greatly relieved. These words were constantly in my mind, "Except you take your cross and follow me, you cannot be my disciples." I felt that there was a duty for me to perform, and I prayed to God to show me the right way, and on every occasion his words came in reply, "Follow me." And as I saw he went down into the water, I desired to go there too. On the first opportunity, I related some of my exercises to the church, and was received, and baptized on the evening of the same day, by Elder Gardner Mc Conico. On the day before I went to the church, I passed through some temptations, which almost made me afraid to go forward; but the Lord was my helper. Nor did the tempter stop here; for he went with me to the water, and told me that it would make me sick, and I would die. But I told him that I was not afraid to die; and soon he left me, and I went on my way rejoicing. I say for the encouragement of such believers as have been regenerated and born of God, and never been baptized, If you wish to answer a good conscience towards

God, and to enjoy his approving smiles, take up the cross and follow your Savior down into the water.—I could say much more, but have not room.

Yours in bonds of love,

E. F. PETTUS.

P. S. It has been my privilege to attend two Associations this fall, the Stone River and the Cumberland, where we have heard the gospel preached in its purity, and many of the saints appeared to be comforted, especially at the Cumberland on Sunday, while brethren, Burge, Hobbs, and Bass, were preaching the unsearchable riches of Jesus Christ. It was indeed a feast.— May it long be remembered.

E. P.

For the Signs of the Times.

Henry Co. Ia. July 30, 1852.

BROTHER BEEBE:—I find omissions and mistakes in a communication, written by myself, and published in the 13th number of the current volume of the "Signs" which are calculated to change the meaning, or destroy the sense. I therefore send you the following correction, which I hope you will publish, viz.

On the 1st page of that number, 3d column, and 23d line from the bottom, instead of "at read," of their literal or coporeal death."

On page 98, 1st column, 2d line from top, after the word "holy," read thing.

Same page, 2d column, 2d line from top, after the words raised up, there are parts of two sentences omitted, that should read, "at the last day. But the day of payment arrives, and where do we find him?"

Same column 20th line from top, the word tell, should read telling.

Two lines lower in the same column, I am made to say, "I wish to know," which should read, if we wish to know.

Same page, 3d column, 24th line from top, after the words, "hold fast," read, to Jesus Christ, and then we hold fast to all that is good.

In the poetry following the obituary, the first line in the last stanzas, There's rest for th weary there's soul thrilling pleasure," is omitted.

Brother Beebe, I long to see you, to converse with you and to hear you preach again; can you not pay us another visit? If you can when?

I remain your brother, in tribulation, and in hope of eternal life, through Christ the redeemer, Farewell,

J. F. JOHNSON.

For the Signs of the Times.

Oregon Territory, July 25, 1853.

VERY HIGHLY ESTEEMED BROTHER:—Being highly favored of the Lord with this opportunity, though feeble in health, I take my pen in hand to communicate through the medium of the "Signs of the Times" to the sheep and lambs of my Lord and Master which are scattered up and down in this unfriendly world, some of the dealings of the Lord towards me, a poor helpless sinner in the last few days of my life. I returned home from the Mt Zion church, after having tried to preach Christ and him crucified, as the way the truth and the life, seemingly to the comfort and edification of his children, and I thought I saw a beauty in God's method of salvation; on the next day I was taken suddenly with bronchitis or violent bleeding

of the lungs, which made me conclude that my dissolution was just at hand, which caused these thoughts to rush quickly to my mind. Are you ready to go? and before I could decide, the thoughts of my family rushed into my mind; but as death seemed to approach nearer to my view, I thought I could give them up into the hands of an all-wise God. I then began to examine myself as for eternity, whereupon all within seemed to be dark and gloomy; then these reflections occurred to my mind, Are you willing to trust the Lord Jesus Christ? You have preached him to others as the only name, under heaven or among men, whereby we must be saved; but at this time his lovely face was hid from my view, and clouds of darkness overshadowed my poor soul so that there was scarcely one ray of hope. Then O, thought I, for one smile of the lovely Redeemer, and that it was with me as in days past and gone when I had dwelt under the shadow of the Almighty, even in the embraces of the Redeemer's love but my mind was overwhelmed with grief, doubts, and fears, whereupon I began to take a review of the first manifestations of the love of God, that I had hoped I had enjoyed; but in this review I saw nothing that I could depend upon in the hour of death, and O, thought I, how can I bear the thought of being separated from him to whom I thought I had been so united? but alas, his smiling face was hid from my view, consequently I cried in the bitterness of my soul, O Lord I look to thee, and in thee would I put my trust. About this time I began to amend in bodily health, but none in mind, so I began to read in the bible, but the consolation that it had been in time past seemed all to be gone with me, and the sweet promises contained therein for the poor, now appeared to apply to some one else beside myself; for it appeared that my heart was as hard as an adamant, I then began to think of my labors, as an ambassador of Jesus Christ, for the last ten years; it seemed to me that I had been instrumental in feeding the sheep and lambs of my Lord and Master, and that I had at some times been blessed with the smiles of a lovely Redeemer; and although my mind was so beclouded, yet I hoped that God had a purpose in it and that he would at his own time visit my poor soul with the rays of his love; this caused a small hope to spring up within me, and I felt more calm and serene than before. This was on Saturday, the day of our church meeting when I had been trying to preach for the last four or five years; but those feelings soon disappeared and clouds of darkness overwhelmed my mind; and I thought that although God had probably used me to the comfort of his children, having all power in his own hands, he was now about to cut me down and thrust me from his presence forever, and that I should be like the scaffold of some building when the fabric is completed, it is torn away and entirely separated from it; and O, how it distressed my poor soul to think of being separated from God's dear children whom I hoped I had loved so well. But the worst of all was to be cast off from the presence of the lovely Redeemer forever. Awful thought indeed! In this condition I cried to the Lord, that he would look down from heaven, his dwelling place, and grant to have mercy upon me, a poor helpless sinner; and that he would grant to unveil his lovely face and commune with my poor soul from off his mercy seat; but in this condition I remained all that evening, sometimes

trying to pray and sometimes reading the Bible, but without any consolation or comfort until the next morning, which was Sunday; having got worse in health, and not being able to sit up, I lay upon my bed with my bible in my hand, reading and meditating upon my condition until about eleven o'clock when I turned to the 12th chapter of the prophecy of Isaiah, and I thought I discovered a beauty in it, particularly these words "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." I then turned to the Songs of Solomon, and read the 1st and 2nd chapters until I come to these words, "He brought me to the banqueting house and his banner over me was love." when suddenly the clouds of darkness were dispelled from my mind, and the Sun of Righteousness arose with healing in his wings; and now, my dear brother, I saw him who is head over all things to his church yea him who was rich in glory, equal with the Father, who for the great love he had for me, even when I was overwhelmed in sin, at a guilty distance from him, and loving that well, yes, ten thousand talents in debt, and not one farthing to pay, and that he condescend to assume my debt, undertake my case, and become a Mediator between God the offended, and me the offender, and at the appointed time make his advent into the world. I beheld that he condescended to be made of a woman, made under the law to redeem them that were under the law. I saw him who was holy, harmless, undefiled, and separate from sinners, living up to the requirements of that law I had broken. But, O bless the Lord, I discovered my sins were all laid upon him, my mind was then carried to the garden of Gethsemane, I saw him low kneeling, the loveliest being I ever beheld. I saw, as it were, sweat and blood running to his feet; my mind was then taken to Calvary's hill, where I saw the Lord Jesus Christ bearing his own cross, crowned with a crown of thorns upon his head, and my sins, together with all his chosen generation laid upon him, up to the place of execution, even when he had power to call to his assistance legions of angels; but I saw that he willingly bore the stroke of divine justice and suffered for the sins of his people; and O, thought I, what are all my sufferings here, I will never complain any more, for my sins which had appeared as mountains before, now all appeared to be canceled and I was justified freely from all things. I felt Christ to be my wisdom, righteousness sanctification, and redemption. I then said to my wife, you have often heard me try to preach the discriminating love of God to his people, but I never have, nor shall be able to describe one half of its transcendent beauty. O that my brethren and sisters in the Lord were here,—for I thought that I could say to them, I know that my Redeemer liveth, and omnipotent grace reigneth. I thought that I would say to them, the doctrine that I have so often tried to preach, comforteth me in the bed of affliction. I felt perfectly reconciled to God in all things. I could not believe that I ever should have another doubt as to any acceptance in the beloved; the little experience that I had so often tried to lay down, that I might obtain a brighter one, now appeared to shine with the brilliancy of the sun, and thus I felt to say with the Lord's servant of old, "All the days of my appointed time will I wait till my change come." And I could say with the poet.

"Now my remnant of days, would I spend to his praise,  
Who has died my poor soul to redeem,  
Whether many or few, all my years are his due,  
May they all be devoted to him.



Thus my brother, I have delienated some of the dealings of the Lord to my poor soul; and although what I have written is truth, yet if it is not in harmony with the word that God has given us, it will avail us nothing in a coming day. Inasmuch then as we believe the experiences of God's children and the doctrine of the Bible beautifully harmonize, if you can bear with my weakness, I will offer some of my views of God's plan of life and salvation, as revealed in the holy scriptures. As God is the first, and the last, in the redemption of his people, I will here take occasion to remark that I believe that the bible teaches that he is perfect and complete in all his divine attributes; infinite in wisdom, or he never could have beheld the end from the beginning, neither would the hairs of our heads have been numbered; omnipotent in power, or he never could have spoke the world into existence, or say, Let there be light, and there was light. In fact, if the Godhead is not complete, or if his divine attributes be susceptible of improvement in one respect, why not in another? This same principle of reasoning would dethrone Jehovah at once; yes, it would take the crown off from his head and place it upon chance, or upon the head of an arminian, but glory to God, this can never be, for his glory he will not give to another, nor his praise to graven images. Thus taking this view of Jehovah, we are made to believe that he is a God that works according to his own purpose in the armies of heaven, and among the inhabitants of the earth. And hence it is clear that he had a purpose in the creation of man, we conclude at his own time and according to his own arrangements he formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul; and he pronounced all the works of his own hands good; so he placed him in the garden of Eden, a good natural man; and we conclude that when Adam stood in the garden in a state of innocency that all his progeny was then in him. And now that God had the right to give man that he had created, a law requiring his obedience, saying, "In the day thou eatest thereof thou shalt surely die," few will deny; and it is equally as clear that God had a purpose in delivering it to him, and so the question arises, did he design him to keep the law which he had received, which, as the apostle said, was just, holy, and good? for it is evident that God knew that until the law, sin was in the world, but sin is not imputed where there is no law. Rom. v. 13, Answer, It is certain that he never did design him to keep the law, from these considerations, first, Let the devil be self-existent or a created being, it is quite certain that his power is limited; for God has all power in heaven and on earth, and will do all his pleasure—secondly, there could have been no use of that eternal covenant between the Father and the Son, neither could it be possible, or consistent to say that we (that is, his people) had grace given us in Christ Jesus before the world began: and therefore it must have been both his will and purpose to suffer this opposite, the devil, to beguile our earthly head, Adam—and hence we discover that through the subtle influence of him, Adam violated the law of God, and consequently fell under its curse—and when he violated the law; we (the whole human family) violated the law in him, and when he fell, we fell in him; wherefore as by one man, sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned. Rom. v. 12. And again

by the disobedience of one man many were made sinners, even so, by the obedience of one shall many be made righteous. And, again, As sin has reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. I might here go on to recite passages, to prove the deplorable condition of the human family; but think it unnecessary. Then, taking it for granted that a corrupt fountain cannot send forth pure water, and that man is ten thousand talents in debt, and not one farthing to pay—and having shown that God was neither frustrated nor disappointed, I will now proceed to show that the infinite, great, grand, and glorious design of Jehovah was the manifestation of his power, in the redemption of his peculiar chosen people, and also the righteous condemnation of the ungodly. First then, we have noticed that had man continued in a state of innocency there could have been no need of a Savior. But in the arrangement of Omnipotent Jehovah, we are informed by divine revelation, that the Lord Jesus Christ was set up from everlasting, to everlasting, as the vital head of his church, which is his body, the fulness of him that filleth all in all; for the Lord by the mouth of his servant hath said, I was set up from everlasting, from the beginning, or ever the earth was; while as yet he had not made the earth, nor the highest part of the dust of the world, then I was by him, as one brought up with him, and I was daily his delight, rejoicing in the habitable part of the earth, and my delights were with the sons of men. Prov. viii. 23, 26, 30, 31. And the apostle Paul has declared that God's people were chosen in him (Christ) before the foundation of the world, Eph. i. 3. And hence the Psalmist has said, "My substance was not hid from thee, when I was made in secret and curiously wrought in the lowest parts of the earth; thine eyes did see my substance yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." cxlix. 15, 16. And hence we behold the beauty in the heart cheering and soul enriching doctrine of the eternal union of the whole election of grace with Christ their vital head, life, near kinsman, surety, Shepherd, Husband, Priest and King; for we have already shown that before they were put forth in Adam, our earthly head, they had a standing in Christ their spiritual head; yea, their names were written in the book of life, of the Lamb slain from the foundation of the world; consequently we rejoice to discover that when we violated the law of God and fell in our earthly head, and thus brought the sentence of death upon us, that we did not lose our standing in Christ; for if he is the life of his people at all, he is their eternal life, and they shall never perish. Hence we discover that God loved his people in Christ Jesus, with an everlasting love, not because he knew that they would violate his law and become overwhelmed in sin; no, but in view of him that had the right of redemption, even Christ the near Kinsman, assuming their debt and becoming responsible for their transgressions; hence the iniquity of us all was laid upon him. Yea, he willingly, for the great love he bore towards his bride, seeing her so involved that she could never come to him, and that mercy could never be extended at the expense of justice, became the one mediator between God the offended, and his bride the offender; thus viewing Christ as the mediatorial head of his church, and her sins laid upon him, and knowing that time and space is not

known with Jehovah, but every thing viewed in the present tense, according as he hath said by the mouth of his Apostle, his works were done from the foundation of the world. And hence, brother Beebe, I conclude that the Lamb's wife was not only united to her husband, but in him completely, eternally, and everlastingly justified, and consequently the Lord said by the mouth of Balaam,— "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. Numbers, 23, 21. And hence the apostle could ask the question, Who shall lay anything to the charge of God's elect? It is God that justifieth. Consequently we discover the reason that Abel was justified and not Cain, and we might also name Enoch, Abraham, and a number of others which would be to the point, but deem it unnecessary. Thus, brother Beebe, taking this view of the subject, we conclude that God's chosen people, viewed in their mediatorial head, were eternally Justified. But, although this is quite certain, yet it is equally clear that God, for the comfort of his people, and for his own declarative glory, in his stupendous plan of life and salvation, designed according to his own arrangements to make the whole manifest by sending his only Son at the appointed time, to die the just for the unjust, and also by bringing his children experimentally to a realization of the same. Hence when we turn our attention to the old Testament scriptures, we there discover the time of our adorable Redeemer's birth, life of obedience, death, resurrection, and ascension, was shadowed forth by the ceremonies of the law and taught under the levitical priesthood, by every bleeding lamb and bullock that stained the Jewish altars. Hence, says the apostle, the law was our school master to Christ; the time was also foretold by the Lord's prophets of old, and thus the time rolled on according to the arrangement of God, when the holy child Jesus should, of the seed of David according to the flesh, make his advent into the world; and lo, the angel announced to Joseph, that Mary should bring forth a son, and he should call his name JESUS, for he should save his people from their sins; and thus we discover the Word was made flesh and dwelt amongst us; for in all points it behooved him to be made like unto to his brethren, that he might be a merciful high priest in things pertaining to God, to make reconciliation for the sins of his people. Hence, in this divine personage we behold two natures, for he was purely God, and man. Yea, the God, man, mediator: or mediator between God and man, the man Christ Jesus, who gave himself a ransom for all. Hence we discover that in him all fulness dwelt, that is, all the fulness of the Godhead, and all the members of his body dwelt in him, and consequently, of his fulness, have we all received grace, for grace. Thus he being the Alpha and Omega, (the first and the last), and the only begotten of the Father, the offspring of David. We conclude he was fully qualified to live up to all the requisitions of an infinite law, and in his death cancel the debt his people owed to Divine Justice, and hence we hear him saying, "Lo I come, in the volume of the book it is written of me, to do thy will O God." Amazing condescension indeed, that he that was rich in glory, equal with the Father, for the great love that he had for his bride, that he should condescend to leave the shining courts of heaven, come into this world of sin and sorrow, assume our debt and make man

ifest to man that which was completed in infinite wisdom before the foundation of the world. And we discover him that had the right of redemption, (that is the near kinsman) Christ Jesus, our elder brother, after he had lived up to all the requirements of God's holy law, even when he had power to call to his assistance twelve legion of angels, laid down his life for his sheep, according to his own words, "I am the good shepherd, the good shepherd giveth his life for the sheep." And again, Thus it is written, and thus it behooved Christ to suffer &c. And hence, brother Beebe, I believe, according to his own arrangement, and at the appointed time according to the determinate counsel and foreknowledge of God, he died the ignominious and shameful death of the cross; but although this was the case, it is evident that those wicked murderers of our blessed Lord, had something entirely different in view; and thus we discover on the one hand, the moral turpitude of the human heart, and on the other, the transcendent love of God's immaculate Son. Hence, when justice demanded our lives, the sword of divine justice was bathed in the blood of the dear Redeemer, according to the declaration of Jehovah, by the mouth of his prophet, "Awake O sword 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. Again, for the transgression of my people was he smitten. Consequently, brother Beebe, we can look to the time when our sins lay heavily upon him; yes, we can trace him, by an eye of faith, from Gethsemane's garden up Calvary's bloody hill to the Roman cross, and there view him suspended between the heavens and the earth, suffering the just for the unjust. Hear him cry out, My God! my God! why hast thou forsaken me? Thus the three dreadful hours were finished, and lo he bowed his head and said, it is finished! and gave up the ghost. And thus he by the one offering, hath forever perfected them that are sanctified. Consequently the apostle Paul hath said, he gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. And again, He hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; and the apostle Paul further says, He hath made him to be sin for us, who knew no sin, that we might be made the righteous of God in him.— The apostle Peter hath said, "Who his own self bear our sins in his own body on the tree, that we being dead to sins should live unto righteousness." Therefore I am bound to believe that a complete satisfaction was made to divine justice, for the chosen generation of the Lord Jesus Christ. But the idea of Christ making an atonement for the whole human family, or for sin in the abstract, is erroneous and inconsistent in the extreme; for we have shown that God had a purpose in all he has done or undertaken to do; and it is very certain that all will not be saved, and hence we conclude that he never undertook to save them that are lost; for he has declared that he has all power and will do all his pleasure.

Brother Beebe, having briefly shown the atonement complete, and redemption definite for all the heirs of promise, I will now proceed briefly to show that at God's appointed time, all his people shall be brought

experimentally to the enjoyments and comfort of the same, for it is written, "Thy people shall all be taught of the Lord,"—And thy people shall be a willing people, in the day of thy power. And again, All that the Father giveth me shall come to me and him that cometh to me, I will in no wise cast out. And, other sheep I have which are not of this fold, them also I must bring, and there shall be one fold, and one Shepherd; speaking evidently of his sheep amongst the Gentiles, the wall of partition being broken down between them, and the Jews and hence we discover that, although the materials of God's spiritual temple are scattered throughout the world, even in every nation under heaven, and as they stand related to their earthy head, dead in sins, at a guilty distance from God, children of wrath even as others. Yet we rejoice to behold that the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their head, according as Christ has said, the dead shall hear his voice and they that hear shall live. For God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. And now, brother Beebe, while writing to you, my mind is carried back to a period of my life that never will be forgotten, even the time when I believe the Lord found me in a wilderness of sin, a complete Arminian, and took away from me the armour wherein I trusted; and then I saw clearly for the first time in my life, that I was a poor naked hell deserving sinner; yea, I saw that God was just, his law was just, and it justly condemned me, for I was carnal, sold under sin. And O, brother Beebe, what a struggle took place, which lasted for about two months, before I was led by the sweet cords of his love to his banqueting house, where I found, his banner over me was love; and thus, O ye daughters of Jerusalem, doth God by his loving kindness lead his people by a way they knew not, in paths they have not known, till finally they find themselves on Christ the Rock of eternal ages. Yes, the end of the law for righteousness, to every one that believeth, and here they discover the discriminating love of the Lord Jesus Christ. Yea, they see clearly that he was bruised for their iniquities, and raised again, for their justification; and they, being born again, see the kingdom of God, Yea, they discover Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, nor one of the cords thereof be broken. Consequently they are no more strangers and foreigners, but are built together for a habitation of God through the spirit; and not only so, but they feel that they are justified freely from all things, through the blood and righteousness of God's immaculate Son, and being translated from the kingdom of darkness into the kingdom of God's dear Son, and having exchanged their Arminian rags for the righteousness of the Lord Jesus Christ, and being partakers of the divine nature, they joy in God through the Lord Jesus Christ by whom they have received the atonement. And, Brother Beebe, if you ask an individual thus taught of the Lord, if they believe in the discriminating love of God, the answer will be, I feel that Christ is a special Savior for me, and I love him because he first loved me. But why did he love you in preference to others? Answer

"Even so Father, it seemed good in thy sight. Not unto us, but unto thy name be all the glory; and hence they can truly say, with the apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places, in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.— Thus they are taught by the spirit of God to see the beauty in his method of salvation, as revealed in his blessed word, and being lively materials, they can take up their cross and follow the Lord in all his commandments. They feel that their troubles are all over, and that they can go on their way rejoicing. But brethren and sisters, how soon did it appear that the Canaanite was still in the land, and how often have you thought with the old Psalmist, "Surely I shall one day fall by the hand of my enemy." And O how often have I felt the weight of the expression of my great Shepherd. In the world ye shall have tribulation, but in me ye shall have peace. And behold I leave in the midst of thee, a poor and afflicted people. But, fear not little flock, it is your Father's good pleasure to give you the kingdom. But while we live in the flesh, we have a warfare, and it is often the case that our minds are beclouded, and the sun of righteousness seems to be gone, and we go bowed down like the bulrush until it please the good Lord to return with healings in his wings. Sometimes the little lamb, or sheep is encouraged by hearing the golden bell, yes the gospel of our Lord Jesus Christ, and they know the joyful sound, and they shall walk, O Lord, in the light of thy countenance.— Then, O ye despised of the world, go on your way rejoicing, knowing that Christ is your Life, and is gone to prepare a place for you, and hath said, because I live, you shall live also; you have nothing to fear, for your King hath all power, and hath said you shall never perish, no not one that he suffered for. When the last one is brought by the power of reigning grace, then, and not until then, they shall all hear from the voice of the great Shepherd, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; and he shall also say to the wicked Depart from me cursed; into everlasting fire, prepared for the devil and his angels. I here state that I believe that the righteous condemnation of the ungodly will be to the consummate glory of God; for the scriptures inform us that the wrath of man shall praise him. But I have not space to notice this part of the subject particularly. Brother Beebe, I conclude by letting you know that I have been a reader of your valuable paper (the Signs of the Times,) for several years, and it is my desire and prayer to God that he may continue to bless you in your labors of love, as he has done for the last 20 years or more. No more at present, but remain your poor unworthy brother, in hope of eternal life.

JOSEPH TURNIDGE.

For the Signs of the Times.  
Wayne Co., Pa., Sept. 26, 1853.

BROTHER BEEBE:—If one so unworthy may be permitted to call you brother, I will attempt to write a few lines, for the first time, in regard to the things which pertain to the kingdom of God. Some thirteen years have elapsed since my mind was first

rested, and I was brought to view myself as a sinner. I then saw myself the vilest of sinners, being in the horrible pit of miry clay, sinking just sinking into endless misery. But the more I strove to extricate myself, the deeper I sunk down, until it seemed to me I must inevitably perish, I often retired to the barn, to the woods, or to some unfrequented place, and, on my benumbed knees, implored the Lord to have mercy on me. I prayed the Lord to deliver me from the power of sin and satan, and bring me into the light of the knowledge of the gospel of Christ, even into his marvelous light, and enable me to understand the relation existing between Christ and the church. In this way I wandered up and down in the waste howling wilderness of sin, doubting and praying at times for the space of about ten years, after which it pleased the Lord, as I hope and trust, to speak peace to my soul. Then I thought my troubles and trials were all ended, and that my journey would be smooth and level, without any intervening obstacles to prevent my steady progress in the divine life. But, by experience, I have learned better. I find myself still in the flesh, and, at times doubting and fearing, questioning whether my little experience is really that of a child of God. But I praise God for the hope of salvation, which he has, as I trust, given me in him, through the blood and righteousness of the crucified and risen Savior.

Yours, in hope of eternal life.  
MERRITT R. MILLER.

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**EDITORIAL.**

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MIDDLETOWN OCTOBER 15, 1853.

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**Our visit at the South.**

On the 12th day of September we set out on our journey Southward and leaving the city of New York, by the evening train, at half past 5 o'clock, P. M., of that day, we passed hastily through Philadelphia, Baltimore, Washington City, down the Potomac River, through Fredricksburg and Richmond Va., and through North and South Carolinias into the State of Georgia, and landed at the Depot at Covington, Ga., within a mile of the residence of our son Wm. L. Beebe, on Friday morning the 16th. We rested on that day, and on Saturday and Sunday we attended the monthly meeting of the Harrison Springs church, in which our lamented brother, Eld. Joel Colley spent many years serving them as pastor, and with which he terminated his useful course in the gospel ministry. We were cordially received and kindly entertained by the brethren, preached on both days to large and attentive congregations. This church is located about seven miles from Covington, and in it our son holds his membership. On Monday and Tuesday we were laid up with indisposition, at our son's house; and on Wednesday evening preached in the village of Covington; and on the day following we were taken by our beloved brethren David F. Montgomery to his residence, where we met with our venerable brother Elder James Henderson, David W. Patman, James Montgomery, and others who were on their way to the Yellow River Association, Eld. G. M. Thompson from Ky. also being in the company. Brother D. F. Montgomery not only furnished entertainment for us at his house, but conveyance also for us to go

to, and return from the Association. We shall long remember his kindness, and that of his amiable family. On Friday we went on to the Association, which was held six miles from Monroe, the county seat of Newton Co., where we arrived in season to be present at the commencement of the Association on Saturday morning. This Association contains about forty churches, which were generally represented by letters and messengers; and a goodly number of corresponding ministers and brethren were also present. At the request of the association, through her committee, we tried to preach at the stand, on Sunday, and Monday; and we witnessed a oneness of sentiment and harmony of doctrine, through out the meeting which was truly refreshing. Although some of the ministers who occupied the stand were from distances of more than a thousand miles from the place of the meeting, there was the most perfect harmony in the doctrine, and not a discordant sound was heard in their preaching or deliberations. In order to be in season, on our way homeward to attend the old Kehukee association of North Carolina, we had, though reluctantly, to leave the Yellow River, in time to take the cars on Monday evening; and after riding about 650 miles northward, we reached Tarboro, N. C., on Thursday the 29th. in season to preach for the church at that place on the evening of that day; and on the day following Eld. Staddler joined us, and after we had both preached at Tarboro, on Friday, we were conveyed by brother Purvis, to his residence, on our way to the association, who, after entertaining us, in company with other brethren, in a hospitable manner, conveyed us on to the association on the morning of Saturday Oct. 1. Here it was our happiness to meet with a large concourse of precious brethren, whose faces we had never seen, among them the aged moderator, Eld. Hyman, with a great number of other ministers belonging to that, and to corresponding associations. This, if we mistake not, is the oldest Baptist Association in the state; and embraces about forty churches. Has long been distinguished for her soundness in doctrine, and uncompromising adherence to the order of the gospel. This was one of the very earliest associations in declaring a non fellowship for the new institutions of new schoolism. For many years we had desired the privilege of attending this association; and we must say, we have realized more than we anticipated. Like the meeting in Georgia, this was also a season of refreshing from the presence of the Lord. All was harmony and love. The preaching, and all the deliberations demonstrated that the brethren had all been with Jesus; and that they had learned of him who is meek and lowly in heart. At the close of this meeting our beloved brother Eld. C. B. Hassell, took us to his residence at Williamston, where we spent the night and enjoyed the society of his interesting family, with a portion of whom we had long enjoyed a pleasant acquaintance; and on the day following, we preached at the church in that vicinity, of which brother Hassell is pastor, and then returned to his house, and after dinner, he sent his carriage to convey us thirty miles to our former quarters under the truly hospitable roof of Brothers and Sister King, at Tarboro. We reached the residence of brother King in time to preach that evening to a small audience,

hastily collected after our arrival. On the day following, brother Richard Harrison sent his servant with a conveyance to take us to the Rail Road, where we resumed our seat and were soon hurried on our way homeward and were permitted to reach our home and family, on Friday the 7th, and found all in usual health.

The kindness and christian love which we received at the hands and hearts of our brethren and sisters both in Georgia and North Carolina, has endeared them to us, and the recollection of our hasty but delightful visit among them, we trust will not be effaced, while we sojourn on earth.

#### REMARKS ON JOHN XIV. 1, 14.

In our last number sister E. White, requested us to give our readers a sermon on the text referred to above, viz. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it."

These words were spoken by our Lord Jesus Christ to his disciples, on a most solemn and interesting occasion. From the time they had been called to a knowledge of him, he had been personally with them in the flesh, but he was now upon the verge of those dreadful sufferings, and that bitter death, by which they were necessarily to be deprived of his presence, so far at least as his incarnation was concerned. True he had promised to come to them again, which promise he has fulfilled, in coming by his spirit, or in his spiritual presence, as their omniscient God, and Savior, to be with, and to preside over them, in all places, at all times, and under all circumstances, until he shall again appear in a bodily form, as when the cloud received him out of the sight of the saints who saw him ascend up to heaven; when he will come to raise the dead and judge the world, at the last day.

These words are full of comfort and instruction to the saints generally, and were peculiarly so to those immediately addressed, who were so soon to witness the fearful reality of what he had advised them concerning his death and sufferings. It is a comfort to God's dear children, when afflicted and persecuted that the privilege of communion with God, and access to his throne of grace, cannot be taken from them, but more especially is it comforting when their faith can lay hold of the blessed promise in the text, that what they shall ask in the name of Jesus, shall be given them.

In the text the saints are instructed to present their petitions to God, in the name of Jesus. On one occasion he said to them, "Hitherto ye have asked nothing of the Father, in my name." But in all future time they were instructed to ask of the Father in Christ's name.

We should observe the order of prayer, as divinely established. It is not to call on the Son in the name of the Father, or of the Spirit; nor on the Spirit, in the name of the Father or in the name of the Son. Although the Holy Ghost and Christ are God, equally, with the Father; yet invocation of Christ and of the Spirit is a deviation from the instructions given to the saints. All the Three that bear record in heaven, have to do with the prayers of the saints.

1. The prayers of the saints are to be addressed to the Father.
2. They are to be asked in the name of the Son.
3. As they are indited by the Holy Ghost.

In further contemplation of our text we propose to notice briefly the following prominent points, viz.

1. What we are to understand by asking *in the name* of Christ.

2. The certainty that our prayers shall be granted.

3. The unity of the persons in the Godhead; implied.

4. The encouragement given to the saints to pray.

First. The name in which we are to approach the throne of grace, shows that in our own name, as sinners, we have no access unto God. Our own names, separately considered from our relationship with and standing in the great Redeemer, only identify us as rebels against the government of God; transgressors of his divine law, and subjects of his just indignation and wrath. Our own names, like the names of bankrupt debtors, or condemned criminals, are dishonored, and unavailing, and with no better name to plead before the throne of God; we must stand condemned and rejected. Hence the necessity of a responsible name—a name that is honored in heaven, that has weight at the throne of grace, and such a name is not given under heaven or among men only in the name of Jesus Christ our Lord. His name is perfectly responsible, it expresses his Godhead, and his mediatorial relationship to his people. God is in Christ reconciling the world unto himself, and therefore it is that his name is above every name that is named in heaven, or on earth. At his name every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father, both of things in heaven, and of things in earth. His name is a strong tower, into which the righteous flee, and find safety. Nothing can therefore be denied that is asked in his name, according to the import of our text. "Whosoever shall call upon the name of the Lord," (which is the name of Jesus, for all shall confess that he is Lord, to the glory of God the Father.) "shall be saved." But the question arises, Who can, and who have a right to call upon the Father in this name! Should the writer or the reader of this article, present the name of a responsible endorser at the bank, in order to obtain credit, if it should be proved that we were not properly authorized to use that name, instead of obtaining credit, we would be convicted of forgery, and no man can use the name of Jesus, fraudulently before the throne of God, without detection; for no man can call Jesus Lord, but by the Holy Ghost. And if we cannot call him Lord, we cannot call him by his name, for he is both Lord and Christ.

All the saints of God have an interest in his name. This appears from the following testimony.

1. All the family of God, are named in him. So that the mention of the sacred name expresses all the fullness of his Godhead bodily, and also all the family of God, both in heaven and on earth, for they are complete in him who is the head of all principality and power, Col. ii. 9, & 10.—Thus, as Adam in the figure, embodied all the human family, and God called their name Adam, so in the anti-typical Adam, the Lord from heaven, all the spiritual family have a name, better than that of sons and daughters. They therefore have an interest in him, based upon the purpose and grace which was given them in him before the foundation of the world.

2. Their right to, and interest in his name is established on the ground of vital union. They are his seed, his children, and they are accounted to him for a generation, and as children, by inheritance are entitled to the name of their legitimate progenitor, so the name of Jesus covers and forever secures all the heirs of immortality.

3. The marriage of the Lamb, intitles the bride, the Lamb's wife to a right to, and interest in the name of the heavenly Bridegroom. Hence the prophet Jeremiah has said, "This is the name whereby he shall be called,—The Lord our Righteousness," and he has also said, "and this is the name whereby she shall be called, The Lord our Righteousness." The married wife has an interest in the name of her husband, so that all she needs for her support and comfort, is secured by that name. Though irresponsible, bankrupt and worthless in her separation from him, all that his name is good for at the throne of heaven she is entitled to in her being embraced in his name, as no more twain but the bone of his bone, and the flesh of his flesh.—Therefore will he say to the north, give up, and to the south, keep not back, bring my sons from far, and my daughter from the ends of the earth; **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. 6, 7. Christ in his mediatorial relation to his church has obtained a more excellent name than the angels, and in that name he is the appointed heir of all things; so he has given to his people a name better than that of sons and daughters, and in that name is secured to them a joint heirship with Christ to an inheritance which is incorruptible, and undefiled, and can never fade away, and consequently "all things are theirs, and they are Christ's, and Christ is God's." To ask of the Father in the name of Christ, requires that they that ask shall have standing in Christ, as he is the way and the truth, and the Life, and no man cometh unto the Father but by him.

Again, To ask in his name, implies that we ask by his special command, in obedience to his direction, and to all who thus call upon God, the promise of our text belongs.

Secondly, We are to consider the certainty that all the petitions of the saints, thus presented, shall be granted.

The saints have often been perplexed upon this point, having frequently asked and received not, because they have asked amiss. They have wondered how it could be, that Jesus had thus positively promised to grant all that was asked in his name, and yet they had so frequently asked, and been denied. Even Paul had earnestly petitioned three times for one favor, which was not granted him. And sometimes the saints have felt ready to doubt the promise, and still more frequently their interest in the promise, because their prayers seemed to be shut out. We are to consider that it is not nearly to repeat the name of Jesus, as the ground of our confidence, or to say, Lord, Lord, or we may be prompted by a fleshly desire for things to consume them on our carnal lusts, or for the gratification of our fleshly minds, which the Lord, in great mercy refuses to grant us. Such things, he has not authorized us to ask in his name, nor has he promised to grant such petitions, for such cannot according to the sense of our text be asked in his name. We are forbidden to take the name of the Lord our God in vain, but

we are constrained to believe that much that is called prayer in this age of rebuke and blasphemy, is but profanely taking the name of the Lord in vain. When we daily consider that in approaching the mercy seat, in Jesus' name, that mind should be in us which was in Jesus, when he prayed the Father saying, "Not my will, but thy will be done, and to be divested of the selfish desires of the flesh, not thinking our own thoughts nor speaking our own words, but praying with the spirit and understanding, under the controlling influence of the spirit of grace and of supplication which God alone can bestow upon us, that it is only in the spirit and in that name, we can draw near unto God with a true heart, in full assurance of faith, by that new and living way which our God has consecrated for us through the veil, that is to say his flesh; then, but only then, do we worship God acceptably, with reverence and Godly fear.

In thus coming unto God, when our hearts are filled with love to God, humility and submission to his righteous will, when our affection are raised, by the Spirit's work, from the things of earth and placed on things which are heavenly and divine, when the spirit that searcheth all things, even the deep things of God, maketh intercession for us, and in us, according to his will, certainly as he hath promised, so certainly will he perform all that he hath promised.—All the experience of the saints go to teach us, that the spirit to direct and control our desires, and to order our speech aright before God, is as indispensable to genuine prayer, as is the all prevailing name in which our petitions are asked. We may therefore rest assured that when we ask and receive not, we have asked amiss, and not in the name of Jesus, in the true meaning of our text.

*Thirdly.* The unity of the Father, Son and Holy Ghost, implied in the text.

Christ, as we have seen, directed his children to ask all their petitions of the Father, in his name, and the Spirit alone can qualify us to so approach the divine majesty, yet Jesus says in our text. "I will do it."—He does not here say the Father, but himself "will do it." From which we learn that while the Son sustains the relationship of the only Mediator, through whom we have access unto God, he is, in his own deity, one with the Father, as he has declared in the 10th and 11th verses of this same chapter. The Three that bear record in heaven, The Father, to whom prayer is made, the Son, in whose name it is made, and the Holy Spirit by whom the heart is prepared, and the petition is indited, are one, in the unity of eternal Godhead.

*Fourthly.* Our subject affords encouragement to the people of God, to pray, without ceasing, and in all things to give thanks to God, from the consideration,

1. God has made his gracious throne accessible to them, through the mediation of our Lord Jesus Christ, by the Holy Spirit.—We therefore are not calling upon a deity that requires to be operated upon by his subjects. But the God on whom we call, is of one mind, and none can turn him, and he has provided for us the Way of access to his presence, and the Spirit by whose heavenly teaching, we are made acquainted with our necessities, and by which also we are qualified to worship God, in spirit and in truth.

2. Their petitions being made by the inditing of the Holy Spirit, cannot fail to be



in harmony with the will of Jehovah, for the Spirit is God; hence it is certain that the prayers of the saints thus offered will be heard and graciously answered.

3. The promise is unequivocal, and unconditional "Whatsoever ye shall ask in my name, that will I do." Not because the petitioners, have prayed, or do something to merit or entitle them to the blessings sought for; but, as Jesus has farther said, "That the Father may be glorified in the Son." He had before informed his disciples that the Father was in the Son, that is in him, and he in the Father. The Father being in Christ is in him glorified, in all the economy of grace, The brightness of the Father's glory shines in the face of Jesus Christ, and all the prayers and all the worship of all the saints of God, being offered in and through Christ, all the glory ascribed by all the church, glorifies the Father in the Son. This glory he will not give to another, nor his praise unto graven images. That God is glorified by the prayers made in Jesus' name, is a strong ground of encouragement to the saints to pray.

4. The painful circumstances under which the disciples, to whom Jesus immediately addressed the words of our text, were soon to be placed, when the blessed Jesus whom they had seen, healing the sick, raising the dead, and casting out devils, and under the sound of whose voice they had sat with so much joy and rapture, was soon to be nailed to the cross, and bleed and die,—add to all this the fearful prospect before them; the same spirit which condemned the immaculate Lamb of God, was also bent on their destruction, the things which were done in the green tree, were soon to be repeated in the dry, and they had been told that they should be hated of all men, for his name's sake; yet under all these trials and persecutions, it should be their unspeakable privilege to call on the name of the Lord, with the blessed assurance that they should be heard. While men should be deaf to all their cries, and their kindred according to the flesh, should have no sympathy for them, a throne of grace was open, and they made welcome, in all their emergencies to come boldly to the throne, to ask for mercy, and to obtain grace to help them in every time of need. As they were under all these circumstances encouraged to pray, so also are all the dear people of God, at this day; and the saints are sometimes enabled to bless God, that even

"Tyrants are made a smarting scourge,  
To drive them near the Lord,"

in their supplications and prayers. Such a throne of grace, such a God of boundless goodness, and having such a great High Priest, over the house of God, and one who is easily touched with the feelings of our infirmities, and such a blessed Spirit to instruct, guide, enlighten and make intercession for us, we have all the encouragement that we can desire, to pray and faint not.

**APOLOGY** Our last number which was worked off during our visit at the South, went to press without the usual correction of the proof, and consequently there are many typographical errors, and in some cases such as either destroy the sense, or render it quite obscure. We hope the defects will be kindly overlooked by our readers, and we will do our best to prevent the recurrence of a similar cause of complaint.

**APPOINTMENT FOR PREACHING.** If not providentially prevented, the editor of this

paper will preach, at the Baptist Meeting-house at Greenville, in this county, on the second Wednesday in November next, at 11 o'clock, A. M.

**MARRIED.**

Near Unionville, on Wednesday evening, the 12 inst, by Eld. Gilbert Beebe, Mr. JOHN HALSEY of Westtown, to Miss. HARRIET SAYER, daughter of Wm. A. Sayer Esq, of the former place, all of Orange county, N. Y.

At Middletown on Saturday the 15th inst, by the same, Mr. CURTIS McNISH to Miss ELLEN SMITH, both of Slate Hill in this county,

**OBITUARY**

Strickersville, Pa., Sept. 9, 1853.

**BROTHER BEEBE** :—Will please insert the following:—

DIED OF DYSENTERY, in Fulton township, Lancaster, Co., Pa, WALTER DAVIS, son of I. Moses, and Eleanor J. Jackson, aged, not quite 3 years.

And on the 18th, of the same disease, Mrs. ELEANOR J. JACKSON, mother of the above named child, aged 40 years. While attending the funeral of her child she was arrested by the fatal messenger, and in a few days she was laid by the side the cold remains of her departed child, with it to rest until the morning of the resurrection.

Mrs. Jackson has left a kind husband several interesting children, besides a large circle of other relatives, to mourn her sudden departure, but they have the consolation to mourn, not as they that are without hope. Although she had not made a public profession of faith in Christ, yet I have no doubt that she had been a hearer of the word, for a considerable time, and I think it probable that she had been kept back from the same cause which was hindered many from that privilege, that of timidity, arising from a fear of not possessing the requisite qualifications, and not from being ashamed of the cross of Christ.

Events of the kind often produce a conflict between feelings and judgement, the judgement of the christian often says, all is right, he that gave, has a right to demand his own at pleasure, while the feelings revolt at the separation, and would fain reclaim the departed objects of our affections. But it would be cruel to wish one back to this world of sorrow, who has left in the mind of bereaved friends a good hope of a happy exchange, such as we have good reason to hope is the case with the departed. True she has left an interesting family, a comfortable home, abounding with all that could be desired, as well as a large circle of kind relatives, who were dearly fond of her, yet she has gone to that land where the inhabitants shall not say, I am sick. To that building of God,—that house not made with hands, eternal and in the heavens. In this view of the subject we may adopt the language of Watts,

"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."  
Yours as ever.

THOMAS BARTON.

P. S. I will just add, that the subject of this notice was a daughter of our highly esteemed sister, Scott, of the Rock Spring church.

Parke Co., Ia., Oct., 16, 1853.

**BROTHER BEEBE** :—Painful as it is to our feelings, it becomes our duty according to resolution of our Association last month, to to inform you and the brethren generally of the death of our much esteemed and beloved Brother, ELDER AARON HARLAN; The subject of this obituary was born in South Carolina, June 10th, A. D. 1793, departed this life June 27th, A. D. 1853, after an illness of some three weeks, of Bilious fever; which he bore with christian fortitude and resignation without a single murmur. He emigrated to this country in

a very early time, had been a devoted servant of the Lord's for something over thirty years in the ministry. The loss of our beloved brother will be felt by the community at large. He moved in an extensive sphere. As a man, husband and father, he was kind humane and benevolent.

Nature had given him distinguished abilities. His life was a scene of anxious labor for the benefit of others. His piety and fervent zeal in preaching the gospel of Christ; evinced his love to his God and his fellow men.

His eloquence was forcible and spontaneous. The amiableness of his disposition was recommended by a dignified and majestic appearance. His manners were easy, without negligence, and polite, without affectation. As he lived much beloved, he died much lamented. Well may we say, that one of the sent nels upon the wall of Zion has fallen; though fallen, yet shall he rise, for his last enemy shall be destroyed. The Lord himself, shall descend from Heaven with a shout, with the trump of God, and the angel, and with the trump of God, and the dead in Christ shall rise.

Then shall he shine like the Sun in the firmament." Cease then to mourn; dry up your tears; submit to him "which is, and which was, and which is to come, the Almighty." Our loss is his eternal gain.—Now may God make us submissive to his will in all things; To him let us ascribe glory and dominion, forever and ever. Amen

By order of the Danville association.

J. EDWARDS, Moderator.

JOHN OYERMAN, Clerk.

[Southern Baptist Messenger please copy]

DIED, of measles, in Bedford county, Va. Miss MARY BURROUGHS, daughter of brother John and sister Leana Burroughs. She was born, July 16, 1832, and died July 16, 1853, being exactly 21 years of age. From a very lengthy obituary notice before us, which the unusually crowded state of the obitunry department of our paper will not allow us to insert in full, we make the following extracts.

"It was, and still is a sorrowful time with the family, although we entertain a hope that our dear daughter had been washed from all pollution, in the blood of the Lamb. It is true she had not made a public profession of religion; but for about a year, we had observed indications of the state of her mind. She was much engaged in reading the scriptures, up to the time of her sickness; and some with whom she had conversed on the subject nearly a year ago, believe that she had a hope in Christ. She was of a remarkably quiet disposition, never murmuring at any dispensation of divine providence. And although she was not much accustomed to singing, except when at meeting, yet on the day that she died, she commenced singing the hymn, which begins,

"On Jordan's stormy banks I stand,  
And cast a wishful eye,  
To Canaan's fair and happy land,  
Where my possessions lie." &c.

And sung the hymn through in a clear distinct manner, and in the sweetest singing to me, that I ever heard, and added, "Sweet Home, Sweet Home!" in a sweet and emphatic manner. I asked her what made her sing, and she said she was singing before she was aware of it. We hope the Savior has taken our dear daughter to himself.

JOHN BURROUGHS.

DIED.—At his residence in Greenwood Lake Valley, in the town of Chester, Orange Co. Mrs PATTY SMITH, relict of the late Jesse Smith aged 74 years.

She was the grand-daughter of Elder James Benedict, the first pastor of the Baptist church at Warwick, of which church she became a member, nearly 40 years since and she was baptized by Elder Lebbeus Lathrop. She ever remained steadfast in the faith once delivered to the saints, and exemplified the blessed effects of that faith, in a life, which secured the respect of all who knew her, and in the triumphs of

which she peacefully departed on Friday the 22d day of Oct. 1853.

DIED. At New Vernon, on Friday the 14th inst, after a short illness of about two weeks Mr. HIRAM WELCH, aged about 45 years.

