

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXII.

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NO. 1.

Poetry.

The dream of Pilate's wife.

Matt. xxvii. 19.

BY CHARLES W. BAIRD.

"It was not sleep that bound my sight
Upon that well-remembered night;
It was not fancy's fitful power,
Beguiled me in that solemn hour:
But o'er the vision of my soul,
The mystic future seemed to roll,
And as the deep prophetic trance,
Revealed its treasures to my glance,

"Before my wand'ring eyes there stood
A vast a countless multitude;
The hoary sire, the prattling child,
The mother and the maiden mild,
The gladsome youth, and man of care—
All tribes, all ages mingled there;
And all, where'er I turned to see,
In humble silence bent the knee.

"Still o'er the crowded scene I gazed:
Against the lurid eastern sky
I saw the shameful Cross uprising;
I saw the sufferer bound to die,
'Twas He whom late, with sorrowing mien,
In Zion's streets, I oft have seen;
And now, in blood and agony,
He turned a dying look to me.

"Then softly from that gathering throng
Arose the sound of solemn song;
And while I caught the swelling lay,
The myriad voices seemed to say:
'And we believe in him that died,
By Pontius Pilate crucified—
That he shall come when time is fled,
To judge the living and the dead.

"I woke;—thou wast not by my side,
I heard a long exulting cry;
I heard the scornful priests deride,
The elders murmur, 'Crucify!
O Pilate! hadst thou marked my prayer,
That guiltless blood to shield and spare,
That deed of horror would not be
A strain to thee—a curse to thee!

"Our scenes of early love are past;
Our youthful spring is withered all:
Afar from Rome our lot is cast,
Beneath the sunny skies of Gaul;
The thoughts that memory treasures yet
Of other days, begin to flee,
But never shall my heart forget
The Crucified of Galilee!"

Eyes they have, but they see not; ears, but they hear not; and hearts, but they understand not.

They see in vain, if to their sight
No scenes but those of earth are dear;
For darkness gross as ancient night,
Has spread her sable mantle there.
What tho' so bright the sun appear,
And stars that stud the vaulted sky,
If light divine, can never cheer
Their spirits dim, and clouded eye!

They hear in vain if to their ear
Nought sweetly sounds but revelry,
And naught their wayward sense can hear,
But notes of mirth and notes of glee.
What tho' yon worlds in symphony,
Their Maker's praise abroad resound,
If for the gospel's melody,
No place in all their soul be found!

They feel in vain, if their vain heart,
The glory of this world revere,
Which like the meteor's glarry dart,
Gleams but awhile to disappear.
What tho' the world their livery wear,
And fame's loud trump their praises blow,
If God, in righteous wrath severe,
Shall doom them to eternal woe!

The moon and stars shall lose their light,
The sun shall sink in endless night:
Both heaven and earth shall pass away:
The works of nature all decay.

But they that in the Lord confide,
And shelter in his wounded side,
Shall see the danger overpast;
Stand every storm and live at last.

What Christ has said must be fulfill'd
On this firm Rock believers build.
His word shall stand, his truth prevail,
And none jot or tittle fail.

Communications.

For the Signs of the Times.

Eld. Wilson Thompson on Acts xvii. 30.

BROTHER BEEBE:—In a number of the current volume of the *Signs*, I saw the request of brother J. Biggs, for both you and me, to give our views on a text in the Acts of the Apostles. You have referred the work to me, I can only give my own views; if you indorse them, well; if not you can give your own, and probably I shall, with others, be edited and corrected. I am but a poor commentator on the sacred volume, and can only offer to my brethren, such as I have, and leave them to examine, approve or reject as they may believe truth requires and the connection dictates. The text proposed by brother Biggs is,

"And the times of this ignorance God winked at; but now commandeth all men every where to repent."

I may possibly take too wide a ramble in approaching the subject before us; if so, skip over the introduction. Permit me to say here, once for all, that all commands are law, and where the commands are universal, and unrestricted to all the family of man, they proceed from the rightful authority of God, as the Creator of all men, and they refer and belong to the ministration of the revealed code of law which is for the government of all men.

Again, where his commands are especially given to his church or people, there they refer and belong to that code of law which God has revealed for the government of his church and people especially, and proceed from his rightful authority as the King of Saints. The law which was given by Moses to the natural descendants of Abraham, called the Old Covenant, was given for the government of that nation and, like all other laws, was designed for the benefit, comfort and temporal safety and happiness of the governed, if they obey it; but for their punishment, according to the magnitude of their offenses, if they disobey or transgress it. This law, like all others, was conditional: all its threats, and all its promises were temporal and conditioned on the obedience or the disobedience of the governed. These conditions are understood in every threat and in every promise belonging to the Old Covenant, or Law, in its manifestation as a rule of government. In proof of this position, see Jeremiah xviii. 7—10. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, or concerning a kingdom to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

In every case therefore, of either a promise or a threat, under the law, and belonging to its ministration, however positive the lan-

guage of either, in every instance the condition of obedience or disobedience is understood. This is not only true in regard to nations and kingdoms, but it is equally true in regard to individuals. See Ezekiel xvii. With this view of God's revealed mode of government, over nations, cities and people, many examples of threatened judgments, delivered in the most positive language, and yet revoked, become easy to understand, and are beautifully consistent with his truth and immutability, which would seem to look paradoxical by any other rule of interpreting God's revealed code of governing his creature man. We would refer to such examples as that of Ninevah, of Hezekiah, of Jezebel, and of the final destruction of Jerusalem and the Temple. Jonah was sent directly from God to Ninevah to preach the preaching which God bade him. See Jonah iii. 4. "Yet forty days, and Ninevah shall be overthrown." This language is positive, but we are to remember, that at what instant God threatens a nation or a city, if they repent, when warned, God will revoke that sentence. The people of Ninevah believed God, proclaimed a fast, put on sackcloth, &c., see verses 5—10. This shows conclusively that God acted promptly, in this case, according to his own revealed rule of government; as given in Jer. xviii. 7—10, as before quoted. So in the case of Hezekiah, to whom Isaiah was sent directly from God, to tell him that he should die and not live. Hezekiah turned his face to the wall and wept, and the same prophet Isaiah was sent again to tell him that God had added fifteen years to his days; according to Ezek. xvii, as before quoted. The rule was in all cases to warn them by pronouncing sentence, and then giving space for their repentance; and if they did repent, in every instance the sentence should be revoked; but on the other hand, if they repented not, the sentence should be executed. So in the case of Jezebel, God threatened her that the dogs should lick her blood in the streets of Jezreel. He then gave her space for repentance; but she repented not, and the sentence was executed, Rev. ii. 20—23. So also the Temple and the national polity of the Jews, was long pronounced against them; and during the space allowed for them to repent, God, by his prophets expostulated with them, stretching out his hand to them all the day long, and by doing such mighty works among them, that if the same works had been done in Tyre and Sidon, they would have repented; but the Jews had proved impenitent, under all these warnings, and entreaties, hence these unparalleled judgments which came upon them. This system of the government of God's creatures, was substantially known from Adam, and by tradition, was partially known throughout the patriarchal age, as partially manifested in the warnings given to the anti-deluvians by the preaching of Noah, while the Ark was building, &c; but was more fully de-

temated in a revelation from God, by Moses to the tribes of Israel, while the other nations knew but little or nothing about it or its author. The Gentile nations fell into the worship of various kinds of idols, and being ignorant of, or unacquainted with a revealed law to govern them, were a law to themselves; their consciences (formed by the circumstances and vague traditions which had reached them) were their only guide, imperfect as they were. This was the time of very great ignorance among all the gentiles; And during the time of this ignorance God winked at, their folly and their idolatry. That is, He did not judge them according to the rigor and letter of the revealed law, as he did the Jews, to whom pertained the giving of the law, &c. In these respects the Jews had much the advantage of the Gentiles, in regard to the claims of their Creator and rightful law-giver. God winked at their errors, and judged them without law, because they had not received a revealed code of law, but the Jews had received such a code, and, as a nation, were organized under it, therefore they were judged by and according to it. This difference in judging and punishing the Jews for a violation of a known revealed law, and judging the offenses of the heathen, according to their imperfect knowledge or conscience of what was right or wrong, is what I think is meant by God's winking at the times of the ignorance of the heathen.

Now, having examined the general principle of God's revealed government over all his creatures, in reference to temporal threats and promises, we have our way prepared to approach the given text, with ease and clearness. We have before remarked, that commands are law, when proceeding from the authority of God. If these commands are given to all men universally and without limitation, and proceed from his universal right and prerogative as the Creator of all nations of men, then as creatures naturally under the rightful government of their creator, all men are under the strongest obligation to obey every just command which has proceeded from the creator, from the time that such command or law is revealed or made known to them by their creator. Paul was standing in the midst of Mars Hill, surrounded by the superstitious and idolatrous men of Athens, who sacrificed on many altars to as many different Gods. These different altars bore different inscriptions, showing what god was sacrificed to upon them, and among them was one altar with this inscription "TO THE UNKNOWN GOD." or the invisible God. In sacrificing to this God, unknown to these Athenians whom they ignorantly worshipped, Paul declared, setting forth God as the Maker of the world, and of all things therein, as the rightful Lord, or proper Ruler and Governor of all; and that all owe to him obedience. That he is Lord, or rightful governor of both heaven and earth, and therefore not confined, like their dumb idols, for a local dwelling, to

temples made by the hands of men. Neither is he worshipped with the labor or embellishments of mens' hands, as though he were in need of anything that the labor or art of man could add to his dignity, seeing that he giveth to all life, and breath, and all things. Life breath, and all other temporal blessings are gifts of his kindness to all men as his creatures; and all, as his creatures, are under the strongest natural obligation to honor, to serve, obey and worship him, as their powerful Creator, and kind benefactor. He is Lord of heaven and earth. "And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Both Jews and the heathen are his creatures; the habitation of each nation was settled by him, and he had before determined the time before appointed, when a revelation of the code of government should be made known to each and every nation. "That they should seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us." That is, God is omnipresent, and when his revealed law shall be made known according to the appointed times, to all the nations of men, then they should seek the Lord; that is, should cleave to him, and observe his law, as their Creator's command, if happily they might feel after him, or realize him as their Creator and rightful Lord and sovereign. "For in him we live, and move, and have our being." This natural obligation of all men, as creatures, to their Creator; is so clear and reasonable that none can deny it. For ever, says Paul, some of your own (heathen) poets have said, "For we are also his offspring." If then we are the offspring of God, we ought not to think (or it is unreasonable for us to think) that the Godhead is like unto (your idols) of gold, or silver, or stone, graven by art and man's device." This error has prevailed among all the heathen, while they have been ignorant of the character of God as the creator and reasonable governor of all men, "And the times or years of this ignorance before his revealed character, and law, was made known to the heathen, God winked at; but now, when according to God's previous appointment of the times, the revelation of his law is opened to all the world, as it had long before been to the Jews. Now he commandeth all men every where to repent. The sense is, as God in his law or revealed code delivered to the Jews, declared himself to be the Lord God, and forbid them to worship any likeness of anything or to have any graven images, or any other Gods before him, and threatened them with the most tremendous national calamities if they went into this species of idolatry; so now according to the appointment of the times; the time had come, when this revealed code was being made known to all men, and all nations of men; and, therefore, God would no longer wink at, or deal lightly with the heathens, as he had done in the times of their ignorance, before this revelation had reached them, but his commands delivered long ago to the Jews, in his law, to worship no idol, in which God of right, most reasonably, required of all creatures to worship him and serve him only, as their worthy creator. Now these reasonable commands were being published and made known to all nations, and being thereby informed of the reasonable services which our

Creator, had a natural right to demand of all his creatures, and that all men as the creatures and offspring of God, owed to him in whom we live, move, and have our being. Being now instructed by the revelation of God's character, and sovereignty, as set forth in his law, which is now reaching all nations. God will wink, or look lightly at their idolatry no longer, but will require of all men, to repent, or to reform; or in other words to abandon the worship of idols and to turn, as creatures on natural and reasonable principles of right, ought to turn from all these dumb idols, and serve and worship God their Creator and kind benefactor, with all the natural heart, soul, mind and strength which God their creator had endowed them with as natural, rational, intelligent creatures. Before the principles of his character and law were made known to them as heathens, they were in great ignorance on these matters. "And the times of this ignorance God winked at but now commandeth all men everywhere to repent." Having thus noticed the repentance required by the law under the former dispensation, and having examined the connection of the given text, in Acts 17—30, we feel fully warranted in saying, that this command of God, now given or extended to all men everywhere, is belonging to the legal system, and hath nothing to do with that repentance unto life, which God granted to the Gentiles, or to that which Christ is exalted a Prince and a Savior to give to Israel; which is so closely connected with remission of sin; but is that natural reformation which becomes the duty and reasonable service of all men, as the creatures of God, and which God as there Creator and benefactor, on natural and reasonable principles commands, where ever his revealed character and government is made known. Judgement, of some sort, as we have seen above, has all along followed the departure from God's rightful authority so connected with this command in its extension to all men everywhere; is a general and universal judgment. Because God hath appointed a day, in the which he will judge the world, not the saints or the church but, the world, in righteousness, &c.

I have long believed that, that repentance which is unto life, is never commanded to man for him to perform as a creature, but rational repentance, or external and reasonable reformation, is properly commanded, and required of all men, where his character is published. The gospel never preaches a command to the world to repent, but it preaches repentance and remission of sins, to all nations in the name of Jesus Christ, who is exalted to give both to Israel. As repentance and remission of sins, are joined by the copulative *and*, and are alike, both preached in the name of the same Jesus Christ, I see no more consistency in preaching this repentance to all men in their own name, or as a command for them to perform, then to preach remission of sin in their own name, or as a command for them to perform. The Jews being well acquainted with God's law in this respect, supposed those eighteen Gallileans on whom the tower of Siloam had fallen, were guilty of some very special sin, for which they had not repented, and consequently, this calamity had fallen upon them: but Christ let these Jews know, that they were equally guilty, and except ye repent, you shall, all as a nation perish, in the falling of your temples and towers, as they did in the fall-

ing of Siloam. Often as these cases, and similar texts, are introduced to prove evangelic repentance, to be the work of natural men, dead in their sins; we clearly see, that true gospel repentance, is not at all referred to in any of these cases. True repentance, is always preached, as a grant of God, a spiritual blessing, a gift of Christ, and coupled with the remission of sins in his name; while a legal and rational repentance, such as the law requires of men, as the subjects of God's universal government, is commanded, to avert temporal judgments. I have taken this lengthy, and somewhat general view of this subject, for the purpose of showing my views on the harmony of God's averting the sentences denounced against Nineveh &c, and also to introduce and make more plain, my views on the given text by its connection. Now you have my views, they are at your disposal, if I am wrong correct and set me right, if they are right give God the glory, and believe me, as ever your brother.

WILSON THOMPSON.

For the Signs of the Times.

Pancoastburg Jan. 2, 1854.

BROTHER BEEBE:—It seems to devolve on me to write to you again on business; and if I thought I could write anything to edify one of the least of God's children, it would not be such a task. Sometimes when I hear brethren speak of heavenly and divine things, I think I know something about them; but when I attempt to write, or tell it, it seems that darkness covers my mind and I shrink, in a measure, from the task.

Now if it would not be assuming too much on my part, I would like to point out a few of the errors that are prevalent among the saints of the Most High. The first thing I shall hint at, is the exalted opinion some of the brethren appear to have of themselves and their views of different portions of the word of God. If we understood all the mystery there is in revelation, where would be the need of the teachers, and the various gifts that we are favored with? Some will say, Are we not commanded to contend earnestly for the faith once delivered to the saints? Certainly so, but do it in a brotherly manner, and be as much in earnest as you please. Do not call hard names and disfellowship our brethren, as they have a standing among the saints.—We should proceed according to the rule given. If there be any cause of disagreement between brethren, they should discuss it between themselves alone; thus peradventure a brother might be saved. This plain rule is, I fear as much neglected as any in the New Testament; and the consequence is detrimental to the cause of the christian religion.

Next, we should avoid an unforgiving principle. I would ask how any christian can pray, "Forgive us our sins as we also forgive, &c., if that principle has not been in exercise. Some seem disposed to set their stakes, and all who can measure by their marks are on the right platform; and those who cannot, they denounce as heretics. In this case there is another good principle lost sight of, and that is, the spirit of forbearance. Now if it were necessary we should have these admonitions, it is also necessary they should be observed. My heart has been pained to see and hear of the dissensions that have prevailed among Old School Baptists, for the last two years. It seems as if some of our brethren have

lost sight of every thing that would make for the peace of Zion. I have not written these things because ye do not know them, but by way of putting you in remembrance. Brother Beebe, you may print this scribble if in your opinion it will be beneficial to any one, if not throw it under the table.—May the saints be ever ready to glorify God in their bodies and spirits which are his, and may grace rest upon the faithful in Christ Jesus.

Yours in bonds of Christian affection.

JOHN MESSMORE,

For the Signs of the Times

Putnam Co., Ill. Dec. 26, 1853.

BROTHER BEEBE:—The time has rolled around and it becomes my duty to renew my subscription for your valuable paper, it comes to me tolerably regular, and it affords us so much comfort and information that we do not feel willing to do without it. I send you enclosed one dollar for the next volume. Through the tender mercies of God whose goodness and mercies have followed us all our days, we have been spared to read the 21st number of the present volume, in which we find your views on the subject of the salt of the earth, which were indeed very interesting to me, as was also your views on Isaiah liii. 10. We also find a letter from brother John Stipp of Oregon, on the subject of the death of Christ upon the cross, I am much pleased with the spirit in which he, and all the other brethren who have written on the subject have written. I do believe the interchange of views on many important points of bible doctrine, if conducted in the true spirit of the gospel, is profitable to many of the little ones of the flock of Christ. But I must confess that the mystery of godliness, is too deep for me to comprehend. We have reason to believe with brother Stipp that even the inspired apostle did not fully understand it; for he said it was a great mystery. Yet notwithstanding the mystery is too deep for me, if I am not deceived, I do believe all that the scriptures say about it. I must say to me the language of brother Wilson Thompson in his collection and publication of the Hymn, which was referred to by brother Stipp, sounds more pleasant than in the language of Dr. Watts. I believe it is not expressed in scripture as Watts has expressed it, that "God the mighty Maker died" Still I dare not say that he was not right when we say that "Christ the mighty Savior died, for man the creature's sin." And that his was just such a sacrifice as was required to fulfill all the demands of the righteous law of God, which it held against the bride; and hence the apostle could say, "The law of the spirit of life in Christ hath made me free from the law of sin and death. So, by that one offering he has forever perfected them that are sanctified. We read his words to his disciples, saying to them, "Yet a little while and the world seeth me no more; but ye see me; and because I live, ye shall live also. And he said to John when on the Isle of Patmos, "I am he that liveth and was dead, and behold I am alive forevermore. We therefore believe that as long as Jesus lives, his children shall also live; for he is their life, and they are secure, beyond the reach of harm. His sacrifice is all that his children need; and if we cannot fully comprehend it, in this present mode of existence, while we see but in part, let us be content with what

God has revealed in his word, and trust him for his grace to enable us patiently to wait for that day in which, if we are so unspeakably happy as to be found among the children of his love, and heirs of his kingdom, we shall be fully redeemed from this poor earth, and from all imperfections which attach to us here, and be raised through his grace to that blessed abode where we shall see as we are seen, and know as we are known.

I have already written more than I intended to write when I commenced this letter, I will therefore add no more, but remain as ever, your unworthy brother, if a brother at all, in the best bonds of christian love and fellowship. J. KESTER.

For the Signs of the Times.

Warwick Jan. 11. 1854.

DEAR BROTHER IN CHRIST:—I have so frequently intruded upon the columns, and trespassed upon the patience of the readers of the *Signs* during the past year, that I should not have presumed upon your, and their indulgence at this time, were it not that when I saw you last, you informed me that your labors were so many, and your calls from home so frequent, that you found it was very difficult to arrange "copy" for the paper as fast as it was required by the compositors; and as we are commanded to bear each others burdens, and thus fulfil better the law of Christ, I know of no way in which I could lighten your burdens, than by sending you a few thoughts upon subjects connected with our Redeemer's Kingdom. It is now almost a year since the Lord was pleased to remove from our midst, our beloved Pastor, who for eight years, labored with us in word and doctrine. Since that time, we have been destitute of the ministry of the word, excepting when our ministering brethren have visited us; and we desire to feel grateful to our Heavenly Father, and thankful to his servants, who have remembered us in our low estate, and the visits of Elders Trott, and Cox, and Hill, and Bicknell, have been seasons of refreshing, which will not be soon forgotten by us. Nor can we forget, that you have repeatedly during the past year proclaimed among us the unsearchable riches of Christ. The wise man hath said, "In the day of prosperity rejoice, but in the day of adversity consider, for God hath set the one over against the other, to the end that man should find nothing after him." The Psalmist hath said, "When God returned our captivity, our tongues were filled with singing, and our mouths with laughter."—It is too often the case, that those who are basking in the sunshine of prosperity, are to a great degree unmindful of the souls and daughters of adversity and affliction. And this may not be altogether untrue with the children of grace. When enjoying the smiles of their Divine Master, and sitting under the banner of his love, with the glorious gospel proclaimed among them, they are apt to think that it will ever be thus with them, and to say "To-morrow shall be as this day, and more abundantly," but alas! they know not what a day will bring forth. After long enjoying the blessings of God, they begin to regard them as matters of course, and become forgetful of the source from whence they emanate, and like Job, they think, they "shall die in their nest, and multiply their days as the sand." Job 29, 18. But God is not unmindful of them. He knows that prosperity will spoil

his children; "for when Jeshurun waxed fat he kicked," and so he has set the day of adversity, over against that of prosperity, and as his children have been permitted to rejoice in the one, they are to be made partakers of the other, and of the afflictions, which are a part of the heritage, bestowed upon them. It is not an uncommon thing for the children of men, to look upon the afflictions of the saints, as evidences of the divine displeasure, and they, as erroneously regard their own exemption from such afflictions as an assurance that they stand high in the favor of God. It is not strange that they should thus think, for they reason like Eliphaz the Temanite, and say, "Remember now I pray thee, who ever perished, being innocent, or where were the righteous cut off?" Job 4. 7.—Nor is it strange, even to hear those who are young in experience, express surprise, when they hear old saints whom they suppose have become nearly perfect, complain of the corruption and depravity of their natures, mourn over their sins and follies, and lament the hidings of God's countenance. Surely they say, these cannot be the children of God, or they must have been very unfaithful children, and they inwardly resolve, that they will never do, as they have done, but will walk circumspectly, and by their obedience and faithfulness, secure the favor of God, and enjoy the light of his countenance. But how little they know of themselves, or of the ways of Him, who has called them into his service. Feeling their sins forgiven, the enmity of their hearts slain, and their souls filled with the love of God, they fondly imagine that it will ever be thus, and that they will be wafted to the blissful abodes of the blessed on the flowery beds of ease: they have received their bounty money, and like young soldiers, they spend it with a lavish hand. But the time comes, when they receive marching orders; the enemy is at hand, and confident in their strength, they advance to the contest. But they know but little of their foe, or of the character of the service on which they have entered. They are prepared to meet the enemies of truth, but they know not that a more deadly and implacable foe links within their own breast; that principle of evil; that unsanctified nature, which they thought was wholly eradicated, and its place completely filled with love to God, and to his truth. They long for an opportunity to put their faithfulness to the test; and their wishes are soon gratified. Like Peter they are ready to say, "Though all men should be offended because of thee, yet I will never be offended." and "Though I should die with thee, I will not deny thee." This is their last boast.—In the first encounter, *Faithful*, is slain and heard of no more; and the poor child of grace feels that he is slain with him. He learns now, what no earthly power or being could have convinced him of before, that he carries about with him a body of sin and death; a principle that is unreconciled to God, and finds in his members, a law, warring against the law of his mind, and bringing him into captivity, to the law of sin which is in his members." In this, the believer learns what no human teaching could ever impart, and none will ever forget the horror and consternation which filled their souls, when that carnal and depraved nature, which they hoped had been forever destroyed, rose to their affrighted view. In connection with this subject, I will allude

to a feeling, which often gains possession of the mind of the believer, and which is not confined to those who are young, either in years or experience. God sometimes reconciles us to affliction, for he teaches us that "whom he loves he chasteneth, and scourges every son whom he receiveth," and we are made rather to chose affliction, with the people of God, than to enjoy the pleasures of sin for a season. But we are apt to become envious of the prosperity of the wicked, and when we see them enjoying the favor of the multitude, and in the possession of more than heart can wish, we think it rather hard, that we must encounter their scorn, and be regarded as the scourging of the earth, and have our names cast out as evil, and be held up to public contempt, as many of us have been, for maintaining the truth of God, and contending for the faith which was once delivered to the saints. This feeling sometimes exercises an almost overpowering influence upon the minds of the children of grace.—Even the Psalmist David, was not wholly exempt from it, for he says in the 73^d psalm, "But as for me, my feet were almost gone; my steps had well nigh slipped; for I was envious at the foolish, when I saw the prosperity of the wicked; for there are no bands in their death, but their strength is firm.—They are not in trouble as other men, neither are they plagued as other men," and thus viewing the subject, David was induced to say, "Verily I have cleansed my heart in vain, and washed my hands in innocency, for all the day long, have I been plagued, and chastened every morning."—When he thought of this, it was too painful, nor could he understand it, until he went into the sanctuary of God; then he understood their end, that they stood in slippery places, and that God casts them down to destruction. David was thus made to understand the design of God, in thus dealing with his children, that they should not repose confidence in an arm of flesh nor have their portion on earth; and, transported at the view, he cries out "Whom have I in heaven but thee? and there is none on earth that I desire besides thee.—My flesh, and my heart faileth, but God is the strength of my heart, and my portion forever." May God grant that the considerations presented to the mind, in the day of adversity, may lead the dear and afflicted saints, to the same conclusions to which the Psalmist was brought, and constrain them to say, "But it is good for me to draw near to God, I have put my trust in the Lord God, that I may declare all thy works." Your brother in the joys and afflictions of the gospel.

WILLIAM L. BENEDICT.

For the Signs of the Times.

Keokuk Co., Iowa Dec. 25, 1853.

DEAR BROTHER BEEBE:—I have been reading the *Signs* for the last two years, and can truly say I have been made to rejoice in hearing the brethren and sisters who live in different parts of the country relate what the Lord has done for them.—Although surrounded by all the false delusions of the day, yet thanks be to God there are some contending for the true faith, preaching salvation by grace, and feeding the sheep and lambs of Christ.—We are in a cold and backward state of christianity and our harps appear almost to be hung on the willows; yet we are often made to rejoice in reading the experience

of the brethren contained in your paper; and hearing them proclaim the glorious gospel of Christ. The Savior says, he came to seek and save that which was lost; and we believe he finds them all as he did one of old, in a waste howling wilderness, and instructs them in ways of righteousness; and we believe he will continue to seek until all shall know him, from the least to the greatest; for he says, other sheep I have which are not of this fold, them also I must bring."

Dear Brethren, if Christ be for us, who can be against us? for he says, "Fear not little flock, it is your Father's good pleasure to give you the kingdom;" and again, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." So let us put our trust in him; for the apostle says, "We are of the circumcision which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh. I will now bring my lines to a close, by subscribing myself.

Your unworthy brother in Christ.

JOHN COBB.

For the Signs of the Times.

Knox Co. Ill. Dec. 22, 1853.

MY DEAR BROTHER:—You are placed upon the walls of Zion; If the trumpet should give an uncertain sound, who would prepare for battle? I would say to you, "Contend for the faith that was once delivered to the saints." Let neither men nor devils deter you from declaring the whole counsel of God. For my part, I am a seeker after truth. Through grace, I am determined to put my trust in God; for I am well aware that nothing short of the merits of a crucified and risen Redeemer can ever reach my case. I am a man slow of speech, but one thing I know, whereas I was blind I now see. I view God, holy, just and pure, and myself a poor lost undone sinner. My prayer to God is, that all you say and do, may be said and done with an eye single to the glory of God, and the comfort and edification of the church, the Lamb's wife. You may expect to suffer reproach while you live in this world: bear it as a good soldier. I never expect to see you in the flesh; but hope to meet you and all the dear people of God in a better world than this; where we will be prepared to sing the song of redeeming grace. Your well wisher.

JAMES W. SMOOT.

For the Signs of the Times.

Delaware Co. N. Y. Jan. 2, 1854.

BROTHER BEEBE—Through the kind providence of our God, we are permitted to see the commencement of another year, for which I desire to be thankful; and I desire to be kept in the right way, in the way of truth, and the way which the scriptures point out. I think some times that I am thankful that salvation is all of grace, and not of works, lest any man should boast. My best works are mixed with sin and wickedness, and I loathe them. I am confident that if every person had as wicked a heart as mine, they would cry Unclean! Unclean!! But when I have a little view of what the Savior has done and of what he has promised to do, I think there is a ground of hope for poor lost and undone sinners, for all who have been quickened and made alive by the Spirit. He has promised to make them more than conquerors, and he will be with them in the hour of death, and he has promised to pre-

sent his bride before the Father without spot or wrinkle or any such thing.—

I must come to a close, wishing you grace, mercy and peace, and that the God of all grace may keep and preserve you from all error and from all the delusions of the day in which we live; which is the sincere desire of one who feels unworthy of the grace of God.

THIRZA KILPATRICK.

For the Signs of the Times.

Orleans Co. N. Y. Dec. 30, 1853.

BROTHER BEEBE:—The year has rolled around since I sent you my last remittance for the *Signs*, and I am admonished of my duty to send on my tribute for the ensuing year. Were it not for the *Signs of the Times*, we should not hear a gospel sermon for years, but plenty of the doctrine of the old pharisees, *do and live*, or if we fail to *do* we must die; this is preached instead of the gospel sentiment which is "Live and do;" for if we are alive we shall of necessity act; for a necessity is laid upon us, and a wo, is upon us if we do not act. And we then act from that principle of life which is implanted within us by that Spirit which is raised from the dead the body of our great Redeemer, and by which we were quickened together with him. We need no anxious benches, enquiry meetings, nor home manufactured priests with their humanly devised expedients, schemes and plans, which are not authorized by the scriptures to keep that vital principle in exercise. A good fountain must send forth pure waters. Yet in times of severe drought the streams may, to all human appearance, run very low. But the Lord of the vineyard will not suffer one of his plants to die. He sends the early and the latter rain, and makes the desert blossom like the rose, "every plant which my heavenly Father hath not planted shall be rooted up. When the drought is severe, many wells are dry; but if that well of living water be in us springing up into everlasting life, the streams issuing therefrom will never fail; but the effort well-diggers who dig in the earth for living fountains, soon encounter quicksands and impenetrable rocks; and their wells in consequence of their shallowness, are either dry or filled with the impure waters of human effort; but when the sun becomes hot, their nurseries wither, their plants die, their wells dry up; and their last state is worse than their first. Many are prepared in theological institutions and sent out with purse and scrip, to gather gold and silver, jewels and fine linen, to hire a multitude more to go forth as a means to save souls, or convert the world; but still they prove to be clouds without water. Jude 10—13. Now let us consult 1 Peter i. 18 & 19. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" &c., to the end of the chapter. Here we see the heavenly plants are purchased, engrafted in the Vine, and planted in the vineyard of the Lord, and the word of the Lord declares, they shall never be rooted up. Now, he that goeth about like a roaring lion has been trying from the days of Cain to the present hour, to root them up; but he shall not be able.

Brethren what can we desire more than

an evidence by the word of the Lord agreeing with the experience we are made partakers of, that we are of those heavenly plants? Would we exchange this evidence for a kingdom, or for the whole world? If we are sons, we are kept by the power of God through faith unto salvation; for we are his workmanship; created in Christ Jesus unto good works, which God hath foreordained that we should walk in them; not reluctantly, but with a ready mind.

Brother Beebe, do with this as you think best; if it will occupy room in your columns to the exclusion of better matter, throw it among your waste papers.

NATHANIEL P. RHODES.

For the Signs of the Times.

BROTHER BEEBE:—I feel it my duty to write to you to rectify a statement made by a Methodist minister, concerning brother Peck's belief, before he died: which was, that he preached that salvation was free to every person; and that every one could have it if they chose: this is not correct for I was with him the last night of his life, and all he said was to the reverse of this.

If we take the words of the Savior, we must believe it is impossible for a human being to do any thing to inherit eternal life; for "No man can come unto me, except the Father which sent me draw him," so every individual who is ever brought into the fold of Christ, is drawn by the cords of the Father's love. "And all that the Father giveth me shall come to me." The word "shall" is a glorious one. "And thy people shall be a willing people in the day of thy power." If the word, *may* was substituted for *shall*, there would be a doubt in my mind whether any would be saved; and it would be an overthrow to the covenant made between the Father and the Son; for the Father promised that he should have a seed to serve him; and that he should see of the travail of his soul and be satisfied; and his bride was complete in the mind of Jehovah before time began. I believe that Jesus will take possession of the propriety when and where he pleases; and no man can let or hinder him. Every stone shall be taken from the rude quarry of nature, and fitted for its place before it is brought into the building of grace; and there shall not be one stone left, but all shall be brought in his own time. He that believeth on him hath everlasting life; and all that are ordained to eternal life shall be saved. Although I have many doubts, if I am included in that covenant, I may rejoice because it is the spirit that quickeneth the flesh profiteth nothing. Christ says, The words that I speak unto you they are spirit, and they are life. When Christ speaks to the dead soul, it is made alive, for it is quickened by divine grace. The life of the heirs of promise is hid with Christ in God; therefore when Christ shall appear we shall appear with him and be like him. It is a great and precious promise to the heirs, that they shall be clothed in the robe of Christ's righteousness; and appear in the realms of glory, and be like their blessed Jesus; but I find no such promise given to those who say they make themselves heirs; but Christ has declared they shall depart from him for he never knew them. I thank God for his precious promises; as the apostle says, "Who hath saved us and called us with a holy call-

ing, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began." If our names are registered in the Lamb's book of life, neither wicked men or devils are able to erase them. Through the kingdom of Anti-Christ is growing and flourishing, "Fear not little flock, it is your Father's good pleasure to give you the kingdom.

May it be the happy lot of each of us to be found in the true kingdom, is the sincere prayer of your unworthy brother in Christ.

LAMBERT GASS.

For the Signs of the Times.

Ray Co., December 28, 1853.

BROTHER BEEBE:—Once more I take my pen to write a few lines, and send my remittance for the *Signs* the ensuing year, as I want them continued, for they are laden with much consolation to me; and while blessed with the means of obtaining them, I feel forbidden to withhold my support. I have nothing on my mind to write that would be of use to any of God's children. I am neither a preacher or the son of a preacher; but an illiterate scholar in the school of Christ; though still entertaining a glimmering hope through the righteousness of him, who his own-self bare our sins in his own body on the tree; the first begotten among many brethren; the Lord of lords, and king of kings. I have for years been established in mind that God's word held forth the principle of the doctrine of the gospel as maintained by the Old School Baptists. This has afforded me much consolation for it has appeared to accord with my experience; yet there are many passages with which the weak mind may become entangled; not being able to comprehend them. Peter says, "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Considering the scanty knowledge we possess of divine things we would ask for more light. That the word of God is a perfect book all in harmony, if rightly understood, there is no doubt; yet there are some passages separately considered which can be wrested to favor the arminian doctrine of falling from grace. The scriptures afford ample confirmation of the declaration of our Savior who says, "All that the Father hath given me shall come to me;" and again, "Of those that thou hast given me I have lost none, but the son of perdition, that the scriptures might be fulfilled." While we have the consolation of a well grounded hope in the immutable counsel and purpose of the eternal I AM, in the plan of salvation, it becomes every child of grace constantly to be in search of truth; and to pray God for an increase of knowledge, and a right understanding of what is revealed in his word; as we live in an age in which false doctrines are promulgated

and errors increase. Often in the providence of God it is our lot to dwell among those of whom, as friends and neighbors, we have no fault to find; yet when we converse upon the subject of religion, in point of doctrine, we are at variance; and not unfrequently is the question asked, what does this or that passage mean, if it does not advocate the doctrine of falling from grace? and for want of understanding the connection in the golden chain it may appear like a broken link and fail to confirm the doctrine of election and predestination so clearly set forth in other portions of God's word. Every child of grace should pray to be armed with weapons, not carnal but spiritual; and mighty through God to the pulling down of strong holds.

For one, I have to mourn over my sins and ingratitude, that through a series of years the reading of the sacred volume has been attended with so much indifference the progress in understanding and knowledge of divine things seems small; but I long for deeper and more solid understanding. The psalmist says, As the hart panteth for the water-brooks so panteth my soul after thee, O God.

Having already written more than I intended I close by requesting your views on the words of our Savior to his disciples in John xv, and first clauses of the 2nd and 6th verses with their connection: also, Paul to the Romans xi. 21, 22. My motive in asking, is to gain instruction of Eld. Beebe or others, on whom God has been pleased to bestow a more clear and full knowledge of his truth.

I remain yours in christian love and fellowship.

RUEL WHITCOMB.

For the Signs of the Times.

Genesee Co. N. Y. Jan. 4, 1854.

BROTHER BEEBE:—I will write a few thoughts on the prophecy of the revelation, for the *Signs of the Times*, if you think best to print them; if not, yet they may afford you some matter for reflection. The subject however, is particularly appropriate for the *Signs*, had we the gift to do it justice. My conviction is, that the Missionary operations of our day, are the doings of the unclean spirits like frogs, spoken of in the prophecy. To show this, I must give you my views of the prophecy as a whole, which I shall attempt to do briefly. He who calls himself the first and the last, commanded John, saying, "Write the things which thou hast seen, and the things which are, and the things which shall be done hereafter." The command here given is threefold, and John obeyed, and has written what was commanded to him, in the order which it is given. The first eight verses are an introduction, and from thence to the end of the first chapter, he has written "the things that he saw." In the second and third chapters he has written "the things that were" in his epistolary addresses to the seven churches in Asia, who we may suppose God in his wisdom selected, because they fitly represented the then present state and condition of all the christian churches. The third part, viz; "and the things which shall be hereafter" he evidently begins with the fourth chapter, as appears from these words. "Come up hither, and I will shew thee things which *must be hereafter*." Hence I judge, that from this chapter forward, all that was shown to John as *taking place*, was then still future. It is important for the reader to bear this in mind while

searching for the meaning of this prophecy. This third part, treating of things to come, is divided into three parts, by three kinds of symbols, viz; Seven Seals, Seven Trumpets, and Seven Vials of God's wrath. In order of time, the opening of the Seals precedes the sounding of the Trumpets, and the sounding of the Trumpets precedes the pouring out of the Vials of God's wrath. The truth of this appears from this fact; the seventh seal gives out the seven Trumpets. see viii. Chap. 1. 2. And the seventh Trumpet, contains the seven vials, of God's wrath. The proof of this is found in the xi. Chap. 1. The opening of the seals shows the state of the church under the civil government, Pagan Rome (the great Red dragon) from John to Constantine the great. The sounding of the Trumpets shows the state of it, from Constantine, under christian Rome, for 1260 years until in the 16th century, under the figure of a beast with seven heads and ten horns, xiii. Chap. By this beast is shown the empire of christian Rome, which rose under Constantine the great, and from the rise of which the 1260 years, variously expressed in the prophecy, (xi. 2, 3, 9, —11 verses xii. 6, compared with 14; xiii. 5,) date their beginning. That the beast with seven heads and ten horns means the Roman Empire, is shown by the Angel in the xvii. Chap. where the matter is brought up for an explanation. Now, that the Red Dragon, xii. Chap. and the beast xiii. Chap. mean the first Pagan Rome, and the last, Christian Rome, we prove thus, In the xvii. Chap. and 18 verse, we are expressly told, that the woman that controlled the beast, "is that great city which reigneth over the kings of the earth." And it is indisputable, that about the year 96, when John wrote the prophecy, the capital of the Roman Empire was the city here pointed out. Hence the Red dragon Chap. xii, and the beast, Chap. xiii, mean the Roman Empire in two different phases. For first; the dragon is not representing as originating a past event. Hence it means Pagan Rome. But the beast Chap. xiii. 1, is represented as "coming up out of the sea;" and as the angel old John, "I will show thee the things which must be hereafter; this rise of the beast was then a future event. Now as no power but christian Rome, risen since the year 96, has existed, to which the predictions concerning this beast will apply. Upon the 1260 years reign of christian Rome, under the first six trumpets, follow what is called the judgement, Dan. vii. 26. This judgement follows the beast's licensed reign, and its object is to take away his dominion to consume and destroy it unto the end, not of the 1260 years, but of its existence. It is predicted in Revelations in the following places x. 6, 7. xi. 15—18. xiv. 7, and xvii. 1.

It is executed in the pouring out of the seven vials of God's wrath on the earth, effecting the destruction of the beast and false prophet, Chap. xix. 20. The events that mark the beginning of the beast's reign of 1260 years are these viz; the birth of a man child—a war in heaven, the dragon seeking to destroy the child, the dragon's downfall, and the woman's flight into the wilderness, Chap. xii. By this war in heaven the downfall of pagan Rome was effected, and in it is seen, the opening of the sixth seal. The truth of this will appear to the reader by comparing Chap. vi. 13, with Chap. xii. 4. This man child does not mean Jesus Christ, because the Angel

virtually told John, "come up hither and I will show thee the birth of the man child, which must be hereafter." Hence it cannot mean him. It is evident too, that it was born at the beginning of the 1260 years. I understand by it, the origin of a christian Emperorship, which had its birth in Constantine the great. To the objection, that the church in which the christian Emperors had their membership, was, or is not recognized as the visible church of God, I at present reply only by referring the reader to 2. Thess. xi. 3, 4. The woman means the visible church, and the children of the woman, members of it. This man child means a succession of individuals, members of the church, who should rule the nations with a rod of iron, which the christian Emperors have done. And as the powers that be, are ordained of God; its being caught up to God and to his throne, means no more than such ordination. The extent, and universality of the beast's reign are shown in Chap. xiii. 4, 5, 6, 7, and 8. By which it appears that not only the saints should be subjected to his dominion, but the kingdoms of this world should be worshipfully subject to his will. His reign was a licensed reign. It was given to him to speak great things; to overcome, 7. Hence the end of this reign must be announced by loud voices declaring that the kingdoms of this world are no longer the beast's, but are the kingdoms of our Lord and his Christ. It is also marked by the partial fall of Babylon, or the anti-christian mother, Chap. xi. 13. At this particular time, the preaching of the everlasting gospel took place, as predicted, Chap. x. 11, and Chap. xiv. 6, and 7. Now if I am correct, in applying this prediction, (for I hold each to be a prediction, of the same event,) to the 16th century; then it is evident, that it cannot be quoted in support of modern missions. In both places the preaching is said to take place when God began to judge the wicked, or beast. An angel appears with an open book in his hand, Chap. x. he tells John in substance, that when the 7th angel should begin to sound, the nations should be delivered from the beast, and that the gospel must be preached to them again freely and in spite of the beast, whose time had now come to be judged, see Chap. xi. 18. The same fact is predicted Chap. xiv. 6, 7, where the preaching of the everlasting gospel is represented as taking place when the time to judge had come. The power of christian Rome, of which Popery was virtually the head has been all that the predictions concerning the beast, Chap. xiii, represent, during the middle or dark ages. History says of the Pontiffs, that "Princes and Emperors have stood barefoot at his gate, and when at length admitted, the Pontiff would set his foot upon their necks, and tread upon their crowns." Such has been the power of christian Rome, but what is it now? This power began to be consumed in the 16th century, and therefore I think I am correct in believing that the 7th Trumpet began to sound at that time, and that consequently I am correct in placing fulfilment of the chapters x. 11, and xi. 6, 7, at that time also. Having said thus much by way of introduction, in order to give the reader a key to the reading of the prophecy; I will take a review of it, chapter by chapter, and point out what parts of it are to be applied to each period respectively.

JOHN BLOOMINGDALE.

For the Signs of the Times.

Dutchess county, N. Y. Jan. 11, 1854.

BROTHER BEEBE:—Through the kind indulgence of our heavenly Father, I am still a living monument of his goodness and mercy for which I desire to adore and praise his holy name. In reviewing the past year, I feel under renewed obligation to God for his manifold blessings to me and mine, notwithstanding I have shared in the trials and afflictions which are the common lot of all God's dear children; but he has not utterly taken his loving kindness away from me, nor suffered his faithfulness to fail. He is still a present help in all my times of trouble. Sometimes when smarting under the rod, the scriptures have been as a staff to lean upon, and I have been enabled to say, as did the psalmist, "Thy rod and thy staff they comfort me."

A portion of Psalm xxx. 1—10, inclusive, has been a source of much consolation to me for some years past; at least, at intervals during that time. It was first applied under peculiar trials of a worldly nature, and still applies under the same and similar trials which I have had to pass through, during that period. I have likewise been much comforted and refreshed in spirit, in reading the *Signs of the Times*, which I have regularly come to hand, laden with many rich clusters of gospel fruit. God has likewise quite recently permitted me to meet with a small branch of his church in the city of New York, and although they are but few in number there are enough to claim the promise. I would say for one, the promise was verified; for it was a time of refreshing to my starving soul; it was truly a feast, such as I had not enjoyed before for years. Although I had never beheld their faces before, I felt perfectly at home. I esteem them as the excellent ones of the earth, and have to acknowledge that they have been with Jesus; and I long to meet with them again. But although I am absent in body, I am present in spirit with them. Though two months have elapsed since the interview, I have not lost the relish of the repast. Their united prayers and preaching was all of a piece; it was woven throughout and all tended to exalt the Creator and to abase the creature, and this was food to my poor soul; for verily man in his best estate is altogether vanity.

I dwell alone in point of church privileges, yet I feel that it is good and pleasant for brethren to dwell together in unity. Fear not, neither be dismayed; God is your helper, and your exceeding great reward. It is your Father's good pleasure to give you the kingdom.

Now, brother Beebe, lest I weary your patience, I will conclude by wishing you and all the dear saints which are scattered abroad, grace, mercy and peace from God our Father, through our Lord Jesus Christ.

Yours as ever, MARY CULVER.

EDITORIAL.

Middletown, Jan. 1, 1854.

With this number we commence the twenty-second volume of the *Signs of the Times*. Whether we shall be spared to complete its publication is with him who is too wise to err in any of the dispensations of his providence or grace. His mercies toward us have never yet failed, and we feel

disposed to commit ourselves and all our concerns for time and for eternity to his faithful charge; and whatever may be his sovereign will concerning us, we think it is our unfeigned prayer that we may be reconciled to him in all things. How forcible are the words, "Sufficient for the day are the evils thereof." The aged patriarch said to Pharaoh, that his days had been few and evil; and Job, in his deep afflictions was constrained to say, "Man that is born of a woman, is of few days, and full of evil;" and all these sayings of divine inspiration are exemplified in the experience of all the children of our God. The afflictions, or tribulations of the children of God, we are informed, work patience, and so we have found them; for, instead of being discouraged, because the road is rough and thorny, over which we are called to travel; or because the world, the flesh, and Satan have sorely tried us, and we have at times felt so faint and weary, we would rather derive from former experience, that our God has safely brought us through; and seeing how many conflicts the Lord has sustained us in, and delivered us from, we are nerved with such confidence, not in ourselves but in our God, that with patience, we feel disposed to endure hardness as good soldiers of the cross of our dear Redeemer. We are fully satisfied that in number, weight and measure, all our trials and afflictions are allotted to us, by the hand and wisdom of him who worketh all things after the counsel of his own will.

It is due to our kind brethren and friends who read the *Signs*, for us to state, at the opening of our new volume, what are our prospects, our feelings, and our designs in regard to the labors of the year which has now commenced?

Our prospects. It is true there are some for whom we have entertained a high regard who have proved themselves unworthy of our confidence, and others for whom we still entertain sentiments of sincere regard and affection, who, either from having become wearied with the protracted controversies, or the spirit in which some, or all of them have been conducted, have withdrawn their names from our subscription list, and some from having heard us often accused of departure from the faith, and of embracing heretical doctrines, have become prejudiced, and fearing that they might give countenance to something wrong, have withdrawn their support. These causes and the decrease by reason of death, old age, infirmity and poverty, may reduce the number of our paying subscribers to some extent; but the reduction will not, as we trust impair our strength to any considerable extent. The reasons why we thus judge, are that the greater portion of those who have left, never were any advantage to us, or to the circulation of our paper; and in now leaving our ranks we have great reason to hope they will carry with them that contentious spirit which has been the occasion of so much unprofitable clamor and debate in times past. Being relieved from the contentious influence of those who have hitherto embroiled us in difficulty, we hope to be able to devote our columns to those things which make for peace, and things whereby one may edify another. We indulge no unkind feelings towards those who have madly threatened to exterminate the *Signs of the Times*; for we know that if God be for us, their violence will be turned to our

ultimate advantage; and if God be not for us, the sooner the publication be put down the better.

On the whole we can say in regard to our prospects, that our subscription list, and our circulation is now greater than it has ever before been; and our present subscribers are generally of a character the most reliable. From every section of the United States and Territories we have received assurances of the most encouraging nature.

2. *Our feelings*, we do not wish to trust to them as a guide; for they are changeable; still it must be confessed, we have feelings. We have been grieved when falsely accused of having departed from the faith, or of embracing doctrines which were new among the Old School Baptists, or inharmonious with the truth as it is in Jesus; but we have been grieved more when brethren whom we love have seemed to credit the false charges against us. And it has occasioned us much sorrow when we have witnessed among the professed followers of the Redeemer, a propensity to bite and to devour one another; and more especially when we have found that disposition betrayed in our own flesh. But we have no confidence in the flesh, having been so frequently betrayed by it; but we do feel a desire to trust in the Lord, and not be ashamed, for in the Lord Jehovah there is everlasting strength.

Our design. We hesitate not to say it is our design, as the Lord shall be pleased to afford ability, to make this volume, if possible, more edifying, comforting and interesting to the saints, than any of its predecessors. We design to exclude from our columns, all heated controversy, upon abstract questions, endless genealogies, and foolish questions about the law. If our brethren believe as we do, that salvation is all of grace, and alone through the mediation, blood and righteousness of our Lord and Savior Jesus Christ; and that the church of God was chosen of God in Christ before the foundation of the world,—that they were predestinated to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will; and that they were all fully, completely, and forever redeemed from sin, death and hell by the blood of the Lamb, and that the atonement was made expressly and exclusively for them, and that it secures their personal justification and acceptance with God,—and that they are in due time called quickened and born again, not of corruptible seed, but of incorruptible seed, by the Word of God, which liveth and abideth forever,—and if they believe that the new birth is only effected and accomplished by the power and grace of God; independently of all the men and means ever thought of by mortals,—and that all who are born of God are joint heirs with our Lord Jesus Christ; and that they shall all of them therefore assuredly reign with him in glory and that it is both the duty and privilege of all who are quickened and born of God to take his yoke on them and learn of him who is meek and lowly, and observe, and obey his commands, as their King, eternal, immortal and invisible, their only wise God and Savior,—and if they believe and confess that he is God, Man, and the only Mediator between God and men,—that he is the true God and eternal Life; if they worship adore, and confide in him, as the embodiment of all the fullness of the Godhead, and that the church of God is complete in

him,—that he is the head over all things to the church which is his body; and that he is their Prophet, Priest and King—their Shepherd, Bishop and Husband,—that he is the only and blessed potentate, the King of kings and Lord of lords; and that He only hath immortality dwelling in the light.—In short if they believe that he is all that the scriptures declare him to be in his Godhead, his humanity, and in all his official offices which are ascribed to him in the record of infallible truth; and if they, in harmony with these cardinal sentiments walk in all the ordinances and order of the house of God, and have no fellowship with the unfruitful works of darkness; we shall extend to them the right hand of fellowship; and admonish them not to fall out by the way, on any speculations which may be suggested on any of the above points of doctrine.

So far as brethren have become involved in differences, which have agitated some of the writers in the last volume, we recommend that each shall confine himself, in the expression of his peculiar views, to the letter of the scriptures, and be careful not to appear to be wise above what is written.

All regenerated persons who have been taught of God, and led into the truth by the Holy Ghost, believe that the scriptures of the Old and New Testaments, are a revelation from God, and that the New Testament, especially is the rule of faith and practice to all New Testament saints: therefore when christians square themselves by that blessed rule, they will come as fitly into each others embrace as did the materials of which the Temple was composed into that magnificent building. But if each brother shall allow himself to lay down his own peculiar construction of the scriptures, as the standard, and require all others to come up to it on pain of being branded with heresy, it will be a long time before the world will be constrained to say of them, "Behold how they love one another." It shall be our design, throughout this volume to urge upon the saints the command which requires them to keep the unity of the Spirit, in the bonds of peace; to let their love be unfeigned, and without dissimulation. We are not to make a brother an offender for a word; but we are required to bear one another's burden, and so fulfill the law of Christ.

In regard to those who revile and misrepresent us, our design is, as our Lord may give us grace, to pay but very little attention to them. We have higher objects in view: We desire the edification of the people of God; and the intercommunication of christian salutations, and epistles of love and fellowship.

While more than forty men have banded themselves together with the professed object of dividing the Old School Baptists of the United States; and to break down the publication of the Signs of the Times, we design to notice their movements no farther than shall appear absolutely required to disabuse the minds of distant brethren; and this we propose to do principally by a frank and candid avowal of our sentiments on all those points wherein we have been or may hereafter be accused of departure from the faith and order of the gospel as held and practiced by the Old School Baptists.

We earnestly solicit the aid of our brethren, all of them who are disposed heartily to unite in carrying out the proposed course by endeavoring to keep constantly in view

in all their communications, the edification, union, and fellowship of the saints, and the general peace of Jerusalem.

By nothing contained in this article, do we wish to be understood as proposing, or as being willing to consent to a compromise with anti-christ, or with error; but while we all as one may be engaged in contending earnestly, and faithfully for the doctrine of God our Savior, let us not ourselves err by a departure either from the spirit or letter of the gospel in its theory or practice.

We are sufficiently familiar with the sentiments and feelings of the Old School Baptists in America, to know that they have been far more distressed by the harsh and unkind manner in which former discussions have been conducted, than by any real difference they have been able to detect among the combatants. Let us then endeavor to be kindly affectionate, one towards another, forgiving each other as God for Christ's sake hath forgiven us. And may the God of all consolation and peace be with us, bless and build us up in faith and holiness, for his holy name's sake.

Old School Meeting.

OPENING OF THE NEW MEETING HOUSE—ORDINATION &c.

According to previous notice an Old School Baptist meeting was held on Thursday and Friday, the 5 & 6 days of January inst., with the New Vernon church, on which occasion the new Meeting house was opened, not for consecration or dedication as the manner of our popular neighbors is, but for the public worship of our God, by whose favor we have been permitted and enabled to build it. The church and congregation at New Vernon have long needed a more comfortable and commodious house, and during the last year they have raised nearly all the required amount, and erected a very pleasant and convenient building. It is fifty six by thirty six feet, on the ground, with a gallery in one end, will comfortably seat about four hundred persons. On the first day of the meeting the house was filled. Elders James Bicknell, from Oneida Co., N. Y., Eld. P. Hartwell from Hopewell N. J. Eld. Wm. Sharp from Southampton, Pa. Eld. G. W. Slater, from Albany county N. Y. and Elder Jacob Winchel from Ulster county, in this state, were in attendance, and their coming was like unto the coming of Titus, for the Lord was graciously pleased to bring them to us, like clouds full of rain. On the first day Elders Hartwell and Bicknell preached in the power and demonstration of the spirit, and in the evening, Elders Slater and Winchel held forth the words of truth and soberness.

A request having been made to the New Vernon church, from our sister church at Brookfield, to call brother Daniel L. Harding, a licentiate of the New Vernon Church, to ordination, at this meeting, the subject was submitted to the meeting for decision, and after due deliberation it was agreed to organize a council for the purpose of examining and, if thought expedient, setting the candidate apart to the work of the gospel ministry.

The following is copied from the minutes of the council, viz.

Whereas the church of Christ at New Vernon, Orange Co., N. Y. having some time since given license to brother Daniel L. Harding, a member of the said church, to exercise his gift in the ministry, and he

having done so, to the satisfaction of the sister churches of the same faith and order, and application having been made to the said church by those interested, to have brother Harding ordained to the gospel ministry, a council was called by the church at New Vernon, assisted by ministering and other brethren, at New Vernon, on Friday the 6th day of January 1854.

Elders and brethren who took their seats in the council with the church at New Vernon, Orange Co., N. Y. Friday, January 6, 1854, to examine, and if thought expedient, to ordain brother Daniel L. Harding to the ministry of the gospel of Christ, were as follows, viz.

Elders, James Bicknell, Philander Hartwell, William Sharp, George W. Slater, Jacob Winchel, & Gilbert Beebe.

From Mt. Zion church, N. Y. Dea. John Gilmore.

Brookfield, Dea. B. Corey, and brother John B. Carey, and George McNish.

Walkkill, Dea. Hiram Horton, and brethren, J. S. McNish, Barna Horton, and Thomas Tatham.

Rampö, Dea. Wm. Springsteen.

Waterloo, Deacons Asa, Elston, and George Doland, and brother M. M. Elston,

Warwick, Dea Wm. L. Benedict, and brother John B. Case.

Lexington, brother George A. Chamberlain, together with all the brethren of the New Vernon church.

The council was organized, by the election of Eld. James Bicknell, Moderator, and Eld. Wm. Sharp, and Wm. L. Benedict, Clerks.

Brother Harding being called upon by the Moderator to give the relation of the dealing of the Lord with him, proceeded to relate the manner in which God called him from death to life, and from the power and dominion of sin, to the glorious liberty of the sons of God, and also related the exercises of his mind in relation to the preaching of the gospel. Brother Harding then gave his views of the doctrine of the gospel and of the faith once delivered to the saints.

A number of questions were put to the candidate by Elder Beebe, which were answered to the satisfaction of the members of the council whereupon, on motion of Eld. Hartwell, the council proceeded to the ordination in the following order,

Sermon by brother Wm. Sharp.

Ordination prayer by brother Beebe.

Imposition of hands, by Elders, Beebe, Sharp, Hartwell, Slater and Winchel.

Charge by Brother Hartwell.

Right hand of fellowship, by Brother Bicknell.

Benediction, by the candidate.

JAMES BICKNELL, Moderator.

WM. SHARP.

WM. L. BENEDICT, Clerk.

The meeting of both days, was peculiarly interesting, and refreshing, the presence of the Head of the church, was clearly demonstrated. The preaching throughout was of the old apostolic order, and consequently perfectly harmonious, and the season will be long remembered with joy and gratitude.

Many who have long prophesied that the church and ministry would soon become extinct, in this region, have lived to see a new and substantial House for public worship erected, and a young minister, of irreproachable character and of very respectable talents, raised up, and set apart to the ministry of the gospel of our Redeemer.

The church at New Vernon has great reason for gratitude, to God for the perfect harmony and general prosperity which has so long existed in her borders, and for the general peace and healthy condition of her sister churches in her immediate vicinity, especially Walkkill, Warwick, and Waterloo, while the Brookfield church appears to be assuming a far more prosperous condition, than she has before enjoyed since Eld. G. Conklin held the pastoral office with her.

The unprecedented increase of patronage to the *Signs of the Times*, as indicated by a larger amount of receipts than we have ever before been able to publish in any one number, is highly gratifying, and especially, so at this time. It gives assurance, in unmistakable language that our patrons are determined to sustain the paper in the face of all the opposition, whether from professed friends of the cause, or avowed enemies. May God bestow his grace on us, that we may not betray the confidence of our brethren and friends, and prove unworthy of their kind and confiding regard.

New subscribers who wish to commence their subscriptions with this number will do well to send on their orders immediately, as we commence this volume with but a few hundred extra copies, and judging from the present demand they will soon be exhausted.

We have received many applications for our views on various subjects which, as we may be favored with opportunity and light, we will cheerfully give. But we wish them to be regarded only as our views, excepting what is fairly demonstrated by the plain testimony of the scriptures, and as we are quite as liable to entertain incorrect views as our brethren are, it will become all who read to observe the apostle's admonition, "Prove all things, hold fast that which is good." If however in honestly expressing our views, we should cross the cherished opinion of any of our brethren, or express what they believe to be discordant with divine testimony, let the brother who may discover the wrong, point it out to us, in christian faithfulness, and in brotherly love, and endeavor to show us the more excellent way. The sword need not be drawn unless they discover in us a disposition to persist in a course contrary to the spirit or letter of divine testimony. Let every brother know, that he that shall reclaim a brother from the error of his way, shall save a soul alive, and hide a multitude of sin.

Agents and others who write us on business, will save us much labor, and prevent mistakes, if they will write the names of subscribers in as plain and legible a manner as possible, and in all cases, mention the name of the Post Office, County and State, where their papers have been, or are to be directed. If any are to be discontinued, it is equally important to name their post office address, and also when money is to be credited to old subscribers.

An apology is due for the late appearance of this number, the commencement of a new volume always requires much extra labor. We are in hopes that we shall soon be able to redeem the time which we have devoted to attending Old School, and other meetings.

OLD SCHOOL MEETING.—There will be a two days meeting held with the Old School Baptist church in the village of Andes, Del. Co., N. Y. on Wednesday and Thursday, the 8th and 9th days of February, to commence on each day, at 10 o'clock A. M.

Brethren and sisters of our faith and order, especially ministers, are invited to attend.

Short Miscellany.

When we are Dead.

1. There will be some honest sorrow.—A few will be really sad, as we are robed for the grave. Fewer, probably, than we now suppose. We are vain enough to think our departure will produce considerable sensation. But we overestimate it.—Out of a very small circle, how soon we shall be forgotten! A single leaf in a boundless forest has fallen! That is all.

The gay will laugh,
When thou art gone, the solemn brood of care
Plod on, and each one as before will share
His favored phantom.

2. The world will go on without us.—We may have thought a very important wheel in the great machinery will be un-gearred when we are gone. But the world goes clattering on as if nothing had happened. If we filled important stations in society, if we have wondered what would or could be done, if we were removed yet how soon others will fill our stations! The world can be a bustling, active world without us. It was so before we entered it.—It will be when we are gone.

3. When we are dead, affection may erect a monument. But the hand that sets it up will soon be as powerless as ours, and for the same cause. How soon they that wept over us will follow us! The monument itself will crumble, and its dust will fall on the dust that covers us. If the marble or the granite long endures, yet the eyes of affection will not endure to read the graven letters. Men will give a hasty glance at the name of one they never knew, and pass on, with not a thought of the slumberer below.

On my grassy grave,
The men of future times will careless tread
And read my name upon the sculptured stone;
Nor will the sound, familiar to their ears,
Recall my vanished memory.

MARRIED.

At Hopewell, Dec. 30, by Elder P. Hartwell, MR. JEFFERSON B. DRAKE, to MISS SARAH C. STOUT, both of Hopewell.

At East Amwell Dec. 10, by the same, MR. STEPHEN H. TITUS, of Hopewell, to MRS. ISARUA HUNT, of East Amwell.

At Hopewell, Dec. 23, by the same, MR. AARON S. VAN KIER, of Hopewell, to MISS ELLEN VAN FLEET, of Harlington.

At Hopewell Dec. 28, by the same, MR. ANDREW VAN NAY, to MISS MARTHA M. HUNT, both of Hopewell.

At East Amwell, Dec. 31, by the same MR. SAMUEL EGE, of Hopewell, to MISS ELIZA LABOW, of East Amwell.

In Cherokee county, Texas, on Thursday, Sept. 8, 1853, by Elder A. H. Shanks, MR. EPHRAIM FINLEY, of Angelina Co., to MISS URY J. BROWN.

At the same time and place, by the same, MR. M. B. IRWIN, of Magnolia, Anderson county, to MRS. SARAH V. ROWLS, of Cherokee Co. Texas.

At North Berwick Me., on Sunday afternoon, Jan. 15th, by Eld Wm Quint, MR. EBENEZER QUINT, to MISS SARAH A. QUINT, all of North Berwick.

Oct. 3rd.—By Eld Isaac Hewitt, MR. BERNARD COLE, of Schoharie Co. N. Y., to MISS EMELINE HULL, of Roxbury.

By the same, October 25, MR. ELI CROSBY, to MISS DEBORAH KELLEY, both of Middletown, Del. Co.

At Middletown, Delaware Co. Dec. 27th by Eld. I. Hewitt, MR. ALBERT N. SANFORD to MISS HANNAH DAVIS, both of Middletown.

On the same day, by the same, MR. NORMAN KELLEY, to MISS FRANCES T. HUBBELL, all of Middletown.

OBITUARIES.

North Jay, Me. December 20, 1853.

DEAR BROTHER BEEBE:—In Canton Me., on the sixth day of December, sister MARY CAPEN, wife of brother Uriah Capen departed this life, aged 61 years, nine months, and three days. She was baptized, and joined a Baptist church in Jay about thirty years ago, and about three years after a division took place in the church which resulted in the visible organization of the Old School Baptist church, and she was with them in the movement, fully satisfied that the thing was of the

Lord. When questioned a few days before she died in relation to the course pursued with the Old School Baptist church at the time of the division, she replied with confidence that she was still satisfied that it was right, and according to the will of God. She maintained an unflinching steadfastness in the faith of the gospel, but owing to the protracted pulmonary consumption under which she experienced much bodily suffering, she was deprived of many gospel privileges in the assembly of the saints, for a long time before she died. To the last she manifested much composure of mind, and resignation to the will of God; in the event either of life or death. She was generally respected by all who knew her, and especially was held in estimation by the church of which she was a member, and more especially beloved by her husband, children and relatives with the ties of earthly sanguinity. She has passed through the great tribulation and entered "the undiscovered country from whose bourne no traveller returns."

The foregoing obituary I have written partly by request, in consideration of the fact that there are but few in this region of country now left who have been faithful under all circumstances to contend for the truth, and oppose error in its multi-form shapes, therefore when any of them have been taken away by the relentless hand of death perhaps it may be duty that a notice of the same should be published to the household of God.

Yours affectionately,

JOSEPH L. PURINGTON.

Cass county, Michigan, December 19, 1853.

ELDER BEEBE:—Please publish in the *Signs*, the obituary of my sister, MRS. ELIZABETH JANE NORTON, wife of Richard B. Norton, and last surviving daughter of Mr. and Mrs. Peter Hess, aged 27 years, 1 month and 1 day. By this afflictive dispensation, we are suddenly bereaved of a daughter, a wife, and a sister. She died on the eighth day of her illness.

My father, Peter Hess, is a constant reader of your paper, and a decided Predestinarian, and a strong advocate for the Old School Baptists; and my mother also, and so is my companion. I have never made a profession, but am partial to the same faith and order; for if my soul has ever rejoiced, it has been while sitting under the creature humbling but God honoring doctrine of salvation by grace alone. I have no brothers nor sisters. I once had three sisters, the youngest of them died at the age of three years, the other two lived until since we moved from Huntingdon Co., Pa. into this state; both of them were married in the year 1847. The youngest of the two died in 1848, leaving an infant daughter, 3 weeks old.

The subject of this notice, a few hours before her death, manifested a willingness to depart, and felt that she was prepared to go. We entertain no doubt that she is happy in the embrace of her Saviour, this hope affords great consolation to her aged parents and afflicted companion and other surviving relatives. We mourn not as those who have no hope.

"God called her home, He saw it best,"

Yours sincerely, ELISHA HESS.

Junius, January 2, 1854.