DEAR BROTHER BEEBE :—I am again called to chronicle the death of another young lady in our community and one who was truly an honor and ornament to her sex, society and friends, Miss ANN, youngest daughter of Mr. Richard, and Mrs. Ann R. bb, died in Moreland Township, Montgomery Co. Pa., on Thursday morning the 18th of August, aged eighteen years, and about ten months after a very painful illness of from three to four weeks. She was buried at Southampton on Sunday the 21st of August, surrounded by an immense mass of sorrowing and mourning fellows. And it was not necessary on that occasion to enquire them for what purpose they had assembled. For the truth was deeply written upon every countenance, and plainly engraven upon every heart, that death had not only siezed an interesting victim, and had spread his sable mantle of gloom over an afflicted family, but also, over our community at large. But a few weeks since, and she was moving in our midst with all the fragrance and beauty of a morning rose, but alas, ere the shades of nineteen years of the wasting hand of time had rested upon her earthy existence, the arrow of death was hurled from that unerring hand, and the loved one drooped, and withered in death, and father and mother, brothers and sisters, relatives and acquaintance were gathered around her lifeless body, with sorrowing hearts and weeping eyes, to deposit in the silent tomb, the lifeless body of their daughter, sister, and friend. But in this gloomy shade, we are not left to sorrows as others who have no hope. Although she had never made a public profession of religion, yet, the evidences she gave of communion with God, and her redeemer were such, as to give perfect satisfaction to those, of God's children who witnessed her departure, that she has departed to be with Jesus, which is far better. Just before she ceased to breathe, she commenced singing the hymn, 1024th number, in Rippon's, arrangement of Watts, 2, part and sung two verses. When her strength failed her, and her pronunciation became indistinct, and her voice sank through weakness. This was nearly the last which was heard from her while life remained in the body. Her departure was truly a triumphant one. Blessed are the dead who die in the Lord. In this bereavement, a father and mother, brothers and sisters, have been called to mourn the loss of one whom they loved and cherished, and who was a pleasure, and honor, to them and society has lost one of its most brilliant ornaments, and worthy companions, and the truth was clearly evinced on the occasion of her funeral, that all felt, and deeply felt the real bereavement. A few days previous to her death the following verses were found in her pocket, carefully preserved, which she had probably cut from a newspaper, before she was taken sick.

Yours in the bonds of the gospel.

WM. SHARP.

Brother Beebe, sister Robb was is a subscriber to the "Signs," wishes the enclosed verses printed in connection with the obituary of her daughter.

W. S.

Death set his seal on her gentle brow;  
And the earth is closed o'er our loved one now  
Vain were the efforts of skill to save  
Her cherished form from an early grave,  
Oh! fill'd were our hearts with the deepest  
gloom,

As we laid her low in the dreary tomb;  
The sky was clear and the green earth fair  
And soft was the breath of the balmy air,  
But our bosoms were torn with grief the while  
And we felt no gladness from nature's smile,  
Narrow and dark is her place of rest,  
And the cold clay presses her lifeless breast,  
Her eyes are closed from the sun's light, ray,  
From the sounds of earth he has passed away,  
With anguish we think she will never return,  
And yet with a blessed hope we mourn,  
Her pure spirit dwells in a world of bliss,  
Fairer and happier far than this.  
Angels have joyfully aided her flight,  
To the realms of beauty, and love and light;  
Where the voice of her Savior and God she  
hears,

And she joins in the music of heavenly spheres  
In peace she has gone to that radiant shore  
The pangs of illness and sorrow are o'er,  
And the hope is ours, when life's sun is set,  
To meet her again and be happy yet.

BROTHER BEEBE:—At the request of the afflicted parents, I send you a notice of the death of HARVEY S. PARKINSON, eldest son of brother John and sister Elizabeth Parkinson of Summerville, in this county, who died Sept. 8, 1853, aged 20 years wanting 8 days. He was an apprentice to the printing business, in the office of the Goshen "Democrat and Whig," and the following extract from the notice of his death published in that paper will show the estimation in which he was held by his employers and those who knew him best.

A few days after he was brought home to his father's house, I received a few lines from our brother, informing me of the sickness of his son and requesting me to come and see him. I immediately complied with the request, but found him suffering so much pain and distress that I deemed it imprudent to attempt any conversation with him. I visited him again the next day, and found him suffering less, and his mind calm and composed, I had considerable conversation with him, during which he told me that for two years past his mind had become much exercised on the subject of religion, and I gained from him, that as the purity and holiness of the law of God was gradually unfolded to his mind, his own depravity and the sinfulness of his heart, became so apparent, that it appeared to him that God could not have mercy upon him; but that for sometime past, some ray of hope had beamed upon his mind through a crucified Redeemer. At his request, I tried to join with him in prayer, and left intending to visit him again soon, but indisposition prevented my seeing him for the next ten days.

At my next visit I perceived the disease had made much progress, but there was still hope for his recovery. He conversed with me as freely as his weakness would permit, and related much of the exercises of his mind, and the ground of his hope of acceptance with God. He afforded me a very satisfactory evidence that God had wrought a gracious change in his heart, and was calm and resigned to the will of God, rather wishing to depart and be at rest. Two days after, I received word that he was no more. Our brother and sister are deeply afflicted at the death of their first born, but they mourn not as those who have no hope, and are enabled through grace to say, "They will be done."

Truly yours W. L. BENEDICT.

DIED:—Of the Typhoid Fever, at his own residence in Marion County Ga., on Friday the 16th of Sept. 1853. JOHN MURRAY, in the 62d year of his age. He had as few enemies and as many friends as a man upon earth who was not more extensively known. He joined the Old School Baptist church in the 35th year of his age, and shortly afterwards became a Deacon and remained one until his death, which was 27 years nearly. He was born and raised in Burke County, and in the 34th year of his age moved to Houston County and became one of the first settlers of that county, and remained a citizen until the year 1850, he removed to Marion Co. Ga., about 12 miles east of Buena Vista, where he remained until his death. A just appreciation of the character of the deceased may be a drop of solace to the stricken hearts of those who survive him, and may excite them, to imitate his many virtues and noble deeds. Seldom ever has death stricken down one more beloved by his family and the friends than the subject of this notice. Those who have lived beneath his hospitable roof, as members of his household, as well as those who were but temporary sojourners, can never forget his kindness and fatherly affection, to his household, whether his own children or not. As a husband he was affectionate, as a father he was kind, as a neighbor obliging, and as a christian faithful. But he is gone! and how often will we miss him, his kind voice and ready service. One of the heads of the family is departed and death has broken in upon our household. Our only consolation is that our loss is his gain, and that another link is added to the chain which binds us to a world brighter and better than this, and for which may we all, like the deceased object of our affection, be well prepared. He is gone and cannot return to us. But it is to be hoped that he is in-

heaven, "where he is, there may we be also."

Dearest father, thou hast left us Here, thy loss we deeply feel; But 'tis God that has bereft us, He can all their sorrows heal.

Yet again we hope to meet thee, When the day of life is fled, Thine in heaven with joy to greet thee, Where no farewell tear is shed.

You will please to publish the death of Miss REBECCA JANE LINTON, daughter of sister Margaret Linton, a member of Black church. Miss Linton died at the residence of her mother, Davisville Baltimore Co., Md. Aug 25, 1853. in the 24th year of her age. She was amiable and highly esteemed by her acquaintances. Several years since she had connected herself with a Lutheran church in Philadelphia, in one of their excitement meetings. But she had evidently lost all confidence in the religion she then professed, and had been for perhaps two years before her death, much exercised on the subject of salvation, and an enquiring and serious attendant on Old School Baptist preaching. The last time she was out, was during the session of the Baltimore Association at Black Rock in May last. Though very feeble she attended regularly on the preaching each day, perhaps she exposed herself in doing so imprudently in a worldly view, though I think she never regretted it. She gave me in conversation, two months before her death, satisfactory evidence of her being a subject of grace; though she had not at that time, clear evidence of her interest in the atonement of Christ. She remained I believe somewhat dark in her mind on that point, till near her death; though I think from some expressions she dropped before her death, that she was better satisfied on that point. She died of consumption with other complaints.

May God by his grace sustain her mother and other relatives under the affliction.

S. TROTT.

LETTERS RECEIVED.

Edward G. Pyatt, Wm. L. Beebe, Wm. R. F. eeman, O. R. Lovwell, Eld. J. Duval, I. Chrisman, Mrs. Sarah H. Izor, A. Dunham, Eld. A. C. Booten, E. E. Pettus, J. Wilson, Eld. Wm. Quint, W. Hoffman, J. W. Allen, E. Phillips, Eld. R. D. Hart, Eld. A. Bolch, Eld. J. F. Johnson, R. C. Martin, T. F. Hardacre, I. Moses, A. Ezell, Eld. S. Trott, R. Butler, Eld. Wm. Quint, I. T. Norris, J. A. McKay, E. Terry, H. Ogden, P. L. Tulane, Eld. T. Barton, Miss Nancy Barden, W. B. Pope, J. Martin, D. a. G. Doland, E. B. Moore, G. Everett, S. H. Carey, J. Terry, Eld. T. P. Dudley, D. W. Barnes, Eld. J. Baskett, D. C. Morrow, Wm. D. Jacobs, John Elliott, Wm. J. Fuller, Wm. L. Benedict, Elder P. Hartwell, N. C. Miller, W. A. Roe, Wiet Chandler, Wm. L. Beebe, T. H. Crampton, Miss Sarah T. Matthews.

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With our present facilities for printing, and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, POST PAID, to the several churches of each Association, as they may direct.

The DEBATE UPON THE MAINE LIQUOR LAW between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in pamphlet form, on the same terms as the "Sure Cure for the Tetotal Mania," viz 12 cts per copy, \$1 for ten copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown, N. Y.

MOORE'S LETTERS.

The Doctrine of Universal Conditional Salvation, Examined and Refuted by Scripture testimony, in Seventeen Letters written by Elder Jeremiah Moore, late of Fairfax county Va

We have received a copy of these letters which have just been republished by Wm L. Beebe, at the "Southern Baptist Messenger" Office, Covington, Co., Georgia in a pamphlet, of 36 large octavo pages. And which he is now ready to send by mail, postage paid, in any quantity on the following

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These letters having been written half a century ago, present indisputable proof that the doctrine now held and contended for by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church at that time, before the inventions and commandments of men had been brought in for the rending and distress of the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to "lie there until he should rot for preaching the gospel of Jesus Christ."

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TERMS.

For a single copy 6 cents, 20 copies for \$1.00 or 100 copies to one direction for \$4.00

This little work has passed through many editions in this country as well as in England and although they have been spread broadcast throughout England and America for many years, no Arminian has ever attempted to perform the task.

We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen.

TERMS REDUCED

Single copy 20 cents or six copies for \$1.00

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

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

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., NOVEMBER 1, 1853.

NO. 21.

## POETRY.

For the Signs of the Times.  
**God over All.**

"God over all," O blessed thought!  
To weary pilgrims traveling here,  
Whose comfort is with sorrow fraught,  
And joy and love begirt with fear.

"God over all," yes high he reigns,  
Enthroned in His unvarying light,  
From which to move he never deigns;  
Whose radiance dims an angel's sight.

"God over all," bless'd be his name,  
All things are subject to his power;  
He rules in wisdom, knows no change,  
And Zion guards through every hour.

"God over all," Eternal love,  
Thyself, to Zion has secured,  
And brought her back, redeemed with blood,  
To reign in heaven, with Christ her Lord.

"God over all," forever bless'd,  
Thy church with thee must surely be,  
Adorned with her most glorious dress,  
Of righteousness, and purity.

"God over all," who shall gainsay,  
The eternal purpose of his grace?  
Or dare oppose his sovereign sway,  
O'er Adam's lost and guilty race.

"God over all," triumphant reign,  
Subservient to his wise decree.  
Till every saint shall sing, "Amen."  
And Heaven resound the victory.

Utica, July 16, 1853.

I. M. B.

**BROTHER BEEBE:**—If you think the following verses worthy of a place in the "Signs," you will please publish them. LAMBERT GASS.

### Land of Rest.

O land of rest, for thee I sigh,  
When will the moment come,  
When I shall lay my armor by,  
And dwell with Christ, at home?  
No tranquil joys on earth are found,  
No peaceful shelting dome  
This world's a wilderness of woe,  
This world is not my home.

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

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

Weary of wandring round and round,  
This world of sin and gloom,  
I long to leave the unhallow'd ground,  
And dwell with Christ at home.

### Peace by the Cross.

"Christ, exalted, is the song,  
Hymn'd by all the blood-bought throng;  
To his throne our shouts shall rise;  
God with us, by sacred ties,  
Shout, believer, to thy God;  
He hath once the wine-press trod;  
Peace procured by blood divine;  
Cancell'd all thy sins and mine.

Here thy bleeding wounds are heal'd;  
Sin condemn'd and pardon seal'd:  
Grace her empire still maintains;  
Christ without a rival reigns.

[Though corruption's felt within,  
Darkness, deadness, guilt, and sin;  
Still to Jesus turn thine eyes—  
Israel's hope and sacrifice.]

In thy surety thou art free;  
His dear hands were pierced for thee;  
With his spotless vesture on;  
Holy as the Holy One.

Oh! the heights, the depths of grace,  
Shining with meridian blaze:  
Here the sacred records show,  
Sinners black, but comely too,  
Saints dejected, cease to mourn;  
Faith shall soon to vision turn;  
Ye the kingdom shall obtain,  
And with Christ exalted reign.

## COMMUNICATIONS.

For the Signs of the Times.  
Warwick, N. Y. Oct. 24, 1853.

**BROTHER, BELOVED FOR THE TRUTH'S SAKE:**—I have observed of late, perusing the communications of the brethren, frequent requests that those who write for the "Signs" would dwell more particularly upon the experimental dealings of the Lord with his people, and I have been long of the opinion that no subject is more interesting to the believers, or is better calculated to strengthen, and confirm the child of grace in the ways of truth. While "doubtful disputations," harass and becloud the minds of those who feel themselves to be very little children, and weak in the faith, and frequently excite unpleasant feelings, if they do not alienate the affections of brethren, the simple language of christian experience is easily understood, is most generally welcome, and often refreshing to the mind. Such seems to have been the opinion of the Psalmist, and hence we hear him exclaim, "Come and hear all ye that fear God, and I will declare unto you what he has done for my soul."

While the experience of the subjects of divine grace is alike in its general features, there is, as was justly observed by some brethren sometime since, a "wide dissimilarity in circumstances connected with the experience of different individuals." One of those brethren (brother Barton) observed while writing upon this subject, that he once thought, that christian experience, must agree in every particular circumstance, and I believe this is generally the case with young believers, and hence, when they have heard those, whose experience and christian character they could not for a moment question, relate circumstances as having occurred in the dealings of the Lord with them, which they themselves had not experienced, they have been ready to doubt their evidences of a work of grace in their own souls, and the adversary of all good, who often wields potent arguments, assails them some what in this manner. "There, you now see how you have deceived yourself and others also; you have professed to be a christian and have been relying upon certain evidences, as giving you a title to that character; but you now perceive that you have no claim to a name, and place among the children of God, for you perceive how widely that which you regarded a christian experience, differs from a true genuine experience; were you a christian, you must have experienced precisely what you have now heard related. That which you have relied upon is in reality no evidence of being a christian, while of the real marks of a child of grace, you are entirely destitute." Similar arguments have been presented to the minds of many a trembling child of grace in such circumstances, and they have appeared so plausible as to occasion great distress, and sometimes have caused them al-

most to sink in despair. All of the people of God, experience much that is common to all who become the subjects of the gracious operation of the Holy Spirit. They are all taught of the Lord.

"For it is written in the Prophets, All thy children shall be taught of God;" and all who are thus taught, are made to say with David, "Come and hear all ye that fear God," &c. How different this language, from that which is used by those whose fear of him, has been taught by the precepts of men. Such can say "Come all ye who know not God, and I will tell you how I got religion, and if you will only do as I have done, you may get religion too." But no one who has been taught of God, can ever use such language. They have learned that "Salvation is of the Lord." They have been taught that they are sinners (not in the acceptation of the term as used amongst men, that they have done some things which perhaps were improper,) but they are made sensible that they are transgressors of the holy and righteous law of God; that law has been brought home to their minds and consciences, and so far from attempting to palliate, or excuse their guilt, they are made to say, "Against thee, O God, have I sinned." So far from charging God foolishly, with having given a commandment which they could not obey, and calling him a hard master; they confess that "the law is holy and the commandment holy just and pure," and sin, through the commandment, appears to them exceedingly sinful. So far from being able to do that which will justify them in the eyes of a pure and holy God, they find themselves unable to perform even those imperfect works, they now desire to perform, and are made to say "For the good I would, I do not, but the evil which I would not, that I do;" and so far from regarding the law which condemns them as unjust, they are made to say in the language of the poet,

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

Being fully convinced of sin it becomes a most important question with them. "How shall a man be just with God?" And when they learn through the teaching of the Holy Spirit, that they are "freely justified, by His grace, through the redemption which is in Christ Jesus," the doctrine of imputed righteousness becomes very precious to them. They cannot charge it as conducing to licentiousness, nor regard it as absurd; but they consider it as not only intimately connected with their happiness, but the source of their hope, and their consolation. As the gospel scheme is unfolded to their wondering, and admiring eyes, how truly glorious it appears; and their hearts are filled with love, joy and gratitude; they feel the force and propriety of the Apostle's words, "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!" I have alluded to a few things, which are learned by the children of grace, in the experimental dealings of the Lord with them.

But in the detail of experience, it may be truly said, that the methods of grace are various and wonderful.

The youth of tender years and the old and hardened sinner, the learned and illiterate, the high and the low, the wealthy and the indigent, "even as many as the Lord our God shall call," are alike its subjects. Some are taught "line, upon line, and precept, upon precept, here a little and there a little," and it appears as if they are a long time in coming to the knowledge of the truth; and although light is gradually afforded them, and their peace becomes like a river, continually flowing and increasing, yet they find it impossible to name any particular time, when the Lord commenced the work of grace upon their hearts, or when they were fully admitted into the liberty of the sons of God; but as brother Barton once justly observed, "All might be summed up in this one thing, I know, whereas I was blind now I see." But there are others, the circumstances of whose experience is widely different. They are suffered to go on in a long course of wickedness and opposition to God and to his truth; when in the height of their career, like a Saul of Tarsus, they are suddenly arrested and brought down by omnipotent power, their sins are set in order before them, and in agony they are made to cry, "God be merciful to me a sinner." Their convictions are pungent; and did not God cut short the work in righteousness, their physical powers would sink beneath the anguish of their minds. But the Lord lifts upon them the light of his countenance, and they are made to rejoice with joy unspeakable and full of glory. To them the words of the poet are applicable.

"When God revealed his gracious name  
And changed my mournful state,  
My rapture seemed a pleasing dream,  
The grace appeared so great."

I have heard the servant of the Lord, under whose ministry it was my privilege to sit for several years, illustrate this difference in the circumstances of experience, in the following appropriate manner, which although it will lose so much of its force in my relation, yet I cannot forbear closing this scribble with its narration. "Two men confined in dungeons, are pardoned and set at liberty, but under very different circumstances. One is released at midnight, when the sun is hid from view, and the moon and stars obscured by heavy clouds, and all is total darkness. As he emerges from his prison, all is gloom, and were he not conscious that he is "brought into a large place," and that the air is sweet and pure, he could scarcely realize that he had passed the door of the prison. After a time the clouds begin to disperse, the stars are seen, and the moon becomes visible, he is enabled to see objects around him, and begin to rejoice in his freedom. At last the day breaks, the sun rises and diffuses light on the glorious works of God, and the liberated prisoner is permitted to rejoice in the full conscious-



ness of freedom." Thus with the redeemed soul when not fully brought to the knowledge of the truth, but obliged to walk in darkness, and having no light, let him trust in the name of the Lord and stay upon his God, for assuredly in his own time he will be brought in the full and glorious liberty of the sons of God. "The other is set at liberty at noon-day, when all is light and animation around him, and he is permitted to look at once upon the works of the Creator in their beauty, and the gloom of the dungeon is at once exchanged, for the full light of day." All will readily perceive the difference in the circumstances of the two men. Some time must elapse before the one will be enabled to look upon and participate in those scenes which the other is permitted to rejoice in at once. It is true a brother some time since beautifully observed that "the Spirit is not confined to time, manner, form nor method, in his teachings, and that therefore none need be discouraged because they are deficient in some particulars which another relates;" and I also feel it to be a privilege to testify thereunto for the consolation of any who may be lingering about the walls of Zion in doubt and dispondency, as I, as well as many others once have been.

And permit me to add, that if any of those who have been thus situated are enabled to say a word which will afford a ray of hope or a drop of consolation to any who are in like circumstances, let reigning grace have the glory.

Yours in the faith of the gospel,  
WM. L. BENEDICT.

For the Signs of the Times.

Williamston, Nov. 1, 1853.

MY DEAR BROTHER IN CHRIST:—I do not very frequently take up my pen in these days to write, for other duties and cares seem to preclude my doing so: yet I seize on the present passing moments to write you a few lines, which will be a token of our remembrance of you, and your late visit with us. We have not heard from you since you returned home; yet we trust you reached there safely, and found all well. Your stay with us was very short, yet it was very pleasant to us all, and especially edifying to our brethren and sisters. I feel truly to rejoice in having had the privilege of seeing you once more in the flesh, and of welcoming you to my happy home in North Carolina. It was a real feast to my soul to hear you proclaim the precious gospel of the Son of God. I rejoice to know that you continue to proclaim that salvation which flows so freely, through the blood of the Lamb, to poor perishing sinners. I was not able to discover it, if you took any honor from our glorious Redeemer, who is Immanuel, God with us. You exalted Him, King of Kings, and Lord of all; without beginning of years or end of days. He who is none other than the Alpha and Omega, the mighty God, the everlasting Father, the Prince of Peace. Truly the children of God may say, this God is our God, and he will be our guide even unto death.

The preciousness and fulness of that salvation which you proclaimed when at our Skewarkey meeting house, still dwells on my soul with heavenly sweetness; that uttermost salvation which you so beautifully illustrated, is that in which my poor soul rejoices. No other Savior than Jesus, who is mighty and able to save even to the uttermost, all those who come unto God, by him can suit my helpless case. I am so utterly helpless and destitute. The precious truth remains that,

"None but Jesus can do helpless sinners good."

He is to his dear people a "Spring shut up, a fountain sealed," the world knoweth nothing of those pure joys which flow from him, He is the fountain of life, from whence all healing virtue flows; it is "a fountain sealed," so that it cannot be polluted by the world, nor its contaminating influences. This fountain is ever full, it cannot be exhausted for it is the fulness of God; those living streams run richly and freely from the "Spring shut up," and they will continue to fertilize the hearts of all those enclosed in the garden of God's grace.

The world may often see the happy influences of these healing streams in the lives and conversation of the dear saints; but they are strangers to their joys; it is truly to them "a spring shut up, a fountain sealed." The world intermeddles not with the joys of the chosen of God, for their life is hid with Christ in God; therefore the world knoweth them not, even as it knew him not; these things are hid from the wise and prudent and revealed unto babes.

Dear brother, several things admonish me that I must close this hastily written letter I would however mention that Mr. Hassell baptized five who united with the Skewarkey church, the next Sunday after you left our place, and on the next, three, for the church at Spring Green. Brother Price and his daughter were two of the number; our young sister is quite an interesting young lady, and I hope her light may shine in this dark world of sin, to the praise and honor of our Redeemer. I hope we may hear from you soon, and that the Lord is continuing to bless the churches with you.

The general health of our family is tolerably good at present. My dear companion returned home yesterday from our Union meeting. He unites with me in sending his christian salutation to you and yours. May grace and mercy abound to you, and yours, is my humble desire and prayer.

Your ever affectionate sister in gospel bonds.  
M. M. HASSELL.

For the Signs of the Times.

Oregon Territory, Aug. 17, 1853.

BROTHER BEEBE:—On yesterday I received the 12th number of the "Signs," containing your editorial, in reply to brother Cyrus Wright, of Illinois, relative to the nature of the sacrifice offered on Calvary for the sins of God's elect. I very much admire the humble and christian-like manner in which his communication and your editorial remarks were written. If brethren generally would write in the same meek and humble way and avoid harsh expressions and railing accusations against a brother when writing for the "Signs," there would not be so much distraction among the children belonging to our Father's family. The subject under consideration, to me, is very mysterious. Well might the inspired writer exclaim, Who can comprehend the mysterious Three and individual One! But mysterious as the subject is, my mind for some time has been impressed to write my views on the same; why it is, I cannot tell; I endeavored to shake the impression off, thinking that I, who am ignorance itself, am incapable of writing on so vast, so important and mysterious a subject, but the impression continued, like fire in my bones, until at length I have concluded to relieve my mind by writing and submitting it to your better judgement; and after an examination of which, if you think it would be productive of evil, if you think the

ideas herein contained are heresy, or if you think it will be calculated if published to wound the feelings of one of the dear lambs of Jesus, for truth's sake, do not publish it, and I assure you it will not hurt my feelings. But to the subject, and I will take this position, Was it Christ as the Son of God, or Christ as the seed of David that died?

First. In order to come properly at the subject, it is necessary to enquire into the character of Christ. We are informed Luke 1, 31, 32. The angel said to Mary, "Behold thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest." verse 34, "Then said Mary unto the angel, how shall this be seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee, shall be called the Son of God."—Here we see that he was made of a woman, made under the law; but he had no earthy father, but his conception was brought about by the power of the Highest, and the overshadowing of the Holy Ghost. Hence it was God and man in the same person, shall I say, in the same flesh? For Paul speaking of the same thing, which was called the Son of God, which was born of the virgin, says, "But unto the Son he saith, Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom." Heb. 1, 8. Brother Beebe, if I understand you right we differ more in word than in deed. You say, "Although the Godhead of Christ could not die, yet Christ died, and arose again from the dead according to the scriptures. Hence the death of Christ was a Mediatorial death, and not a mere human sacrifice. Now this is true that the death of Christ was a Mediatorial death; but I think that in his Mediatorial character he was both God and man united, and as such he suffered bled and died. You appear to think that Christ existed from everlasting in a character differing both from the Godhead and manhood, and call him the mediator, (or I have so understood you: if it be not so, impute it to my slowness of apprehension and ignorance, and not to willful misrepresentation) But I cannot find such a being held forth in the bible. But right here, lest I should be misunderstood, I believe that the word existed from everlasting as the Head of his body the church which in the fulness of time was made flesh and dwelt among us, and that the word which was made flesh was both God and Mediator, and one with the Father, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," 1 John 3, 7. "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." John 1, 1, 2, 3. verse 14, "And the Word," (not Mediator) "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." Now Brother Beebe, if the body of Christ was no more than a human body, as some of your correspondents say, I cannot see why he should be called the only begotten of the Father. Neither the Father nor the Holy Ghost, were made flesh, neither did they suffer and die. But O amazing love and grace!

the Word, the everlasting Word, which was God, the creator and upholder of all things, condescended to be made flesh to redeem his people. It was the Word which was made flesh, that lay low on the ground, in Gethsemane's garden. It was the Word made flesh, that was as a cart pressed beneath many sheaves, all the sins of his elect body being laid upon him. It was the Word made flesh, who being in an agony, sweat as it were great drops of blood falling to the ground. It was the Word which was made flesh, that was nailed to the cross, bearing the sins of his people in his own body on the tree; who by one offering, hath perfected forever them that are sanctified. Hence, Paul could exhort the Elders at Ephesus saying, "Take heed to yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." Here then, that blood which was shed for the remission of sins was the blood of God; For the Word which was God was made flesh, and flesh cannot exist without blood. And the prophet Isaiah says, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, the Mighty God the everlasting Father, the Prince of Peace. Was Isaiah correct? if he was, then that child which was born of the virgin, was the mighty God and it was the same child who suffered and died on the cross, then Watts was correct when he said in Hymning God's praise,

"When God the mighty Maker died,  
For man the creature's sin."

Paul says without controversy great is the Mystery of Godness, God was manifest in the flesh. Paul could not understand it, but he did not say it was not so, because he could not comprehend it; no, God had revealed it unto him, and although it was a great Mystery to him, yet he declared it to be so. God has revealed it unto us by his holy Prophets, and Apostles, and shall we say it is not so, because we cannot comprehend it? We poor worms of the dust cannot comprehend how God could exist from everlasting to everlasting; yet we believe it is so. We do not pretend to explain the Mystery only so far as God has been pleased to reveal it unto us in the scriptures of truth. I do not believe that God as a spirit was susceptible of suffering and dying; but God manifest in the flesh was; here then is a great Mystery, as Paul has said, God has revealed himself unto us as three, and yet these three are one. The Father and Holy Ghost were not made flesh, but the Word which was God, which was co-equal and co-eternal with the Father, and Holy Ghost, was made flesh, that is, took on himself the seed of Abraham, and being God and man in one person, suffered, bled and died on the cross, and thereby effected an eternal redemption for all that the Father gave him, O, brother Beebe, my soul is filled with wonder and amazement, when by faith I can behold this glorious being ascending Calvary's hill, bearing his people's sins; yes all the black catalogue of sin that would have sunk his church down into the vortex of eternal ruin, was all laid upon him; it was our sins that nailed him to the cross. Hear him in agony crying, My God! my God! why hast thou forsaken me? Here, some tell us, that the Divinity withdrew, and left the humanity to suffer alone. Ah, brother Beebe, I cannot believe it. No, our guilt was infinite, and required an infinite sacrifice. The law which

we violated was an infinite law, and required infinite satisfaction; a mere human sacrifice could not answer its demands, could not make an atonement for sin.

If I believed that it was nothing more than the seed of Abraham that made an offering for sin, I should despair of salvation. But, glory to God, it was the eternal word, which was God, was made flesh; as man he was under the law, but as God, he was above law. Hence, he was every way calculated to make ample satisfaction; to make a full and complete atonement for the sins of his children. Paul tells us that in him (that is Christ) dwelleth all the fulness of the Godhead bodily; and I believe that when the sword of justice was about to cut him off for the sins of his people, the Father and Holy Ghost forsook the Word, and left the Good man, Mediator, to suffer alone. As it is written, Awake, O sword against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts, smite the Shepherd, and the sheep shall be scattered, &c. Thus the word united to the seed of Abraham, in the one person, trod the wine press alone, and of the people there was none to help. We find a most beautiful representation of this glorious being who hath made an end of sin and hath brought in an everlasting righteousness for his people, brought to view in Rev. 19. After giving a description of the Bride the Lamb's wife, the writer says, commencing in the xi. verse, "And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war; his eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. (Here is that incomprehensible Mystery brought to view, God was manifest in the flesh. Great Mystery, how could God exist as the Father, the Word, and the Holy Ghost, and yet these three be one? Wonderful Mystery indeed, could the Word be made flesh and suffer and die for his people's sins? No man knew but he himself) "And he was clothed with a vesture dipped in blood, and his name is called The Word of God, and he had on his vesture," (the same vesture that was dipped in blood,) "and on his thigh a name written, King of Kings and Lord of Lords." And again the same glorious personage is brought to view in the first chapter of Revelation who appeared to John walking in the midst of the seven golden candlesticks, holding in his right hand seven stars, and John says, "And when I saw him I fell at his feet as dead, and he laid his right hand upon me saying unto me, Fear not, I am the first and the last; I am he that liveth and was dead, and behold I am alive forevermore, Amen, and have the keys of hell and of death." Here is the same that liveth and was dead, and is alive forever more, that was the first and is the last, I cannot conceive how anything can exist as the first and the last, except the very eternal God. Brother Beebe, you appear to think because the scriptures speak of the Father sending the sons that it implies superiority, and inferiority. But I think that it is thus spoken of, in regard to the covenant of redemption, being entered into by the eternal three, and the individual one; that it is brought to our understanding as the Father sending the Son, and the Holy Ghost. Christ says, if I go away I will send the comforter which is the Holy Ghost &c. I do not believe that the Holy Ghost is inferi-

or to either the Father or the Son, but they are co-equal and co-eternal with each other, and constitute the one and the self-same God. Brother Beebe, I must draw to a close. I have swelled this article to a much greater length than I intended when I commenced writing and perhaps it is all wrong; for I am a poor fallible creature and know nothing as I ought to know. I have not been striving for the mastery, but only wish to know the truth. I wish to be at the feet of Jesus, that I may learn of him and also at the feet of my brethren. I have never as yet taken any part in the various controversies that have been going on through the "Signs," Neither do I now wish to. But I have long entertained the views I have now written, And in prayer to God is that if they are not in harmony with the revelation which he has given unto us of his Son, that he would give the brethren and sisters wisdom to reject them; but if they be according to the divine oracles, O that they may have a lasting impression on their minds. Brother Beebe, I submit the foregoing to you, for your disposal, and as I stated in the outset, if you think the matter therein contained would be productive of evil, or would be unprofitable to the precious sons and daughters of Zion, do not publish it.

I subscribe myself a servant of servants for Jesus' sake. JOHN STIPP.

For the Signs of the Times.

Wayne county Ia. July 29, 1853.

BROTHER BEEBE:—As I have room on my sheet, and as it cost no more for postage for a whole sheet, I will write a little more, and inform you how I get along here among the arminians. As neighbors and as friends I could wish for no better; but when I meet them, there is something wanting,—I can understand them; but I have not the power to make them understand my language. They think I cannot be an Old School Baptist, and believe in free grace. But I tell them, we are the only people who do believe in free grace, as a free gift of God, without money and without price. They say it is free for every body if they will only except of it, and do their part, &c. They seem to me the most blinded and deluded people I ever knew. In the town of more than 800 inhabitants I have found none who do not profess to have it in their own power to be saved or lost. When I hear them boast of their power and wisdom, I feel like praising God with all the power within me for his wonderful goodness to poor sinful me. For when I was dead in trespasses and sins, he quickened me by his own almighty power. He found me in the waste howling wilderness, and led me about and instructed me. When I was in the pit of miry clay, he took me up out of the horrible pit, and set my feet on that rock which is Christ the Lord; and he established my goings, and all this for the great love wherewith he loved me long before I drew my mortal breath. All this he did without a thought, word or deed of mine, to influence him. I often reflect on that love, and my mind runs back to Bethlehem, to Geshsemane, to Pilate's bar and to Calvary, where he died, that such poor sinners as we are, might live. Behold what wondrous love the Father hath bestowed upon us, that we should be called the sons of God.

I have been blessed with the privilege of attending meeting twice this summer and

spring at our church at Lick Creek, the last I attended was on the 9th of this month, and brother John Thompson, son of Eld. Wilson Thompson, was set apart for the ministry. It was the first ordination I ever witnessed; and it was the most solemn meeting I ever attended. It is not possible for me to describe my feelings at the time; it truly appeared as though God was surely with us in Spirit. Everything went on in such harmony and love, and all was done decently and in the order of the New Testament. There were quite a number of ministers present, of ordained and licensed, some ten or twelve, perhaps more; and a great concourse of people, to witness the ordination.

I have been much interested in reading the Signs, of late, and highly delighted, both with the communications of the brethren, and with the editorials, on many important points of doctrine, and passages of scriptures, although I cannot fully comprehend in all cases the meaning. I am not sure that I understand brother Beebe's reply to brother Wright. Do you say that it was that holy thing which was conceived of the Holy Ghost, and born of the Virgin Mary, or the spiritual life of the church that died? I ask only for information, and nothing more. I must draw my poor scribble to a close, by sending my christian love to all the household of faith, and asking to be remembered in your prayers, when you approach the throne of grace. May the good Shepherd of Israel watch over you and make you willing, and give you ability to fight manfully the battles of the Lord; to cry aloud, and spare not. And may grace, mercy and peace, rest on you and yours, is the desire of your poor unworthy sister, if a sister at all.

SARAH H. IZOR.

For the Signs of the Times.

Ray Co. Mo. July 1853.

BROTHER BEEBE:—Having the names of a few subscribers to the Signs, I thought I would drop you a line concerning the Regular Baptists up in this part of the Great Western World. I am now in the bounds of Fishing River Association, which contains twenty three churches and twenty ministers, nearly all ordained, and nine hundred and forty-two members, and as a body, are in peace and fellowship; contending earnestly

\* We are informed by an angel from heaven, that "that holy thing" which was conceived, should be called the Son of God, and as we do not believe that we are authorized to call him what he is not, we, of course believe he is the Son of God. And the inspired apostle John has informed us that, "This is the record, that God has given us eternal life, and this life is in his Son.—And we know that the Son of God is come, and has given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God and eternal life." 1 John v. 11, & 20. This same Christ, we are informed "died for us." Rom. v. 8. And we understand that he so died for his people, that he met and perfectly cancelled the demands of the law which had said, "The soul that sinneth, it shall die." He was so identified with his church, that when he died for all her members, then were all dead, to all the intents and demands of the law. In our reply to brother Wright, we neither took the position, that it was the spiritual life conceived life, but that it was, that life but which alone could satisfy the law's demands which stood against the church; and that, in our feeble conception of the subject, the law demanded, and Christ made more than a human sacrifice, when "His own self bear our sins in his own body on the tree," and He, through the eternal spirit offered himself unto God.

for the faith that has characterized them as a people since the days of their Leader whose voice was heard in the wilderness, crying, Prepare ye the way of the Lord.

And there these people are, and have been, surrounded by all the "ites and isms" of the day, and every religious error that abounds; still their way is onward, knowing no man after the flesh, but Christ and him crucified; and upon the cardinal doctrine of the gospel, they are as much united as I have, ever knew any to be. At our last association, our churches reported near one hundred added by letters and baptism, since then several have been added by baptism. Upon the whole, the Baptists here are in a healthy condition, and have nothing to fear while Christ is King in Zion.

Since the world will have its religion, is it not well for the church of Christ, that there are so many ways of religion, set up by them among men, whose views of religion exactly correspond with their own, that they trouble not the church of Christ? "They are of the world; they therefore speak of the world and the world heareth them. "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us, Hereby know we spirit of truth, and the spirit of error."

The carnal mind is enmity against God and is not subject to his law; so all that are under the influences of carnal nature are opposed to God and his grace, and of course to his people. No wonder then when the inability, of the sinner to recover himself, is preached, that all nominal professors cry out against it; never having seen and felt their own weakness they know not how to sympathize with those who feel weak and that they require a Savior.

While man is puffed up with the idea of of human ability to justify himself; to justify himself by deeds of the law, (forgetting that he is under a curse,) he is not prepared by a true sense of his lost condition before God, to be saved by grace alone. The church of Christ is "a peculiar people," no wonder then that the world, not possessing those peculiarities that have ever distinguished the people of God, should not adopt their religious views being entirely strangers to the operation of the spirit of grace that enlightens the dark understanding of man.

For except ye have the spirit of Christ ye are none of his; such as have not been born again know not how to appreciate Christ in the forgiveness of sin, nor to rejoice in him as a Savior. Wishing you great success in a good cause,  
I am yours in love.

JAMES DUVAL.

For the Signs of the Times.

Dansville, November 4, 1853.

BROTHER BEEBE:—Barrenness has come upon me, and darkness that may be felt, seems to overshadow my mind, and the coldness of winter chills my whole frame, and I feel to exclaim, "Oh Lord, how long!"—May I not once more feel the warming, enlivening and soul cheering influence of the life giving spirit penetrating the dark recesses of my heart? Cold, dreary and cheerless is my way, while wandering through this world, without the sensible presence of him, in whom is my only hope.

Is it so with you? Can it be possible that such a hateful coldness, and horrid darkness can be spread over the gloomiest existence of a child of God?

Drearily yours in hope,

P. WEST.

For the Signs of the Times.

*Jewett Centre, Oct., 22, 1853.*

**BROTHER BEEBE:**—The "Signs of the Times," is a very valuable paper to me, and the experiences of my brethren and sisters, are very refreshing to me at all times, and when I hear from a sinner saved by grace, who can tell of his depravity and of the cleansing blood of Jesus, I am constrained to thank God and take courage.—Although it appears to me, that if I be long to the family of God, I am the least of all saints, yet oftentimes I think I can say with Paul, "When I am weak, then am I strong;" that is, when I can really feel my own weakness, then I can feel strong in the Lord. In contemplating the sovereignty of Jehovah, and the way in which he controls all things according to the counsel of his own will, I feel thankful and rejoice in him, and my hope is then as an anchor to my soul, both sure and steadfast, entering into that which is within the veil, whither the forerunner hath for us already entered. I feel a desire to put my trust in him, and to ever look unto Jesus as the author and finisher of my faith.—How much consolation the family of God have derived from the words of Jesus, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

Sometimes when I see how the kingdom of anti-christ flourishes, with its hundreds and thousands of followers, I am almost ready to adopt the language of the old prophet, We are left alone, and they seek our lives also. But as long as I can rest upon the promises of God, I rejoice that he has a people, and that he will have a remnant according to the election of grace, as long as time shall endure. To me it is a great consolation that the choice was not left to me, and that Christ told his disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go forth, and bring forth fruit, and that your fruit should remain."

As it has scarcely been six months since I united with the Old School Baptist church at Lexington, it may not be amiss to relate my experience, I do not know as I can tell how young I was when I first thought seriously on the subject of death, judgement and eternity; but I was about sixteen years of age when I was first brought to see myself a condemned sinner. I applied myself to the law for protection, and resolved to repent and get religion, (as law people term it.) I read and prayed but I could not think it was sincere prayer, or that it came from the heart; but, in my own estimation I was a good deal better, when Elder Beebe came here and preached from this text, "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" This stripped me of all my self-righteousness, and I thought that some one that knew me, had told him what a sinner I was; for he told me of all my sins. I tried to fly to the law for refuge, but it afforded no refuge to me. I went to my bible, but that condemned me, and it appeared that every one who looked at me, said, "You are a condemned sinner, and the wrath of God abideth on you." What to do, I knew not, or where to go I could not tell. I tried to pray, but all in vain. But one evening when going to the barn to do my evening work, I thought I would try to pray. I knelt down, but had such a view of myself, as a condemned sinner, I could not so much as lift up my eyes to heaven, or utter one

word of prayer, I could only say, "Lord here I am, do with me as thou seest fit, if thou sendest me to hell, it is just, I must say amen." My load was removed, and I thought I would go and tell of it, but before I left the barn it appeared to me that it was a delusion, I said nothing about it. In a short time after this Elder David Mead came and preached in the neighborhood from the words of the leper who came to Christ and said, "Lord, if thou wilt thou canst make me clean." I was then cut down, and thought he told my situation exactly. While sitting under his preaching, the tears flowed freely. But the time passed on until after I was married, when my wife's father was taken sick and died. This brought me again to think on my situation as one who was also traveling to eternity, and this hymn of Dr Watts, came to me while in the woods.

"Death 'tis a melancholy day,  
To those that have no God."

I stopped just where I was, and begged God to have mercy on me, and there my load of guilt was again removed, and the glory that shone around me, was brighter than the Sun, for it was a bright sun shining day, about sixteen years ago, at this present time. But before I returned to my dwelling, my doubts began to arise, and from that time to the present, I lived sometimes rejoicing, but for the greater part of the time, in doubts and fears, but not without a great many stripes; for, "he that knoweth his master's will, and doeth it not, shall be beaten with many stripes." But since I united with the church, I think I have enjoyed more, than ever before; but still there is something that causes me considerable trouble, which is to know what is my duty, and the fear of getting out of my place, but there is one thing that is sure "For as a young man marrieth a virgin, so shall thy sons marry thee, and as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night, Ye that make mention of the Lord keep not silence, and give him no rest till he establish, till he make Jerusalem a praise in the earth." But I must conclude, lest I weary you. Finally brethren pray for me, that I may be ever found in the path of my duty, and that I may be enabled so to walk as never to bring reproach on the precious cause of our Lord Jesus Christ. Your unworthy brother,  
**LAMBERT GASS.**

For the Signs of the Times.

*Grant Co., Wisconsin, Sept. 8, 1853.*

**BROTHER BEEBE:**—The "Signs," come regularly, and with much of the matter, which they contain, I am well pleased; and in reading which I hope I have been instructed and strengthened. Nor do I know that I should object to anything I have seen in them. Yet there is an idea advanced that is new to me, and which I do not understand; hence I cannot embrace it as bible truth. I do hope the plainness that I may use, and the liberty that I may take in writing of this matter, will be regarded in no other light than that of a sincere desire to understand God's truth, for I do know that nothing but truth can benefit God's dear children. And I do feel that I greatly desire to know and understand the truth; and when we are unable to see our way clear, and our minds are troubled, surely we should have the privilege of asking our brethren who have written on a subject and who seem to

understand it, for further light. The matter referred to is the Sonship. Wherein I understand the attempt has been made to prove, that Christ is an *eternally created Christ*; for Christ is the Son, and the Son is Christ, and Christ is the God manifest in the flesh, and if created prior to time, it must have been eternal. I will now tell you wherein I am diffculted in this matter. In the first place there are (according to the above view) two eternal, separate and distinct God's clearly exhibited; a superior and an inferior God; for surely the *creator* must be above the *created*; and none will deny that the Son is the true God, and eternal life; 1, John, 5; 20.

Secondly. If Christ be eternally created, he was certainly created "Head of the church," and if so, surely the body must have been also eternally created; and where do we read of an eternally created *body*; or indeed of an eternally created *head*? And if we admit the Head to be *eternally created*, and the body a time creation does it not savor very much of schism in the body? Or rather who can conceive of an eternally created head, without an eternally created body? and if head and body are eternally created, what becomes of God's purposes in the redemption of his chosen people; or rather, does it not entirely destroy the idea of election, and God's purpose therein? Again. If Christ be an eternally created son, how can it be said that he is "the begotten of God," "born of the virgin" &c, or is an *eternal creation, and being born* the same thing? I find the above view of the sonship touched on in several places in the "Signs," but most strongly urged in a circular of a corresponding Association, page 137, No. 17, present Vol. And although "cavilers," are pretty strongly rebuked. I have ventured to ask my brethren for further light, and if Brother Beebe or Brother Trott will comply they will confer a favor on one who feels himself to be the least of his Father's house, as also others who have recently become readers of the "Signs." Yet should Brother Beebe deem the foregoing inadmissible, commit it to the flames, it will not hurt me at all; for it would certainly be much better for myself and others here-about to remain destitute of the requested information, than to touch one of Christ's little ones; for he hath said, "he that toucheth you, toucheth me, and he that toucheth you, toucheth the apple of mine eye."

Yours truly,  
**THOMAS T. ELTON.**

For the Signs of the Times.

*Clinton Co., Ohio, Oct. 25, 1853.*

**BROTHER BEEBE:**—Solomon tells us, "There is nothing new under the Sun." and yet he tells us that, Man has "sought out many inventions." We find both these sayings verified in these last days. In ancient times, when the saints presented themselves before the Lord, Satan also presented himself as the accuser, and so it is now. While Paul and Barnabas taught that salvation, was complete in Jesus, certain men taught the gentile believers, that, Except they were circumcised and kept the law, they could not be saved. This invention caused the saints, much trouble. Not unlike this are the doings in this our time. While the ancient ministers of our holy faith testify to the truth of what Paul wrote, viz. "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified, them he also glorified," many of the inventors of new things follow the example of their ancient brethren, in saying, It is necessary to teach that preaching is the means of justification, and faithful obedience, the cause of glorification. So there is nothing new; this is only the same old trick, played over again.  
**J. C. BEEMAN.**

For the Signs of the Times.

*Richmond Me., Oct., 28, 1853.*

**BROTHER BEEBE:**—Before I returned home last June from New York, I promised to write to several brethren and friends in the state of New York and New Jersey, agreeable to their request; but I have scarcely fulfilled my promise in one instance. Though my promise was rather conditional, yet I suppose I am guilty. I have not intended to violate any promise; and I know not as I can any better satisfy the mind of any one, than to write a few lines for the "Signs," in relation to it. I cannot fully express my feelings and views in writing therefore no one can reasonable expect much from me. I trust the Lord's children are generally disposed to exercise proper consideration in relation to each others infirmities, and to reprove, and admonish one another in love.

Since my return to Maine, I have traveled, and preached among the brethren and sisters as aforesaid. Though I can see but very little profit in my movements, yet if I am in the way of my duty it is none of my business what the result is, or may be. I trust I have a conscience void of offense toward God and men, that I am not governed by worldly principles in regard to my course in the ministry. To be more explicit, I do not travel and preach *here and there* for the sake of any worldly profit that may arise therefrom. I think I can adopt the language of Paul sentimentally, "I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ. &c.

Whether I shall go west this fall or winter, at present, is involved in uncertainty. I am nearly in a place where two ways meet, in regard to my future course. Should I go west, it is probable I should go into the bounds of the Warwick Association. But I feel to commit my ways unto the Lord, to trust in him for wisdom and direction. I returned this week from Jay Me., and expect to go to Whitefield to-morrow to attend my appointment with the church in that place.

John said, "And we know that we are of God, and the whole world lieth in wickedness." Every child of God is taught of him, and receives the testimony of truth in his own experience. He may not have the vital demonstration of it for himself to his own satisfaction, but he has an understanding of truth according to the law and testimony, in relation to the church, and in relation to the world of mankind. This he could not have any knowledge of if he had not been taught of the Lord. It is sin, in some form, which causes the child of God to question in himself the very work the Lord has wrought in him, while he is satisfied with the same testimony by the church in relation to the same work. My case is peculiar, is his or her testimony; and so it is with all the Lord's children, more or less.—It is an old adage, "birds of a feather will flock together," and it is rather true among the Lord's people.

Sincerely, I remain your brother in a precious Redeemer.  
**J. L. PURINGTON.**

For the Signs of the Times.

*Delaware Co., Ohio, October, 1853.*

**BROTHER BEEBE:**—Please give your views on Acts xvii. 30. "And the times of this ignorance God winked at; but now commandeth all men every where to repent." Also brother Wilson Thompson, please give your views on the same, and oblige one of the least of all saints, if a saint at all.

**JOHN H. BIGGS.**

[As brother Thompson is our senior in years; and as we esteem him our superior in ability, and as he is not so often called on in this way to publish his views; we hope he will comply with the above request.—Ed.]



**Circular Letter.**

*The Salisbury Baptist Association, convened at the Meeting House of the Upper Pitts Creek Church, on the 22, 23, & 24th days of October, 1853, to the several churches of which she is composed, sends love in the Lord.*

DEAR BRETHREN:—In accordance with a long established custom of sending you our annual epistle on some profitable subject, permit us at this time, to call your attention to THE ONENESS OF THE CHURCH OF CHRIST, IN EXPERIENCE, DOCTRINE, AND PRACTICE.

"My Dove, my undefiled is but one." Cant. vi. 9. "There is neither Greek nor Jew, Barbarian, Scythian, bond nor free; but Christ is all and in all." Col. iii. 11. And the church is his body. Eph. i. 23. "For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ." 1 Cor. xii. 12. By the above simile, the apostle shows the union that exists among the saints, and their mutual participation in the various gifts of the Holy Spirit. "For, by one spirit are all baptized into one body; for the body is not one member, but many; if the foot shall say, because I am not the hand, I am not of the body, is it therefore not of the body? But now hath God set the members every one of them in the body, as it hath pleased him, that there should be no schism in the body; but that the members should have the same care one for another, and whether one member suffer, all the members suffer with it; or if one member be honored, all the members rejoice with it." 1 Cor. xii. 13—26. As it is in our natural body, so it is in the mystical body of Christ, when any one member is afflicted, all the members are afflicted with it, and should condole, sympathize, and assist it. Remembering them that are in bonds, as bound with them, or should any one be honored with great gifts and superior light and understanding in divine things, the others should not envy him; but rather rejoice and bless God for the gifts bestowed, seeing they are for the mutual good, edification and profit of the one body. The saints above, the saints below, and all the saints of every age, make but this one body; the general assembly and church of the First Born, whose names are written in heaven.

The identity or oneness of true believers excite them to endeavor to keep the unity of the spirit in the bonds of peace. Christ is the only Head, King, and Legislator of, and for his church, which is his body, and the fulness of him there filleth all in all. His members have an eternal union with him, their Head, which can never be dissolved by all the combined powers of wicked men and devils. "For I am persuaded that neither death nor life, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Rom. viii. 38, 39. All their names were written in the Lamb's book of life before the foundation of the world; and they were chosen in Christ, that they should be holy and without blame before him in love.—Eph. i. 4. We cannot believe there ever was a time when the Father did not view them as complete in the Beloved. Jude says, they were preserved in Christ Jesus, and the Prophet Isaiah assures us that they were loved with an everlasting love, and saved with an everlasting salvation. They were pronounced complete long before the personal coming of Christ, in the flesh.—

"Thou art all fair, my love, there is no spot in thee." Cant. iv. 7. "There is one body and one spirit, even as ye are also called in one hope of your calling." Eph. iv. 4.—There is one spirit that quickeneth all the members of Christ. When they are viewed, or when they view themselves in their relation to the first Adam, and in the light of God's holy law, they stand condemned and utterly lost; dead in trespasses and sins, and entirely helpless in the business of their own salvation, and this they are brought to see by the quickening power and grace of the Holy Spirit. They are enabled to see that the law is spiritual, and that it requireth truth in the inward parts; that it condemns for a single imperfect thought, as for imperfect actions, and hence they are brought to know that by the deeds of the law no flesh can be justified. Thus the child of God, through the law, becomes dead to the law, gives up all hope and expectation of obtaining salvation, in whole, or in part, on the ground of his own personal obedience.

The quickened soul is drawn to Christ and led to receive and embrace him as a suitable and complete Savior, as his wisdom, righteousness, sanctification and redemption, and to rejoice in Christ, without any confidence in the flesh. Christ is precious to him, in all his office of prophet, to teach, as priest to atone, and as king to reign over him. Hence among the people of God, we see there is a oneness. They are one in their affection, their exercises, their views, and in their ends, they are all called in one hope of their calling, which is the glory hoped for, which is laid up for them in heaven, and which shall be enjoyed by them there.

Finally brethren, we exhort you to stand fast in the liberty where with Christ has made you free, and be not entangled with any of the yokes of the present day.—Strive together, as the body of Christ, for the faith of the gospel, pray for the peace of Jerusalem. Be diligent to make your calling and election sure, and, by well doing, put to silence the ignorance of foolish men.

Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Savior, be glory, and majesty, and dominion, and power, both now and forever, Amen.

DANIEL DAVIS. *Moderator.*  
WHITFIELD WOOLFORD. *Clerk.*

**Corresponding Letter.**

*The Salisbury Baptist Association, to her sister Associations, and Corresponding Meetings, with whom she corresponds, sendeth love, in the Lord.*

DEAR BRETHREN IN CHRIST:—The annual period has rolled around, in which we have been permitted, through the indulgence of our heavenly Father, to meet again in an associated capacity, to transact the business relative to our Redeemer's kingdom. We rejoice to state, that love and harmony have sweetly prevailed throughout our meeting. We had the satisfaction to realize the saying of the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity. You will perceive by our minutes that our additions have been small, yet with the few additions we have the comfortable satisfaction of witnessing a harmony and steadfastness in the faith which abounds in our churches. Notwithstanding the condition of Zion at the present time, we believe, there yet remains a remnant according to the election of grace. Our gra-

acious shepherd will both seek his sheep, and search them out, which have been scattered in the dark and cloudy day. And when the last stone has been brought home to the building, with shoutings, crying Grace, Grace unto it, Christ will say to the Father, Here am I, and the children which thou hast given me, not one of them is lost.

We have been often refreshed by the coming of your messengers and by the doctrine they have taught, and we desire a continuance of your correspondence.

Our next meeting will be held with the church at Indian Town, Sussex county, Delaware, where we shall be happy to receive your messengers and letters of love.

Finally brethren, Farewell. Be of one mind, live in peace, and the God of love and peace, be with you.

DANIEL DAVIS. *Moderator.*  
WHITFIELD WOOLFORD. *Clerk.*

**EDITORIAL.**

*Middletown, Nov. 1, 1853.*

**THE SAINTS, THE SALT OF THE EARTH AND THE LIGHT OF THE WORLD.**

Brother Tewell of Indiana, has requested our views, through the "Signs," on Matth. v. 13 & 14. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and trodden under foot of men. Ye are the light of the world. A city that is set upon a hill cannot be hid."

In what is commonly denominated Christ's sermon on the Mount, after pronouncing on his disciples a rich catalogue of blessings, he intimated to them that, in the possession of the blessings pronounced, they should also be subjected to the persecution, ridicule and hatred of all men.—Men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. But instead of resenting this treatment, or returning evil for evil, reviling for reviling, &c., they were instructed to rejoice and be exceeding glad, "for great is your reward in heaven." In the kingdom of heaven, they should, and they do realize a great reward, from the evidence which their persecutions afford them that they are the people of God, and companions with prophets and holy men, who in all ages have been persecuted for righteousness. Having spoken thus comfortably to them, he also admonished them in regard to their high and holy vocation, and of the necessity of circumspection and blameless deportment on their own part; and in urging these admonitions, he used the figures which we find in our text. "Ye are the salt of the earth."

How exalted then must be the calling of the children of God, and how responsible the station which they are called to fill among the sons of men. The uses to which the salt of the earth is applied by men, should be duly considered, and from the use of the article in its literal applications, we may learn in what sense the figure is applicable to the disciples of our Lord Jesus Christ. Good clean salt is used to preserve and season our food. It has no power to recover, or bring back from a state of putrefaction that which is already spoiled; but when applied to that which is sound and wholesome, it has in it a virtue to preserve it in that state. And, is it not evidently so with the disciples of Jesus, that while they

have no power to quicken or give life to men who are dead in trespasses and sins, they are useful in their social relationship to each other, in preserving those who are born of God, from the corruptions and abominations which abound in the world. James has said, "Brethren if any of you should 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." And Paul admonished Timothy, saying, "Take heed to thyself and to the doctrine, continue in them, for in doing this thou shalt both save thyself, and them that hear thee." The saving virtue of salt is not, as we have shown, to reclaim that which is lost, as none but Jesus has power to save that which is lost; but in adhering to the doctrine, discipline, and order of the gospel, the saints are made useful one to another in the same manner that salt is useful in preserving that to which it is applied.—This figure seems particularly applicable to the ministers of the gospel, as the disciples to whom our Lord addressed the figure were soon to be sent out to proclaim the gospel, and to feed the flock of God. It has been thought the saints were the salt which preserves the earth or world from destruction, but because it is for the elect's sake that the world stands. But we should observe that it is not by any virtue in the saints to preserve the world from destruction, but because God preserves the world for his elect's sake; hence the figure of salt in this case does not apply to the elect. The words of our Lord, "Ye are the salt of the earth," are not applied to show the relation which exists between the saints and the earth, for neither Noah, Daniel or Job, though they were undoubtedly saints, could save either son or daughter. But as the salt of the earth possesses a virtue to preserve that to which it is applied, so the disciples possess in them those gifts of the Holy Spirit, by which they are made useful in preserving each other from pollution, and from being lost, in regard to their standing, fellowship and usefulness in the kingdom of Immanuel.

Substantially the same lesson of instruction is given in the words, "Ye are the light of the world." &c. The light of this world reflected upon the world by the Sun, cannot be hid from those who have eyes to see it, unless they be secluded from it in dungeons, but still the meridian splendor of the sun cannot, with all its refulgence, illumine the dead or the blind.

The Lord Jesus Christ is essentially the Light of the world, in a spiritual sense, as the natural sun is in a natural or temporal sense. "In him was life, and the life was the light, of men." The apostle has said to the saints, "Ye, which sometimes were darkness, yet now are ye light, in the Lord." Out of Christ we have neither spiritual life or light, but in him we have, and in him we are both life and light. It is written of him by the prophet, "His brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power." It is in his light only that the saints have light, for he is their light. To them that fear him has the Sun of Righteousness arisen with healing in his wings. This light is communicated to the children of God, on this wise, "God who caused the light to shine out of darkness hath shined in our hearts, give the light of the knowledge of the glory of God in the face of Jesus Christ. In anticipation of the rising of Christ, as the Sun of Righteousness, Isaiah in prophecy could say

to Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." And of the gentile church it was said. The people that sat in darkness have seen a great light, and to them which dwelt in the shadow of death, a light has sprung up, and all this light is found alone in the face of Jesus Christ, in the light and glory of whose countenance the saints are all illuminated.

Christ being formed in his disciples, the church is seen clothed in the Sun and encircled in the light of Immortality and thus are they constituted light in the Lord.

But we pass to consider the admonition implied in the text. "But if the salt have lost its savor." &c. So in the application of the figure to the saints of God, it is as impossible for them to cease to be children of God, as it is for salt to cease to be salt, but as salt may become so corrupted and filthy as to lose its savory quality, for seasoning our food, to make it palatable, even so may the children of God, and especially the ministers of the gospel, become so polluted in a variety of ways, as to disqualify them for usefulness in the church of God. If, for instance, a minister of Christ who has been enabled to feed the flock of God, and whose ministry has been "a sweet savor of Christ," to the household of God, should depart from the faith and order of the gospel, should begin, (as in some examples which we think we have seen recently,) to smite the men servants, and the maid servants, and to eat and drink with the drunken, would they not thereby disqualify themselves for usefulness in feeding the flock? The saints would lose confidence in such stewards of the word, and instead of being edified by their gifts, would be grieved to see them bearing the vessels of the sanctuary with unclean hands. Should a minister preach the truth, and yet walk disorderly, or live licentiously, his preaching would fail to edify and comfort the saints, they would regard him as holding the truth in unrighteousness. On the other hand, should he in all other respects walk orderly and circumspectly, as a professor of the religion of Christ, and yet hold and promulgate unsound and false doctrine, he would in that case also be like the salt that has become filthy, and unfit to season our food.

When the salt has become too impure for use, it is good for nothing, but to be cast out and trodden under foot of men. We have often seen impure salt thus cast out into the streets; and who has not seen professors of religion, and among them some that we believe are children of God, and such as have been ministers of the word, and of the ordinances of the gospel, for their departure from the faith or practice of the gospel, expelled from the fellowship of the church of Christ, and cast out from the communion and society of their Father's children?—Thus cast out, they are like the salt, in our figure, trodden under foot of men. If a graceless hypocrite who never knew the Lord, is detected by the discipline of the house of God, he will like the sow that was washed return to his wallowing in the mire, or like Judas go to his own place, but it is far different when a child of God has lost the confidence and forfeited the fellowship of his brethren. Poor fellow, he has no where to go, he is disqualified, at least for the time being, for companionship with christians, and the world has no other use for him but to taunt and jeer him, and to tread him under their feet, as the polluted salt is trodden under the feet of men.

As the light of the world, especially as a city set upon a hill that cannot be hid, christians in general, and those who are endowed with public gifts, in particular, are placed conspicuously before the public, exposed to the scrutiny of saints and sinners. The world watches for their haltings, and the church maintains a gospel watch-care over them, so that their walk and conversation cannot fail to be observed, they must either honor the doctrine which they possess, or bring reproach upon the name which they have espoused. Hence the necessity of their letting their light so shine, before men, that they may see their good works, and glorify their Father which is in heaven.

By the combination of the two figures, the salt of the earth, and the light of the world, the admonition of our divine Lord is sent home to the saints with a peculiar force.—May the writer of this article, and all who read, feel its application, and may great grace be given us that we may walk worthily of the high and holy vocation wherewith we are called.

Do we hear the lisping of some newly born subject of electing grace, reasoning thus—In view of the responsibility resting on christians to adorn the doctrine of Christ, and feeling my own weakness and insufficiency for these things, I dare not make a public declaration of my faith, lest I should bring a reproach upon that blessed cause, and at last become like the salt that has lost its savor, and be cast out and trodden under foot of men. I will endeavor to walk as circumspectly as I can, but let no one know that I entertain a hope in the Redeemer? This is a very plausible temptation of the devil. Can you walk circumspectly in your disobedience to the commands of your Lord and Savior Jesus Christ? Has he not commanded you to deny yourself, and take up your cross, and follow him? He has said, "If ye love me keep my commandments. But how does the course thus suggested accord with what Jesus has farther said in connection with our text? "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine," &c. If God has shined in your heart, and given you the light of the knowledge of the glory of God, in the face of Jesus Christ, will you hide it under a bushel? Will your divine Lord approve of such a course? Certainly he will not. The church of God is a candlestick all of gold, go then to the church, and let all that are in the house of God, be benefited by the light which the Lord has bestowed upon thee.—Say to the inmates of that spiritual House "Come and hear, all ye that fear God, and I will declare unto you what he has done for my soul." "Let your light so shine," and every saint will respond, "Come in, thou blessed of the Lord, why standest thou without." To say my light is so very small that it can be of no service to the church, is a reflection on your Lord and Master. He has given you that measure of light which in his wisdom is best for you to have, and, be the same more or less, he commands you to "Let it so shine before men, that they may see your good works." You have no other works which can be called good, only your obedience to your God and Savior. Bury not your talent, though it be but one, hide not your light under a bushel, or by your disobedience, you, without being cast out, will find yourself commingling with the unsavory salt which is trodden under foot of men.

## REPLY TO BROTHER ELTON.

Either our brother or ourself has greatly misapprehended the sentiment of the Corresponding Circular of the Corresponding Meeting, of Va., For ourself we know nothing of an eternal created Son of God, nor have we understood the letter referred to, as contending for, or involving any such idea. We are aware that the brethren of that association, and ourself also, have been charged with holding and contending for that sentiment, but so far as we are concerned, we have uniformly denied the charge; and now solemnly affirm that we do not, and that we never have held any such sentiment; and farther, that we have never understood any old School Baptist either in that or any other association to hold that Christ is an eternally created Son of God.

The very nature of sonship, as such, implies a previous existence in the Father, and so we understand this subject, that before the manifestation of the Son of God, in his distinctive relation as a Son, his existence was in the undivided, supreme and eternal essence of the Godhead, and when in the settlements of eternity, he was brought forth, or set up, as the mediatorial head of his church, it was not by a creation, but rather a revelation of what had always existed in the Father, and as the distinctive Mediatorial existence was eternally hidden in the supreme eternal Godhead, so we believe that the spiritual life of all the church of God was also hid with Christ in God.

It is true Christ is called the beginning of the creation of God, and the first born of every creature, and we are informed that the saints are created in him, unto good works which God hath before ordained that we should walk in them; but we have never understood the term, as so used, to signify the making of something out of nothing, as the term signifies when used in relation to the creation of the natural heavens and earth, and the things which in them are; but we have and do understand that there was a gracious dispensation made in eternity, by which a Savior was provided, "set up," or given to be the Head, over all things to his church, and that the church was also in the same economy of grace, chosen in, identified with, and given to him, to be his body and the fulness of him who filleth all in all.

Brother Elton, and all other brethren will understand that the editor of this paper, and so far as his knowledge of the views of the Corresponding Association of Va., extends believe that Jesus Christ is the supreme and eternal God, and that he was God manifested in the flesh when he took on him the form and fashion of a man, and that he sustains the real existence, in relation to his church, of Mediator between God and men, as the spiritual Head, of a spiritual body; and in this we believe that our faith is not only in harmony with the scriptures of truth, but also with the faith of the saints of God as held by them from the apostolic age to the present.

Many gross misrepresentations, slanders and falsehoods have been published, in regard to our views, which have been met, refuted and denied repeatedly, and as our sentiments have been published in the Signs for about twenty one years. we flatter ourself that we are too well known throughout the United States, to be even suspected of holding the abominable doctrines which are charged upon us by our calumniators.

REMARKS ON 1 COR., xv., 49.—"And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

Brother Davis S. Woody has desired us to offer some remarks on this subject, which we will endeavor to do, sincerely desiring that we may be enabled to write to the edification of some of the children of God. In the chapter of which this text is a part, the apostle has triumphantly established the doctrine of the resurrection of the dead, against the cavillings of those who labored to subvert the faith of the saints, either by a denial of the doctrine, or by teaching that it had already passed. This he has clearly proved by the resurrection of Christ from the dead; for if the dead rise not, then is Christ not risen, and in that case we are yet in our sins, and have preached and believed in vain. Having demonstrated the doctrine, and shown that it was a fundamental article in the faith of God's elect, and so essential to the faith of the gospel that the whole system of salvation by Christ must fall if this foundation be removed, he proceeds to illustrate the doctrine of the resurrection, in its perfect harmony with all other gospel truth, by bringing to view the two Headships in which the saints of God were represented. Of these, the first in the order of the time of their manifestation, was Adam, who was of the earth, earthy, and the second Adam, is the Lord from heaven. The one natural, the other spiritual; the one a living soul, the other a quickening spirit.

The first development of the subject, of salvation by grace, in this world, to which alone the order of time is or can be applicable, was in the natural Adam; of the earthy, and, as brother Morris says, *soulual*. By natural generation they are ushered into manifestation, in the image of their earthly, natural and soulual progenitor. As Cain and Abel were brought forth in the image of their father Adam; and so in all succeeding generations, all the children of the flesh are born in the image and likeness of the first or earthly Adam. Not only in the form of body, constituent parts, members, physical and intellectual capacities, soul and spirit, but in their generation they are conceived in sin, slaven in iniquity, and bear the image of the earthly progenitor; for, "That which is born of the flesh is flesh." Hence the apostle on this point has, in our text, used no arguments to establish the point; for it was so clearly manifest, that all the saints could clearly comprehend how they had borne the image of the earthly. The saints too painfully feel the rankling opposition of their carnal or fleshly natures, to doubt that they inherit from him his image and his depravity, in striking contrast with the heavenly image and immaculate righteousness of that Adam which is the Lord from heaven.

In the new, spiritual regeneration, in which spiritual life is communicated to, and begotten in the saints, is originated in them, what the apostle calls the inner man, or the new man, which after God is created in righteousness and true holiness. This inward man, is created in the image of him that created him; and all that can be found within the people of God, while here in the flesh, which gives evidence that they are born of God, is that, and only that which bears the image of Christ. And all that one christian can see in his fellow christian, on which his fellowship is based, is the image of that spiritual progenitor which is the Lord from heaven.

But brother Woody may say, the text bears testimony of what shall be hereafter, saying, "we shall also bear the image of tue

heavenly. Very true; but the apostle is in our subject speaking of the resurrection of the bodies of the saints, and not of that which is already born of God. In the next verse he adds "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." These fleshly bodies, with all their properties and propensities still bear the image of the earthy and none of the image of the heavenly; for our apostle says, "In me, that is, in my flesh dwells no good thing." Flesh and blood cannot inherit the kingdom of God, because it is not heir to anything spiritual. It can only inherit that which by virtue of relationship it is heir to; and as that which is born of the flesh, has only a fleshly or earthly inheritance, founded on relationship to the earthy Adam, it cannot inherit the kingdom of God; for the kingdom of God, of Christ, is not of this world. That which is born of the Spirit and they who are born of the Spirit can see do enter into, and inherit the spiritual kingdom; but be it remembered, they, in the inheritance of it, know no man after the flesh. But in prospect of the resurrection of the bodies of the saints from the dead, the apostle could assure the saints that their vile bodies shall be changed. Not however by trading them away for other bodies. But these vile bodies, which are now vile, depraved, mortal, under sentence of death, and bearing the image of the earthly Adam, these mortals shall put on immortality; these corruptibles, shall be clothed in incorruption; they shall be sown in weakness, but raised in power; they shall go down to the dust of the earth from which they were fashioned at first, for dust they are, and unto dust shall they return; but they shall be raised in honor. They are sown, natural bodies, but they shall be raised spiritual bodies. And when that saying is fulfilled, Death is swallowed up of victory, and the saints in full chorus shall shout, O Death, where is thy sting? O Grave where is thy victory? Then shall the saints arise in bodies made like the glorious body of Christ, and then shall they be satisfied when they awake with his likeness. Then shall they be like him when they shall see him as he is, and then shall they bear the image of the heavenly, as they have borne the image of the earthly. "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. 2.

"O glorious hour! O bless'd abode!  
I shall be near and like my God;  
And flesh and sense no more control  
The rising pleasures of my soul.  
My flesh shall slumber in the ground,  
Till the last trumpet's joyful sound,  
Then burst its bands, in sweet surpris;  
AND IN MY SAVIOR'S IMAGE RISE."

REMARKS ON ISAIAH, liii. 10.

Brother J. Fred, of Virginia, has desired us to publish our views on the text above, viz.

"Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

There can be no reasonable doubt that the person spoken of, whose soul was to be made an offering for sin, is the Lord Jesus Christ, who has offered himself, as a Lamb without spot, unto God; and by his one offering perfected forever them that are sanctified. When Philip, by direction of the

Spirit of God, had joined the chariot of the Ethiopian eunuch, he found him reading a portion of this chapter in which our text occurs, and being asked by the enquiring eunuch, of whom the prophet spake, of himself or of some other man; he began at the same scripture and preached unto him Jesus. But aside from this direct testimony of the inspired Philip, we find the New Testament, abounding with the most unequivocal testimony that Jesus has borne the griefs and carried the sorrows of his people, and that by his stripes, and by his alone, they are healed, according to the prophetic testimony so clearly given in this chapter.

Although the Lord who was pleased to bruise him, is here spoken of in distinction from him who was bruised, still the distinction is not in regard to his Godhead, for the Godhead is undivided, and no part of it was made an offering for sin. But Christ is here very evidently set forth in his Mediatorial office, as the one Mediator between God and men, the Man, Christ Jesus, who gave himself a ransom for all his people, to be testified in due time.

There are many important points embraced in this text, some of the most prominent of which are,

1. The relationship which he bears to those for whom he suffered; they are called his seed, and he is therefore set forth as the progenitive head of that seed. As it is written, "A seed shall serve him, and it shall be counted to the Lord for a generation. And he in this relationship is their "everlasting Father, and Prince of Peace," as well as their "Wonderful counsellor, and Mighty God." The declaration that he should, at the time when, and place where, his soul should be made an offering for sin, see his seed, fully established the doctrine of his seminal Headship, of that chosen generation and royal priesthood for which his soul was poured out unto death. This seminal union, secures the right of redemption to him who by it is the nearest of kin to the people which were to be redeemed and it shows that before they were made manifest, they had their existence in him. Their life being hid with Christ in God. A very clear illustration of this is given by our Lord, John xii. 24. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." As the germ of the prospective harvest, is in the seed which is sown, and as all that shall be developed from the corn of wheat which falls into the earth and dies, is in that corn of wheat, so were all the children of God, as such, embodied in Christ, chosen in him before the foundation of the world, and preserved in him, and fully represented in, and by him in all his mediatorial goings forth, even from everlasting. And their deliverance from sin, and death, and from the dominion and curse of the law, that the death, burial, and resurrection of Christ should make them manifest, so, as in our text it is written, he should see his seed, at that time. And they should be manifest as the production of the corn of wheat embodying all the corns which it was destined to produce, so Christ as a unit, embodied all the election of grace when he died on the cross, and when he was raised from the dead.

2. "It pleased the Lord to bruise him." And, "He hath put him to grief." While in the unity of eternal Godhead, Christ is one with the Father and Holy Ghost; and as God, that very God who required that satisfaction should be made to his law and justice for the sins of his people, he is also

the Mediator between God and men, on whom the iniquities of all his seed was laid. *It pleased the Lord.* It was in perfect unison with the eternal purpose and pleasure of God, to bruise him. To inflict on him, as the Head and representative of his body, the church which was and is his body, all the wrath of the law which was due for the iniquities of us all. And on this ground it is in this chapter declared, "Surely he hath borne our griefs, and carried our sorrows: He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

"He hath put him to grief," That is, God hath exacted of his Son, our Lord Jesus Christ, a full satisfaction for the sins of his people, in making which he required to become a man of sorrow and acquainted with grief. The sword was commanded to awake against the man who was the fellow of the Lord of hosts, and to smite the shepherd. In vindicating the inflexible justice of the law of God, no abatement could be made even when all the iniquities of all the people of God were found on Jesus. He was bruised and he was put to grief, when bearing our sins in his own body on the tree.

3. His soul was made an offering for sin. Christ, in his humanity possessed a body, spirit and soul, the same as did those whom he came to redeem. He was as perfectly man, as he was perfectly God, and as he was perfectly mediator between God and men. His soul was made an offering; but not his soul alone; for his body was also laid upon the sacrificial altar, and himself bear our sins in his own body on the tree. Yet his soul was not left in hell, neither did his flesh see corruption, for he arose again from the dead on the Third day, according to the scriptures. In being made an offering for sin, his soul, in this place, evidently represents or identifies his whole person, as the Mediatorial Redeemer of his church. He had taken on him not only the sins of his people, but he had also taken on him seed of Abraham, and in the form of a servant and in the fashion of a man he was delivered up for our offenses, and raised again from the dead for our justification. And then did he see his seed; for if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

It is consoling to the saints to know that the great atonement was not made upon any uncertainty; there was nothing indefinite in or concerning it. His age was upon his seed,

"For them his tender soul did move,  
For them he left the courts above,  
That they the height and depth might prove,  
And length and breadth of perfect love.  
In Christ, their bleeding Lord."

"He shall prolong his days." This declaration, we understand as having reference to his resurrection from the dead, and the establishment of his kingdom under the gospel dispensation. In illustration of this idea we regard Hezekiah as a lively type. As a king of Israel approved of God, Hezekiah was evidently a figure of our Lord Jesus Christ especially in the matter of his days being lengthened, after the prophet Isaiah had prophesied that he should die, and not live. But as we have not room to enlarge, we will defer our farther remarks on this subject until our next number.

[To be continued.]

MARRIED.

NEAR BLOOMINGBURG.—On Saturday evening Nov. 13, by Elder G. Beebe, Mr. HIRAM DECK to MRS TEMPERANCE COMFORT, all of Mamakating, Sullivan county, N. Y.

At Tamaqua, Schuylkill Co. Pa. By Rev. S. Oram, Doct. WILLIAM S. HALSEY of Newburg, in this county, to Miss. HANNAH TAGGART, only daughter of Hon. James Taggart of the former place.

OBITUARIES.

[From the Southern Baptist Messenger.]

Rusk Co., Texas, September 12, 1853.

BROTHER W. L. BEEBE:—You will please publish the following obituary notice of my wife, MARY JANE KENNARD, who departed this life on the 16th day of July, 1853, aged 40 years, 2 months, and 24 days, leaving myself and eight children, together with numerous relatives and friends to bemoan our loss. For the satisfaction of her surviving relatives and friends who are scattered over this wide republic, I will give a short sketch of her ancestry and life. She was the daughter of Wm. E. Deupree, (Baptist preacher of North Ala.) who was the son of Daniel Deupree, of Oglethorpe Co., Ga. She was born in Madison Co., Ala., on the 22d day of April, 1813. We were married in Landerdale Co., Ala., on the 22d day of August 1833, by Elder George Tucker. She was baptized in Lowndes Co., Mississippi by Elder George Tucker in July 1838. She has since that time up to the day of her death lived an exemplary member of the Primitive Old School Baptist church. She died in the triumphs of a living faith in Christ her Redeemer, praising God and exhorting all to the uttermost ends of the earth to praise Him, for He was worthy of all praise, declaring that He could work and none could hinder, and that he knew the secret intents and thoughts of the hearts of men.

CHARLES H. KENNARD.

[From the Southern Baptist Messenger.]

Houston Co., Ga., Oct., 22, 1853.

BROTHER WM. L. BEEBE:—Please publish, in the Messenger, the obituary notice of the death of my wife, MALINDA HUDSPETH, who departed this life on the 1st of this inst., after an illness of eight days; her disease was flux. She was in the 42d year of her age—had been a member of the Primitive Baptist church about twenty one years. During her sickness she seemed perfectly calm and serene, and appeared to be very much resigned to the will of God, and I can say of a truth that I sorrow not as those who have no hope, for I hope to meet her again at the right hand of the Majesty on high, where we together shall be enabled by grace divine to sing redeeming grace and dying love, to that Jesus who died for our sins and rose for our justification.

Also since that time, (viz.) on the 18th inst. my little babe, MARTHA MALINDA, went to rest in the arms of Jesus. She was five months and twenty-two days old; she died of cholera infantum, after an illness of four days only.

"My loss is great, I've lost my mate,  
And I am left alone;  
No tongue can tell, the grief I feel,  
Or sympathize my moan.

Malinda I must also die  
My spirit rise again;  
Then we shall meet and be complete,  
With Christ to live and reign."

WM. HUDSPETH.

For the Signs of the Times.

BROTHER BEEBE:—You are requested to publish the death of Sister HANNAH BENSON, wife of Benjamin Benson, of Baltimore Co. Md. She died Aug. 24th, 1853, aged 46 years. She was an esteemed and worthy member of the Black Rock O. S. Baptist church. She had been for several years much afflicted with a complication of diseases, so that she could but seldom get out to meeting but she appeared alive to the subject of the religion of Christ, and was very comfortable in the prospect of immortality in her closing scene.

May the Lord, make this afflictive dispensation a blessing to her husband, children, and other relatives.

S. TROTT.



Virginia, November 12, 1853.

DEAR BROTHER BEEBE:—After my kind regards to you and family, it becomes my duty to inform you of the death of sister ISABELLA GORRELL, who died at her residence in Berkeley county, Va., on the 17th day of October 1853, aged about 80 years. She had lived to bury nearly all her numerous family, and she had been a consistent Old School Baptist for many years. She had premonitions of her departure for some time, and had said she should be called away soon, and told her friends not to send for a physician, nor to mourn her departure, as her prospects for her future heavenly enjoyments were clear and bright, and that the time of her departure was at hand, and she had no desire to tarry longer. Although her numerous friends and relatives have cause to mourn, yet they mourn not as those who have no hope. In the various relations of life, as mother, wife, and mistress, all her stations were filled with dignity, and honor to her sex. May we not say, how "Precious in the sight of the Lord is the death of his saints?" I am yours in tribulation &c.

M. A. VANCELEVE.

New York, November 6, 1853.

BROTHER BEEBE:—It has been our lot to part with our dear, and only daughter; who departed this life on the evening of Thursday, the 20th of October.—She had been as well as usual for her, having been afflicted for more than a year, with a spinal complaint, which, to all appearance, seemed likely to leave her somewhat deformed, if her life had been spared. She was tender and affectionate; and we did hope that she would be spared to us, even though she should never regain that strength and form, that was desirable. She had spent most of the summer in the country, which we had hoped would be a benefit to her; but it seems it was not; for her strength seemed rather to decline after her return home, although she kept about as lively; for her spirits were lively, and she enjoyed herself with her little brother. Even the day before she died, she went out and was with them in the Square, while they were at their play, nor did we discover anything until the morning of the day she died, when we called in a physician, and medicine was administered which seemed to take hold of her complaint, and produced some relief; she seemed to get better, and we thought she was doing well, when she was suddenly seized with the croup, and was gone from us in a few minutes. She called for me, and wished to be taken up from the bed on which she lay: I did so, when she soon wished to be laid down again, exclaiming as I did it, Lay me down and let me die; then clasping her hands, and raising her eyes exclaimed; Oh, Jesus! A struggle, and life departed. I may say we have been sorely afflicted?—O, I do humbly hope that our loss is her eternal gain, and that she is gone to be with Jesus, who said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.—I know it is children in grace. I know indeed that her salvation depends on that same strength, and arm of the Lord revealed, the Lord Jesus Christ; that nothing short of the grace and power of God can save a sinner, whether dying in infancy or old age, for this is the work of God, emphatically his work, that ye believe in the Son of God.\* As he said unto Peter, Blessed art thou, Simon Bar Jonas, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. I also know that all the powers and workings of the fleshly mind, under whatever influence, cannot bring a soul to Christ. Young or old, Jesus claims this as his prerogative. To Nathaniel, he said I knew thee when thou wast under the Fig tree, before his brother had called him.

She had talked a good deal through the day, and for some time previous, to her mother, about dying. Her mind was greatly exercised upon it, and about going to heaven. She seemed to be in her mind, above this earth, from many expressions which she made. In looking across the dark valley, I think, and humbly trust, that she has gone to be with Jesus. What she has escaped of the evils attendant in this world of sorrow, the Lord knows, and most certainly he knows what is best; into his hands therefore we desire humbly to commit her, as we do also our own soul, with all its vast concerns. May His grace sustain a poor feeble worm who is thus called upon, as has been his lot before, to part with loved ones.

Brother Flandraw attended the funeral, as also a number of friends. Brother Flandraw delivered a short but excellent discourse on Sunday morning, when we removed the remains to Greenwood Cemetery.

She was born on the 14 of April 1845, and died on the 20 of October, 1853. Consequently she was eight years, 6 months and six days old.

Since then, brother Flandraw has been called to part with his wife, who died on Monday morning the 31 of October, and was buried on Wednesday last. I went up and attended the funeral. Brother Flandraw's daughter Mrs. Post, composed and gave us the following acrostic, on the name of our dear departed daughter, which I send, should you think well to publish it.

From your unworthy and afflicted brother,

JOHN GILMORE.

F arewell, no more we hear thee sigh,  
R emove from all thy friends so dear,  
A round the throne of God on high,  
N o more to suffer pain severe.  
C an it be so, that she is gone,  
E ven in one moment snatched away?  
S carely to know what 'twas to mean,  
L ike flowers that bloom but to decay;  
G reat is our loss, but 'tis her gain,  
I n Jesus rests her soul secure,  
L oved one we shall soon meet anon,  
M e thinks where parting is no more;  
O h for the love that melts the Rock  
R eturn and ease my troubled mind,  
E ver to Christ my soul lock up,  
A nd on his promises recline.

MARY A. POST.

\* I therefore believe that the Lord does reveal himself to infants, as well as to adults for he is just as able to teach them and make them wise unto salvation, as those who are more advanced in life, or years, for those whom he calls are just as ignorant of God, as a child, and assalvation is of the Lord alone, from first to last, so I believe he communicates to one as well as to the other by his spirit.

DEPARTED THIS LIFE:—In Cecil county Md., on the night of October 29, 1853, EBENEZER ALDEN, in the 91st year of his age. Our brother Alden, both as a man, and as a christian, was emphatically old-fashioned. As a man he exemplified the true American simplicity, equal to any person living. The changes of habit, so manifest in our country, had no effect upon him; in this he often reminded me of Watts' description of such an one. "While others like straws and feathers were carried about by every puff, hard by there stood the stump of an old oak that all the storm defied."

As a christian, he was really old-fashioned. He had in early life, received the truth in the love of it; and he could not be drawn from it by all the winds of doctrine, though blowing from every point of the compass. Having drank of the old wine, he had no desire for the new. Nothing but sovereign grace suited him; all besides was less than nothing in his estimation.

Some men require much to be said in their praise after death to make up for their deficiencies while living. Not so with our departed brother. His life was a continual comment upon his profession; and, although his religious sentiments were by no means popular among his neighbors, yet his exemplary conduct secured their universal respect, and superceeded the necessity of a labored eulogy from me.

Yours as ever, THOMAS BARTON.

Moneys Received.

Table listing donations: New York. Wm. Murray, \$1; V. E. Baird, 50; Capt. T. Denton, 2; P. West, 1; J. D. Corey 1; H. O. Harding, 3; B. Horton, 1; C. Hogaboom, 1; Eld. Wm. W. Brown, 7; J. C. Harding, \*2; 19,50. MAINE. Eld. J. A. Badger, 1,00. N. J. E. Frost, .75. PA. Harriet Ely, 1; J. Penney, 4,12; 5,12. OHIO. Eld. J. C. Beeman, 1; (also remittance in August received) Eld. J. H. Biggs, 2; Wm. S. Fuller, \*2; Mary Bull, 1; 6,00. IA. S. Pearce, 1; Wm. S. Larabee, 2; Eld. J. F. Johnson, 1; (former remittance received) R. Langston, 1; Eld. D. Shirk, 1; 6,00. KY. Eld. J. W. Dudley, 1; J. Ruman, 1; 2,00. MI. E. J. Davis, 1,00. ALA. Eld. B. Lloyd, for G. Smith, 1,00. GA. Doct. P. H. Bonford, .75. Va. Dea. J. B. Shackelford, 12,00. Md. W. Woolford, 10,00. Total \$65,12.

Letters Received.

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MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax County Virginia.

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All moneys remitted to the editor by mail will be at our risk.

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

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NO. 22.

## Communications.

For the Signs of the Times.

BROTHER BEEBE:—As time is ever on the wing, another year will soon be numbered with the past; therefore I am admonished, that it is time for me to send you a remittance for the *Signs*, and, in so doing, I will trouble you with some of my cogitations; as I am so situated that I have but little opportunity to hear from any of our Heavenly Father's children except through the *Signs*, being surrounded by an arminian host of professors whose cry is *do and live*—a soliloquy, often, passes through my mind similar to the following:

A. Do you feel an interest in the cause of Christ and desire that the gospel may be spread throughout the world, in order that sinners may be converted and the cause of the Redeemer advanced on earth?

B. Sometimes, for a brief period, a glimmering ray of hope seems to reach me, and a degree of confidence and trust in the merits of the dear Redeemer causes me to rejoice in that plan of salvation, recorded in the scriptures; for that declares, "All that the Father giveth me shall come unto me, and he that cometh unto me, I will in no wise, cast out; were it not for the divine shall of the Eternal Jehovah, I, in this day of darkness and delusion, should have no hope. As to the spreading of the gospel, if it is God's will that truth shall be proclaimed to earth's remotest bounds, I have no fear of its not being accomplished; because He has all (not part) power in heaven and earth, and says, "My counsel shall stand and I will do my pleasure;" therefore no created arm or power can frustrate Him or enhance His glory; neither can any human means forward the fulfillment of His eternal design; for it is written, "There is a time to every purpose under the sun." As to the conversion of sinners, I cannot understand the scriptures as declaring conversion to be the new birth; for a person may be converted a great many times and still be the same person; he may be converted from a drunkard to a sober man, from a thief to an honest man, from a liar to a man of truth, from a tale-bearer to a peaceable man, &c; but Christ said to Nicodemus, "Marvel not that I said unto you, ye must be born again;" hence nothing short of regeneration can prepare any of the fallen race for the kingdom of Heaven; but I know David says, "the law of the Lord is perfect converting the soul;" and whom does "the law of the Lord" convert? It surely does not convert them who are dead in trespasses and sins; for they have no just knowledge of the holy law of God; and, if we believe the testimony of Paul, the idea, that dead sinners are converted by God's law, as set forth in the irrevocable decree, "pay me that thou owest," is vain and futile; for he says he was alive without the law; but when the commandment came, sin revived and he died: also, there was one Peter, who knew something about conversion from the errors

of his ways; and he was commanded to strengthen his brethren after he was converted from his error; every christian that passes through this vale of tears is converted more or less; but not in the sense in which Peter was, till after they are born a spiritual birth.

A. It does seem exceedingly strange, that in this day of light and knowledge, there are some individuals so ignorant as to believe in the pernicious doctrine of fatality, that every thing that transpires was determined in eternity: such views are detrimental to the family of man; for if they were fostered, no improvements would take place, no philanthropic exertions would be put forth for the good of man; but all would sink down in a dormant state: furthermore, people, holding such views, are but little regarded amongst intelligent and enlightened men.

B. It has ever seemed astonishing to worldly religionists, that the true followers of Christ cherish and love such doctrine; but the reason is they are born into just such a system; and having the eyes of their understanding enlightened, they see that the prophecy of Simeon is daily fulfilling: he declared unto Mary, "Behold, this child is set for the fall and rising again of many in Israel; and, for a sign that shall be spoken against, that the thought of many hearts may be revealed." Hence the mission of the dear Redeemer was visible to Simeon; and every child of grace, whose mind is led into the Divine mystery, sees that the whole spiritual Israel of God fell in Christ, and rose in him; also every individual believer in Christ falls before rising, that is, they are killed to their own works and brought to trust wholly in the merits of the Redeemer for justification and salvation; and, often, they are led to say with the inspired Psalmist, "Come and hear all ye that fear God, and I will declare unto you what He has done for my soul;" which causes the Hagarines to mock, or the "sign" is spoken against, and a revelation of their thoughts is made known. Did not the announcement of the Messiah's birth, &c., reveal Herod's thoughts? The very course that men have taken in all ages of the world to thwart the design of God, fulfills it; hence the doctrine of fatality is true; and the course pursued by Herod in slaying the children fulfilled the prophecy of Jeremy; also, the course pursued by Joseph's brethren brought his dreams all to pass; therefore I have no fears of man's lying in a dormant state, for he will continue to move in just such a way as to complete divine prediction, and the scriptures are fulfilling as fast as the wheel of time revolves. The church has been a sign and wonder from the time of Abel till the present; and the language of the Redeemer was, "Behold I, and the children whom the Lord hath given me, are for signs and wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." The followers of Christ, being but little-regarded, in this nineteenth century, by the wise and noble, proves to a positive de-

monstration that the same spirit is now abroad in the earth that was in the days of Paul; for said he, "we are made the fifth of the world, and are the off-scouring of all things unto this day."

A. It seems that you are very tenacious of some particular portions of scripture; but I will now bring forward one declaration of holy writ to show that there is a great obligation binding upon professors of religion: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now if the doctrine of eternal election and predestination be true, what need is there of having all nations taught the principles of christianity? as it will be just as well with those who never heard the gospel after life is ended as it will with those who have; for, it being fixed by an unalterable decree, it is of no consequence in what manner their life is spent, as they will all be saved, if the doctrine of predestination and election be true; but they heralds who go forth to win sinners to Christ have more lenient and noble views of the wisdom, goodness and veracity of Jehovah than you narrow-minded fatalists have; they believe in an atonement, ample for the whole human family of men, provided they comply with the divine requirements so far as they have the ability, for God does not require impossibilities; though it is evident no man has fully kept the law except the man Christ Jesus; nevertheless if man does the best he can he will be saved, as Christ, by his life and death, has opened a lawful door of hope; therefore the vilest of the vile can be accepted through him; and those who do not comply with the requirements must sink to endless woe. Now it is necessary that missionaries should be sent to instruct the heathen into this plan of salvation so that they can comply with the requirements of God's law, and be saved from endless misery. Christ commanded his disciples to go, and it is in full force in this day; but how can they go and save souls unless means be provided for them: first they must be taught the language of the nation in which their mission is: next money must be raised to bear their expenses, &c; and how can this be accomplished, unless christians labor hard; and they will, when once they can be convinced that the blood of souls will be required at their hand; and in this great and glorious work christians seem to be very well united, except a few, feeble, dejected antinomian churches, scattered throughout our land, but we have good reason to believe that they soon will become extinct, as they are hardly known in the religious community now; and we feel a strong desire, that the sound of election and sovereign grace, will soon be hushed in everlasting silence.