BROTHER BEEBE:—It becomes my sad duty again to write for the obituary department of the *Signs of the Times*. Our beloved sister PHEBE S. WATSON, who was born March 7, 1820, and baptized by me, July 11, 1847, upon a full and satisfactory evidence of her regeneration. I regard her as a monument of the grace of God, and a witness that the word and Spirit, are sufficient, even in the midst of surrounding confusion, to lead the believer unto the light and liberty of the gospel. She was born and brought up among all the heterodoxies of arminianism, and there convicted of sin by the power of the law. She received the tender of all the aid that was in their power to bestow; but she received no rest to her soul, until she was led by him who leads the blind by a way they knew not, and there made to renounce all hope of help from creature good, or creature aid and to rejoice in Jesus Christ, and to trust and believe in his full and finished salvation. She was pointed this way, and pulled that, by those who are anxious to make up in number what they lack in weight. But by trying the spirits, she found that she could go with none of them. After a lapse of years she was led from her native town, (Lyons) to the town of Sodus, to hear one of those who are everywhere spoken against, where, with wonder and amazement, she

heard that "certain sound" which filled her soul with joy, her eyes with tears, and her lips with praise to God for his redeeming love; whereupon after having become acquainted with this dispersed people, whom she found to be as poor and dependent as she had found herself to be, she gladly offered, and desired to become one with them. Her views were remarkably clear upon the glorious doctrine of grace in all its particulars. Could we stop here, it would be a satisfaction and delight; but duty demands us to say, She was a bright and burning soul, sent, for a time, to dwell in a very frail and falling tabernacle, which was finally broken down by pulmonary consumption. She was brought to our place, this sad day, one year since, then sick. She continued to be up and down; but much of her time in great bodily distress; and sometimes in mental anguish on account of the hiding of the face of Him who was her sun and her shield. But, for a number of weeks before her exit, every cloud was withdrawn, and she spake with so much serenity and joy, of her approaching change, that it sometimes appeared almost like heaven on earth. She met her last conflict at about 8 o'clock P. M., December 17 1853. It was dreadful to the body; she died very hard; but there was the blessed evidence of glory in the soul; and a smile that played across her agonized countenance, such as we think immortals wear; and lifting up her feeble hands; and raising her failing eyes, without the power of utterance, she seemed tacitly to say, "I come, my Redeemer, to bow and adore thee. Farewell to earth."

At the time of her death she was a member of the Old School church in Sodus, of which our beloved brother E. Chatfield is pastor; and from whose hand this obituary notice might have been expected; but he thought, as she had been sick and died at our place, and as I had been with her, I had better write it. Adieu.

WM. W. BROWN.

Jewett Centre, Greene county, Dec. 29, 1853.

BROTHER BEEBE:—Painful as it is to my feelings, it becomes my duty by request to inform you of the death of our highly esteemed and beloved brother, SAMUEL PECK, who departed this life Dec. 21, after a long and severe illness. Although a great sufferer, he was firm in the faith of the gospel. Being asked by an aged sister the day before he died, if he could see across Jordan, he said, yes, and I think I can see Jesus on the other side. He often prayed for his departure, but was submissive to the will of God. The last words he was heard to utter were, "Not my will but thine be done, O Lord!" Brother Peck was seventy-four years, eleven months, and thirteen days old; and had been a member of the Lexington Baptist church about fifty years. He received a hope in the Redeemer when about sixteen; but did not unite with the church until he was about twenty-four years old, and has ever since been an advocate of free and sovereign grace; free, because freely bestowed and not obtained by any good deeds of human beings, and sovereign, because it was all of grace. He was a zealous defender of the truth of the gospel, and was gifted in doctrine and exhortation; ever ready to repel the invaders of the church; taking the word of God for his guide. I think he could with propriety adopt the language of the apostle, "I have fought the good fight" &c. I often visited him during his illness, and found him firm in the faith of the gospel. With his numerous connections we are left to mourn our loss, but we mourn not as those who have no hope, for we believe he is in the realms of bliss; singing praises unto him who is the Author and Finisher of his faith.

The funeral was attended by Eld. James Mead, who preached from 2 Cor. v. 4, which was selected by the deceased during his last illness. The church as well as the connections have sustained a great loss. May the God of all grace be with us and sustain us in all our trials.

LAMBERT GASS.

Died at Warwick on Monday morning Jan. 9th 1854, MR. THOMAS WARD, a well known citizen of that town aged about 64 years. A sermon was preached at the funeral by Elder G. Beebe from 1 Timothy 1, 15, to a large and attentive congregation.

At New Vernon, MARY LAVENIA, only daughter of Dimick and Sylvia Ann Wilkin, aged 9 months.

Lewis Co., Mo. Dec. 26, 1853.

BROTHER BEEBE.—It is with much heartfelt sorrow and deep regret, it becomes my duty to write the obituary notice of my much esteemed father-in-law, JOHN C. HENSON, who departed this life at half past six o'clock P. M. on the 21st of Dec, aged 75 years 1 month and 11 days his disease was consumption; he was confined about six weeks and bore his affliction with christian fortitude being aware of his approaching departure from time to eternity. He left a wife who is a member of the same church that he was and numerous relations to mourn their loss; but their loss is his eternal gain. He was a member of the Sugar Creek church, and was much esteemed in the church and out of it; if he had an enemy it was unknown to him and his friends.—He was kind and affectionate to his family, and charitable to his neighbors, ever ready to alleviate the sufferings and distresses of others. He had been a prudent and consistent member of the Old School Baptist church upwards of forty years, all of which time the church has not had one word of complaint to bring against him; his seat at the church was never found vacant if it was possible for him to fill it. He was an ornament to society and community in which he lived. He was well attended by his physician and friends until he breathed his last and his spirit took its everlasting flight to that celestial region above "where the wicked cease from troubling and the weary are at rest." In the death of this truly good man, we cannot express our sorrow at the loss of so good a christian, husband, father, neighbor and citizen; so just, honest, benevolent humble and obedient. Both as a christian and citizen he was beloved by all who knew his true merit and worth. He was a faithful husbandman, a tiller of the soil, well providing all the necessary comforts of life for his family and those of his friends who might pass this way. He was glad to have his friends visit him and delighted much in their social and religious conversation, giving up all earthly pursuits and putting his trust in Him who is alone able to save, he died perfectly calm, and we trust he has gone home to Jesus to give undying praise and glory to God forever and ever.

O Lord, may this be the terminating scene of all our earthly pursuits and we will be able to rejoice in hope of a blessed immortality beyond the grave. HENRY TULEY.

DIED, near Springfield N. J. in May last, Miss MARY SPRAGUE, daughter of Wm. Sprague, in the 21st year of her age. She gave satisfactory evidence to her family and friends, that the terrors of death and the grave had been removed from her, by an experimental knowledge of our Lord Jesus-Christ as the Savior of sinners.

In August last, brother WILLIAM SPRAGUE, of Springfield, N. J. departed this life, in the 61st year of his age. Brother Sprague, had for many years stood connected with the old fashioned Baptists, by whom he was esteemed as an orderly and worthy member, and at the time of his death his membership was with the church at Hardsyston Sussex county, N. J. He has left a widow and four children to feel and mourn their loss, but they mourn not as they who are without hope. GEORGE DOLAND.

Moneys Received.

NEW YORK.—W. Inman, 1; J. W. Potter, 3.31; Mrs. Hester Kinney, 1; E. Bidwell 2; * A. Wads worth, 1.06; Mrs. F. Benedict, 1; Mrs. F. Winslow, 1.06; J. King, 2; S. A. Rurt Esq. 1; A. L. Mattice, 1; Eld. J. Flandraw, 7; Mary Carrick, 1.50; Wm. Olmsted 4; * Dr. J. Tyler, 2; * Dea. R. Thayer, 1; L. Bouton, 1; T. Benedict, 4; * Mrs. R. Grout 1; Eld I Hewitt, 3; Eld C Merritt, 2; Capt. H. R. Cadwell, 1; C. Shons, 1; E. Hix, 2; * G. Lobdell 5; R. Kilpatrick, 2; S. Bannister, 2; * J. Bundy 2; * J. Bryner 1; N. P. Rhodes 1; Mrs. Eliza Nelson 2; Eld Wm W Brown 1.3; L. L. Harding, 1; J. Gilmore, for H. Carlough, 1; for Mrs. Stanford, 1; Wm W Conklin, 1; J. Harding, 1; A. Reed, 1; H. Corwin Esq. 1; Mrs C Terry 1; G. A Chamberlain, 1; Mrs N. Parsons 1; J. Burt Esq 4; Miss S. Mail, 1; E. West, 1. A. D. Ellis (to the end of Vol. 22.) 5; S. Wade, 3; J. B. Drummond, 5; J. Varley, 1.50; J. Beckwith, 1; E. Payne, 1; Eld A. StJohn, 5; Dea H. Clark 1; Eld J. P. Smith, 6; Dea O. Atwood, 1; Chs. Ellis, 1; J. Far 2; * J. Payne 1; G. W. Hartwell, 1; L. Parker, 1; F. Smith, 1; Mrs H. Brown 1; Mrs J. A. Smith, (to present date) 1; H. N. Bennett, 1; Wm Hopkins, 1; J. U. Whaffen, 1; J. B. Reed 2; * Mrs M. Culver 2; Mrs M. Woodham, 1; J. Dewey, 1; J. D. Hulke, (to Dec. 15, 1853) 2; V. R. Kelley, 1; J. Storms 4; G. H. Howe 1 2; * Samuel C. Lindsley 3; * 152.43

MAINE.—Eld. Wm Quint 2; * Eld J. L. Purington, 20.50; N. H.—A. Nichols, 22.00

MASS.—L. B. Loomis 2; * S. A. T. Lyman 1; A. Richmond, 1; Elijah Stone 5; * 9.00

Since the above was in type we have received Mrs M. Murray, Pa. 1; J. Brown, Ky. 2; Eld J. D. Wilcox, Wis. 12; Mrs M. Gilbert N. Y. 1; J. Sanford Ill. 4; M. A. Pierce, Va. 2; W. Cochr. Del. 1; W. Rankin Sen Ill. 2; Eld K. Hollister N. Y. 4; Eld A. Dillon, Mich. 2; A. M. Keele, Mo. 2; G. J. Beebe, 20.30

Total \$626.51

Letters Received.

Eld. S. Trott, J. Mason, B. Lyman, Eld. J. H. Duffel, Mrs. Pamela H. Wright, A. Fairchild, E. Bidwell, A. Lambert, J. W. Smoot, J. W. Livingstone, E. Stone, E. Lucy, E. Hess, Eld. E. Ashbrook, J. G. Barrow, L. Stillwell, G. Francis, E. B. Moore, S. Goodwin, J. King, W. N. Stults, A. Phelps, N. Pierce, A. L. Mattice, Eld. A. C. Booten, John P. Shitz, Wm. R. Hope, Tho. M. Almond, J. Reid, B. Farmer, J. Sperry, J. Eaton, Eld. J. Flandraw, J. Fowler, W. J. Greene, Geo. Chester, Wm. L. Beebe, M. S. Mary Carrick, Wm. Olmsted, J. S. Barbee, Dr. J. Tyler, L. Gass, Dea. R. Thayer, D. L. DeGolyer, M. Umer, W. G. Morris, L. Bouton, Asa Richmond, Eld. P. Lewis, Sarah Hall, T. Benedict, Eld. Wm. Buins, J. Phillips, J. H. Snow, Eld. I. Hewitt, Eld. C. Merritt, A. Statton, C. Mills, J. Wilson, Esq. Eld. R. Hill, P. Metzler, G. W. Childs, H. Tuley, G. Lobdell, R. Kilpatrick, S. B. Aldrich, M. A. VanClove, B. Martin, Margaret Smith, S. Gaultney, D. J. McClain, S. Barnister, J. Gains, Eld. H. Rogers, T. Buckman, John Cobb, W. J. Fellingham, J. Kester, J. Bundy, J. Baymer, J. Dickerson, J. M. Smith, Eld. J. Stipp, J. T. Crooks, Eld. Wm. Quint, S. Caldwell, Eld. Z. J. Compton, R. Whitecomb, J. Kelsey, N. P. Rhodes, Mrs. Eliza Nelson, Hon. Wm. Sawyer, Eld. W. Brown, J. Carter, J. A. Williams, Eld. J. Dudley, A. D. Kirk, C. Dudley, L. Finks, Eld. R. C. Leachman, J. F. Kelley, J. Messmore, Mrs. Frances M. Griswold, E. Ferguson, T. T. Elton, D. Oglesbee, E. West, E. Rittenhouse, J. Osburn, Eld. J. L. Purington, Eld. J. Keller, C. Williams, J. B. Reed, Mary Culver, R. Hockleman, T. Swartout, T. Chenoweth, L. B. Loomis, G. W. Allen, W. H. Cooke, Eld. C. Wright, Mary Keever, R. Renwick, S. A. T. Lyman, W. P. Thornhill, H. M. Bowen, V. R. Kelley, A. Carter, E. Smith, T. Fenner, J. Storms, B. Willet, Eld. A. B. Chenowith, Ann Brown, M. Thompson, W. H. Morgan, Martha Waller, P. McInturf, Walter W. Widgene, Eliza Courney, G. H. Howell, N. Brownfield, M. Anderson, M. Headington, S. C. Lindsley, J. B. Harris, J. H. Carpenter, Eld. J. C. Beeman, J. Darden, M. M. Clay, W. C. Headley, J. Worcester, J. Bloomingdale, Eld. R. F. Haynes, H. D. Conner, I. N. Swain, P. M.

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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. XXII. MIDDLETOWN, N. Y., JANUARY 15, 1854. NO. 2.

Poetry.

Safe and Sound.
Safe is the man, and sound, who knows
The truth in Jesus; tho' opposed
By fears within and foes around,
The gospel says he's safe and sound.
Tho' long as danger yea, as foes, surround
Yet Jesus came and made me know
The light and depth of love profound:
Gave grace and said, you'r safe and sound.
Saw'd in the Lord's eternal plan,
Beyond the reach of thought to scan,
The Spirit came and turned me round:
I heard a voice—your safe and sound.
And am I, Lord, the very man?
Have I an interest in this plan?
Tho' sins disress, may grace abound,
And tell me I'm both safe and sound.
In foreign lands I long did roam,
Far distant from my Father's home;
I then was lost, but now am found!
In Jesus' love both safe and sound.
Tho' Satan does me much annoy,
And in my heart there's much alloy,
Tho' black, yet comely I am found,
Through Jesus' blood I'm safe and sound.
Sound in the faith of God's Elect,
Nor Satan can my soul eject—
In doctrine, love, and truth profound,
The Word declares I'm safe and sound.
Safe tho' my enemies combine,
And say that I am none of thine;
Corruptions often me astound,
Yet still in Jesus safe and sound.
Safe though I'm often toss'd about,
With winds and waves, yea fears and doubts,
I often seem to be aground,
Yet Jesus rescues safe and sound.
Though neither Sun, nor Moon, nor Stars,
For many days to me appears,
Yet soon the light doth shine around,
And shows me I am safe and sound.
Then let the world upon me frown,
And Satan strive to run me down;
If in the Book of life I'm found,
Preserved in Jesus safe and sound.
And when the glass of life is run,
To May I behold that blessed Sun,
Of Righteousness, and praise resound
To Him, through whom I'm safe and sound.
And when the Book of Life's revealed,
And my name found among the seal'd,
Before he gave the earth its bound,
The reason why I'm safe and sound.

The Prodigal.

Afflictions, tho' they seem severe,
In mercy oft are sent,
They stop'd the prodigal's career,
And caused him to repent.
Although he no relents felt,
'Till he had spent his store,
His stubborn heart began to melt,
When famine pinch'd him sore.
"What have I gain'd by sin," he said,
"But hunger shame and fear?"
My father's house abounds with bread,
While I am starving here.
I'll go and tell him all I've done,
Fall down before his face,
Unworthy to be call'd his son,
I'll seek a servant's place.
His father saw him coming back,
He saw, and ran, and smil'd;
Then threw his arms around the neck
Of his rebellious child.
"Father I've sinned, but O! forgive
"Enough," the father said,
"Rejoice, my house, my son's alive,
For whom I mourn'd as dead."
"Now let the fatted calf be slain,
Go spread the news around,
My son was dead, but lives again,
Was lost, but now is found."
'Tis thus the Lord his love reveals,
To call poor sinner's home;
More than a father's love he feels,
And welcomes every son.

Communications.

For the Signs of the Times.
Woburn, Mass. Jan. 21, 1854.
MUCH ESTEEMED BROTHER.—As I have often read, with great comfort, the narration of the brethren and sisters, which have appeared in the Signs. I have been minded to give you, and them, if you see fit, some account of the way in which, I trust, the Lord has been pleased to lead me now these more than eighteen years. Through his abounding mercy I am permitted still to entertain a hope of salvation through the redemption which is in Christ Jesus. But while I write, a sense of my vileness by nature, my inconsistencies, backslidings, insensibility & ingratitude, lead me to hesitate and to enquire whether I have any evidence that I am a child of God. The only hope I have is through sovereign grace and the blood of atonement. I think I can understand in some measure, the feelings of the apostle when he says, "it is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief." I was the subject of religious instruction from early years, and according to the notion commonly entertained, it was my purpose at some time, by repentance and faith to secure the salvation of my soul. Thus did I remain, until the spring of the year 1835, when it pleased God, as I trust, to reveal to me a knowledge of my condition as a sinner. My repentance, prayers and faith, I now found could do me no good. I was condemned by a holy law, and all my sorrow could not atone for my sins. I was guilty in the sight of a holy God, and how my guilt could be removed I could not see. I did attempt to pray; but the thought that the eye of God was upon me, and all my heart, vile as it was, was open to him; made me tremble before him. Others prayed and found relief; my case was hopeless. It seemed to me that I was a prisoner, awaiting only execution. What cruel mockery to tell such an one that God has done all that he can to save you, and that it remains for you to secure your own salvation by repentance, giving up your heart, and faith! I was too helpless to do anything; too guilty to be a subject of divine mercy. Thus did I lay bemoaning my condition and acknowledging the justice of God in my doom, when my dungeon door opened, and I heard a voice say, "Live! for I have found a ransom." I was drawn forth out of my prison-house. I had some sense of the method of atonement, and how God could be just and yet justify one so guilty as myself. My guilt was gone; I was in a new world. But all this was so different from what I had anticipated, and the Scriptures appeared so different from what they had before, I knew not what to think. I went to the minister for some instruction touching the doctrine of election and atonement. He told me I ought not to puzzle my head about such matters; that doc-

trines were very unprofitable for young christians; and that it would be best for me to read the Psalms more, and Paul's writings less. This advice, for the time did its work, and the course of training to which I was immediately subjected caused me to become ere long as zealous an arminian as ever was, excepting perhaps occasionally some misgivings that all was not right. Indeed, I was not able to do as good a days work, and get as much for it as others. Yet I toiled on, making a sad piece of work of it, sowing the wind and reaping the whirlwind. At sometimes fear that no child of God was ever left to go to such an extent of error and wickedness, for nearly five years. All the comfort and advantage, however, that a christian can draw from the arminian scheme, I have been permitted to test. It was with me a struggle for life, and behold! death. I was looking for a growth of holiness, but found nothing but corruption. It pleased God to deliver me from the bondage of error, into the glorious liberty of his own truth. About the commencement of the year 1840, I was led to enquire what evidence I had that I was a christian. One of the first things which oppressed my mind was the disagreement between my profession and my practice. I did not act as though the salvation of sinners depended upon my faithfulness. This and many other inconsistencies, I made known to those I had called brethren in the church. It did not occur to me, at the time, that I was accusing them. I thought they were christians, while I was not. These things added to the fact that I had made no progress in holiness, caused me much trouble and anxiety. I examined the scriptures to ascertain, if possible, what were the evidences of a renewed state. The same views I had before had respecting the divine sovereignty and redemption by the blood of Christ, were presented a fresh to the mind. How did I rejoice to read that it is not by works of righteousness which we have done, but of his mercy he saved us. I had been put forward to speak in the meetings, and I still used my liberty, now, however, speaking of the way of salvation, of electing love of effectual calling, and justification through the blood of Christ. This was during my first year in college while preparing, as I then supposed, for the ministry. But I soon felt that I was not called to preach, and had I been that this was not the process of preparation. I renounced my connection with the Sunday School. I also sought out and made the acquaintance of such Old School Baptists as I had then knowledge of, who, I conclude, were at first quite as much afraid of me as I had formerly been taught to be of them. This course of conduct on my part soon excited great feeling and powerful opposition in the church with which I was connected. I was not aware of all the mischief I was causing, but out of the abun-

dance of my heart my mouth spake, among other things I was accused of stopping a powerful revival which was in progress. I began to think of the injunction of the apostle to "have no fellowship with the unfruitful works of darkness" but as I was an uncomfortable member, they anticipated me, and cast me out. For a while I was enabled to rejoice in the truth, and then commenced with me a series of trials which continued for six years. Let I shall weary your patience. I will reserve a brief allusion to them to some future period. That I have a name and place among the chosen people of God, and the lovers of his truth, is of his infinite mercy. Of the crookedness, deceitfulness and uncomfortable-ness of error, I have had a sad experience, but of the preciousness, hope and comfort of the truth, through the grace of God, I have had a blessed one. To His name be all the glory. LEONARD COOK.
For the Signs of the Times.
Monroe county, O., Jan. 23, 1854.
BROTHER BELL.—The brethren whom we visited in Virginia and Pennsylvania, in September and October last, requested me to inform them through the Signs, how we got home, &c. We are under renewed obligations to God for protecting us from calamities, and for preserving our health throughout the journey, and for all his mercies through life to the present time. Myself and wife left home on the 12th day of September last, and arrived at the brother Thomas Bell's, in Monongalia Co. Va., on the 24th, and made his house our home during our stay in that vicinity. The hospitality of brother and sister Bell, will be long remembered by us, as also that of brother Masgrove and family, and the brethren, and friends generally where we visited, and unto whom we preached Jesus Christ, and him crucified, all received us cordially; from which we infer that the preaching of the cross is not an offense to them, but rather a blessing of instruction to their minds and comfort to their hearts. The evening conversation which we had at different places of meetings, I shall remember long. The candor, courtesy, and christian forbearance manifested toward each other, while discussing the several streams which flows from the river of God, through our Lord Jesus Christ, to the objects of his love, (who were once enemies,) the views which were brought forth by them were calculated to impress the mind with the importance of what the scriptures say on the doctrine of regeneration; but there was at the same time a oneness of the spirit of Christ that prevailed their minds, and a unison in the sentiment that Salvation is wholly of grace. After spending twelve days with them, with some reluctance, on the 5th of October, we left brother E. Bussey, for Masontown, Pa., brother Bell, accompanied us to Mapletown, where we parted, after an intima-

cy had been formed as I trust, by the spirit of God. We arrived at Mr. Richards in Masontown, in the after part of the day and were cordially received by him and his family, and he appointed a meeting for us on that evening. On the 6th we left for Brownsville, and at that place we met with brother James M. Corder, and had a meeting that night, and also met with Martin Robinson, an old father in the ministry.— On the next day, we went with brother James M. Linn, to his house on Big Red Stone, and from thence to brother Andrew Linn's, and preached in a School house.— On the 8th and 9th preached to the little church called Big Red Stone. This little body have to contend for the old order of the church of God, as laid down in the New Testament by Jesus Christ, and his apostles. They are standing fast in the liberty wherewith Christ has made them free, and consequently they stand opposed to all the new measures of doctrine and things of the new order of Baptists. We were requested to tarry with these brethren until after the next Lord's day, as they expected brethren Dennisons, to visit them according to promise, to ordain brother J. A. Corder into the full functions of the ministry.— This request we complied, having a desire to see the brethren and to hear them preach; but for causes not known to me, they failed to come, which greatly disappointed the brethren. The brethren then requested me to ordain the brother, that the churches might have a minister among them, to officiate in the administration of the ordinances of the Lord's house. This I could not do, as I was alone, as I believed it would not be in accordance with the rule which was given by Paul to Timothy, but I assured them that I would assist with any brother who was acknowledged as a minister of Jesus Christ. On the 17th we left Brownsville for Pittsburgh, to see our son and his family. With these brethren I experienced that spirit of union which unites all the children of God, as one body, into that glorious hope of immortality and eternal life. The brethren Linn, not only received us into their houses, but into their hearts, their families also were courteous, pleasant and agreeable. On the 19th, we arrived at Pittsburg, and found our son and family enjoying the common blessings of life; on the 20th we left for Wellsburg Va., to be with brother Wells on the Lord's day. Brother Wells, his wife and daughter are Old School Baptists, believing that salvation is by rich, sovereign and distinguishing grace. On Lord's day, evening we preached at Mr Carter's, a son-in-law of brother Wells, and on the 24 we preached at the house of sister Headington, on the 25th at Independence, Pa. (where sister Anderson resided,) in the Methodist Meeting House. On the 26th we dined with Mr. Fowler, his wife being a member of the church with brother Wells; in the evening returned to Wellsburg with the intention to leave for home on the next day, but Thursday being a very rainy day, we did not leave until Friday morning. We arrived at brother Jefferson's in the evening, and left on Saturday to cross the Ohio River, after some delay we got across and landed on the Ohio side, and arrived at brother William's in the evening. We found him greatly afflicted with Rheumatism, having been confined to his room and bed for some months. I preached at his house on Lord's day, and on Monday arrived at home, in good health,

found our friends as well as common, on the last day of the month.

While I was from home a letter came from McConnellville, demanding my attention, and I left on Wednesday to attend to a request of the letter from Big Red Stone to assist in the ordination of brother Corder. At the Muskingum Association, last August, Elders Moody and R. Skinner promised to visit the churches in Monroe Co., Ohio, on the second Lord's day in November, but brother Moody not being perfectly recovered from a severe attack of dysentery, was fearful his strength would not permit him to attend with brother Skinner, but should his health improve, (as it has,) he would meet me at the Mount Hope church, on the 3rd Lord's day in December, and requested me to inform the brethren at Red Stone that we would be at Brownsville on the first Lord's day in Dec. 1853. Brother Reuben Skinner came to Malaga according to promise, and informed me that brother Moody was fearful that the infirmities of his body would not permit him to perform the journey, and requested brother Skinner to go in his stead. I wrote to the brethren at Big Red Stone, informing them of the arrangement, and if not providentially prevented, we would be with them on the first Lord's day in December and on the Saturday preceding.— After we had visited the churches in Monroe Co. O. we left brother Mellott's on Monday November, for Brownsville, and arrived at that place on the 1st of December, and on Saturday attended to the ordination of brother J. A. Corder, and preached in the bounds of the church until Wednesday.— On Thursday we left to attend appointments, on Thursday at brother Mundell, on Friday at Goshen church, where we met with brother Abner Morris, Steele, and Brewer; Saturday and Lord's day at Meadow Run, where we met with old father Haynes, an Old School Baptist indeed, and preached at his house on Sunday evening. On Monday we left for Newtown church, accompanied by father Haynes, and met with brother David John, and his brother James, and other friends, and preached in the evening at brother D. Johns. We left on Tuesday morning for Malaga, where we arrived on the 16th in good health, Brethren Moody and Skinner attended their appointments until Friday the 23d, and then we parted, they went west and I went east.

On Wednesday the 28, I left home for Perry Co., a distant of 80 miles westward, preached at Eld. Reuben Skinner's house on Jan. 5, where he had arrived in health.— On the 7th, and 8th, filled appointments at York ch. where I met with brethren Moody and Harper. Monday the 9th, at brother Ezekiel Linn's, where our engagements closed, and returned home on the 13th, for our appointment.

The statement of these particulars, will explain the cause of the delay of this communication. I hope I desire to see and to hear of the well-being of Zion, in her spiritual standing in Christ. It is painful to observe divisions and subdivisions, among brethren. Truly these brethren have to contend earnestly for the faith, and in doing so, they had to oppose a corrupt ministry. May the Lord send his own servants among them, for their mutual comfort, edification, and joy in the Holy Ghost.

Yours in bonds of the gospel.

JAMES JANEWAY.

For the Signs of the Times

Waltham, January 2, 1854.

BROTHER BEEBE:—I have been waiting for an opportunity to send the remittance due for your invaluable paper by some of your agents; but as no such opportunity has presented itself, I feel constrained at this late date to write you a few lines for that purpose. Although I have never seen your face, I have been so often refreshed and edified by the perusal of your thoughts and views of the glorious plan of salvation in which I humbly claim to have an interest in common with the household of faith, that I feel that you are not wholly a stranger to me; and I cannot drop my pen without adding my feeble testimony to the many which have already appeared in your columns, in regard to the benefit and instruction to be derived from the *Signs*. I believe I can truly say that I feel to thank God daily, that he has been pleased to raise up and qualify for the arduous and trying duties devolving on him, one so efficient and faithful as brother Beebe; and I have deeply sympathized with you in the trials of the past year, and have sometimes feared you would be disheartened and retire from the conflicts. But when I would read my bible and find so many precious promises, which the Comforter always applies to those who are in the path of duty, in just the right time to strengthen and uphold them, I felt my fears were groundless. If Brother Beebe would not consider it too much of a tax on his time and patience I would request his views on Matth. xxii. 14. I am entirely removed from all gospel preaching and christian society, although there are eight different societies or churches who claim truth for their creed, but to my comprehension it is rather a mixture of men, means, and money, than Christ, and him crucified; sometimes I feel as though I must starve for gospel food, and to cry out in bitterness of spirit, must it always be thus? But the infinite God knows what is best for all his children, and if I am of that happy number whose God is the Lord, I know that all things shall work together for my good; with all those who love him who are the called according to his purpose. But I have written more than I intended and far more than can be profitable for you to read (it is not for publication) and will close by wishing you heaven's choicest blessings in life, and hopes of a glorious immortality, in death.

From one who, if a saint, is the least of all.

S. A. T. LYMAN.

For the Signs of the Times.

Putnam Co., Ill. Jan. 1, 1834.

DEAR BROTHER BEEBE:—Having a small remittance to make, and the name of a new subscriber to send, I thought I would give you a brief history of the dealings of the Lord with poor unworthy me; as I have taken great satisfaction in reading communications of this kind, from the brethren and sisters, in the *Signs*.

I was born in the year 1820, and up to my sixteenth year I know not that I had any serious impressions upon death and eternity, although I thought there was something so sacred in religion that I did not dare to ridicule the subject; but at about that age, my mind was suddenly arrested and from what cause I knew not, for there was no outward circumstance that could have any bearing upon my mind. I found myself a sinner and thought I could and must do

something. I wanted to be a christian, yet I wanted to be a private one, but I soon found if I was a christian in the light of the scriptures I could not be a private one. I began to look around to see which of all the different sects were right, for I thought that there could be but one true church of Christ. But when I saw the difference among them and all pretending to take their faith from the same book, I began to doubt whether there was any such thing as true religion in the world; and for a time doubted if there was any God! But O! the horror and darkness of that hour I shall never forget, it lasted but a short time. There was conviction fastened like a nail in a sure place. I endeavored to shake off these impressions of guilt; and when among my young companions would try to be the most profane and wicked of them all for fear they would accuse me of being serious; and when alone, my transgressions would rise up before me in all their blackness. O! the nights of horror and days of terror that I experienced I cannot describe. I vowed, and vowed again, to do better, but still went on from worse to worse. I tried to pray but it seemed my very prayers sunk me deeper in guilt, and sometimes when attempting to pray in solitude the rustling of a leaf would start me from my knees to look around expecting to see the adversary ready to claim me for his own, I thought God had given me over to hardness of heart, and that my cup would soon be full, and I should soon go to my own place. I could look at the beasts of the field and birds of the air and envy them their innocence. In this way I spent four or five months. I wanted to be a christian but was not ready yet; and the pride of my heart made me want to be the brightest and best of any; but I found myself without power to be any thing but a sinner of the vilest kind. After a while these feelings wore off, and I carefully avoided the company of professors and attending meetings, for fear they would return again. In the fall of 1835, there was an Old School meeting in our neighborhood and Elders Leland, Champton, E. Finch, Raymond, and yourself were present. It was at this meeting, I think, that Eld. S. Carr was set apart to the gospel ministry, I would not attend the meeting until on Sunday, when through respect for the feelings of my mother, I was induced to go, and heard Eld. John Leland preach from these words, "A new commandment give I unto you, that ye love one another." From this time my mind was distressed, but why, I could not tell. There did not appear to be that burden of guilt which I had formerly felt, but my grief was this, I thought I was given over to hardness of heart. Thus things passed along until the winter following, when on my return home from school one Saturday night, my mother asked me, if I did not wish to go to meeting next day, I replied, I did not. She told me there would be one baptized and told me who it was, a person younger than myself. This was a killing blow to me. I was now sure there was no hope, I was the vilest of the vile. I dared not attempt to pray or call on him whom I thought I had so often blasphemed. O, if I could have believed in annihilation, it would have been a consolation to me. I thought no other lot awaited me but to exist forever in a state of death. I now come to the point that has been the great source of doubt with me. I thought if it were

possible for God to have mercy upon such a wretch as me, it would be my duty to go forth proclaiming grace abounding to the vilest of sinners; but O! my rebellious heart was unwilling to be pardoned on this condition, (pardon me for the use of the term for I had not got rid of arminianism) but was soon made willing to be anything or nothing as God would please. I went to bed one night, but was afraid to go to sleep for fear I should never wake. I lay tossing from side to side. I thought at last, I could but perish, and I would perish calling on his name. I do not think I uttered a word, but my desire was that God would have mercy on me, for the sake of his Son, if he could thereby glorify his own name; here it was that darkness seemed to flee away, and light broke in; my burden was now gone, I knew not where. I thought my sins were pardoned and I was then willing, and felt it my duty to follow him by publicly professing his name. I fell asleep and dreamed my father came to me and asked if I was going to be baptized. I told him I felt it my duty to be. He said if you do, it will be contrary to my orders; for I forbid it. This distressed me so, I awoke. I determined to speak to my father upon the subject, I did so, and found him melted in contrition for his past life. The next Saturday I went before the church and told them my history, and was received and baptized the next day, (February 21, 1836) by Eld. S. Carr. I enjoyed great peace of mind for a while but soon began to feel that I had a work to do, but was unwilling to think the feeling proceeded from any other than the adversary. I thought it was a scheme of his, to bring a slur upon the cause of my Master. But I could not divest myself of the impressions. I kept it to my self and prayed for light upon the subject. I wanted some supernatural evidence which it did not please God to give. Again I resolved to go no more to meeting, choosing I rather to lose my membership than bring a greater disgrace upon the cause of my Master. I thought I would take the bible and read, and it may be I might get some light upon the subject, and the first words my eye rested on were Prov. xxii. 8. "Open thy mouth for the dumb in the cause of all such as are appointed to destruction." I thought, Oh! if appointed to destruction there is no use in doing so; the lot is cast. I read again, "It is good for a man to bear the yoke in his youth" this did not satisfy me. I thought if I filled my place among the brethren and tried to live in an orderly manner I was bearing it. I went to meeting which had commenced when I arrived. The business of the day was transacted and I thought they were ready to hear the minutes, (I was at that time clerk of the church) one of the brethren, to my utter dismay and astonishment, brought the subject before the church, and I was called upon to give a relation of my travels of mind on the subject of preaching. How he came in possession of any knowledge of my situation, I could not imagine; for I had not whispered it to any one. I related my trials and was licensed to exercise my gift within the bounds of the church, Aug. 17, 1830; and since that time I have been trying in my stammering way to preach a finished salvation: excepting one Jonah trip.

Now Brother Beebe, the great source of trouble to me is this, If ever I had any intimations of duty on the subject of preaching

from the Lord, they commenced before I had a hope in Christ; and as I never heard of, or knew any one exercised in the same way, it has led me to conclude that I not only ran before I was sent, but that I never knew the love of God. "Brethren tell me is it so with you?"

The letter of brother W. L. Benedict upon the subject of experimental communications gave me much comfort. It is at present, a cold dark time with us. I had the pleasure last October of baptizing one in the fellowship of the church. Yours in the best of bonds,

ROBERT F. HAYNES.

For the Signs of the Times.

Bureau Co. Ill. Jan. 9, 1854.

BROTHER BEEBE:—When I bid you farewell, and promised that you should hear from me; I had no idea that more than twenty years would elapse before I should comply with my promise. For years I have occasionally named to some of the brethren the propriety of taking the *Signs of the Times*, I have at last succeeded in gathering a few names.

You may have lost sight of me years since; but I have a distinct recollection of you, and also of your companion; I last saw you at the Baltimore Association, at Black Rock, and it seems to me that Sister Beebe was with you either at the Ketchikan Association in Va., or at the Baltimore Association, either at Pleasant Valley or some other place in Maryland.

I have occasionally had the pleasure of reading the *Signs*; and have seen a few numbers of the *Banner*, printed as I suppose by your son; also an account of his debate in Columbus Ohio, and other places in said state, on the Maine Liquor law: some may say that he is a chip, off of the old block, but my conclusions are now, that he is all block.

It is gratifying to me, to find you pretty much as you were when I last heard you preach: the great variety which has been discussed from time to time, has separated some; and my opinion is that the saints are kept by the power of God, through faith unto salvation.

You may possibly have some desire to know my situation as it regards religion. I have sometimes said that I had a hope, that I was a sinner saved by grace. The reason why,—Long since, the truth uttered by Paul, "By one man sin entered into the world and death by sin, so death has passed upon all men, for that all had sinned, and that the wages of sin is death," sunk deep in my mind; regret and remorse was the result. I could say with one of old, "I have heard of thee, by the hearing of the ear, but now mine eye seeth thee; and I abhor myself in dust and ashes; Again though I wash myself in snow water, and make my hands ever so clean, yet the Lord will plunge me in the ditch, and my own clothes will abhor me. I saw myself undone, the vilest of the vile; and the chief of sinners, and when anticipating, sinking lower than the grave, immediately, love, joy, peace &c. was shed abroad in the soul; and then the language of one anciently, "One thing I know, that whereas I was blind now I see. It is the Spirit that quickeneth." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," "Created in righteousness and true holiness, after the image of him that created him—

such know Christ, see John xvii. 2. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent; again, "As thou hast given him." With such views I am compelled to say that salvation is all of free and sovereign grace. My conclusion is that Eternal Life has begun; if so. "Let your light shine." Isaiah has it, "Arise shine for the light is come." &c. But when I reflect, if a saint, less than the least; and that in me, that is in my flesh, dwelleth no good thing; the question arises, how shine? Long since have I considered it is by a borrowed light: When the Sun of Righteousness has arisen with healing in his wings and the dark beighted mind is illuminated, and a knowledge of the glory of God is experienced, the desire is to be at the foot of the cross; and to enquire, Lord what wilt thou have me to do?

There are a few with whom I meet, from time to time; who are of one heart &c. But seldom privileged to hear what I believe to be the gospel, unadulterated. Truly we are placed on the wall, far from each other. May the Lord sustain you in your labors, in the truth. Your brother (I hope) in Christ.

JAMES B. CHENOWITH.

For the Signs of the Times.

Clinton Co. Ohio. Jan. 10, 1854.

BROTHER BEEBE:—As I have a small remittance to make, suffer me to address the scattered flock of Christ; through our common medium, the *Signs*.

Dear brethren and sisters, you will no doubt remember when you see this, that some four years ago I gave an account of what I trust the Lord had done for me, a careless rebel against his sovereign power and protecting care, by showing me the holiness of his law, and revealing his Son in me; of my connection with the baptists about the time the present proud and fashionable religion spread confusion, discord and dismay, through this part of Ohio.

Though but young at that time, I felt to tremble and say, "Lord I am a child I cannot speak; yet I was constrained to cry against it. And when a few of us were obliged to leave the majority, in order to have peace and quietness while we worshipped God according to the simplicity of the ancient disciples; we hoped to pass smoothly through the world, or at least this was the hope of my young mind. I concluded that the churches in the west, were so completely abased, that there would be no more ambitious aspirants in the churches; and I had no fear that such characters would wish to unite with a people who were everywhere spoken against, while so many popular societies perfectly in agreement with the desires of the flesh, and who retained our ancient name, Regular Baptists, surround us. I vainly thought we would never be troubled again from this source; but alas how have we been mistaken; how foolish to suppose that satan had left his cunning; how ignorant of his devices! how slow to believe all that is written in the scriptures? Why did Jesus say, Watch and pray, lest ye enter into temptation?" or the Apostle command "Take the whole armor of God." In a word, a man's foes are they of his own household. Beware of men; put no confidence in the flesh. But some weak ones like myself, will say, this is more than I can bear; if it had been an enemy that had done this, then I could have borne it. But when those with whom I have taken sweet

counsel turn against us it is truly hard. Although it seems strange to us, if Paul be correct, There hath no temptation taken you but such as is common to man; and God is faithful and will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape.

Now dear brethren, as offenses of this sort always have, do, and will no doubt ever trouble us, in this sin disordered world, let me, as one of Zion's weakest watchmen, relate some of my observations with respect to the things of this evil generation. Whether it be in church or state, we find in all contending parties, not only regulars, but ultras, and conservatives. By regulars I mean those who are established in the truth, or against it. By ultras, I mean those whose native ambition and zeal carry them far beyond reason and revelation; their chief end is to be leaders, and if foiled in this; like Arnold, they will betray the truth into the hands of its foes. And by conservatives I mean those who are deficient in firmness; not having moral courage to meet opposition; who are always ready to fall in with you, if you come in their way; they can hardly say no, to anything; can feed among swine without getting choked on the chaff. When with the democracy they are democrats; when the whigs are the popular party, they are whigs; but like the present abolitionists they desire to be in the centre of equilibrium, to hold the balance of power, and sell themselves to the highest bidder. Thus we frequently find men among us with heads apparently as orthodox as Paul: for awhile they can talk of nothing, but the most prominent points of doctrine; and denounce as arminians all who cannot see that God predestinated the particles of dust that fly in the street, their number, how high they shall fly, and where they shall light. While in this mood, we are ready to think them worthy of all confidence while the world stands astonished at these modern sons of thunder. Look again, the same men begin to simper something about middle grounds; doctrine all at once becomes unprofitable. We hear a good deal about extremes, about large congregations, about preaching the people to sleep, about practical religion, and some slight hints that these old preachers are in their dotage. Like Absalom, who with his kisses, flowing locks, and fair promises, stole the hearts of Israel from following after his aged father; so do these, prating against the ancient saints, alienate the hearts of the unsuspecting from the simplicity of the gospel; especially our conservatives, who are at all times ready to be tools for anything new.

Now in conclusion receive a word of exhortation. Mark them that cause division, contrary to sound doctrine, and avoid them; for they serve not the Lord Jesus, but their own belly. Be not carried away by their fine persons or language. Remember that Satan is transformed into an angel of light: no marvel if his ministers are transformed into ministers of righteousness.

I long to see all of you who fear God and mourn a hard heart; that I might be comforted together with you; for I feel almost alone in this dark region. Almost all of our old ministers have gone to receive their reward; those that remain are well nigh done their labors. The young and ambitious can no longer walk in the footsteps of the ancient shepherds; and it devolves on me to travel from Adams Co., on the Ohio

river, to Dark Co. Ohio on the Indiana line, and back each month to visit and administer to ten destitute churches. Oh! that the Lord would send laborers into the harvest. The people seem scattered like sheep having no shepherd.

"Day and night thy lambs are crying
Come good Shepherd, feed thy sheep."

Farewell, Be of good courage, and may the Lord of all grace, comfort and establish you in the truth. Amen.

Yours, J. C. BEEMAN.

For the Signs of the Times.

Marion county, Oregon, Dec. 1, 1853.

DEAR BROTHER:—I take my pen again to let you know I am still alive, and together with my family, blessed with physical health; but mentally I feel to be poor and wretched, blind and naked, and much of the time almost without hope; yet I feel to have a small glimmer of light; a ray, I hope, from the ever blessed Sun of righteousness, which makes me rejoice with joy unspeakable and full of glory, to think that such a poor worm of mortality should ever receive a token or foretaste of that inheritance which is laid up in heaven, kept and secured for the heirs of glory; the only reason being, because it seemed good in his sight. Oh, that I could live in such a manner as would reflect honor upon his holy name; but alas! my leanness; my leanness! I feel so little worthy, a seat in the house of God, a name among those who are sanctified by God the Father, preserved in Jesus Christ and called by him, that I sometimes think that if my brethren only knew me even as I know myself, they would spurn me from them as a spot in their feasts, rather than have any regard for me. It seems that I can see the image of Christ in my brethren, which makes them lovely; a longing springs up to be like them, and to be with them; for their company is my chief delight. I love to hear them converse on the goodness of God towards us poor unworthy creatures, displayed in such a complete, safe, God honoring and soul saving plan, which was fixed in infinite wisdom before time began its race before the highest dust of the earth was fashioned, the Eternal, the Three-One God fully determined and arranged relative to, and necessary for the complete redemption of his church, his bride; and in such a manner that no contingencies can happen, no plans of men or devils can frustrate; a plan that required no assistance from any other power; for, "By his own arm he brought salvation nigh." God is jealous of his honor and admits no co-partner work in the matter. It is joyous to think that while all is in his hand, every thing is safe, even to the jots and tittles. How strange it is that we find poor man so often willing to trust in an arm of flesh rather than in the God of Jeshurun. Surely they have not experienced his power in calming the troubled ocean; and that mighty voice saying Peace, be still: they never have witnessed those raging billows and felt their little bark tossed up and down by the desperate surges, and themselves sinking in the mighty deep, in utter darkness, with no ray of light, and seen Jesus walking upon the waters, at whose word all is still: a quiet ensues, and most happily is realized the text, "Blessed are they that know the joyful sound." The sound of that lovely voice which carries with it such a charming, such a wonderful

effect—a sound which enters the inmost soul and prevades the whole system; saying Peace, be still. Often look back to the time when the Lord first drew me by the cords of his love, in hopes of again hearing that joyful sound, and wish to realize something of the feeling I then experienced.— But alas! I cannot, the sound seems to have died away, and I have to feed upon the bare recollection, but at other times I think I hear that still small voice saying, peace, be still. Oh! that I could be always listening to those accents of pardon, those dew drops which enliven and invigorate us while we sojourn here. The promise is, "They shall walk, O Lord, in the light of thy countenance." What a pleasure to walk in such light as those divine rays of the Sun of Righteousness cast not only around but within; a light that dispels all darkness. The vale of the temple is removed and the light bursts within; the soul is made to rejoice and so walk in the true "light which lighteth every man that cometh into the world." This I think is the world the soul is born into when regenerated. The soul feels that he is in a new sphere, indeed, where the countenance of the Savior sends forth such healing rays; and every thing belonging to the old world seems to hide itself. In this view however I may be mistaken. These lines are at your disposal, dear Brother as I do not feel capable of writing anything that would be worth the time to print and read it.

Yours in the best of bonds,
JOHN T. CROOKS.

For the Signs of the Times.

Clark County, Va., January 5, 1854.

FRIEND BEEBE:—Another year having passed and gone, reminds me that it is time to renew my subscription to your valuable paper, and also the *Banner and Messenger*. It would be interesting to you or any of the readers of the *Signs*; I would try in my feeble manner to write something for publication; and I will commence by saying, I have been halting between two opinions for the last ten or twelve years; sometimes hoping, then again doubting, whether I have any interest in the death and sufferings of our Lord and Savior Jesus Christ; for I do not believe (as I hear many both professors and non-professors say) that Christ suffered and died on the cross to give every body a chance to get to heaven; for I believe if this were the case, not one single soul would ever reach that happy place; but I believe as the scripture teaches, that Jesus Christ died for his sheep, and none else, and all for whom he died will be made partakers of his heavenly kingdom.

I will now try and give you a relation of my past life. My father and mother were both consistent members of the Old School Baptist church, and I believe were christians according to their profession, and are now gone to reap those treasures which were laid up for them in heaven. I thank God that they were of that order, as they never taught me to depend upon anything I could do; or on Sunday schools, or any other institution of man for salvation; but they taught me strict morality, not as a religious duty, but as a moral duty, which we all owe to our Maker. I was left to pursue my own course in an unfriendly world, when not more than twelve years old, yet their ad-

monitions have always been fresh in my memory; but in the course of time I found I needed something more than morality to insure happiness beyond the grave. Accordingly, I went about seeking religion as it is termed, for I thought, as all unregenerate persons do, I had something to do; but I soon found the more I tried the worse I got, until I gave up all hope of being saved by anything I could do, and took up my bible and read that it was all of grace and not of works. I was always fond of going to meeting, and went to hear all denominations; and have frequently been where there were great revivals of religion as they call them, but none of those revivals ever made any impression on my mind; I have therefore been led to conclude that if this is religion, I must be the most hardened wretch in the world, and there was no mercy for me; still I felt in my heart to cry, "God be merciful to me a sinner;" for such I felt myself to be. Occasionally an Old School Baptist would come along and I would go and hear him preach, and before I was aware I would feel the tears start down my cheeks, and I would feel as I never had felt under any other preaching. I could then see such a beauty in the plan of salvation explained, that my poor unbelieving heart was made to respond, "Almost thou persuadest me to be a christian." I hope at this time I am not only almost but altogether persuaded to be one; but this poor sinful unbelieving heart of mine fills my mind with doubts and fears, and I cannot see and feel that evidence as powerfully as I wish. Some eight years ago I attended a two days meeting at Lost River, Hardy, Co., Va., where my old and esteemed friend, A. C. Booten, was in attendance. My mind was most powerfully wrought upon in every sermon. On Sunday there was an invitation given to any who wished to talk to the church, to come forward. I felt it to be my duty to go, but something kept me back; I was afraid of dishonoring my master's cause; for I believed the people of God to be there; and I earnestly desired to be one amongst them; and I have often regretted that I did not go forward. After that I was induced to offer up prayer to my heavenly Father to instruct me in my duty; but often I feared I was deceived, and when I rose from my knees would hurry from the place, for fear God would send some judgement upon one who felt to be such a poor helpless sinner, for asking God to have mercy upon him. Just so I have been living four years past, sometimes hoping, then again fearing I have neither part or lot in the promises of the scriptures, but one thing I do know, whereas I was blind now I see and the things I once delighted in, now I hate; and those I once hated now I love dearly; but when I would do good evil is presents with me; and the things I would not them I do; and the things I would, I am I do not. I do not wish to say anything in regard to doctrinal points, but I heard an Old School preacher say, a short time since, that there was no change in regeneration. This was new to me, and I did not know what to think of it; I have always thought a man could not be born again without experiencing some change; but he insisted that in regeneration there was only a new nature, or new principle, or new man, as some term it, implanted in man, which keeps the old nature or old man in subjection. I am truly sorry to see these new

things springing up among Old School Baptists, and causing divisions and dissensions; for I do believe such things are stumbling blocks in the way of those who have a desire to follow their Lord and Master in the ordinances of the gospel. I believe if it were not for these things there would be additions to the church where I am in the habit of attending. That which I believe to be the true church of God in this neighborhood appears to be in a cold and languishing condition; but my prayer is that the Lord will bring good out of all that appears to be evil with us. We are poor, blind creatures, liable to err. My greatest desire is to find a place with Old School Baptists, where I may spend the remnant of my days in the service. I have hardly commenced writing, but my sheet is full and I must close by subscribing myself a poor sinner, saved by grace, if ever saved at all. Do with this as you think proper. I hope, friend Beebe, you will be enabled to publish the *Signs* and contend earnestly for the faith once delivered to the saints.

M. P. PIERCE.

For the Signs of the Times.

North Brunswick, Jan. 16, 1854.

DEAR BRETHREN AND SISTERS IN CHRIST: While reading of late in the *Signs*, your communications, I have had a strong desire to respond, and to assure you that you have expressed my feelings much better than I can express them myself. It has seemed as though I could not hold my peace any longer. But as soon as I take my pen with the intention to write, and let you know of some of my feelings, I feel a trembling sensation, for fear that I am not in possession of a right spirit. I know that I am selfish, and as prone to evil as the sparks to fly upward. But, as in former times, they that feared the Lord spake often one to another, should not we who profess to enjoy the same hope, also speak often one to another? I think we ought. Are we not too backward in this respect?— Do we not sometimes meet with our brethren and sisters, with a desire to tell how we are progressing, and feel that we are not fit to introduce the subject, but wish some one else would do it. We look at a brother or sister who has a good experience and can tell it at any time, and think they are the ones to talk, as they can do so to the purpose. As for me, I sometimes feel to fear I am not what I profess to be, and therefore ought to be the last to introduce the subject, and so the time passes away with little or nothing said of the travel of our minds; but our conversion has been about things which were not interesting to ourselves; and has it not caused a death in our feelings? Have we not met together sometimes when we have felt a degree of freedom and related our feelings to each other, and been enabled to say,—"As iron sharpeneth iron, so doth the countenance of a man his friend, and as in water face answereth to face, so doth the heart of man to man" and could we not say, it was good for us to meet together, to speak of the goodness of God and talk of his power. As we have fellowship for, I think we should try to encourage each other, by speaking of our feelings. I know it is hard work to talk when we feel dark and discouraged; but can we not at such times speak of our unworthiness, and God's goodness to such worthless worms as we are.— But what am I, that I should exhort oth-

ers? I feel that I am not worthy of a standing on the earth; much less to give advice to the children of the Most High. But amidst all my doubts and tears I have still a hope which I cannot get rid of, for I have no where else to look for hope but to the Lord alone. If I knew that God would now call me from time to eternity, all I could say would be, "Into thy hands, O Lord, I commit my spirit." If I am saved it cannot be for any work or worthiness in me, and if I am cast off I must acknowledge it to be just.

If this should fall into the hands of any who feel destitute of everything that is good in and of themselves, and who think that if christians, they must be the least of all, and different from any one else, I should be glad to hear from them through the *Signs*. I will now close by saying, I read some communications in the *Signs*, with great interest, and especially one by T. M. Colloch in Aug. 1, 1853, which I read over and over again, and it is always new.

NANCY CLARK.

For the Signs of the Times.

Delaware Co., N. Y. Jan. 15, 1854.

BROTHER BEEBE:—Our Old School Meeting at Roxbury, on the 7th and 8th, was very interesting. Brethren and sisters from nearly all the churches of Lexington Association were in attendance. The meeting was harmonious, and the Lord's presence was manifestly with us. At the close of our meeting on Saturday, two young ladies came forward and related what God had done for their souls; and were received, and on Sunday I administered the ordinance of baptism to them, in the presence of a large congregation. We have baptized seven in our church during the last season, and four in the Lexington church. How manifest is the goodness of the Lord. "He is gathering his lambs with his arm, and carrying them in his bosom; and the times of refreshing are coming from the presence of the Lord."

Brother Beebe, we would have been glad if you could have been with us, and heard the two young candidates relate their experience. But all christian experience agrees in substance; for it is written in the prophets, "And they shall all be taught of God." "Every one therefore that hath heard and learned of the Father cometh unto me, said the Redeemer. How cheerfully the children of our God bow their necks to the yoke of King Jesus; and with what delight they follow him, in obedience to his commands. They receive him as their Prophet to teach them, their Priest, who has atoned for them, and their king to reign in and over them; and they love him because he first loved them, and gave himself for them. He is to them the chiefest among ten thousand, and altogether lovely. He is the Author and Finisher of their faith. Abiding in him, they are made to drink of that river, the streams whereof make glad the city of God; the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved, God shall help her, and that right early. He builds his church, of his own materials, which were chosen in him before the world began; and he builds her upon the Rock, which is Christ, and the gates of hell shall not prevail against her; for God is willing, more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it with an oath; by two immu-

table things, in which it is impossible for God to lie, that we might have strong consolation, who have fled for refuge to lay hold on the hope set before us. Truly the dear children of God are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. They shall be more than conquerors through him that hath loved them.

Yours in the best of bonds,

ISAAC HEWITT.

For the Signs of the Times.

Yates county, Jan. 14, 1854.

BROTHER BEEBE:—As this is the first time I ever attempted to pen an article for your highly esteemed paper, I pause to see if I can find one feature of my experience that might afford consolation to one of those who languish in Zion. It is some time since I became a subscriber to, and received your paper, and in it I find experience answering to experience, as face answereth to face in the mirror, and I have escaped sometimes from the slough of despair by finding that others have trials as well as myself, and are doubting, like the prophet of old, who knew that it was well with the righteous; but, as for himself, his feet had well nigh slipped. O, how often have I quoted his words, and applied them to my own case. Nearly five years ago there was a large gathering which was called a protracted meeting; during the time the meeting was held, many were said to have been wrought upon, and professed to have found peace by believing. About this time I overheard my mother conversing with a young man who was a Methodist, on the subject of religion. This one sentence aroused my thinking faculties. She said, like this, Let there be a breathing upon the dry bones, and the valley will tremble. And she said, God converted and not men. This was different from anything they preached; but still it appeared to be as she had it, though I never had read it in the bible; for I did not care enough about it, to spend time to read it. But still I thought I would, at some future time, become a christian like some whom I had seen, and go to heaven, after I had followed the dictates of my wicked heart a little longer. But in the course of time the meeting died away, and some had already begun to decline; they grew cold because they did not continue daily to kindle their own fires; the thought came to my mind, that I would get religion, for I should some day need it. I tried to pray that I might not sin any more, and that I might love to do all that God had commanded mortals to do. I read the bible, but it was a sealed book to me; I would go where I might be alone to ask for light and strength; but it seemed that satan was present, to draw my mind away; yet I thought I would overcome the strong man. All this time I did not realize that I was a very great sinner, or as wicked as some others. I tried to do everything right, and really thought I could after a while. But the more I saw of the hideous features of my doings; and where I thought there was but little filth, there I found rankling poison, guilt, putrefying sores, corruption and deceitfulness. O the blackest crimes were hidden there. I had said in my heart that Jesus should not rule and reign over me. My heart, as Bunyan expresses it, was like a cage of unclean birds. The spring came with all its wonted loveliness, and I sought for the enjoy-

ment which I had always realized in that welcome season; but the gloom which prevented my enjoyment arose from my wicked heart. Often at the close of day, I would wander through some lovely place, to hear the feathered race, warble forth their songs of praise to their Maker; and I would often think, O that I were that little bird, and like it live without a wicked heart, and without taking a thought of futurity. At another time I thought if I were a brute, so that when I had lived out my time I might be annihilated, I should be glad, or that I had never been born. Sometime after this, and just as the sun was about setting, I thought, if my sun of life could set, and leave such brilliant reflective rays behind me, as the sun had left in the western sky, what a blessing it would be to me; but it was a favor that I could not expect; for I was the vilest of the vile. Thus meditating I retired to my chamber, the thought flashed over my mind that I was given over to hardness of heart, and that I would just as soon die now, and know the worst of my case; for I was undone. Yet I could see the justice of the Lord in it; for the law required perfection, a perfect heart; these thoughts were momentary. Death, hell, and the judgment were now revealed to me with indelible horror. Then I resolved that I would go, like Esther, and plead at the feet of Jesus, live or die, and if I died, I would die there. Then tears of repentance flowed freely. I fell upon my knees to implore the blessings of the Redeemer, and my prayer was, if ever I prayed, Lord have mercy, Lord have mercy on me, an undone sinner. While thus praying light broke into my soul, my burden was removed, and the thunders of Mt. Sinai I heard no more. Peace flowed in like a river. O, how sweet! All things were changed, the bible was now unsealed, and I was led in paths that I had not known. The hand of the Lord upheld me, and felt truly to give thanks to the name of the Lord. I then thought I never should sin again; for my heart was a new one. But soon I found trials, and the first was doubting that I was really a christian, for sometimes I had evil thoughts. I continued, sometimes doubting, and sometimes giving thanks to the Lord, and hoping to hear some one preach the gospel, for three years, after which Eld. Wm. W. Brown, of Junius, came to our place, and preached what I believed to be the gospel, and I was baptized and received into the church on my experience, where I am still a member, though I feel like Paul, that I am the least of all. I have this given you a brief account of my exercises, and if you think it worthy of a place in your paper, you can publish it.

ANGELINE CONLEY.

For the Signs of the Times.

Iowa, Jan. 1, 1854.

VERY DEAR BROTHER IN THE LORD:—Time in its onward march, has found us at the beginning of another year, which admonishes me, that it is time to make my remittance for the *Signs*, *Banner*, and *Messenger*, with all of which I am pleased. I have often been much refreshed, in reading the communications of God's dear children scattered abroad in this dark day of popular delusions. Because iniquity abounds the love of many has waxed cold. Pure religion and undefiled as defined in the New Testament, is much obscured; men

have become lovers of money, which is the root of all evil. Many are running to and fro, and knowledge (of this world) is increased; and so in proportion is the true knowledge and fear of the Lord unheeded. But God be thanked, there are a few, even in Iowa, who do not bow the knee to modern Baal, as set up by the money hunting zealots who infest our country; having men's persons in admiration, because of advantage; who being ignorant of God's righteousness, are going about to establish a righteousness of their own, which is of the law; teaching for doctrines the commandments of men; who say (and no doubt truly) that they can see no difference between law and grace. But we have not so learned Christ, we feel admonished to have no fellowship with the unfruitful works of darkness; but rather to reprove them. Inspiration teaches us that as we have received Christ the Lord, so we should walk in him; and again, "Received ye the spirit by the works of the law, or by the hearing of faith?" Gal. iii. 2. That no man is justified by the law in the sight of God is evident for, "The just shall live by faith."

I have lately heard that Eld. J. Harper is dead. He was an able and talented preacher of the Old School order, and a member of our association. He spent much of his time in the service of the churches and often have we been comforted and edified under his ministry. He has ceased from his labors, and gone home to that rest that remains for the people of God. He spent about twenty-seven years in the ministry. Eld. Wm. M. Morrow, is preparing to move to Oregon in the spring, which will leave us in a very destitute condition. We frequently think of the following admonition, "Pray ye the Lord of the harvest, &c."

Brother Beebe, when I commenced this letter I did not think of writing so much, or for publication, but do with it as you think best. My love to all the brethren—I should like to hear from Eld. Thomas H. Owen, of California. I was particularly well pleased with W. J. Purington's remarks in a late No. of the *Signs*. I think I can also bear testimony to brother R. Townsend's experience, published last spring as well as those of many other correspondents.

Yours in the hope of eternal life.

WILLIAM MCCORMICK.

For the Signs of the Times.

Iowa, Jan. 1, 1854.

BROTHER BEEBE:—I write a few lines to let you know that I read the *Signs*, and have been much comforted to see that the Lord teaches his children all alike. He does not teach them to go into Babylon to worship; neither does he teach them that Babylon is the church of Christ. They will not call stone or brick houses, the church of God; but the house that the Lord has built of lively materials, this will they acknowledge to be the church of the living God. I have also read the *Banner*, with which I am much pleased; for if the enemy seeks to get into the encampment, why should the sentinel not shoot? I am also pleased with the *Messenger*. I have not written for publication, but merely to let you know that as weak as I am, I do not wish to sacrifice to idols; but unworthy as I am, I desire to be with the saints and receive of their master, for if God be for us, who can be against us?

I remain yours in love.

A. V. STEPHENS.

For the Signs of the Times.

Wallkill, N. Y. December, 1854.

DEAR BROTHER BEEBE:—It is my desire to inform you of some of the particulars concerning the last illness, and final departure of my dear companion, DEACON SILAS D. HORTON, as you was absent on a journey to Georgia at the time. He departed this life September 2, 1850., aged 72 years, 2 months, and 8 days after a protracted illness of chronic inflammation of the stomach and bowels, which, although very severe, he was enabled to bear with christian fortitude and resignation to the will of his heavenly Father. He was not deprived of the privilege of attending the meetings of the church, but very little. That was a privilege which he very highly appreciated; for he prized them far more than his daily food. Six weeks before his death, he attended with the church, and then stood up and proclaimed the truth as it is in Jesus; and exhorted his brethren to stand fast in the liberty wherewith Christ has made them free; and not to be again entangled with the yoke of bondage. He told them that he thought it was the last time he should attend with them, in the militant church; and it was so, the last time that he met with them in body, but not in heart; for in spirit he still continued to mingle with them. He told the brethren and sisters that he had a comfortable meeting with them whenever they met together. The Lord appeared truly to be with him. The comfort which he enjoyed in meditation, conversation, and in prayer, I am not able to describe. His confidence in the grace of God, was like that expressed by David in the twenty-third psalm. He read that psalm; it was the last he ever read, and rejoiced greatly in it.

In November 1793, he was buried in baptism, according to the example of his divine Lord and Master, and united with the Baptist church in the town Wallkill, in Orange county, N. Y., in which church he continued until his death, which was fifty-seven years. He would have regarded it a privilege, brother Beebe, if you had been here to visit him. Elder Brome spent a night with him, and Elder Hartwell spent two nights with him, which he enjoyed very much; this was the week before he died. Elders Brome and Hartwell attended his funeral, and Elder Hartwell preached on the occasion from Psalms xii. 1. "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

A stranger might have well presumed,
From what they saw him bear;
This "burning bush" was not consumed,
Because the Lord was there.

Three days he could no notice take,
In that extremity
Oh Lord, did not my heart-strings ache?
Did I not cry to thee?

That while I watch'd him night and day,
My will to thine might bow,
And, by thy rod, didst thou not say,
Behold your idol now!

I trembled when thou said'st, Resign
To me, thy Lord and God;
Yet mercy sweet'ned my distress,
Ev'n while I felt the rod.

Teach me, my God, to trust thy name,
In this my time of need,
While I endure the grief, the pain,
The wound that still must bleed.

Daily thy grace, and strength I found,
Proportioned to my grief,
To me did graciously abound,
And gave me sweet relief.

I saw at length the hour draw nigh,
The dreaded moment come,
In which my earthly joy must die,
And I be left alone.

ANN HORTON.

For the Signs of the Times.

[The manuscript copy of the following article, was furnished by sister Horton. It was written by our lamented brother, Dea. Silas D. Horton, a short time before he was called away from this vale of tears, to his inheritance in heaven.]

BELOVED BRETHREN:—In addressing you at this time, we propose to call your attention to the repeated exhortations and admonitions given by the apostles to the church of Christ. And first, Paul addressed his Galatian brethren in the following words. "Stand fast therefore, in the liberty wherewith Christ has made us free; and be not entangled again with the yoke of bondage," Gal. v. 1. The idea of being made free, presupposes a state of bondage, which the scriptures abundantly confirm. Paul says, "As it is written (in the psalms and elsewhere) There is none righteous; no, not one. There is none that understandeth; there is none that doeth good; no, not one. Their throat is an open sepulchre with their tongues they have used deceit. the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes. Rom. iii. 10—18. These scriptures exhibit an awful picture of all mankind in their fallen state: being dead in trespasses and sin. And there is no difference between the Jew and Gentile; for Paul testifies that the scripture hath concluded all under sin. "And you hath he quickened, who were dead in trespasses and sins," says the apostle to his brethren at Ephesus; wherein, in times past, ye walked according to the course of this world; among whom we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others." Eph. ii. 1—3. Thus it is abundantly evident that all have sinned and come short of the glory of God. All were in bondage under the law. And the question arises, How can the church be made free, and delivered from this state of bondage wherein she was held? To answer the question, we must have recourse to the law and to the testimony. What does it say on this important subject? It says, "The Lord has appeared unto me of old, saying, Yea, I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee. Jer. xxxi. 3. The apostle says, But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Truly the rich mercy, the great love, the almighty power manifested in delivering the captives from the prison-house, and the prisoners from the pit wherein there is no water, is glorious beyond all description. Well might the apostle break out in such an exalted strain, when contemplating this subject, "O the depth of the riches, both of the wisdom and the knowledge of God; how unsearchable are his judgments, and his ways past finding out! Rom. xi. 33. The apostle dwells much on the theme of God's sovereign love and mercy in Christ to the heirs of salvation. He says, God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Rom. v. 8. Jesus has said, If the Son shall make you free, ye shall be free indeed, John viii. 32. Being made free from sin, ye become the servants of

righteousness. Therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner stone. Now from what we have brought to view from the scriptures, we may see something of that bondage and condemnation wherein we were held under the law; also something of the way by which, or rather through which we are delivered and placed upon that foundation which God has laid. The apostle declares that, Other foundations can no man lay than that is laid; which is Jesus Christ.

Now brethren, we would urge upon your mind the apostle's injunction at the commencement of this article, Stand fast in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage. I am the true Vine, says Christ, Ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. John xv. 5. I am persuaded that there is no place so safe and so comfortable for the disciples of Jesus, as that seat which Mary occupied at his feet. Jesus says to his disciples, Watch and pray lest ye enter into temptation. Take heed that no man deceive you; for many false prophets shall arise and shall deceive many: There shall false Christs and false prophets arise, and shall shew signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.