B. I feel quite glad, that you have so fully expressed your sentiment and attempted to found your position upon the declaration of Christ to his Apostles prior to his ascension to the realms of glory. Now we must notice the quotation with care, in order, if God

permit, to get its legitimate signification. In the sentence preceding your quotation Christ declared that "All power is given unto me, in heaven and in earth." Go ye therefore, or for those reasons &c; and, as the dear Redeemer was about to leave his dear disciples in this world of sin, it seems that a special charge was given them, accompanied with a declaration of his power and authority; and also, we may infer from the benediction which followed the command, that they would have to encounter severe persecutions for the word's sake; for said he "And lo, I am with you always, even unto the end of the world, Amen."—Who then addressed the disciples? Christ, in whom it pleased the Father that all fulness should dwell. With whom was he talking? Spiritual men, which were born not of blood, nor of the will of the flesh, nor of men, but of God; consequently their mission was to be spiritual, they being prepared of God with spiritual gifts for the teaching of those to whom God would give spiritual ears, spiritual eyes, and a spiritual heart; therefore they would be the proper recipients of gospel instruction. Notice, it says, "Go ye;" therefore every one, whom God prepares for the work of the ministry, is not left to choose for themselves, being in the hand of God; and the scriptures inform us that "the hearts of all men (of course ministers are included) are in his hand and he can turn them as the rivers of water are turned." When God determines that any of his servants shall be pedestrians the "Go ye" propels them on; and if they attempt to run away from the Lord, it fares with them as it did with Jonah, the tempest of God's providence will overtake them and stop them in their rebellious course; one thus called of God to disseminate truth cannot stop some three or four years in a college and theological school to polish himself; for if he attempts it the voice will be "Feed my sheep and lambs;" and should they be suffered to put on the armor of human science, it will fare with them as it did with David when he was about to encounter the champion of the Philistines; Saul having enticed him to put on his armor, thought probably, that David would meet with better success; but God would not suffer the "young stripling" to meet the uncircumcised philistine in such a mail, for the language of David was, "I have not proved it," &c; hence it is evident to the experienced soldier that Jehovah prepares his servants for the conflict, and protects them both in seen and unseen dangers; and his declaration to the Patriarch was "Fear not Abraham, I am thy shield and exceeding great reward." In this day, men have the presumption to change the "Go ye," into "Send ye," which is a vile perversion of the tenor of truth, and contrary to the experience of every minister of Jesus Christ; but as worldly religionists have taken the prerogative to send out their emissaries, it behooves them to make ample

provision for them, as it is evident that God only suffers (not sends) such blind guides to go forth and teach for doctrines the commandments of men, and truly, according to scripture, the children of this world are wiser in their generation, than the children of light. "Teach all nations." To be taught is to be informed, receive knowledge, &c, implies that there was a lack of information prior to the instruction.—Can a dead man literally, be taught natural science? No, because life is extinct; and, therefore, there is no sensation, whatever. The scriptures declare that men in a state of nature are dead in trespasses and sins; furthermore, the natural man receiveth not the things of the spirit; for they are foolishness unto him, &c; now whatever appears foolish unto a person he will not receive as wisdom; though there are many things amongst men, by them considered of vast importance, which are foolishness in the sight of God. Supposing at a certain place, a school is in progress, having a teacher whose knowledge and erudition are profound, and a person should be admitted as a pupil who was deaf, dumb and blind, how much instruction could he receive from any ocular or oral demonstrations? None, because these avenues are closed up; now is it not evident that the greater part, or the rude outlines of earthly knowledge come through the avenues of the flesh; sight, hearing, smell, taste and touch; and when these are all closed up, mortal life is ended; consequently all natural impressions and impulses are hushed in oblivion. Mankind are born into this world dead to all spiritual things; hence no gospel instruction can be given them by man while in that state; therefore, for them to receive gospel teaching, they must be born again, or have new avenues given them; and if new powers be given new precepts will follow, and they become the proper recipients of gospel truth; therefore it was not dead sinners, whom the ancient servants of Christ were to instruct, but those who had been born again; and the declaration of the Redeemer to the learned Nicodemus was, "Ye must be born again;" hence there are no inconsistencies or impossibilities in the precepts of the gospel; but they ever have been subservient in the hand of God for the comfort and edification of the living in Christ Jesus; therefore, the introduction of that hydra-headed monster, Modern Missionism, amongst the followers of Christ, has caused much distress in the family, for the loving and affectionate children wanted a "Thus saith the Lord;" they often would inquire for the *ipse dixit* of the Father, saying, Is it according to scripture? but finding no authority for such things in the Divine Oracle, they were and still are, obliged to declare war against it; hence they have, and still are receiving the reproach of the popular religionists by having many stigmatising epithets heaped upon them, such as "stiff-necked, hard hearted, narrow-minded, do-nothing" &c; but all these do not move the faithful followers of Jesus Christ from the old landmarks, but causes them to adhere more closely thereto, and contend more earnestly for the faith once delivered to the saints; and why? because, they cannot but speak the things they have heard and seen. The church is the Lamb's wife; consequently he is her husband, and knows all her wants and will always provide for her, I will never leave her nor forsake her; though some of her members, from time to time, are punished for their rebellion. Will

the loving and affectionate wife desert her husband, because all manner of evil is spoken against him falsely? No, it will cause her to cling more closely in her affections, neither can the faithful followers of Christ be drawn away from him by all the calumny that can be heaped upon them; but they rather count it joy that they are counted worthy to suffer shame and reproach for his name; and the declaration to the disciples on the mount, oftentimes seem to console them while encountering persecutions and afflictions for the truth's sake; said he "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." &c. The christian whose mind is led into the plan of salvation knows that the system of teaching dead sinners spiritual things, is not the certain doctrine of the gospel of Christ; but that it is the uncertain doctrines of the humanly devised means of anti-christ for carrying into effect his own carnal design.

It seems necessary that we should examine the word *all*, concerning which there is so much said, and see if it means, when applied to the church, the whole world of mankind indiscriminately. All, according to the nomenclature of the English language, is an indefinite pronoun, or pronominal adjective; and it limits, restricts or defines the noun, or substantive to which it belongs, having reference to the persons or things in the aggregate, including only the number to which it refers. Now the *all* flesh, saved in the ark, settles the point beyond controversy, that all flesh being in the ark, did not include every one of all flesh; but it included every kind of all flesh; therefore, in Christ's giving himself a ransom for all to be testified of in due time, included both Jews and Gentiles, or the all were the members of his mystical body; and they were redeemed out of every kindred and tongue under heaven; hence they are the all nations who are to be taught the precepts of the gospel; and there never can be one added thereto or taken therefrom; and that is what makes his followers love election and predestination, when *all* presents to their view this perfect body, or this *all* as now cleansed and justified; and Paul declared that he, Christ, through the eternal spirit, offered himself without spot to God, and obtained eternal redemption for his people; also, when Peter beheld the sheet containing all manner of beasts, &c; also it was said unto him "What God has cleansed," &c. In that sheet the believer can see the "all nations," &c., so often spoken of in New Testament, in different phases; furthermore, the heaven taught child knows that the mission of Christ's servants is to the living members of his body while in this vale of tears, the natural world know nothing of these things.

Concerning the atonement's being made for every son and every daughter of Adam, so that all have the opportunity and the means of salvation, provided they will comply with the requirements of God, is intended by the arminian to represent this: that the predestinarian believes in a partial God. Let us follow the arminian sentiment, upon this point, to a terminus and see what the issue is. Atone is to appease to make reconciliation for, &c; therefore to atone, or to redeem, as applied to the church, means one thing, viz, to purchase by paying the demands; for certainly the atonement would be shorn of much, if not all of its glory by considering it not re-

demption; furthermore if the salvation of man depends upon his keeping the law, certainly Jesus cannot be the Savior; such ideas are contrary to sound doctrine, for they represent the Lord Jesus Christ, a law-giver, instead of a Savior; but the scriptures inform us that the law came by Moses, but grace and truth, by Jesus Christ. Now let us take another branch of their impartial system, as they term it, as the idea of a partial system is so abominable to them, and see where it will lead us. They declare that the atonement is for every person, on conditions of their obedience and good works; and they also admit none have fully kept the law; and they admit that the scriptures say if we offend in one point we are guilty of all; and they say much concerning the horrors of the damned and an endless hell to which all the disobedient must go. Now let us bring this system to a test; Christ died for all, none have fully kept the law; and still part will be saved, and part damned; hence their system of atonement, when followed to a terminus represents Deity just that Being, which they accuse the predestinarian system of representing Christ redeemed all his members, and not one of them will be lacking; wicked men and devils cannot rob him of one of his jewels, they are as dear unto him as the apple of his eye; therefore the believer trusts in a Savior and the unbeliever in the law of Moses; but that condemns them. for Christ said, "Think not that I will accuse you unto the Father, there is one that accuses you to the Father, even Moses in whom ye trust." Again; that God requires no impossibilities is much harped upon in this day; but however startling the sentiment may appear to self-righteous scribes and pharisees, the demands of God's inflexible justice against man in his fallen and depraved state are such that he cannot fulfill them; for justice says to Israel "Make a new heart," which is an utter impossibility for poor finite man in his depraved condition; therefore the law is a ministration of death, because it has no clemency, but says to poor insolvent man, "Pay me that thou owest."

A. "What, require pay of him, who has nothing to pay with!"

B. Yes; the law demands every thing of the poor sinner, and furnishes nothing; and still the requirement is just, Friend A, if you loan me a \$1000, for a specified period, knowing, at the time you receive my note that I had a sufficiency of property to cancel the demand and, I, before the time expires, waste my estate, and become insolvent, is not the demand you have against me, just? Man was created in a state of innocence and uprightness, but he lost his birth-right by transgression; yet, though thousands of years have rolled, and many of Adam's posterity have been developed, he is in the same state of sin and rebellion, as he is brought into being by natural generation; therefore he is still under the curse of the law. Furthermore, if mankind are not condemned for what they *do not* know, and missionaries are sent to instruct the heathen, of whom it is said, they have no knowledge of God and the plan of salvation, and they should, after receiving the knowledge of their condition, &c, rebel and disobey, are they not, according to the arminian argument, in a worse condition than they *were in*, in their ignorance?

A. The predestinarian seems to think nothing is true or of any use, except the bible; and so long as he studies nothing but the scriptures, he will remain shrouded in

ignorance; for the scriptures were written in olden time, when but little progress had been made in the arts and sciences; also much of the language came from men who were very ignorant, some of them living very much as our savages do in this day and surely we should think but very little of their sayings, knowing their mode of life; if they should give a history of their gloomy and morose feelings, intelligent men would give little heed to it, as something more noble occupies their mind. Children have now so much instruction from good, pious teachers, that they soon acquire a good knowledge of the duty they owe to their creator; for we have Sunday Schools, in which the young and plastic minds are well instructed into the precepts of the gospel; therefore, at an early age they understand the requirements of the Savior; consequently they must be very stubborn and rebellious, if they do not secure the everlasting welfare of their never dying souls, as they would have to make their way to the regions of endless woe through so much light and knowledge, which point them away to the Savior; but we are happy to say that thousands are now in Heaven through the effects of early religious instruction; and thousands more are on the road, and their influence is becoming great in Protestant America; for they have a strong desire to stop sin; they *even* wish there could some way be devised to stop the ungodly from abusing God's commands; and they think that all our rulers ought to be christians, in order that heresy might be banished from our land and we become a good christian people; also the children of pious parents feel that they ought to save *every cent* they possibly can, so that more missionaries can be sent among the heathen; for, say they, "It is an awful thing for so many to grow up in ignorance and go to hell." Solomon says something about training up a child in the way he should go, and when he is old he will not depart from it; and that is just what good, philanthropic christians believe *now*; and that is why they are so active in instilling into the youthful mind right principles, so that they may bring forth good fruit; but, *lamentable to state*, there are some professors of christianity, who hold forth in public, that nothing will come to pass till the set time, and that all things move forward with an invincible power; and *more awful still*, that man by nature possesses nothing good, and that he cannot perform one good act in the sight of God, unless a new principle be given him; all who foster such ideas are many years behind the times in all the movements of christendom for the amelioration of suffering humanity.

B. Our conversation has, at length, elicited a pretty clear declaration of the arminian sentiment; and it shows very clearly that they, as a body, are in the same state that Paul was prior to his being smitten down by divine justice; for said he, "I was alive without the law, &c."

As to the Predestinarian's holding that the Bible is the only book which is true or of any use—the new man, "who after God is created in righteousness and true holiness," while passing through this vale of tears, has no other declaration in which he can repose his trust except what his Divine Lord and Master has left on record in the scriptures—the only infallible record of God's will in His dear and much beloved church; therefore the bible is to the faithful followers of Christ, what the chart and compass are to the mariner upon the trackless and



boisterous ocean—as a chart, it *very fully* delineates the coast of mortal life, and it describes with *unerring* certainty *many* of the shallows, quick-sands and rocks of anti-christ, on which the christian ship is liable to be wrecked (not destroyed;) as a compass, it points *always* to Jesus Christ, as the polar star of the christian's hope and expectation, while sailing o'er life's rough sea, having to encounter *terrible* storms, accompanied with adverse winds and currents, also many cloudy and dark days. Truly to the new man the bible is the *book of books*; for it is the only chronicle of man's origin; and lay it *one side*, there is no guide for any thing worthy of notice to the christian; therefore there is good reason why the followers of Christ are so *tenacious* of what the scriptures say. As natural men, christians must mingle with their fellow creatures, and must provide for the nourishing and sustaining of their natural bodies by *manual* labor of some kind; therefore, as to the arts and sciences, when kept in their proper places, they have no objection, but consider them noble and laudable when used for the purposes for which they are designed; but they *know* beyond a *doubt*, that human erudition has no claim upon Eternal Salvation; consequently when men declare human knowledge sufficient, if followed, for salvation, a conscientious sense of duty and faithfulness, causes the followers of the dear Lamb of God, to exclaim against such abominations. As to the ancients being so ignorant, perhaps they were ignorant of many things, now flourishing amongst us, so are we ignorant of many things of which they had knowledge, so it might not be so easily *proved after all*, that Protestant America stands so far ahead of the ancients in knowledge; but, admit the hypothesis, that in olden time, ignorance prevailed, was not the *matchless* displays of God's power as much greater?—Did such displays of God's sovereign power as an Isaac being born *out of due time*, being bound and laid on the altar and being released, of the children of Israel's *going into bondage*, according to the word of God and being brought out at the set time, a way being made through the sea, being fed in the wilderness, being carried through Jordan into the land of Canaan, &c., *cause* the heathen nations to love and serve Him? No; but, from time to time, it increased their rage against the sovereign of the universe. Let us remember that the declaration of the divine oracle came not by the dint of study, but holy men of old spake *as they were moved upon by the Holy Ghost*.—Did Elijah, by human research, know that it was his duty to pray *earnestly* that the heavens might not give rain for 3 years and six months, or was it a revelation of God?—the response of the new man is, God made it known unto him:—We will come down to the gospel day and see what a learned man has said, one who was brought up at the feet of Gamaliel, and was well instructed in the Jewish law: yet with all his knowledge he verily believed he ought to do many things contrary to the name of Jesus of Nazareth. &c. But the time came when a new heart was given him; *then* what were his human attainments to him? they were all dung and dross. What did he say concerning his being called to preach the *unsearchable* riches of Christ? "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:" also said he, "I through the law

am dead to the law." &c. The divine oracle is a wonderful book truly; and how fully does the poet express it in the following,

Let all the heathen writers join  
To form one perfect book,  
Great God, if once compared with thine,  
How mean their writings look!

As to children's having such good instruction from pi us teachers in this day that they know the requirements of God, and feel anxious for the heathens that they may have knowledge sufficient to understand God's requirements and save their souls, is *extremely* awful; for Christ bought his church with *his blood*; but by the modern idea, the mighty cents and dollars are the Saviors of men in this day, instead of King Immanuel; furthermore that those living in this land of light and knowledge must go to endless woe through a wall, as it were, erected to hinder them, often gives the christian painful reflections; for he well remembers that while he was in nature's darkness, there was a way that seemed right unto him, but when eyes were given him, he saw that the end thereof are the ways of death. Also Christ said, "If the light that is in you be darkness, how great is that darkness."

Let us follow this one particular idea a step further, and see the terminus; now if a cause cannot produce the desired effect, it is obvious that a resistance intervenes between the agent and object, more powerful than the actor; hence if the grace of God through a crucified and exalted Redeemer is not all powerful in the salvation of man, is it not evident that man can vie with his Creator, *vice versa*, if Justice demands the everlasting damnation of the ungodly, is it not evident that if God's grace cannot save, His power cannot destroy? Most surely it is! Again: if the ancients were so ignorant, why do the modern clergy fret out some few particular passages of sacred writ to treat upon; why not lay the bible wholly aside and compile a new, popular work, as a standard for morality, piety and christianity, which would be more congenial with their fleshly religion? Lamentable to state, it is virtually done now. Often the language of Solomon concerning the training up of the child, &c., is referred to, which, seemingly, taken in the abstract, favors the means system. Was there ever a natural child trained up in the way he should go, that when he became old departed not from it? The negative is certain, but there are children who are trained up in the way they should go, and when they are old they depart not from it; and such children are born of the spirit: consequently are sons and daughters of the Lord Almighty, and the eternal God leads them about, instructs them and keeps them as the apple of his eye. There was one son, who was born of an unspotted Virgin, who was trained up in the way he should go, and when he was old he departed not from it; for he became a perfect man, both soul and body; and for aught I know, a living faith might present the same child to the wise man, when he used that language. As to Sunday schools and the like having become such a nursery for the church, that the rising generations of pious youth, have such an awe of God and a recoiling to come before their eyes that they desire wickedness banished from our land and think that all our rulers ought to be christians, &c., causes the devout followers of the meek and lowly Jesus to tremble at times, fearing that the earth will not help the woman much longer in America, but church and state will be united and a form of worship and a kind of religion established

by law, will soon supplant our blood bought privileges; but when faith says, "all these things must needs be," he feels to say, Father will take care of his children, though he suffer our beloved country to be destroyed, as a reward for its iniquity; therefore peace to my troubled breast, be still, it is Jehovah's will, for he works all things after the counsel of His own will. Again: the spirit takes the words of the apostle, saying, "All things work together for good to them that love God." &c., And applies them with such sweet consolation to his understanding that it seems like God's making known the secret of his heart to his dear and much beloved children, that nothing shall harm them. Sometimes the christian, while viewing the movements of anti-christ for the maturing of his unholy schemes, reflects some upon the prophet's vision concerning the four horses and chariots, which came out from between two mountains of brass, and it seems to look almost synonymous with what God said by the mouth of Isaiah: "I form the light and create the darkness. I make peace and create evil; I, the Lord, do all these things." As those horses came out from between &c., seems to look to him like every thing taking place according to the eternal arrangements; and as the person, who is seated in the chariot drawn by the red horse, is not visible, the inquiry seems to arise in his mind, when did he get possession of the chariot? and the response seems to be, when our Adamic head transgressed in the garden of Eden; and as the horse is red (blood) and is visible, the question arises, when did he issue forth; then perhaps his mind is carried back to the days of Cain and Abel's offering a sacrifice unto God, remembering that God had respect unto Abel and his offering, &c., then it seems that the red horse was permitted to go forth, for Cain rose up and slew his brother: furthermore the christian thinks he discovers that (the driver of) the red horse, has exercised great power in many ages of the world in persecuting and putting to death the people of God: also he thinks at times he sees plainly part of that mark, set upon Cain, so that if any man found him he should not be slain, in the persecuting spirit manifested by anti-christ; but the dear little flock of Christ, knowing the mark are prohibited from slaying him; that is—Christ's kingdom is not of this world; therefore his servants are forbidden the use of carnal weapons: at one time Peter, in his zeal, drew the sword, &c., sometimes the christian is led to think that the man Christ Jesus, in the wilderness of Judea, found the character bearing this mark in all his ramifications: but did he slay him? no, he conquered him; so he is a conquered enemy to the little flock of Christ, and he cannot trouble them beyond his vale of tears; for his power, is in the flesh. The bay sought to go, and he said get you hence, &c., and as bay means strength, we find that he is going to and fro, under various titles, in order to get the reins of government; but when his habiliments are torn from him, his object is visible, power. Concerning the predestinarian's holding that all things move on by an invincible power, is plainly taught in the scriptures and the christian's experience; and God says by the mouth of the prophet, concerning his Son, that, "Of the increase of his government and peace there shall be no end."—God has so established every thing in the material world, that, if we notice with care, we shall see that the smaller is subservient to the next larger, and that to the next and

so on in divine harmony. Observe the various seeds created in the earth as they are acted upon by the elements they bud and bring forth every one after its kind; and we say that the power which acts upon them is invisible, and they are passive; for an illustration, when the spring time has come and the showers descend and water the earth and the sun warms it, is there a living tree in the forest that can hinder blooming? we might trace this delightful subject much farther; but we cannot make many more remarks upon the sovereignty of God as manifested in the material world; suffice it to say all God's works are perfect from the humblest floweret of the vale to the starry heavens, and they move on in perfect harmony, except what little he hath suffered vile man to pervert; the one being in subjection to the other until we come to him to whom the mighty universe is subjected; but the government of the kingdom of his dear Son is a perfect one; and it has been established on earth for more than eighteen hundred years and still is the same government; and while the most mighty nations have been torn down, this little kingdom has stood. Rome and Greece have had their day of greatness, but they became corrupted and finally tottered and fell; also we find the great Alexander Xerxes, Bonaparte and many other men of renown, were but mortals, subject to death, and when their days were numbered had to die like other men, but in the glorious kingdom of our Redeemer there is no possibility of the King's being dethroned: for his throne is forever and ever, neither can the kingdom be corrupted for no foreigners are admitted there, but the subjects have all a birth in a home land, and the law they become acquainted with by generation is a perfect law, admitting of no additions or alterations: and all the children who are brought to a knowledge of this spiritual law they are under to Christ, are born in Zion, consequently born the arms of holy wedlock: and as to the inmates of the spiritual Zion of our God being behind the times, they are truly, for they are more than eighteen hundred years behind the modern movements of carnal religionists, being under the same law and having the same teacher whom the martyr Stephen had: consequently are in the same school, and the epithet, Old School Baptist, applied to them is true; and we know, beyond a doubt that two Baptists are in Heaven: John and Christ for John baptized him in Jordan. The glorious declaration is "the foundation stands sure having this seal, The Lord knoweth them that are his." W. J. PURINGTON.

P. S. As brother Beebe is in the habit of expounding scripture, I feel anxious for him to give an exposition of Jer. 31, 27, I wish him to define particularly concerning the sowing of the two houses with the seed of beasts and of man.

W. J. P.

For the Signs of the Times.

Nacogdoches Co., Texas, Oct. 13, 1853.

BROTHER BEEBE:—As my mind has been somewhat exercised of late, on some things which have fallen under my observation, I have come to the conclusion to unburthen myself to you, and if you see anything in my communication, worthy of a place in the "Signs," you will please give it a place therein. Not long since, I attended, what was called a Baptist Association; some of the proceedings of which, I design to narrate with, some reflections of my own as I pass along. The introductory sermon was preach

ed, by what I supposed, a learned minister, as he occasionally gave us a touch of Greek and Latin. His subject was concerning the man who went from Jerusalem to Jericho &c., and as his illustrations were new to me, I will give them briefly for the edification of others.

He said, the wounded man, represented the sinner; the Priest and Levite, the moral and ceremonial laws; the good Samaritan, the Savior; the beast, the gospel; the Inn, the church, and the host, the preacher, the two pence, the command to go into all the world; and the promise, Lo I am with you always; and whatsoever thou spendest more when I come I will repay thee, was the reward the minister would receive for his labor, toil, and sweat, when Christ should come to judgement. Now I have long thought, that the church or Inn belonged to God; for Paul calls it. "The church of the living God, the pillar and ground of the truth." And tells the stewards to feed the church of God, which he has purchased with his own blood. Now I understand the host to be the proprietor of the inn; and in the scripture under consideration, to mean God the Father, and the two pence, which were paid as the terms or price of the poor man's admittance to the inn or church was the active and passive obedience of Christ, the good Samaritan; by which, he obeyed the law in his life, and satisfied its penalty in his death; and thus magnified the law, and brought in everlasting righteousness, wherein the poor penitent sinner being clothed, appears with acceptance before God: having on that imputed robe, in which, neither spot nor wrinkle will ever be found. It is thus that every Justified soul eats the flesh, and drinks the blood of the Son of man; and lives a new life, even by the faith of the Son of God, who loved him and gave himself for him, and as such, they are born, not of blood, nor of the will of the flesh, nor of man, but of God; and therefore have power to become the sons of God; or to enter his visible kingdom, and enjoy its immunities, blessings, and comforts.—Therefore the two pence, are paid to God and not to the preacher.

But does the good Samaritan bring home his poor wounded and helpless children, set them in the church, and leave them in the hands of the preacher? If so, then what will become of the poor scattered ones in this destitute region, who are wandering as sheep without a shepherd? But for the consolation of such, let me say, that he who keeps Israel neither slumbers nor sleeps.—That he gathers his lambs with his arms, and carries them in his bosom; yes, and and keeps them by the power of God through faith unto salvation. And this seemed to be David's view, when he said, Except the Lord keep the city, the watchman waketh but in vain; and therefore he could, with propriety, exhort the saints, to walk about Zion, and go round about her; tell all the towers thereof. Mark ye well her bulwarks; consider her palaces, that ye may tell it to the generations following. For this God is our God, forever and ever, he will be our guide even unto death.

As for the clause, "whatsoever thou spendest more," I understand it to mean, that every gift and blessing given of God to his people in his militant kingdom, comes to them through this good Samaritan, this loving neighbor, who had compassion on them in their low estate. Thus it is not

only necessary, that God's children be called, justified, and brought into union in the church; but also, that for their comfort, edification, and building up in the faith, that they have the ordinances which are treasured up in the word of God for their comfort; and among these the preaching of the gospel occupied a prominent place. And, that the people of God may lack no good thing on their journey through this world of trials, the good Samaritan ever lives to make intercession for them, and thus through his merits, every blessing is richly bestowed from their Father's hand. And hence the propriety of the command to the disciples, Pray ye, the Lord of the harvest, to send laborers into the harvest. A command, too much neglected, by the church, and hence that fashion of hearing the word of the Lord, and those shoals of mendicant beggars, who have assumed the places of shepherds to the flock of Christ; but who instead of feeding them with the sincere milk of the word, preach their own inventions. Instead of declaring the everlasting love of God, and the unsearchable riches of Christ, we hear them tell of begging schemes, and the worders to be wrought by money, that root of all evil the love of which is the sin of the age in which we live. And permit me here to digress a moment, while I ask in all sincerity where God in his word has commanded his ministers to leave the word of God and turn beggars?

To return then and sum up my ideas, the two pence are the active and passive obedience of Christ, paid to God the Father, for the redemption of his people, and whatsoever more was spent, was all those ordinances contained in the word, to keep them, edify and build them up on their most holy faith, until their safe arrival in their Father's house above; all of which, comes to them, through the intercession and merits of Jesus Christ the good Samaritan, the loving neighbor, who could, and did, love his neighbor as himself.

To return to the acts of the aforesaid association, a prominent feature of which, was the ways and means to obtain and disburse money, to supply the destitute within its bounds. And the discussions on this subject, gave rise to many serious reflections on my part. Thirty years ago, or thereabouts, I became a poor unworthy baptist. The country where I then lived, (Mason Co. Alabama) was comparatively a new country, yet almost every leading neighborhood had its meeting house, and regular monthly meetings, and generally attended by able ministers of the New Testament, not of the letter but of the spirit; under whose labors the churches had regular accessions to their numbers, and walking in the fear of the Lord were satisfied. No mission societies, no traveling agents to collect funds, to supply the destitute, were then known among us. But occasionally, ministering brethren from a distance, would visit us and preach Christ and him crucified, to the joy, comfort and consolation of the brethren. But alas! those days of love, joy and peace, were destined to be of short duration; for presently new men, new measures, and new sounds were seen and heard among us. And instead of the cross being preached, a holy crusade was proclaimed to convert the world. Institutions to collect and disburse money were now the theme, both in, and out of the pulpit. The destitute must be supplied with preachers. Young men appealed to in most pathetic terms, to enlist as heralds in this evangelizing project: and

now I look through a series of twenty-five years, and what do I see, and hear? Why, I see churches, once prosperous, wasted away by contention and strife; and ministers, once full of zeal of the Lord of hosts, either compromising with worldly institutions, or else dissipated and heart broken, weeping over the desolation of poor afflicted Zion, and I hear, the same old cry, of destitution, men! money, and effort, still wanted; and instead of the destitution being supplied, Lo! it goes on in creating. Able ministers of the new testament, are, so far as my knowledge extends, few and far between.—And why is it so? If one so poor, so weak and so unworthy as I am; one whose time is spent between hope and fear, and if a saint the least of all men, be allowed to answer, I will say, it is in consequence of the church having in a good degree, been seduced by these strange sounds; and instead of praying the Lord of the harvest, to send forth laborers into the harvest, many are heaping to themselves teachers, having itching ears, which are better suited with smooth things, and eloquent addresses, than the plain truths of the gospel, delivered in their simplicity. It is thus the true ministers of Christ, in these parts at least, have often to preach to almost empty seats, become discouraged, and often stay at home when otherwise they would be joyfully engaged in going forth to labor among the brethren, far and near. And now brethren in the ministry, if I may be permitted to call you such, bear with a word of exhortation, from your unworthy brother in tribulation. Go on brethren, in your work of faith and labor of love, preach Christ and him crucified, whether men will hear, or whether they will forbear. And if many be against you, and but few for you, let none of these things move you: and if divisions arise for the word's sake, let every one be ever ready, in sincerity of heart before God, to ask himself the question, "Lord is it I?" who have been the occasion of it, by departing from the simplicity of the gospel; and being assured that he has not, then may each one go on in the strength of our Lord and fear no evil, for the Lord God of El jah will be his help.

The brethren and sisters at large, I would exhort, to pray the Lord of the harvest to send faithful laborers into his vineyard; and don't forget, when God sends his servants among you, to thank God for his great mercy; and manifest your gratitude by filling your seats at the house of God, and by your kind and brotherly treatment towards those whom he had sent to labor among you, and O brethren, while our souls sicken at the oft repeated sound from the pulpit, of money! money! to support the ministry, let us never leave our poor ministers, either to starve or to beg; but be ever ready to supply their wants, by our free will offerings. For while I believe a hireling ministry is an abomination to God, yet I feel an assurance, that God loves a cheerful giver; and that while he has called men to preach without respect to pecuniary considerations, he has also called the church to minister cheerfully to their wants. Brethren in the ministry, and out of it, pray for the peace of Jerusalem; meet often together, pray with and for one another, and talk of the good things of your Father's kingdom. May the everlasting arms be underneath poor suffering Zion. Yours in hope of eternal life,

HOLLOWAY L. POWER.

N. B.—If this is thought worth publication, I design continuing my remarks on the above Association, as it memorialized the state legislature, to pass the Maine Liquor law, upon which I wish to make some comments.

H. L. P.

For the Signs of the Times.

Milton November 6, 1853.

BROTHER BEEBE:—I have passed through many changing scenes of late. Our little village has been smitten severely this season with the epidemic flux, it raged to such an extent for several weeks that there were scarcely enough well, to take care of the sick and dying. When it first broke out I humbly prayed to God, if I was not to be a victim, he would grant me health and strength to visit and minister to the sick; and, thanks to his holy name, our little family still remain untouched, and I have not enjoyed such health in fifteen years, as I have the present season. I visited nearly every sufferer in town; both by day and night; and it was the common talk, "Surely Mrs. Izor will be the next victim. But I went not in my own strength, but relying on the strength of the Good Physician, while many, through fear, passed by on the other side. Some families left and went into the country to board; but on their return, some of them took the disease. They found that they cannot run away from it. It was the most solemn way I ever witnessed. I would go to one house, and there lay the grand-father or grand-mother in one room, and in another the youthful son or daughter, and in still another, the little red cheeked boy or girl, or the sweet infant of a few months; all in the agonies of death, or writhing with excruciating pain. At first the disease seemed to bid defiance to medical science, but at last the physicians thought they had got the mastery of it. There were often three or four funerals in a day, which may seem but few, in large cities; but in so small and usually healthy a place as this, it is a great many. Some died leaving an evidence that they were going to a better place, others died leaving none. But the most revolting sight I ever beheld was, of a man dying in despair; calling for Satan to come, for he was nearly ready, and then shrieking for help to put out the fire. May I never witness such a sight again. But the disease has left for the present, and our citizens have resumed their several avocations. For several weeks it seemed as though our village was in deep mourning, and our Grave Yard looks like a plowed field at a distance, as there is but little sod in it. I have often wondered why we are escaped; but surely it was not because of any goodness in us.

My neighbors have their trials in one way, and I have mine in another. I have felt greatly distressed in hearing of brethren and sisters falling out by the way, biting and devouring one another. When I have witnessed old brethren with whom I have spent many happy hours, and brethren and sisters of different ages, falling out with the old soldiers of the cross, because they will not join with them in their *new things*, and because they will not leave the old paths of truth and run into bye and forbidden paths, and all to please men whose breath is in their nostrils. It cannot be to please God; for he has said, "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes." If they have done wrong, and are not chastised, then are they bastards and not sons. But I do not feel disposed to fall out with brethren Thompson, Poston, McQuary, Dudley, Beebe, and many others, as long as they speak as they have ever done since the time I first heard them; for I feel like sustaining the old soldiers who

have fought our battles so manfully from as long ago as I can recollect. They have stood by us like faithful servants, and never gave an inch of ground to the enemy, but have wielded the sword of the Spirit, which divides asunder joints and marrow. I am pained to see some who once appeared like pillars of the church, and who once fought Zion's enemies manfully for a time, who have wheeled about from the enemy, and instead of beating their swords into ploughshares, and their spears into pruning-hooks, are now using them to fight their brethren with; many of whom they have cast out as evil, because they will not leave the old paths of righteousness, and the bible rule of discipline, and form an alliance with the enemies of truth and righteousness.

But, my brethren, when I see or hear of the ungodly running after you, and praising your preaching, and complementing your talents, and when they appear ready to carry you in their arms, as they have some whom they once hated, worse than satan on account of the doctrine they then preached, then I shall beware of you, unless I get bewitched as I surely think some have.

There is nothing that confirms me more in the conclusion that some are out of their right mind, than when I hear some of my acquaintances who have never professed godliness, now seem to be so wonderfully in love with them and the new doctrines they now preach, but Thompson's doctrine is too hard; they cannot receive it.

But notwithstanding these things exist, to some extent in Ohio. I feel thankful to my Heavenly Father, that our Association is in peace, and brotherly love seems to prevade all our churches. I have the pleasure occasionally of meeting my brethren and sisters at the Lick Creek, where my membership is and where our highly esteemed pastor, Elder *Wilson Thompson* preaches the truth as it is in Jesus. We truly esteem him as a faithful shepherd, and one who does not lead his flock into the bye and forbidden paths; neither does he flee when the wolf cometh; but standing his ground, feeds the strong with meat and the tender lambs with milk, I often, when looking at his hoary hairs, wonder who will fill his place, when he shall have finished his course. But there will be some one provided, and it is enough that the Lord knows who.

I think if brother Beebe would pay his Hoosier brethren another visit, he would be very cordially received; if one may speak for all. But if you cannot come, and if we never meet on this side of the eternal world O, may we have a happy meeting there, to praise the dear Redeemer forever, where the wicked cease from troubling, and the poor tempest-tossed mariners shall be forever at rest. I hope you will favor us with a history of your journey to Georgia. When you have done with the things of time, and have finished your labors of love on earth may you, with all the blood-washed throng, meet around the throne of God, to sing his praise forever and ever.

I have been much pleased with the Signs; I love the spirit in which the brethren write. And I hope the sisters will bear me company. I must close this poor scribble, for I fear that I have over-taxed your patience already. Please pardon errors, and correct mistakes, and dispose of this as your judgment may direct.

As formerly, yours truly,

SARAH H. IZOR.

How boundless is the love of God!  
How rich the drops of Jesus's blood!  
And yet what thousands go astray,  
And miss the new and Living Way.

But when we reach the heavenly goal,  
Where living streams of pleasure roll,  
Our song shall be, to endless day,  
All glory to the Living Way. S. H. I.

For the Signs of the Times.

Watkins, September 24, 1853.

BROTHER BEEBE, I enclose a communication which I sent to the editor of the *Cayuga Chief*, a temperance paper published at Auburn, and was at my request returned, after a refusal to publish it. The editor had complained that his opponents would not meet "argument with argument, logic with logic, and fact with fact." I attempted an analysis of some of his logic, with how much success your readers will judge. Although the communication is very brief and imperfect, lacking many illustrations, the editor it seemed thought it unsafe to publish it lest some of his "arguments" and "facts," should be made to appear not so plain to his readers, as he wished. It is at your disposal; and if you should think it more appropriate for the *Banner of Liberty*, you may hand it to the editor of that paper to be disposed of as he may be inclined.

Your brother in the gospel.

W. B. SLAWSON.

EDITOR OF CAYUGA CHIEF:—Though not a habitual reader of your able paper, I see an occasional number, in which I have observed a logic used, in certain matters, in language very expressive and beautiful; and yet, to my dull perception, it partakes more of sophistry than logic.

I felt impressed, in writing to you, that you would not withhold a respectful response to anything you might treat your readers with; because you would have the privilege of using the last word—enabling you to strip the fallacies from whatever I may utter, unwisely. With this view, I shall attempt to give a reason why I think your "consumptuary talk" is not conclusive in favor of legislation in support of temperance.

In your article of September 20, you assume that "a man has not the right to drink what he is of a mind to," and follow the assumption with supposed illustrations analogous in principle, which the law already recognizes. [Quere—There are some things which men have a right to do without being amenable to the law. Would it not be well to define what they are with clearness and accuracy?] You will, no doubt, be able to correct my understanding so as to make it perceive the aptness of your illustrations, after I have informed you wherein they fail to impress my mind with their appropriateness.

Your first illustration if drawn from the action of the authorities in Washington, prohibiting the use of liquor as a means of preventing Cholera. There would seem to be several things about this precedent which might be questioned.

First. It has not been proved that spirituous or fermented liquors in moderate amounts will induce the disease.

Second. It is not established that the action of the authorities in prohibiting their use, was right in itself. Both of these points being established, it would still be better to rest the adoption of any new measure upon its intrinsic justice, rather than resort to an argument that the vicious as well as the virtuous can use, since they have plead that many vicious ones have preceded them. Indeed, it is a usual excuse with wrong doers when detected in an offense, to plead that some one else has done as bad, or even worse, than they have, seemingly supposing they shall prove themselves right, if they make it apparent—right or wrong—that somebody else has done similar things.

Your next analogy is drawn from the recognised right of an individual to recover damages from a butcher who shall sell him spoiled meat. Now if I could see the analo-

gy of the two cases. I would ask no questions in the matter. But failing to see any resemblance in the two cases, I beg leave to inquire in all candor whether, the editor of the *Cayuga Chief*, can see a very striking analogy between allowing an individual to sue and recover damages in law, of a man who has taken his money for that which is not only worthless for all purposes, but absolutely pernicious in all cases, and the creation of a law to prohibit the sale of that which is good, and may be used for beneficial purposes in the discretion of the user?

Again, can the editor of the *Chief* see a very striking analogy between the vending of obscene books, which can never be applied to any good purpose, and making it penal to sell, or manufacture that which God allows us to use, with exactions of gratitude to him, as the giver? I must confess my optics too dull to perceive a likeness between that which, even the vicious would not dare to circulate in open daylight and a thing in which God commends his goodness for bestowing, with repeated rebukes of ingratitude for the gift? Is there no difference in the nature of an obscene publication, and that which our adorable Redeemer miraculously supplied to a *convivial party* for use? The question is not a hard one.

Nor does it appear to me that you have a closer analogy, in the case of the sexes practicing a fraud upon community, in doffing their own apparel, for that of the opposite sex. Because every body knows what intoxicating drinks are—and, like other good things, we all know they are greatly abused; but we know not the sexes when thus looking from a mask; and the law wisely provides a punishment for a thing which is manifestly wrong in nature, as will as deprecated by inspired wisdom. But it is quite another thing to ask for the enactment of a law to punish all, indiscriminately, because there are those who will trample on and abuse the bounties of Heaven! Why not petition the Legislature, upon the same principle, to prohibit the reading of the *Book of God*? since the varied understanding of it has caused all the blood to flow, which martyred millions have supplied to the demon of unholy zeal!—While alcohol has sacrificed its thousands, untold myriads have fallen victims to the madness of satan's ministers, "transformed into angels of light!" and it may well be feared that the fostering care of our would-be-legalized reformers, will not stop short of a thorough recognition of all moral and religious matters, by the law. Should this event be consummated, we may then thank God that truth will be freed from all its clogs, and will rise in the majesty of its might, in spite of the law! which it never did, and never will deign to acknowledge as a peer, in its holy mission among men. Truth has no equal, much less a superior, and it can never act harmoniously with the "grim terrors of the law." It will assert its entire majesty, and never consent to a secondary step in following the footsteps of the ministers of its execution.

But to return to your arguments upon Sumptuary laws. If you will bring your analogies from precedents in which good and useful things have been denied to every body, because a few, comparatively, have misapplied and abused them, your assumptions will be consonant. Otherwise, now are they?—I leave you to answer.

At the risk of subjecting myself to the charge of uttering "words without knowledge," I will direct your attention to a prin-

ciple which combines all true analogies into harmonious relations;—not only upon the subject of temperance, but in every department of nature; it is this.

First, we must see that the right and the wrong of every matter, are clearly and fully proven,—as well by analogy as contrast. To do this we not only require the testimony of God himself, [he has deigned to give us this testimony in regard to all rights, and all wrongs,] but such a combination of natural relations, in harmony with this testimony, that it amounts to a necessity of their existence, in the (only) relation of right or wrong, as the case may be.

Secondly, we should in no instance punish the innocent, to reach the guilty; nor subject the former to a forfeiture of any privileges which they have in nature, because the latter are prone to abuse the richest and most precious bounties of heaven.

It would exact too much of your space, which I fear you will think I have already done, to enlarge in illustrating this view. I will simply direct your attention to the study of a miniature community, embraced in a school-room. The same principles of right applicable to offenders, there, may be followed on a larger scale in the affairs of men. If it would not be right for a teacher to flog his refractory scholars over night, because he might be sure they will deserve it tomorrow; it surely cannot be right for entire communities to suffer, (the good and the bad alike) for the offenses which you suppose some body will commit hereafter! This procedure would find its analogy only in flagellating the whole school the day beforehand for the offenses of the forward, on the morrow.

Respectfully &c.

W. B. SLAWSON.

For the Signs of the Times.

Vinton Co., O. Sept., 16, 1853.

BROTHER BEEBE:—The "Signs," are truly a welcome messenger to a lost sinner, saved by grace, on account of the matter which it contains. While the brethren write for the edification of the saints, I believe it is God's Spirit that indites. Although the writer is no instrument in converting the unregenerated sinner, yet if the sinner has been quickened by the Holy Spirit, then what the Spirit indites or reveals and the writer is by that Spirit led to write, is edifying and comforting to him. If the reader is instructed in the truth by what is written, it is because the inditer who indited it for the writer has revealed it to the reader. The reader is taught the characters, or letters, and these are put into syllables, and the syllables are formed into sentences, and these are revealed to men, and from man to man; and in this manner God, by his Spirit, reveals himself in this man's own language, and the man thus taught of God, begins to sink in despair; for he feels sensible that he has no power in himself, but he is enabled to believe in God, and this is eternal life, and this life is in the Son, and is hid with Christ in God, and is finally revealed to the sinner by the Holy Ghost, without the creature's help. Then he rejoices in God his Savior, and has no confidence in the flesh.

Brother Beebe, if you have a place, put it in, if it is not too imperfect, if it is, throw this away; you will not offend me in the least.

Yours, in christian love.

THOMAS K. HARPER.



For the Signs of the Times.

Watkins, November 8, 1853.

BROTHER BEEBE:—In the absence of matter supplied to me by the great Head of the Church, for the consolation of his people, I must be permitted to direct the readers of the *Signs* to your editorial in the 20th number of the current volume, upon the subject of prayer. You will not receive an expression of great comfort in reading it, in a spirit of flattery, I am sure. But will bow in still deeper humility before God, in consideration of that matchless grace which has made you, (though nothing and less than nothing, in yourself,) an instrument in his hands to utter so plainly, the great truth of the gospel.

Though never able to present the glorious beauty which is embraced in the words which you made the foundation of your remarks, I have long entertained the same general views which you so happily expressed, in commenting upon them. How many there are who make a great show of devotion, and yet think of no more responsible a name than their own while they offer up their prayers? How many forget the words of our blessed Lord "and whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name I will do it." I was led to the alone sufficiency of a Mediator, in offering our prayers to God, by observing the apparent self assurance of such as called upon God to save the poor ignorant creatures that, by whatever device, were decoyed upon an "anxious seat." Also, the special appointments made to send up "united prayers" for the conversion of the heathen, or for some portion of them, embraced within certain limits, called to my mind the same thing. That if they prayed without any direction in the matter, it was blasphemy: and if they only asked for their *own sakes*, it was a mockery, as bad as to "offer the blind and the lame for sacrifice."—that God was of purer eyes than to behold iniquity, and could not be pleased with us, however *sorry* we might be for our sins, after we had pursued them till we, perhaps, were brought to a sick bed and unable to re-commit the same acts. Hence, I was constrained to reject every thing as prayer, which did not centre in the Lord Jesus Christ, as the medium of acceptance. And I have always found it the greatest embarrassment to my devotions, to know how to divest myself of fleshly desires, to be consumed upon my lusts." While carnal professors can utter words in the ear of the great I AM, with the flippancy of a parrot, crying "pretty Poll," I have reason to believe that some of the people of God, feel so deeply the weight of the requirement, to ask their petitions in the name of Jesus, that they blunder and stammer for suitable words to express the grandeur of the thought. Yet it has pleased God to open the mouths of others, in the power and demonstration of the Spirit, to make their tongues as the pen of a ready writer in declaring the deep things of God, before his throne.

I will not undertake to enlarge upon the views which brother Beebe so fully set forth upon the subject, having no other object in this communication, than to say, amen. Such incidental reflections as arise, I will however, not suppress. Among other things it has occurred to me that those who only wish to be called by the name of God's people to take away their reproach, use the name of Jesus in their prayers, as the merest formality in the world. "The custom of sum-

ming up their prayers by "asking all, and for the sake of Jesus," is an easy thing to express. But to understand how "the whole family in heaven and earth," are named in him, and stand before the throne of God as the delight of the Father, in his well beloved Son, is quite another matter. These, like the motley inhabitants of Samara (2 Kings xvii. 33, 41,) whom the king of Assyria brought from Babylon, Cutbah, Ava &c. to take the place of the captive Israelites, "fear the Lord and serve their own graven images, both their children and their children's children: as did their fathers so do they unto this day."

How deeply should it heighten our gratitude to God, to have the evidence that we are known of him, and instructed of him to the utterance of words becoming godliness, in our prayers? While the heathen use vain repetitions, and the pharisees proudly strut out their prayers, so to speak, in the corners of the streets and in the market places—christians rejoice and give glory to God, that they have an Advocate with the Father, through whom, the Holy Spirit inspires them to ask, and receive too, the "all things" which he has promised them, in his name. They feel prayer to be so great a thing, that the world cannot receive it, and hence their reproach of backwardness in proclaiming themselves *professors of religion*, by their prayers, in the corners of the streets, and in the market places.

In my attendance upon the sick, as a physician, I have several times seen people on the verge of the grave, who seemed fearful of death, but gave no evidence that they desired salvation for the sake of any thing but their own safety. Sometimes I have been solicited to pray with them, and have uniformly complied with their request. But my manner of prayer, in few, if any instances, gave satisfaction. They seemed not to relish my expressions that God held all worlds and all creatures in his sovereign grasp, and that he was able to save to the uttermost, all that came to him through Christ the Redeemer—that if it was his pleasure to give the hearing ear, and the understanding heart to the sick, and give them faith to cast their whole care and trust upon him that was mighty and able to save that God would, for Christ's sake, accept them in the beloved, and acknowledge them clean through his blood—that he would also give efficacy to the medicines used for their healing, in conformity with his own glory, and for his own name's sake, to the humbling of all the pretensions of vain man, to hold the issue of life and death in his hand. In most cases I have not been asked to repeat such unsavory expressions in their hearing. An Episcopal *prayer Book*, in the hand of some *pious* one of the order, or a "do and live" clergyman, or a "lay member" of some of the bodies of hard workers to annul the truth of God, have usually been substituted for my barren, empty prayers. I must confess, however, that I did not think that they underrated their value; for I am fully persuaded that "all prayer is" worse than valueless, which the Holy Ghost does not indite, and only in the name of Jesus, will any who have faith in his name, appear before the throne of God to ask any thing. This is the strong tower to which the righteous flee and are safe. May God grant us this glorious privilege for the sake of his only begotten, who also hath begotten us to a lively hope through his suffering and blood.

W. B. SLAWSON.

For the Signs of the Times.

Cass county, Ill. Oct. 22, 1853.