In following our proposed arrangements we will notice what Paul says to Timothy. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, &c. 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 to fables. Brethren, have we not fallen upon these very times? Are not those very doctrines propagated? Is there not a strong propensity in many to inhale them as the air which they breathe? Are they not heaping teachers, every way answering the description which the apostle has given? Do they not itch for popularity, for the honors, and emoluments of this world? But they are not valiant for the truth, because they are turned unto fables. And have turned away from the truth. Another trait in their character given by the same apostle; he says, they are ever learning, and never able to come to the knowledge of the truth. All claim to have a form of godliness; but they deny the power thereof. From such, says the apostle, turn away. He continues to caution the church, to be no more children tossed to and fro by every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. But I fear, says Paul to the church at Corinth, lest by any means, as the serpent beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. 2 Cor. xi. 3. For of this sort, says the apostle, are they which creep into houses and lead captive silly women. 2 Tim. iii. 6. These characters were the same that infested and perplexed the church in the apostle's days, of whom Paul says, they shall wax worse and worse. We think their doctrines, and

their mode of operation are so minutely described that those who are spiritually minded cannot fail to know them; for "By their fruits ye shall know them." Mark the expression. As the serpent beguiled Eve, so his ministers or emissaries work by cunning craftiness. We are told that they lie in wait to deceive; and they are represented as creeping slyly—secretly into houses or churches, in order to gain advantage over the weak-minded, and if possible to lead them away from the simplicity that is in Christ. When the serpent had accomplished his object in deceiving Eve, we learn that the Lord God pronounced a curse upon him, and said, "Upon thy belly shalt thou go." &c. We suppose then he had to creep. In this imagery, which the apostle employs, they are completely identified with their father the devil. We say, take heed brethren, that no man deceive you, by any means; for they are means users, and John says they deceive them that dwell upon the earth, by means of the miracles which the image should have power to do in the sight of the beast.

In conclusion, brethren, we would again say. Stand fast therefore in the liberty wherewith Christ has made us free. We would desire to be found following the examples of the apostles, who would not neglect to put you always in remembrance of these things; though ye know them, yet for him to write the same things, was not grievous, and for you, says he, it is safe. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work. Amen.

SILAS D. HORTON.

For the Signs of the Times.

Mott's Corners, Jan. 17, 1854.

BROTHER BEEBE:—The Signs of the Times seem more and more precious to me, I have many times when reading them been so much comforted by the good things which they contain from brethren and sisters, in telling their experience and of the travel of the christian, that I have felt a desire, and have been almost ready to take my pen and respond, and endeavor to comfort them with the comfort wherewith I myself was comforted; but fearing and waiting to know that it was certainly my duty, I have received and have not given. I would hide myself and exhibit my Savior. He is my righteousness and my All. He is able to bring us off conquerors, and to present us faultless before his Father's throne. Then shall I be satisfied, when I awake in the likeness of my Savior. I can say, brethren and sisters, that I understand your language, and am a partaker, measurably, of your joys, and I can sympathize with you in your sorrows. When you speak of division in churches I can sympathize with you, as I have passed through the same trial. Here we are, living in the same neighborhood, who in our church relations, have been divided, father, mother, brothers, sisters,—but none of these things move me. I know by whom I have been taught, and at times my faith seems to be strong, and I feel confident that I am founded upon a Rock, and therefore cannot be moved.

SARAH A. HOLLISTER.

EDITORIAL.

Middletown, Jan. 15, 1854.

Dark Co., Ohio, Jan. 15, 1854.

FRIEND BEEBE:—In closing I will request your views through the *Signs*, on Jeremiah, ix. 5.

"They have built also the high places of Baal to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind."

This text and its connection, presents in striking language the awful depravity and base idolatry of the kings and rulers of Judah in departing from the laws and institutions of the Lord, which were strictly enjoined upon the children of Israel as the peculiar people of God. They were commanded to reverence, worship and obey no other God than Jehovah, and all the rites and ceremonies, offerings and ordinances by which they were to serve him, were restricted to those which were instituted, ordained and commanded them by him. Under no pretence, not even of serving or honoring him, were they allowed to deviate from what he communicated to them. If the altars of rough stone seemed unsightly and antiquated they were not allowed to apply the tool of the workmen upon it, nor to supercede it by building altars of brick. What God commanded them, comprised all that they had liberty to do. If in any case they went beyond the word of the Lord, the cutting reproof was severely applied, "Who hath required this at your hand?" To do what God had not commanded was equivalent to a leaving undone what God had commanded; and in either case they were guilty of a transgression of the law. Their existence and prosperity as a nation, in a temporal point of view, was connected by the covenant under which they existed, with their obedience, and their calamities, and temporal visitations of wrath from the hand of God, was connected with their disobedience. Thus they very strikingly typified the spiritual priesthood and holy nation which is embraced in the spiritual kingdom of our Lord Jesus Christ, as we may hereafter have occasion more fully to observe.

The kings of Judah and of Israel, were many of them exceedingly prone to idolatry, and to do that which is evil in the sight of the Lord, and to cause the people of Israel, to depart from the law of their God.

As a general thing these wicked princes were not lacking for prophets well trained to suit their wicked designs, who, to please their kings, and secure royal patronage were ever ready to use their own mouths, and say, The Lord saith; even when God had not spoken by them. The example of all the prophets of Ahab, with one mouth, and with a lying spirit therein, saying to him and to Jehosaphat, "Go and prosper, and the Lord, will deliver Ramoth Gilead into your hand, is but one instance among hundreds which might be referred to. But of all the instances of rebellion against God, perhaps none on record is more horrible than the case presented in our subject. They had not only set up another god in defiance of the command, "Thou shalt have no other god before me," but they had instituted ordinances of the most revolting inhuman and murderous character, by which to worship their dumb idol. They had built also the high places of Baal, to burn their sons with fire, for an offering to Baal. Fright

fully, barbarous and brutal as these excesses may seem, they were performed under a cloak of high toned piety. These murders were committed as a religious devotion, and under the idea of improvements in their divinity. And from some expressions in the text, it would seem that they even claimed that they had express authority from the God of heaven for their abominations. But in the words of our text the profane and blasphemous imputation is repelled; and God, by the mouth of his inspired prophet Jeremiah, emphatically declares that he had not commanded, nor even contemplated commanding them to do such things. The holy mind of God, was not the fountain from which, nor into which such corruptions, could possibly flow. "Which I commanded not, nor spake it, neither came it into my mind."

We are not to understand by any words used in our text, that the wickedness of the kings of Judah, has been hidden from the pre-science of the omniscient God, who has with unerring accuracy declared the end from the beginning; for all things are naked to his eye. Indeed such a conclusion would betray a lamentable ignorance of the perfections of our God, and of the general tenor of divine testimony. The plain and evident meaning of the words, when construed so as to harmonize with the whole revelation which God has made to us of his infinity, is that he had never commanded, nor intimated by any communication made by him, in all the law and the prophets, that he required this abominable wickedness from their hands, and farther, that he had never contemplated, or designed to authorize any such things, nor had such a purpose ever existed in his mind. If such a thought had ever found place in his mind, it would be there yet; for He is of one mind and none can turn him. It really seems passing strange that any who profess to believe that God is immutable, should for a moment suppose this or any other portion of the scriptures would bear a construction involving a sentiment in contradiction of the immutability and pre-science of the eternal Jehovah. We can with as much propriety assail or dispute the holiness, truth, or justice of God, or any other of the attributes of his infinite being, as to question his immutability. He has said "I am the Lord, I change not, therefore the sons of Jacob are not consumed. The Lord does not say, nor intimate, that the wickedness of the idolatrous kings was new to him, he was speaking of what he had not commanded, spoken nor thought of commanding.

Now as we hold, according to the word, that these things which were written of old were written for our instruction, it is proper that we should enquire prayerfully, what lesson of instruction this record presents for our benefit, either in a way of admonition, or edification.

The Kings of Judah and inhabitants of Jerusalem, were a type, as we have already intimated of what we call the visible church under the gospel dispensation. As the old Jerusalem, which is Mt. Sinia, in Arabia, and in bondage with her children, was the type of the New Jerusalem, so the inhabitants of the former Jerusalem must represent the inhabitants of the latter whom Christ has made kings and priests unto God, and may we not proceed still farther and say, as the kings and inhabitants in the type manifested a strong propensity to

idolatry, so in the anti-typical church, there are sometimes to be found some who betray as strong a disposition to depart from the simplicity of the gospel of our Redeemer, and lead off into idolatry, answering in the figure, to that charged in our subject on the men of Judah?

For instance, Baal was a very popular and fashionable god, with the kings of Judah, he had many prophets and many worshippers in the days of Elijah, while the prophet of the Lord was companionless and alone, at least he so supposed. When Ahab and Jezebel served Baal, nearly all the inhabitants of Jerusalem followed their example. There were times when idolatry prevailed, to an alarming degree; but occasionally a Jehu, or some other king was raised up to destroy the idols out of the land; but still after all the reformatives, some vestiges of idolatry always remained; enough to prove that the children of Judah and Israel were a stiff-necked and rebellious people.

Now let us search diligently and see if there are no idols among the professed children of God, or of our spiritual Judah, under the present dispensation. Why did the beloved disciple, and apostle John, exhort, "Little children, keep yourselves from idols?" Covetousness is idolatry, and is there no covetousness among the professed people of our Lord?

The principle of idolatry is that which draws the mind always from God, from Christ, to trust in, and to ascribe to the works of our own hands, that honor which belongs exclusively to God. If Jerusalem, that is the church of Christ, were to be now searched as with lighted candles, can we flatter ourselves that no idols would be found among us? Would none be found ascribing salvation to means, instrumentalities, efforts, missions, funds, free-will or human power? Alas there is too much reason to fear that the most devoted servants of the living God, like Jehu, after displaying their zeal for God, in destroying the idols out of the land, would be found to have retained some favorite idols for their own use, as Jehu did. Ah, Little children, remember the admonition, Keep yourselves from idols.

Now there were many idols among the ancient Israelites, but as we have said, Baal was a very popular god, and it had become fashionable to worship him, and to make the most extravagant offerings to him; the principle object assigned for this strong propensity in the Israelites to worship Baal and other idols, was that they might be like the nations round about them, which were altogether given to idolatry. Now should we suppose for a moment that modern missionism, or human means, for the salvation of sinners, or any or all of the religious inventions of the present age for the professed purpose of executing, or aiding in the execution, of that salvation which the scriptures ascribe alone to our Lord Jesus Christ, were the Baal of the present day, how many, dear reader, could you find within the limit of your acquaintance, who have in no sense of the word bowed down to this Baal? That God has a reserved people now as well as in Elijah's day we do verily believe; a remnant according to the election of grace; and O, that we may be found among them, as the reserved and preserved of the Lord.

But there is one thing farther we wish to call the attention of God's dear children to, namely, the false pretensions on the part of wicked rulers in religious profession, who plead for their idolatrous doctrines and practices, that in them they are doing God service. That he has in some way enjoined on us the work of saving sinners, or of procuring and securing our own individual salvation. But does not the subject under consideration suggest the enquiry. Who hath required these things at our hands? If Christ our king has so commanded us, then we can easily point to the chapter and verse in the New Testament wherein such command is recorded, but if no such authority can be found in that sacred volume, is it not a fearful consideration, that he shall not only judge the world in righteousness at the last day, but "The Lord shall judge his people? It is a fearful thing to fall into the hands of the living God, when Christ shall declare that he has given no such command, has instituted no such ordinances, has uttered no sayings to justify such things, and that it has never entered his mind either to command or to approve of them.

Again, in the type, the kings of Judah and inhabitants of Jerusalem were charged with building the high places of Baal, to burn their sons with fire, burnt offerings to the popular and fashionable idol. And are there not at this day such rulers among the people, who are charged with making God's people howl, in consequence of their oppression and idolatry, and by leading them clandestinely into bye and forbidden paths, subjecting them to the fire, and all in honor of some popular and fashionable idols of the present age. Within our own observation, if we are not greatly mistaken, we have witnessed the desolation of churches, which were once in a flourishing condition, their sons or members have been made to pass through fiery trials, and those who have ruled them, have manifestly been the cause of leading them into their difficulties; and all this in honor to some principle of the modern idolatry, they have departed from faith, the order and the practice of the gospel of the blessed God. This advantage they have generally gained by holding out the pretence that the Lord has commanded or authorized their course. But the Lord said of such prophets of old, that he had not spoken by them; and we may also rest assured that God has not spoken by any of the prophets, teachers or rulers of the present time, who are now thrusting with side and shoulder, that that which is lame may be turned aside from the truth. We are well assured that Christ the great Captain of our salvation, has not commanded anything to be preached or practiced in his name, which cannot be found on divine record; neither has it come into his mind to give any such authority. Therefore, "If I, or an angel from heaven, preach unto you any other gospel than that which the apostles preached, let him be accursed." May God, our heavenly Father, deliver us from all idolatry, will-worship and delusion, and banish from our hearts every rival to the government of our Only and Blessed Potentate, the Lord of lords, and King of kings, to whom, with the Father and the Holy Spirit, be glory, honor, praise and dominion for ever and ever, Amen.

POETRY.

Elijah fed by Ravens.

Elijah's example declares
Whatever distress may betide,
The saints may commit all their cares
To him who will surely provide:

More likely to rob than to feed
Were ravens who live upon prey;
But when the Lord's people have need,
His goodness will find out a way:

Nor is it a singular case
The wonder is often renew'd;
And many can say to his praise,
He sends them by ravens their food:

Thus satan, that raven unclean,
Who croaks in the ears of the saints,
Compel'd by a power unseen,
Administers off to their wants:

How safe, and how happy are they,
Who on the good Shepherd rely!
He gives them out strength for their day,
Their wants he will surely supply:

The well-ordered Covenant.

Come, saints, and sing in good accord,
Nor let your sorrows swell;
The covenant made with David's Lord,
In all things order'd well.

This covenant, stood ere time began,
That God with men might dwell;
Eternal wisdom drew the plan,
In all things order'd well.

This covenant, O believer, stands,
Thy rising fears to quell;
Seal'd by thy Surety's bleeding hands,
In all things order'd well.

Ere Adam stretch'd his hand to take
That fruit by which he fell,
This covenant stood, for Jesu's sake,
In all things order'd well.

No sinner once within its bound
Shall ever, sink to hell;
Here's pardon, love, and grace profound,
In all things order'd well.

'Twas made with Jesus, for his bride,
Before the sinner fell;
'Twas sign'd, and seal'd, and ratify'd,
In all things order'd well.

When rolling worlds depart on fire,
And thousands sink to hell,
This covenant shall the saints admire,
In all things order'd well.

In glory, soon, with Christ their King,
His saints shall surely dwell;
And this blest covenant ever sing,
In all things order'd well.

God's Faithfulness to Zion.

Zion said, My Lord is gone,
Left my helpless soul alone,
Hath withheld his promised grace,
Quite forgot my hopeless case.

But her faithful God replies,
Cease thy unbelieving cries,
See the mother's constant care
Move toward the child she bears.

Though a moment may take place,
When she may forget its case,
Yet it's never so with me,
I will still remember thee.

See thy name engraven stands
Deep upon my wounded hands,
And within my pierced side
You shall ever safe abide.

High and strong thy walls I see,
Ever watch'd and kept by me;
Thou may'st smile at satan's rage,
For thy safty I engage.

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Table listing moneys received from various locations including New York, Maine, Mass., Pa., Del., Md., Va., Ala., La., Miss., Mich., Mo., N. C., Ky., W. Va., and Texas, with names of contributors and amounts.

Miscellaneous Advertisements.

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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 seven ancient 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."

VOL. XXII. MIDDLETOWN, N. Y., FEBRUARY 1, 1854. NO. 3.

POETRY.

Peter walking upon the water.

A word from Jesus calms the sea,
The stormy wind controls,
And gives repose and liberty
To tempest-tossed souls.

To Peter on the waves he came,
And gave him instant peace;
Thus he to me revealed his name,
And bid my sorrows cease.

Then fill'd with wonder, joy, and love,
Peter's request was mine;
Lord, call me near, I long to prove
That I am wholly thine.

Unmoved at all I have to meet
On life's tempestuous sea;
Hard shall be easy, bitter sweet,
So I may follow thee.

He heard, and smil'd, and bid me try,
I eagerly obey'd;
But when from him I turn'd my eye,
How was my soul dismay'd!

The storm increased on every side,
I felt my spirit shrink;
And soon, with Peter, loud I cried,
"Lord, save me, or I sink!"

Kindly he caught me by the hand,
And said, "Why dost thou fear?
Since thou art come at my command,
And I am always near."

Upon my promise rest thy hope,
And keep my love in view;
I stand engaged to hold thee up,
And guide thee safely through."

Christ the only Refuge.

Thou only Sovereign of my heart,
My Refuge, my Almighty Friend,
And can my soul from thee depart,
On whom alone my hopes depend?

Whither, ah! whither shall I go,
A wretched wanderer from my Lord?
Can this dark world of sin and woe
One glimpse of happiness afford?

Eternal life thy words impart,
On these my fainting spirit lives;
Here sweeter comforts cheer my heart,
Than all the round of nature gives.

Let earth's alluring joys combine,
As thou art near, in vain they call;
One smile, one blissful smile of thine,
My dearest Lord, outweighs them all.

Thy name my inmost powers adore,
Thou art my life, my joy, my care;
Depart from thee—'tis death—'tis more,
'Tis endless ruin, deep despair!

Low at my feet my soul would lie,
Still safety dwells, and peace divine;
Here I would live beneath thine eye,
For life, eternal life is thine.

THE MERCY SEAT.

Approach my soul, the mercy-seat,
Where Jesus answers prayer;
There humbly fall before his feet,
For none can perish there.

Thy promise is my only plea,
With this I venture nigh;
Thou callest burden'd souls to thee,
And such, O Lord, am I.

Bow'd down beneath a load of sin,
By Satan sorely prest;
By war without, and fears within,
I come to thee for rest.

Be thou my shield and hiding place,
That shelter'd near thy side,
I may my fierce accuser face,
And tell him Jesus died.

O wondrous love! to bleed and die,
To bear the cross and shame;
That guilty sinners such as I,
Might plead thy gracious name.

"Poor tempest-tossed soul, be still,
My promis'd grace receive."
'Tis Jesus speaks, I must, I will,
I can, I do believe.

Communications.

For the Signs of the Times.

Bucks county, Pa., Jan. 29, 1854.

As for me, this is my covenant with them, saith the Lord. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. Isa. lix. 21.

No language within the comprehension of man can be found, which can possibly set forth in a more clear and impressive manner, the sovereignty, immutability, and covenant mercies of our God, than the Scripture here presented. Neither can any language define more clearly the way in which God is made manifest to his children, and why it is that the gospel of his grace is, and shall be for all time to come proclaimed in Zion. This scripture is a prophetic declaration of the purpose of God in Christ, and of his will to his chosen people. This prophecy, like all others, has Christ in his eternal union with the church in view. To this it relates, and to nothing else can it be applied. The church in her union to Christ as her Life, Redeemer and Head, is, in the twentieth verse of this chapter, called Zion. And as God has, so generally in the scriptures stamped this name upon the church, and as it is applied (spiritually) to no other body, it is not necessary on this occasion to call on that multitude of scriptures to prove what is so universally known to be the fact. In the twentieth verse it is said. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob. And the reason why he shall come to them, and the only reason is, because God hath established his covenant to this end. As for me, this is my covenant with them, saith the Lord. And here we would remark, that this is not the covenant which God made with national Israel, neither is it a covenant which men have made with God; but, it is God's holy Covenant which was confirmed by him in Christ, and it embraces all the election of grace in Christ, as his seed, and it contains all needful mercies and blessings for them. If we examine the specified mercies of this covenant as formerly expressed in the 31st Chapter of Jeremiah, and quoted by the apostle in the 8th chapter of the epistle to the Hebrews, we cannot fail to see the same things therein declared which are presented in the text before us. The text does not say, as for man, this is his covenant with me, but it is the reverse; as for me, this is my covenant with them. The questions now arises, who are the characters designated *them*? and is there a certainty of these mercies being applied personally to them? Upon these points, we must be governed by the scriptures themselves, and admit the truth of God as it is therein declared. But as some men now, as in former times, are advocating and standing upon a covenant which they profess to

have made with God, it may not be improper to give each a passing notice.

We sometimes hear professors of religion prating about their doings and declaring that they are accepted through their obedience to the Lord, and in fact, the whole Arminian fraternity is based upon this platform. They tell us that unregenerate men must exercise repentance towards God, and faith in our Lord Jesus Christ, and unless they perform these acts of obedience they will die in their sins and sink under the wrath of God. Hence, they profess to perform them, and they expect thereby to reign with Christ in glory. And upon these principles men have associated themselves together in what they call churches, and boast of safety. But God has said of them, Judgement will I lay to the line and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the floods shall overflow the hiding places; and your covenant with death shall be disannulled, and your agreement with hell shall not stand, when the overflowing scourge shall pass through, then ye shall be trodden down by it. Now if this system of doctrine of men be not truth, it is nothing more or less than a refuge of lies, and it is a refuge under which they have taken shelter, and from which in God's time they will all be routed. For the declaration that unregenerate men can, in their natural state repent of their sins; and possess faith in our Lord Jesus Christ, is declared to be false by the scriptures of truth. And those who believe that natural men can be exercised by these graces, we have positive evidence know not God. And the scriptures plainly declare that all these exercises are the work of God in the heart. So much then for man's covenant with God; and now to his covenant with his chosen. Thus saith God, the Lord, He that created the heavens, and stretched them out. He that spread forth the earth and that which cometh out of it. He that giveth breath to the people on it, and spirit to them that walk therein. I the Lord have called thee in righteousness and will hold thy hand and keep thee, and give thee for a covenant of the people, for a light of the Gentiles. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. Here we have a view of the covenant which God made with his elect in Christ, and as national Israel, or Israel after the flesh were brought to view as the natural seed in Abraham, so the elect in Christ, are brought to view in him, as his spiritual seed to whom the promise was made. For all the promises of God in him (Christ) are yea, and in him Amen, to the everlasting glory of God. These promises, or this promise, is found only in the covenant, and it is an everlasting one, ordered in all things and sure. And David, so far from presuming that his salvation depended upon any covenant which he had made with God, or which he could make, the conditions of which he

had performed, or could perform, said, Although my house be not so with God, (and although in myself I am a fallible and imperfect creature) yet he hath made with me, (in Christ) an everlasting covenant, ordered in all things, and sure; for this is all my life and salvation. This man of God centres and rests everything in the covenant which God made with Christ; and, if any feel disposed to apply it to David, as king over Israel, still it is evident that it had in view the covenant of God, and glory of Christ with, and to all his seed. This is the family over whom the gospel banner spreads its genial and refreshing influence, and upon whom its blessings come in floods of heavenly joy, and tides of divine glory. Its heavenly lustre illumines and reaches them all. This, is a sure mercy of the covenant. This covenant is just high enough and proportionably deep, for all the children of it, in all their varied conditions and circumstances, and is as perfect and sure, as God is holy and eternal. When the tongue of Zecharias was loosed, he immediately blessed God for the redemption of his people, and for the horn of salvation which he had raised up for Israel, in the house of his servant David; to perform the mercy promised to our fathers, and to remember his holy covenant. In the text in Isaiah, it is said by the Lord. As for me, this is my covenant with them saith the Lord. This covenant was made by God, and confirmed in Christ, in whom all the seed were blessed with all spiritual blessings in heavenly places. The spiritual blessings are heavenly blessings in Christ, and it is upon these promises that they are manifested, or applied to the children of God. And so far from men's working themselves into these mercies, and exercising repentance towards God, and faith in our Lord Jesus Christ, the truth is, none ever did, nor ever can be truly exercised by these graces, but those who have been regenerated, or quickened by the spirit of God; and even then, so far from repentance towards God, and faith in Christ being an act of the creature, they are covenant mercies, and come from God and God alone, who worketh in them, both to will and to do his good pleasure. There are no spiritual exercises in the old man Adam, for he is corrupt with his deeds, and the Adamic nature is fleshly, and the carnal mind is enmity with God, is not subject to his law, neither indeed can be. It stands in opposition to the new man which after God is created in righteousness and true holiness. One is flesh, the other spirit. Hence, the force of the saying of the apostle, For the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. Men may attempt to overturn the truth of God. They may harass and torment his children, and those who have made his their refuge may blaspheme, and exhibit a mortal, and human arm, but God hath sworn by his holiness. As for me, this

is my covenant with them, saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, henceforth and forever. God declared that the Redeemer should come to Zion, and unto them that turn from transgression in Jacob. But what will the Redeemer come to Zion for? To be put to shame, and lament under the humiliating scene that after dying for sinners and rising from the dead for their justification, that men, worms of the dust, shall be more powerful than he, shall frustrate his purpose, and make him, the Redeemer, dependent on mortal man for the glory which shall follow his sufferings? Men who never saw a bible, and never felt the spirit of holiness in their hearts, may talk this language. But it is astonishing that any who have the testimony of him who has all power in heaven and earth, and before whom the sea fled, and Jordan rolled back, and before whom the mountains skipped like rams, and the little hills like lambs, should speak so unadvisedly with their lips. The Redeemer comes to Zion, to carry out in personal manifestation all the mercies and blessings of the covenant, in the final glorification of all his seed. He shall come to Zion, and to them that turn from transgression in Jacob. Let us not pass here until we have noticed to whom the Redeemer comes. Is it to those who turn from transgressions in Esau, the brother of Jacob? By no means.—But he comes to Jacob, the true seed, the Jacob of whom it is written, Jacob have I loved. But of Esau, it is written, he was hated of God. But it may be asked, why does Jacob, or his seed turn from transgression? The only answer is, because the Lord turns them, and the reason why he turns them is, because they are His heritage, and they are predestinated to this turning or confirmity into the image of Christ.—Hence it is written, and so all Israel, shall be saved, as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. We will not stop here to notice the coming of the Redeemer in the flesh, nor to speak particularly of his death and resurrection, but drop a remark or two relative to his appearing in spirit and power, in the personal manifestation of himself, to the heirs of glory, as their Redeemer, their all and in all, the gifts and graces which they enjoy. Said Christ, The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of prisons to them that are bound. In the scriptures, the work of Christ is emphatically declared. And whatever is his work, is not the work of man, and this work of Christ in the manifestation and application of the blessings of the covenant through Him, the mediator, to all the children of it. Hence upon his head the spirit is poured, and in this anointing the whole body is anointed. God hath not given him the spirit by measure, there is a fulness and fleshness in it for all the body, and for the perfection of all the members. It is the Spirit which quickens, comforts and strengthens, and it is the spirit also, which qualifies the children for all their labors of love in the kingdom of Christ. And how consoling and cheering it is to the Lord's servants to know this truth. Men

have been long trying to qualify their fellows for the ministry, but have never yet been able through all the science which they have communicated, to add one cubit to the stature of the ministry of the gospel. The highway of the Lord is that which the vulture's eye (human science) hath not seen. When the servants of the Lord sees, feels and knows, something of the deep mystery of godliness, and is suitably impressed with a just sense of his ignorance and unworthiness, how sweet to him is the truth that Jesus is his sufficiency, wisdom, righteousness, sanctification and redemption, shield, and exceeding great reward. With these teachings and qualifications from the Lord, his servants are sufficient for their task, and without these, they can do nothing. The spirit of God upon Christ, as has been said, was to run through every member of his body. And, he, by his spirit carries out, and makes manifest all the promises and blessing of the covenant. His command to his disciples was, to tarry at Jerusalem until they were endued with power from on high, and on that occasion we have the most wonderful display of the glory and power of Christ. The account given by the inspired writer says, and when the day of pentecost was fully come, they were all of one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and set upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance. To speak with other tongues was the work of the Spirit of God, and it is the work of his Spirit at all times to qualify men for the ministry of the gospel; for the ministrations is a spiritual one, and no man knoweth the things of God, but by the Spirit of God, for the Spirit searcheth all things, yea, the deep things of God; and the spirit of God upon Christ is sent by Him to accomplish what God had promised in the perfection and edification of his children. Hence he said, As for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth &c. The words of Christ are the words of the gospel, or covenant which God made and established with him. And in the furtherance of this, it is written. Behold I send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall come suddenly to his temple, even the messenger of the covenant whom ye delight in. Behold he shall come, saith the Lord of Hosts. The messenger of the covenant came declaring the words of the covenant, and all the requirements of it, and the same words and spirit are communicated by the God of salvation to all his ministers. And if we at any time are tossed with fears that the ark will fall, and that anti-Christ will prevail, and that we have not as many gospel preachers as is best for Zion, or, that a faithful gospel ministry will finally cease upon the earth, we will do well to hear what God the Lord hath said in the text. My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. And may the Lord enable us to receive the testimony;

and we rejoice that he is even now calling men into the ministry, who are declaring the words of the covenant of life, and has given to them such gifts and qualifications that we believe they will prove a host in the camp of the enemy, and sons of hundred to Israel's foes. May we therefore rejoice herein with thanksgiving and songs of praise, knowing that glorious things are spoken of, and made manifest to Zion, and that God hath both decreed and declared, that not one of her stakes shall be removed, not one of her cords shall ever be broken. We know, that in many places where the cheering and animating sound of the gospel was once heard it is now heard there no more. But does this prove that the spirit, or words have departed from Zion? Certainly not. But from it we learn that God in the development of His eternal purpose, has been pleased to remove the testimony from some parts of the earth, but it is still found in other sections in all its living glory, and that the seed's seed have the words yet in their mouth. And we cannot understand from the expression, *thy seed's seed*, that another family, or generation from Christ is intended, but that it embraces all the seed of Christ who were eternally in him, down to the last generation of men, or who may be found upon the earth among all the successive generations of man. Hence it is written, A seed shall serve Him, and it shall be accounted to the Lord for a generation; and as their generation is one, their life is but one, and that is in Christ; their union to him is one, their teaching is the same, their spirit is one, their God is the same God and Father of all, in and through them all. This being the case, the language and spirit of the covenant is the same throughout the gospel day, and that perfect doctrine and order established in it, can never be altered or improved upon, for they were established by him who is the wisdom and power of God.

And who hath been his counsellor, or who can instruct him? Who can improve upon perfection and where can perfection be found but in God alone? Who then has a right to take from, or add to what Christ has established as the courts of his holiness, and the laws of his kingdom? Human governments may be improved upon, from the fact that they are founded in the wisdom of man. But when we speak of the kingdom of Christ, we speak of a kingdom which is the fulness of perfection in itself, and consequently unchangeable in its nature. Imperfect things, types and shadows have passed away, and that which is perfect is come, even the Messenger of the Covenant, the real substance, the brightness of God's glory, and express image of his person; and wherever the gospel is proclaimed and christian faith and practice are found, and this is nothing more nor less than that which was found in the church established by the king in Zion, by His apostles in the church at Jerusalem. And we have the solemn and imperative declaration of the eternal God, that the doctrine of that covenant which was proclaimed by Christ, the messenger of it, and communicated by him to his servants, shall never depart from the mouth of this seed. But, we are truly sensible that unless the Lord of Sabaoth had left us a seed, we should long ago have been like Sodom and Gomorrah. Christ has never qualified nor commissioned men to preach anything but

the gospel of this everlasting covenant, and thus he will continue to qualify men to proclaim for all time to come, and time will not silence its heaven inspiring tones.—The covenant of God's grace will ever be the theme of Zion's sons and daughters here upon the earth; and in heaven, all around the throne will join in chanting its enrapturing lays forever, and ever. And may the Lord enable us to see more clearly and perfectly the glories of his grace, the blessings of his covenant, and the fulness of Christ who is the life, and only life of his seed, our all and in all, both in time and eternity. Yours in hopes of a blessed immortality. WILLIAM SHARP.

For the Signs of the Times

Delaware Co., N. Y. Jan. 30, 1854.

BROTHER BEEBE:—I am more in the habit of thinking, than of writing, and being less accustomed to my pen than formerly, it becomes rather difficult to cast my thoughts on paper. But feeling so constrained at times, by an internal influence, I can hardly forbear; and now, unless the Lord guide my pen, I would choose still to withhold it from this sheet. The scriptures, and corresponding sentiments and subjects, are what my soul delights in. And I find many mysteries therein, that I cannot comprehend. And have many thoughts thereon, which I cannot express. But the Lord has furnished those, who can express my thoughts, both from the pulpit and the press, and this, to me, is a golden privilege. Or how could I hear without a preacher? I am so dull of apprehension, I need much internal and external teaching to make me understand the truth. But the unalterable affirmation, "Ye shall know the truth, and the truth shall make you free" is confirmed to every believer. But, *What is Truth?* Search the scriptures, (not give them a hasty reading,) for in them ye think ye have eternal life; and they are they that testify of me. I am the Truth, says our Lord and Savior Jesus Christ, and no lie is of the truth. I am truth in all its bearings, Truth itself. I am no fiction, but am in reality, just what the scriptures represent me to be. I am equal with the Father, it is no robbery to affirm it. For I am the brightness of the Father's glory, and the express image of his person, and by me, and for me, all things were created; and by me all things consist. And I am before all things. I was set up from of old, from everlasting, or ever the earth was. When there were no depths I was brought forth, when there were no fountains abounding with water. While as yet he had not made the earth, nor the fields, nor the highest parts of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he gave to the sea his decree; when he appointed the foundations of the earth; then I was by him, as one brought up with him; rejoicing always before him. Rejoicing in the habitable parts of his earth, and my delights were with the sons of men. Which in continuance were fashioned, when as yet, there was none of them. Adam was first formed then Eve. It was no new thing to me, his partaking of the forbidden fruit. I beheld the end from the beginning and needed not that any should testify of man; for I knew what was in man. My Omnipotent Eye beheld Adam and his pro-

geny, before his dust was fashioned. I well understood he would transgress a holy law, and thereby involve himself and posterity in one labyrinth of woe. My delights were with the sons of men. From Adam they derived their natural existence. Through his transgression they become exposed to the penalty annexed; and must forever endure the wrath of an incensed God; unless a ransom were found. No human arm was sufficient for so great a work. Because every Adamite was palsied with sin, and lay under its curse. I knew how great the debt; I well understood the demand for their release; and was every way competent to cancel the whole.

And as the Shepherd of my sheep, as the Husband of my Bride; I became their surety; by entering into an everlasting covenant with the Father, well ordered in all things and sure. And for the consolation of my delights, it was confirmed by two immutable things; in which it is impossible for God to lie; and although I dwelt in the bosom of the Father, it became necessary to fulfill my engagement that I leave the realms of glory and come under the curse which held my Bride in bondage. And at the time appointed, a body incarnate was prepared me. My entrance into this lower world is, and ever will remain a mystery to finite mortals. Yet I come in exact accordance with inspired predictions. I am the promised seed, the real Shiloh, the anti-typical Lamb, the scape goat, the worthy Shepherd, the desire of all nations, the true Emmanuel, the Wonderful Counsellor, the Mighty God, the everlasting Father and the Prince of Peace. I am also the true God of heaven; who in the days of these kings, was to set up a kingdom which shall never be destroyed: neither given to other people, and it shall stand forever. I came for that express purpose, my glory I will not give to another, and though I am Lord of lords, and King of kings, yet I am come in the form of a servant to minister, and not to be ministered unto, and to give my life a ransom for all the Father gave me. I am accustomed to sorrow, grief, and toil. I am despised and rejected of men and have not where to lay my head. Buffeted, smitten, afflicted, reviled; yet, lamb-like, reviled not again. For it became Him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. I must finish the work the Father gave me to do. Establish my witnesses, be nailed to the rugged tree, endure the hiding of the Father's face, expire on the cross, descend into the tomb, burst the bands of Death; it is not possible I should be holden of it, and come therefrom a victorious Conqueror, bringing Life and Immortality to light. Commission my apostles, have my peace with my disciples, and the never failing promise of the Comforter, whom the Father will send in my name, and ascend up where I was before. Exalted with the right hand of God, a Prince and a Savior, to give repentance to Israel and forgiveness of sins. And now, my apostles, you are commissioned; you have received your message from me. Go ye into all the world, preach the gospel to every creature. Fear not the face of man. They persecute me, they will persecute you. But Go, in the spirit, and meekness, and firmness of the gospel. Lo I am with you in every extremity, I am your front and rear. I will attend your labors, to the

convincing of stupid, ignorant, rebellious mortals. I will bring the blind by a way they knew not. I will break the most obdurate heart, and bend the most stubborn will. In the day of my power my people shall be willing. I will print my law in their hearts, and stamp it in their inmost part. I will be to them a God, and they shall be to me a people. They shall know the Truth and the Truth shall make them free, and whom the Son maketh free, shall be free indeed. They shall never come into condemnation. For they are no more under the Law, but under Grace. These shall walk with me in white, for they are worthy. Not one shall fail. I will say to the north, Give up; to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth. Even every one that is called by my name, I have formed him for my glory. The Head-stone shall be brought with rejoicing, crying Grace! Grace! unto it. Then cometh the end, when I shall have delivered up the kingdom to my Father. The last enemy that shall be destroyed is Death. When the Lord, himself shall descend from heaven with a shout, and with the voice of the archangel, the dead in Christ shall rise first. Then shall come to pass the saying: Death is swallowed up in victory! Thanks be unto God, who giveth us the victory through our Lord Jesus Christ. The wicked shall go away into everlasting punishment, but the righteous into Life Eternal.—Brother Beebe, I have taken the scriptures mostly to convey my views, because at this present time it suits my taste the best. I would like to fill my remaining half sheet, but dare not, lest I be tedious. It was a task to get up my pen to communicate; and now I feel unwilling to lay it down. The kingdom of Christ is a glorious subject, and whoever that has read a history of nations and kingdoms of this world, have found any one kingdom to exist eighteen hundred years? The Jews to be sure, are a distinct people, and have been ever since they were brought out of Egypt by an Almighty hand, which is over three thousand years ago. But their national strength is exhausted; and they have long been a broken scattered people, and persecuted to a greater extent than any other people on the Globe. Yet, they retain their identity, and will, I apprehend, till the close of time. What a subject is this for consideration, when compared with spiritual Israel. What purer emblem, can be exhibited, of the final perseverance of the saints through grace to glory?—But our Savior says: my kingdom is not of this world. He laid its Foundation in Eternity, establish it in visible order, when he made his appearance in Time; and will continue to reign, till he hath put down all other kingdoms. What a consolation for every child of grace! as well now as in ancient times. There are many modern Sanballats, who would and do reiterate, "What do these feeble Jews? Will they revive the stones out of the rubbish that was burnt?" Will they build the walls of the city? But notwithstanding their scoffs, the walls were built, and that too by the strength of the sword. So are the walls of spiritual Jerusalem reared by the sword of the Spirit, and her stones are revived out of nature's rubbish; and so strongly fortified, her most malignant foes with their most powerful engines, can never penetrate her walls.

Brother Beebe, may the Lord sustain

you in your arduous toil, keep you from every self-dependance. And, like the stripping with his sling and stone, cause you skillfully, to wield the Sword of the Lord and of Gideon.—When you are persecuted for Righteousness' sake, happy are ye; your troubles and your trials here, will only make you richer there, when you arrive at home.

This from an unworthy mortal, yet Zion's well-wisher.

ESTHER BARLOW

For the Signs of the Times.
Livingston Co., N. Y. Sept. 25, 1853.

BROTHER BEEBE:—For sometime I have felt a desire to write something for your truly to me, valuable paper, the *Signs of the Times*, but feeling my inability to express myself in writing, in a language foreign to me, and in which I never received any instruction, has held me back from exposing my ignorance; and now my dear brother, if you should judge that such would be the case, were you to insert my poor scribble, throw it one side, I beg of you. What I would wish to state at this time, is some of the marvelous ways in which the gracious God has been pleased to lead me, and caused me fully to acknowledge and experience, that his ways were not as my ways, neither his thoughts as my thoughts. But to proceed, I would say that I was born in Holland, in the year 1791, of professed, or rather of parents who professed the doctrine of the established church of that country known in this country as the Reformed Dutch. My mother died when I was but twelve years of age, she was indeed a loving and dear mother to me, as also to all her children; leaving my father with six children, of which I was the eldest son, at the time of her death. She died in the faith and all the ordinances of that church; but alas! I fear she died without a saving faith in Christ Jesus, and I have cause to fear that my father (who died three years afterwards) died in no better state. According to the custom of that church, I was sprinkled in infancy, so far then I became a member of that people who are trained in that way. The death of my mother caused a breaking up of the family circle. The two youngest children shortly after died, the two between the oldest and the youngest, my grand-parents on my mother's side adopted for themselves; my sister and I remaining, she being the oldest soon went to shift for herself. I being of a wild, unsettled disposition, and withal cherishing a strong desire to see the world, accordingly when but fourteen years of age I entered, without the consent of my father, the army of my country as a drummer; young as I was, I thought I had now to act the part of a man. Yea, so corrupt were my propensities that I excelled even some men in wicked acts. I grew shockingly profane, and I truly thought that such a course of wickedness was becoming for a soldier. I thought I must show that I had no fear of God before my eyes. It was greedy against the will of my father that I should follow a soldier's life; but I insisted in remaining what I was, and here in I was encouraged by officers and men. My father died when I was a year in the service, the next year was a year for me to try my courage as a soldier, and to face death in all the horrors of war. It was in 1809 that the British invaded the parts in which I was then stationed, and a sharp conflict ensued; but O how I feared when

I saw our men falling at my right and left hand, that the next ball would cut me down and send me unprepared before my Judge. I made promise, if God would spare my life, I would amend my course of life, the Lord in mercy, covered my head in the day of battle; but when the hour of danger was passed, my fear was passed, and with it all my promises. I had now to endure all the hardships which befalls a prisoner of war, among the British; but all these sufferings instead of humbling me under the mighty hand of God, only exasperated me, and caused me to curse my hard fortune. I felt so displeased in my lot, that at one time I expressed myself to my companions in sin and misery, in these words, I said, if the very devil himself would come, I would accept any condition he should hold out, I would serve him if he would but release me from that prison. I got released at last by entering the British service. I entered the navy, but my case was not much altered for the better. I grew more and more bold in every act of sin; so much so that I was often led to suffer for my daring wickedness. Here I would remark, what I ought to have stated before, that from the time I had acquired a knowledge of reading, I felt a great desire to read travels, profane history, &c. The Arabian knights and Robison Crusoe, were among my favorites. I remember when yet young, I desired to be situated as Crusoe was, for then I thought if the Lord would suffer me to live to be an old man, then somehow I would become pious and this, I suppose, was the cause of my feeling a certain reverence for old people and ministers of the gospel; the first I thought could not sin freely as they had but a few days more to live, and perhaps might have no time to repent; and ministers I thought were pious from the nature of the office in which they were placed of God; but I never mentioned these thoughts to any one. At the time I entered the British service I was entirely destitute of any reading matter, and having entered one of their British Man-of-war ships I had to become acquainted with the language, before I could satisfy myself with any reading. There was a countryman of mine in the same ship, whom I asked if he had any Dutch books, He answered all the book he had was a bible which his mother had given him when he went to sea; that he had been already three years in the British navy; and could talk and read English, and if I wished would lend me his Dutch bible, I had no choice; it was not the book I would have taken if I could have obtained any other that I could read. Now and then I would look a little into it, but it was an unsavory matter to me, and did not satisfy my desire for reading, I studied hard to get some knowledge of the English language, made some advancement in it. I began to use the dutch bible as my interpreter and by taking the same chapter in the dutch and english bible I acquired some facility in reading english; and could read any other book. I had thus obtained a little of what is commonly called bible knowledge. Here I would relate a dream I had. It was while I was with the ship to which I belonged in the Mediterranean Sea. One night while we were off the coast of Spain, I dreamed that with some others I was permitted to go ashore, on liberty, as it is called; this extended from morning until sunset. I thought the city where we landed was called Carthage in

Spain. The moment we landed all the men were dispersed from me, and I found myself wandering alone; evening drew on apace. I thought I was in the principal street of the city at the lower end; the street ascended gradually. All at once I thought it became very dark and the stores were lighted up; this caused me great uneasiness as I could not be on board the ship at the stated time; I thought I turned and at that instant my attention was drawn to the upper part of the street, which led into the country, by a hill whose surface was flat, which lay full in my view, the top of which seemed to be lighted by a supernatural brightness. I thought it could be neither the sun or moon; for neither could be seen. I thought as I mused on what could cause the light, the figure or statue of a man appeared in the midst of it; he appeared wholly divested of garments, and his body, head, hands and feet wounded and bleeding. I thought the sight excited more compassion for the man, than horror at the spectacle; and I felt indignant at the perpetrators of such an inhuman act. At that moment I thought some unsexed person touched me and said, "What causes you to gaze so much upon that hill, do you not know that person whom you see?" I do not: then said he, "Are you a stranger in Jerusalem?" I answered, "I am not in Jerusalem, nor was I ever there;" he said, "you are there now, and he whom you saw was Jesus, who suffered, bled and died upon that hill for your sins; upon this I awoke in much anguish. The dream was for several days, and even weeks, vividly before my mind but as I related it to no one, it wore off in some degree; but never has it been wholly erased from my mind, though it is now forty-three years since it occurred. About two years after this, in 1814, I found myself with the British in this country, and at the peril of my life, I deserted from them. After peace between England and the United States, I entered into the service of the latter and served two terms, of five years each; the first in the navy and the last in the land forces. Nothing remarkable transpired during that time, only I grew older and more hardened in sin; but I strove under convictions of daring wickedness to console myself that I could not be well otherwise in the sphere of life in which I had to live. But I flattered myself and even pronounced the Lord, that if my life was spared, and I should be free from service and in my own country I would become better and serve the Lord. One circumstance I would here mention, I was stationed in Fort Moultrie, if I rightly recollect the name, near Charleston, South Carolina, when the drummer of our company lost his mother by death. As he or she or both belonged to the Episcopal church, he desired she should be buried with the formalities of that denomination; but no chaplain being among us, he came and desired me to perform the service. I objected, but he insisted and told me I had only to read at the grave the service for the burial of the dead. I told him that the service performed by such a mock clergyman would only cause a general mocking; but he desired it as a favor; and promised to pay me for my trouble. I told him since he urged me I would do as well as I could, as a friend to him. The time arrived, the corpse was escorted to the grave by privates and some officers; and I officiated as clergyman; apparently to the satisfaction of all present. I read the lesson

as a boy would his school book; no fear of a just avenging God, no solemnity of death pervaded my hardened heart. How truly was I then dead in trespasses and sins. Some time after this I was transferred to another company, and we proceeded to St. Augustine, in Florida, and some time after this we went to Savannah, Georgia, where I served the remainder of my term, and was discharged in 1825. I was now at liberty and felt resolved to return to my native land, but finding no vessel bound for Holland, I started on foot to Charleston. One morning, on my way thither I entered a village. I saw no one stirring but I stood before the post office, and saw a man opening the door; after bidding him "good morning" I asked if he knew anyone who would give me work to help me on my way. He directed me to an old grist mill which they were about tearing down to build a new one. There was a foot path leading into a field which I was to follow, but when I came near the other side of the field, I was astonished to find no opening, the path was all overgrown with briars and thorns. When I had with much difficulty forced an entrance; I found myself in such a strait that I was glad to work my way back, through not without tearing my clothing and skin. I resolved to go out of the field, but I could find no opening, briars and thorns surrounded me. I resolved to walk the length of the field and try to find an outlet. I wandered about until at last I found myself in a path not far from where I entered. I cast my eyes to heaven in despair. At that instant such an accumulated weight fell upon me with a terrifying sight of heinous sins committed, that I fell upon my knees. I dared not look up but I smote my breast and all I could say was, "O God thou seest me, thou knowest my distress, and I felt prostrate with my face in the dust; thus I remained some time, again I cried, O God suffer me not to perish in this wilderness, thou who opened the eye of Hagar that she saw a well of water canst open mine that I may see a way to escape. I arose and stood on my feet and when I had wiped the tears from my face, I saw the opening where I entered and went out.

At that time I had no knowledge of a Savior, he was not revealed to me in his loveableness; but I was brought to feel that "The soul that sinneth shall die," I felt my state was desperate and I pleaded for the power and goodness of God to open my eyes and grant me a way of escape. Soon after this I arrived safe at Charleston where there was no vessel for Holland, but one bound for Hamburg. I engaged with the captain to work my passage; and in six weeks we arrived safe in Hamburg. Here I procured from the Holland consul a passport and one dollar to enable me to proceed to Holland. I was directed to go by way of Bremen and there call upon the consul, which I did, and received another dollar from him, and left for Oldenburg. I passed through Germany until I arrived at Holland, a distance of three hundred miles from Hamburg, every step of which I traveled on foot and alone, with no money but the two dollars, sleeping at night in barns and eating a crust of dry black bread with water, when I could get it, but this I did not mind being tired for many years to all kinds of hardships and dangers. At length, after an absence of sixteen years, I arrived safe among my remaining kindred.

I found my oldest sister living, who had been for many years married. I made her house my home. I found my grand-parents on my mother's side had left me a considerable legacy; part of which I soon received in cash, and now, it may perhaps be supposed by some, that as I had received such signal deliverance from servitude, had so richly experienced the mercy, forbearance and long suffering of the Lord towards me, a hell-deserving sinner as I was, I would at least have in adequate acknowledgement of God's goodness to me, by striving to lead a decent moral life; but so far from it, I refused to hear wholesome counsel and my depraved heart prompted me to make up for my years of suffering and privation by enjoying myself with the means I now had possession of; but that which is by many looked on as a blessing, would in very deed have proved my worst enemy leading me into shame and remorse. I cannot express the sting of awakened conscience after night's spent in frivolity and sin.

But here I must pause and ask, can the saints commiserate with such an one as I? I know you can do so only through that grace by which you have been led to view, and call yourselves the chief of sinners, and thought no one could be so hell-deserving as you were.

Being at this time thirty-four years of age, at the advice of my sister, I was induced to look for a companion. I fixed my affections on a professor of religion; and through her influence, I was induced to become a member of the church to which she belonged. My conduct and behavior being now moral, and having satisfactorily answered all the questions proposed, the church conferred on me the office of deacon. But my mind was greatly exercised. It was constantly recurring to me that all this was only to please my wife, and make a show before men; that my heart was never cleansed and that I was yet a sink of corruption. I feared that after all I should die in my sins. I went often to a certain grove which I had chosen for the purpose, and prayed God to forgive my sins; but I always came back dissatisfied with myself. Sometimes when there, I felt as if I could pray but dared not kneel for fear it was all a mockery. I would then feel as if I was a condemned sinner, and all I could say was, "God be merciful to me a sinner." At other times, I would throw myself down and weep bitterly over the hardness of my heart; but when I found I experienced no relief, I thought I should have to go mourning all my days, and that God had forgotten to be gracious. I felt a desire to own that God was just in condemning me; yet often the thought of death was insupportable. I could not bear the thought that I and my companion should be separated in the day of judgment. I strove to conceal my thoughts from her and others; and tried to appear cheerful and sometimes would even join in idle and vain jesting, but O! the beating I then received turned all my fancied goodness into worm wood. In this state of mind, I left for other parts. My letter to the church was received, and I became a steady church-going member; here I became involved in worldly business, my mind got considerably quieted, but this did not last long. A great stir took place in several churches throughout the country, and whole churches with their ministers disunited from the established church on account of the corruption in their fundament-

al doctrine. These dissenters scattered broadcast their reasons for the step they had taken; and showed plainly that the church had departed from the simplicity of the gospel. I procured every paper and pamphlet that came out, and it caused me to become a close observer as to the doctrine I had been sitting under. I became perfectly satisfied that those who dissented were right; but in the place where I lived no move had yet been made. But when I was informed the church had resorted to secular power, and an open persecution was commenced, I could not lend my hand or voice against those whose only crime, I believed, was coming out boldly for the truth. I had great conflict in my mind with flesh and blood; but love for the truth prevailed and after stating my feelings to my companion, we felt it our duty to separate from those with whom we could no longer walk in unity. I wrote accordingly to the church, stating our reasons for withdrawing farther fellowship from them. I kept a store at that time, and no sooner was our dissent generally known than I perceived a visible decline of custom; and an avoidance of myself. Two more families followed our example, who knowing I had been in America and had some knowledge of the language, felt a desire to emigrate thither, and wished me to go with them; and at last we consented, and in 1836 left our native land; hoping at least to enjoy liberty of conscience. We arrived safely and settled near the village of Springfield, Erie Co. N. Y. In the fall of the same year, while living on a farm which I had purchased in company with one of the men who came with us, I heard that a Presbyterian would preach in an orchard on Sunday. I went, there was a large concourse of people; I do not recollect his text, but I thought he singled me out and directed his whole discourse to or about me. I even thought the people looked at me. I dared not lift my head. When he got through he gave notice he would preach on the next day in the Baptist Meeting House. I went home, but did not say much, though I resolved to go again on the morrow. I wondered how that stranger came to know me and my exercises; my ups and downs. When he finished, he said he would speak once more, and then depart for the west. I went home full of wonder and astonishment, and said I had never heard such preaching in my life, and I must go again; on the next day he said he had to exhort all present that they should examine themselves and took his text, 2 Cor. xiii. 5, Examine yourselves whether ye be in the faith; prove your own selves, know ye not that Jesus Christ is in you, except ye be reprobates? I do not remember one word he said; but Oh! that heart searching; that wrestling with God; that melting away; that crying, "O Lord search thou me and see whether there be an evil way with me. O lead me in the ways everlasting, O Lord reveal unto me whether Jesus Christ is in me or whether I am reprobate." These words came to me like a still small voice, and brought a sweet calmness. "Fear not, I am with thee." I lifted my head, arose and fell upon my knees and cried, "I have lost all, but I have found all in my dear Savior. I was led to rejoice with joy unspeakable and full of glory.

Brother Beebe, if you see fit to publish this, in my next I hope to say something about my call to preach the gospel. Farewell.

Yours in tribulation

JOHN FISHER.

For the Signs of the Times.

A Dream.

In that season of the year when the serenity of the sky, the various fruits which cover the ground and the trees were covered with discolored foliage, and the feathered songsters were tuning their notes to the fading graces of inspiring Autumn, which open the mind to benevolence and dispose it for contemplation, I was wandering in a beautiful and romantic country, till curiosity began to give way to weariness and I sat me down on the fragment of a rock overgrown with moss; and the hum, and dashing of the distant waters, together with the rustling of the falling leaves soothed my mind into perfect tranquility and I fell asleep.

I immediately found myself on a high promontory overlooking a pleasant valley, through which, ran a small still rivulet. In the midst of this valley were many things that drew my attention. Among the many, I beheld a large multitude assembled both men and women, and children; and as I was wondering for what purpose these were drawn together, a person appeared, to whom I immediately turned and interrogated thus. From whence came this assembly and why are they arrayed thus? (They being dressed in ornaments around their necks which somewhat resemble the native Americans in their regalia;) the answer that I received was this; the lady that lies upon a scarlet colored beast, and in whose forehead is written Mystery Babylon, has proclaimed a great feast, and the whole world has been invited to partake of this feast; nevertheless there are a few whom the lady discards, for this reason; they have been unfortunate or perhaps their organ of secretiveness is rather of a diminutive size. I looked again, and lo! they were running to and fro; night appeared to be approaching and in the midst of the valley I saw a large Hall illuminated; and many assembled, and upon the sides of this Hall was written, "The Mystery of Iniquity doth already work." My companion informed me that this lady sprang from ancestors, who flourished in the time of the Roman Republic and that she is following precisely in their footsteps, and that Anarchy and bloodshed followed in their train, and it would be even so again; but perhaps I might not live to see that time; and as he spoke I looked again, and lo! the multitudes that were assembled in the Hall were pledging themselves to stand by each other in all the vicissitudes of life, and wrought a powerful influence over the whole world to bring them into the great feast. Many received great sounding titles, said to be titles of honor; and by the means of a spy glass, I could discover a sort of foolish parade, like children's play, and a treasury and each one casting money into that treasury. My companion informed me that this money was to defray the expense that was necessarily incurred, and also to rig each member with their Indian costume.

I immediately asked; would it not have been better if this money had been given to the poor widows and orphans that inhabit this vale and its vicinity, who beg for their daily bread? My companion replied, this lady who has given the feast is very benevolent; but her deeds are always done in such a manner that the rich and noble are benefited thereby; and in contradistinction from our Savior's rule; that when we

give alms we should not let our left hand know what our right hand doeth; Her's are proclaimed abroad, her benevolence must be known by the whole world.

She could not deign to stoop so low as to notice a poor starving widow, who never would be able to return the kindness offered; this would be too humiliating. While I stood pondering in my mind the greatness of this lady, and the results that would follow her train, my eye was attracted to another portion of the valley. There appeared before me a building, whose spire went up towards heaven, and now and then I saw one enter; I turned to my companion and asked; For what purpose is this edifice and from whence come these people; and why do they enter this lonely building? He replied; "This building is the place where the Most High God deigns to converse with the children of men, and these people are those who have left all to follow him. Said he, multitudes have deserted this place and joined the Old Lady's company, inasmuch that there is hardly one left to stand as a witness for Prince Emmanuel.

Time has been when nothing would deter them from assembling at the House of God; but now they are willing to have the mark of the beast stamped on their foreheads, and in the palms of their hands. Night after night they can be seen traversing the street, all in earnest pursuits of that same Hall. They have forgotten that they once enlisted under the banner of Prince Emmanuel, and swore allegiance to his Throne. Even now some of them endeavor to serve God and mammon at the same time; but God will have the whole heart or not at all. Strange as it may seem they are far more delighted with this assembly, made up of the profane, the infidel, and the reckless than they are with those who will follow their Lord and Master.

My companion told me that men, who professed to be God's ministers, and those too whom the world looked upon as patterns of piety, had forgotten or rather never knew that the meek and lowly Jesus was cradled in a manger, and that it is the humble and contrite heart that he receives, instead of the great and noble who are constantly devising plans contrary to his will, and thereby sapping the foundation of religious liberty. He said; they give no heed to to the Apostle's admonition, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." For it is a shame even to speak of those things which are done of them in secret." As he was speaking I heard a voice saying, "Come out of her my people, that ye be not partakers of her sins; and that ye receive not of her plagues." But they appeared to give no heed to this warning voice; night after night they assembled at the Hall; nothing deterred them from going to meeting with their brethren and sisters, as they called all those who were leagued in this unholy band. Prince Emmanuel is entirely forgotten by them; if he summons them to meet with him and join in praise and adoration to the Most High God, they disdain the summons; they remember not the sufferings that he endured on Mount Calvary; the bloody sweat, the excruciating torture that he passed through for his Bride. No, indeed, the old Lady's cause is far more urgent than his gentle appeals to conscience. She is of a noble family, a queen, ranks high among the sons of men; she has lords and ladies at her command; But Emmanuel, al-

though a Prince was poor, he was born in a stable and cradled in a manger; therefore his cause is looked down upon with contempt. My companion turned to me and said, look! and as I beheld, lo! the multitude assembled in the Hall, appeared to be worshipping. At this moment I heard a voice saying, "And they worshiped the Dragon which gave power unto the beast, saying, Who is like unto the Beast? Who is able to make war with him?" And I heard another voice saying; "These are clouds without rain, carried about of winds, trees whose fruit wherewith, without fruit, twice dead, plucked up by the roots. And these be they who separate themselves, sensual, having not the spirit. And I heard another voice saying, "Thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." At this moment I awoke and found it was a dream.

A WANDERER.

For the Signs of the Times.

Tennessee, Jan. 17, 1854

BROTHER BEEBE:—If I may be permitted to appear in the Signs, I would desire to say to the brethren, who write for the Signs, Pray do not perplex brother Beebe by inviting controversial pieces; it has done the paper much harm in this vicinity; the brethren here look upon the Signs as a vehicle of communications among them; pray let it be so; and dear brethren, let your communications be Yea, Yea; Nay, Nay; for more than this cometh of evil. In years that are past and gone, the Signs was the medium of sweet correspondence among brethren; will you not let it be so again, let it be the herald of good tidings. Let us hear of the Lord's gracious dealings with you; tell us of your trials and conflicts while passing through this troublesome world.

"Thus shall we best proclaim abroad,
The honors of our Savior God,
When the salvation reigns within,
And grace subdues the power of sin."

Brethren may the Lord keep you humble and enable you to live in accordance with his word, is the prayer of your unworthy brother in gospel bonds.

JOHN I. GAMMON.

For the Signs of the Times.

Abide in Me. John xv. 4.

Our dear Redeemer has taught those who love him to walk in obedience to his commands, and among those commands we find a most precious one, "Abide in me." A child of grace, who has been for a season cold, and wavering; and distrusting the evidence that Christ has ever been revealed to the soul, as the way, the truth, and the life, and longing to be led by the unerring Spirit of truth, finds sweet consolation in obeying his divine command. If by the Spirit's influence he feels it his blessed privilege to obey, his soul is refreshed, his hope renewed, and every worldly aspiration looks insignificant in comparison with a resting place in Christ. And why flows his peace of soul? surely he is not rejoicing in himself, but rather that in himself he is nothing; but he is rejoicing in the all-sufficient One; he is abiding in Christ; that is looking to him as the author and finisher of faith, the sum and substance of his hope,

living in his fulness, leaning on his omnipotent arm—trusting in him upon whom shall hang all the glory of his Father's house; and looking forward with anticipation to that abode where he can praise his All-in-All with an unfaltering tongue. The soul that abides in Christ desires to be found low at its Savior's feet, walking in his ordinances, obeying his commands, seeking "Jesus which was crucified," and embraces the promises, of which, one comes to mind Amos ix. 9, For lo I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall to the earth." O, says my soul, if I am but the least grain, I shall be safe under the covert of the Almighty; but why do I so often dishonor the precious cause which my soul loves by this perishing nature of mine? why does my wandering evil heart so often mar my communion with God? "O for a closer walk with God? Blessed Spirit, dwell richly in our souls that we may abide in thee, and thou in us."

MARIANNE.

For the Signs of the Times.

Susquehanna Co. Pa. Feb. 4, 1854.

DEAR BROTHER:—Through a kind providence I am yet in the land of the living, enjoying a degree of bodily health, and I sometimes think I have some smiles from my Savior. Dear brother, if I could write anything to you that would encourage your heart in the midst of your troubles, I would gladly do it. I feel that I can in some measure sympathize with you in some of your trials, although your station is a far more responsible one than I am called to take, being not only a watchman on the walls of Zion, but an editor of a paper; so that you not only have to contend with the enemies of the truth from those walls, but you have to meet all those who profess to be friends, who are readers of the Signs, and are finding fault with what they find published in them. While some have found fault with the controversies that have been published and thought they were unprofitable, I never could say so; and I think still they will end in good to Zion. I am sure they have been a benefit to me, and I think they have been to others; all that I ever could regret in reference to them was the spirit in which some of them were written; but should I reject the Signs, because some who have written for them have manifested a bad spirit? No, I think they have come richly laden with the truths of the gospel, and I can say to you, go on in the strength of Israel's God; he will never leave nor forsake his people, and if we could always feel that confidence in our God that would enable us to manifest the spirit of love, then let the enemies howl and level all their artillery at us, as his servants, what would it avail them, their shots would all fall harmless and powerless at our feet; and feeling the influence of the blessed spirit dwelling in our hearts we could smile at all their weapons, and feel a calmness of mind that our enemies know not of. Then let us, look unto Christ for wisdom to guide us and strength to perform all the duties our heavenly master shall enjoin upon us; and never fear what the powers of darkness can do, for they cannot do more than our heavenly Father permits; and I am sure we shall come off triumphant over every foe. If our trials are ever so great

we have the promise, his grace is sufficient for us; have you not always found it to be so? I believe you have, and you will ever find his promises true. But I must stop, for this is not worth your time to read it, and why should one so unworthy as I attempt to address you in such language as I have? May it do you no harm, for I feel that my motives are good, whatever the language may be. I am a well wisher to you and the *Signs of the Times*.

HARVEY ALLING.

I hope brother Montgomery will write more about the Revelations. I would like to ask your views on some passages of scripture; but I know your task is already a hard one, and therefore I will let it pass for the present.

Yours in Christian love.

H. ALLING.

For the *Signs of the Times*.

Ogle Co., Ill., Jan. 15, 1854.

A word to the Editor.

BROTHER BEEBE:—I think the brethren and sisters in the bounds of our little church are in possession of a good degree of forbearance, and we realize that we are all liable to err. We feel sensible that you occupy a responsible and critical position.—We often speak of the laborious, and sometimes, disagreeable task you must have, and our prayer is that the Lord may grant you patience, strength and wisdom, equal to your days and trials. We do not feel disposed to traffick off the *Signs*, for any proposed paper, which denounces it and its editor.

We have lamentable and indisputable evidence that even the professed followers of the meek and lowly Lamb of God, are in possession of a nature given somewhat to combativeness, either with friends or foes. The experience of more than twenty years, shows that whilst the errors of New Schoolism were pressing in upon the Baptists like a flood, our brethren could stand shoulder to shoulder, and face the common enemy, and search for the "old paths," contending earnestly for the faith which was once delivered to the saints. But now that they have quit the field, and no longer sail under false colors, having been fairly beaten off the ground, and having come out under their own proper name, *missionary* or *New School*, the battle seemed to be won, and hostilities seemed in some measure to subside; but lamentable for the saints of God, the spirit of strife, opposition and combativeness, did not die with the cessation of hostilities from the New School; there is still too much disposition manifested to thrust with side and shoulder. It is truly humiliating to witness a disposition to create divisions and subdivisions among the saints.

I must close, wishing you grace mercy and peace, and great success in the good cause. Yours in hope of eternal life.

AHIRA SANFORD.

For the *Signs of the Times*.

Rockland Co., N. Y., Feb. 7, 1854.

BROTHER BEEBE:—We still remain the same little Ramapo Baptist church, although the benevolent New School Baptists have burnt up our Meeting House. Last Sunday evening they had appointed a meeting in it to commence at six o'clock, which meeting they held and left, and at half past

nine o'clock it was ready to fall. Whether this was done by design or the careless manner in which they left the fire in the stoves, we are not able to say, but that the house is reduced to ashes, we have painful testimony. How long it will be before they will burn the Old School Baptists, as well as their houses, we do not know, but we leave that with the wise disposer of events, and pray that he may give us grace to trust in him. He has assured us that all things work together for good to them that love God, to them who are the called according to his purpose. Sometimes we hope we are of that little number who are so called; but sometimes we are afflicted with doubts. We still hope and trust that God will sustain us, under all our trials, and that our Old School preachers will not fail to visit us because we have no Meeting House, we will have meetings in our own houses. Elder Beebe do think of us, and pray for us. I have not time to write any more now, but remain, Your brother in tribulation. WM. SPRINGSTEEN.

Correction.

Mississippi, January, 9, 1854.

DEAR BROTHER BEEBE:—In looking over the printed Minutes of our Tallahatchie Association, I find an omission in the third article of the proceedings of Saturday, in which we agreed to return correspondence with the Mississippi, and the Loosascooner Associations, the latter of which only is named in the printed copies of our minutes. You will please publish a suitable correction of this in the *Signs of the Times*, to relieve the minds of the brethren of those associations from any impression that we had neglected them; for the association did not. If the mistake was made by me, in making out the manuscript copy, I assure the brethren that the omission was unintentional. Your unworthy brother in gospel bonds. E. D. SINCLAIR.

EDITORIAL.

Middletown, Feb. 1, 1854.

ABSOLUTE PREDESTINATION.

Montgomery Co., Md. Feb. 1854.

MR. BEEBE:—In a former letter I requested your views on the absolute predestination of all things. I asked for information, and for nothing else; but I will excuse you for not answering me, for I know that I am not worthy of notice, for I am a poor unworthy worm of the dust.

Your unworthy friend. R. S.

REPLY.—We assure our friend R. S. that our apparent neglect of this request was not owing to any want of respect for him, nor to any unwillingness to give him such views as we have on the important subject of his inquiry. Those who truly feel sensible that they are poor unworthy worms of the dust, and yet have a desire to be informed in regard to the universal government of the supreme God, of his prescience and irrevocable decrees, are the very persons; above all others, whom we desire to serve to the full extent of the ability God may be pleased to give us.

Predestination, as a highly esteemed writer in the *Signs*, once remarked, does not require to be qualified by prefixing to it the word *absolute*, as the predestination of God, must of necessity be absolute in every particular. Jehovah is an absolute God, and all that he purposes or performs must be absolute. There can be no fiction nor anything merely nominal

with him. Pre-destination, is destination beforehand, and as nothing can be before hand, or subsequent with him, the term as it is used in the scriptures is used in reference to our finite state, as creatures of time; or rather as creatures of God, but for the present, in the time state of existence. God inhabits eternity, and all things are present with him. The progression of time and development of events can add nothing to his stock of knowledge. We his creatures may and we certainly do, live and learn. He has himself called our attention to the fact that he has declared the end from the beginning, saying, my counsel shall stand, and I will do all my pleasure. This declaration of the end from the beginning proves his pre-science, so conclusively, that but few are so hardened in infidelity as to openly and in so many words, deny his foreknowledge of all events; for if he were deficient in knowledge he could not with unerring certainty declare the end from the beginning and from ancient times, the things which are yet to transpire. But there are those who while they admit what is called the foreknowledge of God, deny that his knowledge is based upon his own purpose and determinate counsel. They urge the following objections to predestination. It is fatalism, it destroys man's free-agency, and his accountability, and makes God the author of sin; and some there are who go still farther and say, if the doctrine of predestination be true, God, in predestinating the events of time &c. has transcended his right and is unjust. Our friend R. S., we think will agree with us, that it very illy becomes poor sinful dying mortals thus irreverently, not to say blasphemously, to question the eternal right of God to do what seemeth him good, in the armies of heaven, and among the inhabitants of earth, or to set up their standards of justice, and denounce their creator if he does not abide their decisions. Let all such first meet the searching interrogative of the inspired apostle, "Hath not the potter power over the clay, to form one vessel to honor?" &c. The holy prophet of Jehovah, by inspiration has informed us that God is the potter, and we are the clay. Hence we must acknowledge his eternal right to dispose of all beings, all events, and of all worlds according to his own pleasure. Let this be admitted and all murmuring against his predestination will cease. It is not our purpose to meet the objections urged by men to the doctrine of divine revelation, and by logical argument to put them to silence; nor do we design to attempt to make the doctrine palatable to the natural mind of man which is enmity against God, for all such attempts are without the least prospects of success. The enmity of the carnal mind is fully demonstrated in the objections which they bring, but we design rather to search out and call the attention of our enquiring friend to what God has revealed in the scriptures on the subject, and this we will do, if God permit, whether men will hear, or whether they forbear.

The term predestination, as we have intimated, has reference to the order and succession of events in time, by which the eternal designs of God are brought to pass. And, so far as God's providence is concerned in bringing his designs to pass, predestination simply signifies that God had purposed, decreed, ordained or destined the accomplishment of those things before they were, in order of time brought to pass.

Hence to us, it is, pre-destination, with God it is destination, because his infinity connects and comprehends the end with the beginning, for he is himself the First and the Last, the Alpha and Omega, the Beginning and the Ending.

Having, as clearly as we are able, defined predestination, we pass to enquire whether it be a bible doctrine. If it be a bible doctrine, we must admit it, or reject the bible as a record of infallible and eternal truth, and take the open ground of infidelity. And who can trace the sacred pages of the holy book, and say that it contains no testimony in support of the doctrine? In the absence of predestination how was it that the prophets of Jehovah foretold the events of ages, thousands of years before those events were actually fulfilled? Who, or what directed the prophetic vision of holy men of old, to look down the vista of intervening centuries, and in the name of the name of the Lord Jehovah predict the things that should come to pass down to the end of time, and even the resurrection of the slumbering dead, and the judgement of the last day. If these things were not before determined of God, how were they known, and if they were unknown to God and man, how were they foretold? And if they were foreknown of God, and he inspired holy men to foretell them, that knowledge and decision of God, was what the bible calls predestination. But we have no need of *ifs* in this investigation. The scriptures do most clearly and emphatically declare that "Holy men of old spake as they were moved by the Holy Ghost," that God spake to the fathers by the prophets, and also that the spirit of Christ which was in the prophets, did testify beforehand of his sufferings and of the glory that should follow. This was and is predestination. God spake by the prophets, saying, "It shall come to pass." Do not these words imply a decree, when uttered by him who speaks the word, and it stands fast, who commands, and it is done? How harmoniously do both testaments agree in this fundamental doctrine. Throughout the first or Old Testament God, by his prophets, declared the things that *should come to pass*. Apostles and inspired evangelists in the New Testament respond, saying, "And it came to pass." But perhaps some may demand, What came to pass? We reply, all that God by the prophets said should come to pass. First, in reference to the advent of the blessed Savior, for he himself declared that all that was written of him in the law, and in the prophets and in the psalms, must be fulfilled, and when dying on the cross of Calvary he exclaimed, "It is finished!" and in awful confirmation, the retiring sun, prevailing darkness, the quaking earth, rending rocks, opening graves, rising dead, and rending vail gave ample demonstration. Daniel, in harmony, with all the other prophets of the Lord, had predicted, that at a specific time the God of heaven should set up a kingdom that should never be destroyed, that the Messiah should come, should be cut off, should make an end of sin, and bring in everlasting righteousness. The whole new Testament is a record of the faithful fulfillment of these predictions. Long had the prophet slumbered with his fathers, before the accomplishment of his seventy weeks, but the word of our God could not die, it liveth and abideth forever.

The Predestination of our God also embraces all the heirs of immortality. "For whom he did foreknow, them he also did

predestinate to be conformed to the image of his Son, that he might be the first born among many brethren; Moreover whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified them he also glorified.— This predestinated people is blessed with all spiritual blessings in heavenly places in Christ Jesus, according as he (God) hath chosen them in him, before the foundation of the world, that they should be holy and without blame before him in love. Having predestinated them unto the adoption of children, according to the good pleasure of his will. In whom we have received an inheritance, being predestinated according to the purpose of him who worketh all things after, or according to the counsel of his own will.

There are those who admit the doctrine of predestination, so far as it applies to the coming of the Savior, the work which he was to perform, the sufferings which he was to endure, and the glory which was to follow; and also in relation to the good works which God before ordained that his people should walk in; but reject the idea that his purpose and foreknowledge extends to the wicked acts of men and devils. But for ourself, it is our firm conviction, that if a single event could possibly transpire, from the creation of the world to the end of time, from the rise and fall of empires, to the falling of a sparrow, or a hair of our head to the ground, that such unforeseen, and consequently unprovided for events, would unavoidably endanger and render uncertain the execution of what is admitted to be ordained and decreed of God. How could it be otherwise? Can we consistently believe that it was predestinated that Christ should suffer on Calvary to redeem sinners, and yet that he did not foreknow that there would be any sinners to save? Did he decree that his dear Son should be delivered into the hands of wicked men; and yet not contemplate in that decree, either the existence of wicked men, or what they should do in condemning and crucifying him? But aside from all human reasoning, or vain speculation on the subject, God has informed us, by his inspired apostles, that Jesus was delivered by his determinate counsel, and foreknowledge, and put to death by wicked hands. And again, the inspired apostles break forth in praise to God, in devout acknowledgement both of thy decree and of its accomplishment, thus, "And when they had heard that, they lifted up their voices to God with one accord and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of the servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. For of a truth, against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. Acts iv. 24—28. Here let it be observed the holy apostles of the Lamb did not start back with horror, and exclaim, fatalism! this makes God the author of sin! or this destroys the accountability of man! They saw nothing in all this reflecting unfavorably on the character or purity of the supreme God;

but they saw such harmony in the purpose, decrees, and actual accomplishment of the designs of God, as led them simultaneously and with one accord, to lift up their voice in devout adoration and praise to the Most High God, whose providential government was so clearly manifested in controlling all events. The things which they now saw brought to pass were distinctly spoken of by David in his day, and pointed out by the slaughtered lamb which Abel, by faith, offered to God some four thousand years before any of the actors in the crucifixion of Christ, were born. God had not only decreed what they should do, but he had also decreed what they should not do. "The enemy should not exact upon him, nor the son of wickedness afflict him." "A bone of him should not be broken." "He should not be holden of the pains of death." His soul should not be left in hell, nor should his flesh see corruption. Neither death nor hell could go beyond the purpose and decree of God. None but Judas could betray him, without involving a contradiction of the purpose and decree which was recorded in the scriptures; the pieces of silver for which he was betrayed were numbered and recorded in the decrees of God, as published by the prophet hundreds of years before Judas was born. The parting of his raiment, and casting lots for his garments, was all a matter of ancient record, together with all the minute circumstances which occurred; all of which, we are informed were done that the scripture should be fulfilled. The murder of the infants by Herod, brought to pass the decree published by the prophets six hundred years before. "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children because they were not. Jer. xxxi. See also, Matt. ii. 18. The case also of Joseph and his brethren is a very clear and striking illustration of the overruling government of God, as embracing all events. And who shall dare to charge God with unrighteousness, because he retains in his own hand a supreme control of all beings and of all events; because he worketh all things after the counsel of his own will. Who has a right to infer that God is the fountain of sin or unholiness; when we are informed that men with wicked hands, do whatsoever his hand and counsel before determined should be done? Paul when declaring what God had said of Pharaoh, that for this purpose he had raised him up to make his power known in him, &c., anticipated the blasphemous out breakings of the human mind in opposition to the predestination of God. "Thou wilt surely say unto me, Why doth he yet find fault," or hold man as a responsible being, "for, who has resisted his will?" But the apostle did not forbear to declare this doctrine, because men resisted and it blasphemed; but says the apostle, "Nay, but who art thou, O man, that repliest against God?" &c. When the enmity of the human heart is subdued by the quickening power and grace of God in regeneration, then the heaven-born child is reconciled to God, and loves to contemplate the power and glory of Jehovah, then is he prepared, with the inspired psalmist, to rejoice that the Lord God Omnipotent reigneth. That all power in heaven and in earth is vested in the Blessed Savior. But if left to doubt his all-prevailing power and providence for a moment, how sinks his

spirit at the fearful thought, that some wheel in the vast, and apparently complicated machinery of nature might be suffered to revolve unbound by the wisdom and foreknowledge of God. If one of the wheels could work without the power and providence of God, its effects might be to ungear the whole system of divine government, and worlds on worlds be dashed in irretrievable ruin. When the enlightened mind of God's dear children contemplates the glory of this subject, they fall down before God in admiration, and with the four beasts, and four and twenty elders, cry Holy, Holy, Holy, Lord God, Almighty. They are filled with the most profound reverence for, and confidence in the God of their salvation.

One reason, we have thought, why some of the children of God, have seemed to be unreconciled to this doctrine is, that they have failed to discriminate between the overruling power and providence of God, and the effusions of his Spirit. "Let no man say, when he is tempted, that he is tempted of God; for God cannot be tempted, neither tempteth he any man." When men are tempted to sin, they are tempted of their own lusts, and by the devil. But how hopeless and desperate would be the condition of all who are tempted, if God had not the power and providence to control the temptation, and overrule its effect, according to his eternal purpose and pleasure for the good of his tried and tempted children, and for the glory of his own great name. Our every temptation, though they flow not from God, are directed, and restricted and made serviceable to his saints, by him, is absolutely certain. Hence Peter assured the saints that God would control this matter. He will not suffer you to be tempted beyond that which ye are able; but will also with the temptation, make a way for your escape. That glorious High Priest which becometh us, was himself tempted in all points as his children are, and knows how to succour them that are tempted. Soon after he was baptized, he was led up by the Spirit, unto the wilderness to be tempted of the devil. He was not led there by the devil; but by the Holy Spirit of the Lord God which was upon him. Neither was he tempted of the Spirit of God which led him into the wilderness; but he was tempted of the devil. The devil could neither afflict poor old Job, nor even drive the herd of swine, until he received permission of the Lord, and it is hard for us to think that any of the saints, however shy they may seem to be of the doctrine of predestination, really would wish, or be willing that God should have less, or that sin or Satan should have more power. It is a blessed reflection to us, that

"Death and hell can do no more
Than what our Father please."

Volumes have been written upon this subject, and volumes may still be written, it is too rich and boundless ever to be exhausted, but after all that we can say, it is the Spirit of the Lord alone who can present it in its beauty to the sons of men. He, the Spirit of the Truth, whom the world cannot receive, can slay the enmity of our carnal mind, and give us the light of the knowledge of the glory of God, shining in the face of Jesus Christ. May that spirit in all its quickening power and grace by with our friend R. S. and all others who earnestly desire a knowledge of the true God and eternal life.

NOTICE TO AGENTS AND SUBSCRIBERS.

As we have authorized no traveling agent to collect money for the *Signs*, we wish our subscribers to pay their subscription money only to such agents as are named in our published list, which will be found on the last page of each number of our paper, or if inconvenient to pay to the agents, they will please send it to us, by mail, *post paid*, at our risk. And our agents, are requested to bear in mind, that no person is authorized to collect from them, for us, unless they can show that we have authorized them, by some published notice to that effect in the *Signs*. Whenever we authorize any person to collect money from our agents, or subscribers, we will publish a notice of the same, as we have been in the habit of doing on all former occasions.

Our agents whose names are found in the published list, are of course duly authorized to collect and transmit to us, the subscription money of the subscribers on their lists, or in their vicinity, but no other person, without special notice to the subscribers and agents, being published, authorizing them to do so.

FIRE.—Our readers will learn from the letter of Dea. Wm. Springsteen, in this paper, that the Old School Baptist church have lost their meeting house. Whether the fire occurred through the carelessness or design of the New School Baptists, who had been allowed to use it one half of the time, or by what we call accident, we cannot say; however that may be, we hope our brethren will make immediate arrangements to rebuild; and should they do so we bespeak the aid of the Old School churches and brethren to assist them. The church is small, and but few members in it are able to do much; what they may expect from the sympathy of the citizens of the vicinity we cannot tell. The house which has been destroyed by fire was built in about 1824, while we were pastor of that church, and when in about 1838. Mr. Williams effected a division of the church, and drew off to new schoolism a considerable number of the members, the church, in consideration of what some of those who had left them, had contributed to the building of the house, agreed to allow them to use the house a portion of the time, but, as might have been expected, the New School soon manifested a disposition to claim the whole, and finding themselves not likely to deprive the Old School of their rights, the house is reduced to ashes, and we presume the conclusion is that the old party are too poor, or too inert to rebuild. Let them be disappointed. The mission society, which has sustained one of their *leeches* in that place, will probably enable the opposite party to build.

THE OLD SCHOOL MEETING AT WESTMORELAND.

It was our privilege to attend the Old School meeting on the 22d, & 23d, days of January. The interview was truly delightful. Ministers present besides brother Bicknell, the pastor, were Elders Tho. Hill, Wm. Simpson, Chs. Merritt, J. Smith, A. St John. Brethren and sisters from several churches in that vicinity were also there to enjoy a season of refreshing from the presence of the Lord. We were led to say with the poet.

"If such the sweetness of the streams,
What must the fountain be!"

Married.

At the Shiloh Old School Baptist Meeting House, in Washington, D. C. on Sunday, evening Jan. 8th, by Eld. R. C. Leachman, M. NATHAN C. DRAPER, to Miss JULIA LANGFITT, all of Washington city, D. C.

OBITUARIES.

DIED.—In this village, on Tuesday evening, February 7th, Miss HANNAH TATHAM, daughter of brother Thomas, and sister Elizabeth Tatham aged about 4 years. She was a remarkably interesting child, and one in whom the affections of the family seemed very much to centre; but,

"The dear delights we hear enjoy,
And fondly call our own,
Are but short favors borrow'd now,
To be repaid anon.

Died at New Hope, Lincoln Co. Mo., on the 27th of August last, Dr. REUBEN P. ZIMMERMAN in the 20th year of his age, after a severe illness of three weeks of that most distressing disease, Dysentery.

"Death, subtle leech, anatomized soul from body." Savage despot has reeked his petty vengeance on the flesh. He has come up into our garden and our choicest flower is plucked.

Dr. Zimmerman was a graduate of the Jefferson School, Philadelphia. His literary course was finished at the Illinois College, Jacksonville.

He was a gentleman and scholar, beloved and admired by all who knew him. A man of sterling worth—he was fast gaining a high reputation as a man of science and skill. Every quality to render him esteemed and respected, he certainly possessed.—Firm in his business transactions, tender and attentive in his profession, polite and courteous in his intercourse, he won many friends wherever he went. None knew him but to love him.

Death, under any circumstances, is truly appalling; but when he comes to snatch away the young and useful—the accomplished and intelligent—the man of business and of letters—of science and attainment—it is almost more than we can bear. Eulogy is useless; his impress he left, and it will not fade. Did we murmur?

Forgive, Father, forgive, We murmur at Thy decree; Forgive, Father, forgive, And take him to glory and Thee.

In New Hope, Lincoln Co. Missouri, on the morning of the 28th inst. Mrs. MARGARET ZIMMERMAN, consort of Geo. W. Zimmerman, Esq. in the 54th year of her age.

Thus, in the space of little more than two months, has death made two inroads in the same family. How mysterious are the workings of God's providence! It has seldom been our lot to mourn the loss of so pleasant a lady.

Mrs. Zimmerman was a member of the Old School Baptist Church, and led a life consistent with her profession. She evinced such kindness and goodness of heart that her death will be a source of regret to all who knew her. Ever ready to lend a lenient ear to the failings of others, she was the confident and abiding friend of many.—For many years past she had suffered much affliction, but she bore it with the true patience and fortitude of a Christian. During her last illness, which was severe, she was entirely resigned to the will of her Master, and contemplated death with composure. She spoke of it as a release from the ills of life, and even longed for the time to come that she might depart and be with Jesus. And when she died, she passed so gently hence, without a struggle or a moan, 'twas like the setting of a summer's sun, when no cloud obscures the light, or breeze disturbs the ambient air. Her memory is embalmed in the hearts of all who knew her.

"The memory of the just shall live, And shall through ages all endure."

Missouri Republican.

Maine, February 3, 1854.

BYOTHEE BEEBE.—Please publish in the Signs, the death of sister ELIZA FORD, of North Berwick, who died January 20, 1854, aged 43 years and about 4 months. Sister Ford has been a member of the Old School Baptist church for quite a number of years; but she being an invalid for some time past, did not have the privilege of assembling with the church but a few times. She buried her husband one year ago last August, whose death was noticed in the Signs. She has now left a son about 14 years old, and a daughter, still younger. Those two composed her whole family. I visited her the day before she died she told me that she desired to be reconciled to God, but her two children that would be left with out father or mother, they twined about her.—On that account, she feared that she was not reconciled, but said her only hope was in God, for she had not one good work in and of herself to plead for admittance into heaven.

Also MR. ORIN GOWEN of Sanford Me. who died Jan. the 29th, 1854, aged 36 years last April, Mr Gowen died with the consumption. He never made a public profession of the religion of Jesus Christ, but entertained a hope in Christ a number of years before he died. He was well established in the doctrine held and preached by the Old School Baptists, and last November came to our church meeting, and related some of his ex-

perience to the church, and that to their entire satisfaction, that God had began a good work in him, and he was received a candidate for baptism. But, poor man, he failed so fast that he was not able to be baptized. He sent for me about three weeks, before he died to go and hold a meeting at his house. I also went and he seemed to enjoy the meeting well. He has left a wife and two children with other relatives to mourn.

WILLIAM QUINT.

Moneys Received.

Table listing moneys received from various locations including New York, Maine, Pa., Del., Md., Va., N. C., Ga., Cal., Ark., Iowa, Mo., Ill., Ia., Mich., Ohio, Ky., and Tex. Total: 288.56

Letters Received.

G. F. Neathercott, A. Sanford, C. P. Hunt, G. C. Richardson, P. M. Almira Smith, Eld. J. H. Biggs, Mrs W. Peck, T. L. Gentry, C. E. Norman, Eld. J. Furr, A. Watrous, Eld. B. Davis, Mrs. C. A. Fowles, Eld. J. Fisher, Eld. E. G. Terry, M. Cooper, P. M. Wm. L. Beebe, Eld. L. Jacobs, Eld. G. B. Thorp, S. R. Woolfork, L. A. Stevens, J. Horton, W. Sprungsteen, Eld. G. Reye, I. T. Rupee, M. P. Lee, Esq. J. Lownds, Esq. W. Hunt, J. R. Stinson, T. K. Harper, W. Dine, Eld. Wm. Quint, P. Dunkin, S. H. Miller, E. Barlow, N. Potter, R. Moses, I. Cummins, A. T. Green, E. Smith, N. C. Wren, E. W. Hicks, A. T. Aldrich, Elizabeth Carter, J. P. Black, W. Ayers, A. G. Lewis, S. H. Stout, S. Dickinson, G. W. Halsted, Julia Lyon M. Mather, J. & J. P. Keller, Wm. M. Morrow, Eld. S. Jones, O. Woodward, A. Simmons, Eld. J. H. Walker, Eld. W. Marven, J. M. Teague, Eld. T. P. Dudley, R. Sellman, Mrs. U. B. Everts, T. C. Coghill, J. Lathan, B. Erwin, N. G. Pitt, J. H. Stove, L. Moore, G. Leeves, M. B. Partlock, D. H. Wheeler, D. Muleck, G. W. Zimmerman, Esq. C. Hogaboom, I. Hinkson, J. W. Franklin, Eld. H. Alling, D. K. Killerman, Eld. P. Meredith, N. Grafton, G. Thompson, J. F. Blane, P. M. Morrow, Eld. Z. Angel, C. Dickerson, J. C. Line, J. D. Clarkson, Esq. J. P. Kelley, S. Hart, Eld. R. F. Haynes, Eld. Wm. A. Thompson, J. T. Street-er, Eld. J. E. Johnson, Wm. Arnold, Eld. T. H. Owen, Eld. J. E. Martin, A. Mackintosh, J. H. Williams, Wm. L. Benedict, Eld. C. Stuydam, Eld. G. W. Slater, Mrs. P. Cleveland, L. T. Thompson, J. Atkisson, P. Mowers, E. Terry, Mrs. D. M. Foreman, Eld. T. Hill, R. Games, Eld. J. A. Cor-der, T. F. Hardacre, R. Jeffries.

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 through out 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 subscription 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.

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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.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXII.

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NO. 4.

POETRY.

For the Signs of the Times.

When first the Spirit from on high,
Did me convince of sin;
I thought that I would surely die,
A leper all unclean.
For I had sinned against the Lord,
In thought, in word, and deed,
And often mocked God's holy word,
And thought that I had prayed,
I knew it would be just in God,
To cast me down to hell;
For in me there was nothing good,
And I deserved it well.
I saw the awful billows roll,
Just o'er my sinful head;
And felt, they must, o'erwhelm my soul,
And sink me with the dead.

No peace nor comfort could I find,
Upon this earthly ball;
The bitter cup I fully drain'd
The wormwood and the gall.
I tried to climb, each mountain top,
And scan the vallies o'er;
To see if I could find some prop,
On which to rest secure.

But like the dove from Noah's ark,
No resting place I found;
For all to me was void and dark,
And tempests howl'd around.
My soul was in its bitterness,
As one for his first born;
I was devoid of righteousness,
All wretched and forlorn.

And when my cisterns all were dry,
I found each refuge fail;
Lord Jesus, save! became my cry,
Oh let thy blood prevail.
Then I was like a weaned child,
And lay at Jesus' feet,
Methought I heard him say, and smile,
"This is the mercy seat."

Here burden'd souls shall find release,
And taste my love divine;
And in his rich and sovereign grace,
I saw his glory shine.
My soul was fill'd with joy and praise,
A sacred glowing flame,
And then I saw redeeming grace,
And bless'd my Savior's name.

The Sun of righteousness did shine
With beams so radiant bright;
That I presumed those rays divine,
Would always be in sight.
But days and weeks and months and years
Since then have passed away,
And often now with grief and tears,
I, with the poet say,

What peaceful hours I then enjoyed
How sweet their memory still;
But now I find an aching void,
The world can never fill.
When light and comfort does appear,
'Tis but a transient scene,
And just like angels' visits, are
But few, and far between.

J. C. BEEMAN.

Eyes they have, but they see not; ears, but they hear not; hearts, but they understand not.

They see in vain, if to their sight
No scenes but those of earth are dear;
For darkness gross as ancient night,
Has spread her sable mantle there.
What tho' so bright the sun appear,
And stars that stud the vaulted sky,
If light divine can never cheer
Their spirits dim, and clouded eye?

They hear in vain if to their ear
Naught sweetly sounds but revelry,
And naught their wayward sense can hear,
But notes of mirth, and notes of glee.
What tho' ye world's in symphony,
Their Maker's praise abroad resound,
If for the gospel's melody,
No place in all their soul be found?

They feel in vain, if their vain heart,
The glory of this world revere,
Which like a meteor's glare dart,
Gleams but awhile to disappear.
What tho' the world their livery wear,
And fame's loud trump their praises blow,
If God in righteous wrath severe,
Shall doom them to eternal woe!

P. A. KLIPSTINE.

Communications.

For the Signs of the Times.

Ninevah, February 3, 1854.

BROTHER BEEBE:—Forasmuch as many of your correspondents have taken in hand to set forth, through your columns, the dealings of the Lord with them, and to give a reason of their hope in Christ, and as I have to write to you on business, being now in the evening of life, I have thought it expedient to write a few things on the subject, and leave them to your disposal; which I hope to be enabled to do in meekness and fear.—I was born in Litchfield, Connecticut, on the 6th day of March, 1789; my parents being Presbyterians, I was early taught to repeat the catechism and the Lord's prayer, to strictly observe the first day of the week as the Sabbath, to reverence the clergy, &c. In the spring of 1801, my father emigrated to Ontario, (now Livingston Co.) N. Y., my parents being poor, and the country new I had but little opportunity for schooling; but I shared with others, and was learned to read, write and cipher a little.—When I thought of death and judgment, it seemed to fill my mind with gloom: I admitted that religion was a good thing for old people, but did not suit the youth; and I thought by a suitable reformation and exertion of the creature, it could be obtained.—I do not recollect of any uncommon impressions on the subject until I was sixteen years of age; then I went to live with an older brother, to learn a trade; being no longer under the supervision of my parents, and my companions in labor being rather immoral and delighting in sinful vanities, I went with them in gratifying a carnal mind. I often thought of my departure from the instruction which I had formerly received; but thought I was not as bad as some others who practiced profane swearing, which I had been taught to dispise; though sometimes, when angry, would indulge in it. When I was 18 years old, my mother died, and as she had manifested a great concern for me after I left home, and being confident that I should no longer have a parent's dwelling to resort to, (having but one brother that was younger, and he old enough to go to a trade.) I reflected on the solemn scene of death, which awaited all living; we followed her to the grave, and then returned and stayed with our father that night, who gave us good advice, telling us that if the Lord was our friend, we need not fear what earth or hell could do unto us.—About this time was the first I think that I ever retired to some secret place, and on my knees, addressed the divine Majesty; and this was not done so much under a sense of guilt as vain notion that some of heaven's blessings could be secured thereby. But I returned to my occupation, and these impressions soon passed off; sinful pleasures had as many charms as ever. I became fond of dancing and other vain amusements but still thought of doing better when I got older; free agency, and creature ability,

I was ready to subscribe to. In the winter of 1812; the disease called the epidemic or cold-plague, raged throughout the land; old and young died, with three or four days sickness; many appeared to be alarmed and talked about religion; but it had no effect on me; I was as fond of sin as ever, although the scenes that I witnessed made me feel gloomy at times; yet I hoped to escape the disease and prepare for death under more favorable circumstances. At the age of twenty-five I married, and being settled, I thought it time to leave the follies of youth, and attend to some things pertaining to religion; but what should I do was the question; I had generally attended meeting, and was, I thought, moral; but I was a sinner. My distress of mind increased, and as I worked alone that summer, I meditated much on the subject; and sometimes would find myself in tears; but my heart was no better. At length I resolved to keep the law, and do everything right. I determined to read my bible through, by course; which I did, and read "Hervey's Meditations," the "History of Martyrs" &c. I lived in this way nearly two years, when my burden of guilt seemed to be greatly increased; for, on a retrospect I found the law condemned me; for I had contracted many new debts, and paid none. About this time, our first born infant (on whom my affections were placed) took sick and died; I tried to be reconciled to the dispensation, but sometimes would feel murmurings arise; then I would reflect on my situation, and call to mind the promises that I had made and broke. This seemed to increase my distress; and could the Lord have mercy on a sinner so vile? I knew not which way to go, but would read the scriptures to see if they contained any consolation for me. One day, as I was reading the seventh chapter of the Acts of the Apostles, when I came to the 48th verse, I felt a sensation that I cannot describe; it was not the first time that I had read that passage, but the first time that I ever had such a view of the Omniscience of that God against whom I had sinned, whose presence fills immensity; who not only knew what my conduct had been, but every thought and motive was naked and open before Him. Though I was in common health, it appeared to me that I had not long to live, and that a dark cloud then hung over me, ready to burst with vengeance on my head. I closed the book, and left the house; after which I looked up to see if there was a dark cloud in the atmosphere, but all was clear; at that moment it occurred to my mind, that I must throw all my former notions away, all my promises to do better, and all my reliance on an arm of flesh was but trash; the Lord alone could save. Things seemed to wear a different aspect, and I felt willing to try to live to the praise of Him, who had been so merciful unto me. Being unsettled, I moved in a few days near to where I had formerly lived; here the Methodists were on one side, and Pres-

byterians on the other; they were all friendly, and I attended their meetings. After returning from meeting one night, I lay down, fell into a doze of sleep, and dreamed that I, in company with some others, stood by the side of a large field, (near to where I had lived when a boy) the back side of which was a high eminence, and descended gradually toward the road; as I looked on the summit of that hill I beheld the cross, and the Savior extended upon it, bleeding and dying; I was filled with wonder that any body could be so cruel as to build that cross, on which to crucify so innocent a being. I thought that I would not have put my hand to it for the world; then it occurred to my mind, that his blood was shed for my sins. A little above the cross I saw his soul ascending to God; not as a material substance, but having the appearance of a shadow in the bright open space. I awoke rejoicing; all was right; the debt was paid, and Justice satisfied; sleep departed until near the brake of day.

"On the wings of his love, I was carried above,
All sorrow temptation and pain."

I thought of making profession, and joining some denomination; but where should I go? After searching the scriptures in reference to baptism, and being satisfied, I thought some of going to the Baptists. I had heard of a church being constituted some six or seven miles off, under the care of Eld. Mc Bride; who I had heard preach in the settlement where I lived in the time of the war; but by this time I, hesitated finding myself to be a poor sinner full of imperfections, and feared, if I made a profession, I should bring reproach on the best of causes. But finally concluded that with one of the two, I must be classed, the world or the professed followers of the Lamb; and I thought the latter was my choice; accordingly I took a little bundle of clothes, and went to the meeting; I had never attended a church meeting, nor seen a person baptized, (I had seen little children sprinkled,) I related some of my exercises to the church, was received, and the next day, which was the first day of Sept. 1816, I was baptized by Elder Daniel Mc Bride, before many witnesses. Time and space would fail to speak of the impressions and trials of mind that I have had relative to preaching the gospel; suffice to say that in 1823, I came with my little family to this state; settled in the green woods; united with what was known as, and denominated a Regular Baptist church, and soon after commenced trying to preach. The afflictions and most of the errors that have been obtruded into the church, within thirty years past, it has been my lot to encounter; yet "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

Your brother in the kingdom of Christ.

RANSOM RIGGS.

For the Signs of the Times.

New Canaan, Connecticut, Feb. 11, 1854.

ELDER BEEBE:—Having by divine goodness been spared, amid the overturnings of time to the commencement of another year, I still feel disposed to continue your paper, as the perusal of it in times past has been comfortable and satisfactory, both as to the communications from the remote parts of our wide spread country, and the editorial remarks; as I view them according to the scriptures, and hope that I drink into the same spirit, and rejoice in the same great and important truths, which rest on Jesus Christ as the sure foundation. But when I look around and see that wide spread and untiring zeal for the promotion of a religion which is according to the course of this world, whose doctrines are in accordance with the pride of the human heart, and whose converts can profess and practice without any cross, and whose whole interests are promoted and built up by the exertions and devices of men. I say when I see all this, and that the world has gone after the declaration of Paul in the first chapter of Galatians, occurs to my mind, "For if I yet pleased men I should not be the servant of Christ; for the gospel which I preach is not after man, for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." So it appears to me that the testimony of Paul clearly condemns the popular religious teaching of the present day as "another gospel," and that his very grave denunciation rests upon it. I rejoice to read of the advancement and increase of the interests of Zion in any of the churches; but within my personal knowledge it is a day of coldness and rebuke wherein the ways of Zion mourn, because few come to her solemn feasts. I have for a long time hoped and prayed that the Lord would revive us, that he would cause his spirit to blow on the dry bones, that they might live; for I feel assured that except the Lord build the city they labor in vain that build it; but with him it is only to speak the word and it is done there is no arm like His, that we may confide in. Zion is his peculiar care, her walls are continually before him. I know that in his own time he will visit his people, and will revive us, and I feel some assurance that the time is not far in advance when He will take to himself his great power and will reign, to the confusion of his enemies and the overthrow of all opposition; and it affords considerations of comfort when we reflect on the dealings of God anciently with his chosen people. It was with them a time of darkness, they were held in cruel bondage, no promise of deliverance had been given them since the death of Joseph, and no prophet was raised up among them until Moses, a period of about 140 years, their taskmasters afflicted them and they were held in the iron grasp of the most powerful tyrant them on earth; but when God remembered his covenant, the prophet was commissioned and sent to the haughty court of Pharaoh, and a short work did the Lord make; his chosen people were redeemed according to promise, on "the self-same day." And in after years when the same people were in captivity, perhaps there was no darker period during the seventy years than that immediately preceding their deliverance; there was no human probability of such an event; but a Cyrus was prepared for that purpose, and he that rules in the hearts of men guided the event,

There was also a Daniel who understood by books, that the time of deliverance was at hand, set his face by fasting and prayer, for the accomplishment of the prediction; and I hope there may be some Daniels at this day who understand by books that the promised time for the building of Jerusalem spiritually draws nigh; and with equal zeal and fervency seek the Lord for the accomplishment of all the glorious blessings promised his church. Let us wait patiently and not despise the day of small things, but rejoice, knowing that the plummet is in the hand of Zerubbabel, Zech. 4, 10.

Yours in christian fellowship.

WATTS COMSTOCK.

For the Signs of the Times.

Pennington, February 1, 1854.

BROTHER BEEBE:—I received the Signs of January 1, a few days since, and have felt very much gratified and edified in reading Elder Thompson's letter; not only in reference to the text in Acts, but also with the general premises presented, viz., *the base and strength of all law is founded in relationship, and all the commands of God are his laws.* And again as all laws are conditional, so is the law of God; always embodying promised blessings to the obedient, and threatened punishments to the transgressor. This interesting truth is clearly revealed in the scriptures throughout, as well as in such portions of the word as brother Thompson has appealed to, to all of which it behooves us to give earnest heed. In three grand divisions, all the laws of God to man, are made known. First, to man, as his creature. Second to Israel, according to the flesh; and, Third, to spiritual Israel, a people redeemed by the precious blood of Christ, and saved of the Lord, by his grace,—called with a holy calling, not according to their works; but according to his own purpose and grace which was given them in Christ before the world began. Hence the law of God our Savior, as Zion's King, belongs only to his people, who are thus called; who are born, not of blood, nor of the will of the flesh, nor of the will of man; but of God. Now as brother Thompson has in his remarks plainly illustrated this interesting subject, in reference to all men as the creatures of God, and also in reference to Israel, after the flesh, and has only presented the general platform, in regard to spiritual Israel, if God permit, and brother Beebe, Thompson and others, can bear with my infirmities which are always prominent in all I say or do, I will suggest a few thoughts on the law of the King of Zion, which claims the obedience of the household of God.

This, like all the laws of God, is founded in relationship. He their God, and they his people, and is perfectly adapted to secure his glory and the well being of the governed. They being a spiritual people, this a spiritual law; there is therefore no bondage in this law; for it is revealed in the gospel, as the *perfect law of liberty.* Hence Paul earnestly exhorts the brethren of Galatia to stand fast in the liberty wherewith Christ has made us free, and not again to be entangled with the yoke of bondage. Now as national Israel stands prominent in the scriptures, as a type of the church, I will try to notice some things, in which there is a striking analogy. In the giving of the law to Israel, and revelation of the law of Christ to his people, it is manifested. When about to deliver the law to Israel,

the Lord said to them, I am the Lord thy God, which brought you up out of the land of Egypt, out of the house of bondage; thus bearing witness of the relationship and of his faithfulness in securing to that people, which he had made his own; the blessings which he had before promised to Abraham, Isaac and Jacob, which had now been so fully demonstrated in their miraculous deliverance from Egypt, and from Pharaoh and his host; in all of which his own almighty arm had been made bare, as an earnest or pledge of their salvation in all time to come. Next he declares his right to govern, to save, and to bless them. Hence he announces an unchangeable interdiction, binding on all that nation throughout their generations of all objects of devotion or confidence but himself alone. He says to them, "Thou shalt have no other gods before me." Mark the words *before me.* He not only forbids them to have other gods, made by others; but strictly charges them to make none themselves, nor even the likeness of any god, any creature, or any thing, in heaven above, or earth below. Nay, not even of himself; assuring them if they should disregard that warning, his jealousy would awake, and his hand break forth in visiting, their iniquities upon them. But, alas for human nature! how soon did they forget, not only his words, but his works also. Not only are they pointed out, throughout the scriptures, as a disobedient and gain saying people; but, especially, down to their grievous captivity in Babylon, they seemed bewitched with the spirit of idolatry, and their shameful folly, (though the prophet says they were not ashamed, neither could they blush,) stood forth in bold relief engraven on their evil doings, on account of their relation to the true God, and the witness of his power and mercy toward them, as no other nation had seen it; so that they were without excuse, and God could not wink at their ignorance. Herein they seemed intent to provoke their God to anger; and although God did endure, with much long-suffering, their wicked manners, maintaining inviolably his covenant made with Abraham, yet often did he, with awful power let down his hand upon them, proclaiming his indignation at their sins, and taking vengeance of their inventions.—But

Now, to Spiritual Israel. When God reveals himself to them, he makes, bare his arm, in his Son Jesus Christ, the life, the covenant, the leader and commander of his people, whom God has exalted with his own right hand, to be a Prince and a Savior, to give repentance to Israel and the remission of sins; in whom they are called out of darkness into his marvelous light, in which they behold the glory of God as it shines in the face of Jesus Christ, opening up to their faith, which is the gift of God, the glorious and soul cheering triumph of the cross of Christ, the forgiveness of their sins, according to the riches of his grace in whom they are made accepted in the Beloved. He brings them also, not to Mt. Sinai, but to Mount Zion, to the church of the First Born, whose names are written in heaven; makes them to be no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. Builds them up a spiritual house, upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth into an holy temple in

Lord. Now this is all the Lord's doing and marvelous in our eyes. But next comes his law: I, says Jehovah, have set my King, Jesus, who was born in Bethlehem, King of the Jews, upon his holy hill of Zion. He shall not lift up his hand against the heathen who rage, and the people who imagine vain things, the kings of the earth who set themselves, and the rulers, who take counsel together against the Lord and against his Anointed, saying, Let us break their bands, and cast their cords from us. Surely he that sitteth in the heavens shall laugh, the Lord shall have them in derision. Yea, He shall speak to them in his wrath, and vex them in his hot displeasure. He shall break them with a rod of iron; he shall dash them to pieces as a potter's vessel. Read the second psalm throughout. But, not only so, he is that prophet which the Lord God of Israel hath raised up, according to the scriptures, like unto Moses, Him shall ye hear in all things whatsoever he shall say unto you, saith the Lord. And when Jesus was transfigured before his disciples, in the holy mount, although they at first saw him with Moses and Elias, (John the Baptist) at last they saw none but Jesus only. And a voice from the excellent glory proclaimed, This is my Beloved Son, Hear Him! It is also written, He spake with authority. This Jesus—the King says to his people, lost and undone, poor and sorrowful, weary, heavy laden, faint and ready to perish, Come unto me, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your poor souls; for my yoke is easy and my burden is light. Here both the grace and the law of Christ are briefly, yet clearly set forth, and in perfect unison, seem to embrace each other. Rest being thus brought to view in a two-fold sense. In the first instance he says, I will give you rest. This rest then is the free gift of grace. In the second place, he says, Ye shall find rest unto your souls; and this is only found in obedience to his yoke, which is his law.

Now, as I understand it, this law is conditional, like all others; not that it contains conditions of eternal salvation; this is all embraced and secured to the elect of God, by the law of the spirit of life in Christ Jesus, which has made them free from the law of sin and death; but the condition in the law of Christ is perfectly adapted to establish his glory and the well being of the children of the kingdom, in their experience and travel in the days of their pilgrimage, or through the warfare here on the earth. Is not this self-evident in the experience of the saints in all ages? Have not patriarchs, prophets and apostles, born witness with one accord to this point, throughout the book of God? These facts therefore are not only of vast interests to the believer as an individual, but also of vital importance to the churches of the saints and to the Zion of God, at large.—But I feel admonished to stop—at least for the present. I have already written more than I intended, and the subject seems to expand before my thoughts with so much interest in its various applications to the people and church of God, that it seems impossible to pass through it in this letter. If God permit, I may say more hereafter.

I had thought of saying a few things in reference to brother Benedict's letter, and also of your editorial remarks; not by way of fault-finding; for you will bear with me

when I honestly tell you that I have been better pleased and edified in reading the first number of the present volume, than any I have before read for some time past. Several points of truth presented seemed to be a word in season, coming like cold water to a thirsty soul, and as a cordial to a fainting heart, and like the balm of Gilead to a wounded spirit, increasing strength to him that had no might, and even causing broken bones to rejoice in the Holy One of Israel; a bone of whom never has been, nor ever will be broken.

I have often felt much interested in the truth of that scripture to which brother Benedict alluded, as a kind of foundation for his remarks which followed; viz. "In the day of prosperity rejoice; but in the day of adversity consider; for God has set the one over against the other, to the end that man should find nothing after him." Paul also informs us that God hath chosen the weak, the foolish and the base things of the world, to confound the wise and the mighty; Yea, and things that are not, to bring to naught things that are, that no flesh should glory in his presence. Surely no point of truth in the book of God, is in the experience of the saints more universally confirmed than this. May we all give earnest heed thereto. Surely, brother B will receive in kindness, a friendly hint in regard to some expression contained in his letter.

Speaking of erroneous impressions which young believers are apt to receive, he says feeling their sins forgiven the enmity of their heart slain; certainly they are forgiven yea they are buried in the depths of the sea and shall never rise against them; but to feel the enmity of their hearts slain, seems to be a grand mistake; the very root of the error; for in the enmity of the natural heart which is not slain, lies hid for a season, the law of sin which is eventually found in our members warring against the law of our mind. True it is that Faithful seldom accompanies the believer far before he is slain; neither does Mr. Greatheart often appear in our company or if he does he usually proves a great failure; yet while our adversary the devil, goes about like a roaring lion seeking whom he may devour, we are instructed to resist him. To be steadfast in the faith we must be made strong out of weakness and be clothed with the whole armor of God.

A word to brother Beebe and I have done. In reading your delienation of those points of doctrine which you believe to establish the grand base and centre of the unity of the spirit in the faith and practice of the saints, I was well pleased; but in reflecting on your expressions of gratification in having so many friends to sustain you, some thoughts suggested themselves; one or two of which I will name. It is truly gratifying to find friends in whom we may place confidence, but above all is that Friend who sticketh closer than a brother. And farther, brother Beebe does not seem to have reached that extreme of trial for want of friends that some whose witness stands on record in the scriptures have. Elijah's case seems still more trying. He says, Lord they have digged down thy altars and I am left alone, and they seek my life. He must needs stem the torrent alone, not only against the host of blinded idolatrous Israelites but Baal's four hundred false prophets. Paul on one occasion when called to con-

front the accusations of his enemies for the truth's sake says, "No man stood by me nevertheless the Lord stood by me." Again we learn that the Lord of glory stood before the grand tribunal of Jews and Romans, charged with crimes worthy of death, insulted and slandered by false witnesses, sons of Belial, his disciples who but a few hours before said they would go with him to prison or to death, then all forsook him and fled. Perhaps some of the watchmen on the walls of Zion are now seen of God in quite as close quarters in this matter as brother Beebe. It is truly trying to witness some in whom we once confided, with whom we have taken sweet counsel, not only lay their armor by, but seem to join in confederacy with the enemies of the cross of Christ, and turn their backs on the truth of God. It may be that some of the Lord's servants will yet have to learn more fully by painful experience what it is to know the fellowship of the sufferings of Christ and to be made conformable to his death. But Christ our King is a brother in adversity, and in him and by him the Lord God Omnipotent reigneth; even so, amen.

Brother Beebe, if your time and labors will admit, I would like you to give us a little comment on that portion of scripture contained in Hebrews xii. 15, 16 also from you or some other brother on Jude 22, 23. Yours in the tribulations and hope of the gospel.

C. SUYDAM.
For the Signs of the Times.
South Westerlo, February 5, 1854.

DEAR BROTHER BEEBE:—I find myself at home once more with my family, after having been absent about five weeks, and can say in truth, the Lord has been more to me than all my fears, for I found all well and comfortable. Inasmuch as I enjoyed the pleasure of meeting with many of the excellent ones of the earth, some with whom I was personally acquainted, and others that I had never before seen in the flesh, many of whom desired me to let them hear from me when I got home, and as they are readers of your valuable paper generally, I have concluded to write a little sketch of my visit among the brethren and churches.

I left home Dec. 29, and arrived at Eld. Beebe's house in the evening of the same day, where I visited until Saturday; then went with him to the Walkill Meeting House, where we found a little company of warm-hearted brethren and sisters; and on the day following I tried to preach to a goodly number of the brethren at New Vernon; and in the evening at Eld. Beebe's hall in Middletown; and on Tuesday evening at the school house near Eld. D. L. Hardings; after which in company with several brethren and sisters and friends retired to Eld. Harding's house where we enjoyed an old-fashioned Baptist visit. Here I remained until Thursday, when we went to the Old School Meeting at New Vernon, where I met with several brethren in the ministry; some of whom I had never seen before: heard Elders Hartwell, Bicknell, Winchell and Sharp. The preaching was so harmonious that it brought forcibly to my mind the portion of scripture which saith, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." There seemed to be no jarring notes, no truce breakers in the ranks. I was much interested in hearing brother Harding relate his

christian experience and call to the ministry. The meeting will not soon be forgotten by those who were present, who love our Lord Jesus Christ. I spent about two weeks with the brethren of Walkill and New Vernon, and a more warm hearted and united band of brethren I have never fallen in with since I professed to love Christ. It may be proper to mention here, that I had the pleasure of attending a covenant or church meeting at the New Vernon Meeting House, on the Saturday succeeding the Old School meeting above mentioned. This was truly a refreshing season, here we could realize how good and how pleasant it is to see brethren dwell together in unity; for they seemed to be of one mind, striving together for the unity of the spirit in the bonds of peace. After meeting, in company with Eld. Winchell, Harding, and several brethren, I repaired to brother Calvin Hardings where we enjoyed a pleasant visit. I enjoyed many other precious seasons, during my stay at Middletown, Walkill and New Vernon, of which it would not be convenient to speak at present.

On the 14th, of January, I left New Vernon in company with Elder Harding, and brethren Loton Horton and Calvin Harding, for Brookfield church; and arrived in time to attend their church meeting which was interesting. I had some very solemn impressions while viewing their house in dilapidated condition; marks of antiquity indicated that they have seen better days; but alas, grievous wolves have been among them, as I am informed, not sparing the flock; hence we hear the bleating of the lambs. But notwithstanding this, I have the pleasing evidence that the Lord has a people there who love the truth, and wish to keep up the visibility of the church. Brother Harding is devoting a share of his time there to the satisfaction and comfort of the church, so far as I am informed. After meeting I set out in company with brother Joel Hoyt for the Waterloo church; stopped at Westtown and staid with brother Hoyt's son-in-law over night and was well entertained; I was much interested in hearing sister Kirk tell what great things the Lord had done for her soul. On Sunday morning I found a goodly number convened at the Salem meeting house, and tried to preach in the morning and evening and again on Friday evening following. On Saturday I set out with Dea. Elston for Warwick; called on Dea. Brooks where we spent a couple of hours in very agreeable conversation; from thence we went to brother Benedict's where we found Dea. Doland with conveyance to take me to Hadeston. I had a very pleasant visit with brother Benedict and family, and tried to preach on Sunday morning and evening and formed several very agreeable acquaintances. We set out on Monday morning for Hadeston, and arrived at sister Lewis's house, I tried to preach Tuesday evening to a goodly number convened on the occasion, and on Wednesday attended a funeral in the same place; after which in company with Dea. Doland, I set out to meet an appointment at a Methodist meeting house, about fifteen miles from Hadeston arrived in time and found a large congregation—tried to preach on Friday evening at the Salem meeting house, and on Saturday attended conference at the same place, where there was a very general attendance. On Sunday I spoke at the meeting house in the morning and in

the evening at Mother Coleman's. I tried to preach seven times within the bounds of the Waterloo church. There seems to be a very general awakening in the church on the subject of religion; and there are several who do not make a public profession who manifest a love for the truth and the brethren. I had the pleasure of hearing some relate what I should judge to be gospel experience. The prospect in that place is very encouraging to the lovers of the truth. I have been impressed ever since I first went there that the Lord had much people in that place.

During my absence from home I tried to preach sixteen times. The reception which I met among my brethren and friends within the bounds of the Warwick Association, will not soon be obliterated from my memory. I remember with heart-felt gratitude their hospitality manifested in contributing to my necessities of their carnal things.

I must close by adopting the language of one of old, "This people is my people; their God is my God."

I am happy to hear that Eld. Purington has arrived and contemplates visiting and supplying the destitute churches within the above named association. That his labors may be blessed to the comfort and edification of Zion's children is the desire of his unworthy fellow servant.

Brother Beebe you will please dispose of this as your better judgment shall direct.

Yours respectfully,
G. W. SLATER.

Warwick, N. Y. Feb. 9, 1854.

TO MISS RHODA M. HORTON.—Dear sister in Christ, after so long a silence I take up my pen to address you, I have been waiting to feel more like writing; but have concluded to try, hoping the Lord may afford his aid; for without him I can do nothing. I often look back to the pleasure of the meeting in January last, at New Vernon; for truly we sat together in heavenly places in Christ Jesus, and his fruit was sweet to our taste. It was a blessed meeting to me, and while looking round on the Elders, and the dear children of God which were there assembled, my soul was filled with love; and although I felt to be nothing compared to them, yet the words of Ruth to Naomi, came forcibly to my mind. "Entreat me not to leave thee, nor to return from following after thee, for thy people shall be my people, and thy God my God." O what I love felt for them, and for the truth which they preached, and I still look back to that season, with pleasure.

After we left the Meeting House, we went to Eld. Beebe's and tarried there all night, and Eld. Bicknell came home with us on Sunday. His visit was truly comforting to us. Eld. G. W. Slater has spent one Sunday with us, and I liked his preaching very much.

We have been alone—alone did I say? No, I trust the Lord has been with us.—We continue to meet together, a few of us, every Sunday, and, although but a few seem inclined to come, unless we have preaching, yet I think we have the Lord's presence, with us. I have enjoyed our meetings much, and I think it would do you good to hear brother Benedict speak, the scriptures seem to be opened to his mind, and he is enabled to speak to the comfort and edification of the children of God. The burden seems, in a great meas-

ure to fall on him, but I trust the Lord is with him. I don't know as we should have any meeting if it were not for him.— We do not hear of any one coming among us to be our pastor:— what is in reserve for us we do not know, but in one thing we feel confident, the great Shepherd of Israel will not forsake us. He is faithful to his promises, and we need not fear. There is too much indifference manifested by some of our members about meeting together; they seem to have lost sight of the injunction, to forsake not the assembling of ourselves together, as the manner of some is, but we hope for better times. How I would like to see you all again. How is sister A. Horton's health? I often think of you all, and wish I could be at meeting with you, I feel like a poor sinful and unworthy creature, unworthy to be named among the children of God; but I feel a strong affection for them, they are my dearest friends. When I look at myself, I see nothing but sin; sin is mixed with all I do, and I find in me an evil heart of unbelief in departing from the living God.

But my dear sister, what a glorious Savior we have. One who is just suited to our needs, for had we to depend on one good act of ours I, for one, should have no hope. But I do rejoice in the glorious plan of salvation which is so complete that nothing can be added to it, nor anything taken from it, nor do the children of God wish any alteration in it; for it is all their hope, and they are willing to trust their all with God. But we have a nature and we are prone to look for something good in ourselves, still we know that we shall never find it. O, how inconsistent it is to expect to find any good in ourselves, who are naught but sin. But we have an Advocate with the Father, Jesus Christ the righteous. He is all our righteousness, and when he can look away from ourselves, and have our eye fixed upon him, then and only then, can we rejoice.

We have been highly favored, since we have been without a pastor. I think we are remembered by the brethren, and what is still far greater, the Lord remembers us; this we feel confident in. Happy indeed is he that hath the God of Israel for his help, whose hope is in the Lord his God. His defence is the munition of rocks. Not all the powers of earth and hell can shake his sure resting place; how the children of grace may rejoice. But I am afraid that I have already wearied your patience.— Please remember me to all the brethren and sisters, your mother, sisters, and cousins; and tell sister Darby I should like to hear from her, how she gets along. My love to sister Celinda, the sisters Beyer, and all the saints. How I want to hear from you all. Do write and let me know how you are prospering. Elder Purington preached for us yesterday, and he preached good, he can only stop one Sunday with us now. I have been wishing brother Harding to visit us, we would like to see him, and hear him also. Mother's health is quite good, she sends her love to you and to your mother.— I must stop.— please write soon. From your unworthy sister, in hope of eternal life.

SARAH C. RANDOLPH.

Sister Randolph will please excuse the liberty which we have taken, in publishing what she designs as a private letter. It was read to a small circle of brethren and sisters; whereupon they unanimously expressed a desire that it should be published. [Ed.]

For the Signs of the Times.

Genesee Co. N. Y. Feb. 10, 1854.

Review of the Prophecy of the Revelations, No. 2.

The fourth and fifth chapters are an introduction to the third part of the prophecy, which treats of things to come, and to the opening of the seals in particular. In the fourth chapter we have a description of the kingdom of heaven, giving the manner of its constitution. Its supervision is committed to an eldership, which is indicated by their position round about the throne. The subjects of the kingdom are four living creatures full of eyes, before and behind there being an allusion here to the first chapter of Ezekiel, which the reader may examine. These creatures are the redeemed of the Lord, as proved by the 8th and 9th verses of the fifth chapter. The elders are included in them, as appears from the 6th verse of the 4th chapter where they are said to be round about the throne, which is the place occupied by the elders. They mean four orders of ministerial gifts in the church of God. This appears from the following scripture, 1. Cor. xii, 28. "And God hath set some in the church, first, Apostles secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." And also the fourth chapter of Ephesians, the 11th and 12th verses. And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. In the 6th chapter, the opening of the first six seals is given, foreshowing what the saints should suffer, under pagan Rome, from the latter part of the first, until in the beginning of the fourth century, while they were fighting the good fight of faith. By the figure of a horse, used in this chapter, I understand to be represented the militant character of the church of God. This opinion is founded on Zechariah x. 3. For the Lord of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle. The facts revealed by the opening of the first five seals, which I shall notice, are the martyrdom of the saints.— "And when he had opened the 5th seal, I saw under the altar the souls of them that were slain for the word of God, and this had been done with hunger, and with death, and with the beasts of the earth." It is well known, that the saints were put to death by being thrown to the wild beasts, under the government of Pagan Rome. These ask to be avenged on them that have slain them; but they are to wait yet a while, until others who were yet to be slain as they had been, should be fulfilled, so that killing the saints should continue until the opening of the 6th seal. The enemy that slew them was Pagan Rome, instigated by the Priesthood of that idolatrous religion, of which Satan was the life and soul; and which was intimately interwoven with the civil government, which government was of God's appointing. Before this government, the saints were accused, and by it put to death, and this fact is noticed in the 10th and 11th verses of the 12th chapter. "For the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. In this respect, the state of the saints under the seals, differ from their state under the trumpets. Under the seals they faithfully resist all dictation in matters of religion at the sacrifice of their

lives, and overcome their enemy; but under the trumpets, during the reign of christian Rome, they are overcome, xiii. 7.— "And it was given unto him to make war with the saints, and to overcome them." Under the sixth seal the prayer of the martyrs is granted, and the Lamb avenges the blood of his servants at the hand of Pagan Rome, by whom it had been shed. The events of this seal, and those in chapter xii. verses 7, 8, and 9th, are the same. With this seal, events are carried into the beginning of the 4th century, to the time of the origin of christian Rome. The 7th chapter is an introduction to the sounding of the trumpets. As during this period, "every wind of doctrine" would blow, God's special care for the preservation of his people, who should have to sojourn on earth during the time, is shown by his sealing them in their foreheads. This sealing them has special reference against the influence of the locusts under the 5th trumpet ch. ix. verse 4. From the 14th verse to the end of the chapter, some precious promises are made to those sojourners. In the 8 and 9th chapters, by the sounding of the first six trumpets, a general view is given of the deplorable character of the great apostasy, which began with the origin of christian Rome, and lasted for 1260 years, until in the 16th century. I shall make a few remarks on the 5th and 6th Trumpets only. The star that fell from heaven, means the Popes. The key of the bottomless pit which was given him, has been mistaken for the keys of St. Peter. The locusts means the monastic orders, pretending to be the church militant, which is indicated by their being "shaped like horses," and their having "hair as the hair of women." Their tails were their instruments of torture, and denote the lying priests attached to those institutions; see Isaiah, ix. 15. "The ancient and the honorable, he is the head; and the prophet that teacheth lies, he is the tail." These lying prophets pushed the doctrine of Arminianism to its highest point of perfection. They taught their disciples, that in order to die unto sin, and become alive unto God, it was necessary to macerate and mortify the body by every species of self-torture which they saw fit to impose, such as wearing peas in their shoes, whipping themselves, standing on posts, exposed to all kinds of weather, &c. Ardently and vehemently did the devotee of monachism seek by such means to die unto sin, and get religion; but that death did flee from them, for it is not obtained by arminian efforts, nor would those who had the seal of God in their foreheads be stung by such teaching. Under the 6th trumpet is predicted the destruction of human life that should be occasioned by the propagation of Mahomedanism. The followers of Mahomed, history informs us, were divided into four great sects, and these are probably meant by the four angels, in the prediction. In the tenth chapter are shown events that should take place at the close of the 1260 years. An angel appears with an open book in his hand, which means the everlasting gospel. He sets his right foot upon the sea, from whence the seven headed beast arose, and his left on the earth, whence the two horned beast arose, indicating by this book and posture, that when the seventh angel should begin to sound, the gospel must again be preached to the nations at that time; and that God would begin a chain of judgements by

which the beast and false prophet should both be finally brought under his feet. In the 11th 12th & 13th chapters are more circumstantial predictions of events that should take place at the beginning, during, and at the end of the 1260 years. In the xi. chapter the saints are represented by three different figures; viz. The temple, holy city, and two candlesticks. And in this chapter we find proof, that the first six trumpets occupied 1260 years by their sounding. For the witnesses prophesied 1260 in sackcloth; but at the end of the period they are released; the seventh angel begins to sound, and Babylon receives the first blow towards her downfall. Under this trumpet, those who destroyed the earth were to be destroyed, as appears from the 18th verse. This destruction is effected by the seven vials of God's wrath, and occupies the third period, called the judgment. At the beginning of it, the everlasting gospel is preached, and in the latter end of it, between the 6th and 7th vials, the *Prophetic Missionary spirits* go forth to the kings of the earth, and of the whole world.

JOHN BLOOMINGDALE.

CORRECTIONS.—Brother Beebe, there are some mistakes and omissions in the printing of my communication in the first number of the present volume of the *Signs*, which I will be glad if you will do me the favor to correct by inserting this notice of them in the *Signs*.

On page 5th, column 1, the sentence that begins on the 20th line from the bottom of the paragraph, if corrected, will read thus—For first; the dragon is not represented as originating, its origin being a past event. The next sentence begins on the 18th line, and when corrected will read, thus—Now as no power but christian Rome, risen since the year 96, has existed, to which the predictions concerning this beast will apply, I conclude that it means christian Rome, because I shall show, that to christian Rome they will apply. There is also a mistake in the quotation from 2 Thess. It should be, 2 Chap. 3. 4. verses. The quotation on the 15th line from the top, column first is mostly wanting. It should be 21. verse 18, compared with xv. verse first.

[Forwarded by brother Hayne.]

DEAR BROTHER HAYNES:—Your letter mailed Nov. 1, and also the minutes came to hand the 23d ult., and I was very well pleased with them and beg you to accept my thanks, for the favor. I am glad to learn from your letter that your church is in peace and union and that you have lately by received some mercy drops. You tell me that your "business and circumstances have kept you close at home this fall, and you have not been able to get farther from home than one days ride. Eight miles is the farthest that I have been from home since I returned from Spoon River, where I saw you. I also reached home the second night after I parted with you. The first night after we left you, we spent in Princeton, and the next night about 11 or 12 o'clock, I arrived at home, and found all well. Since then I have been at home all the time, i. e. I have not been anywhere else to meeting except here in our own church. I have tried to preach every Lord's day since I saw you, except 3; besides two funeral occasions on week days. Our meetings have been held a little short of two miles from my house. As a church we are in peace and there appears some life and animation among some of the brethren and sisters, others appear to be cold and lifeless almost. We have had a long winter season in religion, and have had no additions either by baptism or letter, still our confidence is God; and we desire to wait for him, and hope in his word. Psalms, cxxx. 5. We know of no better way to do when we are

in darkness than to Trust in the name of the Lord our God. We read, that God forms the light, and creates darkness; Isa. lvi. 7, so we know of no better way than to wait for him to give us light.

We read in Gen. i. 5, that the evening and the morning were the first day. And again, in the 8th verse, the evening and the morning were the second day. So we learn that time is divided into evening and morning, night and day. In the commencement of time, darkness was first, and then the light; as we read that in the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. The above state of things in the first creation seems to be a very correct figure of the mind of man while in the state of nature. When he undertakes to study into the being and perfections of the Almighty, his mind is without form, and void; and darkness envelopes him until God says, Let there be light. But when God speaks and gives him light, he can discover many great and marvelous things in the character of God which he was before ignorant of; and of which he must have forever remained ignorant if God had not been pleased to reveal them to him. As in natural things, light succeeds darkness, by a regular course of nature, according to the order which God has established, so it seems to be with those to whom God has said, let there be light, in a spiritual sense, and they receive light. Although there does not seem to be that regular order as to the length of their days and nights, or seasons of darkness and light, that is observed in nature; yet, they have to pass through them. They are not at all times permitted to live in that sweet and happy enjoyment which they sometime do in contemplating the goodness and mercy of God, and in speaking of the glories of his kingdom. Sometimes darkness, and doubts and fears prevail to such a degree that they are almost led to despair, and give up all hope; yea they would sometimes give up all hope entirely if they could; but that God who has planted a hope within them, maintains it, and keeps it there; and although at times it appear so small as to be scarcely discernable, yet it is a hope still, and is as an anchor of the soul, both sure and steadfast, and enters into that within the veil. Whether the forerunner is for us entered, even Jesus. Heb. vi. 19, 20. Although it sometimes appears so small, that the poor soul thinks it good for nothing, and is just ready to cast it away; yet it is a mighty big hope; yea, I might say, it is an almighty big one; for it is nothing less than Christ. It is Christ our hope, and Christ in you, the hope of glory. 1 Tim. i. 1, and Col. i. 27. Hence we discover that nothing short of destroying Christ, can destroy the hope of the child of God. And yet, notwithstanding the hope of the child of God is so permanent that it can never be destroyed, he sometimes is so far in the dark that he can scarcely tell whether he has any hope or not. And as in literal night and day, when night is upon us, and we are in the dark, we cannot remove the darkness at our pleasure, but have to wait patiently for the morning to bring us light; so in spiritual things, when we are in darkness, passing through a night season of the soul, we cannot, by any effort we can make when we are in darkness, passing through a night season of the soul,

we cannot by any effort we can make, remove that darkness; but have to wait patiently for the rising of the Sun of righteousness, to give us light. Says the Psalmist, I waited patiently for the Lord, and he inclined unto me, and heard my cry. Again he says, I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than they that watch for the morning; I say, more than they that watch for the morning." Psalms xl. 1, & cxxx. 5, 6. And again, we read, The Lord is good unto them that wait for him; to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. Lam. iii. 25, 26. It appears from the record God has given us, that the ancient worthies waited for the Lord, and so we have to do. Again, as in literal days and nights, when we are in the enjoyment of day light, and are busily engaged in performing our daily labor, and attending to the duties which devolve upon us as citizens of this world, no duties which we can perform, or efforts that we can make, will prevent the clouds of darkness from rising over our minds and obscuring the rays of light of the Sun of righteousness. It is true that men, by their wisdom in the things of this world, can partially remove literal darkness, so that they can see to pursue their avocations with some degree of comfort and satisfaction while the darkness of night covers the earth. And for this purpose they use fire, and lamps, or candles, or gas, &c. All this is perfectly right so far as natural things are concerned; and because it is right in natural things to use artificial light, when the light of nature is hid in darkness, many have supposed they were justifiable in taking the same course in spiritual things. In fact, some contend that it is duty to get up artificial lights in spiritual things, and will tell us there is no need of our being in the dark; if we will only perform our duty we can have light all the time just as well as to be in the dark; and if we are in the dark we can start a light, and God will bless our effort, and give us more light. Hence, we see them getting up protracted meetings, raising excitements about religion, and this they call light; and as it is rather a slow way to get up a religious fire, it seems to answer very well to the old fashioned way of using flint and steel, and tinder box, to make a literal fire. And as it used to be very convenient, if not necessary to have a dry stick with one end covered with brimstone to start a blaze after the tinder had caught fire from the flint and steel, so these protracted meetings, and it very necessary to cover their dry sermons with a thick coat of brimstone in order to get up a blaze in their religious excitements. And when they have sufficiently terrified their dupes by portraying to them the horror of the infernal world, to make them take upon themselves a profession of religion, and unite with them in their various plans for evangelizing the world, they say that God has blessed their efforts and given them

light, while it is only a fire of their own kindling. But as men have progressed in wisdom and knowledge in literal things, they have by their inventions superseded the old fashioned tinder box with its concomitants, the flint and steel, by producing in their stead, the modern friction match, which is much more convenient, and starts much sooner; so in religious matters, there seems to be a sect rising up which can obtain a blaze, or light from the spirit world at almost any time they please without the trouble of getting up a protracted meeting. These are sometimes called spirit rappers; and I think they answer very well to the friction match. These all can kindle sparks and fires, when they choose, but how is it with the Lord's chosen ones, those whom he denominates his children? Can they go into this thing and kindle sparks and make lights for themselves to walk by? No, they dare not, for Jesus has said, "If ye love me, keep my commandments, and keepeth them, he it is that loveth me." John xiv. 15, 21. And what has he commanded these to do who are in darkness and have no light? He says by the mouth of the prophet, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God." Isa. l. 10. To fear the Lord, is to reverence him, to regard him with awful respect. And this kind of fear produces obedience to the commands of Christ, for he is in numerous places in scripture called the servant of the Lord. Says the Lord, by the mouth of the prophet, Behold, my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgement to the Gentiles; and again, Who is blind, but my servant? or, deaf as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Isa. xlii. 1, 19. In the above texts with their connexion it is evident that Christ is the servant mentioned. And also the following, Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high. Isa. lii. 13. And Paul, speaking of Christ, says, he took on him the form of a servant. Phil. ii. 7. Hence, we learn that Christ is the servant of the Lord whose voice those that fear him, obey; and it is evident from Isa. l. 10, as quoted that those who fear the Lord, and obey the voice of his servant, i. e. keep the commandments of Christ, do not always walk in the light; but are sometimes left in the dark. If it were not so, where would be the necessity or propriety of telling them what to do when they were in the dark and had no light? And what does he tell them to do when they are in the dark? Does he tell them to go to work and kindle a fire so that they can walk by the light of it. No, he tells them to trust in the name of the Lord, and stay upon their God. And Paul says, We walk by faith, not by sight. 2 Cor. v. 7. Faith is trusty confidence. If we have faith in God, we trust in him. And what is said of those who trust in the Lord? Trust in the Lord, and do good, so shall thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust, al-

so in him, and he shall bring to pass, and he shall bring forth thy righteousness as the light, and thy judgment as the noon day. But the salvation of the righteous is of the Lord; he is their strength in the time of trouble. And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them; because they trust in him. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever. Psalms, xxxvii. 3, 6, 39, & 49, xl. 4, cxxv. 12. O, how firm! how permanent! how durable are the bulwarks round about those who trust in the Lord! How safe is their condition. Although they may have to walk in the dark, and pass through trials and afflictions, yet they are safe, being encircled by the Almighty arms of Jehovah; yea, says one of old, 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. (Psalms xxiii. 4.) May we be our happy lot to be enabled to trust in the name of the Lord, and stay upon our God? But what is said of the other characters mentioned above, who kindle fires, and compass themselves about with sparks? The Lord says by the mouth of the prophet, Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow. Isa. l. 11. May we be delivered from kindling fires of our own, and compassing ourselves about with sparks; but may we be enabled, when called to walk in darkness, to trust in the name of the Lord, and stay upon the God of Israel, and wait patiently for the rising of the Sun of righteousness, for unto them that fear the name of the Lord, shall the Sun of righteousness arise with healing in his wings; and they shall go forth, and grow up as calves of the stall. Mal. iv. 2. Now, brother Haynes, I guess I have written as much as you will have patience to read, and will come to a close by desiring you to write to me again and inform me which will be my best and nearest road from Dix-ey to the place where your Association is to be held next year. And tell me if you know of any brethren along the road that I could call on, on my way, if it should be so ordered in providence that I can attend it. And also inform me of the name of some brother living near where the Association is to be held. By so doing you will oblige me much. May you possess the good will of him that dwelt in the bush, and be filled with all knowledge, and comfort, and joy in the Holy Ghost, and be enabled to contend earnestly for the faith once delivered to the saints. sd on Yours in gospel bonds, CLEMENT WEST.