BROTHER BEEBE:—For the satisfaction of yourself and that of all the brethren and sisters to whom this may come greeting, I feel inclined to give you an outline sketch of the faith and practice of the Old Baptists in this section of our far western country. We are known in this State by the name of Regular Baptists. There are about eighteen Associations of our faith in the State. Up to the

year 1834, the modern Missionaries greatly troubled our churches, with their money and effort systems, and succeeded in corrupting and prostituting some churches. In 1834 the churches composing the Associations declared non-fellowship with the modern Missionary systems, together with all its kindred institutions; the associations made the same declaration of non-fellowship, and spread it on the face of their Minutes, and thus we got rid of a set of money loving arminians, who thereupon hurled at us the thunders of their indignation and blind infatuation, without regard to truth or honesty. But notwithstanding their malice, and the slander of their tongues, we enjoyed peace, and harmony of sentiment in the doctrine. Ministers who had never seen each other in the flesh; would meet together at our Associations and proclaim the same glorious truth from the stands without a jarring or discordant note. They unitedly declared that the Father, Son and Holy Ghost are the one God; that man was created in the image, and after the likeness of God, and that man had sinned and transgressed God's holy law, and incurred the penalty thereof, which is death; that man by reason of sin, is totally depraved and altogether unable to render the least satisfaction to the law and justice of God for the sins he has committed; that the old and new testaments are the revealed will of God, to men; and contain the only rule of faith and practice to the saints of God. There was a oneness of sentiment in the doctrine of eternal, personal and unconditional election; in which they held that God chose his people in Christ Jesus, their elect Head, in the covenant of redemption which is ordered in all things and sure; that their number is so definitely fixed that not one can be added to or diminished from it; and that the elect, in common with all men, had an earthly existence in Adam, as an earthly head, and, in that head they all sinned, and are by nature children of wrath, and that Jesus as the surety of his people, has redeemed them unto God with his blood, out of every kindred tongue and nation. And it has for many years been the theme of the Old Baptists in this State, that salvation is alone of the Lord, without any agency, instrumentality or means; that it is God who quickeneth the dead sinner into life, by his Spirit, through Jesus Christ, and gives them eyes to see, ears to hear, and hearts to understand; that it is God that worketh in them to will and to do his good pleasure; so that they most freely come to him through Christ, confessing the justice of God in their condemnation, to the end of the law. And, here it pleases him who commanded the light to shine out of darkness, to shine in their hearts, to give the light of the knowledge of the glory of God, the face of Jesus Christ. And that the saints are kept by the power of God, through faith unto salvation; and that not one of them for whom Christ died will ever be lost. We believe that baptism and the Lord's Supper are ordinances of the church, and that believers are the only subjects. We do not believe that baptism is an initiating ordinance, by which we enter into the church, but an ordinance in the church; that the subjects must enter the House, or Kingdom, by faith in Christ, before they can partake of the things which are in the House, or Kingdom. We believe in a general judgment, and in the resurrection of the just and of the unjust, and that the joys of the righteous, and punishment of the wicked will be eternal in its duration.

I believe that what I have written embraces an outline of the general sentiments of the Old Baptists of this country; although of late, there is not that perfect oneness of sentiment that there has been. It seems that some in our ranks have a hankering after the flesh-pots of Egypt. The idea that God uses the gospel as a *means*, and the preachers as *instruments*, in quickening sinners, is getting a considerable hold, in some places; which if persisted in, I fear will prove detrimental to the peace of many of God's children; yet we feel to trust in the Living God; for he has said, "All things do work together for good to them who are the called according to his purpose."

I attended the Morgan Association, on Saturday before the third Sunday in August and the two following days; and the Sangamor on Saturday before the fourth Sunday, and two following days; the Spoon River, on Saturday before the first Sunday in September and two following days; Concord on Saturday before the second, and two following days. All of these associations were largely attended by the churches and preaching brethren, and with large assemblages of people. The preaching was all of a piece, with but few exceptions. The churches all seem to be in peace. At some of these meetings, the presence of the Lord was abundantly manifested. I tried to preach, almost day and night, throughout this long tour.

At our last church meeting, there was a man came forward and told the church what he hoped the Lord had done for him, his relation was altogether satisfactory, and the church received him and he is to be baptized at our next meeting.

Your unworthy brother, in gospel bonds  
CYRUS WRIGHT.

## EDITORIAL.

Middletown, Nov. 15, 1853.

Reply to Brother Fred,

[CONTINUED FROM PAGE 167.]

In the preceding number we had progressed in our remarks on Isa. liii. 10, as far as to the words, "He shall prolong his days," which portion of the text we proposed to illustrate by the case of Hezekiah King, of Judah, as recorded, 2 Kings, xx. 1—11, compared with Isa. xxxiii. 1—8. If we are correct in regarding the King of Judah in this case, as a type of our Lord Jesus Christ; it must follow that the word of the Lord which Isaiah the prophet proclaimed to Hezekiah, saying, "Thus saith the Lord, Set the house in order; for thou shalt die and not live." was expressive of the sum and substance of the law and the prophets in their application to our Blessed Redeemer. The Law in all its types and shadows foretold that he should die, and all the prophets united in the prophecy that Messiah should be cut off, for the sins of his people. And both the law and the prophets looked to him to set his house in order. By his house, we understand his church, which is God's building, which is, of lively stones, when set in order, built up as a holy temple and priesthood, to offer up spiritual sacrifices to the Lord. In the emphatic language of the message to Hezekiah, "Thou shalt die and not live," is set forth the impossibility of executing the work of redemption without the death of Christ. The cup could not pass, though in anguish Jesus prayed, and in agony sweat as it were great drops of blood

falling to the ground. Thus what was written in the law and in the prophets concerning him must be fulfilled, therefore he must die, and not live, or not escape that death which was set forth in all the bleeding lambs, on Jewish alters slain, and in all the testimony of those who spake in olden time as they were moved by the Holy Ghost.

The reception of the prophetic message from the Lord by Hezekiah, may set forth the reception of the whole force of the things written in the law, and in the prophets, and in the psalms, by our Lord Jesus Christ, when his eternal Godhead, and Mediatorial Headship of his church, were mantled in "the vail, which is to say flesh." for in the infirmity of that flesh in which he was born to suffer, he, like his prototype, Hezekiah, poured out strong crying and tears. His soul was exceeding sorrowful, even unto death. And he prayed, if it were possible, the cup might pass. If Isaac was considered offered up, when Abraham had bound him on the altar, so that in his deliverance, Abraham received him from the dead, certainly we may regard Hezekiah a King of Judah, as well as Isaac, a patriarch of Israel, equally typical, in this case. The announcement of the solemn message to Hezekiah had precisely the effect on him which God intended, and which was necessary to perfect the figure. And God sent by the same prophet the cheering message, that Hezekiah's prayers were heard, and his petitions granted, and God had added to his days fifteen years. So by the same holy men who had predicted, by the word of the Lord, the sufferings of the Savior, was also predicted the glory that should follow. "He shall prolong his days, and the pleasure of the Lord shall prosper in his hand." The pleasure of the Lord, in the case of Hezekiah, as expressed in the message of the prophet was, that he should set his house in order. And certainly, if we consider the church of Jesus Christ to be his house, none will dispute, that the great object of the incarnation of our God and Mediator, was to redeem his church, to cleanse and purify her, and to set his church in the order of a spiritual kingdom, and this he has unquestionably done. His days are prolonged. Viewed as the embodiment of his church, carrying their sorrows, bearing their griefs, and with the chastisement of their peace upon him, his days were numbered and he, by the law which exacted that he must die, as the surety of his people, had no power to bring him again from the dead: for if a law had been given that could give life, verily righteousness should have been by the law." Hence, the language of the law was that he should die and not live. But in *prolonging* his days, a resurrection life is displayed, and by the exceeding greatness of the mighty power which God wrought in Christ when he raised him up from the dead. To him the doors of death are unbarred; and the massive gates of the grave are thrown open before him. He has swallowed up death in victory and his days are prolonged. The question of the prophet, "And who shall declare his generation?" is solved. The risen Son of God proclaims. Here am I, and the children which thou hast given me. "God is gone up with a shout; the Lord with the sound of a trumpet." His days are prolonged, and from the bending heavens the voice of the eternal Father proclaims his coronation the setting up of his kingdom, and his regal glory. "I have set my king upon his holy hill of Zion, and to his Son he saith, "Thy

throne, O God, is forever and ever; a septre of righteousness is the septre of thy kingdom, thou hast loved righteousness and hated iniquity; therefore God, even thy God hath anointed thee with the oil of joy above thy fellows. And thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands; they shall perish, but thou remainest, and they shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed. But THOU art the same, and thy years shall not fail." His kingdom is an everlasting kingdom, and his dominion is without end. "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. His seed also will I make to endure forever, and HIS THRONE AS THE DAYS OF HEAVEN.

But in the case of Hezekiah, a prophetic assurance was given that he should arise on the third day and go up into the house of God, which together with the sign, of the receding shadow by the dial of Ahaz, and the advancing reality of his resurrection and assension into the house of the Lord, to our mind beautifully illustrates the prolonging of the days of him who suffered without the gates of Jerusalem.

The last clause of brother Fred's text, is no less important and heart cheering to the children of God. "And the pleasure of the Lord shall prosper in his hand." Well, what is the pleasure of the Lord? "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him at the last day." This being the will and pleasure of the Lord, it shall prosper in his hand. But while God has so decreed that the pleasure of the Lord shall prosper in the hand of Christ, in regard to the redemption and ultimate resurrection to immortal glory of all which he hath given to Christ, we should never forget that it is only *in his hand* the work can be prospered.

Henderson Nov. 6, 1853.

BROTHER BEEBE:—Dear Sir, I wish to know if faith is one of the attributes of God? you will please answer this in the *Signs of the Times*.

AN EARNEST ENQUIRER FOR TRUTH.

REPLY.—We have never so understood it. By the term *attribute* when applied to creatures and things, we understand those qualities, elements &c., which properly belong to them, or such as are attributed to them; but when the term is applied to God, we understand it to mean that which belongs exclusively to his nature, embracing those eternal perfections which are essential to him as the Supreme Jehovah, as his Self existence, Immutability, Omniscience, Omnipotence, Holiness, Eternity, &c.

Faith is the substance of things hoped for, and the evidence of things not seen, and as there is nothing unseen to his Omniscient eye, or hoped for, by him who speaks the word and it stands fast, who commandeth and it is done, we cannot regard faith as essential to his existence, or necessary to his perfection. But though it be not an attribute in the common acceptation of the word, yet we are informed that it is a gift of God, and that Jesus Christ is the Author and the Finisher of it.

MARRIED.

In this Village, on Wednesday morning, Nov. 30, by Elder Gilbert Beebe JOHN C. PERRY, Esq. of Kingston, to Miss HANNAH JANE McQUOID, of this village.

At Hopewell N. J. Sept. 17, by Eld. P. Hartwell, MR. JESSE SMITH, to Miss LOUIS REED both of Ewing.

At Princeton, by the same. October 9th, Mr. ZEPHANIAH SUTPHIN of Lambertsville, to Miss JANE E. SAVAGE of the former place.

At Hopewell, Oct. 18th, by the same, MR ANDREW EGE, to Miss CAROLINE SMITH, both of Hopewell.

At Hopewell, Nov. 5, by the same, JAMES H. HILL Esq. to Miss JANE M. TRUS; both of Hopewell.

At Hopewell Nov. 16th, by the same, MR. REUBEN C. TRUS, to Miss ABIGAIL W. WATERS, both of Hopewell, N. J.

At North Berwick, Maine, by Eld. Wm. Quint, on Sunday evening, Oct. 30th, MR JAMES FORD, to Miss MARY H. QUINT.

On Sunday Evening, Nov. 6th, by the same, MR JAMES W. HULSEY to Miss ELIZA J. REED.

By the same on Monday, Nov. 7th, MR DANIEL C. HAYS, to Miss ELVIRA CHADBURN, all of North Berwick, Me.

By the same on Tuesday, Nov. 8th, MR SAMUEL F. SWERT, of York, and Miss JOANNA R. QUINT, of North Berwick, Me.

OBITUARIES.

Accomack, county, Va. Nov. 22, 1853.

BROTHER BEEBE:—It has become my painful duty to inform you of the death of our aged brother WILLIAM WHITE. He departed this life on Sunday the 7th inst., in the 83d year of his age.

Brother White has been, from what I can learn, a devoted member of the Matokin Old School Baptist church, more than 40 years; and when nearly all had left him and gone after the Lord here, and Lo there, he stood firmly and contended earnestly for the faith once delivered to the saints. His wife died several years ago, and he has lived alone until his disease, his servants excepted. It pleased the Lord to bless him with a large amount of this world's goods; but he often said, this was not his treasure; his treasure was in heaven, where neither moth nor rust can corrupt, nor thieves break through and steal. He died in the faith of God's elect, and has left two sons, one daughter, and a number of grandchildren, together with many other relatives to mourn their loss. But they do not mourn as they who have no hope; they have the assurance, that they who die in the Lord are forever blessed.

On Tuesday morning the 9th inst, I tried to preach to a large and attentive audience, after which, with many others I followed his remains, and saw them interred in the grave, there to remain until God shall bid him rise, and come home to that house whose maker and builder is God. Well may we adopt the language of the poet.

"Why do we mourn departing friends  
Or shrink at death's alarms;  
'Tis but the voice that Jesus sends  
To call them to his arms."

Yours, as ever, in gospel bonds

THOMAS WATTERS.

It also devolves on me, by request, to send you the obituary notice of another of our aged brethren, viz. CURTIS NORRHAM, who died on Monday morning, the 8th inst., at about sun-rise, in the 70th year of his age. He has been a member of the Old School Baptist church at Masongoes, nearly 50 years, and a devoted servant of Christ. A large portion of the time he has served the church as a deacon. He has been a constant reader of the "Signs of the Times," ever since they were first issued, I have often heard him say that the matter contained in them, was meat and drink to him.

When the division took place among the Baptists, in these parts, he took, as he expressed it, an apostolic stand with the Old School, and although he did not clash or clamor with arminians, he was firm and clear in his views of the gospel, and strong in the faith. He was with them, like as Ruth was with her mother-in-law. The Old School Baptists were his people; with them he desired to live, and with them he said he was willing to die. He was a very sedate man and easy in his general course of life, and an industrious mechanic. He lived and died in Accomack town, Accomack Co. Va. He has left a pious widow, and three children, one sister and two brothers, to mourn their loss. He was a tender and kind parent, affectionate husband and brother, and a man of peace and quietude, beloved by all who knew him, for his general deportment. His widow has been a member also of the Old School Baptist church for many years. The grief of the surviving widow and others, is not without hope; for, in his last moments he told them not to grieve for him, and his last words were, "There is a rest remaining for the people of God." By the request of the deceased, I was called on to preach at his funeral which I attempted to do on Tuesday, to a solemn and attentive congregation; after which we followed him to the house which is appointed for all the living.

Brother Beebe, you will perceive that brother Northam and brother White were both interred on the same day. Thus God is calling his children home. May we not say with Dr. Watts.

Remember Lord, our mortal state,  
How frail our life! how short the date!  
Where is the man that draws his breath,  
Safe from disease; secure from death?

Yours as ever, THOMAS WATTERS.

Warren county, Mo. November 12, 1853.

ELD. G. BEEBE:—Please give notice through the *Signs*, of the death of my dear aunt Miss DELLA ANN C. ASHBROOK. She departed this life October 27th. at 15 minutes before five o'clock p. m., after having lingered three months with Typhoid fever. She never walked a step during the time. She recovered so far as to be able to sit up with help and was mending fast, but took a relapse, and just wore away. She retained her reason to the last.

My brother JAMES F. ASHBURN, died of consumption, July 21st. My aunt went through more fatigue in waiting on him, than her constitution could bear; and grieved much on account of his death; as he was our chief stay. They are now both gone and I am left alone in this world of sorrow and trouble.

My dear aunt was a true Old School Baptist, and was firm in the faith, and constant in the order of the gospel to the last. I think she passed through more affliction and suffering than any person living. She has been more than a mother to me, having raised me from a child.

COATNEY V. ASHBURN.

Many of our readers will remember some of the excellent communications which have formerly been published in the *Signs*, from the pen of Sister Ashburn, they will express more, in testimony of her devotedness to the cause of the Redeemer, and love to those who are of the household of God than a y eulogy that can now be written. [Ed.]

Morgan county, O. July 17, 1853.

BROTHER BEEBE:—By request I announce to you the death of our beloved brother JOSEPH HUMPHREY, who departed this life June 27, 1853, and who, previous to his removal to Ohio, lived in London county, Va. He was born in October 1790, and became a member of the Ebenezer church in London county, Va., and remained there about sixteen years. From thence he came into Ohio; and has been an esteemed member of the Mt. Olive church, in Morgan county, O., about sixteen years.

He has left the church and his family to mourn the loss of a beloved friend and brother. May the Lord support his bereaved and afflicted widow, in this, and in all the trials of life, and may she lean upon the arm of his strength. Yours in the best of bonds.

SAMUEL MOODY

Moneys Received.

New York. Joel Hoyt, 2; * Mrs. M. Wheat, 1; Hannah Moore, (for Mrs. Mapes), .75; Mrs. M. Godfrey, 1; A. Kyrk, 1.50; † E. W. Hicks, 2; Miss L. Gates, 1; Wm. Goff, 2;	11.25
Ct. Eld. J. R. Gay, M. D.	2.00
MAINE. Wm. J. Purington, 1; Eld. Wm. Quint, 2; Eld. J. A. Badger, 1; Mrs. Louis Dennes, 1;	6.00
N. J. M. Rogers 1; Miss T. Tucker, 1;	2.00
PA. T. Page,	1.00
MD. J. G. Dance,	2.75
VA. Eld P. Hartwell, (for C. Williams Esq.) 1; J. G. Buck Esq. 1; J. B. Burditt, 1.	3.00
N. C. E. G. Clark,	2.00
Mr. A. Ricketts, .75; Tho. Harris, 50 Mrs. Hannah Hamilton, 1;	2.25
Mo. Elder Eli Penney 5; ‡ J. Thorp 1.50;	6.50
ILL. Elder Cyrus Wright, 1; Alex. Gray, 1; R. Atteberry, .75	2.75
IA. Mrs. S. H. Izor, 1.12; A. Miller, 3;	6.12
D. H. Wheeler, 1; F. A. Neil, 1;	2.00
IOWA. J. S. Price,	2.00
OHIO. B. Jones 1; T. Cole, 1;	2.00
MICH. Eld. H. Stowits, 2 T. Whetmore, 1;	4.00
E. Vandoren, 1;	4.00
TEN. Eld. P. Whitwell, 1; Eld. P. Culp, 5;	9.30
E. Moreland, 3.30; *	9.30
Total.	\$64.92

NEW AGENT.—Eld. J. Knight, Clay Co., Mo.

OLD SCHOOL MEETINGS

ELDER BEEBE:—Please give notice in the "Signs," that there will be an Old School Meeting held, if the Lord will, with the Old School Baptist church of Olive and Hurley, on the last Wednesday and Thursday in January, 1854, to commence at ten o'clock in the forenoon, of each day, at their meeting house at Beaverkill in Olive county of Ulster, N. Y. on the plank-road, about ten miles west from the village of Kingston, at which time and place, all Old School ministers and brethren that can, are invited and requested to attend. By order of the church.

LEVI H. TERWILLIGER, Church Clerk.

ELDER BEEBE:—Sir, by the request of my father I write this to inform you that the Old School Baptist church of Westmoreland have appointed a meeting to commence on the 12th of January next, and to continue three days. The brethren and sisters are cordially invited to attend, and especially the ministering brethren.

Elder Beebe is expected to attend without fail. Yours &c. JAMES Y. BICKNELL.

An Old School Meeting will be held with the church at New Vernon, on Thursday and Friday, the 5th and 6th of January, 1854; to commence at 11 o'clock each day. Ministers of our faith and order, and brethren and sisters generally, are affectionately invited to attend.

The New Meeting House will be opened for public worship on the occasion, and a collection taken, to aid in liquidating the amount now due.

POETRY.

THE EXPERIENCE AND MINISTERIAL CALL OF ELDER JAMES STEWARD.

When first my eyes were open'd My dreadful state to see; I thought I was condemned, To all eternity.

And found my soul established, On what the Lord had said. The Lord he taught me duty, And made me understand;

Miscellaneous Advertisements.

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.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax County Virginia.

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 arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscript on be paid strictly in advance, or any two of them for \$1.50 cents in advance, or one of them for \$1.

MINUTES.—With our present facilities for printing and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, POST PAID, to the several churches of each Association as they may direct.

THE DEBATE UPON THE MAINE LIQUOR LAW between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in pamphlet form, on the same terms as the "Sure Cure for the Tetotal Mania," viz 12 cts per copy, \$1 for ten copies, or \$8 per hundred.

BROTHER BEEBE.—Please do me the favor to insert the following notice in the "Signs of the Times."

PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with their orders for the books.

Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the book wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk.

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

PRICES, QUALITIES, &c. PLAIN BOUND . . . . . \$ 0.75 MOROCCO, PLAIN EDGE . . . . . 1.00 EXTRA GILT EDGE . . . . . 1.25

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

Address letters to BENJAMIN LLOYD, Wetumpka, Alabama. BENJAMIN LLOYD.

THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE; to whom all communications must be addressed post paid. TERMS.—\$ 1.50 per annum or if paid in advance \$ 1; \$ 5 paid in advance will secure six copies for one year.

All moneys remitted to the editor by mail will be at our risk.

Agents for the Signs of the Times.

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

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# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., DECEMBER 1, 1853.

NO. 23.

## POETRY.

### Lines on Preaching.

[BY ELDER JAMES STEWARD.]

I then set out a preaching,  
As Jesus had me sent,  
And called upon Backsliders  
And bid them to repent,  
To wake up from the sinner,  
And from the dead arise,  
To follow after Jesus,  
Still aiming at the prize:  
To stand forth as bold soldiers,  
And gird their armor on,  
And march the way to heaven  
Where Jesus Christ is gone.  
To take the sword and helmet,  
The shield of faith likewise,  
And venture on to heaven;  
They'd surely win the prize  
They must come off victorious.  
And if you ask me why?  
It is because Jehovah,  
Hath said, they shall not die.  
And so I tri'd to comfort,  
The feeble sheep of God,  
Which I found out by reading,  
He purchased with his blood.  
By preaching of the gospel,  
And holding up the truth,  
I found them soon established,  
The aged and the youth.  
I held up all the promises  
That in the word were found;  
To give the weak encouragement,  
Upon this very ground.  
I thus did try to strengthen,  
The things that did remain,  
That all who lov'd Jehovah,  
Might some advantage gain.  
I did not tell the christian,  
If he should cease to do,  
He must go down to ruin,  
Among the damned crew.  
I don't believe such nonsense,  
And trust I never shall,  
That any true believer,  
Will ever sink to hell.  
I know that their salvation,  
On better ground doth stand;  
For God holds up his people,  
By his own sovereign hand.  
This does not check the duty,  
The christian ought to do;  
For thus he may be active,  
And yet dependent too.  
And so I preach to christians,  
Directing them to stand,  
Obedient to the Savior,  
Observing his commands.  
But if I tell the christian,  
No longer he's a saint,  
Than he holds out in duty,  
I'm sure he soon would faint.  
For he has no dependence,  
On all that he can do,  
And so in point of merit,  
He is dependent too.  
He knows that his salvation,  
Is built upon a rock,  
Which has been often tried,  
And always stood the shock.  
And this has been my method,  
Of preaching to the saint,  
While telling him his duty,  
I bid him not to faint.  
But when I preach to sinners,  
I tell them they are deaf,  
They are condemned already,  
And blind through unbelief.  
And to the pit of darkness,  
They shortly all must go,  
Except they're sav'd by Jesus,  
From everlasting wo.  
I tell them that by nature,  
They are all dead in sin;  
The devil is their father,  
And soon they'll be with him.  
Except the Lord convert them,  
By his own sovereign grace,  
They cannot go to heaven,  
Or ever see the place.

For nothing that's unboly,  
Can ever enter there,  
Since by the lips of Jesus,  
This truth he did declare—

Except we be converted,  
The Savior then did say,  
Ye cannot go to heaven,  
Or ever learn the way.

I do not hold the atonement,  
As many people do,  
That Jesus died for sinners,  
For all the damned crew,

That is for all creation,  
For every son of man;  
And yet some will be damned,  
Let Christ do all he can.

You ask them what's the reason?  
They plainly this will say,  
That when the Spirit strived  
The sinner wont obey.

And so they make the sinner,  
The stronger, a good deal,  
For he can stand the battle,  
While Jesus quits the field.

O what confounded nonsense,  
Is wrapped up in this plan,  
To take the crown from Jesus,  
And put it on vile man.

But stop, and I will tell you  
How I the truth believe,  
Concerning of this matter,  
And just how I conceive,

I do believe Jehovah,  
Did lay a sovereign plan,  
Before the world was founded,  
For saving guilty man.

And all that will be saved,  
Were then in Jesus chose,  
Before the world was framed  
Or any mountain rose,

He then did love his people,  
As scriptures testify,  
And was sent down from heaven,  
That he for them might die,

He died for his own people,  
And so He calls them sheep,  
All that the Father's given,  
All them he means to keep.

He has power to convert them,  
And bring them home to God,  
To make them love the Savior,  
That wash'd them in his blood.

And now you see the atonement,  
Was only made for those,  
Who should be born of Jesus,  
And with salvation close

He did not die for any,  
He did not mean to save;  
But died for his own people,  
To bring them from the grave.

To bring them home to heaven,  
That they with him might dwell,  
While leaving all the others,  
To walk the road to hell.

And now when you have read this,  
I think, as like as not  
Some of you will condemn it,  
And wish it soon might rot.

But if you do condemn it,  
It still remains a truth;  
And you cannot gainsay it,  
The aged and the youth.

## Communications.

For the Signs of the Times.

Tioga Co., Pa. July, 15, 1853.

BROTHER BEEBE:—In my last letter, I had progressed with my narrative up to the time when I was on my way home from being baptized. On that evening my mother asked me if I did not wonder what it was I had said to the church on which they could receive me? I replied, I do, for they are the children of the living God. On the next morning I thought of the Eunuch, going on his way rejoicing, and my heart was filled with love to God and to his people.—

On the third Saturday of the month, I went to visit my sister, and it was Covenant Meeting day with the church at Pine Creek, Eld. Booth was there from the Tioga, church.—The brethren and sisters spake the pure language of Canaan, which afforded a heavenly feast to me. On the Sunday following Eld. Booth preached and broke bread, and on being invited I took a seat with them, the presence of my Savior was there to bless his children, in walking in the ordinances of his house. On the next day I returned home, and on the fourth Saturday was our Covenant Meeting, where I enjoyed the privilege of meeting those whom I loved in the Lord. I thought my enemies were all slain, and that Christ had brought me off more than a conqueror over death, hell, and the grave and that I should never sin any more.—Thus, for a few weeks, I rejoiced, until when I was at work alone one day with my team, the cattle would not mind me, I became impatient and whipped them severely. Then something seemed to say, You are a pretty christian! What will the Baptists think of you now, for, a merciful man is merciful to his beasts. I mourned and wept bitterly to think I had sinned. I prayed God to take away my unruly temper, lest I should sin against him still more. The Lord's answer to Paul, that his grace was sufficient, comforted me. I found that I could not walk by sight, but must live by faith. The Bible and Watts' Psalms and Hymns were all the books I wanted to read. For a few months I rejoiced; but then Satan came and thrust his dividing hoof among us, stirring up strife, which caused me to mourn, until I began to doubt, and a cloud of darkness came over me, so that I could not see that beauty in God. I was about to tell the brethren that I was deceived. But before I was aware the cloud was gone and the character of God appeared as beautiful to me as ever.—

These words came to my mind. "The wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh and whether it goeth, so is every one that is born of the Spirit."

The strife having subsided, we again had pleasant meetings. One night I dreamed that there was a meeting a short distance off, and that I was the last of the family that went; the way I saw was strait and narrow, but a beautiful path, but there were many other paths by the side of it, with curves and angles, and they were thronged with people, one of whom invited me to go to meeting with him, on that day; for, said he, it is nearer, and it makes no difference where we go to meeting, if we only get to heaven. I replied, the Baptists preach what I believe, but the Methodists do not; for they preach a system of works to get religion, and work to keep grace alive; but the Baptists believe that grace is a free gift, independent of works; whereupon his path turned, and we parted. I was going to the east. On arriving at the house I was surprised, for the house did not stand upon the earth, but I easily ascended the stairs, and found it to be

the most beautiful building I ever saw. It contained a large room below and above.—My parents were there, and some of my brothers and sisters. My mother said we are brought here to be judged, and the judge is up stairs. My eldest brother and sister were up stairs. My second brother and third sister were admiring the house, and when we went out of the house we went to the east to go home, and I awoke. The building appeared to me to be the church of God, which does not stand on human might. I was told that one of the preachers held that Christ was God, but my informant said he believed that Christ and God were distinct characters, sitting on distinct thrones. I read the scriptures carefully, and found that "There are three that bear record in heaven the Father, the Word, and the Holy Ghost, and these three are One." So the Unitarian doctrine could not be true. The idea of a particular number being chosen to salvation before the world was, perplexed me for a time, but by reading the scriptures prayerfully, I became convinced that the atonement was both definite and particular. There were thirteen added to the church by baptism on the fall and winter before I was twenty-four years of age. This was truly a season of rejoicing to me. In the spring in which I was twenty-seven years old I united with the Genesee church, in Potter county, and in the following summer, Eld. Eli Getchell came into the vicinity to build a mill; in that season there were ten added to the church by baptism. My youngest sister, (eight years old) obtained a hope, and desired to be baptized; but some of the members thought she was too young. She lived however in agreement with her profession about three years, and then the Lord took her home, as I humbly trust. After Eld. Getchell left, the enemy got his dividing hoof among us, and I had many trials.

About this time a flood of error came in among us from the north, advocating Theological institutions, Mission, Tracts, Bible and Total Abstinence societies, Sunday School Union, Ministerial Conferences, &c., and all of these presented heavy drafts upon our purses. The teachers from the north, complained that the doctrine of election was too hard and ought to be left alone, because it discouraged sinners from repenting. Some of them said that the body of Paul would have made as valid a sacrifice as that of the Lord Jesus, if the Godhead had been put on Paul. I could not fellowship such doctrine, nor those who preached it, for they had widely departed from the doctrine of Christ and his apostles. At one time when on a visit at Roulett, brother B. Lyman, remarked that there would be a division among the Baptists, and he did not care how soon it came. In the summer after, I was thirty one years old; I went to Ontario Co., N. Y., while there I heard of a paper, called, the *Signs of the Times*. It was called an *infidel* paper, and edited, by one Beebe, and it was said, he ought to be imprisoned, for his opposition to the *benevolent institutions* of

the day. In the winter I returned home, impressed in my mind that there were but a few Baptists that had not bowed to Baal. In the fall after I was thirty-two years old, Elder Getchell handed me most of the 1st Volume of the Signs, and they afforded me joy and gladness. They were as good news from a far country, and I did hope that God had not left himself without witnesses, but that he had reserved a remnant according to the election of grace. I found that I was an Old School Baptist because I could not be anything else without discarding my bible.

In the spring of the year in which I was thirty-three years old, an unpleasant affair occurred which was followed by difficulties which interrupted my union and connection with the church until I was fifty years old, which at length being removed, I now enjoy the privileges of the church. I have been made to say, in the language of the poet.

"O may the righteous, when I stray,  
Smite and reprove my wandering way,  
Their gentle words like ointment shed,  
Shall never bruise, but cheer my head."

I am now again with a few of the dispirited of the world, walking in the doctrine of Christ, and can now say that the greatest trials I have ever had, have been with those with whom I have once walked in fellowship.

If sister Mary Ellis should see this I would wish to have her write an account of the dealings of the Lord, in bringing her out of darkness, into marvelous light.

Yours in hope of a blessed immortality.  
OLIVER. R. LOVELL.

For the Signs of the Times.

Turin, July 3. 1853.

BROTHER BEEBE:—I presume you will be somewhat surprised to receive a communication from one with whom you have had so little acquaintance, but I have not forgotten the sermon I had the pleasure of hearing from you, when the Lord spake through you, at the forming of the little Ebenezer church at Lowville, N. Y., nor have I forgotten the meetings at Turin when the voice of our lamented brother, *Eld. Martin Salmon* was also heard, speaking of the wonders of "Redeeming Love," and showing how God could be just in justifying the ungodly. I think I can say I have been edified and comforted by the communications of the scattered saints, and I bless the Lord that he has put it in the hearts of Zion's Watchmen to open such a medium for correspondence, as the *Signs of the Times*, through which the saints may freely tell each other of their trials and sorrows, and of their joys and hope. Often when reading the experience of the children of God, I find so many exercises like my own related, I feel to "thank God and take courage." I have never known any but sister *Virginia R. Fitzgerald* express the peculiar feelings which I experienced for many years after I obtained a hope in Christ, at the word *Grace* as she says, it sent a thrill of joy to my heart, and I felt a union to her the moment I read her letter, and would, though unworthy, extend to her the right hand of fellowship.—

Often in writing for publication, we are apt to think we cannot say anything to comfort or edify; but who that has written with trembling, but has felt to respond to the writer, "It is sown in weakness, and it is raised in power." Five years ago we moved to Turin, and united with the Baptist church, at that time there were but few who felt willing to take up their travel, but our beloved brother *Choate*, hearing of our destitute situation, came to visit us, and remain-

ed with us some time, and now, though destitute of one to go in and out before us, we still keep up our meetings and try to worship our God. Although we are but a handful, we are often enabled to say, "The Lord has been with us." We try to look to God alone; for our confidence is in him, that he will help Zion, in his own time, and that will be, "right early." We read that the day of adversity is set over against the day of prosperity, to the end, that man should have, or find, nothing after him.

Turin church is now in adversity; but few come to our solemn feasts, some are sickly, and some have fallen asleep. But Christ has said, "Because I live, ye shall live also." It is a glorious promise, may he give us faith to believe and trust in it.

To day *James* came down and preached Christ unto us, as a Savior from sin and from thrall, our hope, from beginning to end, our portion, our Lord, and our All.—Your excellent paper comes regularly to us, and it is refreshing to read its contents, it is like cold water to a thirsty soul. May the Lord sustain you in your arduous work, and long make you a blessing to the poor of the flock, and give you grace and wisdom from above, is the prayer of your unworthy sister.

JULIA ANN SMITH.

P. S. I wrote the foregoing letter in July, when my husband was from home seeking for that health which he never found. I little knew, at that time, the sorrows that were in store for me, but I had a fearful dreading of the future, and my cry was, Lord prepare me for what is before me.—My husband returned, after having been absent six weeks, scarcely able to walk, and remained with us three weeks and three days, and then his glad spirit took its flight to that better world where there is no more sickness nor death. He had professed Christ twenty-nine years, and was a consistent christian. The cause of God always lay near his heart, and he preferred Jerusalem above his chief joy. While absent from home he had great views of the Foundation, on whom all our hopes are built, but his lungs were so weak that he could not talk much. He seemed, from the moment he came home, that he did not belong to earth, that He who had bought him claimed him. He arranged his worldly affairs and gave commandments concerning his bones, and then fell asleep in Jesus, without a struggle or a groan, at 6 o'clock A. M., Aug. 28th. Now all the cares fall on me, and I feel insufficient for the great trial without support from above; but I am astonished at the goodness and mercy of God in sustaining me. I have been enabled to say, "It is the Lord, let him do what seemeth him good." He gave, and he hath taken away, and blessed be his name. He took but what was his own.—He is too wise to err, and too good to do wrong. The condescending love of God in preparing a sinner to reign with him was so manifest, that I have been able to do as he bade me, to kiss the rod, and say it is good. While he has laid the rod on me, he has graciously given me his staff to lean upon. I think I can rejoice in his government.

Now after having extended this letter to so great a length, I will close by saying, I have been a reader of the *Signs* for a number of years, and as long as I can pay for it, I will continue to be a reader of it.

J. A. SMITH.

For the Signs of the Times.

Greenfield, Nov. 28, 1853.

BROTHER BEEBE:—Through indulgent mercy I am still preserved in health and comfort, in temporals, and as an indication of spiritual health and taste, I desire you to send me the *Signs*, to the above address. I am here by divine disposition as I suppose, and have been for a year past. I have no brethren here, no meeting nearer than four

miles, as I am informed. But I do know there are some here would like to hear the truth preached as well as myself. It matters not where I am, I find that I am decidedly an Old School Baptist in principle, and love of the truth; and as I have no outward preaching as a source of consolation and spiritual enjoyment, I need the *Signs* so much the more. The place where I live is a great thoroughfare of traveling, if any ministering brother should be passing this way, if he would send on an appointment, I would gladly attend to it, I am told by those who pretend to know, "that if a preacher was to preach such doctrine here we would all be stoned; so great is their opposition.—But my trust is in God, and in the power of divine grace, assuredly knowing that wherever he directs his word, it will assuredly prosper. My experience thus far corroborates their faithful teaching, although I have passed through many and sore troubles; yet I have ever found God, my God, through a divine Savior, a present help in time of need; and many, and oft, has that need been. So singular and manifest has been his interposition that I have said I would willingly pass through the same again, to have the same support and comfort spiritually. Although I feel myself deeply unworthy of so much favor, yet I record it here as a token of gratitude for mercies received, while I pass on my way, singing with a glad and grateful heart,

"A debtor to mercy alone,  
Of covenant mercy I sing  
Nor fear, with thy righteousness on,  
My person and offering to bring."

I hope that I am being qualified with all the rest of that throng, which no man can number, to ascribe salvation and glory and honor to him that has loved us and washed us in his own blood, and made us kings and priests unto God. A contemplation of so great mercy and deliverance in reserve is enough, even now, to make me bear with patience tribulation, cheerfully to resign myself to his divine guidance and discipline here. As ever, yours truly; but humbly in love of gospel truth. F. A. NEILL.

For the Signs of the Times.

Waldo Co. Maine, Dec. 10, 1853.

BROTHER BEEBE:—As I have a small remittance to make, I feel inclined to pen a few lines upon the subject of the daily travel of my mind, while passing through this vale of tears. I am now in my sixty six year, and in the thirtieth year of my pilgrimage, and when I first entertained a hope in the mercy of God, through the merits of our Lord and Savior Jesus Christ, I thought I was going to travel on with love, peace and joy, without any interruption. I was so weak as to think that the *old man* was made new, therefore I concluded that my troubles were all ended, and that I should know more and more, and have a clearer understanding of the scriptures, and of heavenly and divine things, and that I should be more bold in the cause of Christ, and more ready to act in discharge of duty when it was made known, or wheresoever it might be. But I soon found I could adopt the language of the hymn.

"In duty I am weak,  
And alas! I often find,  
A hard deceitful heart,  
And a wretched wandering mind."

Doubts and fears, distrust and misgivings are my daily companions and I am often made to enquire. Can one who is a christian have such a heart as mine? I fear

sometimes that I have never felt the effects of love divine, for truly, a mixture of joy and sorrow are my daily lot. Sometimes when trying to preach, my mind is all hedged up at the beginning, and the bible is a sealed book to me, and anon, the clouds of darkness are dispelled the light is clear, and the glory of God shining in the face of Jesus Christ, appears in almost every line of the sacred record. At other times the scriptures appear to be open and bright at the beginning, unfolding the rich blessings and promises of God to his people, in and through their exalted Head, in such a glorious manner that my soul is almost lost in wonder and sometimes I am permitted to go through the exercise in this heavenly rapture, at other times the heavenly scene is withdrawn, and my mind is left in darkness and confusion, it is not only so in my public ministrations, but it is also my common lot in my family and private devotions; for in me, that is in my flesh, dwells no good thing. A hard heart, a wandering mind, and vain thoughts intrude, even when I wish to have the earth and all its scenes withdrawn from my mind so that I can enjoy the pleasure of meditating on the great goodness of God, in the stupendous plan of salvation, as revealed in the condescension of the divine Redeemer, and on heavenly and divine things. So you see, my dear brother, that I cannot have any confidence in the flesh. I am sometimes at loss as to what my mind is engaged in; for, of a long time, the world with all its alluring and fascinating charms, has appeared as vanity, as a cup of wormwood and gall to me. And so to heavenly things my mind is often dark, and doubts and fears perplex me, insomuch that when summing the grounds of my hope, in order to decide the case, it appears as though I was hoping against hope.

Perhaps, if my life is spared, I may send you more of my history hereafter.

"And now I have related the trials I have seen,  
Perhaps my brethren know what such temptations mean,  
I've told you of my conflicts, believe me, for 'tis true,  
And now you may inform me, if it's been so with you."

Do as you please, brother Beebe, with this, you will not offend the weakest of all your brethren, if a brother at all, yet hoping to be saved by grace alone.

DANIEL WHITEHOUSE.

For the Signs of the Times.

Clay Co., Mo., Nov. 19, 1853.

BROTHER BEEBE:—Having the names of some of the brethren, and also the means, to send on for some copies of the *Signs*, I will try to accompany the order, with a short scribble, not however feeling myself competent to write anything very interesting. We have taken several volumes of your interesting periodical, and we have been frequently comforted and edified in hearing from the dear people of God which are scattered abroad in different parts of the country, to find them all speaking the same language, especially respecting their hope in the crucified Lord and Savior Jesus Christ, of whom the world is not worthy. What a delightful privilege, to hear the brethren and sisters talking and choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Seeing that many are glorying after the flesh "What agreement hath the temple of God with idols?" Their money, means, and their splendid edifices, in which, we believe, there is much formal worship. But of the church

it is written, "For ye are the temple of the living God, as God hath said. I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore, come, out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

O, my brother, how desirous are we that harmony and peace may prevade the ranks of the persecuted few who are called Old Baptists. Carnal professors and the world, and satan too, are always ready to take advantage of any dissensions that may be seen among us; we at least wish to be governed by the word of truth, and by the power of God, by the armor of righteousness, on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers, and yet true; and O, that the good Lord would enable us to abound in every good work, for his righteousness remaineth forever.

And to you, brother, we use the following words. Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.

We will now write of matters among us here. My membership is in the church at Big Shoal Creek, in Clay county, Mo., where I was baptized in April 1834. As yet we have not been much interrupted by the various *isms* which abound around us. At present there are one hundred and twelve or thirteen members on our list. In 1851, it pleased the Lord, as we believe, to revive his work in the bounds of our church, and there were added by experience twenty-two and in the present year, thirteen. We have some faithful ministers among us, of whom I will name *Elders, Hill, Wolverton, Bainbridge, Warren, Searey and Knight*, the last two are members of the Big Shoal church. I will close by wishing all the dear brethren and sisters in the Lord, well.

DANIEL HUGHES.

For the Signs of the Times.

Franklin county, Ky., Oct. 16, 1853.

BROTHER BEEBE:—Having in the former part of this letter, written you on business, I would now stop, if it were not for brother Bryan's letter in the present volume of the Signs. But he has expressed so much of my experience, that I think I will tell some of my exercises; it may serve to help some of God's dear children, as brother Bryan's letter helped me; for I tell you, brother Beebe, that where I live, there is not much religion, except that of the popular kind. Brother Bryan appears to be about my age, both naturally and spiritually. I am this day sixty-four years of age, in my natural life, and I hope, nearly forty years in my spiritual life. I was born near Fredricksburg, in Virginia, and came from there to Kentucky when I was about twenty years of age, and after about eighteen months I married. My parents were not professors of religion; but I hope they were possessors. My mother lived to be very old, and died a member of the Baptist church, of the old order. But I was raised under the old Episcopalian order, and taught to say the Lord's prayer every night. My father was very strict in raising his children. He would not suffer them to swear, nor tell lies, nor go into any immoralities. But from some cause I thought I was a sinner; and sometimes when I

Time passed on in this way until I got married, after which I sometimes became very much alarmed about dying; but I would conclude that if I died, surely God would not be just if he punished me as severely as this or that reprobate, that I could mention. Indeed I thought I had done many good things, and had often tried to pray. But at length I found I had a poor wicked heart; and many times, when trying to pray, I thought I had committed sin enough in the very attempt, to sink my guilty soul to hell. Things passed on thus for some time; but at length I became very much distressed. I was, at that time farming, to try to support my wife and child; and in the field where I was laboring, in one corner, was a thicket that I used to go to once a day, and sometimes oftener when very much distressed. At length, my mind had become so troubled that I could not tell what to do; I was afraid I should die, and that hell would be my portion. One morning I wanted to get to my work early, that I might go to the thicket and try to pray. As soon as I got my breakfast I got my horse to go to plowing, and by the time I got to my plough, I felt so bad, and every thing looked so awful, that I hitched my horse to the fence, and went and tried to pray; but I started to go back to my plough, feeling no better. I then saw that I was a poor, justly condemned sinner, and firmly believed that hell was my portion. I then concluded that I would go back to the thicket, and if I went to hell, I would try to go pleading for mercy. When I got there I prostrated myself on the ground, and I do not think I uttered a word; but it seemed that the breathing of my soul was, that if I were sent to hell, I might not sin against God. Still trying to plead for mercy, if God could be just and grant mercy to so great a sinner. Still I found no relief. I got up and started again, and it seemed to me that I was afraid to step, for fear the earth would open and swallow me. A thick cloud seemed to hang over me, ready to burst in wrath upon me. It was then and there that I hope Jesus manifested himself to me, as my Savior, and as the only Savior for poor lost sinners.—I shall have to stop; Saying with brother Bryan, that "I thought I was walking on eggs," for I thought I was raised above the earth, and that there was a light shining around me, above the brightness of the sun.

Brother Beebe, I will say as brother Bryan said, Although this has been nearly forty years ago, yet now while writing and contemplating on the subject, it seems as it were but yesterday. My mind is so much wrought upon at this time, that I should like to go on and tell my exercises from that day to this; but it would fill a volume. So I must stop, by saying that I am yet a poor sinner, and, if saved at last, it must be by and through sovereign grace; altogether unmerited on my part.

Brother Beebe, when you have looked over this, do as you please with it. I am a poor weak creature, and not able to write or do anything else, for the edification of the saints. But, I hope to remain you poor unworthy brother in Christ.

JAMES MARTIN SEN.

For the Signs of the Times.

New London, October 1, 1853.

BROTHER BEEBE:—I have been receiving the Signs from the first number up to the present time, and have read the most of them with some interest and care; and can say I have been pleased with the greater part which they contain; although there has been some things in them which had

better have been left out in reference to the controversies between brethren whom I love in the Lord. The points of doctrine that appear to be between them, has caused a great deal of unpleasant feeling between them, and I do think in most cases it has been but a matter of opinion, and not involving a bible doctrine; if this be true we have a right to enjoy our own opinion, and not make it a bar of fellowship, and cause our communion to be broken up. Now brother Beebe, I think you and every brother and sister in Christ, will agree with me when I say that the spirit in which these controversies have been carried on, has been the cause of more unpleasant feeling than the controversies themselves; now brother, there is something wrong about this matter, and would it not be better for each one to examine himself honestly before God, and say, Lord is it I? If this was strictly adhered to, I think there would be a better state of feelings existing than is at present and we would soon see in the Signs, acknowledgements that would restore peace and harmony in the family again; and we would enjoy that communion and fellowship which ought to abound among brethren of one family, all taught in the same school, by the same Spirit, to believe one gospel to be the man of our counsel and guide of our life. Can two walk together except they be agreed?

Brother Beebe what I have written you can make what use of you please; but there is one thing I do know if not deceived, that is, I do love the brethren and wish to cultivate a feeling which is becoming the gospel of the Son of God, although I feel unworthy and unable in and of myself to say anything to instruct or enlighten my brethren; and I do think there has been enough said on the subject of the life of the church dying when Jesus died; but I do think if that life which was hid with Christ in God did not die, which I believe did neither suffer or die, but was as secure as God himself; now we know there was something did die when Jesus hung on the cross. I will give Isaiah 53, 10. Yet it pleased the Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin. Also part of the 12th verse, Therefore will I divide him a portion with the great and he shall divide the spoil with the strong, because he hath poured out his soul unto death. Heb. 10, 5. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. 1st Peter, 2, 24. Who his own self bare our sins in his own body on the tree. It is plainly revealed in the word of God that he suffered in soul and body when he hung on the cross. It has been said by some that that body must be something more than a mere human body, or it could not take away sin; is it not enough to know that God prepared that body for the very purpose he intended it for, and we as brethren ought to be satisfied with the plain revealed word, and not to strain these nice points.

Brother Beebe, I have written but little, but perhaps more than is to the purpose; but such as I have I give unto you; and if in the hand of God, it may turn to the comfort and edification of the body of Christ, the glory is all of God; and I am a sinner saved by grace, and grace alone if saved.

I will here take the liberty of correcting an error in one of my letters in the Signs on experience; where you inserted twenty years I intended it to be but two.

J. W. DANCE.

For the Signs of the Times.

[Extract from a letter written by Eld. Clement West of Ill., and addressed to Eld John Clark of Va.]

Ogle County Ill., Nov. 22, 1853.