For the Signs of the Times.
Warwick, Feb. 1, 1854.

"We want you scribes and pharisees hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye witness unto yourselves, that ye are children of them which killed the prophets. Fill ye up the measure of your fathers."—Matt. xxiii. 29—32.

"In Bunyan's day no one even thought of erecting a monument to him. The poor Bedfordshire tinker never dreamed of such a thing himself, and had it been

proposed, he would have rejected the idea with determination. Then kings and nobles laughed at the poor preacher, although they read and admired his matchless book; and while they looked with scorn on his rank, they secretly adored his wonderful talent, and regretted he was not of a noble family, so as the merit a monument at their hands. Now the pride of rank is passing away, and the royal and the noble have determined to erect a marble statue to the immortal Bedfordshire tinker in the house of Parliament at Westminster. Thus we go, Justice is slow but sure. Worth and talent long neglected, are beginning to be rewarded in Europe, even though they spring from ignorance and poverty. Bunyan is to have a marble statue in the senate house of England to be raised there by the advice of a monarch. Two centuries ago, a king imprisoned him for twelve years, for preaching at a "devilish conventicle," and for not going to the established church. Does not this statue business prove that the government of this age, consider the rulers of that, tyrants, persecutors, and bigots? And if they were such, Bunyan will get the stature as a compliment to his mind, and an atonement for the injustice done him."

Brother Beebe, when I read the above from a late Philadelphia paper, written by "Artisan" the European correspondent of the *Philadelphia Enquirer*, the words of our Lord, at the head of this article involuntarily arose to my mind, and I was led to reflect, whether there has been in reality so great a change in the sentiments of kings and nobles, as the writer in the *Enquirer* would have us believe; and that the present age, is one so much less bigoted than that in which Bunyan lived; or whether the great men of the earth, now possess more accurate views of that kingdom which is not of this world, than they did two centuries since. Is it true, that the kings and nobles of the earth, have a more just appreciation of worth and talent, even if they spring from ignorance and poverty, now than they had then? or that the doctrine of the sovereignty of God, and grace abounding to the chief of sinners, is held in higher reverence by Prince Albert, and the dignitaries of the "established church" than it was in the days of James 1st, when men, women, and young girls, were persecuted to death for their religion? It is true the fires of persecution do not blaze at the present day, as they then did, but this is owing alone to the mercy of God, to his poor and despised children, and not because they, or their religion are more highly regarded than they then were. Nor is it true that the attention of a "monarch" has been but lately attracted by the talents and character of the "Bedfordshire tinker," but even in his own time, he was frowned upon by royalty, and Macaulay in his history of England says, "government would willingly have bestowed upon him some municipal office; but his vigorous understanding, and his stout English heart was proof against all temptations."

The same writer gives a brief but interesting sketch of the author of the "Pilgrim's Progress," a portion of which I am induced to extract. After alluding to his early life, that he was bred a tinker, and had served in the Parliamentary army, he speaks of those pungent convictions for sin which he suffered; and the joys which flowed to his soul, when he received the assurance that his sins were forgiven. The historian

continues: "He joined the Baptists, and became a preacher and writer. His education had been that of a mechanic. He knew no language but the English, as it was spoken by the common people. He had studied no model of composition, with the exception, and the important exception undoubted, of our noble translation of the Bible. His spelling was bad. He frequently transgressed the rules of Grammar." If the illiterate Bedfordshire tinker, with this vulgar idiom, and his frequent violation of the rules of Grammar, were to make his appearance, in St. Paul's at London, or in the so called Trinity, or Grace churches in New York, and commence preaching the doctrine which is according to godliness, and bearing his testimony against spiritual wickedness in high places, it is not very difficult to tell what would be the opinion entertained by the noble, the wealthy and the fashionable, who throng those splendid edifices. He might be regarded as worthy of a cell in Bedford jail; but few would think that he had merited a "marble statue in the senate house of Great Britain." In regard to the Pilgrim's Progress Mr. Macaulay adds "It was scarcely known to the learned and polite, and had been, during near a century, the delight of pious cottagers, and artisans, before it was publicly commended by any man of high literary eminence. At length critics condescended to enquire where the secret of so wide and durable a popularity lay." This is not the first time that the rude, and ignorant multitude have appreciated merit and perceived the truth, when both have been hidden from those who "wear soft raiment and dwell in kings palaces." The historian says "It may be doubted whether any English Dissenter had suffered more severely under the penal laws, than John Bunyan. Of the twenty seven years which had elapsed since the Restoration, he had passed twelve in confinement. He still persisted in preaching; but, that he might preach, he was under the necessity of disguising himself like a carter. He was often introduced into meetings through back doors, with a smock frock on his back, and whip in his hand. One of the last acts of his virtuous life, was to decline an interview to which he was invited by an agent of the government."

Such is a part of the record of the life and character of the man, whom the monarch and nobles of England, are about to honor with a marble statue in the house of parliament; and already pæans are sung in praise of the condescension, and liberality of those who are about to confer immortal distinction on one "sprung from ignorance and poverty." Is it true, that the princes of this world, are beginning to have a view of that kingdom, of which it is declared that Except a man be born again he cannot see; or are they beginning to understand the hidden wisdom of God? of which it is written that "none of the princes of this world knew it; for had they known it they would not have crucified the Lord of glory! 1 Cor. 2. 8. Or is God, about to abandon the plan which he followed in the days of the Apostles? and which he has continued to the present time, which is thus described by a sacred writer. "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen

the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring the naught things which are. That no flesh should glory in his presence." 1 Cor. 1, 26-28.

But God is not about to change his purposes, and the wondrous methods of his grace; although, the kings and nobles of the earth continue, to build the tombs of the prophets; to garnish the sepulchres of the righteous, and to erect marble statues, to those of his servants whom their fathers persecuted, and kept for many years imprisoned in a loathsome dungeon for preaching the kingdom of God; for by so doing, "They are the witnesses unto themselves, that they are the children of them that killed the prophets." Nor can they deceive the children of God, and cause them to believe that they love the truth," for proclaiming which, the servants of the Most High, have in all ages suffered persecution, of whom the apostle has said, "If any man will live godly in Christ Jesus he shall suffer persecution," and again, "For unto you it is given, in the behalf of Christ, not only to believe on his name, but to suffer for his sake."

In a note, the historian whom I have quoted, shows not only the estimation, in which Bunyan is held by the popular religionists of the age, but also the manner in which they regard his most celebrated work, the "Pilgrim's Progress." He says, "The people of fashion in the Spiritual Quixote, rank the Pilgrim's Progress, with Jack the Giant killer. Late in the eighteenth century, Cowper did not venture to do more than allude to the great allegorist."

I name thee not, lest so dispised a name,
Should move a sneer at thy deserved fame."

Thus while thousands of "pious cottagers, and humble artisans, had read the Pilgrim's progress with delight for a century, before it was commended by any man of high literary eminence," those to whom God has given spiritual discernment, have beneath the allegory, perceived the experimental dealings of the Lord, in leading his people from the "city of destruction," calling them from death to life, from the power and dominion of sin, to God, and giving them remission of sins, and an inheritance among them who are justified by faith which is in our Lord Jesus Christ; while the "Spiritual Quixote" or those who are engaged in religious knight errantry, rank it with an idle and foolish tale, and although it may amuse them for an hour, they are not able to draw from it that instruction, and consolation, which it has afforded to so many of the tried and tempted children of our God, who praise his holy name, for the riches and power of that grace, which can change a persecuting Saul, into an apostle of the Lamb; and a profane and drunken Bedfordshire tinker, into a bold and fearless preacher of the everlasting gospel. Of the poor of this world, but rich in faith, it may well be said.

"Tis no surprising thing,
That they should be unknown,
The Jewish world knew not their king,
God's everlasting Son."

Your brother in the faith of the gospel

EDITORIAL.

Middletown, Feb. 14, 1854.

Reply to brother Suydam,
on Heb. xii. 15, 16.

Compassed about as we are with all the infirmities common to our brethren, it cannot be reasonably expected that we should feel ourselves capable of expounding every passage of scriptures which may be presented, in a manner satisfactorily to our own mind, for we think there are but few if any who can more sensibly feel their inability to go beyond that light which the gracious Lord may be pleased at times to afford us in understanding the unsearchable riches of the sacred volume of inspired truth. With such ability as we have, we have felt constrained to respond to the earnest solicitation of such as have regarded themselves babes in the kingdom of our blessed Lord, and we have taken great pleasure in trying to aid them in their investigation of the doctrine of God our Savior, in the hope that such views as we have been able to present, may be made useful them, and that they may be led more deeply into the glorious fulness of the subjects on which their minds have labored. But when the old experienced elders, whose abilities so far surpass our own, have presented their queries, and asked our views on portions of the word, we have not so generally felt satisfied that they could ask simply for information sake. Be that however as it may, we shall not question the purity of brother Suydam's motive in asking of us our comments on the text proposed, which reads as follows, viz.

"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 fornicators, or profane person as Esau, who for one morsel of meat sold his birth right."

Our time and space admonish us to make our comments brief, presuming on the old proverb that, "A word to the wise is sufficient." The admonitions of the inspired writer of this epistle, were addressed to a peculiar people were by him recognized as "Holy brethren, partakers of the heavenly calling," and who had come to mount Zion, and unto the city of our God, &c., who in the spiritual fraternity of holy brethren, and in the fellow citizenship of the heavenly Jerusalem, were solemnly bound to observe all the laws, ordinances, admonitions and instructions which belong to the people of the living God. The admonition embraced in the text, embraces a solemn charge in regard to three specified points of order, to be observed in the house of God.

First.—Lest any man fail of the grace of God.

Second.—Lest any root of bitterness springing up, trouble you, and thereby many be defiled; and

Third.—Lest there be any such person as Esau, &c.

1. We cannot understand the text, as implying that there is a liability, or even a possibility, of failure in the grace of God, to secure the eternal salvation of all on whom it is bestowed, or to whom it was given in Christ Jesus, before the world began, for such a construction would sorely conflict with the general testimony of the scriptures, and tend directly to check the faith and confidence of the saints in that grace by which they are saved. But there is a sense, in perfect harmony with the

doctrine of God our Savior, in which the saints are liable to fail of the grace of God and in that sense we should look diligent-ly, and guard studiously against the liability of seeming to fail of the grace of God.

As an illustration of our view, we refer brother S. to chapter fourth, and first verse, of this epistle. Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." Though all the promises of God in Christ are, yea, and amen; still the saints are liable, though their doubting, and unbelief, to seem, at least, to come short of them. That is, as all tried saints are liable, through their doubting, and unbelief, to seem, at least, to come short of it. This, as every tried saint can testify, when in doubt and unbelief, we cannot comfortably rest on the promises of God. Though we do not feel disposed to dispute the truth of God, or the promises which he has so graciously confirmed by two immutable things in which it is impossible for God to lie; yet lacking confidence in the Spirit's work, in applying these immutable promises to us personally, we of course, come short of resting on them and like those Israelites whose carcasses fell in the wilderness, and who could not enter into Canaan, as a typical rest, so neither can we, under such circumstances, enter into the spiritual rest, the gospel sabbatic rest, because of unbelief, but when our faith triumphs over unbelief, we who believe, believing do enter into rest. All the rest, and all the sweetness of the gospel enjoyed by the saints, is grace developed. The saints in the gospel, are not under the law, but under grace, have not come to the mount that burned with fire and blackness, but to the heavenly Jerusalem, or *vision of peace*; therefore the grace which they are liable to fail of, is that grace of God, by which they enjoy their birth-right in the house and family of God. In looking diligently for examples of such failures, we may meet with instances, wherein those, in the genuineness of whose christian experience and calling we have no doubt, who either from a propensity to doubt the evidences of their adoption, or from want of stability in the doctrine, or from a restless, uneasy peevish or fretful disposition, seem to be carried about by every wind of doctrine, and are tossed to and fro, so that they really enjoy but very little rest or quietude. In this sense than they fail of the grace of God, that is of the present enjoyment of it. But

Secondly.—Under the charge embraced in this division of our subject, we shall find that a failure of so enjoying the manifestation of divine favor or grace, as we have briefly hinted at in the foregoing, sometimes has a tendency to produce roots of bitterness, which are attended with trouble and defilement. The christian in whose department the spirit of grace does not seem to predominate, who becomes uneasy, restless and fidgety, renders himself far less desirable as a companion of the sons of peace, and yet labors under the mistaken notion that his merits are not duly appreciated; jealousy the *green-eyed monster*, as it is called, gets a sly but death-like grasp on their disordered mind, the seed is sown, the root is formed in the fleshly soil which is so remarkably genial to its growth, and the root springs up with rapid, but malignant haste, bitterness and defilement, are its legitimate fruits. Has not our brother S. in

his long experience in the house of God observed cases, not only among the private members, but even among the ministers who occupy the walls of Zion, where roots of bitterness have been in this, or in a similar manner produced? If brother Suidam, has forgotten, we will stir up his pure mind, by way of remembrance. When some thirty years ago he was a resident of this part of the country, at a time when "many departed from the faith, giving heed to seducing spirits and doctrines of devils," and also at a time when many who had long stood with us, (say in the Warwick association for example) were defiled, and so much defiled, that we were under the stern necessity of withdrawing our fellowship from them. Even since the division of the professedly Baptist denomination, have we not witnessed, from time to time, roots of bitterness springing up? The blessings of the New covenant *come down*. The unity of brethren as described in Psa. cxxxiii. is compared to the oil which was poured on Aaron's head, and which ran down, and like the dew of Hermon, which descended upon the mountains of Zion. And truly every good and perfect gift cometh down from the Father of lights; but roots of bitterness which trouble and defile the saints, come from an opposite direction, they, like modern revivals, and humanly devised religious institutions, invariably *spring up* or are got up according to the language of Ashdod. The sons of God are solemnly charged to look diligently, a mere superficial observation is not enough, but Jerusalem must be searched as with lighted candles, and where these pernicious roots are found, however long they may have been bedded in the traditions of those we love; they must be removed. It may require some digging with the mattock; but we shall find, "on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns." Isa. vii. 25. Sometimes these roots have required a diligent search, in order to find them. Men have from time to time crept in unawares, who were before of old ordained to this condemnation: ungodly men, turning God's grace into licentiousness, and denying the only Lord God, and our Lord Jesus Christ. Jude 4. At least the mediatorial existence of our Lord Jesus Christ in the bosom of the eternal Father, from the ancients of eternity, as the Head of his body, the church, and as the life of his members, has been denied by some of them, of late. Whatever the root may be, or by whomsoever sown or planted, we rejoice in the assurance, that every plant which our heavenly Father hath not planted, shall be rooted up. These roots produce much trouble among the saints, as we are told by our Lord, it is impossible but offenses shall come among you; but woe unto that man by whom they come. What trouble was brought upon the churches of Antioch, Galatia, and at Corinth; and there were those also who troubled the saints of Thessalonica, and Paul would that they who troubled the saints, were even cut off. But he admonished those who were troubled to "rest with us." Nor is it uncommon for many to become defiled, from the same cause of defection, especially where the disorder originates with persons who hold prominent positions. Many are apt to drink in the poisonous theories, doctrine

and disorders, or to sustain those who are sowing them broadcast, and thus do they become defiled. Indeed we have been misinformed, if there are none, even in the latitude of our esteemed brother, who by listening to the false representations made to them, by designing men, have become so far defiled, as to effect their fellowship for and confidence in some of their brethren, with whom they had enjoyed uninterrupted fellowship for many years, if not even to the extent of drinking in the same sentiments which have never failed to produce the like results. By this remark we do not mean to reflect on brethren in the vicinity of brother Suidam, for so far as our knowledge extends, the brethren of that locality are as sound and orderly as the saints in any other part of our acquaintance. But where shall we, in this day of rebuke and blasphemy find the people of our God perfectly free from the troubles and defilement occasioned by wicked men and seducers, who shall wax worse and worse, deceiving and being deceived? May the Lord enable us to look diligently to this matter, and may he graciously preserve us from the defilement of error, and from the trouble consequent therein, and rid and deliver us from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood, that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace, that our gardens may be full, affording all manner of store. That our oxen may be strong to labor; that there be no breaking in, nor going out, that there be no complaining in our streets. Happy is the people that is in such a case, yea, happy is that people whose God is the Lord. Psa. cxliv 11—15,

Third.—Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat, sold his birthright. There are sometimes to be found in what we call the visible church of Christ some whose standing and connection with the church is like that of Esau in the family of the patriarch Isaac. So far as a nominal standing is considered they have been received on profession of their faith, and regularly admitted to fellowship, and to the communion of the church. Like Esau they have a birthright, so far as relates to nominal membership in the church, though like him, they may be destitute of the saving love of God in their hearts. Their association with the family of God, did not lessen their relish for sin, nor give them a love for holiness. Their strong propensities may be so disguised as to evade the observation of the saints, and like their proto-type they may display much zeal both in *willing, and in winning*; but that predominating love for the world which is deeply rooted in them, will be very likely some time to discover itself, especially when a conflict arises between their carnal appetites, and a conformity to the order of the kingdom of our Redeemer. On such occasions the latter will be abandoned, and the former gratified. The birthright is not so sacred with them, as their relish for carnal enjoyments is strong and unconquerable. There were many of this class became disciples to our Redeemer when he was here in the flesh; and they followed him from place to place, but not in the regeneration. Their fidelity was severely tested by our Lord, whose Omniscient eye saw all the deception and hypocrisy of their hearts; and he charged on them, that they followed him

for the sake of the loaves and the fishes, of which they had eaten and were filled. They desired the meat that perisheth, but had no hungering after that bread which came down from heaven; and when plainly told that except they eat the flesh and drank the blood of Jesus, they had no life in him, they protested against the doctrine, discarded their birthright, and apostatized from their discipleship. But when they went away, and left the little company who had no where else to go, because Christ had the words of Eternal life, their place was to be occupied in succeeding ages, by others of like character who have ever infested the christian profession. The church is most solemnly and frequently admonished to be ware of them. Occasionally we have striking illustrations of the kind. So long as there is nothing appears to cross their track, while they can find smooth sailing, and their aspiring ambition can be gratified, they make no demonstration, perceptible to the saints, of their heartless forms, and empty professions. But when their profession or conformity to rules observed in the church of God comes in collision with their vain desires ambitious notions, and lofty aspirations for distinction, their birthright is trafficked away; the mess of pottage is secured; the authority of the church to call them to order, is denounced and defied; and they go to their own company. We have had some painful exemplifications of this in some of whom we have made a difference, pulling them out of the fire, while we have hated their garments spotted with the flesh; who after becoming indebted to the kindly office of well-meaning, but mistaken brethren, for all the standing they ever had among us, have on the first opportunity, turned on those who have warned them into activity, and tried to sting them; to death and not unfrequently for the base purpose of elevating themselves, gratifying their carnal desires, or obtaining some morsel of meat, by sinking, if possible their benefactors. What to them is a birth-right which deprives them of carnal gratifications, and which requires subjection to the authority of Christ in his church? But we presume the inspired writer designed to admonish the saints, that carnality and inordinate desires, are not confined to those who never knew our God. Christians carry about with them a body of sin, their carnal nature is as strongly disposed for self-gratification as it ever was, only through grace abounding, they are sometimes enabled to keep their bodies under, or in subjection. The birth-right of the saints, is by no corruptible seed, but of an incorruptible seed, by the word of the Lord which liveth and abideth forever. This birth-right they cannot sell, for this life, into which they are born, is hid with Christ in God, and the inheritance to which it establishes their claim, is incorruptible, undefiled, and can never fade away. But the privilege of their birth-right, so far as it relates to the privileges of the house of God, the fellowship of their brethren, and their enjoyment of social intercourse with their Heavenly Father's children, may be sold for morsels of carnal gratification. Many examples of this may be brought, as for instance the child of God who yields to the carnal desires of his flesh, the miser, the drunkard, the glutton, the fornicator and the profane person. Christ our Lord has commanded his people to deny themselves, take up the cross and follow him. And his grace has appeared, teaching us that, denying ourselves of all ungodliness and worldly lusts, we should live soberly, righteous and godly in the present world.

But are there instances wherein some of God's dear children have for the gratification of an extravagant thirst, drank to intoxication, when they were fully aware that by such indulgence they were wounding the hearts of their brethren, and sacrificing the fellowship of the church, and thus selling their birth-right; and so also in regard to all the other self-gratifications referred to above.

Before we leave this part of the subject, permit us to enquire if there are no cases in which christians have bartered away their rights of birth, in the privileges of Zion, at a very cheap rate; say for one morsel of meat? Have none of them absented themselves from the solemn feasts of Zion, rather than not secure the earnings of a few hours, rather than offend some gossiping friends who have called just in time to prevent their going to some appointment of the church, or has not the gratification of a lazy sluggish propensity, kept them from their privilege in the assembly of the saints, even when there has been no other impediment in their way.

Once more, are there none who have sold their houses and lands, where they have been near to, and in the midst of the saints, and where they have had the privileges of the ordinances of the house of God, who for the consideration of a prospect of making a more money, have sold out the privilege of their birth, pulled up stakes and moved entirely out of the reach of all social privileges with their brethren? Let us look diligently to this matter, lest there be found in us an evil heart of unbelief, in departing from the Lord.

Brother Suydam, and all our readers, will please accept the foregoing, as being about as well as we can do for them in expressing to them what has been on our mind in regard to the subject embraced in the text. The very best that we can write on any subject connected with the precious things of the kingdom, is but poor; may the Lord give us all a clearer light, and enable us to walk in the light as children of it, until it shall be his pleasure to call us hence to an abode in the unsullied glory of his immediate presence.—Ame.

Married.

At North Berwick Maine Jan. 19th, 1854, by Elder Wm. Quint, Mr. Joshua C Hatch to Miss Lydia A Perkins, daughter of Dea. J Perkins, all of Wells.

OBITUARIES.

DIED.—In this village, on Wednesday the 8th inst. after a protracted illness, Mrs. ELIZABETH WILLIAMS, relict of Mr. Daniel Williams, late of Wallkill, aged 57 years. Mrs. Williams was for many years a constant attendant of the Old School Baptist church of Wallkill, and, although she never made a public profession of faith in Christ as her Redeemer, and seemed to lack the manifestation of adoption, yet her apparent relish for the doctrine of salvation alone by sovereign grace through Christ, together with an orderly and circumspect walk and deportment, gave encouraging evidence to those who were best acquainted with her that she was a subject of the quickening power of the Holy Spirit. Before she closed her eyes in the slumber of death, she expressed, as we are informed, a full resignation to the will of God; and a calm reliance on God, which we believe none ever knew who were strangers to the work of the Spirit in regeneration.

DIED.—At Burlington, Lee Co. Iowa, January 26th, W.A.W. Burt, only child of Benjamin C. and Mary E. Burt, aged about one year.

FAIRFAX, C. H. VA., Feb. 22, 1854. BROTHER BEEBE.—Please publish the death of Mrs. Trott's mother, Sister RACHEL WILLIAMS, consort of the late George Williams of Fairfax Co. Va. She died Feb. 19th, 1854, wanting but nine days of being 83 years old. She had been declining for some months, and finally died off like the burning out of a candle without any pain or even fatigue. She had been a Baptist for more than forty years. To the end she professed a hope only in Jesus. Yours with kind regards, S. TROTT.

Letters Received.

Eld. A. St. John, N. T. Terry, W. Comstock, Eld. D. C. Davis, S. E. Harding, Mrs. M. Culver, T. Coleman, W. Newton, C. H. A. Clay, D. S. Woody, J. Howell, Eld. J. H. Biggs, Eld. N. D. Rector, Eld. J. Knight, Eld. R. Biggs, W. G. Eads, D. Pender, P. M. G. Reeves, Mrs. R. C. Derr, M. Christy, Eld. T. P. Dudley, Eld. R. C. Leachman, R. A. Morton, Esq. J. W. Livingston, D. Safford, J. R. Griffin, J. Heaton, L. Fry, J. Montgomery, F. Harmon, J. Bloomingdale, S. W. Bolen, P. S. Dils, Eld. J. G. Williams, Mrs. L. D. Gatewood, W. Howard, Miss Cornelia A. Wadsworth, Eld. I. Hewitt, A. B. Dickerman, C. A. Morse, Mrs. S. Sargent, J. John E. Berry, W. L. Beebe, Eld. H. Cox, B. D. Dubois, J. B. Blackford, N. G. Jones, J. Nethaway, Eld. T. K. Hollingsworth, Eld. J. B. Armstrong, J. Parr, J. C. Hatch, A. L. Woodson, C. Dudley, Sophronia Benton, T. T. Elton, D. P. Douglass, E. G. Cheney, Sophia Macomber, N. Guyton.

Moneys Received.

New York.—Eld. A. St. John, 5; G. J. Beebe, 13.23; Noah T. Terry, 2; Eld. N. D. Rector, 5.50; M. Christy, 1; John W. Livingston, 15; A. B. Dickerman, 2; John Nethaway, 1.50; Eliab Hawkins, 2; Wm. D. Coleman, 75; E. G. Cheney, 3; \$58.98. MAINE.—D. Safford, 1; J. C. Hatch, 1.50; 2.50. N. H.—Mrs. Sally Sargent, 1.00. CT.—Watts Comstock, 1; C. Dudley, 1; 3.00. N. J.—P. H. Dils, 1.00. VA.—Chs. H. A. Clay, 5; S. W. Bolen, 1; E. H. Berry, 1; 7.00. N. C.—Mrs. Helen Brown, 1; H. L. Sta. ton, 1; 2.00. GA.—Eld. D. C. Davis, 3; Wm. L. Beebe, 40; 43.00. ALA.—Tho Coleman, 1.00. LA.—N. Guyton, 1.00. MO.—Mrs. Lucy D. Gatewood, 2.00. MO.—D. S. Woody, 1; Eld. J. Knight, 5; 6.00. ILL.—Geo. S. Cadwell, 2; L. Fry, 2; Eld. J. Montgomery, 4.25; F. Harmon, 2; Eld. J. G. Williams, 4; A. B. Kagay, 10; 24.25. IA.—R. Blackford, 6; Eld. J. E. Armstrong, 2; B. E. Douglass, 2; Eld. Ransom Riggs, 20; 30.50. Mich.—J. Howell, 1.00. OHIO.—James John, 1; B. D. Dubois, 3; S. E. Harding, 2; Dea. I. T. Saunders, 1; Wm. & E. Newton, 2; Eld. J. H. Biggs, 5; Eld. J. C. Beeman, 1.50; R. A. Morton, Esq. 2; J. R. Griffin, 1.50; John Heaton, 2; 23.00. KY.—Eld. H. Cox, 3; Eld. T. K. Hollingsworth, 2; John Phillips, 3; Wm. G. Eads, 1; T. P. Dudley, 20; 29.00. TEN.—C. Hester, 1.00. Total \$235.42. N. Y. Agents, Eld. John H. Biggs, Ohio.

Announcements of Meetings.

The Baltimore Old School Baptist Association, will hold their next meeting with the Harford church, Harford Co. Md. to commence at 11 o'clock A. M. on Wednesday before the third Sunday in May 1854, and continue three days. The Delaware Association, will be held with the church at Bethel, New Castle Co. Del., to commence at 1 o'clock, A. M. on Wednesday before the fourth Sunday in May 1854, and to continue three days. The Delaware River Association, will be held with the 2nd Ebenezer church at Harberton, Mercer Co. N. J. at 1 o'clock, A. M. on Wednesday before the first Sunday in June 1854. The Warwick Association, will meet with the church at Warwick, Orange Co. N. Y. at 10 o'clock, A. M. on Wednesday before the second Sunday in June 1854. The Chemung Association will meet with the church at Burdett, Tompkins Co. N. Y. 3 miles from the Jefferson or Watkins Depot at the head of Seneca Lake on Tuesday and Wednesday before the fourth Sunday in June 1854. The Allegany Association will meet with the church at South Cassville, Steuben Co. N. Y. about nine miles north of the Hornellsville Depot (on the N. Y. and Erie Rail Road) on the fourth Saturday in June 1854, at 10 o'clock, A. M.

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 through out 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 Rushon'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 be 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 subscription be paid strictly in advance, or any two of them for \$1.50 cents in advance, or one of them for \$1. But as 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.

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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. XXII. MIDDLETOWN, N. Y., MARCH 1, 1854. NO. 5.

POETRY.

For the Signs of the Times.

The Rejection of False Teachers.

No prophet, no dreamer of dreams,
No master of plausible speech,
Who looks like an angel or seems
Like an apostle to preach;
No tempter without or within,
No spirit though ever so bright,
That comes crying out against sin,
Or looks like an angel of light.

Though reason, though scripture he urge,
Or speak with the words of a friend,
Or wonderful arguments forge,
On deep revelations pretend—
Should meet with a moment's regard,
But rather be boldly withstood,
If anything easy or hard.

He preach, save the Lamb and his blood.
Remember, Oh Christian indeed,
When sunk under sentence of death,
Which you from your bondage was freed,
Say was it by work or by faith?
On Christ your affections were fix'd,
Through faith in his promise, and now,
With him was there anything mix'd?

And what will you mix with him now?
If close to the Lord you would keep,
Depend on his promise alone—
His righteousness would you receive,
Then learn to renounce all you own.
The faith of a christian indeed
Is more than a notion or whim,
United to Jesus their Head,
They draw life and virtue from him.

Deceived by the father of lies—
Blind guides cry, lo here and lo there,
By these our Redeemer was tried,
And bids us of such to beware.
Poor comfort to mourners they give
Who set them to labor in vain,
And strive, with a do this and live,
To drive them to Egypt again.

But what says the Shepherd divine,
For his blessed word we must keep,
The flock which the Father made mine—
I lay down my life for the sheep.
Tis life everlasting I give,
My blood was the price that they cost;
Not one who in me doth believe
Shall ever be finally lost.

This God is the God we adore,
Our faithful unchangeable friend,
Whose love is as great as his power,
And neither knows measure nor end;
Tis Jesus the First and the Last,
His spirit shall guide us safe home,
We praise him for all that is past,
And trust him for all that is to come.

A vain hope slain.

Once by the law I vainly thought,
Salvation to obtain;
Till under Sinai's thunder brought,
And there my hopes were slain.

I saw the law the strength of sin,
Which fill'd my soul with fears;
My straw-built house came tumbling in,
With horror round my ears.
My tatter'd rags aside I threw,
That linsey-woolsey dress,
For that best robe, for ever new,
The Saviour's righteousness.

This at his hands I now receive,
Which angels never wore;
A god-like spotless vest, and weave,
The spider's web no more.

Communications.

For the Signs of the Times.
February, 27, 1854.

DEAR BRETHREN.—When we contemplate the dealings of God, and the exercises of the christian under those leadings, the fruits produced thereby, and the wisdom in which they are all directed, and by which they are governed, the mind is furnished with a feast of lofty and sweet contemplation. And when this is the case, how full and sweet the scriptures are. We cling to them as a precious boon, and every word is a strengthening cordial. But soon perhaps, light is obscured by some unlooked for cloud which God has been pleased to send, and we are brought down into sorrow's vale, with mourning hearts, and strong cryings unto God. And here we must lie, until the cloud is taken up, and until our bowed heads are raised, and our mourning hearts are comforted. Do we ever wonder why things have been thus ordained? Let us further enquire. Do we at times realize a benefit, and see a glory growing out of these very down-crushings. Here we learn how unworthy we are, how weak and helpless we are, and that our springs and fountains are in the Lord. We here learn how vain the help and goodness of man are. We are also taught by this experience to throw the mantle of charity around the imperfections of our brethren and sisters, and to exhibit that love and forbearance towards them which was a characteristic trait in our glorious Redeemer. We learn to bear one another's burdens, and so fulfill the law of Christ. But we are further taught the richness of God's mercy unto us, and what a mercy it is, that we have a High Priest, who is touched with the feelings of all our infirmities. O how precious the Savior is to us when we are afflicted and brought low. And when He appears walking upon the waves, and says, Peace, be still; how heavenly the calm, and what holy rejoicings fill the soul. She mounts upward in her praise and rejoicing on pinions almost celestial, and is borne to the great ocean of Eternal Love. We then wonder why it is, that we murmur and repine so much. But we are reminded that, that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. David has said, of the wicked, Because they have no changes, therefore they fear not God. This sweet singer, in Israel, whose songs of praise, and whose declarations of God's leadings with him, which echoed, and re-echoed and have been borne over hills and through dales, wafting the most soothing, joyful, and cheering tidings, comforting and strengthening the weary and wandering heritage of the Lord, has said, The steps of a good man are ordered by the Lord, and he delighteth in his way. But nature might suppose that if the steps of a good man are ordered by the Lord, and he delighteth in his way, that his steps will be directed far from all difficulties, sins, temptations, and fears, and that

they will be directed in the smooth and fertile plains of joy and peace, and in continued sunshine and rejoicing. And we are further informed in the scriptures, that God has established the goings of his people. In themselves they are a poor people. They are also a tried and afflicted people, and God is pleased to bring them under trials and difficulties where he will manifest the riches of his grace unto them that He may be glorified, the pride of man stained, confidence in the flesh destroyed, and that His children may know that all their safety and springs are in the Lord. He led Israel in the right way, that they might go to a city of habitation. But they had to wander in the wilderness, and hungry and thirsty their souls faint'd in them. Then they cried unto the Lord in their distress, and he delivered them out of their troubles. And he led them forth by the right way, Doubtless they concluded at times, that it was anything but the right way. Do we, at times feel ourselves poor and fainting wanderers, and hardly know which way to go, or what to do. We will do well to remember that the Lord led Joseph like a flock, and was his very present help in every time of need. Are we at times in solitary places, where we get no cheering news from the scriptures, no satisfying tidings from the preaching of the gospel, and no particular refreshings at a throne of grace? let us remember that Christ is our Leader. Are we at times so faint and weary that we are almost ready to give up, and are surrounded with fears on every side, and choose the dreary seclusion of the Cave, and there enquire whether any of God's children were ever thus exercised and circumstanced? let us turn to the sacred history for an answer. And if we travel in company with Elijah and David, we must follow them into the caves of the earth; and why were they there? Because of fear. Said David, Fear was on every side. The ancient saints dwelt in caves and dens of the earth, they wandered in sheep-skins and goat-skins, afflicted and tormented. Do we wish to be identified with the Saints in all ages of the world? Then we must expect to some extent, and in some particulars to be led as they were. And when we turn and follow the history of their pathway and see their sufferings and afflictions, what a rebuke we receive for our murmurings. May God give us hearts of praise and thanksgiving, instead of murmuring and contending among ourselves, unless our contention be for the truth against error, and the heresies of aspiring and perverse men who destroy the peace of the churches, and are speaking perverse things to draw away disciples after them. But in our severe conflicts, we are not to be discouraged and conclude that some strange thing has happened to us. God leads his children into fiery trials to try them, and not one of them is a strange thing which happens. He also suffers the devil to lead them into temptation, which temptation will overrule

good. If this be not truth, and the leading hand of God does not overrule the whole transaction for His own glory, and good of the effect, we ask, what are we to do with the following language of James? Brethren, knowing that the trial of your faith worketh patience. Many are ready to start at this, and raise the enquiry, Does God tempt men to sin? we answer No, He tempteth no man. But that He suffers the tempter to tempt them, is a truth which must be admitted, and it must be admitted also, that all temptations to the children of God, shall work together for their good. Else, how are the brethren to call it all joy when they fall into them, not into one, but into divers temptations. The trial of their faith works patience, and it is overruled in that way, that so far from the saints giving up their confidence and hope, they are to count it all joy, and it is as much for their ultimate good as any other manifestation, and it is as much under the leading hand and control of their heavenly Father as any other, and if James had not known this to be the case, he would never told his brethren to count it all joy. Well may it be said then, that the steps of a good man are ordered by the Lord, and he delighteth in his way. But some may enquire again, But how can a good man delight in temptation, and in this thorny path of sin and sorrow. This expression of David, has its first application, beyond a doubt to Christ, in his Mediatorial goings forth, and in his triumph over all temptations in himself, and for his church. But there is that union between the Head and the body, that we feel perfectly justifiable in applying it to the whole body. But the delight arises not in the temptation itself, in yielding to it, and the sorrows consequent upon it. For not only Christ, but every christian, hates temptations and sin in all their forms. Hence, Christ taught his disciples to pray, the Father to not lead them into temptation. The delight arises from that communication and display of almighty grace which tumbles over them, and in that faith which when tried is found unto the praise and glory of God at his appearing. It is certain that no christian can delight in a continued course of sin, neither can he live therein. Sin dwells in him, but he can not live in it. Sin is his worst enemy, and his greatest trouble. But while this is the case, all of God's children, while here in the flesh, have an unsanctified nature about them, which is prone to sin, and sometimes get very vain, high-minded, self-confident, and they need to be humbled, and they need to be brought to a realizing sense of themselves in all their unworthiness and weakness, and to be brought where they may learn the vileness and deceitfulness of their own hearts, and that all their strength is in the Lord. And whatever distresses, sorrows and afflictions they may be led through, let them proceed from what eye, seeming course they may, when God brings them from their distresses, of mind

when Jesus comes walking on the waves and stretches forth his hand to a sinking disciple, and delivers him from these sore distresses of mind, and sets his feet in a large place, what joy and rejoicing fill the soul, and what gratitude fills the heart. Then does the christian feel that he has not had one trial too many. Not one useless pang has stung his heart, not one useless sigh has convulsed his breast, not one useless tear has coursed his cheek. He adores and thanks God that he has led him in this very way, and brought him into this enjoyment and led him to feast at the fountain of that grace which is wisely adapted to characters under these very circumstances. He delights in this wise and triumphant leading, and perhaps thanks God for every distress of mind and trouble of heart which he has endured, and that they have come just when, where and as they have. They have perhaps turned his thoughts more to God, and more firmly set his affections on things on high, where Christ sitteth at God's right hand. In a word, they bring forth the peaceable fruits of righteousness to all who are exercised thereby. Not only must the sinner be condemned by the law and made sensible of it, but he must be justified through Christ and have the evidence of it, before he can rejoice in the salvation of the Lord. And in after-times he must have some experience in the existence and workings of the corruptions of his wicked heart to know the glory of the advocacy of Christ with the Father, and to understand experimentally that if we sin, we have an Advocate with the Father, even Jesus the Righteous.

And, when our steps are directed to Zion, and we are led up to the mountain of the Lord, to the house of the God of Jacob, how delightful then to be taught of his ways, and to walk in his paths, and to dwell in that mountain, from whence goes forth the (Gospel) law, and the word of the Lord.

May we not then, dear brethren, rejoice and be glad, though waves of afflictions may roll and dash upon us in times of tempest and storm; yet Jesus our Deliverer is on every wave, and when he says Peace, be still, the winds and sea obey him. And how often it is the case, that in the calm we, like Peter, think we can walk upon the sea, and perhaps start out upon it, but as soon as the winds begin to blow and the sea gets boisterous, we are afraid and begin to sink, but our delight and rejoicing is, that Jesus is always within reach, and stretches forth his hand, and saves his frightened and helpless ones. Let us then say Not unto us, not unto us, but unto Him be all the glory.

A trembling and wandering

SOJOURNER.

For the Signs of the Times.

Sullivan Co., February 23, 1854.

DEAR BROTHER BEEBE:—Please excuse me for thus intruding on the columns of your valuable paper, and on the patience of the dear saints, by even making an attempt to propogate a letter worthy of publication. But as it is the earnest request of some of my friends, I will endeavor in as concise a manner as possible, to give a relation of what (I trust) the Lord has wrought in me. In pleading unworthy self, I will try to bear in mind the privilege the children of God enjoy, in having a medium through which

they can convey to each other their thoughts. Who cannot see the hand of divine providence displayed in rearing one who is worthy of this high trust? One who can adapt himself to the capacity of the weakest in the household as well as to the most gifted; by this means a knowledge is disseminated throughout the length and breadth of the United States, of each individual case in whom the great work of regeneration has been accomplished.

When quite young I always looked upon christians as the excellent ones of the earth, and longed very much to become one. My nature being so full of works that the first idea I had, was that it depended wholly on myself, whether I was happy or miserable in a future state. When I arrived to years of understanding, I had a great desire to know what caused the martial array of party against party, in the religious world. It seemed very strange to me that there should be any difference of opinion, when at last one was laid just as low as the other; and all worshipping the same supreme being. My enquiring mind was at last satisfied on that point; but the next trouble was, which is right? If God foreknew everything, he must know who is to reign with him in glory; but is it just for him to create vessels fitted for destruction? Thus I would reason with myself. As I had an opportunity of hearing both the truth and error proclaimed from the pulpit, there seemed to be a continual warfare going on in my mind. I always came away from public worship deeply impressed with a sense of my sinfulness before God; and felt that unless there was a change, I should be forever lost; but how or in what way it was to be performed I knew not. I had at this time a great preference for the truth; whether it was because my parents were hearers or not I cannot tell. My mind continued in this train until the winter of 1850, when I was placed at a school a few miles from home; there I attended Presbyterian meeting; I soon became very much attached to their form of worship; the minister seemed so interested in our welfare; he told us that God had all power to do with us just as he saw fit, but still we had a great work to do; that God required agents in the matter, and he was one of them, and that it was his duty to teach us how to approach our Maker in an acceptable manner, feeling our insufficiency; this seemed to suit my working nature; but when, or how, we could come in that right way, it seemed impossible for him to teach me. A certain form of reading and prayer was also necessary; my prayer seemed a mere chattering noise; but you must persevere would be the next admonition, resolve that you will serve God; me serve God, I would say to myself, how can I? however I thought I would try; for what had caused so many good and pious people if they had not persevered in this good work; surely so many of the learned and great of our land cannot be deceived, and now these are the ones that exhort me to grieve not the Holy Spirit; that there are certain times in our lives that this Spirit visits every person, and at these visitations it is very easy to become a christian, if we would only heed its warning voice; but if it is grieved away it will in time leave the soul never again to return; and then, O the deplorable state of that person! I would sometimes say as did Cato,

"It must be so.—Plato, thou reasonest well!"

Thus I was carried about by every "wind of doctrine," longing very much to understand everything in its right light; and wishing above all to become a christian, until the summer of 1850, when it pleased the Lord to prostrate me on a bed of sickness, during which time, strange as it may seem, I was not as deeply exercised as while in health; but suddenly when I was in a convalescent state, we were thrown in consternation by the death of my beloved cousin Nathan Horton. Then, and not till then did I see the slippery path I had been treading. I could not see why my frail worthless body was spared, while he was taken from his widowed mother. O, thought I, how can she be deprived of his society when she will need him so much to cheer her in her declining years. As I had heard some professors say that the death of a friend had been the means of making them resolve to lead a better life, upon this I formed a solemn resolution in my mind; but Ah! as I went forth in the world, its vanities were again presented in all their alluring charms in which I again participated as a "sweet savor," the imaginations of my heart were all vain. But was this without a conscience full of remorse? No, no: I would sometimes stop in my wild career and ask myself What is all this leading to? Where will the scene end? I could only say death ere long, and my poor soul will be plunged in eternal ruin.—About this time we were visited by a brother of my father, on taking leave of me he said, "Remember thy creator in the days of thy youth," and on the following Sunday I attended public worship, and the minister took the same words for his text. This sank deep in my heart; here thought I, is a warning if I could only heed it, but how can I, which way shall I flee, it seemed that it was on purpose for me. I had already begun to see that I could place no dependence in myself, that my resolutions were more easily broken than made. In the space of a few months several of my friends were taken by the unrelenting hand of death; among them was a young girl whose death I witnessed. It was a delightful morning, all nature seemed to have awakened into new life; the glorious sun was just nearing our northern region, and mankind seemed waiting impatiently for the time when spring should renovate the bloom that had been made to depart by the grasp of winter. Amid these, I repaired to the scene of death, and beheld what I can never forget. A brighter sun had evidently opened to her vision, than ever shone on earth. The Sun of Righteousness had appeared with healing in his wings. "I love my Savior" she said, "Do not weep for me." "I am going home to that bright land where all is peace;" calmly her spirit took its flight while a smile played on her beautiful countenance; as she sweetly fell asleep in the cold embrace of death. I could but picture to myself the different scenes that would have presented if it had been me instead of her; the dreadful struggles, the heartrending anguish of my sin-sick soul. Then would I cry out for an hour of time—worlds for an hour. At this juncture it seemed to me that all of these were warnings; and that it depended wholly on myself whether they proved a "savor of life unto life, or death unto death." Our pastor was very zealous in exhorting every one to come to the gospel feast; why do you linger, he would say, come and partake of the

Lord's supper; it is the first obedient act. I felt truly as if it was uppermost in my mind to be ready to take this very important step; but, was it right when I felt such a consciousness of guilt? and every thing I did seemed to be adding sin to sin. "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven," would next greet my ears; but how could it be, such a being as I could confess him to be my Savior, when I knew nothing about him; but you must exercise faith; how can I exercise faith? others can, who have stronger minds than me, and can keep their resolutions. When I read my bible, I could see so much about election that I would say to myself, well I am really sorry that is not expressed in a little different language; then I would feel too much condemned to read in that sacred book; the wrath of God seemed to be resting on my guilty head. I thought a great deal on the reality of life, why is it that we are placed here with this little spark called the immortal soul that will live throughout the countless ages of eternity, somewhere? O my creator! cannot you tell me where? Every thing around taught me there must be a First Cause, and that even the smallest insect filled its place in the creation. The study of Astronomy opened a new field to me; the idea of there being worlds upon worlds inhabited by human beings, and our world a speck in this great system, filled me with wonder and surprise; my moments of contemplation were now more pleasing, until I would become lost in admiration, then all would be confusion and chaos. Here at times I would have quite an idea of being a Universalist, but it was of short duration. I could not bear the truth with any degree of patience; I was perfectly at a loss to know how a person could entertain such views at this enlightened age. They were far worse than a conservative; it was narrow-mindedness to the highest degree; how many, I would say, perverts their talent by basking in this doctrine. At one time I left the house; at another, when the subject led to the second beast arising with horns like a lamb, which was applied to Sunday Schools, Missionaries &c. The Baptist's were traced back as bearing a relationship to Christ. I said to myself, may I ever be kept from believing such a heresy as this. I had discrimination enough to see that it might be so; but I could not believe that the Father of lights could be just in such a regulation of his works; but by some means, or other, I could not get this heresy out of my thoughts. I was far from being settled in my mind. The winter of 1852 I was placed in a school at Albany where I remained one year and a half. I now felt as if I were going forth from my parent's roof without either compass or guide to direct; if I were only a christian I should fear no evil. But how I was going to be conveyed there I did not know; I thought the cars could not be suffered to carry such a person as me safely; I however did arrive safely, but how was I going to get home again? When the school got to moving along, on the even tenor of its ways, I thought I could get so engrossed in my studies as to forget my troubles; and would look forward and imagine myself so interested, that nothing else would be able to hold its dominion in my mind; But I forgot that when that time came then would be now, that I would bare about me the same corruption, the same

depraved nature would ever be present. Here the Rev. D. D's. captivated me, they made use of such beautiful figures, and happy turns of expression, observes the rules of Rhetoric; their sermons, suffice it to say, were just calculated to delight and feast the carnal mind; they said that salvation was just as free as the air we breathe; I supposed they told the truth, for of course such learned persons could not be deceived; but it seemed impossible for me to know it as firmly as they did. I was so vacillating. I would think sometimes that election never would trouble me again; it was nothing that ought to trouble us, if we only tried to live right, that was all sufficient; and then I would read my bible and see it so plainly set forth that I would be entirely at a loss to know what kind of a rock to set my belief upon. The changes of the seasons of that year, and the departure of 1852, made a great impression upon my mind; from summer to autumn was the most striking. I thought I was going to take a leap in the dark. "The summer is ended and I am not saved," seemed constantly to ring in my ears. How could I see all nature decay, can it be that these trees must be disrobed of their foliage, and the flowers the pride of summer, must they too be blighted in their beauty by the chilling frost? how emblematic of the life of man? Who cannot as they reflect on all these, feel that the seeds of dissolution are sown in their own bodies.

As I plucked a flower wet with the pearly dew-drops, that would be dispersed ere the sun would arise in the zenith, even so, thought I, will my life be; yes, before another spring shall come, I shall be wasting in the cold clods of the valley. When I arose in the morning from a feverish dream, I would sigh and exclaim: Oh, how can I endure this sinful heart during the day; this burden, why does it weigh so heavily upon me? I thought that it must be that every person could see me, just as I saw myself, why could not they, for surely my actions spoke the language of my heart. At times I thought, and told some of my friends, that my days were almost numbered; but it did not alarm me in the least; I had got weary of earth and longed to lay this body beneath the sod; there appeared to me so much beauty in yielding up the spirit to the God who gave it; my musings always run in this train; at others I thought I was going to be a perfect drone; a trouble to myself and friends, and that my whole life would be spent in mourning over my imperfections. It had been my great aim to become perfectly happy. I had heard the Baptists (Old School) talk about a great change they had been made to see in themselves, that all things had become new, and that great and wonderful things had been revealed to them by Christ, their dear Savior. This answered my idea of happiness exactly. I had thought that it might be that at some future time I might be so happy, but I had long since entirely given up all hope of this; and concluded that it was imagination, for it was nothing more than any person of ardent imaginative powers could do. Before I left school, which was in July, I sought an interview with one of the clergymen of that city; he told me I must throw myself entirely on the mercy of the Lord, that was the way he did, and he never had doubted but that he was a subject of grace. I came away with the determination of making good

use of what he had told me; but, when I thought of going to my room, with an idea that my God would look upon me in compassion, I felt condemned, and his wrath seemed to crush me to the earth; as an antidote, I plunged that evening into dissipation, and spent it in mirth and gayety. From that time my web of self-righteousness was woven in a finer texture. In a few days I received my diploma with a charge to go forth in the world, and perform my duty as teacher. I now thought, that I was under a great many obligations to the world; and that I must put forth my utmost endeavors for the good of others. I began to think that I could see things in a different light; that my mind had been gradually enlightened, that I had got rid of that awful fatalism that had harassed me, and now I was ready to teach the immortal mind the way to happiness. I congratulated myself that I had chosen the profession that I had; for now it would naturally come in my way to be useful, and earnestly I looked forward to the time, when I should take the whole armor upon me, and traverse land and sea as Missionary. How could it be, I would say, that any body could not see that their influence was as lasting as eternity; that it was in every person's power to be the means of converting souls; why should they be mere ciphers in the world, when such a field was before them? Now all that was lacking in me was to become a member of the church. I had brought myself to that pitch that I was determined to let the world see that I was willing to forsake every thing for the good of others. Spiritual wrappings had also fallen under my notice, surely every person has a guardian spirit, and if they are not moralists at this age it is deplorable. I continued here till the last of October, when I think I began to see myself in a different light from what I ever did before. My sinful heart was lain before in me its depravity, I was fast being divested of every thing to which I had been clinging. But still I thought my good works would surmount all the difficulties; but I grew worse and worse; my sins arose as mountains, and I felt to exclaim "O that the mountains and rocks would fall on me, and hide me from the face of him who sitteth on the throne!" I was acting in the capacity of teacher, and I could not conceive, how it happened that the parents of these children that were around me daily, could place the least confidence in me; it seemed that the influence I exerted must be pernicious. I thought it was my duty to tell them that I was not a fit person for the station; but they knew it already; and are only waiting for a good opportunity to tell me, and then they will tell me what a hypocrite I have been in making such false pretensions. Thus I was exercised for about a week, when one afternoon about the time my scholars dispersed, such a sense of guilt seized upon me that I thought I must sink. I thought of prayer, but I durst not make the attempt, for I should be justly struck dead I have sinned before a holy God, and now by his righteousness I must be judged. I tried to finish a letter; I had not written more than a line when the dreadful state I was in, came before me with redoubled force; death is before me, I exclaimed; I was driven to despair; I wrung my hands and walked the floor in agony; but I could not ask the Lord to have mercy upon me. The very walls and the sound of my footsteps seemed to say, you are a criminal; I hast-

ened into the street. The heavens seemed as brass over my head; all nature was a sealed book. I went to my boarding house, and as I went into my room, I saw a bible lying on the stand; can I be permitted to open the book, I asked? I read the second and third chapters of Luke; all at once a sweet calmness stole over me, that surprised me; when I came to the fourteenth verse, "Glory to God in the highest, and on earth peace, good will towards men," I truly thought that there was good will toward me. I can never express the love that I felt. But I was afraid that I was deceived, for it cannot be that I have been looked upon in mercy? I was humbled to the very dust; I could see that I was in the hands of the potter, and that it was in his power to do with me as he thought best; I looked upon my own righteousness as filthy rags; why have I ever trusted in them, I asked? It was deeply impressed on my mind that it was reality; nothing troubled me. It seemed to me that I could sleep my life away. I thus passed three days, when I opened my mind to a friend, then I felt afraid I had done wrong; but the next morning these words came to my mind, "Let not your heart be troubled neither let it be afraid; ye believe in God, believe also in me." I think then, "My soul broke out in unknown strains, and sung surprising grace." Every thing proclaimed the glory of God. I could then look to my Savior as my dearest friend; he had appeared as my Mediator, and I cared for none else. It seemed to me that I had found a great prize. When I found that I could cry Abba Father, with confidence, and feel that my prayer was heard, my heart was melted to tears of joy. Passages of scripture were constantly running in my mind; and now when I look back upon that time, it seems to me that I was like a child, so dependent, I could see that I had been led in paths that I had not seen, and now I thought that the path was not all opened to my view. I felt like one beginning new life. I thought I should never sin again; I was asked what church I was going to unite with, I was confused. I had not thought of that. I could not think of anything only the goodness and wisdom of God. I think I now knew what is meant where it is said, Ye are as babes in Christ desiring the sincere milk of the word. Accordingly I went where I supposed the word was preached, but it was no food for me. I wanted to hear something that would abase the creature, and ascribe all the glory to God. My Missionary spirit was gone; every thing seemed changed. I was afraid that I did not hear aright. I took up the *Signs of the Times*, and my eyes fell on the Editorial. I became so absorbed that I hardly knew where I was; but the thought struck me, who wrote it? What does this mean, I said. I could not understand where I was going to be led, when these words came to me, "God's ways are not as our ways, neither are his thoughts as our thoughts." In a few days I was led to doubt very deeply the reality of my change; every thing seemed a perfect blank, my burden was gone, and now there is no hope for me. I passed a few hours in despair when suddenly these words came very forcibly to my mind. "I have bled for thee." I again leaped for joy; and Oh! what a beautiful view I had of the atonement. I could see so plainly, that to every one that Christ suffered and died for would this grace be given

and no more. The doctrinal points that once troubled me, were made perfectly plain. I attended a prayer meeting at New Vernon, while there, brothers Hiram Horton, and T. Tatham, spoke; I thought they told my feelings better than I could tell them myself. I now concluded that I would never make a public profession of religion. But it seemed very strange to me that the doctrine and people I once despised I should now feel so united with.—When I heard error proclaimed I could only say, O ye workers of iniquity! I strove against my feelings, till I heard Eld. Beebe preach from the 8th chapter of Romans 5, verse. "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit." I was sure this was truth; and I thought I would go wherever I was led. This is the way, walk ye in it: truth and error are before you, sounded in my ears. It was my daily prayer that I might be a true enquirer after truth, and be led in the right way. Go ye to my people, was the command. Thus I was constrained to go to the New Vernon church, received their expression, and on the twelfth of this month, I followed my Lord and Master into the liquid grave; a day never to be effaced from memory.

And now I do glory in that free and unmerited salvation, which is given to every one to whom the waters of everlasting life are imparted. But woe to those who depend on a puny arm of flesh. How small does this dependence appear to a heaven born soul.—As I have written lengthily, I must close; but when I contemplate on this endless subject, I am raised as it were from earth to heaven.

Yours in humility,

FRANCES A. DENTON.

For the *Signs of the Times*.

Henry Co., Ia, Feb. 4, 1854.

DEAR BROTHER BEEBE:—The restless wings of time have numbered with the past, another year, and we are therefore admonished to renew our subscription for the *Signs*.

In so doing I will briefly state, that during the past fall I was engaged in a considerable tour of traveling and trying to preach the gospel of my Master's Kingdom, and in passing through parts of Indiana, Kentucky, Ohio, Pennsylvania, and Virginia, I was solicited by many brethren to give, through the *Signs*, a sketch of my journeyings and of some of the circumstances connected therewith. I have delayed until now, and have not complied with those requests, until some of the brethren have renewed them by private letters. As an apology for my non-compliance, I will say first, that since my return, a considerable portion of the time has been spent from home, amongst the churches in our own State; secondly, whilst at home, and disengaged from the association of my friends and brethren, Caesar's demands have engaged my attention to a considerable extent; and last, but not least, a consciousness on my own part, of my feeble and sluggish powers to either speak or write to the profit or edification of the saints. But, that I may not be tedious in my apology, I will observe that previous to my departure, I visited White Water Association, which commenced on Friday before the 2nd Saturday in August, 1853, and the Lebanon Association, commencing the Friday following.

At the former, there were many preachers from different parts of the country (the number not recollected) where the gospel was preached (I think) "with the Holy Ghost sent down from heaven," without any jargon. At the last named Association (home) I believe there were over twenty preaching brethren, and the preaching of the same kind. The same degree of unity and concord prevailed in the deliberations of both meetings. They were numerously attended with attentive hearers. On the 31, day of August, I set out on my contemplated journey, accompanied with a number of my brethren and friends, for the Conn's Creek Association, which convened with the Conn's Creek Church, Shelby Co. Ia., on Friday before the first Saturday in September. Here too, we met quite a number of the laborers in the Master's vineyard, where the cause of truth was vindicated before a large audience of unusually attentive hearers. From thence I proceeded on my journey for the Licking Association in Kentucky, accompanied by Eld. J. W. Thomas, and others and after attending some meetings on the way, reached the Association on the 2d Saturday in September, where we again met many of the heralds of the cross, and for three days had a most charming interview. After attending those four meetings, I was made to conclude that the heart of a christian must be hard indeed, that could feel no emotion of joy, no sense of gratitude on witnessing such scenes of harmony, such a perfect unanimity of sentiment where peace, fellowship and concord seemed to reign, and love abound.

I heard many preachers and much preaching at those four Associations, and I think I can confidently say, that I never saw so much harmony at four successive ones in my life. I do not recollect that there was one conflicting sentiment advanced during the meetings. I will here ask the dear brethren,

From whence doth this union arise,
That hatred is conquered by love?
It fastens our souls in such ties,
That nature nor time can't remove?

Can it be from a spirit of error? O no, That produces schisms, contentions, strife, divisions, every evil work. Dear brethren, may these "times of refreshing from the presence of the Lord," be long remembered and happily appreciated by us all; and may each of our hearts feel the liveliest sensation of thankfulness, and the deepest of gratitude to the God of all grace and all consolation, for his unspeakable blessings thus richly dispensed to us from the liberality of his redundancy. Surely, these tokens of his divine favor and tender mercy, call loudly upon us for solemn praises and incessant thanksgivings. After the close of the Association which was held with the Goshen Church, Anderson Co. Ky., we proceeded on to Keene, had meetings, and from thence to Lexington, where, and in the vicinity of which, we spent several days very agreeably with brethren and friends, had a pleasant meeting with the church at Bryan's, and from there continued our journey, visiting several churches between that and the Ohio River, crossed at Cincinnati on Saturday the 24, of September, after spending two weeks in Ky. with the churches, brethren and friends, in the most agreeable manner, and forming many new acquaintances whose memory I still cherish with delight. After leaving Cincinnati we visited

Mill Creek church in Ohio, where my very heart seemed to recoil within me, while I listened to the heart chilling intelligence of the feuds and animosities that blasted like a withering mildew the heavenly union, the sweet fellowship, the social intercourse and soul-cheering amity of the dear saints who formerly composed that venerable body, the Miami Association. At her last session, the relentless foe was suffered to "dash her cup with vinegar," or drench her with the bitter waters of "Marah," the sickening efforts of which were now visibly portrayed among the hapless children of our heavenly Father. Truly this was like running against an Iceberg, when compared with the scenes of harmony that had characterized our journey hitherto. I need not here conceal the notorious fact, that it was from this quarter that the everlasting union of Christ and the church was opposed through the columns of the *Signs*, when so many of its able advocates, with their bible in their hands, and its truths in their hearts rushed up to the rescue of that soul, comforting principle. May not the opposition to this truth be the predisposing, the proximate, or the legitimate cause of the anti-union that now prevails to so alarming an extent with its heart-rending consequences among the dear, but down cast and down-trodden saints there? If so, how careful should we be, to take heed to ourselves and to the doctrine we advocate. Truly a fearful responsibility rests upon us in those respects. How often while in the bounds of that Association did I ponder in my mind the text, "For it must needs be that offenses come; but woe to that man by whom the offense cometh." Dear brethren, let us all endeavor to take the warning, and remember that, "Thus saith the Lord, concerning the prophets (teachers) that cause my people to err; that bite with their teeth and cry peace; and he that putteth not into their mouths, they even prepare war against him." see Mich. iii. 5th, and the two following verses. In visiting many of the churches of that Association, I was thoroughly convinced that there was an error amongst the Lord's people, and that they erred by disregarding the reasonable warning given them in the 1st chapter and 12th verse of the 1st Corinthians. O that we all could "cease from man whose breath is in his nostrils," repair to, and know, "the holy scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus. May the Lord, in the plenitude of his grace, and mercy, dispel the gloomy clouds that darken, and make so dreary the horizon of the saints there, hush the howling and merciless tempests that are tossing them upon the billows of tribulation, and inspire them with love to His name, His cause, His truth and to each other, that the sweet messenger of peace may again smile in their midst, and inspire them with love, and constrain them to keep the unity of the Spirit in the bond of peace." I do believe that the brethren of Miami Association generally, constitute a body of Baptists of the old order, so far as their faith is concerned, and therefore greatly desire that they should cultivate a love for each other, a spirit of forbearance, and a reverence for the truth as it is in Jesus.

After leaving the bounds of Miami Association I visited one church in the Mad River, and then proceeded on my way, visiting a number of churches in the Scioto, and

Muskingum Associations. Here I thought I could perceive a change for the better; yet, I cannot say, that the causes and effects of the difficulties below, exert no influence here. But I found many able advocates for the truth in the bounds of those Associations, both men and women, earnestly contending for the faith once delivered to the saints; and who I humbly hope will exert their best faculties in the service, and sincerely pray to the God of grace, for the prosperity of Zion; and, that the unhallowed bane of contention and the reckless ravages of the enemy, may not be suffered to blight the hopes, spoil the peace, or mar the fellowship of the careworn children of the kingdom. I would fain advise and warn them to stand steadily upon their watch tower, as we all should do, but I feel my weakness and consequent incompetency to direct myself aright. I thank my God however, (if I am not deceived) that we are sufficiently advised and warned by those who are greatly my superiors, and O, that we could give sufficient heed to their advice. "Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and, by good words and fair speeches, deceive the hearts of the simple." Rom. xvi. 17, 18.

I had the pleasure of forming many new acquaintances in the bounds of these Associations; also, the recollection of whom, I still cherish with pleasing sensations. I hope not to be forgotten by them, when at the throne of grace. Unworthy as I feel of participating in the privileges, and enjoying the fellowship of the saints, I am sometimes made to thank God and take courage for those inestimable blessings, and for the manifestations of his divine presence, and the power of his sustaining and reigning grace in supporting me while passing through the scenes of deep tribulation that have lately been my lot to witness in wending my way through this (to me) lonely valley of tears. Where would I find enjoyment, if deprived of the society of the saints?

I reached and filled my last appointment in Ohio, on the 13th. of October, at Timber Run church, in the vicinity of Zanesville, and set out for Virginia, the ensuing morning.

In passing through Ohio, I visited in the bounds of Miami, Mad river, Scioto, and Muskingum Associations, the churches of Mill Creek, Hamilton and Rossville, Fairfield, Elk Creek, Winchester, Tapscot, Sugar Creek, Lebanon, Bethel, Mercer's Run, Caesar's Creek, Darbyville, Turkey Run, Lancaster, Walnut Creek, Peasant Run, Union, Friendship, Jonathan's Creek, and Timber Run.

During my continuance of three weeks in Ohio, I spoke with very few exceptions twice a day, spent many hours in the most agreeable manner conversing with the brethren, and notwithstanding the unpleasant feelings amongst some of the brethren in the lower part of the state, if there was a single objection urged by one Baptist during the time, I was not aware of it, unless the following might be considered one.

One brother asked me the question as follows: "Did I understand you to say, that when Jesus laid down his life, he laid down the life of the church?"

I replied that I said it. He observed

further that "Christ said he laid down his life." I replied again, His life is our life; and, if the law ever required my life, and did not get it at the hand of Christ, it would 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." That ended the interview on that subject.

From Zanesville, I traveled about 150 miles before reaching my appointment in Virginia. There for three weeks more I visited my relatives in the vicinity of Fairmont, Marion Co., and had many meetings with my friends, brethren, and the churches in the Tygart's Valley River Association, in that, and some of the adjoining Counties. There, too, I think I found many of my Father's own dear children, who appeared to be sound in the faith of the gospel, taking heed to themselves and the doctrine, surrounded by enemies on the right hand and on the left, and weak it is true, as to numbers, yet, strong in faith, giving glory to God. The sweetest concord seemed to prevail amongst them, which brought to my mind the language of David, and of the poet,

How good and pleasant 'tis to see,
The church of Jesus kind and free,
Appearing like a new born race,
Proving the power of saving grace.

In this region of country, I found many things to call up in my memory the giddy and vain scenes of my early life. My father, after some years residence in the countries of Culpepper and Fauquier, (Va) removed to and became one of the early settlers of this Hill country, when I was but three years old. Twenty-six of my early years were spent in folly and vanity here; and surely if ever the long sufferings and tender mercy of God was portrayed in the case of a rebel, they were in mine, when raising an eye to him, I have been made to exclaim in the language of the poet.

When all thy mercy, O my God,
My rising soul surveys,
Transported with the view I'm lost,
In wonder love and praise.

What must have been my fate had I been entrusted with my own keeping?— True, I had kind and careful parents to watch over me when under their immediate inspection; but it was easy for me to evade their vision, and ramble and revel in vanity. Still, an all-seeing eye was ever on me, and an almighty and merciful hand preserved me, and a well conducted train of his kind providence was exhibited in my preservation. When contemplating on his goodness and mercy to me, shamefully unworthy as I have been in his sight, with what gratitude should I remember that,

When in the slippery paths of youth
With heedless steps I ran,
His arm unseen conveyed me safe,
And led me up to man.

But with what additional praises should I crown his holy name that, (as I hope) "He saw me wandering, set me right, Turned my darkness into light." Although I am prone to murmur, and sometimes think that the hand of my heavenly Father has been heavily laid upon me; yet, when I call to mind the multiplied mercies that he has heaped upon me, I am constrained to acknowledge, that "The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him." On Thursday the 10th of November, I set out for home, and traveled directly onward till I reached Wayne Co. Indiana, and there on Saturday and Sunday the 19th and 20th attended meeting with Salem Church, and on Monday the

21st, reached home, after an absence of 83 days, and having traveled about sixteen hundred miles in my buggy, enjoying the best of health, and found my family all well.

Ungrateful indeed must be the heart that can feel no emotions of gratitude or witnessing such multitudes of mercies, flowing incessantly to so unworthy a recipient. I hope that my brethren and friends among whom I traveled will except of my warmest thanks and hearty acknowledgments for the many unmerited favors and tokens of regard afforded me during my journeyings amongst them. O, that I could more fully appreciate, and properly estimate the blessings of meeting with, and participating in the privileges and services of the saints of the Most High.

My journey was a more pleasant one than I anticipated, when considering my present condition. One reflection remains however as a damper on my feelings; and that is, the variance afforded to in the foregoing remarks, amongst some of the brethren in Ohio. Alas! what multitudes of circumstances there are in this imperfect state of existence, to spoil the peace and mar the fellowship of the saints. And in our researches for the real cause, it is not unfrequently the case, that suspicion falls on some leading preachers (as they are termed) and consequently a war ensues amongst brethren; each one advocating the cause of his favorite man. It is not my design here to undertake to justify the preachers in all cases, for they, like others are but men, fallible men, and it is a lamentable fact, that they often cause the people to err. It is greatly to be feared that a thirst for popular approbation, pecuniary emolument, or some other selfish motive, often leads the preacher astray. But could individuals and churches always pursue a commendable course toward them, their wiles would be as harmless to the churches as the tinkling of a cymbal. I am much mistaken if I have not clearly seen of late, that an unjustifiable confidence in, and an undue degree of forbearance toward a preacher, is a source of serious evil among brethren. Now confidence and forbearance when deserving, and properly reciprocated, are blessings that cannot be to highly estimated, virtues that ought to be cherished by every Christian, without which their social enjoyments would at once cease, and fellowship be but an empty name. But suppose a man attacks some vitally important point of doctrine, such as the everlasting unity (some object to the word union, because it is not in the scriptures) of Christ and the church or the doctrine of election, or the existence of the mediator for four thousand years of the world; and then assumes a dictatorial authority over churches in baptist, and consequently in the reception of members, and because others oppose his dogmas, and will not tacitly submit to his decision, charges the whole of the Old School Baptists with leaving the tract on the one hand, and the Arminians on the other; sets himself and his followers up between, as the only ones who are right; and then proclaims that he will quit fighting Arminians and commence war with the Old School Baptists, and accordingly turns his artillery against the advocates of the truth. Does not such a course at once betray all confidence, and does not forbearance cease to be a virtue? Is not such a course cal-

culated to sow broadcast among brethren the seeds of discord? Is it not to be lamented that Baptists will close their eyes, and stop their ears, against everything and every body that will not join them in setting up their favorite man above all others? Is he not causing divisions and offenses contrary to the doctrine of the bible? Should we not mark and avoid such; or should we heedlessly trample upon the holy commandment, and turn a deaf ear to the voice of inspiration? Who amongst us have not seen in by gone days the sad consequences of an undeserving confidence in, and an unjustifiable forbearance toward men? Often have the dear saints been thrust off from the simplicity of the gospel, and been made to wander in solitude, as aliens from their brethren, and thereby deprived of that social intercourse and soul-cheering fellowship, the loss of which is that of one of the richest boons with which heaven has blessed us; while pilgrims in this lonely desert. O, that the God of all consolation would dispose us all to judge with righteous judgment in those important matters, and stop the merciless hand of the enemy in propagating error and producing discord, jealousy, and evil surmisings among his dear children. My dear brethren, let us all be careful not to suffer our creature affections, prepossessions of mind, fancies or notions, to check our zeal and reverence for the word of truth. But let us rather study the holy scriptures, pray sincerely to the Lord to open our understanding that we may understand them, and be enabled by divine grace to yield a strict conformity to their holy dictates, in our doctrinal sentiments and practical performances.

When aspirants for the mastery undertake to pull up the stakes, or remove the landmarks of the Old School Baptists, they are not aware of the bible proof that can be brought to bear upon their theories; and when that sword of the Spirit is drawn upon them, it is not unfrequently the case, that the cry of persecution is raised to enlist the sympathies of the populace; and if this fails to render them as popular as they anticipated, or draw as many disciples after them as they expected, and they find that it will better subserve their interests they can tack about, perform a retrograde or crawling motion, and then profess that they have not been any party. This kind of a course is only calculated to make the matter worse. How different the course of the humble christian! The best and reliable to err while here, where we can only see in part. And how nobly it portrays the christian character to frankly and openly confess our faults to God and to each other. This is calculated to increase confidence, encourage forbearance, restore fellowship, subdue dissension, and cause peace to abound among brethren. Surely then we should with gratitude remember, that if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. In conclusion, dear brethren, should be remembered with thanksgivings by all those who are looking for that blessed hope, and the glorious appearing of the great God and our Saviour, who doeth his words, his people, and the gates of Zion, that the all-wise God is not to be deceived by all the wily tricks, capricious whims, and fantastical machinations of designing men; and that the period is fast approaching when, by the

brightness of his coming, He will dispel every gloom, every intervening cloud, and although it may be our legacy while here to be made through deep tribulation, and endure sore trials in filling up the cup of our sufferings in a militant abode, those tribulation and trials will soon be over. O what a contrast then will be developed to our admiring vision! Instead of meeting the billows of trouble, the buffetings of the enemy, the haze of contention and the continual din of war, we shall hail with transports of unsullied bliss, the friend of sinners the fountain of joy, where uninterrupted peace and eternal repose shall abide everlastingly in the paradise of God. In the bond of love, I remain.

J. E. JOHNSON.

For the Signs of the Times, Orange Co. N. Y. Feb. 25, 1854.

Addressed to Sister S. C. RANDOLPH.

My dear Sister in Christ, As you desired me to write soon in answer to yours I will now attempt to comply with your wish as the Lord may direct my pen; for I know that unless Christ shall strengthen me, I can do nothing. If I am a saint, I am certainly the least of all; and the least to attempt to address one of the dear children of God. Yet notwithstanding my insufficiency, our God has all power, and he worketh in us, to will, and to do, of his good pleasure; and we should therefore give him all the glory, for unto him all the glory is due for he is love, and changes not. Well might the psalmist say, "Not unto us, not unto us, O God, but unto thy glorious name, be the glory." He is a wonder-working God, and there are none who can let, or hinder him. We need not fear the rage of earth or hell. Anti-Christ may present herself in all her flying colors, and in all the vain display of her vain imagination, but she cannot shake the place of the christian's sure repose; for Zion is founded on the Rock of Ages, which is Jesus Christ our Lord. David says, "He is my Rock and my Salvation, he is my defense, I shall not be moved." And "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." What a glorious place of security and comfort to all who are enabled to trust in him! It is now about ten years since I entered upon my spiritual pilgrimage, and I feel more and more established in the doctrine that Salvation is by grace, and not of works; for Christ has said, "No man can come unto me, except the Father which sent me draw him." And also, "All that the Father giveth me shall come unto me; and he that cometh unto me, I will in no wise cast out." He will not confer with puny man; nor ask whether men will or will not be saved for his people, shall be a willing people in the day of his power.

My sister, we feel to sympathize with you in regard to the privations you are laboring under, in being without a pastor to preach staidly to you the word; but you have much less reason to complain than some of the dear people of God who are scattered abroad on the earth, who are deprived for months, of the privilege of hearing the gospel trumpet blown; but I think of all people on the earth, we have the greatest reason to be thankful to God for the privilege of hearing the gospel in its purity, set forth. Our pastor, as we have

counsel of God; whether men will hear or forbear, although he is persecuted, not only by the open enemies, but by some also whom we once esteemed and confided in as lovers of the truth. If some who accuse him would first remove the beam from their own eye, they might see clearer how to take the mote from their brother's eye. So far as we are favored with the spirit of discernment, we believe that we have the truth preached faithfully and error exposed. Blessed are they that are reviled and persecuted for Christ's sake." Christ assures his dear disciples that he has himself also been persecuted before them. And the word assures us, that if any man will live godly in Christ Jesus, he shall suffer persecution. Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his."

I know my dear sister, that the foundation is sure, but the question often arises within me, whether I am on that blessed foundation or have a vital interest in it. I often feel so cold in my affections, and so lifeless in regard to the things of the kingdom, and such temptations from the enemy, that I am made to doubt my adoption into the family of God. But when I am enabled, by the Spirit to look back to the pit from whence I was digged, and to review all the way in which the Lord has brought me, I feel constrained to say with the psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name." I must close, ascribing all power, honor, and glory to God and the Lamb.

PHOENIA MARRI HORTON.

For the Signs of the Times, Wallkill, N. Y. Feb. 26, 1853.

Brother Beane, I have long thought I should like to write a few lines for publication in your valuable paper; but a sense of my weakness and inability, has caused me to defer it until now. When I have read the communications of others, whom I never saw in the flesh, I have felt a desire to tell them what I hope the Lord has done for my poor soul; and how he had taken me out of the horrible pit, and out of the miry clay, and put a new song into my mouth, even praise to his name.

When I was a boy I had some serious thoughts on the subject of death and hell. I had heard that there was a place of punishment beyond the grave; and my impression was that all whose works were good would go to the good place, and all those whose works were evil would go to the bad place. And I often tried to do good, that I might thereby secure a right to the place of happiness. Thus I passed on for years, thinking that some day I would set out in earnest and get religion; for I heard much said about getting religion. But as I was young, I thought I would put it off until I became older. At length being at meeting one day, the minister took his text in the prophecy of Isaiah, concerning the "Highway, and the way" that should be there; the thought struck my mind, that I was in the broad way that leadeth to destruction; and then, for the first time, I began to have a view of myself and to feel, that my heart was deceitful above all things, and desperately wicked. I now began to see things as they had never appeared to me before. I tried to get rid of my impressions, and sometimes I would, apparently, by going into young

but into every nation, kindred and tongue he bade them go; for this gospel of the kingdom must be preached in all the world for a witness unto all nations, beginning at Jerusalem. Having learned where we will now enquire unto whom the ministers of Christ are commissioned to preach his gospel? This question is met and settled by the words of the commission. They are commanded to preach it to every creature. To preach the gospel, be it remembered, is to proclaim in Christ's name, and by his authority, that perfect, finished and complete salvation which is in Christ Jesus. This is not the reading of Moses, or the setting forth the demands or curses of the law; neither is it the calling on men to save themselves, nor commanding them to repent or to believe, or to exercise faith, nor is it to tell them that they are free agents, and have all power in their own hands to make their peace with God. Christ has given no man or set of men authority to preach in that manner to the children of men; for such preaching is false, and a perversion of the gospel of our blessed Redeemer. There is much said by will-worshippers and arminians at this day about preaching the gospel to sinners; and they charge that we Old Baptists do not preach to sinners. And why do they thus charge us? Simply because we do not apply the promises and blessings of the new covenant to unregenerate men.—Because we do not say to them what Christ said only to his disciples, "Seek and ye shall find; knock and it shall be opened unto you; Ask and it shall be given unto you, &c." And while they proclaim the doctrine of free-will and human agency in the salvation of sinners, and offer Christ and salvation conditionally to the ungodly, they claim that they are fulfilling the commission and are preaching the gospel to every creature. The truth is they preach the gospel to nobody, neither to saints nor sinners; for they know nothing of the gospel themselves. They are blind leaders of the blind, and they shall all fall into the ditch together; for the mouth of the Lord has spoken it. To preach the gospel is to preach the Word, it is to preach Christ, and to proclaim to Jews and Gentiles, to saints and sinners, that he is the Way, the Truth, and Life, and that no man cometh unto the Father but by him. That all that the Father giveth him, shall come unto him, and he that cometh unto him he will in no wise cast out. And also No man can come unto me, except my Father which has sent me draw him; and I will raise him up again at the last day." It is to preach repentance and remission of sins in his name, that he is exalted a Prince and a Savior, to give repentance unto Israel and the forgiveness of sins.—That repentance is as truly and exclusively the gift of the exalted Prince and Savior, as is the forgiveness of sins. We speak of that repentance which is unto life. To preach that Salvation is of the Lord. He is God, and beside him there is no Savior. Neither is there salvation in any other name. Will our opponents deny that Paul preached the gospel when he proclaimed among the Gentiles the unsearchable riches of Christ; and when in so preaching Christ, he affirmed that God had blessed his people with all spiritual blessings in heavenly places in Christ Jesus, according as he had chosen them in him before the foundation of the world, that they should be holy and without blame before him in love.—That God had

saved 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.—That whom he did foreknow, he also did predestinate to be conformed to the image of his Son, the first-born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. And when he declared that God will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion; and whom he will, he hardeneth; that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Also when he proclaimed to the saints which were at Ephesus, and to the faithful in Christ Jesus, saying, "And you hath he quickened which were dead in trespasses and sins." 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 has before ordained that we should walk in them.

Thus, together with all that Paul and all the other apostles preached, comes to us under the high authority of divine inspiration, as the gospel of Christ. And if an angel from heaven should preach any other gospel than that which was preached by the apostles, let him be accursed. This is the gospel of the kingdom, and it is to be preached in all the world, wherever God shall send his ministers, and to every creature; that is, to Gentiles as well as Jews, to sinners and to saints, and never to be withheld. God's ministers are not to shun to declare this glorious gospel on all suitable occasions, and as they preach. Let him that hath an ear, hear what the Spirit saith unto the churches. All who are born of God love this gospel, as far as they understand it, they rejoice in it, it is their meat and their drink; while on the other hand, all who hate God and love sin, will as certainly hate his truth. Hence this gospel of the kingdom, is a witness, discriminating between the regenerate and the unregenerate sons of men. Those who can understand what the gospel in reality is, will readily perceive that the thousands who in this day boast of their missionary spirit, and of their zeal in causing what they call the gospel to be preached throughout the world, would be among the very first, if they had the power, to stop the mouths of every minister of Jesus who faithfully proclaims the gospel to every creature. The gospel which Christ commissioned his apostles to preach, is the power of God, through faith unto salvation, to every one that believes. But the gospel which ungodly men admire, and which they are ever ready to embrace and support, is, in its theory, the power of men, through works, means, and instrumentalities, unto what in their delusions, they regard as salvation. Let us not mistake, as some have, and conclude the preaching is the power of God, unto salvation. The preaching is one thing and the thing preached is quite another, and the excellency of this power is of God; and not of the preacher. Men may, and often do hear, gospel preaching, but they always remain strangers to the gospel until God applies its power to their hearts, unto salvation. But we must

pass— He that believeth and is baptized shall be saved. Certainly not as a reward for believing, or being baptized, for then would salvation be by works, and conditional, which the scriptures quoted above, fully prove to us; not the case, for if it be of works, then it is no more of grace, otherwise work is no more work; and if it be by grace, it is no more of works. It cannot be of both, for if it be one, then it is not of the other, and we have proved beyond all successful contradiction, that it is of grace, and equally positively that it is not of works. That faith by which we believe the gospel of Christ is the gift of God, the fruit of the spirit, and Christ is himself both the author and the finisher of it. Hence we are told that "As many as were ordained to eternal life believed."—And Paul said to the Thessalonian saints, "We are bound to give thanks unto God 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. Baptism is indeed an act of the believer, in obedience of a divine command, which command is given only to believers. "If thou believest with all thine heart, thou mayest." So said Philip to the Eunuch. As therefore we cannot possess saving faith until born of that spirit of which faith is the fruit, so neither can any man obey Christ, in being baptized until he has become a regenerated person, a believer in Christ. The faith and obedience of the children of God, are not the cause but the evidence and effects of their salvation. And thus they are given in the commission, as the essential marks or evidences by which all of Christ's commissioned apostles and ministers shall also recognize them as his saved people, and by which they shall also recognize each other. But what are they to believe? They are to believe the truth, as it is in Jesus; for they who believe that which is not truth, are deluded, and they to whom strong delusions are sent, as we are informed, believe a lie, that they all may be damned. To believe that we are able to save ourselves by our own works, or that there is salvation in an anxious bench, or in anything short of the person, blood and righteousness of God our Savior, is a delusion, and all who are suffered to live and die in that delusion shall be damned: for so the scriptures positively affirm. As these were the evidences of a regenerated state when the gospel commission was given, so they continue to be down to this day.—We fairly infer therefore that none but Baptists, of the old apostolic school, or order, can exhibit the full and clear evidence that they are regenerated and born of God. Neither faith nor baptism is regeneration; but both are evidences of a regenerated state. He that believeth and is baptized, is, of course, a baptized believer, and, as in the mouth of two witnesses, under the ceremonial economy, every word was required to be established, so now under the gospel dispensation, a profession of faith, alone, however satisfactory it may be, as far as it goes, does not entitle a person to the privileges of the house of God; that faith, if genuine, must be expressed by obedience, as well as by words; and when these two witnesses are presented, they are all that we have a right to ask by way of testimony, that they who give them are of that people whom God has saved with an everlasting salvation. Where these evidences are given, and they who present them continue to

walk in all the ordinances of the house of God blamelessly, so long they are intitled to all the privileges of the church of God, and to the fellowship of all the saints.

Subscribers, who wish to discontinue their subscription to the *Signs*, are informed that the returning to us a copy without writing on its margin, their name, and post-office, county and state, is not sufficient; nor does it release them from a legal obligation to pay for its continuance. It is easy work to write a line, and prepay three cents postage, or to request their post-master to inform us; for it is his official duty to do so without any expense.

But we do not consider it either honest or honorable for any subscriber to let his subscription run two or three months beyond the time paid for, and then decline its continuance, without paying what is due.

We are happy to learn that Elder George W. Slater has accepted the call of the Waterloo Old School Baptist church, of this county, and expects to move to that vicinity about the first of the next month.—He has made them two visits, which were well received. The church now appears to be in a prosperous condition, and we hope his coming among them to labor, may be greatly blessed to the comfort and upbuilding of the church.

Mr. James Manser Jr. once an Elder of the Old School Baptist profession, died from the effects of a Cancer, a short time since, and his funeral was attended, on the 28th ult. in the city of New York.

Married.

- Oct. 18.—At Southampton, Bucks Co. Pa. by Eld. Wm. Sharp, Mr. EPHRAIM YERKES, to Miss CATHERINE E. JOLLY, both of Mooreland, Montgomery Co. Pa.
- Nov. 5.—At Mooreland, Montgomery Co. Pa. by the same, Mr. HARRISON PUFF, to Miss ELIZABETH YERKES, both of Mooreland.
- Dec. 29.—At Bull's Head Hotel, city of Philadelphia. Mr. JOHN L. RACE, to Miss RACHEL NEAL, all of Bucks Co. Pa.
- Jan. 21.—At Mooreland, Montgomery Co. Pa. Mr. CHRISTIAN SNYDER to Miss HANNAH YERKES, both of Mooreland.
- Feb. 23.—At Southampton, Mr. MOSES YERKES of Mooreland to Miss ELLEN YERKES, of Southampton.

OBITUARIES.

Rolls Co., Mo., Feb. 16, 1854.

BROTHER BEEBE:—I am called upon to write you the obituary notice of our sister Mrs. ANN STOWERS, who departed this life December 22 1853, after an illness of some three weeks, which was to all human appearance only a gradual decay of nature; for she seemed never to be in much pain. She was born in Fauquier Co. Va., on the 20th of Nov. 1776, and joined the Baptist church about thirty years ago; she with her husband, Coleman Stowers, and family moved to Rolls Co. Mo., in the year 1836, where she joined the Old School Baptist church, of which she was a member when she departed this life. I was intimately acquainted with her, and have often heard her speak of her hope of eternal life. She had but few equals, and not many superiors in knowledge, as regards the plan of salvation through our Lord Jesus Christ. She was surrounded by a neighborhood of arminians whom she was always ready to meet and was able to defend the doctrine of the sovereignty of God in the salvation of sinners. Her faith and hope remained with her, unto the end. I believe that she has been a reader of the *Signs of the Times*, ever since its first publication, with perhaps the exception of a few years, and always delighted much in reading them; O! may we all at that time, like her, be able to rejoice in God our Savior. She has left behind her an aged companion, with many friends and rela-

tions to mourn their loss; but we feel that our loss is her eternal gain; therefore we are able to rejoice even in sorrow.

I am yours in the bonds of love.

WILLIAM PRIEST.

Turin, February 22, 1854.

"All flesh is as grass"

BROTHER BEEBE:—By request I send you the obituary of brother ENOCH LYMAN, who died in Turin, in Dec. last, aged about 59 years. The deceased was made acquainted with divine grace when about eight years of age, but did not unite with the church until in his twentieth year. This brother gave good evidence that he was what he professed to be, a baptist, he loved the cause of God and of truth, the matchless love of Christ to elect sinners, and predestinating grace, that reaches the heart, were themes on which his soul delighted to dwell. He was well acquainted with the scriptures, and perhaps in quoting them, accurately had but few superiors, he was one of the little band in Turin that took a decided stand against the pernicious influence of those who preach another gospel, and though his name, with those that stood with him, was cast out as evil, yet he endured as seeing him who is invisible.—He was untiring in his devotion to the church, and although diseased in body for many years, yet was seldom absent from the meetings when able to attend. He was vigilant uncompromising and ever ready to oppose what he considered an innovation, yet he contended for the gospel, in the spirit of the gospel. He was not easily excited but calm, and retiring in his deportment, his words were few but weighty, he had his faults like other men, yet the grace of our Lord was illustriously displayed, in his ascendancy over a body of sin and death. He leaves a widow, and six children to feel their bereavement. The church in Turin has been much afflicted in the loss of her members, within a few years twenty have been numbered with the pale nations of the dead. And some of them were yet-erans in the cause of our Redeemer. How inscrutable are the ways of God, his footsteps are in the deep and his paths we have not known; a short time since our youngest member was found dead in her bed. We have but few left, and some of them are old and must soon be discharged from the war; our trials for a number of years have been varied, and we have thought at times as a body, we must soon become extinct, and yet to our astonishment we continue; the bush has burned, but we are not consumed; we have had the last year some revivings through the presence of the Lord, and we feel to rely on the promise of him who holds the stars in his right hand, to supply our every need, until called to follow those who have gone before us away to the spirit world. Yours in hope of eternal life.

JOHN A. PALMER.

North Berwick, Maine February 25, 1854.

BROTHER BEEBE:—Not long since I wrote you an obituary of Mr. DENNIS JOHNSON, of this place. But by some means it was not published in the Signs. And as some are desirous that it should be yet in the Signs. I write to you again, and if you have not the first one I wrote on hand, please publish this. He died Dec. 21, 1853, aged about 43 years. Although he was sick about two weeks he died very sudden, and unexpected, to his folks, his physician, and neighbors. His disease the Doctor called the liver complaint, and thought him doing well, so that he would soon be able to attend to his out doors affairs, until a few days before he breathed his last. Surely it was a heavy shock to his wife, children, and neighbors. It seemed for a few days, as though every face in the neighborhood was in deep mourning. He was a kind husband and father, and a good neighbor. He never made a public profession of religion, but entertained a hope in Christ some years ago, and was established in the doctrine preached by Old School Baptists. He also had it strongly on his mind last fall to offer himself to the church, but he being troubled with many doubts, and fears prevented. As he lived near the meeting house and was very constant at meeting, and being a good singer, he will not only be missed in his family, and neighborhood, but in the church and society. May the Lord sustain his family under this affliction, and especially his wife, for poor woman, she sometimes thinks it more than she can stand under.

WILLIAM QUINT.

Letters Received.

Wm. H. Beck, Eld. J. Wickizer, Eld. Geo. W. Kelley, John C. Wilkinson, Eld. J. Cox, J. Laver, L. Bowles, Jas. Broders, Eld. D. S. Robertson, Dea. J. N. Harding, J. B. Reed, J. H. Worthington, Eld. H. Alling, Dea. K. Kellerman, Mrs. E. Donaldson, J. Smith, N. G. Pitts, Eld. S. Frost, Mrs. S. A. Jones, S. P. Ashbrook, D. Long, H. Bogart, Geo. Javcox, Jessé Thomas, Henry Tutley, Geo. Leeves, J. S. Corder, H. Ramsey, D. Durand, W. Williams, G. T. Choate, Isaac Christman, S. Bass, H. J. Burroughs, Geo. Jackson, S. Shepherd, J. Gilmore, Mary Riley, G. W. Philpotts, Eld. Reed Burritt, T. F. Webb, Oliver Butts, H. Tibbitts, Jas. H. Lloyd, H. Sloan, Eld. C. Merritt, H. B. Rogers, J. H. Stone, E. Clover, G. R. Simpson, J. O. Palmer, Eld. M. Hodges, Eld. C. B. Hassell, Wm. Priest, C. Johnson, Eld. J. Janeway, Eld. J. Fort, S. P. Luce, Maria Barber, Eld. Wm. A. Thompson, Wm. Merryman, J. Jenkins, F. Crouch, B. Candell, Elizabeth Carter, Eld. B. Alsbury, T. Merryman, W. F. Kercheval, John H. Thomas, J. Carrell, Elizabeth A. Benjamin, S. Weeks, A. Carlar, Eld. P. Maples, E. B. Moore, Mrs. S. L. Weatherly, Elizabeth Thompson, T. Dinkel, M. E. Burt, B. Perry, Mary L. Keever, A. Clay, G. McNish, A. G. Porter, W. H. Morgan, Wm. L. Beebe.

Moneys Received.

Table with columns for location, name, and amount. Includes entries for New York, New Jersey, Ohio, and various other states.

Total 218.99

MOORE'S LETTERS.—Those who have sent their orders and money for the above named pamphlet, are informed that the first edition is exhausted, and our son Wm. L. Beebe, is now publishing a new edition. We have forwarded all the orders we have retained for the work to him, and as soon as they are printed, he will forward them to all who have ordered them; which will be in a few days.

Announcements.

The Baltimore Old School Baptist Association will hold their next meeting with the Harford church Harford Co. Md. to commence at 11 o'clock A. M. on Wednesday before the third Sunday in May 1854, and continue three days. The Delaware Association, will be held with the church at Bethel, New Castle Co. Del. to commence at 11 o'clock A. M. on Wednesday before the fourth Sunday in May 1854, and to continue three days. The Delaware River Association will be held with the 2d Hopewell church at Harberton, Mercer Co. N. C. on Wednesday A. M. on Wednesday before the first Sunday in June 1854. The Warwick Association will meet with the church at Warwick, Orange Co. N. C. at 10 o'clock A. M. on Wednesday before the second Sunday in June 1854. The Chemung Association will meet with the church at Burdett, Tompkins Co. N. Y. 8 miles from the Jefferson, or Watkins Depot, at the head of Seneca Lake, on Tuesday and Wednesday before the fourth Sunday in June 1854. The Allegany Association will meet with the church at South Danville, Steuben Co. N. Y. about nine miles north of the Hornsblow Depot on the N. Y. and Erie Rail Road, on the fourth Saturday in June 1854, at 10 o'clock A. M.

Miscellaneous Advertisements.

THE EVERLASTING TASK FOR THE ARMY.—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 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 or many years, no Armenian 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, 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 seven ancient 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, 3 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 avoiding 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 be 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 subscription 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, their 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., or 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. McMeekin (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." I have a number of copies of my book, "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; or any number of them, will write me a letter and enclose the money, signifying the number and equality of the book wanted, and I will put them up in packages, 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 as one dozen books, at the above price shall have one book gratis, all free of postage. Address letters to BENJAMIN LLOYD, Westmills, 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 \$1.25 paid in advance will secure six copies for one year.

Agents for the Signs of the Times.

The following agents for the Signs of the Times are duly authorized to collect and transmit all money due 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."

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NO. 6.

POETRY.

The Two Ways.

Wide is the gate of death;
The way is large and broad,
And many enter in thereat,
And walk that beaten road.

Because the gate of life
Is narrow, low, and small;
The path so press'd, so close, so straight,
There seems no path at all.

This way that's found by few,
Ten thousand snares beset,
To turn the seeker's steps aside,
And trap the traveler's feet.

Before we've journeyed far,
Two dangerous gulphs are fix'd—
Dead sloth, and pharisaic pride,
Scarce a hair's breadth betwixt.

False lights delude the eyes,
And leads the steps astray;
That traveler treads the surest here,
That seldom sees his way.

Guides cry, lo here! lo there!
On this—on that side keep;
Some over-drive, some frighten back,
And others lull to sleep.

On the left hand, and the right,
Close cragged rocks are seen;
Distrust and self-wrought confidence,
Tis hard to squeeze between.

Sometimes we seem to gain
Great lengths of ground by day;
But find alas! when night comes on,
We quite mistook the way.

Sometimes we have no strength;
Sometimes we want the will;
And sometimes, lest we might go wrong,
We choose to stand quite still.

Again, through heedless haste,
We catch some dangerous fall,
Then fearing we may move too fast,
We hardly move at all!

Deep quagmires choke the way;
Corruptions foul and thick;
Whose stench infects the air,
And makes the traveler sick.

Through these we long must wade,
And oft stick fast in mire;
Now heat consumes, now frost benumbs,
As dangerous as the fire.

Spectres of various forms,
Allure, enchant, affright;
Presumption tempts us every day;
Dispair assaults by night.

Companions if we find,
Alas! how soon they're gone!
For 'tis decreed that most must pass,
The darkest paths alone.

Distress'd on every side,
With evils felt or fear'd;
We pray, we cry, but cannot find,
That prayers or cries are heard.

Thickets of briars and thorns,
Our feeble feet inclose;
And every step we take betrays,
New dangers and new foes.

When all these toes are quell'd
And every danger past,
That ghastly phantom, death remains,
To combat with at last.

If this be Lord, thy way,
Then who can hope to gain,
That prize such numbers never seek,
Such numbers seek in vain?

'Tis thy almighty grace,
That can suffice alone,
Thou givest strength to run the race,
And thou bestowest the crown.

Cheer up ye traveling souls,
On Jesus' aid rely;
He sees us when we see not him,
And always hears our cry.

Without cessation pray;
Your prayers will not prove vain;
Our Joseph turns aside to weep,
But cannot long refrain.

Sudden he stands confess'd,
We look and all is right;

The foe confounded, swift as thought,
Sneaks off and skulks from sight.

His presence cheers the soul,
And smooths the rugged way,
He often makes the crooked straight,
And turns the night to day.

We then move cheerful on,
The ground feels firm and good,
And lest we should mistake the way,
He lines it out with blood.

Again we cannot see,
His helping hand, nor feel,
And though we neither feel nor see,
His hand sustains us still.

He gently leads us on,
Protects from fatal harms;
And when we faint and cannot walk,
He bears us in his arms.

He guides and moves our steps,
For though we seem to move,
His spirit all the motion gives,
By springs of fear and love.

The meek with love he draws,
Restrains the rash by fear;
Searches and finds the wandering out,
And brings the distant near.

When for a time we stop,
Perplex'd and at a loss,
He like a beacon on a hill,
Erects his bloody cross.

Forward again we press,
And while that mark's in view,
Tho' hosts of foes beset the way,
We boldly venture through.

When all these foes are quell'd,
And every danger past,
Though death remains, he but remains
To be subdued at last.

Communications.

For the Signs of the Times.

Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen clean and white, for the fine linen is the righteousness of the saints. Rev. xix. 7, 8.

Such were the holy breathings of thanksgiving and gratitude to God for his mercy and love to his saints, and no subject can be more endearing to the saints than the justice, wisdom power and salvation of God. It has in all former periods, and will for all time to come afford floods of heavenly rejoicing to the excellent of the earth, the delights of the Lord. And it is the only subject within the scope of mortals, or angels, which possess the glory to produce the lofty and soul-stirring emotions evinced by these adoring speakers. And when we enquire more particularly into the cause of this rejoicing at this peculiar time, we learn that the just judgments of God on the enemies of truth, the salvation of his chosen, and the revelation of his glory to them formed the grand basis of this most devout and rapturous praise. Let us be glad and rejoice, and give honor to him. But why be glad and rejoice, and give honor to him? Babylon was judged, and God had avenged the blood of his servants at her hand. The church is here brought to view in contradistinction from Babylon, the seat and body of all false worship, doctrines and systems of men under the whole heavens, and God revealed himself in pouring out his wrath upon her, and thereby delivered His ransomed from her rage and fury. This proud

Harlot had loved deliciously, she had walked in her pride and grandeur, had traded and trafficked with all the earth, even with kings and nobles, and all nations had drunk the wine of her fornication. She had long gloried in bearing the saints into captivity, and in tormenting them there, and had, in the full tide of her depraved passion wantonly and cruelly oppressed the true worshippers of God, and so great was her seeming power and prosperity that she proclaimed herself a queen, and said I am no widow; thus professing herself to be the church, and because her doctrine and trafficking were of the world, therefore the world heard her. But while she was on the summit of this vain glory, and heaven-daring arrogance, the Mighty God of Jacob laid his hand upon her in judgment, hurled her from her high seat, and delivered his saints from the grasp of her infernal rage. And while the smoke of her torment led her children to cast dust on their heads, to cry, weep and wail, the ransomed of the Lord are heard shouting, let us be glad and rejoice, and give honor to God for the Lord God Omnipotent reigneth. John said in another chapter, but we think he referred to the same things. And I heard a loud voice in heaven saying, Now is come salvation, and strength, and the kingdom of our God, and of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and the word of their testimony. And all false systems of religion are overcome in the same way. It is through Christ, as he exists, and is revealed in the gospel. For He is their Deliverer, Redeemer, the Holy One of Israel. In this warfare the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. And with these weapons the servants of the Lord war against spiritual wickedness in high places, and they are commanded to take the whole armor of God. But some think the sword had better be left in the armory, lest some ears get cut off, and some of God's children get hurt and their feelings wounded. If any of the saints are in Mystical Babylon and do not wish to be wounded with this sword, we would direct them to the command of the Master. Come out from among them, and be ye separate, and if any have friends there and are hurt when they are wounded, we would direct them to the Master again, for he hath commanded us to leave earthly friends behind. The Lord has commanded his servants to go around about Babylon. But some in these days tell us to let her alone. Say they, preach your own doctrine, advance your sentiments, but let others alone, and keep your arrows in the quiver. But such ones have yet to learn that it is the imperative command of God to his servants, to go around about Babylon, but themselves in array against her, even all them that bend the bow and shoot at her and spare no ar-

rows, for she hath sinned against the Lord. The bow is not to be drawn with a faltering arm, but with an arm made strong by the hand of the Mighty God of Jacob, and the arrows are to be let fly. The iniquities of Babylon are to be exposed and brought to light, and this the truth of the Gospel will do, and it will cause that the light of her candle shine no more, (and all the light she ever had was candle light and altogether artificial, and it soon goes out) but the light of the saints, is spiritual, it is Christ the Sun of Righteousness, shining in all the noon-tide beams of his everlasting glory, and His light swallows up all others, as Aaron's rod swallowed up the rods of the magicians of Egypt. This light discovers the deceptions and crimes of Babylon, and in her is found the blood of the prophets and saints, and of all that were slain upon the earth. She was doomed to an overthrow and destruction, and in the execution of this judgement the saints are delivered from her power and dominion.

And if this has reference to the triumph of Christ over the powers of darkness, we cannot fail to discover its perfect harmony with his setting up that kingdom which is not of this world, and which shall not be left to other people, but shall break in pieces and consume all these kingdoms, and stand forever. And if the downfall of Babylon which caused a part of the rejoicing in the text, refers to the utter extinction of anti-christ, and all traces and motions of Babylon from the earth, we know not how to comprehend or reconcile it with the eighteenth and nineteenth chapters of Revelation, or with the great body of the scriptures. Babylon still exists in appearance, but she is fallen and prostrated in her power, and is in perfect subjection to the will and power of Christ, and she cannot prevail against, nor destroy the temple, the church, nor deprive the children of the true worship. When Jesus rose from the dead, he rose triumphant over all the powers of earth and hell, and laid all those powers, powerless under his feet, for God has put all things under his feet. The apostle says, But we do not yet see all things put under him; for they exist in appearance yet, in relation to their power, they are there, and from that prostration they can never rise. When Jesus ascended on high, he led captivity captive, and if this rejoicing arises from the actual reign of Christ as King in Zion, and Head over all things to the Church, and as such, holds all power in Heaven and Earth, Thrones, Principalities and Powers being subject to Him in reigning on the Throne of the Gospel, where He must needs reign, until he has put all enemies (manifestatively) under his feet, it appears to us, that Babylon fell when Jesus received of God the Father, honor, power and glory, and was crowned at God's right hand, set on his holy hill of Zion, and all power and judgement were committed into his hands. With this view of the subject what force we discover in the first verse in the nineteenth

chapter of Revelation, and just preceding the text, and this language follows the downfall of Babylon, the great. And after these things I heard a great voice of much people in heaven, saying, Hallelujah, Salvation and glory, and honor, and power unto our God. For true and righteous are his judgements, for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. Is not this the Gospel of Christ? Does it not grow out of, and centre in the death, resurrection, ascension and coronation of Christ, and was not the Gospel as full then as it ever will be? Is there a growth in the fulness of the Gospel? The moon waxes larger in her appearance after her change, but the sun always exists and is seen in his eternal fulness. Is there now any salvation which was not made manifest when Christ was received up far above all heavens, that He might fill all things? If not, what authority have we from the Bible that Babylon is not yet, (so far as power is concerned) cast down? The idea we have received from searching the scriptures is this, that the fall of Babylon here spoken of was the triumph of Christ over her, and the stripping her of that power, that she can no more destroy the temple of the Lord, and thus brake up the visible true worship of the church, no more than if she never had an existence. Jesus has triumphed over Babylon, and he holds all anti-christ at his own will, and she cannot move a hair's breadth unless Jesus permits her to do so. But why can she not move? Because she is in subjection to our conquering King. Who then that belongs to, the Kingdom of Christ, that would not rejoice, and give honor to him? for he holds the enemy under his own power, and only he who now letteth will let, until he be taken out of the way. He has already received the death blow in his head, yet he breathes, and still is dying. But notwithstanding this wound in his head, and it is fatal, he appears to recover a little, but at God's appointed time the last struggle of life will occur, and the body will be motionless and silent in death. But as long as the saints remain in the flesh they will be subject to trials temptations and fears, and the enemy will buffet them, and their rejoicing is, that the enemy is conquered, Babylon has fallen from power, and cannot destroy their beautiful temple and carry away the vessels of the Lord's house, for Jesus their Redeemer lives, and has come, and put down all rivals, or seeming rivals. He takes his wife by the hand and enters into a manifested union with her and will walk with her, dwell with her, shield, support and protect her. How perfectly natural then to rejoice and give thanks and honor unto him. Now as to what follows, it was subsequently to the downfall of Babylon. And that which did follow her downfall, was the rejoicing of the saints, and the marriage of the Lamb. It was not only a theme of rejoicing to the saints that their King had obtained a victory over all enemies, but in connection with this, is the kingdom in which Christ reigns in righteousness, and where he dwells with his church as her husband. This sweet and heavenly communion is expressed in the following words. For the marriage of the Lamb is come, and his wife hath made herself ready. In this marriage there is no new relationship acquired, it is but the open manifestation of that relationship or union which has existed as long as the Son of

God has existed in his Sonship. For as Eve existed in Adam originally, so was the Lamb's wife in Christ from everlasting, of old, or ever the earth was, and now it is made manifest.

The woman before described as being rich and sitting in her pride and carrying on her traffic with all the earth, and who had said that she sat a queen and was no widow, is now about being exposed in all her abominations and also in her cruelty to the saints of God. And it is worthy of remark that all professedly religious combinations however false and unscriptural their doctrine may be, profess to be the church of Christ, the Bride, the Lamb's wife, and to have Christ for their Head and Husband, and they thus claim the title of queen. Some however, with some of their religious institutions and practices do not have the effrontery to call them the queen herself but they christen them the queen's hand maids, and nurseries of the queen, or the church. And we need not travel over into Rome to find this blasphemy. Nay, we need not leave the protestant enclosure to find it; for it exists in all professedly religious associations which are not commanded and authorized in the New Testament.— What does a faithful exhibition of gospel truth make manifest in these things? The truth is made manifest, this proud woman is no queen. She is not the Lamb's wife, but she is a Harlot, and has no husband, no protecting arm and accountable head to protect and support her; no arm on which she can lean for protection; and when exposed she must sink in her shame, and suffer for her iniquities, and she is driven before the breeze of the gospel, like the chaff upon the summer threshing floor. But those poor afflicted and persecuted ones have a husband to answer for, support and protect them. The true bride is seen coming up out of the wilderness, leaning on the arm of her Beloved; for her husband is her Maker, and sin and death cannot dissolve the union, nor turn the husband's love away from her. And while the true bride is seen coming up leaning on the arm of her husband, the false one is seen falling down with no arm to help her. The figure of husband and wife is a very forcible one, and was selected by the Holy Ghost to illustrate the union between Christ and the church, but having taken so wide a range in the context, we cannot now say much upon it. We read of being betrothed and espoused to Christ, and christians know something of the sweets of this union when they are put into the enjoyed possession of it. When Abraham sent his servant to procure a wife for his son Isaac, he put that servant under the most solemn obligation to not bring any Canaanitish woman, nor any other, but who was of Israel's family and kindred. And the Lamb's wife, or the church was related to Christ, before there were any open manifestations of it before men, or witnessing the espousals upon the earth. And can we conceive of any closer or dearer earthly relationship, than that which existed between Adam and Eve? for she was a part of Adam. And the man was not made for the woman, but the woman was made for the man. And if any suppose that Christ was made for the church, they will we think, if they examine the scriptures on this point find that the church was made for Christ, and that she is His. She was made for him, and betrothed to Him, I will betroth thee unto me forever,

yea, I will betroth thee unto me in righteousness, and in judgement, and in loving kindness and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord. The Church was betrothed to Christ in Righteousness, Sanctification and Redemption, and when he came in his Mediatorial character he brought in her everlasting righteousness. She was betrothed to him in judgement, and being her lawful husband, he took her place in law, answered for her, redeemed her therefrom, and thus manifested to her his loving kindness, mercy and faithfulness. He loves her for she is bone of his bone, and flesh of his flesh, and this explains what Paul had in view when he said, And no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh and bone. Paul taught that it was unlawful for a woman to have two living husbands, and if we understand him correctly, Moses or the law was the first husband, for the woman that hath a husband, is bound by law to her husband so long as he liveth, but if her husband be dead, she is loosed from the law of her husband. The law has become a dead letter to the church; for Christ is the end of the law for righteousness to every one that believeth, and he having come in the flesh, and buried the law out of the sight of the church, the time had come in which he was to be married to her. And thus the Apostle continues, 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. And when Christ had thus become the end of the law for righteousness to the church, the time had fully come, and the marriage of the Lamb took place in all the glory of its open manifestation. The bride has now nothing to do with the law of Moses as a rule of life, for it holds no more authority over her than the former husband of the widow, who is dead, and whose body is mouldering in the tomb. And his wife hath made herself ready. It is difficult for us to conceive how Arminians can dare to pervert this text, and attempt to torture it into their imaginary system, for we should suppose that the light of nature would teach them that no language can be found which more effectually demolished their Babel. If the bride has made herself ready, there must certainly have been a bride in existence, and a living one, and one who had arrived at a manageable age. And she had not brought herself into existence neither had she made herself a bride. She was brought into existence and chosen by the Father for his Son. Here is predestination, Eternal, and unconditional election, shining in all their glory. And the bride hath made herself ready. Let us therefore mark the difference between her struggling into life by her own will and agency, and then into a bride, and her simply making herself ready after having been chosen as the bride, and now making herself ready for the nuptials in open manifestation. And here let us enquire what she has done to make herself ready. John the Baptist, was the voice of one crying in the wilderness, prepare ye the way of the Lord, and make his paths straight. Probably all will agree, that this referred to the order of God's house. Christ the Head and Husband came and was bap-

tized of John, in the river of Jordan, and his language to his bride is, turn away from the grave of Moses, and follow me. If ye love me keep my commandments. Moses is dead, the law is now powerless over her, and she is to forsake the dead and follow the living. She is to forget the law, to remember her poverty (under it) no more, and enter into the enjoyment of the riches of her husband, to which she has a lawful right, for she is entitled to a portion in the inheritance of her husband. Thus she follows him, leans upon him, and is justified in his righteousness. In a word, it is putting on Christ visibly, and acknowledging before heaven and earth, that he is her Lord and Husband.

And to her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints.

And as we have found a wide difference between these women presented, or described by John, ever since our first acquaintance with them, we will now just glance at the difference in their apparel, as it has an important bearing upon the subject. The one who boasted that she sat a queen and was no widow, was engaged in a very extensive traffic with kings and nobles throughout the earth, and was on the very summit of worldly popularity and applause, and was gorgeously arrayed in purple and scarlet color. This ornamental work with its tinsel show is very pleasing to the proud heart, and is a strong representation of that system of grace and works mixed together and passed off in the world under the name of grace. And though the world may receive it as such, the saints of God can at once tell it from the fine linen, for that is clean and white, and in it, the Lamb's wife is arrayed. The clothing of the King's daughter is of wrought gold.

She shall be brought unto the King in raiment of needle work, and she is all glorious within. And what is there so glorious this side of heaven, as a gospel church exhibiting Christ Jesus, as her righteousness, and maintaining and walking in the doctrine and ordinances of Christ blameless? And of such, it is written, They that dwell in thy house shall be still praising thee. They shall be fat and flourishing, they shall bring forth fruit, even unto old age. Thus we see the bride (the church) is beautiful without, and glorious within, and she is arrayed in perfect righteousness, compared to fine linen, clean and white, without defect, spot or blemish, and without this, none can be justified before God. The Savior in addressing some of his followers said, Verily, verily I say unto you, that except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven. And where can we go to find this perfect righteousness? It can be found in none but Christ Jesus the Lord, and it is here found and was by him brought in, and it was manifested for and belongs to the whole body, the fulness of him that filleth all in all. And if we were to enquire of every christian upon the earth, and of all the justified around the Throne, the same answer would salute us from them all, Christ is our righteousness, our all and in all, for he of God, is made unto us wisdom and righteousness, and sanctification and redemption. In him there is a fulness for time, and glory for eternity. The church is complete in Him, and he is the righteous-

ness of every saint, it is God's righteousness, and was brought in by Christ, and in it shall all the seed of Israel be justified and shall glory. If we are Christ's and He is ours, then all things are ours, and we are joint heirs with him, to all the heavenly inheritance.

"O tell me Lord that thou art mine,
What can I wish beside,
My soul shall at the fountain live
When all the streams are dried."

Yours in love,

WILLIAM SHARP.

For the Signs of the Times

BROTHER BEEBE:—With this I send you a copy of a letter addressed to brother and sister Kemper, of Indiana; if you believe the cause of truth will not be injured by its publication in the *Signs*, you can give it a place; but if you believe differently suppress it. It is sent at the suggestion of a friend. I have just read the communication of my nephew Wm. McCormick, of Iowa; with him, I lament the death of Elder Harper; he has merited for many years the name of a faithful servant of the Most High; but he is gone to receive that crown that remains for him. We also join Wm. in his solicitude to hear from Elder T. H. Owen, of California. We suppose that the Lord had a use for brother Owen west of the Rocky Mountains, and hence he is there without being sent by the aid of a Missionary Board. We also suppose that He has use for brother Morrow in Oregon. We have often heard those two faithful servants, and hence for them we have the warmest attachment. May the Lord bless them wherever they may go, and make them useful to his church until it is his will to take them to that rest into which brother Harper has just gone; and may he bless brother Beebe in his constant efforts in defense of the truth, both through the *Signs* and oral, is the prayer of

H. COX.

Carroll Co., Ky. Feb. 14. 1854.

ESTEEMED FRIENDS:—We had the pleasure of receiving by the hand of J. E. Davis the copy of the Minutes of the Marion Association which you sent us. We confess that we were a little puzzled to comprehend the Circular. The writer quotes this language of the apostle to Timothy, "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began." But unfortunately the writer omits the last *us* in the quotation, and quotes it "according to his own purpose and grace which was given in Christ Jesus." It occurs to us very forcibly that if he had quoted the text correctly it would have saved him the trouble of his commentary. For it is a clear and undeniable fact that a gift cannot be made without the existence of the giver, the gift, and the receiver, and the text referred to fully demonstrates the truth of that remark. In it the Lord Jesus is presented as the giver, his grace as the gift, and the receiver, or us, spoken of in the text, not only applies to the apostle Paul and his son Timothy, but to all the church of the Lord Jesus so far as their redemption from under the curse of the law is concerned, and their having had grace given them in Christ Jesus before the world began. If the church did not exist at the period spoken of by the Apostle, then he was mistaken when he said, "According to his own purpose and

grace which was given us in Christ Jesus before the world began. But he ought to have said, according to his own purpose and grace which were given to us when we by the disobedience of one man (Adam) became sinners. But we prefer taking the language of the apostle just as he has given it, and in doing so we cannot avoid the conclusion, that the church existed vitally in Christ, anterior to her union with the earthly Adam, and on account of that union he was set up from everlasting or ever the earth was, as the mediator and Redeemer. Hence he is presented in the divine volume as a Lamb slain from the foundation of the world. This question suggests itself, for whom was he slain? we answer, for all those whose names are written in the book of life of the Lamb slain from the foundation of the world. Then is it true that the sacrifice was made for individuals who did not exist? We think not, or otherwise beings were named who had no existence and their names were written in the book of life of the Lamb.

Now we conclude he was the great High Priest who by his own blood entered in once into the holy place, having obtained eternal redemption for us. And he was typified under the legal dispensation by the priest who entered into the holy place clad in the priestly robes, with the names of the twelve tribes inscribed on the breast plate, which indicated most clearly, that the offering which he was about to make, was for those twelve tribes; and will any body say that those tribes did not exist? we presume not. Then as there was a speciality in the offerings made under the typical dispensation, and the individuals for whom those offerings were made had an existence, it is but just to conclude that there was a speciality in the offering made by the great Anti-type, the Lord Jesus, and that the sacrifice made by him was for beings who did exist, or otherwise the type represented too much; if so it ceased to be a type then all the types presented in the Jewish ritual were but a heterogenous mass of inconsistencies, and the divine volume ceases to command the devout admiration of the christian, for the unfathomable ocean of heavenly truths which it contains. But if we who now live on earth were not united to the Lord Jesus when he suffered on Calvary, could it be possible, upon principle of justice, that he could have born our sins in his own body on the tree of the cross? We conclude not. But the angel said to John, "Come hither and I will shew thee the bride the Lamb's wife." The prophet says "Thy Maker is thy husband; the Lord of hosts, is his name and the Redeemer is the holy ore of Israel, the God of the whole earth shall he be called. John was permitted to see the bride after the typical dispensation was ended, and the great antitype, her husband, had suffered in her room and stead the penalty of the law, which she had violated. It is written, Lo I come, in the volume of the book it is written of me, to do thy will O God; and this is the will of him that hath sent me, that of all which he hath given me I should loose nothing, but raise it up again at the last day. Again, all that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out." We conclude that the gift referred to in the text just quoted, was the church of the Lord Jesus, and she is to be raised up again at the last day; the word

conveys the idea that she is to be elevated to a position which she once occupied.—The same idea is presented by the prophet when he says, the ransomed of the Lord shall return, and come to Zion; it is clear that they could not return and come to Zion unless they had previously been there, and they could not have been there unless they had an existence.—Solomon says, What shall we see in the Shulamite? as it were the company of two armies. That portion of the great army of the King of saints, which lived on earth anterior to his coming in the flesh, as well as those who lived after his coming, were visible to this wise king of Israel, and he calls them the company, hence they were a unit, and that company was in the Shulamite. The apostle informs us that Christ was the head, (and that company) was the body, and members in particular. Query, if they did not exist, how did that inspired servant of the Most High, behold them? how could life continue in absence of a union between the head and body? and could that union exist if the body had no existence? To these questions even an arminian would give a negative answer.—But on account of the union between the head and body, the head in equity is always responsible for the acts of the body; hence the Master says, it behooved Christ to suffer,—to suffer what? we answer, the penalty of the law which his body the church had violated. And when he said It is finished, and gave up the ghost, the law was satisfied, and justice could demand no more; Hence his people were redeemed from all iniquity, and in time he will purify unto himself the same redeemed ones, by shining in their hearts, to give them the light of the knowledge of the glory of God, in the face of Jesus Christ. But the writer of the Circular referred to, after quoting the language of Paul to Timothy, 2 Epistle 1 chapter and 9th verse, uses the following remarks; "Who hath saved us and called us; when in eternity, before time? No.—Brethren we personally was not there." We do not comprehend his reason for using the term *personally*, but we think the writer might be profited by re-examining the language of the apostle. We think he will find that the text is divided into two simple sentences, referring to two distinctly different acts of the Almighty; Firstly, Who hath saved us; From what? from the penalty of the law, and when were they saved? before the world began. Elihu says, "Deliver him from going down to the pit, I have found a ransom. — And the prophet Zechariah says, "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 hold, ye prisoners of hope; even to-day do I declare that I will render double into thee." When we reflect that the Lord Jesus was the ransom, and that he was a Lamb slain from the foundation of the world, and his blood was the blood of the everlasting covenant, by which the prisoners were delivered from going down to the pit, the conclusion is irresistible that the salvation spoken of by Paul to Timothy, was an eternal salvation. That is, that the *us* referred to, were eternally saved. The second simple sentence is, "And called us with a holy calling. Here the apostle presents another act of the Almighty in the great plan of salvation; but the prophet in addressing the prisoners of hope, says, "I

will render double into thee." Isaiah says, "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Yes, they are saved and called.—called in time, to a knowledge of the truth as it is in Jesus; that is, To know him, whom to know is life eternal; called to a foretaste of that inheritance which is incorruptible, undefiled, and fadeth not away; into the possession of which they will fully enter when this mortal shall have put on immortality, and this corruptible shall put on incorruption, and they will be welcomed into the celestial city with these heavenly words. Come, ye blessed of my Father, inherit the kingdom prepared for YOU from the foundation of the world. Enter into the joy of your Lord.

Finally, brother and sister Kemper, may we constitute a part of that happy number who will, ascribe honor, and glory, and power, and might, and majesty, and dominion, to him that sitteth on the throne, and to the Lamb forever and ever, is the sincere prayer of

H. COX.

For the Signs of the Times.

Hannibal, Feb. 20, 1854.

BROTHER BEEBE:—In reading the communication of sister Clark in the current volume, 2d No. I was struck with some remarks to which I wish to allude, they are as follows, "If this should fall into the hands of any who feel destitute of every thing good, in and of themselves, and who think, if christians, they must be the least of all, and different from any one else, I should be glad to hear from them through the *Signs*. Why bless your soul, sister Clark, if you had searched with a lighted candle for such an one, you could not have come as near him, as you could have found in the poor unworthy writer of this; for on reading, I thought I was the identical one and different from every body else, and not only the least, but fear I am none at all. Times without number have I asked myself the question, Can it be possible that there is a christian in the world, that falls so far short of every thing good, as my poor self, and when I hear others talk of their short comings, I feel to say, bless your souls, you do not know where I am, or you would not talk so; but every heart knows its own bitterness. I hope what our sister Clark has to say further, she will say; for I hoped she had something further to say after she found such an one, that would give some encouragement, and I know I need all the encouragement I can obtain. Brother Beebe, I find so much in the *Signs* to comfort and instruct that I hardly know how I could get along without them; they come richly laden with some of the choicest clusters from the true vine, and it does gladden my poor heart to hear Christ exalted, above any name. "His name shall be called Jesus, for he shall save his people from their sins." When the little hope I have seems to be in exercise, I do feel like I could rejoice in the reflection that he shall save his people from their sins. Were it not so, what hope could such a poor helpless creature, as I feel myself to be have none whatever; for "in my flesh dwelleth no good thing," and "without holiness no man can see the Lord." There is no other name, or righteousness, but the imputed righteousness of the Lord Jesus Christ,

that can be thus holy, and it is by, or in that righteousness, that his people shall be without blame before him in love. O what consolation to poor perishing sinners, the Prophet Isaiah says, "Speak 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." Yet how often do I feel like the same inspired writer again says, "The Lord has forsaken me, and my Lord has forgotten me," but he again replies, "Can a woman forget her suckling child, that she should not have compassion on him? she may forget, yet will I not forget thee; behold I have graven thee upon the palms of my hands, thy walls are continually before me. O, what cause for rejoicing, we who know a parent's love to his offspring, and how hard it is for us to forget our children, yet such a thing may be; but we have the infallible word of the Lord that "he will never leave thee nor forsake thee." O, if I could have a comfortable assurance at all times, that I was one of his people, I could indeed rejoice; and though unworthy as I feel myself to be, I feel to say as David says, "This one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple; for in the time of trouble he shall hide me." Dear brethren and sisters, these are some of my desires; and I feel assured they are the desires of every child of grace, whether I am one or not; may the Lord bless all his children and lead them about and instruct them, and comfort them, and may they ascribe to his dear name, all the praise for Jesus' sake. Brother Beebe, I have much meditation upon the things of the Redeemer's kingdom, and have a little hope that seems to stick to me, that the Lord has put a new song in my mouth, even praises to his name. My daily mental prayer and song is, that I may live to honor and praise his great name, and that I may not be permitted to bring reproach upon his cause. I desire the fellowship of the dear saints, if they in their hearts can extend it to one so vile; and I desire to speak to them through the *Signs*, of the goodness of God, and try and encourage them, to speak often one to another, and if in the least of all, am permitted to speak one word, let no one be backward afterward. My mind has led me thus far, and I have endeavored to speak to be understood; and brother, if you find one word that reflects upon the precious cause of our Redeemer, lay it by, and I shall be content. I wish in conclusion to ask you at your leisure, to give your views on the 4th & 5th verses of the 1st chapter of John: "In him was life and the life was the light of men; and the light shineth in darkness, and the darkness comprehendeth it not." May the God of all grace, guide us into all truth, and may he have all the praise for the Redeemer's sake. Amen.

Yours unworthily,

W. F. KERCHEVAL

For the *Signs of the Times*,

Athens, March 4, 1854.

DEAR BRETHREN:—By the permission of brother Beebe, I will again say a few words to you through the *Signs*. And as I have no particular impression on my mind on any subject, I shall only offer a few thoughts as they are now presented

to my mind. It has been some time since I have said anything in this way, and perhaps, I shall now intrude on your patience; if I do, forgive me as you hope to be forgiven. I think, the cause of my Lord and Master is as precious to me now as it ever was; and I also love to hear from my brethren and sisters; and have been much edified and comforted by them, while perusing their valuable communications: yet I have had some very unpleasant feelings, also, the past year, on account of some grievous things, that were said in controversy among the brethren of the same family, members of the body of Christ—soldiers enlisted under the same glorious Leader and Commander, professing allegiance to him who is the Head over all things to the church, and who only is King in Zion, and demands obedience from all his subjects. Dearly beloved, suffer a word of exhortation from one so unworthy, who is less than the least of all saints, if indeed I have any part or lot in this matter; for my soul has been cast down and disquieted within me when brethren have fallen out by the way, making a man an offender for a word; and while viewing the division of churches which acknowledge but one Lord, one faith, and one baptism—the members thereof, some of them—trying to pull the mote out of their brother's eye with a beam in their own; I have been made to tremble for the peace and safety of Zion in her present state and visibility; And have often exclaimed, tell it not in Gath! publish it not in the streets of Ashkelon! lest the daughters of the Philistines triumph, and say, Ah ha! so would we have it. These things ought not to be so: and why is all this? if it is not because we have not followed the rule laid down by the Savior and his holy apostles. Speak you who can, and make the mystery plain, and lead in the right way; and you will be followed by the saints, as you follow Christ. How different is this thrusting with side and shoulder—one brother setting at naught another, because he does not see with the same eyes that he does—how different I say from the injunctions of Christ in the holy scriptures; therein our great Captain and law-giver says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. He also declares that, the wisdom which is from above is first pure, gentle and easy to be entreated, full of mercy and good fruits; without partiality and hypocrisy. And further, if a brother be overtaken in a fault, ye, which are spiritual, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted. Dear brethren, we have solemnly covenanted together to watch over each other for good; and to stir up one another to love and good works. I write not these things, because you know them not; but I write thus because you do know them; and I would stir up your pure mind by way of remembrance; for if ye know them, then happy are ye, if ye do them. But do I write bitter things against my brethren, whom I dearly love in the Lord? Yea, I have written bitter things against myself; for I find a law in my members warring against the law of my mind; and bringing me into captivity to the law of sin and death; and therefore I cannot do the things which I would; but often do the things that I would not do; yet there is some hopes of me, if I can honestly and sincerely say with the Apostle, it is no more

that do it; but sin that dwelleth in me. I write not these things unto you to harm you; but as my beloved brethren, I warn you; because we are fallen upon perilous times; and it becomes us to watch and pray lest we enter into temptation. The time is now coming which shall try men's souls; for some shall depart from the faith; giving heed to seducing spirits and doctrines of devils; endeavoring to draw away disciples after them. Then let us endure hardness as good soldiers, and take unto us the whole armor of God, that you may be able to stand in the evil day; and having done all to stand; stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; above all taking the shield of faith, where with you shall be able to quench all the fiery darts of the wicked. Take for a helmet the hope of salvation; and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the spirit, watching thereunto with all perseverance and supplication for the saints; and for me, (says Paul) that a door of utterance may be given me, that I may open my mouth boldly in the name of the Lord Jesus. Dear brethren, such ministers as the primitive disciples, we need now; who will open their mouth boldly in the name of their Master, and declare unto Israel their transgressions, and to the house of Jacob their sins, to turn away ungodliness from us. We know the instruction given by the great Head of the Church, Say not there are yet four months, and then cometh the harvest; lift up your eyes upon the fields, and behold them white already to the harvest; Pray ye therefore the Lord of the harvest, that he will send laborers into his harvest; for the harvest truly is great, and the laborers are few.

We live in a day and age of the christian era, when there are a great many hirelings running to and fro, to increase the knowledge which they learn in schools, who profess to be the ministers of Christ, and the bearers of glad tidings, and publishers of the gospel of peace and salvation; yet it is most certainly true, that there are a few faithful ministers of Christ, who are called of God, as was Aaron; and who preach the glorious gospel of the ever blessed God in its primitive loveliness and simplicity, and not with enticing words of man's wisdom; but in demonstration of the spirit and power; not in the words which man's wisdom teaches, comparing spiritual things with spiritual. Such men do not lord it over God's heritage; but they take the oversight of the flock of Christ, not by constraint; but willingly, and not for filthy lucre's sake; for the love of their master (not souls nor their money) constrains them, and leads them onward in the path of duty; and woe is unto them if they preach not the gospel. And how beautiful are the feet of them, who bring good tidings, publishing peace, and saying unto Zion, Thy God reigneth. Yes, Zion's God reigns, and will avenge his own elect, which cry day and night unto him, though he bear long with them; for he will do good in his own good pleasure unto Zion; and I trust he will again build her waste places; though it may be in perilous times, and every man need his sword, because of fear in the night; yet he that keepeth Israel does not slumber or sleep, although David prayed earnestly, saying, Make haste to help me, and make no tarrying O my God, for they who are mine ene-

mies wrongfully would swallow me up. It is our privilege to do as David did, in every time of trouble; yea, cry mightily unto the Lord God of hosts, who has said, Call upon me in the day of trouble, I will deliver you, and you shall glorify me. Our God is a strong hold in times of trouble; then let us flee unto him in every necessity confessing and forsaking our sins, and we may rest assured, that he will help us, and that right early. In conclusion permit me to say, Let the same mind be in you, that was in Christ, in all your epistles, and then we shall be encouraged thereby.

A. G. PORTER.

For the *Signs of the Times*.

Middletown, N. Y. March 10, 1854.

To all the brethren and friends, in Maine and elsewhere, who may desire to hear from me:—

I am now at the office of the *Signs of the Times*, and in possession of a usual degree of health, in body and mind, for which I have reason to be thankful. I still pursue my usual course among the brethren in traveling and preaching; being confident that it is not in man that walketh to direct his steps. Dangers stand thick on every side, and apparent evils surround us as we pass along the rugged journey of life. If I experience any true enjoyment, it is in the contemplation of the sublime glory which shines in the gospel of our Lord Jesus Christ. In this world there is but little else than tribulation and sorrow; but in Jesus there is peace and assurance forever. A few years experience has taught me that this world is not the home of the christian, and that the saints are strangers and pilgrims on the earth. Since I left Maine the Lord has given me some tokens of his love and favor; but alas, how unthankful, I am. Truly it is of the Lord's mercies that I am not consumed, because his compassions fail not. I have been at Warwick, Ramapo, and in the city of New York, with the brethren in those places since I left my native state, I attended an Old School meeting at Olive, Ulster Co. N. Y. in January. The Lord is still with his people, and I trust some tokens of the divine favor are still experienced by them. I returned yesterday from Lexington, N. Y. An unexpected providence called me to that place, about three weeks where I stopped three Sundays. I preached fourteen times, and had much conversation with the brethren while I was there. Last Sunday I had the privilege of baptizing one of the Lord's dear children in that place. The brethren kindly received me, and freely contributed to my necessities. Notwithstanding I was personally unknown to them in the flesh heretofore, I received incontrovertible evidence in my own soul, that we were not unknown to each other in the fellowship of the gospel of our Lord Jesus Christ. I formed an agreeable acquaintance with brethren at Newburgh, which I shall long remember. I shall not forget a pleasant interview I had with two or three of the Lord's children at Catskill N. Y., while on my way to Lexington. The brethren and Sisters in Orange and Rockland Counties, and in New York city, I have been long acquainted with, in the fellowship of the gospel of Christ.

I cannot write any more at present.—What is in reserve for us in the counsel of

Jehovah, will be meted out to us at the appointed time and way.

Affectionately your brother in hope of eternal life which God who cannot lie promised before the world began.

JOSEPH L. PURINGTON.

For the Signs of the Times.

Wallkill, March 13, 1854.

DEAR BROTHER BEEBE:—I have felt a desire, for some time past, to leave my humble testimony to the truth as it is in Jesus, and to the way of salvation through our Lord Jesus Christ. I feel sometimes impressed that the time of my departure is near at hand, when I shall go to that bourne from whence no traveler returns; for, according to the course of nature, this earthly house of my mortal pilgrimage must soon be dissolved and fall, but I trust the Lord has revealed himself to me, and inspired in me the hope that,

"When this lispings, stammering tongue,
Lies silent in the grave,
Then in a nobler sweeter song,
I'll sing his power to save."

I will now endeavor to give you a brief sketch of my first experience. In November 1819, I became much alarmed about my future state. I felt convinced that I was a sinner against God, and justly condemned by his righteous law; and it seemed to me that my sins were too great to be forgiven. There was quite a revival of religion at that time in this place, and I attended the meetings, but it seemed that it was no place for me. My condemnation appeared to me to be so great, that I felt unfit for the society of the people of God. One evening while at meeting I felt so much distressed that I asked my wife to go home with me, but she said the meeting was so interesting that she could not leave it. I became so much agitated that I went home, and took up the bible, and opened to, and read the fourth and fifth chapters of the first epistle of John, and while reading, my burden left me, and I was made to see as I had never seen before.—

"My tongue broke out in unknown strains,
And sung surprizing grace."

I then went before the church, and related to them in substance what is stated above, and was received as a candidate for baptism, and, in company with my wife, was baptized by Elder Benjamin Montanye. It was a day long to be remembered by me, for, like the Eunuch, I went on my way rejoicing. Since that happy day I have passed through many trials and afflictions, and have often struggled between hope and fear. My nature still being so much opposed to anything that is good, evil is present with me, and the good I would do, I do not. So it is no more I that do it, but sin that dwelleth in me.— That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. If we sow to the flesh, we shall of the flesh reap corruption, but if we sow to the spirit, we shall of the spirit reap life everlasting. I have lately been much refreshed in hearing the gospel preached in its purity, especially at our Old School meeting, at New Vernon, in January last. My heart was animated at the joyful sound. I could truly say the Lord was in that place, and on Sunday following Elder Winchel preached for us at Wallkill, and I must say it was a great meeting to me. I enjoyed the preaching much, and felt constrained to say to one of the brethren, as we left the house.

"Joy to the world, the Lord has come."

The preaching was not with inticing words of man's wisdom, but in power and demonstration of the Spirit. The following hymn came forcibly to my mind.

"O may it be my lot to see,
The church in full prosperity;
To see the bright, the glittering bride
Close seated by her Savior's side.

O, may I find some humble seat,
Beneath my dear Redeemer's feet,
A servant, as before I've been,
And sing salvation to my king.