BROTHER CLARK:—The brethren here feel deeply to deplore the unhappy divisions in the Old School Baptist ranks, and I feel unwilling to lend their aid to widen the breach. They have failed to see that brother Beebe is such a heretic as some would represent him to be. They think the difficulty among the brethren arises more from misunderstanding and misconstruing each others views than it does from heresy. The subject of the God-head, and the divinity of our Lord Jesus Christ, is so mysterious and incomprehensible that it is difficult to write or speak on the subject so as to be clearly understood. And it is so easy to misapprehend and misconstrue a brother's language that we ought to be careful how we condemn him as a heretic until we can give our own views on the subject so clearly that they cannot be misunderstood or misconstrued. I have never been able fully to comprehend or understand the language of any of the brethren that have written on the subject of the Godhead, so that I could tell whether I was exactly with them or not. None that I have read the writings of, have given my views clearly, so that I could say, I was with them in every particular on that subject; neither am I capable of writing my own views on that subject. I have understood brother Beebe to contend that our Lord Jesus Christ was the very or real God; and very or real man; that he was the "one Mediator between God and men;" and what more brother Clark can make of him I cannot conceive. So far as I have been able to understand brother Beebe on that point, I have had no disposition to contend with him. In some of his writings he has gone so far beyond me, that my dim optics could not follow him; whether he went wrong or not, after he got out of my sight, is not for me to say. I dare not call him "a heretic," merely because he wrote some things that I could not understand.

When he contended that the "Life of the church died" when Christ died on the cross I demurred; for I understood him to mean that Ghost which Jesus "yielded up," actually died, or ceased to exist; but when he comes to explain what he means by dead; as he has done in the 16th No., of the current Vol. of the "Signs," my demur ceases. In his "Editorial," in that number, he says, "Death is defined by our Lexicographers to be a separation, not an annihilation. So in the death of Christ, there was a separation.

The Godhead evidently withdrew; for he cried, My God, why hast thou forsaken me? And his soul was poured out unto death; but did not cease to be; and into the hands of the Father he committed his spirit; so that all that was left was that incorruptible, but at that time, lifeless flesh which could not see corruption."

I confess, I do not see anything so very heretical in this; for it is the same idea that I have had of the death of Christ these many years.

"God the mighty Maker died," has been sung by the Baptists ever since the days of Watts, without creating any very great disturbance among them, and I cannot see why it should make disturbance when we understand what is meant by the term, death.

I am of the opinion, brohter Clark, that



the disturbance among the Old School Baptists, arises mostly from a misunderstanding of each others views; and from want of patience and forbearance with each others weakness; and some lack of that "charity" which "shall cover the multitude of sins" 1 Pet. 4: 8.

Sometimes I have been led to conclude that God had sent it upon us as a punishment, for our going up to the mount to "Gaze." There has been quite a disposition manifest among some of the rest of the brethren, as well as myself, for a few years past, to pry into the deep and hidden things of God, and to explain those deep and hidden mysteries in regard to his existence which are far beyond the comprehension of finite minds. We have seemed to become tired of dwelling on those things which he has revealed, and have been trying to pry into those which he has not revealed. I know of no better name to give it than that of Gazing. Ancient Israel was forbidden to "Break through unto the Lord to gaze," lest "many of them" should "perish." Ex. 19; 21. And so it seems to be with us, in consequence of our trying to go so deep into the incomprehensible things of God, our language has become unintelligible to each other, and many have perished; or have lost the fellowship of each other.

Paul, in writing to Timothy says, "Great is the mystery of godliness. God was manifest in the flesh," &c., 1, Tim. 2: 16. He makes the statement that it is a great mystery, and there leaves it. He seems willing to let it remain a mystery; and I think it would be wisdom in us to follow his example. May God give us repentance for our sins, and lead us in the path of humility, and restore to us fellowship and brotherly love.

I might write much more, but I do not wish to weary your patience, &c.

CLEMENT WEST.

DEAR BROTHER BEEBE:—I would be glad to have you correct a few mistakes which appeared in my communication published in the 19, No. of the current Vol. of the Signs, Page 151. First, the date, you make it 1823; it should be 1853. Again in the 8th line from the top, you make me say, 3rd Lord's day, it should be 2nd Lord's day. And again a little further down, you make me say, Wm. J. Fellingham, formerly of Masol Co. Ga., now of Morris Co. Ill. It should read, Wm. J. Fellingham, formerly of Mazon now of Morris, Grundy Co. Ill. I remain yours in hope of eternal life, through grace abounding to the chief of sinners. C. W.

For the Signs of the Times.

Richmond, Me., December 6, 1853.

DEAR BROTHER BEEBE:—Again I am seated with the necessary implements in hand and before me, and in the very act of writing to you. But what shall I write? "All flesh is grass, and all the goodness thereof 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. The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isa. xl. 6, 7, 8. In point of comparison could a man survey the wide world, and penetrate to the utmost bounds of the habitable earth, and ascend to the climax of honor among men, and enjoy the riches, and pleasures of this world, yet his days are attended with grief and sorrow, and in the end he returns to dust. A certain king in his decline is made to express himself somewhat to the point.

"Cover your heads and mock not flesh and blood, With solemn reverence; throw away respect, Tradition, form, and ceremonious duty, For you have but mistook me all this while:

I live with bread like you, feel want, taste grief  
Need friends:—Subjected thus,  
How can you say to me—I am a king?"

Natural men sometimes are rationally convinced of the folly of their own course in many respects, so as to manifest much human wisdom in many just observations. But the teaching of the Holy Spirit alone is able to produce a right knowledge of Bible truth in its fulness in the light of revelation. The Lord has purposed in his heart to bring down the pride of all flesh, and to silence forever the aspiring folly of man. A blasting withering death attends all mortal things from the cradle to the grave, which clearly proves the undeniable stamp of the Creator's hand, "Dust thou art, and unto dust thou shalt return." But when in the work of regeneration the Spirit blows on, or in the heirs of promise the withering grass, and fading flower of all their hopes of salvation betokens their death and burial under the law, in its righteous and spiritual demands. The word of our God shall stand forever. He will never suffer his people to glory only in the Lord. Isaiah said "In the Lord shall all the seed of Israel be justified, and shall glory." The utmost summit of the refulgent glory of God shines with transcendent beauty in the face of Jesus Christ, and the Lord leads his people in that way which completely eclipses the honor and glory of the creature, and redounds to the glory of God in his church. Therefore his ministers and people speak forth the high praises of our God and King. The command was "O Zion that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid, say unto the cities of Judah, Behold your God." Some are called to testify with boldness the truth as it is in Jesus, and the Lord opens the heart of some to hear the word, as he did the heart of Lydia to attend to the things which were spoken by Paul. The glorious declaration continues in Isaiah's testimony "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 his lambs with his arm, and carry them in his bosom, and shall gently lead them that are with young." Isa. xl. 10, 11. The Lord is the hope of his people, and the strength of the children of Israel. Truly to the Lord belongs all praise and glory forever.

Should a kind Providence favor my course, it is somewhat likely I shall be in the bounds of the Warwick Association before long. I had concluded to remain in Maine, but rather unexpectedly I received letters from brethren in the Warwick Association of such an import that it may be my duty to travel west again. Or in other words the way has opened before me in such a manner that, unless some unforeseen circumstance prevents, I shall go on that way once more. The correspondence has been with brethren *Springsteen* and *W. L. Benedict* I do not know as I can speak with the same confidence that was expressed by Paul in his letter to the church at Rome. He says, "And I am sure that when I come unto you I shall come in the fulness of the blessing of the gospel of Christ." I can say in fear, and much trembling, I hope it may be so with me.

My father and family are well. I must close. Yours in christian love and fellowship.

J. L. PURRINGTON.

For the Signs of the Times.

Jackson, December 5, 1853.

BROTHER BEEBE:—Please publish, in the *Signs*, the following letter which I received from my sister, I hope it may be a warning to some poor soul who may be inquiring the way to Zion. And it may also be a consolation to the saints, that a prodigal has also returned to her Father's house, where there is bread enough and to spare. It is doubly interesting to me, as my daughter has joined the New School, without my knowledge. Your brother in tribulation.

JOSEPH L. MARSH.

Bradford county, Pa., }  
October 25, 1853. }

DEAR BROTHER:—I embrace a few moments to inform you that we are all well at present, and hope, by the blessing of God, these lines will find you enjoying the same.

It has been a long time since I have seen or even heard from you; and it may not be amiss for me, by way of pen and paper, to let you know what the Lord has done for me. I do not know that I can tell my first exercises precisely up to about seven years ago. Then, I have reason to believe the Lord brought me to see that I was a lost and ruined sinner in the sight of a just and holy God. But such feelings would soon leave me, and before I was aware I would find myself back in the company which I had so long enjoyed, sometimes feeling very guilty about it, and at other times appearing to enjoy myself as well as others. But such feelings as these, would oppress me worse than ever. I then promised, in my own strength, to quit the ball room and have no more to do with such amusements; but these promises, I found, were only made to be broken. I felt so bad, I thought if I only quit going to such places, I might, perhaps, live a better life; for I was convinced that it was wrong. But I found that I was not my own keeper. I could not break off as easily as I had supposed. At length I resolved to leave the place and go among strangers, which I accordingly did. When I got there, I found they had a protracted meeting commenced. So I thought I must go to please my friends, they being New School. Accordingly I went to see how the converts were brought out; but I had no desire to make derision of them; it looked very solemn to me, to see such works. It looked to me as though they were rejoicing in sparks of their own kindling, and building with hay, wood, and stubble. I feared lest I should be drawn into their snares. My feelings were very tender, and I sincerely desired a new heart. My sins arose before me to mountain height I thought, of all creatures, on earth I was the worst. I felt myself to be beneath every thing under the sun. I saw no way to escape the justice of God; but it was perfectly right that I must be lost. My prayer was "Lord be merciful to me a sinner." But it seemed as though my prayers did not ascend higher than my head. I desired to go to meeting, but was afraid of being led astray by their delusion. I was troubled night and day. They soon found that I was seriously wrought upon, so they must call and talk and pray with me often. This only added sorrow to my sorrow, for I felt as though I wanted to be alone. I could not say any thing to them only that I was a great sinner. They told me I must pray, and have faith. But how to perform either, I knew not.

They prepared anxious seats and called on mourners. I had always thought, they never would get me on that seat; but my feelings were such, I thought, if there was a mourner in the house, I was one indeed, and throwing aside all manner of prejudice, I went forward; but it seemed to me that their prayers were no better than my own. I thought I must sink; but if I did, I would sink pleading for mercy. I could hear others shouting, and appearing so happy. O, thought I, why can I not praise God too? In this state of mind I was brought to feel that

"If my soul were sent to hell,  
His righteous law approves it well."

My mind was very gloomy, and I thought the Lord was about to cut me off forever, and I was unprepared to die. I cried, "Lord save, or I perish!" But it seemed to me that the Lord did not regard my cries, that he was angry with me, and was about to destroy me. I had no peace nor comfort, but all was darkness and terror, and I went on mourning. I sought for peace in every way my poor bewildered mind could invent; but found there was none. "There is no peace to the wicked saith my God." I had a great desire to cease from sinning, for

"My grief my burden long had been,  
Because I could not cease from sin."

I thought I was beyond the reach of hope or mercy, and must appear before God in judgment and be forever lost. I can never express the feelings I had; for I was greatly confounded.

But, at length the scene was changed. I cannot tell the day nor hour in which I was delivered of my burden; but it seemed to leave me, *stick by stick*, until my mourning was turned into joy, and my tongue broke out in praise to God for his love to me. All things that I beheld seemed to be praising God, and I knew not how to praise him enough. O, how my mind flew back to loved ones at home! I thought I could tell the whole world how happy I was, that they might feel so too. I felt a desire to follow Christ's footsteps into the water immediately; but I hesitated about it, because I could not fellowship the doctrine taught by the New School, not but that there were christians among them, and I loved their company; but the church as a general thing, I feared was not right; there was too much aristocracy among them, but I did not look at that so much at that time; I wanted to do my duty; but what was my duty, I did not know. I was confident I never should feel at home there. My friends told me to do my duty and let them think as they would; if I did not, I might go back into the world, and perhaps be worse than ever. But I told them, if it was a thorough work of grace in me, I should not be suffered to go back. I also told them how I felt about joining that church; but they said I could take a letter and go and join any other church; and feeling it to be my duty, as well as a great privilege, and fearing that I might do wrong, I consented, and, with nine others, was baptized. O, how happy I felt! I thought that I had done sinning, and that I would never have any more trouble. For a while I felt satisfied; but shortly began to see the members, one after another cut off; and saw so much pride and arrogance, and so much division among them, that my feelings were sorely tried. I felt like a speckled bird, and almost dreaded to go to meeting on Sundays. I always thought that religion humbled, without puffing up; but

I could not see the least spark of humility about them, the minister himself not excepted. It seemed that the greater display he could make the more he was lifted up; and I, poor sinner, had to sit and look on, but never envied them. It looked to me as though they worshipped their nice meeting house, and their silk dresses, more than they worshipped God, I continued with them only one year; they gave me a letter, and I returned home, glad enough to get away. I thought I never would join another such church, if I died as I was. After my return home I heard of an Old School Meeting, about seven miles from where I was, and felt very anxious to attend it; but was not in circumstances at that time. The Lord however opened a door, as I soon changed my situation, and my husband being an Old School Baptist, I went there, and to my satisfaction, I found the people of God. They all spake the language of Canaan, and it was food to my starving soul. I had been fed so long on husks, it seemed as though my soul was filled with love to God for opening that door. I was then perfectly satisfied to join with them, and on the second Saturday in June, I told my story to the church, and was received, and baptized by *Elder Harvey Alling*. It was a beautiful morning, every thing looked lovely, and O, what solemn stillness prevailed that spot, I never can forget. On coming out of the water this question arose, Have you done your duty right this time? And the answer came as quick, Yes, I have, to the joy and satisfaction of my soul. It being communion day, I had the privilege of hearing about the prodigal son. I felt that I might well take that to myself; for if ever I felt that I had returned to my Father's house, it was then. I never have regretted the step that I have taken; but I have to mourn over my cold and lifeless state, many times. I feel a continual warfare, the spirit warring against the flesh, and the flesh, against the spirit; and, as Paul says, The good I would, I do not; and the evil that I would not, that I do. I have many doubts and fears; sometimes, like the poet, I can 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?"

Then again the clouds disperse, and I can say.

"Why was I made to hear his voice,  
And enter while there's room?"

But I had rather be numbered with this poor despised few, for I am satisfied that I was commanded to come out and be separate from those with whom I had been connected. When reflecting seriously upon the subject. I feel as though I was a brand plucked from the burning. We have reason to rejoice that he has reserved a people, though few in number, who have not been turned away from the truth, and turned unto fables, who are not ashamed nor afraid to contend earnestly for the faith of the gospel of Christ. Although the christian is tempted many ways, the Lord will make a way for his escape. The apostle says, We know that we have passed from death unto life, because we love the brethren. I for one have reason to be thankful to God for sparing one so vile; but I hope and trust he has brought me to know the truth, and to esteem it greater riches than all the treasures of the earth.

Dear brother, I must close, but if on earth we meet no more, O may we meet on Canaan's shore, where sickness and sorrow will be done away. Many times I feel to say,

"I sigh from this body of sin to be free,  
Which hinders my joy and communion with thee."

Still I wish to be resigned to his holy and blessed will. When I consider the joy and peace which we shall there enjoy, I can sing,

"There is a rest which I one day,  
Far from this gloomy world, shall find,  
When I shall cast these clouds away,  
And leave my sins and griefs behind.

Then, O my soul, with patience bear,  
The light afflictions of this clay;  
They are not worthy to compare  
With the bright glories of that day."

O, how manytimes these words have cheered my drooping spirits, and raised my soul to things which are far away in heaven. Farewell, dear brother. When it is well with you remember your unworthy sister.  
SYBIL M. ALLEN.

For the Signs of the Times.

Franklin county, Va. Dec. 1, 1853.

BROTHER BEEBE:—You will please send your truly valuable paper to *Mr. L. S.*, and direct it, &c., for which I enclose you the amount for one year's subscription. I will take occasion to say, that my paper comes very irregularly having received only one paper in about six weeks, which I very much regret, as I always anticipate a feast of fat things whenever I receive the *Signs*. You have until recently sent the paper neatly enveloped; but several of the late numbers have come loose, and it may be that they have been stopped by the way, if they have been regularly mailed at your office, for I received them much more regularly when they were enveloped than since they have been coming loose. I hope you will look into the matter, and ascertain where the fault lies, and if possible, correct it; for I regret very much to lose a single number of the *Signs*.

I am very much gratified to be able to inform you that there is a very fine spirit existing among the Baptist churches in this part of the Lord's Vineyard, and that a goodly number have been added to the churches, of such, I trust, as the Lord will have to be saved, notwithstanding the predictions of our enemies that, in a few years, the Old School Baptists would all die out. The Lord of the harvest has been pleased to raise up some three preachers, within the bounds of our association; thus fulfilling his ancient promise to Zion, "I will set watchman upon thy walls, which shall never hold their peace, day nor night." And again we read that "No man taketh this honor to himself, but he that is called of God as was Aaron." I believe brother Beebe, as much as I do in the existence of Israel's God, that he will continue to raise up, call and qualify and send forth able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life, let men and false teachers say what they will to the contrary: for our God has never left himself without a witness in and of the word, and I am not at all afraid that he ever will. So while others think proper to send on to the conferences, and to the Missionary Boards to send them preachers, I will continue to pray the Lord of the harvest, to send forth more laborers, believing as we do that God alone, by the teaching of his holy and blessed Spirit, can qualify men to preach Christ Jesus and him crucified in demonstration of the Spirit, and of power; that our faith should not stand in the wisdom of men, but in the power of God. Such ministers as are sent of God, are qualified to feed the sheep and lambs of Christ's fold, and to build up the saints in their most holy faith. I am persuaded their motto, in all this glorious war is, "We ought to obey God rather than men." They can adopt the language of the inspired apostle and say,

"None of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. Amen.

Brother Beebe, I should like to see your views on Matthew xii. 41, 42. Your unworthy brother, in gospel bonds.

JOHN R. NARTIN.

For the Signs of the Times.

Stewart county, Ten., Dec. 5, 1853.

BROTHER BEEBE:—As I lay musing on many things, last night, and thinking about writing to you, and that I had not heretofore written anything to you more than what related to business matters about the papers, I thought, at this time, as I had only to write for one more paper, I would say something to you concerning the apparent state of religion in this western region. And, wishing not to be tedious, I will just say, that true religion appears to be at as low an ebb as I have ever seen it, and if it is not a time in which Zion mourns, I am greatly mistaken. It appears to be a wintery season truly; yet the churches, as far as my acquaintance extends appear to be in peace, and of one mind. (The Old School Baptist I mean,) and our preaching brethren are few, and far between. And if there is a preacher within fifty or sixty miles of me, whose head is not blossoming for the grave, I have no knowledge of him; and some are very white, and almost worn out in the cause. Who shall fill their places when the Lord shall call them home, we know not. From all human appearance, it would seem that the prophesy of the modern prophets is about to be realized, namely, that in a short time, all the old order of baptists will become extinct. But, brother Beebe, when we look away from human appearances, to the sure mercies of the Lord, we ought to be encouraged; for, Who controls the storm, and the tempest?

There were many false prophets in ancient times; but I have no recollection of the first time they ever prophesied the truth. And as Adam begat a son in his own likeness so we believe these ancient prophets have entailed all their errors to their children,—these modern prophets. We believe that God knows all his elect children; and that though they may pass through coldness and barrenness of soul, he will deliver them from all their afflictions in due time. There certainly is a cause for our low condition, and we should search it out; and wherein wrong, endeavor to amend, and do so no more. Yet we farther believe that God's children are called to pass through tribulations, and through many fiery trials, and that God has a purpose in it all, and that his purposes can never be frustrated. When it is his good pleasure to chastise his children for their wrongs, let us kiss the rod, and him who has appointed it; and let us try to keep clean hands, for the Lord has said, that, The righteous shall hold on his way, and they who have clean hands shall grow stronger, and stronger.

I reckon, brother Beebe, I have written as much as you will have patience to read, and a great deal more than I designed when I sat down; but I have just followed the lead of my mind. Perhaps it may be the last, and it is only intended as a private letter.

May the Lord bless and sustain you in your arduous labors, is the prayer of one of the least of all saints, if a saint at all.

E. MORELAND.

For the Signs of the Times.

Harrison County Virginia, Dec. 2, 1853.

BROTHER BEEBE:—(For so I must call you,) Enclosed I send you one dollar in advance payment for another years subscription for the *Signs of the Times*. There being but few Old School Baptists in this region of country and having no opportunity of hearing any preaching of their persuasion, I know not what I should do were I deprived of the *Signs*.

Yours &c. MARGARET SMITH.

Circular Letter.

*The Miami Association of Regular Baptists, unto the Churches of which she is composed, sendeth expressions of Christian love and gospel fellowship.*

DEARLY BELOVED, GRACE MERCY AND PEACE BE UNTO YOU: AND ALL THEM THAT LOVE OUR LORD AND SAVIOR JESUS CHRIST: Through the tender mercy of our heavenly Father, and the watchful care of a kind providence; we have convened in another annual meeting for the purpose of religious worship, and to inquire after the welfare of the several Churches that compose our body; and to edify one another in love, and for the promotion of the cause of Christ and the interest of his kingdom in the world. And that you may be comforted with the same comfort and consolation wherewith we are comforted, and strengthened in our minds, we would exhort you to a diligent search of the scriptures, for we believe them to be the only rule of Faith and obedience. And that as there are a great many of corrupt minds, who are teaching for doctrines the commandments of men; and are giving heed to fables and wild speculations, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm. Whereof it behooves us to read, and study the bible, for all that is needful to be known, is therein written and revealed, that the man of God may be perfect, thoroughly furnished to every good work. For therein is the being, character and perfections of the great creator set forth as the object of our love, worship and adoration, and in his works of nature, providence and grace, His power, justice, wisdom and goodness, are declared in unmistakable language. His power, justice and hatred of sin, were made known in raining fire and brimstone upon guilty Sodom, while his goodness and mercy led righteous Lot to a place of safety; his wisdom and mercy is displayed in the divine arrangement concerning his people in their deliverance from the house of bondage. His outstretched arm in mighty plagues on the land of Ham, and the entire overthrow of Pharaoh and his host in the Red Sea. And his goodness and mercy to Israel in the wilderness, for forty years in giving bread from heaven, and water from the rock, and their final settlement in the promised land. And the introposition of a kind providence in behalf of his people, throughout the old dispensation is written for our learning, that we through patience, and comfort of the scriptures might have hope, for all scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, &c. They inform us of the fall of man from his original state by sin. For by one man sin entered into the world, and death by sin, so death passed on all men, for all have sinned. And the entire depravity of human nature and man's inability to deliver himself from his miserable condition by any works he can do. And they reveal to us the kind design and immutable purpose of Jehovah to save sinners by an act of free grace, independent of all considerations save his own sovereign will and good pleasure; and there is none capable of devising a plan or forming a design of salvation, and executing and accomplishing the work but Israel's God, who is perfect in wisdom, supreme in power, and excellent in working.—Therefore, his own arm brought salvation.— And his gracious design is revealed in the

gospel of his dear Son. For therein is the righteousness of God revealed. For he gave his Son a sacrifice for sin, that we might be made the righteousness of God in him. And he (the Son) gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. And as he has chosen us in him, before the foundation of the world, that we should be holy and without blame before him, in love, he has set before us in his word the doctrine of redemption through his blood, justification by his righteousness, pardon and forgiveness of sin, according to the riches of his grace. And regeneration by the quickening power of the Holy Ghost. Unto which we do well to give heed, as to a light that shineth, and receive it as a lamp to our feet and a light to our path. For therein is presented the Blessed Savior, possessing all and sustaining all those relative characters that are so needful for the comfort and support of his children in this vale of tears; and also it abounds with exceeding great and precious promises, suited to the various conditions and circumstances of the Saints throughout their mortal life, together with encouragement to those who know and feel themselves helpless and undone, to trust and not be afraid, and hope to the end. Furthermore, the scriptures are weapons of war, and armor of defense when used by the spirit, against all the assaults of Satan and the wicked men and delusions that are abroad in the world. Therefore brethren, read and study the word, that you may be able to stop the mouth of gainsayers, and put to silence foolish and vain talkers, and let no one beguile you through vain philosophy and traditions of men. But let us (as noble Bereans) search the scriptures daily, and take them as the man of our counsel, and inquire diligently for the old paths, and walk therein, and lay aside every weight and the sin which doth so easily beset us; and run with patience the race set before us, looking unto Jesus the author and finisher of our faith; and be guided by his precepts and follow his commands, and live in peace and love, endeavoring to keep the unity of the spirit in the bonds of peace. Forgiving one another as God for Christ's sake hath forgiven us; and lay aside all malice and all guile, and all evil speaking: as new born babes desire the sincere milk of the word, that we may grow thereby; giving all diligence in making our calling and election sure; and endeavor to let our light so shine, that others seeing our good works may glorify our Father which is in Heaven. Now unto Him that is to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God, our Savior be glory and majesty, dominion and power, both now and forever, Amen. I. T. SAUNDERS, *Moderator*.

B. B. PIPER, *Clerk*.

## EDITORIAL.

Middletown, Dec. 1, 1853.

### Prospectus for 1854.

To those kind patrons who have aided us by their subscriptions, and who have read our paper for the last twenty one years, it may seem superfluous that we should devote any portion of our paper to a statement of its doctrine, its character or its prospects; but there are two reasons which make it expedient that we should unfurl our banner, and express our determination to continue our strict adherence to the original position taken by us in the year 1832.

The first of these reasons is that our paper is constantly falling into the hands of those who have hitherto had little or no knowledge of its general character. And the other reason is to meet and rebut the false and slanderous statements which have been put in circulation by some who have once professed a strong attachment to the cause to which our paper is devoted. We have devoted as much time and space, in the fore-

going numbers of this volume to meet and refute the unfounded slanders of our enemies as to us appeared reasonable, and more of our space has been occupied with the reiteration of charges against us, and exposure of their falacy than our readers have generally been pleased with. Our course for a few numbers back, has been, instead of admitting the abusive articles of our assailants into our columns, and then filling up our paper with our response, to simply devote our space to the advocacy of the very sentiments which they accuse us of disbelieving, and the refutation of the heresies which they accuse us of holding. When we have been charged with arianism, we have labored to prove the eternal and supreme Godhead of our Lord Jesus Christ; and being charged with arminianism, we have labored to prove that salvation is of the Lord alone. That there is a strong propensity in our nature to favor arminianism, we will not deny, but that we hate the doctrine whether detected in ourselves or in others we fearlessly assert. But we have never had any other than a feeling of utter abhorrence for the arian heresy. Never since the Lord Jesus Christ was, as we sometimes are enabled to trust revealed as our Savior, have we entertained the slightest shadow of a doubt of his absolute, eternal, self-existent and independent God-head. Nor could we confide in him as our Savior, if we doubted that he is God. The pages of the forthcoming volume, so far as we can effect it will be closed against an unprofitable contention on that subject. That our glorious Redeemer sustains the characters of God, Man, and Mediator, we believe, and he sustains no one of these characters to the exclusion or prejudice of either of the others. He is as perfectly Man and Mediator as he is perfectly God. Let those who assail us on this ground tell us plainly which of these characters he does not perfectly sustain. We have been charged with holding that the existence of Christ as the Son of God, and as the spiritual Head and Life of the church, is *created existence*. But when, where or to whom we have ever avowed such a sentiment, no mortal can, or dare presume to say. We deny the charge, and appeal to those who have known us well, and who have been intimately familiar with our views for a quarter of a century in confirmation of our protestation. Some honest difference on the subject of the saints having been buried with Christ by a baptism *into death*, and of their being quickened together with Christ, and raised up together &c., has led to same discussion; but so far as we can learn, all reasonable brethren are satisfied with the position which we have occupied. By saying this however we do not mean that all reasonable brethren perfectly accord with our views; for that is not the case; many for whose opinions we have the most profound respect, may differ in some sense, or to some extent with us, as will be seen by the letters in this number from brethren J. W. Dance, and Elder Clement West. But what we mean, is that it is not made by them a matter of offense or disfellowship. What we have written on the subject has been an honest expression of our views; knowing that our views are as liable to be wrong as those of our brethren. As good and discerning brethren as brethren Barton, Trott, West, Dance, and others have differed with us on that point; but our difference, so far as we are informed has never interrupted our union and fellowship in the least degree,

It was not our design in this article to review the griefs and dissatisfactions which have been felt or discovered during the current year, but simply to indicate our future course.

The outline of doctrine embraced in the commencement of our publication, and which was at that time fully recognized by all our Old School Baptists, north and south, east and west, as a fair statement of the cardinal doctrine of our order, is still our platform; and for the information of those who have not seen it, we hereunto subjoin an exact copy, and solemnly pledge ourself, according to our best ability, and as God may afford us aid, to strictly adhere to it. viz.

*Maintaining inviolably, the following scriptural sentiments.*

- 1st. The existence, sovereignty, immutability, omnipotence, and eternal perfections of the Great Jehovah—the revelation which God has given of himself as Father, Son and Holy Ghost. "These three are one." 1st John, v. 8.
- 2d. The absolute predestination of all things.
- 3d. Eternal, and unconditional election.
- 4th. The total depravity, and just condemnation of fallen man.
- 5th. That the atonement and redemption by Jesus Christ, are for the elect only.
- 6th. The sovereign irresistible, and (in all cases) effectual work of the Holy Ghost in quickening, and regenerating the elect of God.
- 7th. The final preservation, and eternal happiness of all the sons of God, by grace.
- 8th. The resurrection of the dead and eternal judgment.
- 9th. That the Church of Christ is composed exclusively of baptized believers—that to her are given able ministers of the New Testament—that the scriptures are the only rule of faith and practice to the saints of God.

"THE SIGNS OF THE TIMES" will be decidedly opposed to Bible, Tract, and Missionary Societies, Theological Seminaries, Sabbath School Unions &c. &c., waging war with the mother Arminianism, and her entire brood of institutions.

BEHIND OUR DATE. We have been thrown behind our dates in issuing the late numbers of this volume, by an array of circumstances some, at least, of which were beyond our control. There is a scarcity of preachers in this part of the Lord's Vineyard, and we consequently have had many calls from our post as publisher, to attend to the necessities of the churches. We have also, as our readers are aware, travelled many thousand miles during the year now closing upon us, in attending associations far and near. The pastoral care of two churches, together with domestic cares, &c., have all tended to delay the regular issue of our paper; but we are now making arrangements by which we have reason to hope that we shall be up to our dates, and be able, if spared, to send out the numbers of the next volume as soon as they become due, this number is about three weeks behind its nominal date. The next number which will complete the current volume, should have been issued on the 15th instant; but will be some two weeks behind date. The first number of our next volume will be dated Jan. 1., and issued on or about the 8th or 10th. We feel deeply sensible of the kindness of our subscribers, in forbearing with us, and we earnestly hope to be able to make much smaller drafts upon their patience and generosity hereafter.

Halifax Co. N. C., December 12, 1853.

BROTHER BEEBE:—Sister Smith, who has been crippled several years, by reason of a joint being out of place, has requested you to favor her with your views on Mathew xiv. 11. Yours in hope of eternal life.

N. G. PITT.

REPLY. We would gladly oblige our afflicted sister; but we have no light on the subject proposed, beyond the plain and manifest import of the words of the text. They read as follows, "And his head was brought in a charger, and given to the damsel; and she brought it to her mother." The connection shows that John the Baptist, was bound and cast into prison (no very unusual place for the primitive saints) by Herod, to please his brother Philip's wife, who had become incensed against him for his faithfulness in reproving her adulterous course. And on the birthday of Herod, the daughter of John's persecutor, danced before him, which so pleased him that he rashly promised to grant her petition whatever it might be, even to the half of his kingdom; and the dancing daughter being instructed by her mother, asked for the head of John the Baptist in a charger. As Herod had bound himself by an oath to grant her petition he sent and had John beheaded in the prison and his head was accordingly brought to the damsel, in a charger, or in a large dish, called a charger.

While we regard the text as merely a faithful record of the murderous deed, it shows that the Baptists have never been favorites with the kings and aristocracy of this world. John was not imprisoned for any crime, but to please Herodias; and her indignation was inflamed against him, for his faithfulness, as a man of God, in reproving sin.

In the persecution of John, may be seen the manner of treatment awaiting his successors; the Baptists in all future ages these things which were witnessed in the green tree were to be repeated in the dry tree. The powers of darkness, rallied, when the immaculate Lamb of God was delivered into the hands of wicked men to be crucified, and at a stroke, attempted to cut off the Head of the whole Baptist church, and vainly imagined that they had succeeded when he was crucified. He was truly cut off from the land of the living, Isa. liii. 8. But we cannot think he was severed from his body the church, for a bone of him could not be broken.

Every attack that has been subsequently made on Christ, either in his person, or in his members, has seemed to have in view, to separate them. The union of Christ to his church, and especially his being regarded as Head over all things to them, has always and still continues sorely to annoy the enemies of our Lord.

The taste indicated by Herodias, in desiring John's head to be brought in a *dish*, or a charger, is not very unlike the taste indicated by the powers of anti-christ; for to this day and hour, whatever doctrines of men or devils, which have aimed to separate Christ and his church, in doctrine, discipline, ordinances, or practice, have been food upon the *chargers* of the old mother of abominations, whose name is written in her forehead Mystery, Babylon, the Great, the Mother of Harlots, and Abominations of the earth. The meat and drink of our divine Redeemer was to do the will of his Father, and to finish his work. But the meat and drink of all



the enemies of God and truth is to labor to prevent that will from being done.

What Herodias did with the head of John we are not informed; but we naturally conclude that she had but little use for it except to feast her vengeance upon; yet her malice was so great that she chose his head, in preference to the half of Herod's kingdom. It was a bloody keepsake for her, but the sweetness of her revenge was more in depriving him of his head, than for any use she had for it. And so it seems with anti-christ when they steal from the saints the doctrine or any part of it, or the name of Jesus, or the bible, they always desire to have these things in a charger; not to eat, or live upon but rather in the vain hope of depriving the saints of what is valuable to the them, but altogether useless to themselves.

TO BROTHER J. W. DANCE.—We fully agree with you that a farther discussion of those subjects which have elicited so much bad feelings and so many unkind expressions is inexpedient, at least until such discussions can be conducted in a mild and brotherly temper. And we fully coincide with you in conclusion, that the manner in which the discussions have been carried on have been the principle cause of disturbance. The discrepancy of sentiment in reality has not been so great, as the hard spirit in which it has been conducted, has made it seem to be, and the counsel and admonition, for each who have taken part in the discussions to examine himself, saying, "Lord, it is I?" is good and reasonable. We feel disposed to receive it, so far as we have been concerned in the matter, and on examination, we find abundant cause to confess to God, and to our brethren, that we have not at all times been guided by that meek and quiet spirit which, when reviled, reviles not again. We have felt impatient at times, when our words have been perverted to make them seem to express what no candid person of ordinary intelligence would understand us to mean by them, and when we have been directly accused of believing and advocating, what our accusers themselves knew perfectly well that we did not hold nor advocate. When sentences have been garbled from articles written by us, and by others, and ingeniously arranged, so as to make them seem to express what they were never intended to set forth. And when we have disavowed any such construction, as expressive of views held by us, our disavowal has not been regarded, but we have been flatly contradicted, and the accusation repeated but in, if possible a more viperish spirit than before, has sometimes roused within us feelings, which we fully believe are of the flesh, and not of the Spirit. In none of these wrongs do we justify ourself. In regard to what died on Calvary, we are willing to restrict our expressions to the very words of divine inspiration, and to use them without note or comment. "Christ suffered in the flesh." "Was put to death in the flesh," "Himself bear our sins in his own body on the tree." &c.—"For the love of Christ constraineth us, because we thus judge, that if one died for all then were all dead, and he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." Wherefore henceforth know we no man after the flesh—yea, though we have known Christ after the flesh, yet you henceforth know we him no more. Therefore if any man be in Christ, he

is a new creature old things are passed away behold all things are become new." Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin should be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

That he suffered in the flesh, bore the sins of his people in his body, and that he poured out his soul unto death, as brother Dance, has demonstrated by infallible testimony, is perfectly harmonious with our views as expressed by the scriptures in which we have stated our understanding of the subject.—and when we confine our remarks on the subject to the words of inspiration there is very little liability of our differing. It is true, we may mistake the import of some of the scriptures, and through our mistaken views of them, we may err in classifying them, but in such unintentional errors we certainly have a right to expect the kind forbearance of one another.

Some who objected to the Circular of the Warwick association, for 1852, evidently mistook the meaning of the association, and for this we have no cause for complaint, as the letter may not have been sufficiently clear to prevent such misapprehension of what it was intended to express. But when the constructions which had, through misapprehension been put upon its language, had been distinctly disavowed, and an explanation given, that any should still persist in attaching to it a meaning, so utterly discordant to what was intended, became cause of complaint. That circular was never designed to express any new sentiment, nor was it designed as a standard of faith, but was hastily written, with a view to meet and rebut the sentiment that had been advanced within our borders, that Christ did not exist in his mediatorial character until he was born of the virgin Mary.

We have been falsely accused of greivous heresy, of arminianism, and of arianism by those from whom we had looked for better things, but although our accusers continue to publish us as an arian, they confess through the circular of Rappahannock association that we do not deny the proper divinity of Christ. Wherefore then do they charge us with arianism? Is not arianism a denial of the "proper divinity of Christ?" So we have understood it. Had Christ any other divinity than "proper divinity?" If not then by their own admission we have not denied his divinity at all; and God forbid that we should. But why then persist in publishing us to the world as an arian? Why say they, "The circular letter of the Warwick association &c., unequivocally asserts that the life of Christ as a foundation and the life of his members as lively stones is but one life."!!! This we admit, and the assertion is either true or false, the Warwick association are not alone in holding it; for it has been held by the church of Christ from

the apostle's days to the present time, and Rappahannock association is the first community of professed Baptists that have ever ventured to deny it, or to assert that the members of Christ's body possessed any other spiritual life than Christ. Christ himself has affirmed that he is their life. Paul has re-affirmed it; and eighteen hundred years have elapsed, before any have been heard from as claiming to be Baptists who have dared to deny it. But they farther charge that the Warwick circular says "This Life is the only Begotten of the Father." Wonderful! Why don't they publish John as an heretic, who has in no less unequivocal terms, declared that, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." And of his fulness have we all received, and grace for grace." We did not know that the belief that the Life of the church was begotten of God, was either heretodox or wicked; nor did we suppose that a sentiment so clearly stated in the bible would be regarded as a *new born theory* among professed Baptists. There certainly are those in Rappahannock, and Ketocton who "are wiser than seven men who can render a reason," and if we mistake not, wise above what is written. If his being the only begotten of the Father is not what constituted his sonship, we are altogether in the dark, in regard to the meaning of terms. It should be borne in mind that the circular alluded to, explicitly declares as the faith of the Warwick association, that Christ is very and eternal God, in an unbegotten, undervived, self-existent and eternal nature; that he also sustains a relationship to his church which the bible declares to be begotten, and that he did embody in his mediatorial character the life of his church from everlasting. That he bore them, and carried them all the days of old. Again we are charged in that circular, with calling Christ, in his mediatorial character, and as the Son of God, and head of the church &c., a *created existence*. This charge is totally false, untrue in every particular; containing not the least shadow of truth in it. And the members of that association, as well as all the readers of the *Signs* know that it is a fabrication which we have repeatedly denied. But we had not intended to notice the slander; we have committed our cause to the Lord, and we rely upon his promise that, "No weapon formed against Zion shall prosper, and every tongue that riseth in judgment against her she shall condemn; this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

OBITUARIES

Muscogee Co. Ga., Nov. 8, 1853.

BROTHER BEEBE:—By request I send you for publication the death of DEA. SETH COBB, who departed this life on the 20th of September last, after a protracted illness of consumption for two years. He bore his afflictions with christian-like fortitude, and died in the triumphs of a living faith, leaving a companion and ten children, together with a large circle of brethren and friends to mourn their loss. He was baptized in 1834, and was ordained to the office of Deacon in 1836, which office he filled to the satisfaction of his church, and sustained his profession with becoming meekness and christian forbearance. His wife and five of his children were members with him at Mount Olive, where I am unworthily a member, and serve a church of the Old School faith and order. Yours in hope of eternal life,  
R. T. WEBB.

[From the Southern Baptist Messenger.]

Gwinnett Co., Ga., Nov. 4, 1853.

BROTHER BEEBE:—By request I give you the following obituary notice, which you will please publish in the *Messenger*. ELIZABETH G. WEAVER, departed this life the 26th of October, aged 59 years, 8 months and 12 days. She had been much afflicted for some years past, but generally able to be up and doing. She, on the 25th of October, was at her son's, and while at supper was taken with a chill, she took some medicine and retired to her room. About 11 o'clock her son heard her fall, he went in and saw that she had fainted; he took her up, laid her on the bed, and she lay if as asleep, only her breath grew shorter until a little after the rising of the sun on the above stated time, and died without a struggle.

Truly a mother in Israel is gone. She has been a faithful member of the Old School Baptist church the rise of 30 years. At the time of her death she was a member of the Haines' Creek church Gwinnett Co., Ga. The doctrine of salvation by sovereign grace was food indeed for sister Weaver. But she is gone from this vale of tears, we hope to heaven, the christian's rest, to wear that glorious robe wrought out on Calvary for the dear saints of God. We, with her children and numerous friends, mourn her loss, but not as those that have no hope. May God grant to bless her children, that they may follow in the footsteps of their mother, and by grace divine be made one in Christ Jesus, to sit around the throne of God, where death and separation will be no more.

E. B. SHAW.  
[Ib.]

Baldwin Co., Ga., Nov. 14, 1853.

BROTHER BEEBE:—At the request of relations I send you for publication, a notice of the death of brother and sister Branam.—Brother HORACE BRANAM, was the oldest son of old brother James and Sarah Branam; was born in Jefferson Co., in this State, Aug. 25, 1796. His parents moved to Morgan Co., and from there to Wilkinson Co., many years ago. In the month of July, 1852, he was received by the Mount Nebo church, into her fellowship, and in July, 1846, he was ordained to the office of deacon; which he exercised in that church until Nov. 1849, when himself and eight others took letters and constituted the Mount Carmel church, in Wilkinson County; of which church he was one of the acting deacons until his death which took place the 6th of October last. His disease was an affection of the lungs, attended with fever and dysentery.

It fell my lot to have the care of the church of which brother Branam was a member for many years: and I can bear testimony that he was a firm consistent Old School Baptist, always ready to administer to the necessity of the preacher, or the wants of the church. In his relations of life he was a dutiful husband, and affectionate father, and a kind master, but he has gone to the presence of his heavenly Master, and we believe that our loss is his eternal gain. We must also state to you that there intervened but a short space of time between the death of brother Branam and his companion, sister ESTHER BRANAM, whose death took place but a few weeks previous to her husband. Her death was very sudden. She was baptized in the year 1826. Her age was about sixty. They have left behind three children, and many relations to mourn their departure. May the God of all grace sanctify the dispensation to the good of their children and dear relations, is our prayer.

WILLIAM M. COOPER.  
[Ib.]

Dekalb Co., Ga., Nov. 25, 1853.

DIED, At her mother's residence, near the Flat Shoals on South River, HULDAH ARNOLD, daughter of Randolph and Jemima Arnold, on the 7th of Nov. 1853; her disease was pneumonia fever, and she bore it with patience, and was never heard to murmur, or to shed a tear after she was confined to her bed. She was born on the 3d day of July, 1839. She has left a mother, brothers, sisters, and friends to mourn her departure.

JAMES M. HUEY.  
[Ib.]

POETRY.

The Minister's Whip.

[BY ELDER JAMES STEWARD.]

The horseleech has her daughters, That still are crying, Give; You must pay us for preaching, Or else we cannot live. You must pay us four dollars For every Sabbath day, It is no more than reason That we should have our pay, We have to write our sermons And read them off to you, We cannot work for nothing, As the old baptists do. It takes us time to study, And that you know full well; We must be paid for learning We got at Waterville. Besides our wives and children, They must supported be, They want new gowns and bonnets, And other things you see. And now if you would give us Three hundred by the year, We'd try to read our sermons And so from work keep clear. For God has never call'd us To labor with our hands, While we do read our sermons Unto our fellow men. We wish the church and people Would mind what we now say, That when we read our sermons We do expect our pay. But if you will not pay us, We'll read no more to you, But we will take a mission And see what we can do. This looks not like a minister That Jesus Christ has made; He never preach'd the gospel And made of it a trade. It looks not like the apostle, He never did say so; If I preach not the gospel On me must come the wo But when I see a preacher That will not preach or pray Unto the church of Jesus Unless he can have pay. This looks just like a lawyer, As I have heard them say, Who pleads well for his client, If he is sure of pay. Now if I go to college, And there do learn my trade In order to get money, What difference can be made Between me and the lawyer? I surely none can see, And now if there is any Pray show it unto me. But we want no such preachers To come along this way, To peddle out the gospel And gather up their pay. The gospel of salvation, We know was freely given, Not to be bought with money, But freely sent from heaven. And yet I think a preacher, Who's sent of God to preach, He ought to have his living. For this the scriptures teach. But let him preach the gospel, And take th' apostles' notes, And never read his sermons Perplexing all good folks. But such as read their sermons I ever shall believe Prepare the same designing The public to deceive. And now I find the bptists Conforming to this plan, Such as have been to college And took degrees from man. And now I'll try to give you My thoughts in English plain, I think this way of reading Is only to get gain. And some who preach extempore Are bunglers at the best; They'd better go to farming, And quit the sacred desk. If you dislike this doctrine, Then by it look and see, That God has never called you A Preacher for to be. For those whom God has called The gospel to dispense, Will preach the truth of Jesus, And this will give offense. To all the unbelievers, And the self-righteous souls, And also to those christians Not fitted to the mould, And now I'll stop at present To hear what you will say, And if you do condemn it I'll write another day,

MARKS.

At Canaan Wayne Co. Pa. by Elder H Rogers, Nov. 20th, MR HENRY SWINDLE, to MISS ELIZA CAREY.

At Bowdoinham, Me., Nov. 27, by Elder John A. Badger, MR ISAAC PURINGTON, to MRS. GREEN. relict of late Dea. Wm. Green of that place.

Moneys Received.

Table listing names and amounts received, including New York, Maine, Ohio, Michigan, and Washington Territory.

Letters Received.

Mrs. S. H. Izor, J. M. Smith, J. A. McKay, Mrs. M. Miller, Eld. J. R. Gay, Wm. J. Purrington, Eld. P. Whitwell, J. Y. Bicknell, N. G. Jones, E. G. Clark, P. Hull, Eld. P. Hartwell, Eld. E. Penney, Eld. Wm. Quint, Eld. G. B. Thorp, (Remittance was received) J. G. Dance, S. Wilkerson, J. Thorp, B. Jones, Eld. C. Wright, J. G. Buck, Eld. John Buckles, A. Gray, J. B. Alderson, T. Page, H. A. Blue, Hannah Moore, Eld. T. Watters, Thomas Cole, G. Wright, E. Moreland, G. Buxton, Mrs. E. Van Doren, John A. Palmer, Miss Thankful Tucker, E. Hicks, E. Culy, (former remittance received.) J. S. Price, Eld. Hiram Stowits, T. W. Wetmore, D. Hughes, J. B. Burditt, Wm. F. Boyles, Wm. L. Benedict, A. Miller, D. H. Wheeler, E. Hicks, Nancy Hardacre, Wm. H. Cooke, P. M. J. L. Marsh, Mrs. J. A. Smith, F. A. Neill, Mrs. R. E. Derr, M. P. Lee, Esq. Eld. A. Badger, Wm. Goff, H. Worthing, Elizabeth Tillery, Wm. L. Beebe, J. Brooks, L. L. Harding, Eld. J. L. Purrington, Mrs. Julia, A. Smith, E. D. Sinclair, Eld. C. West, Eld. J. R. Martin, E. Moreland, Wm. Hossman, Eld. I. Hewitt, Ezekial Linn, Wm. M. Morrow, J. Foster, J. Morrow, N. Berry, P. M. H. Livingston, I. C. Holgate, J. Langston, W. W. Huston, Eld. J. Vincent, Wm. Phillips, S. Parker, W. Powell, G. Hume, Eld. Harvey Rogers, Ambrose Varner, R. A. Ish, Eld. S. Trott, D. Dooglass, H. Wilson Esq. N. G. Pitt.