I'm glad that I am born to die,
From grief and wo my soul shall fly,
Borne upward on the wings of love,
To mingle with the saints above.

I'll praise my maker with my breath,
And hope to praise him after death;
My theme, my joy, my song shall be,
The Lord has done great things for me.

Farewell, vain world, I'm going home,
My Savior smiles and bids me come;
His charms attract my soul away,
To join the saints in endless day.

I soon shall pass the vale of death,
And in his arms resign my breath,
Then my enraptured songs shall tell
That Jesus has done all things well.

I soon shall hear the joyful sound,
Awake ye nations under ground,
From your cold beds of dust and clay,
Come forth to realms of cloudless day.

When to that blessed world I rise,
And join the anthems in the skies,
This note above the rest shall swell,
My Jesus has done all things well.

Then shall I see my blessed God,
And praise him in his bless'd abode;
My theme through all eternity,
Shall glory, glory, glory, be."

From your brother, in hope of eternal Life.

BARNIBAS HORTON.

For the Signs of the Times,

Pennsylvania, February, 1854.

DEAR BROTHER BEEBE:—In renewing my subscription, I pen a few lines which are at your disposal.

I sometimes have my mind opened to a view of the greatness of the Divine Being, his boundless wisdom and his incomprehensible works and ways, which fills me with wonder and admiration; and when in the light of the Sun of Righteousness, I behold him, a God of justice, of holiness, and of truth, who watches over and protects poor, feeble and helpless worms, through all the dangers of this sin-defiled state, I am led to exclaim, "What is man, that thou art mindful of him, or that thou shouldst magnify him; or the son of man, that thou visitest him?" For surely I have not merited such condescending goodness as my God has extended to me, through all my days. No, I can only plead a life of disobedience; a great neglect of the divine mandate, and an ungrateful heart for his blessings, which are new every morning, and are not withheld every evening. But he informs us, in his word, that he is a God of love and mercy, as well as of justice; and therefore we are not consumed, because his mercy fails not. If ever I have been thankful for the blessings of God, it was because he put it into my heart to be so; and if I have performed one act acceptable to him, it is because he has worked in me to will and to do of his good pleasure. And when under the exercise of the spirit of holiness which emanates from him who hath declared that he is love, then my soul is drawn out in praise and thanksgiving for the renewed blessings of his providence and grace. And through faith I rejoice in hope of the glory of God, that through grace in Jesus I have been made heir to an inheritance among them that are sanctified.

But alas! how often doth clouds and darkness overshadow my mind, and hide

the Sun of Righteousness from my view, shutting out his enlivening and invigorating rays from my soul, leaving me to coldness and to darkness, which overwhelm me in sorrow and in mourning; and I feel like a castaway in the mighty ocean; fearing that I shall not reach the harbor of safety, where winds and storms will never come. Again I rejoice when the light breaks forth, and the Lord who is rich in mercy, reveals himself to me, as one who, for his Son's sake, will not leave his people in darkness to perish with cold and hunger. No, for he has promised, and his faithfulness cannot fail, that his children shall find safety in him. How heart-cheering is the word of the Lord by Isaiah, in the 35th chapter. The prophet was directed to speak with much assurance to the fearful heart; and he points out a glorious highway wherein the redeemed of the Lord shall walk. It is a way of safety. "No lion shall be there" no, "nor shall any ravenous beast go up thereon." Again, iv. 6. "And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from the storm and from rain." And the scriptures abound with assurances to the people of God, that his loving kindness shall not fail them, and his grace shall be sufficient for them. The Psalmist (Psa. xxiii.) declares the Lord to be his Shepherd, who makes him to lie in green pastures, &c. Yes, he says, though I walk through the valley of the shadow of death, I will fear no evil." How comforting to the dear people of God, to know that in the Lord there is safety, that he will support them in the last great conflict of dissolving nature, and finally take them home to reign with him forever!

In view of the weakness and imperfections of our fallen nature, may all our brethren observe the admonition given by our blessed Lord, to watch and pray lest they fall into temptation for the spirit indeed is willing, but the flesh is weak.— And may they strive to exercise a spirit of brotherly love and forbearance toward each other, whereby union and harmony shall be increased among the members of Christ's mystical body, causing them to become strong in grace, and increased in the knowledge of our Lord Jesus Christ. And thus we shall be enabled, as soldiers of our exalted Redeemer, to fight manfully for gospel liberty, and earnestly contend for the faith once delivered to the saints."

I am fully persuaded, from scriptural testimony, that the church of Christ is, and will forever remain, a separate and peculiar people, peculiar in her laws, ordinance and institutions, which originated in her Head, and were founded by him in infinite wisdom and truth. What a reflection on his character, for men to set up a rule of their own, as a standard of faith and practice, in opposition to the word given by him who was perfect in wisdom and knowledge.

Yours in love and unity.

DANIEL DURAND.

For the Signs of the Times.

Platte Co. Mo., February 22, 1854.

DEAR BROTHER BEEBE:—I have been a reader of the *Signs*, for several years, and have been a close observer, (as far as my capacity and feeble light would enable me to judge,) and have felt gratified, and pleased with the sound doctrine, unanimity, and oneness of sentiment, advanced by brethren, generally, and also with

your editorial remarks; with what ability, and firmness, and at the same time, with what meekness and candor, they appear to be expressed, as if the fear of God, and the comfort and edification of his people, was always before your eyes. I have made this remark, not in a way of extolling the editor; but because I thought it to be my duty to record my feeble testimony in favor of the faithfulness exhibited for the cause of God and truth, which have characterized a paper, devoted to a people that worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. I have thought that I have experienced some degree of comfort, and consolation from reading the many letters, containing the experimental, practical and doctrinal views of godliness, advanced by brethren and sisters, through the columns of the *Signs*.

I have had a desire, and thought for some time, (if I had the sense) of writing a few lines for the *Signs*, and endeavor to give the brethren, a relation of my change from darkness to light. What originated that desire, from as weak and ignorant a creature as I am, I am unable to say; I fear it has sprung from a principle of the flesh, some motive of a corrupt heart. But I hope the same principle, that influenced the psalmist David to say, "Come and hear, all ye that fear God, and I will declare what he has done for my soul." A desire, I hope, to declare, or show forth, the praises of Israel's God, (if I could,) for his great, and unspeakable mercy and grace, manifested through Christ Jesus, to such a poor corrupt depraved, and sin-defiled, creature as I am.

I had been taught by my parents, who were not professors of religion, to live morally honestly, and truthfully, from my youth and had been used to dancing, and all other amusements that I thought were innocent, and had as good a heart as any person, and had attained, as I thought, to a good degree of righteousness, like to that of the Pharisees of old, until the fall of the year 1828. I was then arrested by something, I hope by the mighty power of God, and was shown the corruptions, of my rebellious nature; I had never seen before to such a degree, that I was a poor lost, ruined, undone sinner, that I was a rebel against the God of heaven, that I had violated his holy law, and stood justly exposed as a transgressor to its penalty, and its curses; and I had neither power nor ability, to extricate myself from this deplorable condition, that my heart was desperately wicked, and deceitful above all things, who can know it? that sin had infected my whole nature, throughout, and caused me to rebel against God, to trample upon his authority, and abuse his mercies all the days I had lived, that I stood justly condemned, a guilty culprit before his bar, and that his justice, would forever shine, in cutting me off, and sending me to hell; not that I wanted to go there, but that God would be just in opening the earth, to let such a rebel sink, as he did the rebellious of old. I was willing to exchange my situation, for that of the brute. I could see no way, by which God could have mercy upon me, a hell-deserving sinner, who was without hope, and without God in the world. Here my brother, I was made to cry mightily, to God for mercy, and for a long time, my cries, my tears, and my prayers appeared to flow from too corrupt

a source to bring any relief to my guilty mind, but still my cry was, God be merciful to me a sinner; Lord save, or I perish; if thy mercy can reach the case of one so ungodly and vile, O Lord God, let that mercy flow to me. If thy justice and throne can remain without blemish, and thy grace reach my case, O thou God of mercy, let it be extended, unto me, a wretched and undone sinner. I have thought, brother Beebe, that mine was, and is still an outside case indeed; that for over six years I had to contend at times, with this dreadful state of mind, laboring under the law, reading the bible, which I could see condemned me, and endeavoring to find some relief, from my guilt and sin. Surely the enmity of my heart, was greater than ever Saul of Tarsus's was, but the sovereign and resistless grace of God, was I hope, an overmatch for it, I went to hear all denominations preach, but could get but little comfort, except when I could array myself with my old fig-leaf righteousness, I had such an abhorrence and bitter enmity at heart against the doctrine, as advanced by old father Lewis Corbin, and Thomas P. Dudley, of Ky., that I could not bear to hear them preach. But in the beginning of the year 1835. The gracious Lord was pleased, (as I hope) in his sovereign mercy, to give me a little relief and comfort, and gently led my mind to his precious promises; for I had been reading the bible for the last six years, and the blessed Comforter applied them to my case, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after righteousness; for they shall be filled.—As I was laboring under guilt and rebellion, being weary and heavy laden with sin, and mourning over my lost, ruined and undone condition, as a sinner, and hungering, and thirsting, after a better righteousness, than I had by nature. The blessed Holy Spirit, (as I hope and trust if not deceived) revealed unto me Jesus, as a whole Savior, just suited to my case, as I was a whole sinner, and gave me faith to view him, (Jesus) as the only way, the truth and the life, the only way by which God can remain just, and the justifier of the poor ungodly sinner, that believes in his name. That his righteous and obedient life, sufferings and death, had satisfied all the claims of that divine and holy law that I had violated, the justice of God maintained, and his throne remained unblemished, and, by his blood, the guilty sinner is cleansed from all pollution, and a free pardon granted for all his sins.

Here I was brought to view a full and complete atonement made for the sins of his people, and therefore the righteousness of the blessed Lord Jesus, could be imputed to me, a sinner vile indeed, cover all my nakedness and deformity, and present me spotless, (robed in his righteousness) before the pure eyes of omniscience. If it was but his will. O my brethren, how glorious the plan, how rich the grace that could reach the case of one so unworthy; here I was made to rejoice, (if not deceived) indeed, here was cause for praising the free and matchless grace of Israel's God, for his abounding mercy, and great love to the chief of sinners; that love that could stoop so low, as to embrace an enemy by nature, and wicked works, and make him turn from sin, and praise and love the adorable Savior, and

make him rejoice, (as we hope and trust) under a free pardon of all his sins,—here I must bring in a little testimony. The beloved apostle Paul says, "But God who is rich in mercy, for his great love, where-with he loved us, even when we were dead in sins, &c. And now I could go, and hear these despised Old School Baptists preach, with some comfort and delight, and on the 2d Saturday in June 1835. I tried to tell my feelings to the Elizabeth church, Bourbon Co., Ky., and was received by them, and was baptized by Eld. T. P. Dudley, and lived under his pastoral care and instruction for twelve years.

Thus my brother, have I endeavored to describe, in a weak and feeble manner, my feelings and experience in regeneration if indeed I have been born again; for I am often made to mourn, and doubt the reality of it: for, O my soul, if I have ever been made to hear the voice, of the Lord Jesus, Why so many doubts and fears? Why so weak in faith, sometimes tempted to disbelieve the reality of all religion, as well as my interest there? Why not more love and gratitude at heart, for his great love and mercy toward me? Why not more thanks and praise, to his great name? Why so much coldness and barrenness? Why all my guilty departures from him, who has been so kind to me, and such proneness to run contrary to his will? Why all my wayward tendencies, at times loving sin, and at times hating sin, and hating myself on account of it? Why so many harrassing, distressing and annoying conflicts and temptations? Why, it is I conclude, owing to my carnal and depraved nature; or as the apostles explain it, "The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be," again "The flesh lusteth 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." and thus the warfare between the old and new man, is kept up until the old man crumbles to his mother earth.

Brother Beebe, I have already written more lengthly than I intended, as I use a great many words to say but little. If you think there is nothing written contrary to truth, and it is worth a place in your columns, why publish it; if not consign it to the flames.—May Israel's God, continue his sustaining grace and guide you into all truth, and make you useful, in comforting and instructing his people, is the prayer of your unworthy brother in Christ, if a brother at all.

JOHN T. MURDOCK.

P. S.—I should be pleased to have brother T. P. Dudley's views, through the *Signs*, on the 43 chapter and the 11 verse of Ezekiel. Show them the form of the house and the fashion thereof, and all the ordinances thereof, and all the laws thereof, and write in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

J. T. M.

For the *Signs of the Times*.

Primrose, Iowa, Feb. 24, 1854.

DEAR BROTHER AND SISTER BEEBE:—Situating as I am, surrounded by those who cry, lo here! and lo there! and not one within five miles, with whom I can take sweet counsel, you need not wonder that my mind is at times, called back to the pleasant seasons I have formerly enjoyed in the bounds of the Warwick Associa-

tion. My soul has been made to rejoice to hear that the Lord is not only raising faithful children to stand in the church militant but ministers also to stand upon the walls of Zion. May they cry aloud and spare not, and may they lift up their voice like a trumpet, and show the Lord's people their transgressions, and the house of Jacob their sins. And may they speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, and her iniquity is pardoned; for she has received of the Lord's hand double for all her sins. Our daily prayer to the Lord of the harvest should be, that he would send faithful laborers into his harvest, such as he will approve and bless; for truly the harvest is great, but the laborers are few.

It is seldom I hear a gospel sermon, aside from what I receive through that faithful messenger the *Signs of the Times*. I am situated about ten miles from Little Cedar church, and about the same distance from Sugar Creek church.

I have attended the two last Associations, which seemed to me like an oasis in the desert, particularly that of last year.—About twelve ministering brethren were present, and they all seemed to be of one heart, and one mind, striving to preach Christ and him crucified; not a jarring note did I hear. They all appeared to have been taught in one school, the school of Christ.

Many precious promises have been applied to my mind of late, having been again called to pass through trying and afflicting scenes. Again our only child has been taken away from us, as we hope to rest in the arms of Jesus. Blessed thought, we may go to him; but he cannot return to us.—O, may we so live that the world may take knowledge of us that we have been with Jesus. And may the Lord lead us in the way of righteousness, and establish us in the truth.

Now, brother Beebe, my desire is, that when it is well with you, that you remember the most unworthy sister of all, if indeed I am a sister at all.

M. E. BURT.

EDITORIAL.

Middletown, March 15,

Olive, March 1854.

BROTHER BEEBE:—As you are in the habit of expounding portions of the scriptures for the brethren, I would be glad if you will expound for me the text, Zech. iii. 9. Please be particular on the *graving thereof*, and oblige yours.

JACOB WINCHEL, JR.

Remarks on Zechariah iii. 9.

For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes; behold I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

In attempting a reply to Eld. Winchel, we feel deeply sensible of our insufficiency to do justice to the subject. We profess to have no special light on the text proposed, more than what the words thereof will readily suggest to the mind of all who are taught of God. To us it is highly probable that, brother Winchel's mind, having been particularly directed to the subject, a commentary from him might be more satisfactory than any thing we can write. Such views however as we have on the scriptures of truth, however weak and feeble, we have not felt at liberty to withhold from our readers, when called on to give them.

The book of Zechariah the prophet, abounds with sublime and striking figures, many of which, to an ordinary mind, appear exceedingly abstruse, and like some of the writings of our beloved brother Paul, hard to be understood. The primary allusions of the figures used by Zechariah seem to have been directed to illustrate the astonishing display of the mighty hand of the God of Israel, in restoring his people from their captivity in Babylon, the repairing of the city of Jerusalem, and the rebuilding of the temple of the Lord. But as all these things were typical of the redemption of the church of the Living God, from bondage and captivity, and the upbuilding of the spiritual temple in the Lord Jesus Christ, they are serviceable to the saints of the present age, in their spiritual and prophetic application to our Lord Jesus Christ, under the gospel dispensation.

Joshua, was the high priest, at the time of the restoration, and as such, he was of course a type of the great and glorious High Priest of our profession, the Lord Jesus Christ, whose priesthood is not after the law of a carnal commandment, but after the power of an endless life. By the stone which God had laid before Joshua, we understand Christ the anti-type of Joshua to be intended. Not in the order of the time of manifestation in the flesh, but he was before Joshua, in the same sense that he was before Abraham, David and Joba the Baptist. He said to the Jews, "Before Abraham was, I am." David said, He foresaw the Lord always before his face, &c. And John the Baptist says, "He that cometh after me is preferred before me, for he was before me." His goings are of old, even from everlasting, and in his Mediatorial relationship to his people, He is before all things and by him all things consist. This is the Stone which God has laid in Zion for a foundation; and in laying this Stone for a foundation in Zion, it was laid before Joshua the high priest. And in this pre-eminence, in regard to his person and priesthood, God laid the stone before Joshua, showing that the priesthood after the order of Melchisedec, should far surpass that of the order of Aaron. The epistle to the Hebrews, very clearly sets forth wherein the High Priest of our profession excels the priestood of Aaron or Joshua; and Zechariah the prophet had a very clear prophetic view of the superior excellency of the royal priesthood of Christ over the typical priesthood, and speaking by the Spirit, he said, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the Temple of the Lord; even he shall build the Temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, and shall be a priest upon his throne; and the counsel of peace shall be between them both, Zech. vi. 12, 13. In contemplating the superior priesthood of our great Redeemer, who is holy, harmless, and higher than the heavens, being assured that he knoweth how to succour them that are tempted, having in the days of his flesh, been tempted himself, in all points, as we are, and yet without sin, truly we may say, such a High Priest becomes us." For he is able to save unto the uttermost, all who come unto God by him, seeing that he ever liveth to make intercession for them. The offerings made by Aaron and his sons could not purge the conscience from dead works to

serve the Living God, nor remove the perpetual obligation of those for whom the offerings were made, to do the whole law, or the dreadful penalty resting on them for failing to do all that the law required; but Christ has by one offering perfected forever them that are sanctified. He has redeemed them from the dominion as well as from the curse of the law, having himself born their sins in his own body on the tree. He has redeemed them unto God, with his blood, and made them kings and priests unto God, and they shall reign with him forever. They are a chosen generation, a royal priesthood and a peculiar people; and they delight in shewing forth his praise.

This Stone laid before Joshua, unto all them that believe, is precious; but unto them that be disobedient, this Stone, which the builders refused, is the head of the corner, and a Stone of stumbling and a Rock of offense, to them that stumble at the word, being disobedient, whereunto also they were appointed.

Upon one stone shall be seven eyes. This one stone on which should be seven eyes we understand to be the same stone which God had laid before Joshua; and although the eyes upon the stone, in the type, were engraved eyes, yet we find the signification of the engraving, was to set forth the seven spirits of the Lord, which go to and fro in the earth. It is far beyond our ability to comprehend, or to define the seven spirits of the God of Israel; but whatever they signify must certainly be found in the person and priesthood of our Lord Jesus Christ. If by seven eyes, we understand the peculiar attributes of his eternal deity, they are displayed to men, only in and through the priesthood of Immanuel. He is the brightness of his Father's glory and the express image of his person. And it pleased the Father that in him all fulness should dwell. The fulness of eternal Godhead, and the fulness of the church, dwell in him bodily. The seven eyes described in the type by the engraving on the stone, are directly applied, Rev. v. 6, to Christ in his Mediatorial character, as being in the midst of the throne; and he is in that connection expressly called "The Lamb," which title invariably refers to him in his Mediatorial character. As the Lamb that was slain, and hath redeemed us unto God with his blood. He was thus identified by John the Baptist. Behold the Lamb of God, which taketh away the sins of the world. This Lamb which had been slain from the foundation of the world, but which is now made known to them who by him do believe in God who raised him up from the dead, as seen by John, in the midst of the throne, and of the elders, and of the four beasts, as a Lamb that had been slain, having seven eyes, and seven horns, which he informs us are the seven spirits of God sent forth into all the earth. Compare this, Rev. v. 6, with Zech. iv. 10. With those seven; they are the eyes of the Lord, which run two and fro, through the whole earth, and no doubt can remain that Christ is the anti-typical Stone on whom the seven eyes, or spirits of the Lord, should be, and accordingly were, displayed. The eyes, by Zech., are simply called seven eyes, and we are told that they are the eyes of the Lord; &c., but in Rev. John saw them in connection with the emblems of regal power and dominion, after the exaltation of the slain Lamb to the midst of the throne. "Having seven horns and seven eyes." The number seven, agrees

with the number of the golden candlesticks and of the stars which were in his right hand, the seven churches, the seven seals, seven trumpets, seven vials &c. It is regarded a number signifying perfection; precisely enough, and nothing to spare. These eyes being represented as going to and fro, and as being sent in connection with the seven horns, forth into all the earth, may be designed to signify Christ, on the throne of his Mediatorial glory, going forth in the gospel, to every kindred, tongue and people under the heaven. His eyes denoting that in him is light, and that he is the fountain of all spiritual light reflected upon his people; for this light is identified with the life of this mystical body. In him was life and the life was the light of men. With his seven eyes he was able to look upon the sealed book, and by the power signified by his horns, he was able to take the book out of the angel's hand, and open the seals thereof. Habakkuk says, His brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power. The union of the eyes and of the horns set forth also the peculiar character of that priesthood which is after the order of Melchisedec, in distinction from that of Aaron; as a royal, or regal priesthood. He sits a Priest as well as Ruler, upon his throne. King of Salem and Priest of the Most High God, and the counsel of peace is embraced between them; (King and Priest) or between the eyes and the horns. As in him personally and relatively as Head of his body the church, he has all wisdom and all power to direct and accomplish the complete and eternal salvation of all his members; so also is he presented in the Gospel, sent forth into all the world, as Christ the wisdom of God, and the power of God. The church as his body can never be left in darkness, in her union to him as her Head, for all the light of the knowledge of the glory of God, shines in his face; nor can she ever be destroyed while the horns of his power embrace all the power of heaven and of earth.

Behold I will engrave the graving thereof, saith the Lord of hosts. In preparing the stones for the temple made with hands, mechanics and artists were employed to engrave such devices as were required to signify those things which they were intended to pre-figure, in the temple of the Lord's mystical body, which is made without hands. Although men were employed in the typical building, none but God himself is able to fashion and engrave the graving of the spiritual Temple of the Living God. The engraving of the seven eyes upon the Stone which God had laid before Joshua the High Priest, as we have understood the stone to represent Christ, in his Mediatorial relation to, and connection with his church, and the eyes to denote the seven spirits, or the eternal perfections of the supreme Godhead, especially, the display of his wisdom and power, appears to us to express the idea, that God would stamp the impress of his own perfections on the Man Christ Jesus; by being himself manifested in the body of his flesh. That in the revelation of the Stone, laid in Zion for a foundation; he would give the light of the knowledge of the glory of God in the face of Jesus Christ. And that Christ, in his incarnation, and his priesthood should shine upon Israel as the brightness of his Father's glory and the express image of his person. Hence Christ in his revelation, is God, manifest in

the flesh, seen of angels, preached to the Gentiles, believed on in the world, received up into glory. He is recognized by inspired witnesses, as the image of the invisible God. By the term *image* in this place, we understand a visible, or tangible, manifestation of the supreme God. Aside from this engraving, or manifestation, God is called the invisible God; but in Christ the Mediator, he is revealed, so that, if we have seen the Son, then have we seen the Father also; for the Father is in him, and he is in the Father; while, independently of this revelation, no man hath seen the Father at any time; neither can any man come unto the Father but him! That Christ is essentially God as well as man and Mediator, we fully believe,—have never for a moment doubted; but that he is man and Mediator as well as essentially God, is equally clear to our understanding; and it is in Christ as Mediator that the eternal Godhead is revealed, admits of no disputation. Hence the revelation of the Messiah, as the Redeemer of Israel is the manifestation of the Stone which Daniel saw taken without hands from the mountain, which should grow and fill the earth, and break in pieces all other kingdoms, and continue forever.

And I will remove the iniquity of that land in one day. The land spoken of, is that mentioned in chapter ii. and verse 12. "And the Lord shall inherit Judah his portion, in the holy land; and shall choose Jerusalem again. In the connection we are informed that the consecrated land of Judah had been defiled, for which cause they had been delivered, into the hand of the enemy, where they had been held into captivity three-score and ten years. But this seventy years of captivity being now accomplished, the Lord was about to restore them, repair the walls of Jerusalem, and rebuild the temple &c., and remove the iniquity of the holy land. The ceremonial purification of the land of Judah prefigured the redemption of the chosen people of God, from their iniquities, by the blood of the everlasting covenant, and the return of the ransomed of the Lord with singing to Zion. None but the Lord could remove their iniquities; and he gave the assuring promise that he would do it in one day. The *one day* may be understood in a twofold sense. First in relation to the day of the atonement by our Lord Jesus Christ. When Jesus was delivered up for the offenses of his people, and arose from the dead for their justification; having put away their sins by the sacrifice of himself; when he made an end of sin, finished transgressions, and brought in everlasting righteousness.

Secondly. The *one day* may also apply to the whole gospel dispensation, during which all the people of God shall be gathered in from the four winds, and receive experimentally the application of the Savior's blood and righteousness, for the remission of sin, and for their perfect justification before God. All this is the work of God, and in either application, the iniquity of that land is removed in one day.

If what we have written should be of any service to brother Winchel or others, we will rejoice. Let all who read examine the subject for themselves in the light of divine revelation, and if they find that what we have written is not sustained by the word and spirit of our God, reject it, and attribute the failure not to design, but to weakness and infirmity on our part.—"Prove all things, and hold fast that which is good."

TO OUR CORRESPONDENTS:—We have several well written communications on hand which shall receive our early attention; and others which, although they contain excellent matter, on doctrine experience and practice, will require to be re-written before they go into the hands of our compositors; but they also shall be attended to soon. We feel very grateful to our brethren and sisters, who have furnished them; and we hope none will be deterred from writing because we are so well supplied at this time, the busy season of the year is fast advancing on us, when we shall need all that can well be supplied. We are happy to receive so many communications which are written in a peace loving spirit. They are like cold water to thirsty souls. Let us continue to pursue the things which make for peace, and things whereby one may edify another.

OBITUARIES.

Olive, March, 10, 1854.

BROTHER BEEBE:—Please announce, through the *Signs*, the death of my husband ANDREW LANE, who departed this life Feb. 8, 1854, in the 64th year of his age. He bore his protracted illness with much patience, and died without uttering a murmuring word. He had never made any public profession of religion; but he said he was resigned to the will of God. It was a serious trial to me, my stay and companion for this life, being called away, but I trust I have a friend and supporter who will never leave nor forsake me. "Behold he taketh away! Who can hinder him? Who will say unto him, What doest thou? see his days are determined, the number of his months are with thee; thou hast appointed his bounds, that he cannot pass." I desire to say, Thy will be done. The Lord doeth all things well, and he worketh all things after the counsel of his own will. I am constrained to acknowledge the mercy of God in sparing and sustaining one so unworthy as myself through so many trials and afflictions. I have myself been often brought near to the borders of the grave, so that I have thought every hour would be my last; but I am spared; for what purpose I know not. I find it is good for me to be afflicted; but I am still the same poor unworthy being as ever. Instead of growing better, I see more and more of my imperfections.—But when my hope in God is clear and bright I can endure the furnace, and amidst my afflictions trust in the Lord who is my shield. "Yea though I walk through the valley and the shadow of death, I will fear no evil; for thou wilt be with me, thy rod and thy staff, they comfort me. Foom your unworthy sister, who is willing to go with the dear saints through much tribulation, for the dear Redeemer's sake.

ELIZABETH LANE,

KILLED, MR. JOHN KING; of this town, while engaged as overseer of hands employed on the line of the New York & Erie Rail Road, about 75 miles west of this village, was almost instantly killed, on Saturday the 11th inst. by the falling of a quantity of frozen earth from the top of an embankment. The deceased was the eldest son of our late brother Joseph Y. King, highly esteemed for his amiable character, and industrious habits. He was about 24 years of age, has left a widowed mother, (who is also an esteemed member of the New Vernon church) and a bereaved widow, to whom he had been married only about six months; with numerous other relatives and friends to mourn his sudden and melancholy death.

His funeral was numerously attended at the New Vernon Meeting House, by a solemn assembly, on Monday the 13th.

Lee Co. Iowa Feb. 24, 1854.

WARWICK, only child of B. C. and M. E. Burt died January 28th, aged 11 months, and 8 days.

He died ere cares had bowed his soul,
Ere one short year had fled;
And soar'd away on angel wings,
To join his kindred dead.

I would not call him back to earth
Life's various ill to know,
To taste of sorrow's bitter fruit,
And drink the cup of wo.

If he had lived, he might have strayed
From virtue's flowery path;

And crush'd a mother's anxious hopes,
Incurred a father's wrath.
But now he dwells in purer climes,
In mansions of the bless'd;
O, who would call him back to earth,
From that sweet home of rest!

M. E. BURT.

Henry Co., Ia. March, 4, 1854.

DEAR BROTHER BEEBE:—The ravages of the relentless monster and fell destroyer of our mortal powers, has again given us occasion to request, you through the *Signs* to publish in obituary notice of the decease of our beloved mother in Israel, Sister MARY ANN WELLET, who quitted the shores of morality, on the 8th of November 1853.

Sister Wellett was a daughter of Elder Joshua Hickman, who was well known in the western parts of Va. and Pa., and afterwards in Ia., as a consistent, thorough, and sound Old School Baptist Preacher. She was born in Monongalia Co., Va., on the 7, day of June, 1796; her age, as may be seen from the foregoing statements, was 57 years, 5 months and one day.

She united with the Prickets-creek Regular Baptist Church in Va. at an early age, removed to Indiana in 1829, with her husband and family myself and wife (her daughter) where she and her companion attached themselves to the Lebanon Regular Baptist church, in which church she remained a worthy member until her decease.—From the best of my recollection, I think she was a member of the church for near 40 years.—I was acquainted with her from my boyhood, was a member of the family for 26 years and upwards, during which time I lived in her immediate vicinity, and on the most intimate and amicable terms; and can therefore freely testify to the piety and devotion of her life in the Redeemer's cause and kingdom. She had her due proportion of tribulation while wading through the miry pathway of her pilgrimage here. She lived to witness the loss of a beloved husband and six children, in all which she exhibited the most christian-like submission to the will of her divine Master. Few women possessed a greater share of fortitude, few gave clearer evidences of the presence and power of the sustaining grace of God under sore bereavement than did she. She was an agreeable companion, a fond and faithful mother. Many of the suffering sons and daughters of affliction have witnessed her readiness to administer comfort and relief whenever circumstances required, and her abilities enabled her to afford consolation or ease.

She was a careful and constant reader of the bible, and an able advocate of its principles, ever ready to administer the precious promises and lessons of consolation to the careworn pilgrim, and to detect error in those who opposed its heavenly principles and holy doctrine. She was a constant reader of, and took much interest in perusing the *Signs*, for a number of years preceding her death. She was a faithful attendant upon the worship of God; but alas! her seat is vacated forever in militant Zion, to be filled eternally in the kingdom triumphant. We feel and deplore the loss, since she was called from our midst, but O, the consideration of her eternal gain and everlasting release from the trials, cares and tribulations of mortality, and of her induction into the blissful regions of endless felicity and eternal repose, should hush in silence every murmur, and prove an affectual antidote for all our grief. She has left, to feel their bereavement, an aged mother, four sons and three daughters, four brothers and three sisters, with many other relatives and friends.

May the Lord in his tender mercy, sanctify the dispensation of his providence to their good, and bless us all with a becoming resignation to his will.

O death, though you a victory seem to gain,
You bring the saints release from every pain.
Your triumph is but short, your "pains are blessed,"
For just beyond is an eternal rest.

Rest for the weary pilgrim; happy change,
They bathe in bliss, and in full glory range,
With hallowed harps triumphantly they sing,
Loud hallalujahs to their conquering king.

Death seemed to present no terror to the view
Of our separated sister. She died of pulmonary consumption. Yours truly,

J. F. JOHNSON.

Indiana, Feb. 24, 1854.

BROTHER BEEBE:—Please publish the obituary of our much esteemed Deacon NICHOLAS JONES, who departed this life in the 74th year of his age. He was baptized into the Indian Creek church, by Elder Wilson Thompson, in March, 1829, and continued a sound, orderly, and faithful Old School Baptist until his death. His near relatives and the church feel their loss, but their loss is his great gain.

D. S. ROBERSON,

Letters Received.

Paul B. Chamberlain, S. R. Woolfork, Eld. C. Suydam, Eld. J. H. Walker, J. Gilmore W. Primb, M. R. Miller, Eld. J. H. Gammon, Mrs. L. Oliver, I. Yeomans, B. Kerr, Eld. H. Louthan, Mary Skinner, T. Blake, Eld. B. Lloyd, E. D. Kennedy, Eld. W. Mathew, Eld. T. Watters, J. Y. Aldrych, Eld. J. Vincent, Eld. E. A. Meaders, Eld. J. Winchel, Mrs. E. Lane, G. Reeve, Eld. J. F. Johnson, E. J. Jordan, Col. W. Patterson, C. Mabrey, J. K. Green, W. Brewen, L. B. Bridges, Dea. J. Finney, T. M. Almond Esq. J. Benedict, E. West, Eld. W. Quint, W. J. Purington, Eld. C. B. Hassell, D. Cole, W. H. Crawford, Eld. J. Badger, I. Libbey, G. W. Fox, N. Rockwell, J. Williams, L. S. Pope, Eld. J. Fisher, J. T. Murdock, O. P. Perry, Eld. J. C. Beeman, I. Hill, D. B. Shepherd, Emily L. Woodson, Eld. J. P. Burrass, Dea. I. T. Saunders, D. B. Musgrove, F. Bates, Mrs. J. A. Smith, Preston, M. White, Eld. J. Stipp, J. Whitacre, F. Mrs. M. E. Burt.

Moneys Received.

NEW YORK.—Wm. A. Sayer, \$2; Mrs. P. Everett, 1; Mrs. A. Moore, 1; Eld. J. L. Purington, 3; Mary Skinner, 1; J. J. Aldrych, 1; Col. W. Patterson, 6,50; Mrs. B. Harding, 1; D. H. Harding, 1; Cor. N. Beyea, 2; S. Decker, 1; J. Benedict, 1; D. B. Shepherd, 5; Mrs. J. A. Smith, 2;	28,50
MAINE.—Eld. J. A. Badger, for E. M. Brown, to Vol. 23, No. 9) 1; I. Libbey, 1; F. Bates, 1;	3,00
Mass.—D. Cole,	2,10
N. J.—Mrs. M. Lewis,	1,00
PA.—W. H. Crawford, 6; M. R. Miller, 1;	17,00
Dea. J. Finney, 30;	
MD.—Eld. J. Watters,	1,00
VA.—G. W. Fox, 1; D. B. Musgrove, 5;	9,00
W. Primb, 3;	15,13
N. C.—C. Mabrey, 9; J. K. Green, 3,13;	1,00
GA.—L. B. Bridges,	7,00
ALA.—Elder B. Lloyd,	2,00
MI.—B. Kerr, 1; J. Holbert, 1;	1,00
Iowa.—J. Williams,	17,00
MO.—P. P. Chamberlain, 1; S. R. Woolfork, 4; Wm. Brewen, 6; Eld. J. Burriss, 5; F. Preston, 1;	1,00
ILL.—M. White,	7,00
IA.—G. Reeve, 2; Eld. J. F. Johnson 5;	5,00
MICH.—J. Whitacre, 1; E. West, 1; I. Hill, 3;	7,00
OHIO.—I. Yeomans, 3; Eld. J. C. Beeman, 3; Dea. I. T. Saunders, 1;	6,00
KY.—L. S. Pope, 1; Mrs. O. P. Perry, 1; E. Woodson, 1; B. D. Kennedy 3;	2,50
OREGON TER.—Eld. J. Stipp,	
Total	\$ 133,23.

MOORE'S LETTERS.—Those who have sent their orders and money for the above named pamphlets, are informed that the first edition is exhausted, and our son, Wm. L. Beebe, is now publishing a new edition. We have forwarded all the orders we have received for the work to him, and as soon as they are printed, he will forward them to all who have ordered them; which will be in a few days.

Association Meetings.

The Baltimore Old School Baptist Association, will hold her next meeting with the Harford church Harford Co. Md. to commence at 11 o'clock A. M., on Wednesday before the third Sunday in May 1854, and continue three days.

The Delaware Association, will be held with the church at Bethel, New Castle Co. Del., to commence at 11 o'clock, A. M., on Wednesday before the fourth Sunday in May 1854, and to continue three days.

The Delaware River Association, will be held with the 2nd Hopewell church, at Harberton, Mercer Co. N. J., at 11 o'clock, A. M., on Wednesday before the first Sunday in June 1854.

The Warwick Association, will meet with the church at Warwick, Orange Co. N. Y., at 10 o'clock, A. M., on Wednesday before the second Sunday in June 1854.

The Chemung Association will meet with the church at Burdett, Tompkins Co. N. Y. 3 miles from the Jefferson, or Watkins' Depot at the head of Seneca Lake, on Tuesday and Wednesday before the fourth Sunday in June 1854.

The Allegany Association will meet with the church at South Dansville, Steuben Co. N. Y., about nine miles north of the Hornellsville Depot on the N. Y. and Erie Rail Road on the fourth Saturday in June 1854, at 10 o'clock, A. M.

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 through out 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 *Rushon'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 Pimitive 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 subscription 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., or to *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. McTier, (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.

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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 agents for the Signs of the Times are duly authorized to collect and transmit all money due 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. XXII.

MIDDLETOWN, N. Y., APRIL 1, 1854.

NO. 7.

POETRY.

Salutation.

Ye jewels of my Master,
Who shine with heavenly rays,
Amidst the beams of glory,
Reflect immortal blaze.
Ye diamonds of beauty,
With pleasing lustre crowned,
Of heavenly extraction,
To Zion's city bound.

Ye lambs of my Redeemer,
The purchase of his blood,
Who feed among the lilies,
Beside the purple flood;
Go on, ye happy pilgrims,
Your journey still pursue,
And at an humble distance
I'll sing and follow too.

When I beheld your order,
And harmony of soul,
And heard divinest numbers
In pure devotion roll,
And gems immortal glowing
With such enlivening grace,
I view'd the Savior's image
Imprest on every face.

Speak often to each other,
To cheer the fainting mind,
And often be your voices
In pure devotion joined;
Though trials may await you,
The crown before you lies,
Take courage, brother pilgrims,
And soon you'll win the prize.

Ye shall be mine, says Jesus,
On that auspicious day,
When I make up my jewels,
Releas'd from cumbersome clay;
I'll polish and refine you,
From worthless dross and tin,
And to my heavenly kingdom,
Will bid you enter in.

On that important morning,
When bursting thunders sound,
And nimble lightnings waving,
Shall wing the gloom profound,
Lift up your heads rejoicing,
And clap your joyful hands,
Lo! your redeemed forever
From death's corruptive bands.

As Aaron with his girdle
In shining jewels drest,
Bore all the tribes of Israel,
Inscribed upon his breast,
So shall the Priest of Zion,
Before the Father's throne
Present the heirs of glory,
And God the kindred own.

The golden bells will echo
Around the sacred hill,
And sweet immortal anthems,
The vocal regions fill;
In everlasting beauty
The shining millions stand,
Safe on the Rock of ages,
Amid the promis'd land.

We'll range the wide dominion
Of our Redeemer round,
In undissolving raptures
Be lost in love profound;
While all the flaming harpers
Begin the lasting song,
With hallelujahs rolling
From the unnumber'd throng.

O for a breeze of heavenly love,
To waft my soul away,
To the celestial world above,
Where pleasures ne'er decay.

Eternal Spirit deign to be
My pilot here below,
To steer thro' life's tempestuous sea,
Where stormy winds do blow.

From Rocks of pride on either hand,
From quicksands of despair;
O guide me safe to thy right hand,
Thro' every latent snare.

Anchorage in that port above,
On that celestial shore,
Where dashing billows never move,
Where tempests never roar.

Communications.

For the Signs of the Times.

Pennington, N. J. Feb. 20, 1854.

BROTHER BEEBE:—Whatever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope. It is recorded, in the Acts of the Apostles, that when Paul on his way to Rome, was met at Appii-Forum and the three taverns, by certain brethren he thanked God and took courage. Sometimes we seem to meet in spirit, and in interest, when we do not meet face to face, in the flesh; and, permit me to say, while reading your editorial remarks and brother Beeman's letter, as also the witness of other members of the household, I felt somewhat like Paul, a desire to thank God and take courage. It is written of Ezra and Nehemiah and others, that they took great interest in contemplating the scattered stones and dust which appertained to the House of God at Jerusalem, which the enemy had laid waste, while the splendid palaces of Babylon had no charms for them. And David's hopes revived when he saw that the servants of God took pleasure in the stones of Zion, and favored the dust thereof.

The thoughts you suggested on the text in Jeremiah, ix. 5. surely presents truth of vital importance to the household of faith, the Old School Baptists, for I can see no other visible Zion existing. Oh that her sons and daughters might take heed. It has appeared to me for some time past, that the devil's chain has been extended a few links beyond his ordinary bounds, and that he has employed his devices, to the utmost of his power and skill, if possible, to break our bands, and to cast our cards away. But, thanks be to God, he is still bound, and the word of the Lord has settled the point, that, "No weapon formed against Zion shall prosper, and every tongue that shall rise against her in judgment, she shall condemn. But let us not forget that God, in all our warfare, has appointed the travel of his people, as well as their triumph, and that he has given them no liberty to choose their own ways; but, on the contrary, admonishes them against such a course, with awful warnings, lest he also choose their delusions, and in that fearful case, they must soon find themselves like poor Sampson when shorn of his locks, which were the badge of his Nazariteship. They may assay to go forth as at other times but alas! their strength is perfect weakness, and they fall powerless into the hands of the enemy, and oftimes like Sampson, lose their sight, grope in darkness, knowing not at what the stumble, and make sport for their enemies, to their own confusion. God alone is the strength of his people, in Christ Jesus our Lord. He has prepared for us an invincible armor; namely, the blood of the Lamb, and the testimony of the grace of God. This armor, though, in the light of sense and of all natural phi-

losophy, may appear insignificant as David's sling, to Goliath, who, in his giant pride, dared defy the armies of the living God. Or as Gideon's pitchers, in the hands of that small remnant of the thousands of Israel. Yet the armor is mighty, through God, to slay the giant or to put to flight the host of Midian, (arminians, whether in or out of the church.) Yea, one shall chase a thousand, and two shall put ten thousand to flight.

Brother Beeman has given us the result of his observations in Ohio, namely that certain characters, by a professedly conservative course, become very annoying to the community to which they are attached, whether in church or state. Now in regard to the world and its doings, outside of the church, I feel comparatively but little interest; for the present, I would say concerning it, "Let the potsherders strive with the potsherders of the earth, but let not a man strive with his Maker. But the interests of Zion are not so easily disposed of. Brother Beeman says he has observed in that western country, something like the following, a people professing a form of godliness, who seem to be confirmed and established in the truth, and, for a time, thought worthy of confidence; but this has been only for a season, when anon, they are found simpering about middle ground doctrine becomes unprofitable, they say much about extremes, about large congregations, about preaching the people asleep, &c., with hints that the old people are in their dotage. Now, permit me to say to brother Beeman, and to all whom it may concern, that such things are not only witnessed in Ohio, but in New Jersey also; and not only in the world, or among the New School and their kindred arminian interests; but even in the bosom of Old School Baptist churches. Such characters seem not to be confined to the ministry; indeed I know of no such preachers among the Old School Baptists of this state at present, though there have been such in times past; but they are gone to their own company. But these things are found among the members of the churches, and they appear to resemble certain characters described by David, in Psalm cxliv., whom he calls *strange children*, in distinction from the sons and daughters of Zion. Now, as I understand it, these strange children, were either the offspring of Ishmael the sons of the bond woman, or of the amalgamation of Israel with Ashdod, Moab, or of some other unholy alliance. David has given us a description of them and of their works. He says, Their mouth speaketh vanity, and their right hand is a right hand of falsehood. He prayed earnestly that the God of Israel, would rid him, and deliver him from their hand. Permit me to offer a few thoughts further on this subject, for it seems to me one of no small interest to the church of God. Many of us must needs remember the condition of the Baptist churches in time past; say, for twenty-five to forty years ago, before any

decisive separation had taken place between ourselves as Old School Baptists, and the general mass which were, about that time in an unholy alliance and amalgamation with the popular sentiments and practices which have been found, to our sorrow, to have taken root in the churches, and contrary to sound doctrine. Although the old platform, was professedly retained and the old landmarks observed, the result was that many strange children were then brought forth and nourished up among the Baptists. Is it not also true, that when we were separated from that confused mass, that more or less of those strange children, by some means or other, have remained and identified themselves in profession with us. A people who never were Old School Baptists, are not now, and probably never will be. Why such persons should wish to remain among Old School Baptists, has been a sort of mystery to me, nor can I yet decide. I have sometimes thought it might be because the enemy likes to have it so, to annoy and mortify the saints, or because God sees fit that it should be so, for the trial of our faith, that they that are approved may be made manifest. I would farther say, as far as my observation has extended in years gone by, it does appear as a general rule, with few exceptions, that these strange children have come into the churches at such times and under such circumstances as above named. Now it is impossible but that such church members must eventually be prejudicial to the prosperity and peace of Zion; for their mouth speaketh vanity—Their language at best is but part Hebrew, and the greater part generally Ashdod, contradictory to the truth, and often to themselves, though they apparently are insensible of it. By their double tongues, they sow the seeds of confusion in the church, and when they have done so, they wipe their mouth, and say they have done no harm. Yea, with all subtlety will they endeavor to palm the blame on the truth itself. No wonder David prayed for deliverance from them; and well may Zion pray to her God who sees her afflictions, for deliverance from their corrupting influence, for though they may express much friendship and kindness toward the truth and its advocates, yet their tender mercies are cruel. David anticipated no small advantage from being delivered from their hands, and Zion may indeed expect the same. Truly the hand of the Lord only can perform it. David proceeds more fully to express the object of his desire. That our sons may be as plants grown up in their youth; that our daughters may be like corner stones, polished after the similitude of a palace. Has not Zion been made glad when it has pleased God to reveal his arm in Christ, the great and good Shepherd who laid down his life for his sheep, and to bring his sons and daughters, one by one, from nature's waste howling wilderness, home to his fold, to his Holy Hill, the church, his banqueting house, and to spread the banner

Of his love over them? They have been the object of the Lord to receive his precious word of grace. They have come to Christ. They have bowed in submission to his yoke, and have been made to feed richly on the sincere milk of the word, and to grow thereby. Sons like plants in their youth, strong and lively; reflecting in some good degree the image of Christ the glorious Plant of renown. The daughters too, like corner stones; fitly set in the church, builded of God in Christ for his own habitation, through the spirit, the palace of King Immanuel.— Here they appear polished, beautified by soundness in the faith, adorning their profession by a conversation becoming the gospel, and thus they become an essential support and strength to the building. Hence farther, That our garners may be full, affording all manner of store, that our sheep may bring forth thousands, and ten thousands in our streets. Not to dwell on particular points, suffice it to say, the storehouse with its garners, present to my mind the church of God, with his word and ordinances; Christ, the life of his people, in them, which fills them with all manner of store, embodying the rich provisions with which he spreads his table, in his holy mountain, for his hungry poor, his wayworn pilgrims, and kindly says to them, Eat O friends, Drink abundantly, O Beloved.— These garners afford all manner of store to the saints, when with one accord, as one family, one body, in mutual love, called in one hope of their calling, having one God and Father of all, who is above all, and through all, and in them all. Having one Lord, one Faith and one Baptism, enjoying the unity of the spirit in the bonds of peace. O, how soul-refreshing thus to come to Mount Zion, to walk about her, tell her towers, consider her palaces, and mark her bulwarks, while her God shines forth in the perfection of beauty.

Again, The sheep of the Lord's pasture: That they may bring forth by thousands and tens of thousands in the streets of Jerusalem, the fruits of the spirit of Christ formed in them the hope of glory. See the beautiful description in the Songs, vi. 6.— Thy teeth are as a flock of sheep which goeth up from the washing, whereof every one beareth twins, and there is not one barren among them. The psalmist presents another desirable object. That our oxen may be strong to labor, that there be no breaking in, nor going out, that there be no complaining in our streets. The ox is often used figuratively in the scriptures, to represent the ministers of the gospel, whom God has set for watchmen on the walls of Jerusalem. Their labor is to preach the word, instant, in season, out of season; to warn, reprove, and exhort with all long suffering and doctrine. This is an arduous work indeed, for which no man is sufficient of himself; but Paul says, our sufficiency is of God. the treasure is in earthen vessels, that the excellency of the power might be of God, and not of us. Especially is the work laborious and trying to every sensitive feeling of nature, when men will not endure sound doctrine, but after their own lusts, heap to themselves teachers, having itching ears, and when they turn away their ears, from the truth and are turned to fables, and when many follow their pernicious ways, by reason of whom the way of truth is evil spoken of; and of course the preacher will be evil spoken of too. Yea, especially, against them will the malice of

devils and of wicked men be brought to bear. He will be reproached, persecuted, slandered, his moral character traduced, all manner of evil will be spoken falsely against him, on account of the truth he preaches, and the order of God's house which he is constrained to sustain and defend. O, what strength and support he needs, for in himself he is perfect weakness; yea, he often feels that he is a worm and no man, and is ready to exclaim, "I cannot speak, for I am a child." but the arms of his hands are made strong by the hand of the mighty God of Jacob. Thus strengthened he is made willing to endure all things for the elect's sake; through honor and dishonor, through evil report and good report, his soul is made glad when the word is gladly received by the saints and when it dwells richly in them, making them steadfast in the faith, and causing them to walk in all the ordinances of the house of God, blamelessly. Though the number may be but few, a little city, and few men in it, without might or power in themselves, surrounded by strong and cunning adversaries with Beelzebub, the prince of devils at their head, rearing their imposing bulwarks against the church, yet none of things move servant of God, when sustained by almighty grace; neither will he count his life dear to himself, so that he may finish his course with joy, and the ministry he has received to testify the gospel of the grace of God. For if only two or three be gathered together in Christ's name, he says, There am I in the midst. This gathering I understand to mean the unity of the saints in church relation. Hence, it does not require a large number to constitute a branch of our visible Zion, or to secure the presence and protection of Christ. Truly, it is better to dwell in a corner, on the house top, than in a wide house, with a brawling woman. Here permit me to suggest an impression in which I have become more and more confirmed by continual observation and experience, namely, that most of the Old School Baptist churches, however small, have too many members for their own peace and edification.

Again, David says, That there be no breaking in, nor going out. Here the faithful ministrations of the word is presented, as a matter of no small interest to Zion. Not that large and respectable congregations will be attracted by it, and the preached word become a mean of regenerating sinners, and thereby numbers be added to the church; that is the Lord's work, but that a standard of defense be set up as by the spirit of the Lord, against unruly and mischievous beasts of prey, which are wont to break into the church; such as Satan, the old roaring lion, who threatens to tear and destroy, wolves also, in sheep's clothing; either as preachers or private members, having a form of godliness, but denying the power thereof; or, in plain English, professing to be Old School Baptists, but when tested, by their works, are found acting contrary to the truth, and who throw their weight into the enemy's scale; dogs, unclean creatures, whose nature is to snarl, and bite, or persons, like sly deceitful dogs, hiding themselves, as much as possible, following and snapping at the heels of the saints, especially at the ministers of Christ. Foxes, like foxes that spoil the vines, and mar the health or flavor of the tender grapes. Creeping things, reptiles, serpents, such as beguiled Eve, ever

lying in wait to beguile the sons and daughters of Zion, and, if possible to cause them to fall from their steadfastness. By such, is not only designed, persons, but also doctrines in sentiment, and works in practice. Moreover, That there be no going out.— Believers should not go out, or depart from the way of truth, that there be no lusting after the fleshpots of Egypt, nor for the Babylonish garments of religious pride, fashion and popularity, which are worn by the filthy daughters of anti christ. That there be no complaining in our streets.— Indeed nothing is to be expected from the children of the bond woman but complaining against the truth, for that is a prominent trait in their characters, witnessed by divine inspiration. Numerous complainers walking after their own lusts; but the psalmist means, by the children of the free woman, who love the truth, confide in it, and desire to know and to obey it. That they may be encouraged, and that they should not murmur, at the cross of Christ. It is added, Happy is that people that is in such a case, yea, happy is that people whose God is the Lord. Happy are they indeed, for in such a case they enjoy a comfortable evidence that their God is the Lord, who rideth on the heavens in their help. They feel that they dwell on high, the place of their defense is the munition of rocks, their bread is given to them, and their waters are sure. Aminated by the joyful sound of the gospel of God their Savior, they gird up the loins of their mind, and walk in the light of his countenance, and in his name they rejoice; and in his righteousness they are exalted. Their God is the glory of their strength, for the Lord is their defense, and the Holy One of Israel is their king. He is the Rock of their refuge, a very present help in time of trouble.— They hear the soul cheering voice of their Shepherd, saying, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom, and they are ready to reply in meekness, trusting his almighty grace. Therefore we will not fear, though the earth be removed, though 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. There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her. He shall help her, and that right early.— But, with painful sensations, David witnessed in Zion, a counter influence to the happiness of that people; namely, That of strange children, before as described. Is it not a fact, not only established by divine revelation, but also by the experience and observation of the saints of every age, that all the sufferings and tribulation the church has ever endured from the enemies without the camp, have been small compared with the afflictions which have harassed her from such as have risen up within her own borders speaking perverse things, and not consenting to the truth? I must stop.— A word to the wise is sufficient, but if a fool be brayed in a mortar, yet will not his foolishness depart from him.

Of course, brother Beebe, what I have written is at your disposal. The bow is drawn at a venture, should you think proper to publish it, let the arrow fly, and may the God of Zion direct and control it, and it will find its mark; even, if need be, through disguise as complete as

that of King Arab, and through harness as strong and closely jointed as his; while, withal, the lambs of Christ will remain unharmed Yours in Gospel bonds.

C. SUYDAM.

For the Signs of the Times.

Jasper Co., Ia., Feb. 23, 1854.

BROTHER BEEBE:—I have been a reader of the Signs, a great portion of the time since 1837, and I have been much edified with the communications of my brethren but I have never written any thing for your columns, being conscious of my inability. But being now under the chastening hand of my heavenly Father, I will try in my way, to give a short account of my trials, and of the dealings of the Lord with me, a rebellious worm of the earth.

I was raised in the state of Ohio, by professing parents, but saw not the heinousness of my own heart until I was in the fifteenth year of my age, when a great revival of religion took place near the residence of my father, Elder J. H. Price, when sometime afterward he remarked that it would be said by some, that the harvest was past and the summer was ended, but they were not saved. I then became alarmed and went immediately to the law. I thought I could do something to commend myself to the favor of God. The *do and live* system just suited me, and I soon became a member of that society, and so lived until the year 1842, at which time I was to all human appearance, brought to the very brink of the grave. I knew that I was in the bonds of iniquity, and felt then my depravity in all that I had done to commend myself to the favor of God. I saw my friends gather round my bed, looking on me and expecting my spirit would take its flight. Brethren and sisters, my disease was nothing in comparison with the state of my mind.— Death and hell was before my eyes, and my sins like mountains were over me, and I was on the brink of the dark and deep abyss beneath. I was all pollution and guilt. Will not angels wonder and adore?—A smiling God was revealed to me, and I seemed caught up by the glorious Savior, and, brethren and sisters, I think I then had a foretaste of the joys that await the blood bought family of God, who shall come up out of great tribulations, and whose robes are washed and made white in the blood of the Lamb. I then thought and desired that my spirit would soon be with the blessed. But the Lord made known to me that it was his will that I should again tread the rugged paths of nature, that I should go to my father's house, and tell what the Lord had done for me, which I did, and was received by the Blue Grass church and was baptized on the 28th of May, 1843, by Elder S. H. Benjamin, and have had my home with them from that time to the present. Sometimes rejoicing to meet with my brethren, and at other times ashamed to see them. I know not how they can bear with me. I sometimes feel sure that I am a burden to them, or at least am useless, and that the church will never prosper until I am either cut off, or else removed from them by death. It is so congenial with my nature to love the perishable things of time and to forget the precious cause of the Redeemer.—But I have been severely chastised, and I have had some precious idols removed by the hand of him who cannot err. Our whole family, except myself, were in 1851, prostrated by a contagious disease,

and the king of terrors entered, and on the 11th of February, one of our idols, Mary Enelia, was taken from us; and on the 19th our little son William, was also called from time. In August my mother, Hannah Price, whose obituary appeared in the *Signs*, in February 1852.— And in August 1852, my sister Hannah Jane was also called home. Again I saw that my wound must bleed afresh. Although greatly delighted with my little twin daughters, Clarannetta and Amaretta, the tie was soon severed. I wish ever to be submissive to the will of my heavenly Father, still I have sometimes coveted the solitude of the hermit, I have wished that I were a thousand miles in the wilderness, where I could no more hear the groans of the dying.

On the 11th of January, it pleased the Lord to lay his chastening rod on me.— Brethren and sisters, I think some of my Father's children, and myself especially, require the rod; for I can say it is good for me to be afflicted; for though afflicted I am not forsaken. There is no perfection in me, it is only in Christ, and to attain to it, I must be with him. While afflicted my mind reverted back to my deliverance from the yoke of bondage, and I can say of a truth, I knew in whom I have believed. I have had some sweet meditation on the great plan of salvation, and on the love of Christ to his bride, and on the peace and fellowship of the church.

The Blue Grass church was constituted in 1840, ten of her members have been called to their divine possession, where sin and sorrow are felt and feared no more.— My father, who is a member of the Blue Grass church, is now in the 68th year of his age, and has, for several years, devoted nearly his whole time to the work of the ministry. He has been a great traveler, but is no longer able to travel much. He is very feeble, and has been for months afflicted, and we think it will soon be said to him. It is enough; enter thou into the joys of thy Lord.

Brother Beebe, I think I had better come to a close, lest I weary you. If you think this worth a place in the *Signs*, you may publish it, but if not, commit it to the flames. Often when my husband is absent from home feeding the flock over which the Lord has made him overseer, I have been entertained with many rich feasts from the brethren and sisters, through the *Signs of the Times*, and I earnestly request their continuation.

ELIZABETH A. BENJAMIN.

For the Signs of the Times

Crawfordville, Feb. 27, 1854.

BROTHER BEEBE:—Of a long time I have desired to express my love and gratitude, for such a treasure as I find in the *Signs*; but feeling my incompetency I have deferred it. Now, as it is time for me to send the pay for the 22d volume, I wish likewise to express my love and gratitude to all its friends who have labored in love, and endeavored to keep the unity of the spirit in the bonds of peace, and who have abstained from the appearance of evil. To all such I would say, The very God of peace, sanctify you wholly. The *Signs* come to me laden with much consolation. I have read and re-read them from the commencement of their publication. Many times when very low, but not destroyed, I

have been lifted up, while perusing them, and frequently set to traveling and before I was aware, to soaring, as though I would go right up into the mansions which are prepared for the blessed. When sore temptations have pressed me, so that I have almost despaired of life,—when I have been obliged to look well to the ground of my hope, and to all the way in which I have been led, when nothing but a "Thus saith the Lord" would satisfy me, I think I have found it in the *Signs*. Then, with all saints, I have been led to comprehend what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge. Then I have been strengthened with might by his spirit in the inner man; and I am constrained to say, Unto him be glory in the church throughout all ages, world without end, Amen.

There is often a great dispute between me and Satan. He tells me I have not the faith of God's elect, and without this precious faith none can please God. He has kept me for years together trying to define faith, and he has many times led me into the wilderness of sorrow, where I have been blinded by sin of unbelief, which so easily besets me, that I could not look unto Jesus the author and finisher of such faith; neither could I see the cloud of witnesses which compassed me about, though I sought it never so carefully. I could not rest satisfied without God's warrant for my faith. I want my title clear to mansions in the skies; and this desire makes me scrutinize every such title that comes to hand, and compare mine with them, and all by the word of God. If I have any faith at all, it is often called into requisition and compared with the children of faith. I think I have learned by much experience, that we must walk by faith and not by sight. We have too much desire to live by sight, although the great apostle has told us that we must walk by faith.

Brother Beebe, we feel that our earthly house must soon dissolve, and we desire much to know that we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the spirit. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. This lively hope is that for which we pant. As the hart panteth for the water brook, so panteth my soul for thee, O God. When I have been blessed with such a hope, I have rejoiced with joy unspeakable and full of glory. But for the most of my time I have to lay low, at mercy's door a beggar. This winter I have been made to understand the parable of the beggar and rich man, more than ever. I saw that all God's people are like Lazarus, poor, and full of sores. The rich man represents all such as do not feel their need of Christ's righteousness; but have plenty of their own. In this view I was made to rejoice, that I was worthy to be a beggar;

and while my hands were busily engaged, my tongue broke out and sung,

Encouraged by thy word,
Of promise to the poor,
Behold a beggar, Lord,
Waits at thy mercy's door:
No hand nor heart, dear Lord, but thine,
Can help or pity wants like mine.
Nor dare I to profess,
As beggars often do,
Too great is my distress,
My faults have been but few;
If thou shouldst leave my soul to starve,
It would be what I well deserve."

Brother Beebe, I have had to travel in the strength of this view more than forty days; for we received this word in much affliction, with joy in the Holy Ghost. So like Paul, if I glory, it is in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong. I ask, who in a natural state can understand these things?

I have just finished reading the second number of volume 22, of the *Signs*. I am pleased with the first piece of poetry, "Safe and Sound." I read it several times with joy, I believe God's people are safe in him. I hope brother L. Cox will favor us with an account of his series of trials. The trial of faith being much more precious than that of gold, though it be tried with fire. To dear sister Nancy Clark, I would respond, for in me she has found a kindred spirit. I think we are born of the same parents. I know that in me, that is in my flesh, dwelleth no good thing; and if a saint I am the least of all. She has expressed my feelings when she says she has a trembling sensation while attempting to write to the dear saints of the Most High. I would say more, but must stop much as I began. I thought that in writing over a whole sheet I could come nearer to an expression of my love and gratitude; and I thought too, that I would say something about our old Baptists in Crawfordville; but time and space will not permit. I will just say it remains much as in years gone by, with few changes. We have the gospel preached to us, once a month, by our beloved pastor, M. M. Vancelev, and we are in peace among ourselves. Brother Beebe, do with this letter as you think best; if you think it will be servicable to the spiritual family, you may publish it, but if not, throw it away. I know that spiritual children require spiritual food.

Your unworthy friend,
MRS. CHITON JOHNSON.

For the Signs of the Times.

Barton, February 23, 1854.

BROTHER BEEBE:—I have a small remittance to make you, and it is high time that you should have it.—

The *Signs* still come to us regularly and, with a good deal of anxiety we look for them, especially when they get a little behind their date. It seems that the effort people have doubled their diligence this winter, in these parts of the country. They have held their *pro*, or *dis*tracted meetings, from three to four, and six, and even eight weeks on a stretch, and they have been in almost every neighborhood in this vicinity. And seem to call our minds to search ourselves to see what foundation we stand upon, and to look to the hole of the pit from which we were digged, and to the rock from whence we were hewn. Our God is not as their god, our enemies themselves being judges; for by their fruits ye shall know them. Your brother in tribulation,

JAMES N. HARDING.

For the Signs of the Times.
Fayette Co. Indiana, Feb. 20, 1854.

BROTHER BEEBE:—Having a remittance to make to you for the current volume of the *Signs*, permit me to pen a few thoughts as they may occur to my mind, and if you deem them worthy a place in your columns they are at your disposal.

Believing in the doctrine advocated and defended in your paper, which doctrine I believe is taught by divine revelation, which revelation is the word of God, I still feel willing to contribute my mite, to aid in the support of your valuable paper; because I think it is a source of comfort to the sheep and lambs of Christ, to have a medium through which they may correspond one with another, having never seen each other in the flesh. They can by perusing the pages of the *Signs*, and reading the communications from different parts of the world, learn that there is a few, who have been taught by the same spirit, and can tell how the children of the Most High have been brought from nature's darkness to the marvelous light of our Redeemer; for they all speak the same things, which goes to show that they are all taught by the same Spirit, and all belong to the same heavenly family. Often have I been ready to exclaim in reading the communications of the children of God, "who have published their experience through the *Signs*;" that I have felt the same trials and borne the same burdens of which they speak.

Brother Beebe I am often made to lament and mourn, when I see difficulties arise in the church of God; to see brethren fall out by the way, (especially when they are trying to travel the same road,) for very often it is the case with brethren, in giving their views, on the different subjects which are at present agitating the church, for errors to be made, which often give rise to considerable talk and are sometimes made to act more to the disadvantage of one another than should be; this might be made a great deal better, by going to the person so chargeable and getting him to explain, and try and get his right meaning before he is charged with error. Let us always try to put the most favorable constructions upon anything that may be said by one of our members, that does not fully meet with our own approbation; and if we cannot be reconciled to his views, let us consider that we too are apt to err sometimes; and that it is always much easier to behold the mote in our brother's, than in our eye, and unless there is a difference of vital importance, it should be our duty as brethren one toward another, to labor one with another, that we might become reconciled to each others views. Let us always try to maintain the unity of the spirit in the bonds of peace; for it is of vast importance, that we should labor together for the good of one another and for the mutual advancement of the church of Christ; for we must all acknowledge that we are far from perfection; for in this world we see but in part and know but in part; for there is none of us that doeth good no not one. Would it not be better for us to try and cultivate that love one towards another, not viewing ourselves better than others, but always keep before our eyes that we are apt to wander and go astray from the path of duty; and when we do it, it would be well to have a brother in brotherly love and kindness to chide us and give us timely a admonition. Let us try and cultivate that love, and maintain the

rule laid down for us in the word of God; if the brother err, go to him and tell him of his faults, face to face; but in performing this act, we should be sure to do it with the right kind of a spirit, acting from a sense of love and duty, which we should have for all the brethren; for if we love not our brother, the love of Christ dwelleth not in us. May the God of all grace, uphold and sustain his people, and bring them off conquerors at the end of their warfare, and brother Beebe, may you be able through the grace of God, to wield the sword of the Lord and of Gideon. Farewell.

W. H. BECK.

For the Signs of the Times.

Logan county, Ohio., March 1854.

DEAR BROTHER BEEBE:—Some of our dear brethren in these parts, and I suppose in many other parts, appear to believe that the children of the Lord have the power to live more godly than they do, and that in so doing they would receive a reward; but owing to neglect, that the reward is not obtained. Some have compared the power of a husbandman to the spiritual power which they claim to possess, that as the husbandman ploughs his corn, thereby loosening the ground and destroying the noxious weeds, by which he affords the corn an opportunity for growing, and consequently produces a larger and better crop, so also the christian by walking in his duty, keeps down, or in subjection the flesh, and God our Father blesses him with a knowledge of his will in all wisdom in spiritual understanding." On the other hand if they neglect or refuse to do their duty, "that they would waste away for want of life and practical godliness." And some have further affirmed, that many churches have fallen into this deplorable condition.

Let us compare this doctrine, with the doctrine contained in the New Covenant which reads, I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach to every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sin and iniquities will I remember no more. In that he saith a New Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. Heb. viii. 10—13.

I wish not to hurt the feelings of any dear brother or sister, who differ with me as to who the husbandman is, that cultivates the spiritual crop; but desire to call their attention to the New Covenant in which no power is mentioned or intimated, but the power of God, in all the work in the hearts of his children. Those who profess to do something, imply that the Lord has not been faithful to his promise, or they must understand that the New Covenant is conditional, and consequently that there is something for the creature to do; if so, it is like the old covenant, and both have vanished, or will vanish away. But the Lord has made positive promises. *I will, and they shall; and they shall not.* These are the positive expressions in this covenant. The Lord's children cannot even teach one another. He says, they shall not teach, &c. I have no doubt that they often feel impatient for a great display of spiritual power, as Abraham and Sarah did; and in

some instances may have put their own power to work, and the result has been or will be no better than the production of an Ishmaelite. The Lord says, "I am the true vine, and my Father is the husbandman." The idea that the prosperity of christians lies in their attention to duties or their faithfulness, appears to me to be the doctrine of works, as contained in the old covenant. The plan is conditional on which no one could be saved. All conditional plans, and all plans on which there is any reliance on the creature, is of the old covenant. No such plan can fit any one for the Master's use; but operates to the reverse; but the New Covenant that New and Living Way in which the Lord does all the work, is the sure plan, and is made sure to all the seed. The Lord is not slack concerning his promises to his children, hence a sure and unconditional promise from him, that he will perform the glorious work of preparing his people for himself by putting his laws into their hearts, and writing them in their minds, and fitting them so that he will be their God, and they his people. This law which he will put into their mind, is the "law of the spirit of life in Christ Jesus, which makes them free from the law of sin and death."