OLD SCHOOL MEETINGS.

ELDER BEEBE:—Please give notice in the "Signs," that there will be an Old School Meeting held, if the Lord will, with the Old School Baptist church of Olive and Hurley, on the last Wednesday and Thursday in January, 1854, to commence at ten o'clock in the forenoon, of each day, at their meeting house at Beaverkill in Olive county of Ulster, N. Y. on the plank-road, about ten miles west from the village of Kingston, at which time and place, all Old School ministers and brethren that can, are invited and requested to attend. By order of the church. LEVI H. TERWILLIGER, Church Clerk. ELDER BEEBE:—Sir, by the request of my father I write this to inform you that the Old School Baptist church of Westmoreland have appointed a meeting to commence on the 12th of January next, and to continue three days. The brethren and sisters are cordially invited to attend, and especially the ministering brethren. Elder Beebe is expected to attend without fail. Yours &c. JAMES Y. BICKNELL. An Old School Meeting will be held with the church at New Vernon, on Thursday and Friday, the 5th and 6th of January, 1854; to commence at 11 o'clock each day. Ministers of our faith and order, and brethren and sisters generally, are affectionately invited to attend. The New Meeting House will be opened for public worship on the occasion, and a collection taken, to aid in liquidating the amount now due. BROTHER BEEBE:—Please publish in the Signs, a Yearly Meeting, to be held with the 2nd Baptist church in Roxbury, Delaware Co., N. Y., at the Meeting House of the said church, to commence at 11 o'clock A. M. on Saturday the 7th day of January next, and to continue the day following. Old School Baptist brethren and sisters, and especially ministers of our faith and order, are invited to attend. ISAAC HEWITT.

Miscellaneous Advertisements.

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; Six cents per single copy; 20 copies \$1 one hundred copies to one address \$ 4.00. 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. We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen. Terms: Single copy 20 cents, six copies \$ 1.00. MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax County Virginia. We have received a copy of these "Letters," which have just been published by Wm. L. Beebe, at the office of the Southern Baptist Messenger, Covington, Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantities, on the following Terms; Fifteen cents per single copy; 8 copies, one dollar; 50 copies, \$5. These letters having been written half a century ago, present indisputable proof that the doctrine as now held by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time; before the inventions and commandments of men had been introduced for the purpose of dividing and distressing the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to lie there until he should rot, for preaching the gospel of Jesus Christ. 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 arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscript on be paid strictly in advance, or any two of them for \$ 1.50 cents in advance, or one of them for \$ 1. But at these low rates the remittances must be made when the orders are forwarded. The orders and advance payment may be addressed post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co. N. Y., G. J. Beebe, editor of the Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Covington, Newton Co. Georgia. MINUTES.—With our present facilities for printing and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, POST PAID, to the several churches of each Association as they may direct. THE DEBATE UPON THE MAINE LIQUOR LAW between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in pamphlet form, on the same terms as the "Sure Cure for the Tetotal Mania," viz 12 cts per copy, \$1 for ten copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown, N. Y. BROTHER BEEBE:—Please do me the favor to insert the following notice in the "Signs of the Times." PRIMITIVE HYMNS.—I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with their orders for the books. Any person wishing to obtain a single book, or any number of them, will write me a letter, and enclose the money, signifying the number and quality of the book wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail, at my own risk. Also, I will keep in the hands of agents, supplies of my Hymn Books, and will appoint other agents, where it may be necessary to do so. PRICES, QUALITIES, &c. PLAIN BOUND . . . . . \$ 0.75 MOROCCO, PLAIN EDGE . . . . . 1.00 EXTRA GILT EDGE . . . . . 1.25 Any person sending me the money, in advance, for as many a one dozen books, at the above price, shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, Wetumpka, Alabama. BENJAMIN LLOYD. THE SIGNS OF THE TIMES.—Devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by GILBERT BEEBE; to whom all communications must be addressed post paid. TERMS.—\$ 1.50 per annum or if paid in advance \$ 1; \$ 5 paid in advance will secure six copies for one year. All moneys remitted to the editor by mail will be at our risk.

Agents for the Signs of the Times.

The following list of agents for the Signs of the Times are duly authorized to collect and transmit all money due to us on account of subscriptions to this paper and they are hereby requested to aid extending our circulation: ALABAMA.—Elders B. Lloyd, R. Daniel, A. West, J. L. McGinty, Wm. M. Mitchell, A. J. Coleman, Lewis, D. Moore, and P. Maples, Elijah E. B. Turner, John Hood, G. B. Douthit, and A. White. CONNECTICUT.—Elder A. B. Goldsmith, Gen. William Stanton, William N. Beebe. CALIFORNIA.—Elder Thomas H. Owen. DELAWARE.—Elders Peter Meredith, L. A. Hall, and brother W. Hitch. FLORIDA.—Elder Seaborn Jones. GEORGIA.—Elders W. C. Cleveland, G. W. Lowe, D. C. Davis, B. Manning, D. W. Patman, J. Bowdoin, Prior Lewis; Willis C. Norris D. L. Hitchcock, James H. Montgomery, and brethren Wm. L. Beebe, J. C. Simms, P. Stewart, George Leeves J. M. Holey, J. Gersham, N. Beavers, T. H. Moore Esq., J. B. Alderman, David R. Hay, A. Preston George W. Wright, David F. Montgomery. Eld. H. G. Fuller. INDIANA.—Elders W. Thompson, D. Shirk, R. Riggs, E. Parks, S. Jones, J. F. Johnson, John Richards, E. Poston, J. E. Armstrong, B. B. Piper and brethren B. Caress, J. Romine, W. Spitzer, H. D. Banta, T. D. Clarkson, H. D. Conner, Gilbert C. Millsbaugh, G. W. Marlow, John W. Blair, E. Staggs, John Rankin, John Brandom, A. H. Bryan D. H. Wheeler David Long, Doct. Hiram Duncan Alexander Elder D. I. McClain. ILLINOIS.—Elders, Tho. Threlkeld, C. Wright, brethren, N. Wren, J. Stip, Dr. Ambrose, A. Slaford, D. Bartley, I. P. Smith, David P. Lee, James P. Black, John Spain, Leonard Fry R. G. Ireland. IOWA.—Eld. J. H. Flint, Wm. Morrow E. Tonnhill, and brethren J. S. Price, Geo. Judah, I. Keith. KENTUCKY.—Elders T. P. Dudley, S. Jones, J. H. Walker, James Brown, D. Sullivan, Lewis Jacobs, H. Cox, James W. Dudley M. Gossett, H. Gammon, Jas. L. Fullilove, and brethren Charles Mills, J. M. Teague, Wm. Hassmore, Wm. Manning, Lewis Neal, M. Lassing, H. Con, B. Mitchell, G. Williams, J. M. Kennon, B. Farmer, J. E. Settle, Chas. Ware. LOUISIANA.—Eld. Z. Thomas, J. Perkins, Esq. MAINE.—Elders J. Steward, J. L. Purrington, D. Whitehouse, J. A. Badger, Wm. Quint, Jr., and brethren, J. Perkins. MASSACHUSETTS.—Eld. L. Cox, David Hart and Amasa Pray. MARYLAND.—Elder W. Marvin, and brethren H. Choate, L. F. Klipstine, J. G. Dance, Whitfield Woodford, Lewis R. Cole, A. Mackintosh and James Lownds, of Baltimore city. MISSISSIPPI.—Elders J. Barrett, J. Lee, S. Canterbury and brethren, A. Eastland T. M. Petty, W. Hill, A. Buckley, J. Showes, John Wilbanks, and C. Wilkinson. MISSOURI.—D. Lenox, R. Jones J. T. Tompkin Benjamin Davis, Davis S. Woody, J. Knight, and brethren J. Thorp, William Thorp, L. L. Coppedge, G. W. Zimmerman, Esq. W. Brewin, A. Davis, J. Duval. MICHIGAN.—Elders J. P. Howell, E. G. Terry, Wm. Corder, and brethren, A. Y. Murray, W. H. Horton, Esq., R. Willard, Eleazer West, Thomas Swortout. NEW-HAMPSHIRE.—Joel Fernal. N. CAROLINA.—Eld. C. B. Hassell, B. Cooper, and brethren, J. S. Battle J. K. Green, R. D. Hart Archibald Staton. N. Y. CITY.—J. Gilmore, 92, Sixth Avenue. NEW-YORK STATE.—Elders R. Burritt, T. Hill N. D. Rector, P. Hartwell, Chas. Merritt, James Bicknell, Isaac Hewett, W. W. Brown, Jacob Winchel, and brethren Wm. B. Slawson, C. Hoga, boom, G. Lobdell, Jr., J. Vaughan, H. Tibbitts, J. W. Livingston, A. M. Douglass, James N. Harding S. Webb, Esq., George W. Allen, Thomas Relyea S. Griffin. NEW-JERSEY.—Elders C. Suydam, G. Conklin P. Hartwell, Geo. Doland, Geo. Slack, Wm. H. Johnson, E. Rittenhouse, Samuel H. Stout. OHIO.—Elders Lewis Seitz, Eli Ashbrook, Jas. Janeway, O. Mott, J. C. Beeman, S. Hendershot Lott Southard, J. Bennett, A. Steplens, William Rogers, and brethren, R. A. Morton Esc., Joseph Taylor, Ezekiel Linn, B. D. Dubois, I. Sperry, J. Hershberger, I. T. Saunders, E. Miller, S. Drake Thomas Fenner C. Byram, L. A. Stevens, Joshua Dickerson, Geo. McCollough, and Ezra Sperry. OREGON TERRITORY.—Elders J. Stipp, I. Cranfill. PENNSYLVANIA.—Elders E. Getchell, A. Bolch Thos. Barton, Wm. Sharp, J. Furr, and brethren D. Vail, N. Greenland, John Patrick, J. Hughes J. W. Dance, J. Carson, J. Wells, J. Fry, Wm. H. Crawford, 34 Marshall sreet, above Willow street Philadelphia, Abner Morris, James Jenkins. SOUTH-CAROLINA.—A. McGrow. TENNESSEE.—Elders Peter Culp, T. Dodson, W. S. Doughtey, P. Whitwell, J. T. Tompkins, and brethren Wm. Cratton, W. Anthony, J. L. Palmer Jas. Calfee Esq., E. Moreland, P. C. Buck, J. B. Bostic, Sion Bass, James McKeele, Thos. P. Moore John Phillips, Amasa Ezell. TEXAS.—Reuben Manning, Eld. Jacob Herring, Lemuel H. Carey. VIRGINIA.—Elders S. Trott, J. G. Woodfin, R. C. Leachman, D. T. Crawford, Saml Caldwell, Thomas Watter, John R. Martin and brethren W. Costin, A. R. Barbee, M. P. Lee, J. B. Shackelford, J. Herseberger S. Hillsman, P. McInturff, Geo. Odear, G. W. Crow, E. Lavendor, Wm. Hutchinson, J. S. Corder, R. L. Rudasill. WISCONSIN.—Elders D. Wilcox, Titus Bishop



# Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sward of the Lord and of Gideon."

VOL. XXI.

MIDDLETOWN, N. Y., DECEMBER 15, 1853.

NO. 24.

## POETRY.

For the Signs of the Times.

"AND THERE SHALL BE NO NIGHT THERE."

NIGHT! 'Tis gloom, deep gloom and darkness,  
As it broods upon the earth,  
Hushing with its noiseless finger,  
Every note which life gave birth.

Like the dread, the armed spectre—  
Like the ruthless spirit, Death—  
Hushed it lays each living creature,  
Low it stilleth every breath.

And when 'neath the dark horizon  
Deep has plunged the orb of day,  
Night brings on its thousand terrors  
In its dark, its dreary way.

But, beyond our mortal vision,  
Mid effulgence pure and bright,  
Is a land for which we're longing,  
'Tis a land where there's no night.

Sun, nor moon, nor stars are needed  
There the darkness to dispel;  
Glory, Christ's celestial glory,  
Lightens, brightens every dell.

Yes! a day that knows no ending  
Soon shall burst upon our sight;  
Gloom and clouds o'er earth may hover,  
But in heaven there is no night.

Darkness there shall all have ended,  
Deathlike sleep have passed away;  
Light and life, and youthful vigor,  
Gladden that eternal day.

Midnight tempests plaintive wailings,  
Ne'er shall enter that abode;  
Silence too, shall turn to praising—  
Praising our eternal God.

Then shall crushing fear: all vanish  
From the mind oppressed with cares;  
Sorrow, trouble, pain ne'er enter—  
For there shall no night be there.

As when morning's joyous sunbeams  
Fill thy heart with hope and love,  
So shall a celestial radiance  
Beam upon thy soul above.

Night! No! Night shall ne'er brood o'er us,  
With its broad wing dipped in gloom;  
But beyond these changing earthscenes  
Springtide mom doth ever bloom.

Say not, Christian, earth is dreary,  
For bright sunshine floateth here;  
Say not that the grave is dismal—  
Pass it, and no night thou'lt fear.

OSBORN.

## BAPTISMAL HYMN.

Around thy grave, Lord Jesus,  
Thine empty grave we stand,  
With hearts all full of praises,  
To keep thy blessed command.

By faith our souls rejoicing,  
To trace thy path of love,  
Through death's dark angry billows,  
Up to thy throne above.

Lord Jesus, we remember  
The travail of thy soul,  
When in thy love's deep pity  
The waves did o'er thee roll.

Baptized in death's cold waters,  
For us thy blood was shed;  
For us the Lord of Glory  
Was numbered with the dead.

O Lord, thou art arisen  
Thy travail all is o'er;  
For sin thou once hast suffered,  
Thou liv'st to die no more.

Sin, death and hell are vanquished  
By thee, thy Church's Head;  
And lo! we share thy triumph,  
Thou First Born from the dead.

Into thy grave baptized,  
We own with thee we died,  
With thee our life is risen,  
And in thee glorified.

From sin, the world, and Satan,  
We're ransomed by thy blood;  
And now would walk as strangers  
Alive with thee, to God.

RESPECTED SIR:—I may be somewhat forward in sending you these lines, and perhaps the poetry may not please you, especially when you learn from whence it came. If it does not suit you, cast it away. I must acknowledge the one who wrote them is in just the situation Paul was in when he was without hope and without God in the world. Yet I have dared to compose the following lines, remembering as I do the history of Balaam which I read when a child with great interest. It is better to approve of Israel, than to disapprove. The lines coming first in order have just been written, though some faint form of them have lingered in my mind ever since I heard you preach on the subject. They may not correspond with the spirit of your discourse; but if they do not, throw it aside. It is a year or more since I heard you preach on the subject, and I may have left out much of its beauty I would not mar the beauty of that sermon, by any of my scribbling.

Yours respectfully,  
A NON-PROFESSOR.

Lines written on hearing Eld. Beebe preach from Zechariah iv.

The prophet slept, his eyes of faith were closed  
Nor view of heavenly things had he;  
The spirit's active power reposed,  
And ceased from the work of prophecy.

Unseen, unknown by him, God in that hour,  
Wrought a figure of his church most clear,  
And sent it forth by his own mighty power—  
An angel touch'd the slumbering seer.

He woke, as waketh oft a man from sleep,  
And clearly saw that form of beauty now,  
And heard a voice, of heavenly meaning deep,  
In accents clear—What seest thou?

The seer minute describes the form he views,  
All that composed that candle-stick of gold,  
The trees of Olive which beside it grew,  
And asks the angel, "What art these I've told?"

Knowest thou not? he answering spake;  
This is the word unto Zerubbabel;  
The Lord will, for his people's sake,  
By his own Spirit, all their foes dispel.

O thou great mountain, rearing high thy brow,  
For to oppose the ransom'd of the Lord,  
Low thou shalt dwindle to a plain, e'en now,  
Thy frowning form is crumbling; at my word.

O'er thee my chosen ones shall wind their way,  
To build my Temple at Jerusalem,  
Zerubbabel shall the foundation lay,  
And bring the head-stone forth with shouting then.

The trees, the priests, the oil of grace distill,  
Supplying food for God's own church divine,  
They are supported by his gracious will,  
Who bid them live, and made those lights to shine.

The prophet's soul rejoiced in that glad hour;  
By faith he saw the Temple's topmost dome,  
O'er the broad edifice, in grandeur tower,  
And Israel's sons in their own city, home.

Zerubbabel, the spiritual one,  
Builds up the New Jerusalem above,  
By faith he hold the saints in glory come,  
To that blest home of an eternal rest.

The prophet's soul, melted with love divine,  
Pour'd our itself a spiritual offering,  
Saying, in sweetest love, Lord I am thine,  
From thee alone doth all this glory spring.

## The Christian's Hope.

This steadfast hope, this light divine,  
Cheers the lone christian's way;  
Though oft they faint, and oft repine,  
It leaveth not the stay.

Though doubts arise, and fearful gloom,  
Oft gathers round them here,  
This hope they prize, which oft illumines,  
The narrow pathway clear.

So o'er life's sea, like pilot star,  
Its glowing light is given,  
Their guide to be, what e'er debars—  
It swerveth not from heaven.

Steadfast it holds, through all life's storms,  
Their anchor through the gale,  
With it they're pass'd, in spirit forms,  
To that within the veil.

Ye pilgrims, oft who wandering roam,  
In dubious gloomy ways,  
The light beams lost; your Father's home  
Is near those beacon rays.

Then heavenward turn the spirit's gaze,  
In humble, grateful prayer,  
And ever learn to bless and praise,  
The Lord, who placed it there.

Yes, upward look, with joy and love,  
For Jesus sends this guide;  
He will prepare a home above,  
For you, his chosen bride.

## Communications.

For the Signs of the Times.

Berkshire Co., Mass. Dec. 10, 1853.

BROTHER BEEBE:—When I closed my subscription, a year or two ago, I partly promised to renew it again; I now come in this way to subscribe for the ensuing year. As to my religious views, they are the same as they ever were, notwithstanding I am surrounded by a people that move with the popular current, and are much devoted to the missionary concerns, which are not agreeable to my views. I see no cause to alter my plan, on which I first set out. There is a number in the church where I have been a member for more than forty years, who have a strong desire to coincide with the present missionary system, who cannot well be persuaded to recede from that position.—I will here observe that the church, in her infancy took a decided stand against missionary, bible and tract societies, and maintained that ground with inviolable fidelity. I was aware that the church would, in time join with an association which was wholly of the new measure order, in anticipation of such an event I attended a number of the sessions of the Berkshire Association, in order to satisfy myself respecting the sentiments they advocated. Being convinced on this head, I carefully waited the issue, when about a year ago, my fears were realized.—I remonstrated against the motion, but my remonstrance was unheeded. Upon this I was resolved to attend the association, and unbosom my feelings to them, and express my views before that body. I accordingly appeared in their midst, and at a convenient time, with granted liberty, I stated that I should express myself with entire independent freedom on such an important subject as that which lay before me. I briefly stated, that as I was a member of the church in Cheshire, consequently I had become a member of the association, which was not my design, for the following reason, viz. When I first embraced religion, which was in 1811, I endeavored to study the path of duty, and read my bible which strongly indicated that baptism by immersion followed closely after regeneration, and I am not ashamed to own that Eld. Leland baptized me. I then looked into the expediency or in expediency of uniting with some church, and found that the church in the town where I reside sustained such a character, and maintained such sentiments as accorded with my views and feelings, (the sentiments which I have stated above) I accordingly united with that people, this was the second branch of my duty, which has laid with weight upon my mind. The third article in rotation was that of communion, or the Lord's Supper.—I attended a number of times, in order to be convinced of the validity of the ordinance, but upon mature deliberation, I reasoned thus with myself. If this is a holy rite, and those emblems visibly setting forth a holy character, then consequently holy persons only have the privilege to partake of them.

Thus I sat by, an anxious, spectator, for a year or two. At length the deacon of the church, with whom I then lived, remonstrated against my negligence in regard to that ordinance of the gospel. I simply stated my reason for so doing, he thought my reasons insufficient, and insisted on my taking my seat with the church. He was always stern and severe, and his sharp reflections had well nigh made me angry. I was so young and my mind so weak and feeble that I could not endure strong meat; a bowl of bread and milk would have answered my purpose far better. I broke off the conference, and resorted to another old father in Israel, and opened my mind to him, and, strange to relate, his talk was so agreeable and so much to the purpose that it proved effectual and won me over. My doubts were driven away like smoke before the wind, and never afterwards troubled me. In a word, I profess to be what is called an *Old School Baptist*, and have been that way of thinking, believing, and practicing, for more than forty-two years. Hence may be seen the reason why I do not sign the articles of the association. My views respecting the missionary system, are diverse from the faith and practice of this association, although I am myself a missionary, having traveled on foot and on my own expense, more than sixteen thousand miles, in persuance of my ministerial obligations. During the whole course of my ministry I have never received by way of compensation, putting all together, a sum exceeding four hundred dollars. I obtain my bread by the sweat of my brow, and eat it with pleasure and delight. I am thinking that all the ministers whom God calls and qualifies can find enough to do without crossing the big waters.

As for my preaching, though very poor at the best, it has, as I hope and trust, been owned and blessed of God, and under it God has been pleased to awaken and convert some precious souls.

These were the sentiments which I advanced before the association; what the result will be, I know not; but at the time, the excitement was very considerable.

There is no church of the Old School order in this section of country, but there are some scattering individuals in the most of the churches who are of the same faith with myself. Therefore as I am the only preacher of the order in this part of the country, I am in a lonely condition, and know not what to do. There are so many religious novelties interwoven in the practice of those around me, which they call religion, that it grieves me to the very heart. It does not accord with the religion of Jesus, who has said, "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." I am afraid that many errors are crowding into the churches, and rooting out vital religion from them, so that Satan finds an easy entrance, and makes rapid strides in the accomplishment of his purposes. To me it looks mysterious to see Baptist ministers marching rapidly towards the



ranks of the Presbyterians, writing their discourses and reading them before their congregations, which is a common custom in these modern times. This does not look like evangelical preaching, nor does it look like the preaching that God bids his preachers to preach before an ungodly world. I am made to rejoice that Christ has preserved unto himself a peculiar people who vindicate his cause, in an evangelical point of view.

And now, my good brother, you will do me a favor, and perhaps oblige some others if you can consistently insert this letter in your valuable columns.

I remain your well wisher in the cause of truth.

JOHN VINCENT.

For the Signs of the Times

Pike Co. O., Dec. 11, 1853.

BROTHER BEEBE:—If I may be permitted to use that endearing appellation, the *Signs* come rather irregularly to me, owing, as I presume to some fault in the mail, but those which do come are so richly stored with the good things of the kingdom of Christ, that they make some amends for those which are lost on the way; I am much pleased with the communications and the editorials, for the rich doctrine which they bring is all the preaching I get in these parts; for I live twenty-two miles distant from the church in which I hold my membership. Brother *William Baker* is the pastor, and there are no Old School Baptists any nearer. The prevalent religion about here, is of the *do and live* kind.

I will try briefly to give you the reason of the hope that is in me. In February 1817 something took hold of my mind that I was not able to shake off, and I was made to see that I was a sinner against a holy and righteous God, and one of the very greatest of sinners, my mind became so distressed that it seemed to me that God had cursed all nature on my account, and that there was no mercy for me, but that to the place of torment I must go; but it seemed just in God to send me there. I continued in that situation for five weeks despairing of all hope, for I could not see how God could be just and the justifier of so great a sinner.—One morning as I sat, a thought struck me that if I could only hide from the presence of God, I would, and I started with that intention, and went as far as the door, and the thought occurred that it was a fruitless attempt, and I turned back, and sat down in great trouble of mind, such as none can know but those who have experienced it. Sometime in the forepart of April, as I was sitting by the fire, in excessive trouble, all at once, my feelings were changed and I got up and went out, and it appeared to me to be the loveliest morning I ever beheld, the sun was shining so clearly, and I looked around on the timber, and everything seemed to me to be praising God, and I thought that I had passed from death unto life, and that I should never have any more trouble. But O, how mistaken I was, for it was not long before I fell into doubts and fears, and doubted my evidences that I was a christian and so I have been staggering through this unfriendly world for thirty-six years, sometimes through joys and at other times through fears; and I do consider myself one of the least of all God's children, if indeed I am one at all.

Now, brother Beebe, if you think this poor scribble will not hurt the feelings of any of God's dear children, you are at liberty to publish it; but if you think it will, throw it in the fire. Your unworthy brother in Christ.

WILLIAM RHEA

For the Signs of the Times.

DEAR BROTHER BEEBE:—Enclosed I send you ten dollars, which you will appropriate as indicated below. I have not hitherto endeavored to procure subscribers for the *Signs*; yet I now feel like desiring all the brethren and sisters to enjoy the same inestimable privilege that I do in their perusal. They come richly laden with the communications of the dear saints, and the editorials are not a whit behind the *very best*. O, how often when reading them do I feel like the apostle did when he "thanked God and took courage," and my poor heart is raised in thanksgiving to the God of all grace, for his unspeakable goodness to me, a poor worm of the dust, and less than the least of all saints, if indeed a saint at all; that I should ever be permitted to enjoy such a privilege; yet I desire to bear my feeble testimony to the truth. It is true there have been some exciting controversies through the *Signs*, and although I have been edified and instructed thereby, still I have felt hurt at some of the sharp words passed between brethren, and when I read the endearing communication of Elder John Stipp of Oregon, in the Nov. no. I thought, how glad I should be, could all of the brethren write in the same spirit. I have noticed others whose names I do not now remember, who wrote in the same spirit, and if I were capable, O, how I would admonish the brethren not to fall out by the way, but let us love one another esteeming each better than ourselves. I do feel a desire for the unity of the saints, in the bonds of peace, and if we cannot see alike in all matters we should remember that we are in the flesh, and have not all the same gifts, and if one can understand more than the other he has nothing to boast of; for what have any that they did not receive, but rather let us rejoice that the Lord has bestowed his gifts upon the church, for the comfort and edification of the body of Christ, "That we should come to the fullness of the stature of a perfect man in Christ Jesus." Brother Beebe I feel myself to be a poor helpless creature, trusting alone on that righteousness that exceeds that of the scribes and pharisees; for all I have is but filthy rags, and I often find the *old man* at work, and the more he does the more he has to lament, until he is ready to give up all as lost, and is almost ready to despair of ever again having a hope; but as the poor old christian did on his journey, he struggles on in the slough of despond, and as grace, (not luck) will have it, he finds himself rescued and on his way, and he feels to rejoice that he has escaped and thinks he will not again be so blind as to stumble into such a place but he soon finds that it is not in man to direct his steps. There is much written now about the old and new man, and if I know anything of my poor self, I think I can realize that the same old creature seems to be contending for the supremacy yet; but thanks be to God, there are times when he seems to be put to flight, and I think he will not again appear soon, yet he does; nor has there really been a change in him, or is it rather an implantation or manifestation of the new man which is "Christ in you the hope of glory." I think it is the latter or else how came the warfare? Now if any brother thinks it is the old man regenerated, he may feel less of that same old man than I do, and therefore believes that he has been changed, and indeed if he is right and I am wrong in the view we take of it, I do hope we can both rejoice in "One hope of our calling" and both can with heartfelt grati-

tude to God say, that I "Know that my Redeemer liveth," for "He hath redeemed us with his blood," and has "Made us kings and priests unto God."

Brother Beebe I do feel as though all the brethren can only desire in all their writings on this subject, the glory of God and the good of his people, and when we look at our own imperfections, (faith exercising us) we feel as though we could overlook the discrepancies in our views, and thank God that we have a hope, which at times seems both sure and steadfast. The churches in this part of the country are living in harmony, and have the truth preached to them, the Lord has raised up amongst us one to declare his name, and although young in the ministry, promises great usefulness to the poor and afflicted people of Zion in this part of the Lord's vineyard; I allude to brother Wm. Priest, whose post office address is at this place. He shuns not to declare the whole truth, and we are able to rejoice with joy which is unspeakable and full of glory. Under his preaching no one but the Lord's dear children can realize the force of that remark of the apostle, and it is only at times that they can. I sometimes feel as though I could so rejoice, and if one asks me how I feel at such times, I can not tell; for it is unspeakable, and not only so but full of glory.—Dear brethren in view of all these things, What manner of creatures ought we to be? May the God of all grace, grant unto his people every where the choicest blessings of his spirit, that they may all be able to rejoice in the God of their salvation, for the Redeemer's sake.

Brother Beebe throw this aside if it contains one word calculated to do harm to the dear saints; but if you think it would be of any benefit to any one, you can publish it.

That you may be abundantly blessed in your labors, and that the *Signs* may continue to prosper for the comfort of the people of God, is my prayer for the Redeemer's sake.

W. F. KERCHEVAL.

For the Signs of the Times.

Williamston S. C. Dec. 1853.

DEAR BROTHER:—On this calm and pleasant morning, while meditating on the glories of Christ's kingdom, I feel constrained to pen a few lines for your perusal if they may be thought worthy. One of the great blessings which we enjoy is that of holding sweet intercourse with distant friends, and being enabled to converse with those whom our eyes have never beheld, but with whom we have been to the same school, and taught the same language from the same beloved instructor; even the school of Christ who has instructed us in the things of his kingdom. It was he who informed us that our former knowledge in which we relied and our own righteousness was naught but vanity in his holy sight, and that although we should give our goods to feed the hungry, to clothe the poor, and perform all the deeds which men call righteous, yet if we be destitute of charity, which is the never failing love of God, we are nothing. We can, with the utmost pleasure speak to one another of the unsearchable glories of our Father's blissful abode; for the same all-powerful arm of our blessed Redeemer brought each and every one of us, (for we can all testify to the self same language,) to the foot of his cross, where we were enabled to behold his sufferings and death, and the crimson pool at his feet, where, when we saw our utter helplessness and pollution the God of our salvation bid us step into that crim-

son tide and wash our robes and make them white in the blood of the Lamb. He took us out of the horrid pit and placed us upon the Rock of Ages, and put a new song into our mouth, even praises to the God of Israel. And he also enabled us to give to every one that asked, the reason of the hope that is within us, which is an anchor, sure and steadfast. Having Christ formed in our hearts, the hope of eternal glory, the gates of hell cannot prevail against us. We give, as the ground of our hope, that the things which we once loved, we now hate; and the things which we once hated we now love; that whereas we were once blind, now we see, and whereas we were once dead, we are now alive, that old things have passed away, and all things have become new.— And we know that we have passed from death unto life because we love the brethren. If a child of nature cannot witness to these things, and has not been brought by the way which he hath not known, and paths in which he had not traveled, and if crooked things have not been made straight unto him, and rough places plain, if he has not been instructed by the heavenly teacher who went about doing good, and by him had the grace of God implanted in his heart, and made thereby to realize and rejoice in that love, which casteth out all fear of destruction, and which produces, that peace and joy that is inexpressible and full of glory, it cannot be said that he has tasted of the good things of Christ's kingdom, or viewed him, to be the chiefest among ten thousand, and altogether lovely to his soul.

But those who have been brought in by the same spirit can rejoice that,

"There is a scene where spirits blend,  
Where friend hold fellowship with friend,  
Though sundered far, by faith they meet,  
Around one common mercy seat."

It affords much comfort to the children of promise to speak often one to another and learn of each others christians prosperity while advancing towards the New Jerusalem; and we believe it to be a duty so to do, as did the disciples of old. We know that life is short, and eternity boundless, therefore may we be up and doing while it is day, for the night cometh wherein no man can work, and may we ever keep our house in order, and our lamps trimmed and burning. For we know not in what hour the Bridegroom cometh. As children of the day, may we keep our garments unspotted from the world and so live that others may take knowledge of us, that we have been with Jesus, and that we have been taught of him, for we are taught, "By their fruits ye shall know them, for a corrupt tree bringeth not forth good fruit, neither doth a good tree bring forth corrupt fruit."

Dear brother, I feel indeed to say that the Lord is my God, and though I walk through the valley and shadow of death, I will fear no evil, having his rod and his staff to comfort me there. Verily "The Lord is good a strong hold in the day of trouble, and he knoweth them that trust in him."

Our God is holy just and good, and his mercy endureth forever. He is full of long suffering and forbearance towards the children of men. Oft when in meditation, do my thoughts return to the earliest moments of my existence, when entirely dependent on the love and kindness of parental affection, and upwards view my pathway until the present time, and although pleasure and pain have been strown along my way, I feel to say that the watchful eye

of my heavenly Parent has ever been over me, to bless, either in affliction or in comfort. And when estranged from him by wicked works, he always remembered me in mercy, and condescended to show me my utter helpless and lost condition, what I was by nature, and what I must be by grace and, as I humbly trust, he has brought me nigh by the blood of the Lamb. Thus I feel Israel's God is my God, and desire to praise him for the past, and to trust him for that which is to come. I truly believe that the Lord is a prayer hearing, and a prayer answering God. He will give grace and glory and no good thing will be withheld from them that walk uprightly. Surely our God is great, and greatly to be praised. Let all the nations adore and magnify his name.

It is my desire ever to be a faithful follower of Jesus Christ, sitting at his feet, and receiving instruction from his lips. And finally, when all the blood-washed throng, from every nation, kindred and tongue, shall be gathered home to glory, may I, who am the least of all saints, if a saint at all, be found among that band who shall say, Not unto us, not unto us, O God! but unto thy name be all the glory of our salvation.

In christians bonds.

SOPHIA N. BIGGS.

For the Signs of the Times.

North Berwick Maine, Dec. 19, 1853.

BROTHER BEEBE:—As I have been so much edified of late, in reading some of the communications of the brethren and sisters, which are scattered over the United States, I have felt inclined, if I only had the faculty, to write something that would be edifying to the children of God. I should feel amply rewarded for my labor, if I could edify one of the least of the saints. Therefore after a thousand or more thoughts in relation to trying, I at last, with pen, ink and paper, seat myself and commence. In the first place I will inform the readers that my natural health is very good, for which I have great reason to be thankful. I will also inform you that I am yet at North Berwick, trying, in my feeble way to preach Jesus Christ, and him crucified to the people of God. And I am the same great sinner that I ever have been, for I spend my whole time in sinning and repenting; and sometimes I am awfully afraid that all my repentance is only natural repentance. When that is the case I think I am as unhappy as a person can be, and enjoy any hope at all; for then I greatly fear that I am not what I have professed to be, and that I have run without being sent.

Dear brethren, when I look within myself, all is confusion, dark and wild; every thing looks discouraging, and it is utterly beyond my power to make things any better. As John Bunyan once said that at such times he could no more take hold of the promises of God and rest on them than he could touch the sun with his hand. So I have to wander about in the dark mazes of sin like a blind man that is lost, groping for the wall, hoping that things will soon be better; but alas, it often grows darker and darker, and all that I can see is the sentence of death, and all hope of ever being saved seems to be taken away. At such times I truly feel like one all alone. I have at such times thought of the Savior's words, "The foxes have holes, and the birds have nests; but the son of man hath not where to lay his head." At such times I do not feel fit to be with christians, and when I look at the world with all its glory I can discov-

er nothing there to make me any better, so I have no desire to go back, while to go forward I can see nothing to encourage me. Surely I am brought to a stand still place, and have to acknowledge that I do not know what to do. If I look over my experience, something suggests to me, that a natural man may have all the experience that I have, and still not be a christian. I am constrained to say that all whose experience I have ever heard related, have better grounds to hope in God than myself. Their daily walk is so much better than mine, that I feel myself to be far behind them all in every thing that is good. To me it seems that if christians could look into my heart and see me as I see myself, they could have no fellowship for me. I wonder how I ever came to make a profession of religion with no greater evidences of my adoption; and stranger still, how I came to try to preach, and to be ordained as a preacher of the gospel, and why I still try to preach. Surely I am a great mystery to myself. I do not know but that I am suffered to go on in a deluded state to ripen me soon for destruction. I feel that, in and of myself I am a ruined man, and if God should deal with me according to my works, I must sink under the curse of God, who hath saved his people and called them with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. To tell you the truth, I cannot help hoping that God has begun a gracious work in me and that through much tribulation I shall be taken safely home to heaven at last through the righteousness of Christ alone. After having passed through many such trying scenes as I have attempted to describe, I have found they served to wean me, in a great measure, from my old *do and live* system, and separate me, in religious matters, from those who contend for that doctrine. And it has caused me to love and unite with that poor and afflicted people, that little flock scattered over the wide world, and at this time denominated Old School Baptists; a sect which is every where spoken against. I feel so much attached to them that if there were none of them in this world, there would be nothing that I should wish to live any longer for; I think I can understand their language, and sympathise with them in their trials and in their joys. I think my soul was refreshed in reading brother Wm. L. Benedict's letter in the *Signs*, of November 1st, of the present year. I think it was well calculated to strengthen those who are of a feeble mind, and such as are ready to perish, because they cannot relate so great manifestations of God's power as many others do. It brought to my mind what I heard some of the brethren and sisters say here at North Berwick, I heard one say, "I lived in sin forty years, and when I heard the Baptists talk about their wicked thoughts, and say that when they would do good evil was present, and that they could not do the things they would, &c. I thought they were a set of fools, that they did not talk with common sense; and if it had been in my power, I was so mad with them, I would have sunk them under the earth, and out of sight, for I thought such fools ought not to live. But on a Sunday when at meeting, with as much enmity as ever, suddenly I was arrested by the power of God, and so powerfully wrought upon that all my bodily power left me, and I thought I was dying and should soon sink down to hell. My sins came up before me like mountains, to

condemn me. I saw what a sinner I had been all my days, and I was fully convinced that it would have been just in God, should he sink me forever down to hell. The people gathered around me, and they also thought that I was dying. I could see them and hear them talk about me; but my tongue was stiff and I could not utter a word. O, I cannot tell how I felt! I expected, in a few moments at the longest, to breathe my last, and then to sink to rise no more. But before I left the house, which was not more than an hour or two after the time I was arrested, God was pleased to remove my load of sin and condemnation from me, and I was made to rejoice as a pardoned sinner. Yes I felt as free from sin as though I had never sinned, and I thought that I should always feel just so; and that very people that I hated so before, I then loved them with all my heart, and it was my delight to acknowledge to them what God had done for me. But alas! when I consider how I have lived since that time, I doubt whether I have ever met with a true change from nature to grace, for I cannot see anything in me that looks like a christian. Sometimes I look so to myself that I am ashamed to see a christian. I am certain of this one thing, if I am saved it will not be for any good done by me, but all of grace, from first to last."

I heard another say, "I lived in sin, perhaps thirty years, I do not remember that I had any particular hatred against the people of God, but Gallo like, I cared for none of these things, but one day while walking along the road, suddenly I felt as I never had felt before. I saw that I was a great sinner, I cried Lord what shall I do? I had such a view of myself, that I thought the dumb beasts could look right through me, and see what a sinner I was. But I came to the decision that I would hide my feelings from all people and get along the best way I could. But I saw no peace for weeks, by day or by night. I was as miserable seemingly as I could be, until at last I was brought to a stand still place, my hope of ever being any better was taken away. On one night when the sun set, I never expected to see any more enjoyment of any kind. I bid farewell to my wife and children, and to all around me, for I thought that before the sun should rise again I should be in hell. It appeared to me that I had a view of the damned, and that it was just in God to sink me to that place. But soon after that I had such a view of Christ, and of the happy state of his children, that before I was aware of it, my trouble was all gone, and I was rejoicing. The next morning every thing seemed new, all was praising God. But, in short, when I look on my life, and see how I have lived since that time, I am ashamed to see a christian; I feel so guilty. All my own righteousness, I plainly see is as filthy rags."

I have heard another say, "I have been troubled about myself for years, but I cannot tell of any particular time when a change took place, therefore I have no christian experience to tell to any one. I have been living in hopes for years, that I should be arrested by the quickening power of God, and experience what christians do, but alas! I am discouraged and fear that I never shall. Instead of growing any better, I grow worse and worse. When I hear christians tell how they were arrested, were delivered, and how they get along from day to day they express my feelings better than I can

and I love to hear them talk. I cannot help watching all they say, and then try to compare notes with them to see if I have any evidence that I am a child of God, and sometimes I am encouraged some, but then again when I hear christians tell how they were arrested by the power of God, and how they were delivered, I feel discouraged again, and fear that I have never seen the justice of God aright. But I know it would be just in God to cast me off forever. And I know that I have that love for them, that I have not for any other people on the earth, and if I were only fit, I should esteem it above every thing else, to take up the cross and walk with them in the commandments of Christ." I could write in relation to the exercises of many others, but I will close by saying, that "Every one that hungers and thirsts after righteousness," have been born again. As natural life will produce natural hunger and thirst, so spiritual life will also produce spiritual hunger and thirst. So every tree is known by its fruits.

WM. QUINT.

For the Signs of the Times.

North Berwick, December 10, 1853.

BROTHER BEEBE:—Sister Butler, the writer of the following communication, has lately been baptized; and although some part of her experience has lately been published in the *Signs*, still as this letter presents some of the joys and trials she has experienced since she united with the church; you will, if you please give it a place in the *Signs*.

WILLIAM QUINT.

TO THE OLD SCHOOL BAPTIST CHURCH OF NORTH BERWICK:—As I have now become a member with you, I feel a desire that you may know how I get along in my mind since I have been numbered with you. You rise up like great mountains before me, and look so much better to me than I look to myself, that I do not feel as though I had strength or courage to relate to you how I have got along; therefore I have concluded to write some of my exercises, and let you judge whether I have any christian exercises or not; and if you think I have not, I want you to honestly tell me, for I do not want to be deceived, nor to deceive you. I have not had such trials as I have heard others speak of having shortly after they were baptized and united with the church, I have therefore, at times, felt ready to throw myself away on that account; thinking, if I had been a christian, I should have been tried the same as they were, about myself. I cannot help watching all that I hear others say about their trials and their joys; and then try to compare their notes with mine, to see if they agree. I have been, at times afraid that I was deceived, and had deceived you; and I knew if that was the case, Satan had helped me along. But after all I have such a love for you, that I have not at any time felt as though I wanted to be separated from the church, although I feel so unworthy to be numbered as one with you. I feel that I had rather suffer afflictions with the children of God than to enjoy the pleasures of sin for a season. It appears to me, if I had such clear evidences as I think others have, I should not doubt that I was a christian. At such times I greatly fear that I am wholly destitute of any christian experience and that I have no good grounds to hope at all. If my eternal salvation depends in the least on any thing good in me, or one good act performed by me, I should forever despair of ever entering the realms of immortal glory; for I am a helpless, wicked and sinful creature. When I attended the conference meetings, and heard you describe your feelings, I felt encouraged;



for you told mine, I have felt anxious for the church meeting day to come again, that I might again hear you tell the exercises of your minds, and see if it will afford me the same encouragement again. When I hear Eld. Quint preach it encourages me; for he tells my feelings better than I can myself. I love to hear such doctrine as he preaches, for I believe it is according to the bible; and I also love to read the experiences in the *Signs of the Times*, and in the *Messenger*. Sometimes by reading them I am strengthened, and I sometimes read them over and over again, until it seems as though I should wear them out; but they seem new to me every time. I think I would be willing to suffer or undergo any thing in this world, if I could only have such an experience and such clear views as some have who write in the *Signs* and in the *Messenger*. But I have concluded that I shall have to put up with such a one as I have. Although it looks to me so small, I should be perfectly satisfied with it, if I knew it was the work of grace; but my fears are that it is not. I know not but you will think it rather an imposition for me to write again; or that I am trying to make you think I am something when I am nothing; but that is not the case. I have tried to avoid writing anything but that which I could write in truth and in sincerity. I thought when I commenced, that I should write some of my feelings, and tell you how I had been getting along; but I feel as though I could not get at it as it is; I have only touched upon the shadow, and I may as well come to a close. Now if you can wholly satisfy your own minds, as to what I am, it is more than I can do, only this I know, that I am a sinful and polluted creature, and if I am a saint, I am satisfied that I am the least of all. Yours in doubts and fears.

RHODA BUTLER.

### Circular Letters.

*The Clover Regular Baptist Corresponding Association, unto the Churches whom she represents, sends Christian Love.*

DEAR BRETHREN IN THE LORD:—Through the tender mercies of our Heavenly Father, we have once more been favored with the privilege of meeting together in an associate capacity, to speak together concerning the Redeemer's Kingdom. In accordance with custom, you will doubtless expect from us a circular address.

We accordingly call your attention to the subject of the Church of Christ, being compared to a woman; this figure is not unfrequently used in the Bible. We notice the figure in the prophecies, by Christ and his Apostles, as in the creation we learn that Adam was first formed with his bride in him, although she was unconscious of her standing or identity with him, though in him and with him she received the command to multiply and replenish the earth; with all other blessings; as well as the law prohibiting from tasting the forbidden tree. How beautiful the analogy; for we read that Adam is the figure of him that was to come. The figure of Him: from this it is plain that the union and oneness of Christ and the Church, prior to her conversion, was complete in the Mediator as her spiritual head and husband.

We all fell in Adam our natural head; "for we thus judge," says Paul, "that if one died for all then were all dead." When he arose from the dead, in this same sense

they all arose—for it is said: "and hath raised us up together and made us sit together with Him in heavenly places in Christ Jesus."

Those members are said "to be created in Christ Jesus unto good works, which God has before ordained that we should walk in them." Again—"Thou hast loved them as thou has loved me, and thou lovedst me before the foundation of the world." They were chosen in him before the foundation of the world—they were blessed in him with all spiritual blessings in Christ Jesus Sanctified by God the Father preserved in Jesus Christ and called. This doctrine of eternal union, like a golden chain, runs through the whole volume of inspiration. The narrow limits of a Circular will not permit us to enlarge on this point.

As the woman was unconscious of her relation and standing in Adam, until taken out of his side, so we were unconscious of the blessings in reserve for us, until first, being quickened by his spirit, being begotten of him, being born of the spirit—for that which is born of the flesh is flesh, and that which is born of the spirit is spirit.

Being born again not of corruptible seed, but incorruptible by the word of God, which liveth and abideth forever—"for both he that sanctifieth and they that are sanctified are all of one. The church is called His fulness, His body, His bride—bone of His bone and flesh of His flesh."

Such is the union and oneness that whatever belongs to one, belongs to the other also. Thus, says the spouse, "My beloved is mine and I am his." The church, with all that belongs to it, Christ claims as his. She being an insolvent debtor, He, as her head and law fulfiller meets the demands of law, and being identified with her, suffers the just for the unjust to bring her to God. "He was made to be sin for us who knew no sin, that we might be made the righteousness of God in him." Christ is the life of his Church therefore it is said, "ye are dead, and your life is hid with Christ in God; and when Christ, who is our life, shall appear, then shall we also appear with Him in glory."

And now dear brethren, let us stir up your minds, by way of remembrance, to guard well your pulpit. Be sure that your Minister is sound in faith before you give him the oversight of the Church. Let it not suffice that he privately professes to know and love the truth, and sometimes declares it in public. This he may do to gain admittance into your Churches, and by fair speeches deceive the hearts of the simple; but prove him to be such constantly to speak at all times the same things. Be not afraid of the popular cry that your Minister is unpopular; and that your congregation is small. Better is an unpopular Minister with truth, or a small congregation in peace, than a Minister of Satan, pleasing to the world, and a fashionable crowded congregation, with confusion and contention. As you regard the welfare of Zion, guard against imposition, whether in the ministration of the word or in the reception of members.

Brethren in the Ministry, your station is a responsible one. Called to be soldiers and leaders in Emmanuel's army, you are set forward in defense of the Gospel of Christ.—Preach the word—be instant in season, reprove, rebuke, exhort with all long suffering and doctrine. Make no compromise with the unfruitful works of darkness, but fight the good fight of faith—lay hold

on eternal life—make full proof of your ministry, that the mouth of gainsayers may be stopped. Exhibit Christ in all his beauty—a full Savior, a finished salvation to all of his blood-bought family. Feed the flock of God which he has purchased with His own blood. So when the good Shepherd shall call you home, with the Apostle you can say "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is a crown of glory laid up for me which the righteous Judge shall give; and not for me only, but for all that love His appearing." Farewell, brethren fare well.

J. C. BEEMAN, Moderator.

DENIS SIMITT, Clerk.

*The harmony Baptist Association, of the Primitive faith and order, to the churches of which she is composed, sendeth christian salutation.*

DEAR BRETHREN AND SISTERS:—The revolving wheels of time have brought us twelve months nearer our eternal destiny, and we are again permitted by an all-wise and heavenly Benefactor to assemble in an associate capacity, and in accordance with a time honored custom we present you our address in the form of a Circular Letter: in so doing we trust that it is not through mere formality, but desire that it may have a salutary effect in building you up in the faith of God's elect; and for a subject we call your attention to a defence of the third article of our faith, which reads as follows. "We believe in the doctrine of eternal and particular election."—In the first place we will notice the sovereign and eternal immutability of God. That God is a sovereign we trust no one will deny, nevertheless we will advert to the standard for proof.—Paul, in his letter to the Ephesians, represents Him as a sovereign, working all things after the counsel of his own will; and in the first chapter, and 8th verse of Revelations, God declares himself the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty; also the Psalmist David says, "He alone is Jehovah the Most High over all the earth," and our Savior said, "I and my Father are one." and in his command to his disciples he said, All power is given unto me in heaven and in earth, and we learn from the Scripture that he holds the keys of hell and of death; and in his hands are the issues of life and of death. He can kill and none can make alive, and make alive and none can kill, neither is there any that can deliver out of his hand, and by his sovereign and Almighty power all things have being, both animate and inanimate; by Him kingdoms and nations stand or fall, For he is King of kings and Lord of lords.

We will next notice His being eternal, unchangeable. Moses in addressing the people of God said unto them, The eternal God is thy refuge. Deut. xxxiii. 27. Paul to Timothy said, Now unto the King eternal, immortal, invisible, the only wise God be honor and glory for ever and ever Amen.—Again, Paul to the Hebrews says, That He is the Author of eternal salvation, and He (Christ) by his own blood entered in once into the holy place having obtained eternal redemption for us and He through the eternal Spirit offered Himself without spot to God, thus in the mouth of two or three witnesses shall every word be established. The Lord by the mouth of Malachi declares himself to be unchangeable, for says He, I am the Lord, I change not. (Mal. iii. 6.) And the Apostle James says. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning; and again, He is without beginning of days or end of time; one day as a thousand years and a thousand years as one day with the Lord. Thus, dear brethren, we have proven from the word of God that He is sovereign, eternal and unchangeable: and when we take this view of God, and that his works are like himself, we arrive at the conclusion that if He has an elect people on the earth now they were eternally his elect, or he has chang-

ed from his eternal purpose which he purposed in Christ Jesus our Lord, and such a thought we do not entertain, but will proceed to show from the word of eternal truth that He has an elect people. God speaking by the mouth of the prophet Isaiah says, For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name. Isaiah xlv. 4. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there, and mine elect shall long enjoy the work of their hands.—Isaiah lxxv. 9 and 22. And shall not God avenge his own elect, which cry day and night unto him?—(Luke xviii. 7.) An! then shall He (God) send his angels and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. (Mark xiii. 27.) Who shall lay anything to the charge of God's elect?—(Rom. viii. 33.) Put on therefore, as the elect of God, holy and beloved, bowels of mercies.—(Col. iii. 12.) And as election means choice, and choice election, we will next notice the language of the Son of God himself while here on earth, who spake as never man spake, and while teaching and comforting his disciples on a certain occasion. He plainly declared unto them that, Ye have not chosen me, but I have chosen you, and ordained you.—(John xv. 16.) And in verse 19 He says, Ye are not of the world, but I have chosen you out of the world.

We might add many more quotations of similar import, but the want of space forbids, as we wish to notice the principle upon which it is based and the effects growing out of the foregoing doctrine. And first, it is based upon the unconditional sovereign will of the eternal God, for as we have already remarked He is unchangeably the same, the Alpha and the Omega, the beginning and the ending, saith the Lord; consequently what he made choice of in eternity, He makes choice of to-day, and what He makes choice of to-day, He makes choice of in eternity, otherwise it would argue a change in the eternal God. For if it was based upon good works foreseen in the creature, it would turn the salvation of God's people upon the pivot of works, and at once destroy the idea of salvation by grace; but to show that it does not turn that way we will add a few quotations of Scripture, which will fully develop the principle upon which it is based: "For it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," (Paul to the Romans.) And the same writer says to Timothy, "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." "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."—Ephesians ii. 8, 9, 10.—"And if by grace, then it is no more of works."—Rom. xi. 6. "For by the deeds of the law shall no flesh be justified in his sight."—Rom. iii. 20. Thus we have plainly shown the principle, and will now proceed to notice the effects and benefits growing of the doctrine of election; which is the most scul-cheering heart-animating, and God honoring doctrine that imagination's utmost stretch can think of. That we should be elected or chosen to glory, for this is the result, viz. Heaven and eternal happiness, for when Paul comes to write to the saints and faithful brethren in Christ Jesus at Ephesus, and having a view of the glorious arrangement of heaven, he breaks forth thus, "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings in heavenly places in Christ, according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." And Peter, when writing to the strangers or people of God scattered throughout the different



quarters of the country, had a view of the same heavenly theme, and writes thus, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ."—1 Peter i. 2. "And by reference to the 4th verse, you will find that it is to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed at the last time."

Now we will ask a few questions. Where is the person that has any objections to being holy and without blame before God in love? Or where is the man that would object to an inheritance incorruptible and undefiled? or that would object to being predestinated or fore-appointed to be conformed to the image of Christ? The answer will naturally arise, None. Well then no longer file objections to the doctrine of eternal and particular election, and absolute predestination, for without these immutable principles we cannot view a plan of salvation for one of Adam's fallen race.—Then

"Why should we grasp the fleeting smoke,  
And not believe what God has spoke?"

Now dear brethren, in the conclusion we say in the language of Jude, Earnestly contend for the faith once delivered unto the saints; for if we be grounded and settled in the faith we will not be carried about with every wind of doctrine and cunning craftiness of men, whereby they lie in wait to deceive, but will always be ready to meet and repel the enemies of truth, and quench all the fiery darts of the wicked one. And finally, brethren, take unto you the whole armor of God, which is having your loins girt about with truth, the breast-plate of righteousness, your feet shod with the preparation of the gospel of peace—the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication for all saints, and having done all to stand. Brethren farewell; live in peace, be perfect and the God of peace be with you all.—Amen.

STEPHEN PARKER, Moderator.

JAMES P. ELLIS, Clerk

## EDITORIAL.

Middletown, Dec. 15, 1853.

Remarks on Isaiah xl. 10, 11. "Behold the Lord God will come, with strong hand, and his arms 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, and shall gently lead those that are with young."

That the inspired prophet of the Lord, was led by the Spirit to predict the glorious advent of the great and glorious Shepherd of Israel; and that in obedience to the gracious command in the first verse of this chapter, there can be no reasonable doubt; and it would be hard indeed to conceive of any theme so well calculated to comfort God's people, as that which is embraced in our text; and though it affords the enemies of God no comfort, it is the peculiar privilege of the people of God to rejoice that he is their God, and they have waited for him. Ancient Israel, in the type, had long waited for the Deliverer to come out of Zion to turn away ungodliness from Jacob; and their prophets sought diligently to learn what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of his sufferings, and of the glory that should follow. And the spiritual or anti-typical Israel of God also, whose eyes are sometimes holden, that they cannot realize his presence with them, are filled with joy unspeakable and full of glory when the blessed Spirit, the Holy Comforter, sets home the divine assurance to their hearts, that The Lord God will come unto

them, in the display of his person, and revelation of his glory, to the comfort and joy of their hearts. The spouse, when she heard the well known accents by which she recognized the voice of her Beloved, with ecstatic joy exclaimed, "Behold he cometh, leaping upon the mountains, and skipping upon the hills!" The prophet Zechariah also, in proclaiming the advent of the King of Zion, thus congratulated the redeemed family of God. "Rejoice greatly. O daughter of Zion! shout, O daughter of Jerusalem! Behold thy king cometh unto thee; he is just and having salvation," &c. And when from before the throne of God, the angelic messenger was dispatched with the announcement of his birth, he sang in heavenly melody, "Behold I bring you glad tidings, of great joy; for unto you this day is born, a Savior which is Christ the Lord."

The advent of our Lord had been contemplated in the settlements of eternity, and intimated to our guilty race from the morning of the creation. But none of the prophets or holy men of God were enabled to speak in clearer language than the prophet Isaiah in the words of our text.

Behold the Lord God will come! It was no vain or uncertain conjecture, or peradventure, He will come; and as Zechariah has said to the daughter of Jerusalem, will come unto thee. The decree was made, the purpose was settled, and that beyond the possibility of a failure, and hence the emphatic words in which this prediction is expressed. Not as a finite adventurer to try what he could do to make salvation possible and to try to persuade men that it would be to their advantage to allow him to save them; or to make proffers of mercy conditionally to all the race of Adam. Not as an arian or arminian Christ, was he to come, uncertain of the result of his advent; but, Behold, the Lord God will come. The Lord of life and glory. The God of heaven and of earth, in all the fullness of his power and majesty. The mighty God, the everlasting Father, and the Prince of Peace. We can conceive of no language that will more fully establish the position that Jesus Christ is absolutely God, than the language of our text, corroborated by all the scriptures. No clearer terms are found in all the volume of revelation to declare the supreme Godhead of the eternal Father, than to call him the Lord God; yet these terms are applied to our Lord Jesus Christ; and in the fulfillment of the prediction, God was manifested in the flesh. The Word which was with God, and which was God, was made flesh, or was manifested in the flesh, and dwelt among us. In his coming he was not to leave his power behind him, and in its absence come with a weak hand, and ask the legislatures of the earth, or ecclesiastical dignitaries of this world to rule or legislate for him; nor was he to solicit the aid of angels or of men to assist in the great work of salvation which he came to accomplish. Not only will the Lord God come, and come unto the daughter of Jerusalem, but he will come with strong hand. Habakkuk, speaks of his coming in the most grand and sublime terms, "God came from Teman and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence and burning coals went forth at his feet. He stood and measured the earth; he be-

held and drove assunder the nations; and the everlasting mountains were scattered, and the perpetual hills did bow; his ways are everlasting." Hab. iii. 3—6. As the hand is that member of the body, by which men execute their work, so the figure is used in reference to God. He delivered Israel from Egypt with a high hand, and with an outstretched arm. His hands hath garnished the heavens, and laid the foundation of the earth, &c. That hand that could rear the heavens, take up the islands as very little thing, weigh the mountains in scales and the hills in a balance; must surely be a strong hand; too strong to need the aid of puny mortals to assist him in the execution of his eternal decrees. Moses says, All the saints are in his hand; and Jesus has said, "None shall 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." It is a matter of no small comfort to God's people that their Lord God has come with strong hand, that he has all power in heaven and in earth; power over all flesh, to give eternal life to as many as the Father has given unto him. But how would their spirit die within them were they compelled to believe that he were as weak as many who profess his name would represent him to be; doing all that he can to save sinners, wooing, beseeching and striving with them until his head is filled with dew, and his locks with the drops of the night, and finally, in most cases, unable to accomplish his desire; and in none, until the sinner is moved to aid him in the accomplishment of the work. Isaiah was directed to comfort God's people with this divine assurance; and although arminians and all will-worshippers hate the doctrine, it is none the less comforting to the saints that The Lord God has come with strong hand; and his arms shall rule for him. That arm which he stretched out over Egypt for the salvation of his people, is not now shortened that it cannot save. It is nerved with the same irresistible Omnipotence as when the inspired psalmist said "His right hand, and his holy arm, hath gotten him the victory;" or when he demanded of Job, "Hast thou an arm like God? or canst thou thunder with a voice like him?" Job. xl. 9. How ignorant of God must they be who can believe that our Lord God requires their aid in the administration of his government. One might conclude from the doctrine of the present degenerate age, that the arm of God our Savior was to serve, instead of rule for they would represent that sinners have the means by which they can even rule the arm of the Lord, and bring it into requisition at their pleasure. But that is all a delusion, "His arm shall rule for him. Behold his reward is with him; and his work before him." If by his reward we are to understand the blessings of the new covenant which he has in store for his people, they are, and ever have been with him. The people of God are saved and called with a holy calling, not according to their works, but according to the purpose and grace of God which was given them in Christ Jesus before the world began; and all the promises and provisions of grace and salvation were and are treasured up in him. Their election, predestination to glory, their wisdom, righteousness, sanctification and redemption together with their justification and acceptance with God, are all in him and with him, according as God hath chosen them in

him before the foundation of the world, that they should be holy and without blame before him in love. Or if by his reward, we understand his portion, "The Lord's portion is his people, and Jacob is the lot of his inheritance. They shall be counted to him for a generation and as such they were ever with him. Their creation or origination as to their spiritual life and blessedness, was in him, and so securely identified with him, that neither life nor death, nor angels, nor principalities nor powers, nor things present or to come shall be able to separate them from the love of God which is in Christ Jesus our Lord. His people being in him, as bone of his bone and flesh, of his flesh, as the members of his mystical body.—His body, his flesh and his bones; they ever were and ever shall be with him. He has carried and borne them all the days of old. In this sense therefore his reward is with him. He came into this world on no uncertain mission, his work was well understood; all was arranged and laid out, so that nothing could be added to it, or taken from it. He came to do the will of Him that sent him, and to finish the work; and that will was a definite and immutable will; and all things, by irrevocable decree were to be worked according to the counsel thereof. Hence his work was before him. It was not to be marked out by creaturely contingencies, nor by any new discoveries which he was to make after his incarnation. All that he had to do or suffer in fulfilling the law, in suffering its penalties which were due to our transgressions was duly and accurately estimated before he visited our world in incarnation. The work of redeeming his people and cleansing them from all iniquity and purifying to himself a peculiar people, of putting away sin, vanquishing death and destroying him that had the power of death was before him. It had long been foretold that he should put away sin, and bring in everlasting righteousness, that he should suffer all that was written of him and enter into his glory. His work was before him, the beginning and end. His omniscient eye could behold it all, as well in its progression and accomplishment, as in its original design; therefore, it was well recorded of him, that his work was before him.

But we should not fail to observe that the work before him was emphatically his work. The sealed book could only be opened by the Lion of the tribe of Judah. Sin could only be subdued, death swallowed up in victory, and the grave dispoiled of its prisoners by him who holds the keys of hell and death. The people of God could only be redeemed with the precious blood of Christ. Help for us was laid on no other mediator, no other name has been given whereby we must be saved. The work is peculiarly his own, and therefore could be accomplished by no other being. In saving his people from their sins, in quickening and making them alive from the dead, in delivering them from guilt, wrath and condemnation, in bringing them into his sheepfold, in organizing, building up and governing his kingdom, and in the final resurrection of the dead, none can aid him. All this is his work, it was before him, and he was and is in possession of all power in both worlds, and over all worlds for its accomplishment.

He shall feed his flock like a shepherd.—He is the "Shepherd of Israel," the "Good Shepherd," the "Shepherd and Bishop of our souls." And he is the Shepherd against whom the sword of the Lord was command

ed to awake, and smite the Man who is the fellow of the Lord of Hosts. And he has a flock, for the title of shepherd implies the existence of a flock in charge. And, in distinction from all others, he claims to be the Good Shepherd, whose own the sheep are.—His flock embraces all his redeemed people. He lay down his life for his sheep, and all or whom he died, he says he must bring, that there shall be one fold and one Shepherd. He puts them forth, he goeth before them, they hear his voice, and they know his voice, and they follow him; but a stranger they will not follow, for they know not the voice of strangers. He gives to them eternal life, and they shall never perish, and none shall be able to pluck them out of his hand. He shall feed them. They require to be fed as well as to be protected, and he is engaged to supply all their needs from his unwasting fulness. He shall feed them like a Shepherd, with a Shepherd's care, and providence, as one who, like a good shepherd knows how, and when, and in what manner to feed, succor and comfort them. He may not always gratify all their desires; for they have desires sometimes which he knows, it would not be best to gratify. The shepherd's judgement, and not that of the sheep is to dictate when and how to feed them.— Sometimes he leads them into green pastures, by the living waters, where he causes his flock to rest at noon, and sometimes they are brought into the sheep fold where they are sheltered from the chilling blast of winter. But he is never forgetful of their necessities. He shall feed them, and that is sufficient indemnity. The Psalmist says, "The Lord is my Shepherd, I shall not want. This is a very just conclusion, if we were in the charge of any other Shepherd, we might have cause to fear the consequences; but he being their Shepherd, they are permitted to dismiss all anxiety and to cast all their care on him, knowing that he careth for them. He shall gather the lambs with his arms. They all, like sheep have gone astray, but they shall be gathered, as none but Jesus can gather them. That strong almighty Arm which shall rule for him, alone is able to gather them unto the Shepherd and Bishop of their souls. His arm is sufficient and it is pledged for the accomplishment of this work. He will not leave a hoof of them behind.— He shall gather them into his bosom, or carry them in his bosom, which figure is expressive of a place of safety, comfort and delight. It shows that he has a place for them near his heart, even in his bosom. He shall carry them, when young and feeble and unable to go by their own strength, he shall carry them in his bosom. And shall gently lead those that are with young. In the flock there are some to be found burdened and unable to endure hard driving. He will not drive his flock, but he will lead them; and as their circumstances may require, he will lead them gently. He always goes before his flock, they are never allowed to be beforehand with him, or to have to call him to follow them. He goeth before them, and presenting to them the irresistible attractions of his person and of his voice, they follow him, and though in following they walk through the valley and shadow of death, they need fear no evil, for he will be with them, and his rod and his staff shall comfort them.

His honor is engaged to save,  
His meanest from his sheep,  
All that his Heavenly Father gave,  
His hands securely keep.  
Nor death nor hell shall e'er remove,  
His favorites of his breast,  
In the dear bosom of his love,  
They must forever rest.

THE END OF THE YEAR 1853. Before this number of our periodical, with which our twenty-first volume is completed, shall have reached all our subscribers, the year which has been occupied in its publication will be numbered with the past. It has gone with all its incidents, its cares, its vexations, its vanities, as well as its pleasures and temporal blessings, to be recalled no more. We would not recall it; for, much as we have to regret the moments lost or misapplied to unprofitable pursuits, we have learned by painful experience, the depravity of our nature too thoroughly to be able indulge, the thought, that we could spend it to any better advantage, if it were possible to recall it. The numerous and constant mercies we have received from the gracious hand of God, demands more humble gratitude than we are able to return. We are prone to forget the good hand that sustains us in providence and in grace, and we can only sum up the multitude of his tender mercies in the language of inspiration, "Surely goodness and mercy have followed us all our days." For it is only because He changes not, that we are not consumed. But having obtained help from God, we continue to the present time; and we are now as helpless, and as dependent on God for support as we have always been. But at the end of each successive year of our mortal pilgrimage, we feel that we are obligated to set up a monument to the glory of our God, that he has led us about and instructed us, and kept us as the apple of his eye.

In the retrospection of the past year we are led to exclaim,

"Dangers stood thick through all the road."

We have never in all our conflicts with the world, the flesh and the devil, been so sensible of being persecuted for righteousness' sake; or of being in peril amongst false brethren, as we have during the last twelve months. Nor have we been singled out alone for a victim, some of the veterans of the cross, whose locks have whitened in the faithful services to the church of God, have felt, aye deeply felt, the envenomed sting of slander and reproach from those who should of all men been the last to make an assault on them.

But on the other hand, we have in no preceding year of our connection with the saints of God, received stronger testimonies of love and heartfelt fellowship from the saints than during the same period. At this moment, while we write, we are aware of the malicious articles which have been slanderously written against us, and put in circulation through the columns of such papers as were found to be sufficiently corrupt to be employed in the retail of scandal, for the avowed purpose of prejudicing our brethren and the patrons of our humble sheet, against us. For twenty years, our warfare in the publication of the Signs, was principally with the new institutions of the age, and with those who have advocated them. We have never flinched, drawn back in the day of battle, nor complained of all the bitter epithets of bitterness from that quarter; but when those whom we have regarded as the excellent ones of the earth, among whom was our delight, have discovered a disposition to misrepresent and slander us, we have felt to say with the psalmist.

"Into thy pasture Lord,  
Thy foes impetuous leap;  
The lion, and the stupid ass,  
Conspire to vex thy sheep,"

We are consoled in the assurance that

the weapons of our armour against Zion cannot prosper. The Lord will defend his own cause, and he will deliver his children from all their conflicts, and make them more than conquerors, through him that has loved them. Could we always feel fully satisfied with our evidences that we belong to that family whose God is the Lord, we would farther adopt the language of the poet in regard to the enemies of his cause and people, and sing.

Then they may rage and rave and strive,  
I should perceive their noise no more,  
Than we can hear a shaking leaf  
When rattling thunders round us roar.

With humble, but unshaken confidence in the God of our salvation, on whose strong and still unbroken arm we have hitherto been permitted to lean, we shall, with divine permission, issue the first number of our forth-coming volume in a few days; and, as he may afford us strength and ability, we will endeavor to confront the foes of Zion, both in and out of the camp of Zion; and contend earnestly for the faith which was once delivered to the saints. And we hope that the experience of twenty-one years in the editorial department, may be of service to us, in the future management of our periodical.

Of this one thing we feel assured, that while the vilest measures are resorted to, to hinder the circulation of the Signs, the real friends of the paper will not be slow to aid in its extension. We close this volume with nearly five thousand subscribers, scattered throughout all the states and nearly all the territories of the Union, and we are persuaded that we shall be amply sustained even though we dare to proclaim the truth as it is in Jesus Christ our Lord, and our God.

The terms of the next volume will be as heretofore, \$1, per year in advance, if not in advance \$1.50, Five dollars remitted in advance at one time, will secure six copies for one year.

The Signs of the Times, Banner of Liberty, and Southern Baptist Messenger, will be sent to the address of any one person, one year for \$2, in advance, any two of them for \$1.50, or any one of them for \$1, in advance.

The following original Prospectus, still waves at our mast-head; we see no cause to shift our course in any particular. We are still pledged to conduct our paper according to what is therein stated, viz.

Maintaining inviolably, the following scriptural sentiments.

1. The existence, sovereignty, immutability, omnipotence, and eternal perfections of the Great Jehovah—the revelation which God has given of himself as Father, Son and Holy Ghost. "These three are One." 1st John, v. 8.
2. The absolute Predestination of all things.
3. Eternal, and unconditional Election.
4. The total Depravity, and just Condemnation of fallen man.
5. That the Atonement and Redemption by Jesus Christ, are for the Elect only.
6. The sovereign irresistible, and (in all cases) effectual work of the Holy Ghost in Quickening and Regenerating the elect of God.
7. The final preservation, and eternal happiness of all the sons of God, by grace.
8. The Resurrection of the dead and eternal Judgment.
9. That the Church of Christ is composed exclusively of baptized believers—that to her are given able ministers of the New

Testament—that the scriptures are the only rule of faith and practice to the saints of God.

"THE SIGNS OF THE TIMES" will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c. &c., waging war with the mother Arminianism, and her entire brood of institutions.

## OBITUARIES.

Oswego, December 17, 1853.

BROTHER BEEBE:—Please insert the following obituary—Died in Oswego, N. Y. September 5th 1853, of Ague and Fever, together with an affection of the heart, MR. SAMUEL B. MORROW, aged 71 years, 9 months, and 10 days. His illness was short, only eight days; he was not thought to be dangerously ill until the day before he died, he then failed so rapidly that he was not able to converse on any subject. He was born in Lisbon, New London county Ct. Nov. 26, 1781. He removed with his family to Oswego in 1806 and has resided here almost half a century. But his time had come, the bounds had been set, and he could not pass them. He was taken very suddenly from those to whom he was most dear. He has left a wife and six daughters to lament the irreparable loss; but we have the satisfaction to believe our loss is his unspeakable gain. He made a profession of religion and united with the Baptist church, in his youth; and was at the time of his death a member of the Old School Baptist church of Granby, Oswego Co. N. Y. Eld. Charles Merritt pastor. He was a subscriber to the Signs of the Times, and took great delight in perusing them, especially the experimental portion of them. They were so congenial with his views and feelings. It was his manner to humble himself, and exalt the Savior. He had no fellowship for the new theories of the day, but held on to the "good old way." Salvation, by grace from foundation to topstone. He was an affectionate husband, a kind and provident father, and a faithful friend. But he is gone. We shall go to him; but he will not return to us.

"O could we die with those that die,  
And place us in their stead,  
Then would our spirits learn to fly  
And mingle with the dead.

We should almost forsake our clay,  
Before the summons come;  
And pray, and wish our souls away  
To our eternal home."

Z. MORROW.

North Berwick, Me., December 21, 1853.

BROTHER BEEBE:—Please notice in the Signs the death of brother JAMES PERKINS, of Wells Maine, whose spirit departed from time, to eternity, on the 17th instant, aged 69 years and 5 months.

Brother Perkins has been a member of the North Berwick Old School Baptist church nearly forty years. In health, he has been an invalid for a number of years; but more so for the last year. I visited him a week before his death, and found him very feeble and confined to his bed. Two days before his death, as I am informed, he had a shock of palsy, by which he was deprived of the power of speech until he died, so that he could not communicate to his family and friends what was the state of his mind during that time. He has gone that journey from whence no traveller returns, and has left a widow and seven children, with other more distant relatives and friends to mourn.

WILLIAM QUINT.

## Moneys Received.

New York. A. Van Valkenburg, 2; J. Brown for S. Bennett, 1; Z. Morrow, 1; A. Cartwright, 1; Wm. H. Carpenter, 2; \* Dea. S. Reed, 1; Mrs. Ann Horton 1.50; Z. Goodrich 2; \* G. Bundy 2; J. Newbery, 2; \* Samuel P. Coon, 2.50; Dea. B. Co. y, 1; 19.00  
Mass. John Rowley, 3.00  
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New AGENTS.—L. Dodson, Randolph Co. Mo. Benjamin D. Kirk, Brazoria Co. Texas. W. F. Kercheval, Hannibal, Marian Co. Mo. Wm. Ellis, Greene Co. Ia.

Letters Received.

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OLD SCHOOL MEETINGS

ELDER BEEBE:—Please give notice in the "Signs," that there will be an Old School Meeting held, if the Lord will, with the Old School Baptist church of Olive and Hurley, on the last Wednesday and Thursday in January, 1854, to commence at ten o'clock in the forenoon, of each day, at their meeting house at Beaverkill in Olive county of Ulster, N. Y. on the plank-road, about ten miles west from the village of Kingston, at which time and place, all Old School ministers and brethren that can, are invited and requested to attend. By order of the church. LEVI H. TERWILLIGER, Church Clerk.

ELDER BEEBE:—Sir, by the request of my father I write this to inform you that the Old School Baptist church of Westmoreland have appointed a meeting to commence on the 13th of January next, and to continue three days. The brethren and sisters are cordially invited to attend, and especially the ministering brethren. Elder Beebe is expected to attend without fail. Yours &c. JAMES Y. BICKNELL.

An Old School Meeting will be held with the church at New Vernon, on Thursday and Friday, the 5th and 6th of January, 1854; to commence at 11 o'clock each day. Ministers of our faith and order, and brethren and sisters generally, are affectionately invited to attend.

The New Meeting House will be opened for public worship on the occasion, and a collection taken, to aid in liquidating the amount now due.

BROTHER BEEBE:—Please publish in the Signs, a Yearly Meeting, to be held with the 2nd Baptist church in Roxbury, Delaware Co., N. Y. at the Meeting House of the said church, to commence at 11 o'clock A. M. on Saturday the 7th day of January next, and to continue the day following. Old School Baptist brethren and sisters, and especially ministers of our faith and order, are invited to attend. ISAAC HEWITT.

Miscellaneous Advertisements.

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: Six cents per single copy; 20 copies \$1 one hundred copies to one address \$4.00. This little work has passed through many editions in this country as well as in England and

though they have been spread widely throughout England and America for many years, no Arminian has ever attempted to perform the task. We have also on hand a few remaining copies of Rushton's Letters in refutation of the doctrine of the Atonement as set forth by the late Andrew Fuller. This is the most complete and masterly work of the kind we have ever seen. Terms: Single copy 20 cents, six copies \$1.00.

MOORE'S LETTERS.—The Doctrine of Universal Conditional Salvation, examined and refuted by scripture testimony, in seventeen letters, written by Elder Jeremiah Moore, late of Fairfax County Virginia. We have received a copy of these "Letters," which have just been published by Wm. L. Beebe, at the office of the Southern Baptist Messenger, Covington, Newton Co., Georgia; a pamphlet, of thirty-six large octavo pages; and which he is now ready to send by mail, postage paid, in any quantities, on the following Terms: Fifteen cents per single copy; 8 copies, one dollar; 50 copies, \$5.

These letters having been written half a century ago, present indisputable proof that the doctrine as now held by the Old School, or Primitive Baptists, is identical with the faith of the Baptist church of that time; before the inventions and commandments of men had been introduced for the purpose of dividing and distressing the church. They are rendered more interesting to us by the knowledge of the fact that the author of them was at one time cast into prison in the State of Virginia, and sentenced to lie there until he should rot for preaching the gospel of Jesus Christ.

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 arrangement to supply the three papers, to any one subscriber who will take them all, for Two Dollars per year, provided the subscript on be paid strictly in advance, or any two of them for \$1.50 cents in advance, or one of them for \$1. But at these low rates the remittances must be made when the orders are forwarded. The orders and advance payment may be addressed post paid, to Gilbert Beebe, editor of the Signs of the Times, Middletown, Orange Co. N. Y., G. J. Beebe, editor of the Banner of Liberty, same post office address, or to Wm. L. Beebe, editor of the Southern Baptist Messenger, Covington, Newton Co. Georgia.

MINUTES.—With our present facilities for printing and the very low rates of postage charged by the government on printed matter, we are prepared to print Minutes for any of the Associations in the United States, and forward them in packages, Post Paid, to the several churches of each Association as they may direct.

THE DEBATE UPON THE MAINE LIQUOR LAW between Mr. McNier, (a Presbyterian clergyman,) and G. J. Beebe, (Editor of the Banner of Liberty,) has been published in pamphlet form, on the same terms as the "Sure Cure for the Tetotal Mania," viz 12 cts per copy, \$1 for ten copies, or \$8 per hundred. Address orders to G. J. Beebe, Middletown, N. Y.

BROTHER BEEBE:—Please do me the favor to insert the following notice in the "Signs of the Times."

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All moneys remitted to the editor by mail, will be at our risk.

Agents for the Signs of the Times.

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

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Editorial. The New Year.—Obituary Miss Alice Pray, Miss Lovina Goodwin, Mrs Lucinda Swingle, Jas. W. Benedict, Eld. H. Ball, Helen C. Brown, John W. Hanna, Mary and Ann Carrick.

No. 2. Letters. John Bloomingdale, Phebe J. Norris, Richard Hastings, Peter Bradford, B. E. Barton, Adam Lambert, Andrew Grigg, J. H. Biggs, Eld. J. R. Martin, Eld. E. G. Terry, Circular of Otter Creek Association, Eld. Thomas Barton, Eld. John W. Thomas, Eld. Tho. Threlkeld, Seth P. Tabor, A. G. Porter.

Editorial. One thing thou lackest, Reply to P. Everett, Reply to brother Martin, Ordination of Eld. Jacob Winchel.—Obituary Mrs. Deborah Stout, wife of S. H. Stout, wife and four daughters of brother Stephen Parker.

No 3. Letters. Eld. Tho. Barton, Eliza Gunton, Eld. J. W. Thomas, R. E. Derr, Eld. Reed Burritt, Jediah Hill, Eld. Clement West, Eld. Eli Penney, H. Tabor, Whitefield Woolford, John Brandon, Eld. Levi Sikis, Ekanah Smith, Martha B. Wilson, Abel Phelps, Eld. Jas. L. Fullilove, Elizabeth Fravel, Eld. Jordon H. Walker, Benjamin Perry.

Editorial. Remarks on brother West's Letter, Reply to brother Penney, Remarks on Heb. x. 29, in reply to brother S. P. Tabor.—Obituary. Amos Holms, Wm. King Eber J. Lancaster.

No. 4. Letters. Eld. Wm. Sharp, (on John xiv. 1—3.) Eld. William Quint, Eld. John M. Duke, Eld. Joseph L. Purington, An-son Richardson, Dr. Wm. B. Slawson, R. Whitcomb, Cornelius Mires, Eld. Peter Meredith, Wm. D. Engle.

Editorial. Remarks on John iii. 16—19. Reply to "Esquiver after Truth," "Men of Israel Help!" Extract from New School Papers, and Remarks, Money and Education, means by which the gospel is spread &c. Liberality of 2nd Avenue church.

Obituary. Eld. Benjamin Martin, Aaron Redman, Mary Bloomfield.

No. 5. Letters. Eld. Tho. P. Dudley, Alonzo G. Porter, Reuben Townsend, Jas. M. Teague, John Hendrick, Eld. Tho. Barton, Amelia Peck, Margaret M. Anderson, Adam Griffin, Abigail Robinson.

Editorial. Remarks on Rev. xxii. 19, in Reply to Eld. J. Stipp. Remarks on 1 John v. 7. The Three that bear record in heaven Circular of Sugar Creek Association of Ia Obituary. Col. Asa Grant, David Weld Nancy Byrd, Jane Stringfellow, John Hanna, David K. Baker.

No. 6. Letters. Eld. S. Trott, P. J. Burrass, Homer Clark, Eld. Tho. P. Dudley, Medley L. White, Eld. J. G. Williams, John Pittman, Abigail Dodge, Eld. J. L. Purington, Mary M. Mather, Eld. C. Suydam, J. G. Creclius, Catharine Halsted, Orpha Salisbury.

Editorial. Remarks on Rev. vi. 3, 4, Reply to brother D. B. Musgrove, Reply to sister A. Dodge, The Signs, What they are, and what they should be. The lost sheep. Reply to brother D. Richardson, Remarks on an article from the New York Recorder.

Obituary. Allen Kinkead, Catharine Matthews, F. W. White, and Robert White, Tabatha Butler, Thomas Chase.

Index to Volume Twenty-first

[The contents of each several number is given separately.]

No. 1. Letters. Wm. J. Purington, Phebe S. Watson, Paul Yates, Timothy Merryman,



## No. 7.

*Letters.* Eld. Joshua Purdy, A Dialogue between A. and B. Allen Jones, Eld. John R. Martin, Eld. J. M. Park, Nelson Clark, Benjamin Wilbert, Sophia Macomber, Wm. J. Fellingham, Eld. L. A. Hall Jr. P. Mikesol, Esther Barton, Eld. Chas. Hood, Eld. L. Southard, Francis and Zena G. Preston, Jas. T. Streeter, Eld. Jas. Bicknell.

*Editorial.* Remarks on Col. ii. 20—23. Reply to brother Jas. M. Linn.

*Obituary.* Eld. John Lancaster.

## No. 8.

*Letters.* Eld. Gabriel Conklin, Eld. J. C. Beeman, Eld. S. Trott, Paul P. Chamberlain, Eld. Wm. Quint, Eld. K. Hollister, W. S. Dougherty, Celinda Harding, P. P. Chamberlain.

*Editorial.* Remarks on Col. i. 20—23, in reply to brother Linn.

*Obituary.* Hannah Layman, Philip Hall, Elisha T. Page, Joseph Renfro, Mrs. Wm. Dewell, Rebecca Davis, John S. Clark, G. Vail.

## No. 9.

*Letters.* Eld. Wilson Thompson, N. B. Rhodes, Eld. T. Barton, Alex. M. Derr, Eld. Jas. P. Howell's reply to sister Derr, on 'Feet-washing.' A Poor Pilgrim, E. Rittenhouse, Z. McColloch, Eld. L. Southard, Lemuel H. Carey, M. Carey, Eld. Cyrus Wright Peter C. Buck.

*Editorial.* Remarks on 2 Corinthians, v. 10. in Reply to sister M. Carey.

*Obituary.* Almira Blasdel, Sarah Ellen, and Emily, daughters of Dea. Edmond Varnsdalen.

## No. 10.

*Letters.* Mary Culver, J. S. Corder, E. Rittenhouse, Wm. Merryman, Thomas Cole, Mary S. Fisher, Jesse Kester, Rachel M. Cessna, Amanda Bowen, Rebecca E. Derr, Dr. Wm. B. Slawson, Margaret Shaw, Eld. Wm. Sharp, on John iv. 36, 37. D. H. Sullivan.

*Editorial.* Remarks on Eph. iii. 6, in reply to A Poor Pilgrim. Remarks on brother W. Thompson's Letter.

*Obituary.* Celestia and James W. Hall.

## No. 11.

*Letters.* Eld. G. Reeves, Delia A. C. Ashburn, Humphrey Sloan, James McNutt, Medley L. White, Catharine A. Berry, Eld. Wm. Crutcher, A. Y. Murray, Milton J. Sears, Eld. J. G. Williams, Circular and Corresponding Letters of Baltimore Association.

*Editorial.* Reply to brother Hurd, on Means. Remarks on Gal. vi. 1, 2. Remarks on John x. 12, in reply to brother Wm. J. Purington, Remarks on John iii. 5. Reply to brother J. Granada, The Baltimore Association.

*Obituary.* Wm. Green, Matthew Kennedy Esq. G. W. Ham, Walter, son of brother Samuel Owings, Joseph Y. King.

## No. 12.

*Letters.* Eld. J. L. Purington, Eld. Leonard Cox, Eld. Cyrus Wright, Wm. Morris, H. L. Power, R. Townsend, Virginia R. Fitzgerald, Sophia Macomber.

*Editorial.* Reply to Eld. C. Wright. "What is Spiritual Life." A small pamphlet written by Wm. Morris.

## No. 13.

*Letters.* Eld. J. F. Johnson, "Prove all things," &c. &c. Maria Horton, J. Burroughs, Circular of Delaware Association, Corresponding Letters of Delaware and Warwick Associations. "What is Spiritual Life?" continued.

*Editorial.* At Home again.

*Obituary.* Eld. G. L. Elgin, Robert Quint, Betsey Chadburn, Cornelia Moshier, Mary E. Thacker, Mrs. Catharine, wife of Eld. J. F. Johnson, and their two twin sons. No. 14.

*Letters.* "Truth for the Times." by Wm. Morris. J. Crooks, Circular and Corresponding Letters of Chemung Association, Wm. L. Benedict, on the "Spoils won in battle." Eld. J. E. Purington, Eld. Isom Cranfill, David Wortman, Circular of Delaware River Association, and Corresponding Circular of Allegany association. "What is Spiritual Life?" concluded.

*Editorial.* Remarks on Matthew xxiii. 37. Reply to brother J. R. Martin.

*Obituary.* Esther Hulse, Selden Ely.

## No. 15.

*Letters.* Z. McColloch, Council at Broome N. Y. Abaz Cole, Clerk, Eld. Wm. W. Brown, R. P. Hutchinson, Eld. John W. Thomas, Cor. Let., of Delaware River Association. Slander Refuted by Little Piney, and Mt. Zion churches, Mo. Truth for the Times, No. 2. by Wm. Morris, Hez. Purington, Eld. Wm. Dodd, Nathan Tims, Circular and Corresponding Letters of Sandusky Association, S. P. Moshier, Alexander Coulter.

*Editorial.* Reply to brother Tims. Reply to Eld. Wm. Quint, on Rev. xiii. 10.

*Obituary.* Mary B. Matthews, wife of Marcus Ostrander, Henrietta Edmonson, Maria Kerchaval.

## No. 16.

*Letters.* Eld. S. Trott, to D. S. Woody, Isaac Tompkins, Thompson and Elizabeth Bowren, Eld. Peter Culp, Eliza Nelson, John Birdsall, Eld. James Janeway, on Qualifications and duties of Deacons.

*Editorial.* "Jesus the Savior," Origin of the terms "Old School Baptists," reply to "O. T.," Of Deacons and their work. Washing the saint's feet.

*Obituary.* Joseph Humphrey, Caroline Selinda Crisman, Francis M. Bowdoin.

## No. 17.

*Letters.* "Truth for the Times," by Wm. Morris, A. Stringer, Covenant of Southampton (Pa.) church, D. H. Brown, Corresponding Circular of Corresponding Meeting Va. Eld. D. Tonnehill, Phebe Jane Norris, Ephraim Culy, Amzy Clay, Humphrey Sloan, E. Rittenhouse, Thomas Welch, Eld. James Janeway.

*Editorial.* Remarks on letter of brother E. Rittenhouse, Reply to brother Welch, Washing the saint's feet, continued, Reply to brother Culy, Corresponding Meeting.

*Obituary.* Dairas Mason, Malvina Shaw, Eld. Joseph Gershum.

## No. 18.

*Letters.* John Bryan, Eld. John W. Thomas, Darbyville Church, O. Circular and Corresponding Letters of Siloam Association, of Oregon Ter. Eld. Cyrus Wright, Eld. A. B. Goldsmith, Isaac Purington, Sarah A. Harlan, "Truth for the Times," No. 4., by Wm. Morris, Circular of Board of General Association of Va.

*Editorial.* Reply to brother C. Wright, Remarks on circular of Gen. Association, of Va. Remarks on letter of brother J. W. Thomas.

*Obituary.* Miss Sarah Welch, Abigail Ward, Miss. Matilda E. Key.

## No. 19.

*Letters.* E. White, E. Rittenhouse, Sophia Macomber, Martha E. Carter, L. T. Thomp-

son, Circular of Maine Predestinarian, O. S. Association, Circular of Maine Pred. O. S. Conference, Circulars and Corresponding Letters of the Tygart's Valley River, Western Predestinarian, Okaw, Sandy Creek and Lexington Associations, John E. Gibson, Eld. Clement West, S. H. Stout, "Integrity" (copied from Freedom's Guard.)

*Editorial.* Address to the readers of the Signs, by Phèbe.

*Obituary.* Lucy Bryan, E. Jones.

## No. 20.

*Letters.* Eld. John R. Martin, Daniel Durand, Rezin C. Martin, Eld. Wm. Quint, Rhoda Butler, E. F. Pettus, Eld. J. F. Johnson, Eld. Joseph Turnidge, Merritt R. Miller.

*Editorial.* Our visit at the South, Remarks on John xiv. 1—14. Reply to sister E. White.

*Obituary.* Walter D. Jackson, Eld. A. Harlan, Mary Burroughs, Patty Smith, Hiram Welch, Ann Robb, Harvey S. Parkinson, John Murray, Rebecca Jane Linton.

## No. 21.

*Letters.* Wm. L. Benedict, Mrs. M. M. Hassell, Eld. John Stipp, Sarah H. Izor, Eld. James Duval, P. West, Lambert Gass, H. Biggs, Circular and Corresponding Letter of Salisbury Association.

*Editorial.* The salt of the earth, and light of the world; Reply to brother Tewell. Reply to brother Elton, Remarks on 1st Cor. xv. 49. Reply to brother Fred.

*Obituary.* Mary Jane Kennard, Matilda Hudspeth, Hannah Benson, Isabella Gorrell, A daughter of Dea. John Gilmore, Ebenezer Alden.

## No. 22.

*Letters.* W. J. Purington, Holloway L. Power, Sarah H. Izor, Dea. Wm. B. Slawson, Thomas K. Harper, Eld. Cyrus Wright.

*Editorial.* Reply to brother Fred, on Isaiah liii. 10 continued. Reply to an Earnest enquirer for Truth,

*Obituary.* William White, Curtis Northam, Delia A. C. Ashburn, Joseph Humphrey.

## No. 23.

*Letters.* Oliver R. Lovell, Julia Ann Smith, F. A. Neill, Eld. Daniel Whitehouse, Daniel Hughes, Jas. Martin, Sen. J. W. Dance, Eld. Clement West, to Eld. John Clark, Eld. J. L. Purington, Joseph L. Marsh, Sybil M. Allen, Eld. John R. Martin, E. Moreland, Margaret Smith, Circular of Miami Association.

*Editorial.* Prospectus for Vol. 22. Apology. Remarks on Matth. xiv. 11, in reply to Sister Smith. To brother J. W. Dance.

*Obituary.* Dea. Seth Cobb, Elizabeth G. Weaver, Horace Branon, Huldah Arnold.

## No. 24.

*Letters.* J. Vincent, Wm. Rhea, W. F. Kercheval, S. N. Biggs, Wm. Quint, Rhoda Butler.

Circular letter of the Clover Regular Corresponding Association. Circular of the Harmony Baptist Association.

*Editorial.* Remarks on Isaiah xl. 10. 11. The end of the year 1853.

*Obituaries.* S. B. Morrow, J. Perkins.

## POETRY.

We have arranged the first lines of poetry, in alphabetical order, with reference to the page where each poem may be found.

Alas, poor soul what ails thee now? 1  
A home in heaven! what a joyful thought! 17  
A little word in kindness spoken, 21  
Around thy grace Lord Jesus. 185

A wretched heart, enslaved by sins, 41  
A sad sweet gladness, full of tears, 81, 152  
Blessed are the dead that die. 32

But who shall see the glorious day, 63  
Blest land of Judea! thrice &c. 65

Christ exalted, is the song, 161  
Dear sister in Christ, how amazing the love! 153

Death set his seal on her gentle brow, 159  
Eternal God of sovereign grace, 153

Father, while the day is fading, 9  
From Gilead's mountain's once a prophet came, 89

Fly to Christ, the friend of sinners, 120  
Few are thy days, and full of wo, 152

Go wipe the tear drop from the eye, 17  
God over all, O blessed thought! 161

Hush'd is the voice of Judah's mirth, 17  
Hope sung a song of future years, 57

How awful the state I was in! 73  
He died ere care had bow'd his soul, 81

Higher, higher, to the cross, 113  
I should like to behold the hallowed

place, 56  
In Christ what beauties blend, 73

I love to linger on my track, 81  
If forty years we're called to pass, 105

I would not, on a happy face, 145  
I then set out a preaching, 177

Judea's summer day went down, 57  
Just as I am, without a plea, 105

Jesus the Lord, in whom combine, 127  
Lift up your hearts, Emmanuel's

friend, 129  
My Catharine and two little jewels are gone, 104

My worst disease, could I describe, 154  
Night! 'Tis gloom deep gloom and darkness, 185

No, it was not the will of man, 145  
O Lord, how lovely is thy name! 1

O, what a sweet exalted song, 1  
O, Heart be still! Thy Father reigns, 25

O, tell me, what is truth? 33  
Our souls, by love, together knit, 38

O, thou unseen, Eternal One, 49  
Oh! all ye chosen saints unite, 105

Oh! that my soul, as heretofore, 137  
Oh! Land of Rest, for thee I sigh, 161

Retirement, solemn, yet serene, 9  
Remember, love, who gave the this.

Sad pilgrim of Zion, though chastened awhile, 38

Surely the Lord is in this place! 41  
Soul, be strong, what e're betide, 81

See, how beneath the moonbeam's smile 151

Thus sang the Bard in ancient time, 9  
This carnal mind is enmity, 25

There is a land where beauty cannot fade, 33  
Though we charge to-day with fleet-

ness, 33  
Thou hast gone from the earth, &c. 41

The wanderer no more will roam, 49  
The storm was loud before the blast, 57

There is a stream whose narrow tide, 63  
There is a time for praising, 81

That mystic word of thine, &c. 113  
'Twas in the night when troubles came, 113

The Tattoo beats, the nights are gone, 120  
Thy generous love, thou sinner's friend, 129

There is a day, 'tis hastening on 137  
Thou lover of the blaze of Mars, 152

The horseleech has her daughters, 184  
This steadfast hope, this light divine, 185

The prophet slept his eyes of faith were closed, 185

When Jesus' gracious hand, 1  
What less than thy almighty word, 17

When from the truth professors turn, 73  
When first my eyes were opened, 176