We are so prone to distrust the Lord, although he possesses all power and virtue, but we possess neither; and so prone to look to ourselves for something that is good and efficient in producing a better and more abundant crop of spiritual fruits, that we sometimes propose plans to accomplish this object. I would inquire of all those who think that Zion is not in as good condition as she might be, or as she ought to be, whether their be anything lacking in the New Covenant? If their be anything wanting in it, then there is something lacking in Zion; but just as sure as this covenant is perfect, and just as sure as the Lord is faithful, just so sure is that word which is promised in the New Covenant being performed to a jot or tittle. We can only see the glorious state of Zion when it is revealed to us. "The kingdom of heaven comes not by observation." What better covenant can we desire than that which the Lord's children have, and what greater surety can any desire than the unconditional promise of the Lord, that he will perform it? Has not this glorious work been going on ever since the days of Abel, down to the present, according to the purpose and promise of the Lord? He works and none can hinder. "This is the work of God that ye believe on him whom he hath sent." And this is the great commandment, that ye believe on the Lord Jesus Christ, and love one another. Some appear to think that they can do these wonderful works; that is to believe on the Lord, and love one another; but he says this is the work of God. And he says that his people "believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Thus we find that it requires a mighty work to cause one to believe on the Lord Jesus Christ; and without faith it is impossible to please God, and faith is the gift of God, the fruit of the spirit; the preparation of the heart, as well as the answer of the tongue are from God. I cannot see any place for the arm of flesh to exert its power. The plan is complete without the aid of the creature. It requires the same mighty power to prepare the heart, to give it one good desire as it

does to enable it to believe; and to enable it to believe, requires that power which was wrought in Christ when he was raised from the dead. There is but one power, and that is God. "For we know that all things work together for good to them that love God; to them who are the called according to his purpose." If the Lord's children be troubled, if they be persecuted, if they be afflicted with long darkness, if the adversary oppress them, and like the poor widow, cry to be avenged for a long time, or if they be in any other condition whatever, all things work together for their good, the covenant stands sure; I will be their God, and they shall be my people. To whom be ascribed all praise, might and dominion, now and ever. Amen.

Brother Beebe publish, or throw it away, as you think best.

Your brother in hope of the fellowship of the saints.

Z. MCCOLLOCH.

For the Signs of the Times.

Henderson, Kentucky.

DEAR BROTHER BEEBE:—I have been a reader of the *Signs of the Times*, for several years, and from the satisfaction, comfort and joy I receive from them, I expect to continue to read them as long as I live, if the Lord spares you to publish them. For in the *Signs of the Times*, the Old School Baptists have an able and faithful advocate of their faith and doctrine. My humble prayer to the Lord is that you may be bountifully supplied with grace to enable you to perform the duties which the Lord has called you to perform, and when in his good time, the Lord shall call you home to glory, that he will call and qualify another to fill the station that you have so ably and profitably filled.

I am now nearly three score and ten years old, the length of time allotted to us in this life, and almost fifty years, I hope and trust, have been spent in trying to serve the Lord. If ever I was brought to a knowledge of God, through faith, it was in Scott county, in this state. I received baptism at the hand of brother Redding, and became a member of the church. Shortly afterwards I moved to Fayette county, and joined the church at Bryant's Station, of which brother Dudley was the pastor. During my membership with that church there was a split in it; and I remained with the old church. Several years afterwards I moved to this county and united with this church and again, enjoyed the blessing of the preaching of the gospel, and all the comforts of church membership.—But alas! dissensions came into our church; and again I took my stand with the Old Side; but, unfortunately we of the old side, were left without an organization; and, of those few who took their stand with me, some have gone home to glory I hope, and some have joined with the Missionary Baptists. So I am left entirely alone. I have not heard an Old School Baptist preach for several years. There is an Old School Baptist church in this county; but too far from here for me to unite with them.

Dear brother, I expect to remain alone, before I will unite myself with a church that is not of my faith and order. I believe I have been led by the spirit of God, and I confidently trust, he will stand by me, and lead me in that way which is acceptable to him; for I have no reliance on myself; but all my trust is in the Savior alone. I hope

the brethren and sisters will pray for me; and that they will continue to send their communications to the *Signs*, for publication, for it is a feast to my soul, to hear what the Lord has done for them. The *Signs*, have been to me, like a green pasture, to feed upon and to grow strong.

Dear brother, if you think there is anything of interest in this communication, it is at your disposal. Please correct and condense if you choose.

I am your sister in tribulation.

CATHARINE WALKER.

[The above was written shortly before her death.]

For the Signs of the Times.

Genesee county, N. Y.

Review of the prophecy of the Revelations. No. 3.

In the xi. and xii. chapters is foretold what the saints should suffer during the 1260 years in their corporate capacity. As the visible church as *one body*, they are represented by the Temple. A corrupt church, whose members are called gentiles because aliens and strangers to true religion, should thrust itself with its head, "the man of sin," into the Temple of God, and there its head, by pretending to be Christ's vicar on earth, should show himself as God. The "court of the Temple," according to Prideaux, "was a large square encompassing all the rest, of 750 feet on every side." Having this in possession, gave them the control of the Temple. The *holy city* means the invisible church as a whole. It is trodden under foot for 1260 years, here called 42 months. This holy city is presented in its distinctive visible features, by two olive trees and two candlesticks which mean true individual visible churches. These should be overthrown by the beast, and their falls (ptomata) should take place in the great city, spiritually called Sodom and Egypt. Ancient Egypt therefore was a figure of modern Babylon; and the plague of frogs on ancient Egypt foreshadowed the frog Missionary spirits in modern Babylon. This breaking up of churches, in the street of the great city Babylon, is seen in the history of churches previous to, and in the 16th century. That candlesticks in this prophecy mean churches is proved by the 20th verse of the first chapter. By the figure of a woman clothed with the sun, the visible church, as a whole, is represented in another relation, which could not be done by the figure of the Temple. The church is in this relation presented as manifesting a great anxiety to have Roman Emperors for its members, to protect it from oppression by the civil government. In history, this anxiety is seen in the apologies presented to the Roman Emperors in behalf of christianity, by members of the visible church. The result was, that the visible church begat an *energetic child* in Constantine the great. God made use of him to suppress the government religion of pagan Rome, and in answer to the cry of the martyrs, avenged their blood, at the hand of their enemies. The head of the beast received a deadly wound but the deadly wound was healed, for the superstitious and idolatries of Pagan Rome were ingrafted into christian Rome. This strange state of things is represented as "a great wonder in heaven." In the tenth chapter and seventh verse it is called "the mystery of God." At the time of the man-child's birth, the woman fled into the wilderness for 1260 prophetic days; see verse 6; and these in

verse 14 are called a time, and times and half a time; which is convertible into three days and a half, as in ch. xi. 9. Her wilderness state is her state, of subjection to christian Rome. This is proved by her deliverance, chapter xviii. verse 4, "Come out of her my people &c." which is seen also in the rise of the witnessess, chapter xi. verses 11 and 12. In the 13th chapter is shown what should befall the saints in their individual capacity, and their two great oppressors the beast and false prophet, are described. By the seven-headed beast is meant the civil government of christian Rome. This immediately at its rise receives a commission, verse 5; "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to practice forty and two months. So reads the original. The two horned beast means the anti-christian priesthood of the state religion, with the Pope for its head. The action of a government in civil administration is through its court. The court therefore is the beast, and the image of the beast means the Roman court of inquisition, embracing all other courts of that character. The two horned beast caused the image to be made—and a blood-thirsty, anti-christian priesthood caused the court of inquisition to be made; and in the transactions of that court is seen fulfilled all that is predicted of the image of the beast. The two horned beast exercised all the power of the seven-headed, before him:—that is, in his presence—in partnership with him. The innocent blood of hundreds of thousands has been shed by the joint action of these two powers, on the back of the first of which sat supported the jewel bedecked church of Rome, drunken with their blood. Before I enter on the third period called the judgement, to which the 14th and 15th chapters are introductory, I will quote history to prove, that the loud voices uttered when the seventh angel began to sound, were uttered in the 16th century. Respecting civil authority, it was generally believed previous to the 16th century, that it was in the gift of the Pope, and that he had the right to deprive Emperors, Kings, and all civil rulers of their authority, which he accordingly did. Now the loud voices in heaven announce the removal of this delusion respecting the source whence civil authority is derived. I will quote from Luther's address to the civil powers. "Why should not the magistrates chastise the clergy! the secular power has been ordained of God for the punishment of evil-doers, and free scope should be allowed for it to act throughout Christendom, let it touch who it may, Pope, bishops, monks, or any others.—Let every soul (consequently the Pope also) be subject to the higher powers." "Is it not ridiculous that the Pope should pretend to be the lawful heir of the Empire? who gave it to him? Was it Christ when he said; The kings of the gentiles exercise lordship over them; but it shall not be so with you?" "Let the Pope renounce all pretensions to the kingdoms of Naples and Sicily. He has no more right to it than I have." This bold address produced an extraordinary sensation, for it rang from kingdom to kingdom, and nation to nation. The historian says—"The church of Rome is seen under Leo x. in all its strength and glory. A monk speaks—and in the half of Europe this power and glory suddenly crumbles into dust." Respecting the effect of the everlasting gospel, D'Aubigne says,

Christianity and the reformation are two of the greatest revolutions in history. They were not limited to one nation, like the various political movements which history records, but extended to many nations, and their effects are destined to be felt to the ends of the earth."—"In every place, instead of a hierarchy seeking its righteousness in the works of man, its glory in external pomp, its strength in a material power, the church of the apostles reappeared, humble as in primitive times, and like the ancient christians, looking for its righteousness, its glory and its power, solely in the blood of Christ, and in the word of God." "Every day some progress might be remarked. Individuals, village populations, county-towns, nay, large cities, joined in this new confession of the name of Jesus Christ. It was met by strong opposition and fierce persecutions, but the mysterious power which animated these people, was irresistible; and though persecuted, they still went forward, facing the terrors of exile, imprisonment, or the stake, and were everywhere more than conquerors over their persecutors. A word of power from God himself was remoulding society." The doctrine taught, is thus set forth by a writer of the 16th century—"We believe that the very beginning of salvation and the sum of christianity consists in faith in Christ, who by his blood alone, and not by any works of ours, has put away sin, and destroyed the power of death. We believe that this faith is God's gift formed in our hearts by the Holy Spirit, and not attained by any effort of our own, for faith is a principle of life, begetting man spiritually, and making him a new creature." Eck, the champion of Rome, maintained in opposition to this, "that in conversion" (regeneration) "consent comes partly from our natural will, and partly from God's grace to us!" "No" said Corstat, "it is requisite that God should entirely create this will in man." "Your doctrine" said Eck "regards man as a stone, or a log; you take a position that directly contradicts experience when you refuse to acknowledge any natural ability in man." Here is the dividing line between the true church and Babylon.

JOHN BLOOMINGDALE.

For the Signs of the Times.

Salem, March 6, 1854.

BROTHER BEEBE:—Having a small remittance to make for the 22d volume of the Signs, and having no opportunity to send by your agent, I am constrained to act in that capacity myself.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." All things work together,—not separately, but together, as the links of a chain; and this chain is the chain of God's providence, grace, and purpose; not a link of which can ever be broken, or separated. God has declared that his counsel shall stand, and he will do all his pleasure. When without are fightings and within are fears; when there appears not a gleam of light to pierce through the surrounding darkness; though all around may seem to be against you, still remember God's word, his covenant, his oath, cannot fail. Great is the mystery of godliness, and great is his goodness and wisdom in his dealings with

his people. "My grace is sufficient for thee. And, I will never leave thee nor forsake thee." All things of every description, light and darkness, sorrow and joy, riches and poverty, health, sickness, or afflictions, whatever our covenant God shall send, he will cause them to work together for our good. Although no affliction for the present seemeth joyous, yet they nevertheless, afterward yield the peaceable fruits of righteousness in them that are exercised thereby. All things therefore work together for the spiritual and eternal good of all the chosen family of God.

First. To them that love God. And who are they? The very people spoken of, Jer. xxxi. 3, "The Lord hath appeared unto me of old, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. The people to whom he made known his purpose and love, to save, to quicken them by his spirit and to shed abroad his love in their hearts; for, John says, "We love him because he first loved us. Although at times our love may seem dormant, yet many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would be utterly condemned. We are called according to God's purpose; but how are we to know that he hath so called us? So surely as God hath called us by his grace out of nature's darkness into the marvelous light of the gospel, so surely is that calling according to his purpose; for none else are effectually called; and if you look to the two following verses you will see what that purpose is. For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first born among many brethren; moreover, whom he did predestinate them he also called; and whom he called them he also justified, and whom he justified them he also glorified. Believest thou in the predestinating purpose, love and grace of God? If so, and thou art called by his grace, then art thou called according to his purpose; for the apostle saith, 2 Tim. i. 9. "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. Brethren, let us consider one another, to provoke one another, unto love and to good works. Let us not forsake the assembling of ourselves together as the manner of some is; but let us exhort one another, and so much the more as we see the day approaching; for, Where two or three are gathered together in my name, there am I in the midst of them.

Here it may not be out of place to notice a few things in regard to the gathering together in Christ's name. Observe, it is not said where two or three meet; nor where two or three gather together; but where two or three are gathered together. Here is the distinction, men may meet together by their natural power or free-will, but to such the assurance of the Savior's presence is not given; but to them who are gathered together by the power of Christ, and by the work of the Spirit. This is according to Jeremiah, I will take you, one of a city, and two of a family, and I will bring you unto Zion. They neither take, nor bring themselves, nor gather themselves, but they are gathered together by Christ, of

whom it is written, He shall gather his elect from the four winds. But I will proceed to notice the name in which they are gathered. *My name.* The name of Christ which is the only name under heaven among men, whereby we must be saved.—And here obscure also the distinction.—Not met together, merely to make mention of my name, or to talk about my name; but gathered together, (here notice) *in my name.* Here is the whole elect family of God, chosen in Christ, saved in Christ, quickened together with Christ; begotten in Christ, and dead, and yet alive in Christ their life being hidden with Christ in God. The apostle declares, There is therefore now no condemnation to them that are in Christ Jesus. Observe the little word *in* In Christ Jesus; *in my name,* there am I in the midst. All the blessings of grace are treasured up in Jesus Christ, for the children of God. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus. Because ye are sons, God hath sent forth the Spirit, of his Son into your hearts, Crying Abba Father. So if we talk of election, it is through and in Christ Jesus, according as he hath chosen us in him. Talk we of the promises, they are all yea and amen in Christ Jesus. Talk we of the quickening power of the Spirit, It is, God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together with him, And Jesus has said, "That where I am, there ye may be also.

Your unworthy brother in hope of eternal life, which God that cannot lie promised before the world began.

M. R. MILLER.

For the Signs of the Times.
Taylor Co., Va., Feb. 27, 1854.

BROTHER BEEBE:—We hope the Lord will sustain you in your editorial labors, as we believe you are contending for the truth, which a few of us, in this region, esteem very highly. We are situated here by Rector College, where we believe anti-christ has her seat. The new order of Baptists have a strong hold here; but we rejoice that God reigns in Zion, and will reign until he has put all enemies under his feet. We would be glad, brother Beebe, if the Lord in his providence would send you to see us in this region, and to spend a few weeks in the service of the Lord in opposing anti-christ, as her abominations are very prevalent here. My residence is within one and a half miles of Pruntytown, on the north-western turnpike, about four miles from Fetterman, where the cars come. Our meeting-house is on the same turnpike, and about four miles from Pruntytown, where there are a few of us who left the new school party about thirteen years ago. Five of us were organized then, and since that time we have increased to thirty-five members, of which some have been dismissed. We hope the Lord will sustain us, and we are sure he will sustain all his children, and make them more than conquerors through him that hath loved them and given himself for them.

Brother J. S. Corder is our pastor, whom we esteem for the truth's sake. Brother J. F. Johnson of Indiana paid us a visit in November last—I will close with my best wishes to you and yours. I remain your brother in tribulation.

WILLIAM PRIMB.

EDITORIAL.

Middletown, April 1, 1854.

"The Pastors of churches hold the keys of the Lord's Treasury." Am. Mess. Vol 3, page 10.

The *American Messenger*, is a monthly publication of the American Tract Society and the organ of that institution. The Society, as our readers are aware, embraces the self-styled "Truly Evangelical denominations of protestant professors of christianity in America and in other nations. The words therefore at the head of this article purport to be the sentiment of all, or nearly all the protestant orders of religionists of the present age.

When the papists have claimed for their pontiff that he holds the keys of the kingdom of heaven, which they allege were given to Peter, these professed evangelicals cry, Blasphemy! and endeavor to raise against them the indignation of the public; they are shocked, or pretend to be shocked at their awful presumption; but how the papists will feel, on reading the united expression of their protestant daughters, even excelling them in blasphemy, we are not able to say.

By the keys of the kingdom of heaven, we have understood the apostolic authority and gifts of the Holy Ghost, by which the apostles were qualified to settle every point of doctrine, discipline and religious practice for the kingdom of our Redeemer. Not that they had any power vested in them to legislate or make laws; but that they were seated on thrones of judgement, to judge the twelve tribes of Israel, (the spiritual Israel, or kingdom of Christ) and whatsoever they bound on earth is bound in heaven, and whatsoever they loosed on earth, shall be loosed in heaven; so that from their decisions there is no appeal. For as they judged and gave their decisions by the unerring inspiration of the Holy Ghost, their decisions were the decisions of God himself and therefore irrevocable throughout, all time, in heaven and in earth.

From the testimony of the scriptures, we learn that the *Lord's treasury*, is the Lord Jesus Christ, in him are hidden all the treasures of wisdom and knowledge. The life of all the saints is hid with him in God, and he is full of grace and truth. He only hath life and immortality, and all the promises of God are in him, yea, and amen to the glory of God by us. The fulness of the Godhead, and the complete fulness of the church is in him, and it has pleased the Father that in him all fulness shall dwell. As the treasury or repository of power, All power in heaven and earth is in him. In him, and in him alone we have redemption and the forgiveness of sins, according to the riches of his grace. The election, pre-estimation, and eternal justification of the church are all in him. According as *he hath chosen us in him* before the foundation of the world. In whom we have received an inheritance, being predestinated according to the good pleasure of his will. Being freely justified, through the redemption that is in Christ Jesus. Surely shall one say, *In the Lord have I righteousness and strength. In the Lord shall all the seed of Israel be justified, and shall glory. If all that is sacred and valuable in heaven, and in the church, is treasured up in Christ, then is not Christ most evidently the Lord's treasury! And if there is anything sacred*

in earth or heaven, that is not treasured in Christ, will the publishers of the *American Messenger*, please inform us what it is?—Let the candid reader then judge which of the twain excels in blasphemy, the Mother in claiming that her pope, as a successor of Peter, holds the keys of the Kingdom of heaven, or the protestant daughters in claiming that her clergy hold the keys of the Lord's Treasury. We read Rev. i. 18, that the risen and glorified Redeemer, whose names are Alpha and Omega, who walked in the midst of the golden candlesticks, holds in his hands the keys of hell and death; the prophet testifies also that the key of the house of David is with him, that he openeth and no man can shut, that he shutteth and no man can open. But in what part of the scriptures are we informed, that the Pope holds the keys of the Kingdom of heaven, or that the pastors of the protestant churches of the nineteenth century hold the keys of the Lord's Treasury?

But we may be told that the Society to whose sentiments the *Messenger* gives utterance, does not mean the Lord's Treasury, in the sense above stated; but the Treasury of the Lord's money, his financial affairs &c. But in what part of the divine record are we informed of the Lord's instituting a Treasury for filthy lucre? And where have we the testimony that he has intrusted the keys of such a treasury to such a set of "greedy dogs," as are the professed pastors of modern anti-christ? They are the last set of men on earth to be trusted with the mammon of this world.

To the honorable the Senate and House of Representatives of the United States, in congress assembled.

The undersigned clergymen, of different denominations, in New England hereby in the name of the Almighty God and in his presence, do solemnly protest against the passage of what is known as the Nebraska bill, or any repeal or modification of the existing legal prohibitions against slavery in that part of our national domain which is proposed to organize into the Territories of Nebraska and Kansas. We protest against it as a great moral wrong—as a breach of faith eminently injurious to the moral principles of the community, and subversive of all confidence in national engagements—as a measure full of danger to the peace, and even existence, of our beloved Union, and exposing us to the righteous judgments of the Almighty—and your protestants as in duty bound, will ever pray.

Dated at Boston, this 1st day of March, A. D. 1854.

As one of the prominent *Signs of the times*, we copy the "Mammoth Memorial," as it is called, of the Three Thousand New England clergymen, remonstrating against the passage of the Nebraska bill. Had this extraordinary document emanated from the Roman Catholics, the three thousand persons, would have sounded the tocsin from the Atlantic to the Rocky mountains; but coming as it does from the Babylon of New England Theology, it is regarded by the Hon. Mr. Houston, and a few others in the Senate, as the voice of God himself, uttered by his *vice gerents* on the earth. We are told that all the clergy of New England excepting the Catholics, have signed this remonstrance. Why are they excepted? Certainly not because they reject, or disbelieve the idea, that God has *vice gerents* to act for him on earth and in his name to;

"Deal damnation round the board,
To each they deem his foe."

but the more probable cause is the *fiend* which has also long existed between the Old Mother, and her harlot daughters. The mother contending that the pope is the only *vice gerent* of Almighty God, and her

daughters claiming that their clergy are all that the Roman Pontiffs ever claimed to be. On this occasion the Catholics, may use the fable of the wolf and the shepherds in which it is said that "A wolf passing a house occupied by a number of shepherds looked in and saw the shepherds feasting on mutton, on which he exclaimed. "Good Lord, what a fuss they would have made had they caught me thus engaged!"

Why it should be thought less extravagant or wicked for the clergy to assume the name and attributes of the Almighty God and hurl the thunder of their anathemas against the senate of the United States, or to dictate to them what laws they may enact, and what they may repeal, than for the Pope of Rome to exercise the same authority over the kings of the earth, is hard for us to perceive.

With the political bearings of the Nebraska bill, and of all other bills before the congress of the United States we do not design to meddle, through our paper. We have higher and more sacred matters to dwell upon; matters which concern the kingdom of our Lord and Savior Jesus Christ. His kingdom is not of this world, and he has commanded the subjects of his kingdom to mark the distinction he has made between the church and the state. To render unto Cesar the things which belong to Cesar, and to God the things which belong to God. As citizens of this world, we are commanded to be in subjection to the powers that be, because they are instituted of God. So far therefore as they do not infringe upon our inalienable rights of conscience, we are required by the authority of our Lord and master to be in subjection. In a representative government like our own, christians, including ministers of the gospel, in common with all other citizens have important interests at stake, to these they are to attend only as citizens of the world, and fellow citizens with the children of men. They should never be known, in their religious vocation, only in relation to the affairs of Zion.

Three thousand clergymen! What a swarm for little New England to muster! And do they think to intimidate the Senate, and the Representatives of this great Republic, by their blasphemous assumption of the name of the Almighty God? Will they alarm and terrify our Senators by threats of judgment and of the fiery indignation of the Lord? Who would have thought that so soon after the rebuke they received from the Senate a few years ago, on the subject of the Sunday Mail; they would again impose on that body the necessity of repeating the reproof?

It is perhaps well for the safety of our country, that these religious aspirants have couched their remonstrance in as extravagant and insulting language as they have. "It will do more to open the eyes of the community in regard to their dictatorial spirit, than volumes which might have been written.

The castigation which they received from the undaunted senators, Douglass, Mason, Butler, Pettit, and others, may make them wince; but we hope it may do them good. Should the whole affair be so overruled as to lead the Senate and house of Representatives, to abolish the chaplaincy, and so effectually sever these unnatural ligaments which now unite the church and state, we shall have cause for unfeigned thanks to God.

Before we close our remarks, we wish to say, that in the church of the living God, there are no such distinctions as that of *clergy and laity*. There is no aristocracy in the spiritual kingdom of our Lord Jesus Christ. The subjects of that spiritual kingdom, are all one in Christ. They call no man on earth their Master, or their father; 'or they have one Father, which is God. He that is least among them is to be their minister; and he that is greatest among them is to be the servant of all. The ministers of the gospel of our Redeemer, are not allowed to lord it over the church, much less are they to exercise authority over the state. None but the most corrupt pretenders, the most arrogant hypocrites would desire to usurp ecclesiastical authority over the secular affairs of the world. In the Senate

MR. DOUGLASS SAID.—Yet here we find a large body of preachers, perhaps three thousand following the lead of a circular which was calculated to mislead and deceive the public. They have here come forward with an atrocious falsehood and an atrocious calumny against this body, and prostituted the pulpit, prostituted the sacred desk to the miserable and corrupting influence of party politics. It matters not whether they have misled the whole of the people of New England, and drawn them into their pool of dirty water. It matters not whether the misrepresentation has taken a broad scope, or been confined to a few—I hold it is our duty to expose the conduct of men who, either from ignorance or wilful false knowledge, will avail themselves of their sacred calling to arraign the conduct of Senators here in the discharge of their duties. I hold that this Senate is as capable of judging whether our action involves moral turpitude, whether it involves the subversion of morals, whether it subjects us to the judgment of the Almighty, as are these political preachers who do not understand the question. It is evident that these men know not what they are talking about; it is evident that they ought to be rebuked, and required to confine themselves to their vocation, instead of neglecting their holy religion, violating its sacred principles of truth and honor, and getting up a document here which is offensive, and which no gentleman can endorse without violating all the rules of courtesy, of propriety and of honor. There seems to be an attempt to pile upon our table offensive documents—slander and slander, libel after libel in order that the abolition press may copy it as coming from the records of the Senate, and go back and give it credit in the country.

MR. HOUSTON SAID.—This memorial, signed by three thousand ministers of the living God—his vicegerents on earth, was evidence that the people were deeply moved by it. Ministers of the gospel were men—they had the same political rights as other men. All citizens had a right to petition, and that right could not be denied. By becoming ministers of the gospel the memorialists had lost none of their political rights. There was no longer any use in denying that the Nebraska bill had revived again excitement.

MR. MASON SAID.—The right of all citizens of the United States to petition Congress upon any subject properly before them was one which he hoped never to see denied. All such memorials should be received and treated with the respect due to them. He hoped never to see the day when the Senate would treat such petitions otherwise. The memorial, however, was of a character different from others. It came from a class of persons who laid aside the character of American citizens and address their petitions as ministers of the Gospel—they petition as ministers of the Gospel and not as citizens. As ministers of the Gospel they come here, and denounce the action of the Senate, in anticipation, or after it has taken place. They do not stop there. In their character as ministers, they have the temper-

ity to threaten the Senate with the vengeance and judgments of the Almighty whom they profess to serve. Such language was not respectful, coming from any petitioners. Ministers of the Gospel, as such, were unknown to the constitution, or to our forms of government, and God forbid they should be known to it. It was the wise policy of our fathers, and it had been the universal desire of all the people, to keep all the ministers of the Gospel, as such, and the government, as wide apart as possible, and the wisdom of that policy was made manifest to day by the paper now lying on the table. The history of the world had shown the evils of recognizing ministers of the Gospel as forming any part of the government. In all countries and in all times, when vested with power, they proved to be the most arrogant of all others. On this occasion they come here, and in the name of the Almighty God they invoke his vengeance upon us for our action on a political measure. Let three thousand citizens of New England, or three hundred thousand, or all of New England, come here, and, as citizens of the United States, protest as is their right, against any legislative action, and their protest will be treated respectfully. But these men do not come here as citizens: they come here as ministers of God—his vicegerents, as the Senator from Texas said, or vice-regents, as he probably meant—and as servants of their Divine Master, and in his name protest against a great moral wrong, which they as ministers of the Gospel declare to be committed by an act of this body. He objected to the receipt of a memorial couched in such terms, and professing to speak by any such authority. Without any disrespect for the cloth, which to say the least, they do not grace, he moved, as the proper course, that the memorial be not received.

MR. BUTLER said he had always entertained the highest respect for the ministers of the Gospel. His respect was so high that he would almost submit to their rebuke for an act performed in his official capacity. But that respect was for them in their appropriate and sacred calling; and when they abandoned their duty, and descended from their high position—when they forgot the religion of the Lamb, and mingled with the waters of the turbid pool of political strife, his respect no longer continued. These memorialists have quitted the pulpit, and have taken their place in the political arena, and they speak as vice-regents of God on earth, and presume in His name solemnly to pronounce upon the Senate the judgment of the Almighty. He could no longer respect them, when they themselves abandoned their sacred duties. When they had abandoned the religion which they professed—the religion which was typified by the meek and lowly Lamb, and took up the character of the political lion, going round, seeking whom they might devour, they do violence to the gospel and the religion of our Savior. He knew not what more was to be done than that Senators should express their condemnation of this proceeding. He thought they deserved the censure of the Senate.

MR. PERRY, of Ia., said he was in favor of the largest liberty to petition, provided they were respectful. His first objection to the memorial was, that it was out of time and too late to affect any action on that bill, which had passed the Senate, in all probability never to return. The Senate had done the deed, and now deserved the righteous judgment of heaven. It would seem that this righteous judgment meant pains, torments, and punishments; but he expected it would be one full of approval for the deed. The Senator from South Carolina said he had great respect for clergymen so long as their robes were unspotted, and they did not dabble in polluted waters or the pool of politics. He would agree with the Senator if he thought the pool of politics was any more polluted than the stagnant waters of contradictory theology in which these clergymen lived. He believed the pool of politics far more pellucid, clear, healthy and beneficial than the stagnant waters which sur-

rounded the contradictory creeds and dogmas of these men, no two of whom could agree upon any particular point of theology. The Senate had an officer chosen for his ability and information, who was a brother clergyman, whose duty it was to expound divine law to the Senate, and he would therefore, if motion be in order, move to refer this memorial to the Rev. Henry Slicer, Chaplain of the Senate, with instructions to inquire and report to the Senate whether the Nebraska bill was a violation of the law of God, and whether the Senate was in danger of having invoked the judgment and condemnation of Heaven in passing it. (Loud laughter.) If Mr. Slicer decided in the affirmative, he would be willing to revoke his action, and would use his endeavors to induce the House to send the bill back to the Senate. Mr. Douglas said the abolition address put forth by members of Congress had called upon the ministers of the Gospel to rise and abuke this bill as a violation of plighted faith, &c., and clergymen, in obedience to that call, were engaged in getting up protests founded upon the false statements contained in that address. These memorialists say—“We in the name of the Almighty God, protest,” &c. What was this assumption of the name and the power of the Almighty, but an attempt to establish in this country the doctrine that the clergy have the supreme right to determine and pronounce the will of God on all subjects: and particularly in relation to the political action of Congress? It was an attempt to set up a theocracy. It was an attempt to put the legislation of the country in the hands and under the control of the church. No bolder attempt than this was ever made by any church in the most despotic countries or in the darkest ages of the world, to enforce the doctrine that it was the privilege of the church to tell the people that, not only on religious subjects, but also upon all political ones, they must receive as the divine will whatever they received from the Church. If this pretension of the clergy be now sanctioned, all questions must be referred to the clergy for approval before Congress shall act. The memorial purports to speak in the name of the Almighty, and in that name protests against the bill. It tells Congress plainly that the gates of heaven are closed unless we obey the behests of the abolitionists. He had great respect for clergymen, and for their calling. He had no doubt but these memorialists were men of learning, intelligence and respectability; but he was sure that there could not be found throughout the country any other body of men of equal number who had more ignorance upon this one subject upon which they now protested. How many of them had ever read the history of the act of 1820? Not one. How many of them had ever read the history and the votes of the Northern States repudiating at the time of the adoption of that very act? Not one. How many of them had ever read the votes and proceedings of the act of 1850? Not one. Yet they profess to speak the will of God upon a subject in relation to which they are professionally ignorant. They speak of the sanctity of national engagements. Did any one of these three thousand preachers tell their people in 1850, when the fugitive slave law was resisted by force, that it was their duty to obey it on the ground that it was a national engagement of the constitution of the United States? Not one. Did they tell their people that the Senate did right in passing that act, and in carrying out a national engagement? Not one. If it was part of the duty of these three thousand clergymen to speak about the sanctity of national engagements, where were they in 1850, when in Boston the law was openly resisted by force? They were silent.—But now at the bidding of the abolition junta in Congress they come forward and arraign the Senate of the United States in the name of the Almighty. He cared nothing personally for this or many other insults caused by the addresses of abolition confederates. He could bide his time; the day would come when not a man could be found who would say he ever was opposed to the great American principle of self-government.

THE RAMIPO CHURCH, we are happy to learn, are making arrangements to rebuild their Meeting House, which was recently destroyed by fire, through the agency of the New School Baptists. They propose to build a small, plain, but comfortable house; but as the church is small and the members poor, they will need assistance from their friends abroad. We commend their case to the kind consideration of our churches and individual brethren and sisters. Those who feel able and willing to assist them with their contribution, may rest assured that any amount they feel disposed to contribute will be gratefully received, and well appropriated. They need a house for public worship, and with some encouragement from abroad, we think they can erect one. The little church have had to wade through many trials, and have experienced many discouragements for the last fifteen or twenty years, but the brethren and sisters, though often cast down are not destroyed. Those who wish to communicate, will address, Dea. William Springsteen, Sufferns, Rockland Co., N. Y. Our churches who can make up something by subscription or otherwise, can send the amount by their Messengers, to the Warwick Association, to be handed over to the messengers of the Ramipo church at that time and place, or send it by mail to Dea. Springsteen, address as above.

OBITUARIES.

Henderson, Ky. Feb. 25, 1854.

DEAR SIR:—You will please publish in the *Signs* the death of MRS. CATHARINE WALKER. She died January 3, 1854.

Since writing the above, a letter written by the deceased, and addressed to the editor of the *Signs*, has been handed me which I herewith forward to you. Mrs. Walker was a warm advocate of the doctrine of Old School Baptists, although she was the only one in her neighborhood that believed that doctrine. She stood firm, and died at her post. There is no doubt in the minds of those who knew her, that she has made a happy exchange.

THEOPHILUS BLAKE.

[The letter of our late sister Walker, will be found on another page of this paper; from which it will be seen, that she was about 70 years of age, at the time of her death. Her letter will be far more interesting to the readers of the *Signs*, as it contains her dying testimony in defense of the truth, than any farther remarks which we can write on the subject.—Ed.]

New Church, Va. March 8, 1854.

DEAR BROTHER BEEBE:—By request, it devolves on me to send you the obituary notice of our beloved brother EZEKIEL COSTON of Worcester Md., who departed this life March 1, 1854, in the 63d year of his age. He has left an affectionate companion and a number of other relatives to mourn their loss. He was a faithful soldier, under the banner of Christ; his walk and conversation was according to the gospel. About seven years ago I had the pleasure of burying him in the likeness of his Savior, in the liquid grave, and when he arose therefrom, he went on his way rejoicing. He continued steadfast in the faith as held by the Old School Baptists; and altogether opposed to all the religious inventions of the day, which the bible do not justify. He was much devoted to the cause, and as long as he was able he took great pains to meet with his brethren. But for five years before his death, he was declining and wasting away by consumption, which resulted in his dissolution. For two years he was confined to his bed. But I think there was never a mortal man bore affliction with more patience and fortitude. Not a murmur, but he often said his afflictions were for his good; for God was working all things after the counsel of his own will. I was with him frequently during his illness, and in his days, he addressed me in language like this. Brother Watters, how long do you think it

will be before my soul will have liberty to go home; for I am just waiting the Lord's time.— Said he, There is not a veil between.—My prospects are bright for ultimate glory; and then he called upon his Lord to come quickly and take his spirit out of its prison. And then he said to his wife, he hoped to meet her in heaven, together with all her friends and brethren. On the first of this month, at about daybreak, he passed into that better world to enjoy the light of the Sun of Righteousness without interruption forever. On the 2d inst., I, by request tried to preach on the occasion, to a large and attentive audience, from Rev. xiv. 13. After which his remains were committed to the grave, until God shall call them forth. May we all, with him have part in the first resurrection, for on such the second death shall have no power.

Yours as ever.

THOMAS WATTERS.

DIED.—Near Aldie Loudon Co. Va. Feb. 7, 1854. Sister SARAH HUGHES GULICK, wife of brother George Gulick, aged nearly 75 years. Sister Gulick was in every sense an estimable woman, brother Gulick's house, through her supervision and attention has been long known to Old School Baptists as a pleasant and comfortable stopping place. She possessed a decisive mind and manifested her decision not only in promptly taking and sustaining the stand of the Old School, against New School doctrines and measures, but also in coming out with her husband from the church to which they originally belonged on account of the disorderly conduct of their pastor. She was clear in her views of doctrine and christian experience, and gave evidence in her general deportment, that she was a subject of grace. She had been long afflicted with a cough, but was taken off rather suddenly with an attack of pleurisy, that lasted but a few days. Her last end however was peace. Her aged husband, brother Gulick is left under his infirmities in a lonely state, may the Lord sustain him by his grace under his affliction and be his consolation. And may the dispensation be sanctified for their spiritual good to their numerous descendants.

S. TROTT.

Fairfax C. H. Va. March 22, 1854.

DIED.—Early on Sunday morning the 26 inst, of consumption, MR. SAMUEL BARRETT, late pastor of the (New School) Baptist church of this village aged 29 years.

Although differing of course with Mr. Barrett, in his religious sentiments, and connections we entertained for him a high regard, for his amiable ness of character, and his general deportment. He was highly esteemed as a citizen of our village, and we sympathize with his bereaved widow and children.

North Anson, Maine, March 6, 1854.

BROTHER BEEBE:—Again it devolves upon me to write for the obituary department, as death has removed another faithful follower of Jesus, from this vale of sin and sorrow, to that blessed abode, where neither sorrow, sickness nor even the king of terrors can ever enter.

Sister SARAH P. SEDGLEY, wife of Timothy Sedgley of New Portland, departed this life March 1, 1854, aged 47 years, 1 month, and 24 days. Sister Sedgley has been afflicted for a number of years with a hopeless disease, termed consumption; but, though she has been so sorely afflicted, her trust has been in the Redeemer; she said “I shall suffer no more than God sees fit to bring upon me.” I was favored with the privilege of conversing with her a number of times during the past winter, and it was very satisfactory to hear her speak of the goodness of God, “in whom” said she “I have by divine grace, been enabled to trust for 25 years; and I know that I shall stay with my husband and dear children every moment which my Heavenly Father has appointed me; and when my days are numbered, I shall go hence to be here no more; I also feel strengthened in the belief that I shall have divine support, when I pass through the valley of the shadow of death; and truly she was not forsaken; and, though it was very solemn to behold her while encountering the king of terrors, still it was glorious to behold her, while the solemn conveyance was taking place; for, but a few moments before her ransomed spirit took its departure from the earthly tabernacle, she prayed fervently

and then pointing with her finger, exclaimed in ecstasy, "I'm going home," and in a few moments breathed her last. Sister Sedgley has left a husband and 7 children as well as a numerous circle of friends to mourn their loss; but their loss is her everlasting gain.

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

Yours in hope of a blessed immortality. WM. J. PURINGTON.

BROTHER BEEBE:—Please place in the obituary department of the Signs of the Times, the death of my sister HANNAH JANE PRICE, she was a twin sister of her yet surviving brother Benjamin Price, they were born in Monroe Co. Ohio, on the 29th day of August 1828. And upon a confession of her faith, she was received by the Blue Grass church, and on the 28d of July 1849, she was baptized by Elder S. H. Benjamin. And in August 22d, 1852, after an illness of five days with flux; thus was cut down in youth, the beloved sister, the kind daughter, in the 23d year of her age. But we mourn not as those without hope. For her views of her reception with Christ were bright. A discourse was delivered by Eld. Tylor to a large and solemn congregation. Also insert the name of my infant daughter Claranetta Benjamin, aged six months and six days after an illness of 18 days the little jewel was numbered among the ransomed.

And now she dwells in purer climes, In mansions of the blest And who could call her back to earth, From her sweet home of rest.

ELIZABETH A. BENJAMIN

DIED at Burlington, of small pox, February 22, MAJOR HORTON BEYEA, only son of Thomas K. and Harriet Arminda Beyea, of Otisville, in this county, aged 9 years, 10 months, and 22 days.

Death in its mildest form has terrors for the most firm and resolute of our frail and dying race; families are dismembered and all the social ties which bind us to each other in earthly relationship, are dissolved, and the twining cords which wind around the human heart are rudely broken by the unsparing shafts of what mortals regard as the king of terrors. Many of us have felt the sharp pang which stings the parent's heart, when called to yield the cherished objects of our affection, when death has laid his icy hand upon the bone of our bones, and flesh of our flesh. But in the present case, the only child, the only object of maternal and paternal love, in whom centred the strong solicitude of parental affection, is torn from the fond embrace, and under circumstances of a trying nature hurried to its early grave.—We deeply sympathize with the bereaved parents, and sincerely pray that the God of all consolation, may minister to them comforts, in their deep affliction such as this world cannot afford. May he overrule the afflictive dispensation to their good, in connection with his own glory.

Clinton Co., O. March 1, 1854.

BROTHER BEEBE:—By the request of the widow, I forward for publication, the obituary of Mr. BENJAMIN ROBBINS, who died on Friday the 24th of February, after a severe illness of some three weeks. Mr. Robbins was not a member of the church, though a believer in revealed truth, well established in the doctrine of salvation by grace, manifesting, by his daily walk and conversation, that his treasure was in heaven. He professed to have received a hope, some seven years since; but did unite with the church owing to divisions and confusion which have so frequently disturbed Zion's borders in Ohio. His delight was to have the saints meet at his hospitable home, in Miami Co., to speak and hear of the wonders of Redeeming grace; a thorough predestinarian possessing a sound mind, and good judgment, and having read and considered well, the contents of the New Testament, he was able to defend the truth against all the fashionable notions of this present evil generation.

Mr. Robbins as a citizen was respected for his steady straight forward course; his firmness and integrity of character gave him an influence with his neighbors which we trust will not be forgotten now he is dead. By the request, of his friends I preached on the occasion, from these words, "Blessed are the dead that die in the Lord, from henceforth; yea, saith the spirit, that they may

rest from their labors and their works do follow them. Rev. xiv. 13. He has left a wife and family with a large circle of relatives and friends to mourn his loss. Oh that the Lord would sanctify their affliction to their benefit, and be a father to the fatherless and the widow's God.

J. C. BEEMAN.

Letters Received.

A. Boyd, T. D. Kerby, J. E. Johnson, L. Neal, M. Q. Ashby, Mrs. Elanor Gehlert, Eld. J. Furr, S. S. Chandler, A. Lester, Eld. C. West, E. Bascom, Eld. J. G. Williams, Eld. S. I. Lowe, J. S. Cox, G. Livesay, C. Dickerson, Z. McColloch, Eld. G. Conklin, D. Libby, J. Ferris, Jas. Joyce, S. N. Wright, M. D. Hord, Eld. D. A. Flandraw, L. M. Stout, T. Stephens, Eld. B. O. Allen, J. W. Lear, B. Whorton, John Bloomingdale, J. Howell, Jas. McKeel, A. Randolph, Eld. T. Threlkeld, L. Reynolds, F. Thompson, A. Hard, T. G. Hubert, John McCroft, M. Lassing, J. H. Jones, I. P. Smith, Eld. Wm. Morrow, D. S. Woody, J. W. Hawkins, E. G. Clark, J. Triplett, J. Myers, C. Williams, J. Spain, P. M. Wm. Hawkins, S. P. Mosher, C. Buck, Wm. McGraw, J. Hill, Wm. Ayers, Eld. M. McQuary, Mrs. A. Dodge.

Moneys Received.

Table with columns for location (New York, N. H., Pa., Del., Va., Ill., Ga., Texas, West, Mo., Ala., Mich., Ohio, Ky., Tenn.) and amounts. Total \$193.47.

NEW AGENTS.—J. W. Lear, Marion Co. Mo. John W. Hawkins, Osage Co. Mo. Eld. Wm. M. Morrow, Washington Ter.

MOORE'S LETTERS.—Those who have sent their orders and money for the above named pamphlets, are informed that the first edition is exhausted, and our son, Wm. L. Beebe, is now publishing a new edition. We have forwarded all the orders we have received for the work to him, and as soon as they are printed, he will forward them to all who have ordered them; which will be in a few days.

Anticipated Writings.

The Baltimore Old School Baptist Association, will hold their next meeting, with the Harford church Harford Co. Md. to commence at 11 o'clock A. M., on Wednesday before the third Sunday in May 1854, and continue three days.

The Delaware Association, will be held with the church at Bethel, New Castle Co. Del., to commence at 11 o'clock, A. M., on Wednesday before the fourth Sunday in May 1854, and to continue three days.

The Delaware River Association, will be held with the 2nd Hopewell church, at Harberton, Mercer Co. N. J., at 11 o'clock, A. M., on Wednesday before the first Sunday in June 1854.

The Warwick Association, will meet with the church at Warwick, Orange Co. N. Y., at 10 o'clock, A. M., on Wednesday before the second Sunday in June 1854.

The Chemung Association, will meet with the church at Burdett, Tompkins Co. N. Y., 3 miles from the Jefferson or Watkins Depot, at the head of Seneca Lake, on Tuesday and Wednesday before the fourth Sunday in June 1854.

The Allegheny Association will meet with the church at South Dansville, Steuben Co. N. Y., about nine miles north of the Hornellsville Depot (on the N. Y. and Erie Rail Road) on the fourth Saturday in June 1854, at 10 o'clock, A. M.

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 through out 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 Rushion'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, 100

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., or 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.

Table with 2 columns: Item (Plain Bound, Morocco, Plain Edge, Extra Gilt Edge) and Price (\$0.75, 1.00, 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 agents for the Signs of the Times are duly authorized to collect and transmit all money dues 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, & P. Maples, Elijah E. P. Turner, John Hood, G. B. Douthit, A. White.

CONNECTICUT.—Eld. A. B. Goldsmith Gen. Wm. C. Stanton, Wm. N. Beebe.

CALIFORNIA.—Eld. T. H. Owen.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXII.

MIDDLETOWN, N. Y., APRIL 15, 1854.

NO. 8.

POETRY.

Anticipation.

A few more days on earth to spend,
And all my toils and cares shall end,
Then I shall see my God and friend,
And praise his name on high.
There's no more sighs, and no more tears,
There's no more pains, and no more fears,
But God and Christ and heav'n appears,
Unto the ravished eye.

Then oh! my soul, despond no more,
The storm of life will soon be o'er,
And I shall find the peaceful shore,
Of everlasting rest.
O happy day! O joyful hour,
When freed from earth, my soul shall tower
Beyond the reach of Satan's power,
To be forever blest.

My soul anticipates the day,
I'd joyfully the call obey,
Which summonses my soul away,
To seats prepar'd above.
There I shall see my Savior's face,
And dwell in his belov'd embrace.
And taste the fulness of his grace,
And sing redeeming love.

Though dire afflictions press me sore,
And death's black billow roll before,
Yet still by faith, I see the shore,
Beyond the rolling flood:
The heav'nly country's west and fair,
Before my ravish'd eyes appear,
And makes me almost think I'm there,
In yonder bright abode.

To earthly cares I'd say farewell,
And triumph over death and hell,
And go where saints and angels dwell,
To praise the Deity.
I'll join with them who're gone before,
Who sing and shout their sufferings o'er,
Where pain and parting is no more,
To all eternity.

Adieu ye scenes of noise and show,
And all this region here below,
Where nought but disappointment grow,
A better world's in view.
My Savior calls! I haste away,
I would not here forever stay,
Hail! ye bright realms of endless day,
Vain world, once more Adieu.

The Rock that is higher than I.

When overwhelm'd with doubt and fear,
Great God, do thou my spirit cheer;
Let not mine eyes with tears be fed,
But to the Rock of ages led.

When storms of sin and sorrows beat,
Lead me to this divine retreat;
Thy perfect righteousness and blood,
My Rock, my Fortress, and my God.

When guilt lies heavy on my soul,
And waves of fierce temptation roll,
I'll to this Rock for shelter flee,
And take my refuge Lord in thee.

When sick, or faint, or sore dismay'd,
Then let my hopes on thee be stay'd,
Thy summit rising to the skies,
Shall shield my head when dangers rise.

Shelter'd by thine omnipotence,
What potent arm shall pluck me thence;
On ev'ry side I'm guarded well,
With love and grace immutable.

High as my sin yea higher too,
This everlasting Rock I view;
Replete with free eternal grace,
Made from of old my dwelling-place.

When called the vale of Death to tread,
Then to this Rock may I be led;
Nor fear to cross that gloomy sea,
Since thou hast tasted death for me.

Communications.

For the Signs of the Times.

Warwick, March 24, 1854.

BROTHER BEEBE:—When I wrote on the 1st of February, I had no design of troubling you again at least for some months to come, but I find that it is indeed true, that "it is not in man who walketh to direct his steps." In my last, I submitted a few thoughts in connection with the experience of the saints, particularly in relation to those circumstances which they are apt to regard as adverse, for they sometimes appear to forget that the changes through which they are called to pass, are all arranged and ordered by Infinite Wisdom and that,

"Through all the various shifting scenes,
Of life's mistaken ill or good,
The hand of God conducts unseen,
The beautiful vicissitude;"—

and that these are among the "all things which work together for good to them that love God," and sometimes they even say, "all these things are against me." One would naturally suppose, that after experiencing so much of the Lord's goodness; and so many deliverances at his hands, we would never doubt again, or admit distrust into our hearts. But alas! no sooner are the mercies of the Lord manifested, than they are to a great degree forgotten, and an evil heart of unbelief, often inclines us to depart from the living God. In alluding to some of the impressions received by young believers, I find I was not sufficiently definite, and my attention has been kindly called to it, by brother Suydam, and I assure him that his admonition, is received with the same kindness of spirit, which I am sure prompted it.

In earlier life, I was somewhat of a politician and being occasionally called upon to meet with my fellow-citizens, I found it necessary sometimes to apologize, for attempting to speak upon questions of public policy, which were known to me in a great degree only historically, in the presence of men who had been actors, and participators in the events, which had produced those questions. But I told my friends, that this rather encouraged me, and I was confident that if any sentiment was uttered contrary to truth, it could be at once corrected. Since I have been professedly a citizen of Zion, the same feeling has encouraged me to write upon subjects connected with the Redeemer's kingdom; sensible that should I incautiously or ignorantly, give publicity to an error, it would be corrected by those of greater knowledge, and more experience than myself, and the "corn," and the "wine," preserved from harm. In perusing again my remarks to which brother Suydam refers. I am led to the conclusion that no difference of opinion exists between us. It certainly was far from my intention, to convey the idea that the enmity of the natural heart is slain, for that would be a "grand mistake" indeed, but

was alluding to some erroneous impressions which become associated in the minds of young believers with many which are correct, and it is only through the Spirit's teaching, that the young disciple rejects the error, and retains the truth. Had I said *feeling* their sins forgiven, and *believing* the enmity of their hearts slain. I should have expressed precisely what I intended to convey, for I am fully assured, that the young believer is as certain that his heart is wholly changed, and that he will never again feel the motions of sin in his members, as he is certain that the blood of Christ effectually cleanses from all sin.—To affirm that the enmity of the natural heart is slain, would be certainly the very root of error, and I am constrained to believe, that the denial of the total depravity the heart by arminians, has led to the wide departure from almost every principle of gospel truth which is now exhibited by the professedly religious world. And this denial is persisted in, notwithstanding the plainest declarations of inspiration to the contrary; for the great searcher of hearts, himself has declared that the imagination of man's heart is evil from his youth. Gen. viii. 21. and the same unerring testimony affirms, that it is deceitful above all things, and desperately wicked, a truth which our divine Redeemer confirms, by declaring that out of the heart proceedeth evil thoughts, murders, adulteries, &c. Mat. xv. 19. and it has been most aptly compared to a cage of unclean birds, which is perhaps as appropriate an illustration of its filth, and corruption, as could be produced. But is it not a source of great consolation, to those who mourn the hardness, and insensibility of their hearts, that our God has declared, that he will give them a new heart Ezek. xxxiii. 26; and that he will take the story heart out of their flesh and will give them a heart of flesh, Ezek. xi. 19.

It is upon this heart I understand, that the law is written, in accordance with the provisions of the new covenant, "I will put my laws into their minds, and will write them in their hearts, and I will be to them a God, and they shall be to me a people." Jer. 31—33. Heb. viii. 10. It is this heart, to which the apostle alludes when he says "for with the heart, man believes unto righteousness." Rom. x. 10. I am constrained to believe from these, and many similar passages of scripture, that there is a sense in which the old heart is removed, with its enmity, and the new heart with the law of the Lord written, and the principle of eternal life implanted within it, is given to the children of grace, and upon this ground, there appears a perfect propriety in the exhortation of the Apostle to his brethren, "That ye put off concerning the former conversation the *old man*, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your minds; and that ye put on the *new man*, which after God is created in righteousness and true holiness" Eph. iv. 22—22. The

effect of the bestowal of this heart, and the implantation by the Holy Spirit, of the principle of divine life in the souls of the children of grace, leads to that contest between the flesh and the spirit which has been so truly described by the pen of inspiration;—which is daily experienced by the followers of the Lord Jesus Christ, and which has been denied, and ridiculed by the mere nominal professors of religion, and the opposers of divine truth, in all ages, and countries. The believer, conscious of this struggle, and knowing his own impotency, acknowledges himself, "carnal and sold under sin," and from him is extorted the confession that "the good, he would, he does not; but the evil which he would not, that he does;"—and this constrains him to admit (however humiliating the confession) that "in him that is in the flesh there dwelleth no good thing." And although it is his earnest desire, to walk in obedience to the commandments of God, and he takes delight in his law, after the inward man, yet he sees and feels in his members "another law, warring against the law of his mind, and bringing him into captivity, to the law of sin which is in his members." How strangely inconsistent, does such language sound to the natural man, and though the young believer, thinks that all can understand his relation of the work of grace in his heart, he soon learns that there are many who like Nicodemus "are profoundly ignorant of those things which he attempts to describe; and are not content with asking in astonishment "How can these things be?" they frequently turn his declarations into ridicule, and laugh them to scorn. I well remember when sitting under the first gospel sermon, which I ever heard with an hearing ear, the indescribable emotions of my mind, as the way of life and salvation was opened to my astonished and enraptured eyes, and I was made to see how God could be just, and yet justify ungodly sinners freely through the redemption which is in Christ Jesus." This glorious way appeared so worthy of all acceptance, that I thought all must view it in the same light with myself, and it was with much surprise that I heard a young man sitting near me, in reply to the question, "What do you think of all this?" answer "It is all foolishness." How true the words of an inspired writer, "For the preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God." 1 Cor. i. 18.

But I must draw this imperfect scribble to a close. I am often made very sensible of my ignorance, but never more so, than when attempting to write upon those glorious subjects which are connected with the kingdom of our God, and frequently almost resolve never to attempt it again. But while acknowledging my ignorance there are some things which I do hope I know. I know that I love the society and prize the fellowship of the saints, and delight to hear of their welfare, and the peace and prosper-

ity of Zion. I love to read the communications of the dear children of our God, rich in doctrinal and experimental truth, and manifesting that the writers have been divinely taught, and have learned to renounce all trust in their own righteousness, to rejoice in Christ Jesus, and have no confidence in the flesh. And I think I can say with the poet.

"I love to hear the sons of grace,
The heirs of bliss divine,
Who walk in paths of righteousness
And fly from every sin.
They will my faults reprove,
When heedlessly I err,
How do I prize their faithful love,
Their kind and tender care."

Yours in the love of the truth,
W. L. BENEDICT.

For the Signs of the Times
Davis Co., Ky., Jan. 16, 1854.

DEAR BROTHER BEEBE:—Behold how good and pleasant it is for brethren to dwell together in unity.—This text should live in the memory of every child of God; it would tend to soften many hard things, and render smooth the rough places that lie in the way of the tempest tossed children of Zion. Though but few, and of little worth in the world's estimate, they would present something grand, awful, solemn; a city set upon a hill, terrible as an army with banners; for the Lord hath chosen Zion, he hath desired it for an habitation; This is my rest forever, here will I dwell; for I have desired it. I will abundantly bless her provisions. I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy. No weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn, &c. Why is it that we (I say we, because I want to be one) are so far from enjoying much blessings." Instead of standing together in the unity of the spirit as one man we seem in some degree, by the force of criticism, patching up nets to catch each other in; and there is no stop to us, until the Lord chastens us, then we repent and come together in the unity of the spirit, in the bonds of peace.

I see in the last number of the Signs, that has come to hand, that you have set forth your position for the next volume as heretofore. Though you have declared yourself in much assurance with boldness, yet the Lord hath enabled you to come forth in meekness also. Being rooted and grounded in the truth, it would ill become you to change to suit the whims or notions of any; though it may be possible that you might have some little trash about you; then it would be better for brethren to try and blow it off with the breath of love, than to cut away with carnal weapons. Some get mad if you even whisper to them about their idols, and bristle up for a fight forthwith. Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off.—May the Lord keep you and make you able to stand, he is the only rock and hiding place. Though I walk in the midst of trouble, thou wilt revive me, thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

A clear and faithful declaration of truth is the best cure and surest remedy for all tender feelings, thrown out like cob-webs in everybody's way to shield us in our errors. Truth set forth in love will trim all those

lumps off, leave no sores; the very fact that some are afraid of an investigation (because they call it controversy) is that they have something they can not venture to the light.

I am here in a part of Kentucky where there are no Old Baptists, so that I have great use for the Signs, and will expect them to continue, I would grumble if it would do any good, I get them very irregularly, our mails are badly conducted. I think I love what the bible says, and every thing that talks like it. That you may have some idea how it is with me, I will tell you some of my strange ways. I have some times on Sunday mornings been setting with the bible on my lap to read, the Signs and some one or two newspapers would be brought in from the Post Office, I would take them to read, glance over the Signs, then read the newspapers until I would get tired, get up and lay my bible away without reading one word. Again in September last I rode 140 miles to get to the Licking Association, and if ever there was a poor mortal happy to meet brethren, I was. I was quite unwell at the time, but it was not much in the way, I seemed to have got higher and better than ever I was before; though all men would go back I would not, I had got to the right place and would stay in his presence. But alas for me, it wore away, and I am down to nothing and sometimes worse. My ups and downs would be hard to trace, I sometimes hear preachers preach and I think I could do better, tears would swell in my eyes to hear truth so perverted yet I cannot preach a word; if I hide myself somewhere to try to pray, and a stick should crack near me, I would almost leave the place. A poor mechanic has to use a great deal of materials in a small job, so I will have to consume my sheet, to say what I have to say; may the Lord direct that which is of any worth to your understanding, and enable you to pay ten fold back in some editorial; may you be able to keep that charge which is committed unto you faithful unto the end. Should you take it into your heart to publish all or any part of this letter as you did my first, ordering the Signs, which I have been told, not having received the first number, please throw aside all useless matter or that, that is imperfect. If it should take all, that my pride may not be too much killed though I have plenty of it. I profess to be a saint whilst I know that I am a poor ungrateful sinner, can do nothing, yet have much to do, all has to be done for me, even to wait patiently all my appointed time, until my change come.

Your unworthy brother

M. D. HORD.

For the Signs of the Times.

At Home, Shelby Co. Ia. Feb. 9, 1854.

BROTHER BEEBE:—I have concluded to write you a few lines, and inclose you two dollars, desiring you to send me the Signs of the Times the Banner of Liberty and the Southern Baptist Messenger, &c.

I would like to say a great deal to you and to all the saints of God, scattered throughout this land of sin and sorrow; but when I attempt to speak, with my pen, it is like my attempts to preach; it takes me so long to say a little, and that little when said, is so poor, and in so much weakness, and imperfection, that I often think it would be much better for the good and precious cause of God and truth, if I had never attempted to exercise in public; or if I had

stopped doing so long ago. But, brother Beebe, I often think I am a stranger to myself, and it may be that you are favored with asufficient patience to bear with my weakness while I try to tell you some of my very strange exercises; which I suppose are, in part, peculiar to myself.

My parents were Old School Baptists; and I, their son, from childhood up to the age of twenty-one years, was as vile and wicked, I do believe, as the devil desired me to be; and I hated God's people and his truth, as bitterly as he wanted me to; and I know that if there had not been a power displayed that entirely over balanced both mine and satan's power, and also that of death itself, I should, to this day, have remained dead in sin, and an enemy to God, his people, and his truth, and to my best interest. But at an unexpected time, and contrary to all my plans and wishes, I was made to see and feel, that I was the greatest, the vilest, and the most heaven daring and hell-deserving sinner that the Holy and Just God had ever suffered to live. I often tried to pray; but O, my soul, so holy and pure was God, and I, a mass of sin, it only seemed to make my case still worse. So I continued from day to day; justly condemned without hope; and really thought that I had no friend in heaven nor in earth. On Tuesday night, before the second Saturday in August, 1816, I told my wife that I was gone forever, that was a sleepless night to me, and on Wednesday, at about sunrise, I thought I felt myself sinking, and well do I remember my cry, O Lord save me! and in a moment these words came into my mind. "Blessed are they that mourn, for they shall be comforted." My heavy burden was gone in a moment, and my bosom, which a moment before was the seat of trouble, was now the seat of joy. I neither saw nor felt anything that appeared to conflict, in myself nor in all nature. It seemed as though I were in a new world; for everything in nature seemed, with myself to be praising God. Here, let me say, I did not know at that time that I had a body of sin, and a sinful nature unchanged, which was to manifest itself as my worst enemy, until death, and always be at war with me. But I was soon brought to see and feel it, to my sorrow; and that enemy has followed and troubled me, even when I went to the church, and when I was baptized, and when I try to pray, and when I try to preach, and in all my devotional attempts. Even now when my head is almost white, brother Beebe, it seems to me, in some of my feelings and views, I surely am alone, and there is none like me. Ever since I made a profession, it seems that I am constrained to doubt its being in reality a true work of grace; that is, for the most of the time. But, for some years past, when I got into these doubts I felt tender, and an earnest engagedness, day and night, to pour out my soul in prayer to God, if I was deceived, to undeceive me; and if I was right, to give me the evidence of it, nor could I be satisfied without the evidence. But it seems now, when I compare myself with the true saints of God, and my life with theirs, I surely must be deceived; and I am fully settled in this, that if I am deceived, I shall live and die in that state; and if that be the case, I shall be miserable forever; yet hell, with all its horrors, are no more trouble to me than the earth on which I walk. I sometimes think it is my desire to live free from sin,

and to realize the love of God in my heart and to walk in the light of his countenance, and to know assuredly that I am right all the time; and then it seems that I could fellowship McQueary; but let me hear any one say that they are free from sin, and that they do not sin, and I cannot fellowship them as christians.

One thing more I wish to say and then I will close: I am not concerned nor troubled about how many or who will be saved or lost; for I know that Justice and Judgment are the habitation of God's throne, and he will do right; and if I am one of the elect number redeemed by Christ, heaven is my home; and if not, I do not desire nor ask the Lord to save me; and if I could change God's plan in any way, I think I do not desire to do it; for it seems to me that it would be as presumptuous in me to desire a change in his choice or in his purpose of grace, in any way, either by adding or diminishing, as it would be to desire a change in his nature or being; and if I understand my desire, it is that I may be kept from a disposition to murmur, or desire a change in his nature, his plans or his purpose, in life or death, in time or in eternity, whether I am saved or lost. I am established in this, that God's purpose and his plan of grace is definite and unalterable, as much so as I am that he is Jehovah; and if myself and others love this truth it is unalterable, and if we hate it, it is still unalterable. Hence, neither belief nor unbelief, love nor hatred, can do anything in changing, adding to or diminishing from God's plan, which, like his covenant, is ordered in all things and sure. He says, he will do all is pleasure. I will close. Do with this as you please; it is from your weak brother if a brother at all.

MORGAN McQUEARY.

For the Signs of the Times.

Bradford Co. Pa. March 21, 1854.

DEAR BROTHER BEEBE:—The time having arrived for me to make a remittance for your valuable paper, I thought I would write a few lines, which are at your disposal. We read that in olden times they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. How important it is that the saints should meet together where they have the privilege of so doing, and speak often one to another in this day of darkness and delusion; for the Lord has assured us that where two or three are gathered together in his name, there he is in the midst of them. Have we not often felt the promise verified unto us while we were hearing or speaking of the goodness and mercy of our God, his long suffering to usward; not willing that any should perish but that all should come to repentance? I sometimes feel almost lost in wonder that the Lord should have mercy on one so unworthy of the least of his favors, and exclaim with the poet,

"Why was I made to hear his voice,
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come?
T'was the same love that spread the feast,
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin."

May reigning grace be manifest in all we say or do, is the prayer of your unworthy sister in a crucified and risen Redeemer.

ABAGAIL DODGE.

For the Signs of the Times.

Sullivan Co., Ia. March 7, 1854.

DEAR BROTHER BEEBE:—It is under the cognizance of the penetrating eye of an all-wise Jehovah, and by his indulgence and long forbearance with my sinful and rebellious course, that I am numbered among the living on earth; and not cut off ere this as a cumberer of the ground. Oh! that I had a tongue to express the gratitude I feel as due the Almighty God that I am a spared monument of his mercy, and permitted to address a prayer-hearing and sin-pardoning God. Oh! may I thank and praise his holy name, for the hope that I am interested in the blood of a crucified and risen Redeemer; which hope I sometimes think I can claim, or feel to say, I have the witness of in my own breast, as an anchor to the soul both sure and steadfast, reaching to that which is within the veil; whither Jesus the forerunner for us has entered; and where he is exalted at the right hand of the Majesty on high, to give repentance and remission of sins to the heirs of glory; and I verily believe they will all receive their portion in due season. An inspired apostle has said, "He (Christ) is exalted at the right hand of God;" and it is farther said. He is there interceding for his fallen bride, and his intercessions will be heard. The foundation standeth sure having this seal, the Lord knoweth them that are his." "I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." We are farther assured, "Of all that the Father hath given me, I have lost nothing and will raise them up at the last day." Yes, the smallest christian, in his own estimation, is as secure in Jesus (and that before the foundation of the world) as the greatest one, so to speak. Oh! may I be satisfied with my little hope; but when under clouds of God's mysterious providence, then I go bowed down and doubt and fear that I have never been wrought on by the finger of God's love.

Oh! Lord how long wilt thou hide thy loving face. I know that if I am one of God's family I am one of the smallest particles of his mystical body. Though small, we shall be brought off more than conquerors through him that has loved us; for a sparrow or a hair of the head cannot fall to the ground without his knowledge and permission.

"Oh! wretched man that I am, who shall deliver me from the body of this death? for I am undone; a man of unclean lips." The new man when viewing the old man finds him all corrupt and no change in him, only by restraint. He is sensual, and as prone to do evil as he ever was, and always wants to abide in the earth. He does not want to think of death, it frightens him.—Now my dear brother, if I may be allowed to use the term, look at the difference between the old and new man. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." He that is born of God sinneth not, for his seed remaineth in him, and his conversation is in heaven where his treasure is. When this old tabernacle, the earthly house is tottering under pain, when death is near at hand, the new man cries out in something like this language, Oh, if my Lord would come and meet, my soul would stretch her wings in haste, and fly through death's iron gate and fear no evil; as the Psalmist ex-

presses it. "For thy rod and thy staff they comfort me." Then shall I awake in thy likeness and behold thy face in righteousness, and rest satisfied. Yes, when death overtakes the old man the warfare ceases, the spirit returns to the great fountain from whence it emanated, the old man mingles with its mother earth from whence it was taken, and there slumbers until the resurrection at the great day, when the Lord himself shall descend from heaven; and his saints that are in glory he will bring with him; and those that are alive shall not precede those that are asleep; for in a moment they shall be changed and fashioned like unto Christ's glorious body; May we have the happy lot to be numbered with those that love his appearing. I am constrained to say that it will not be by anything good that I have done, but alone through the imputed righteousness of our Lord and Savior Jesus Christ, and adopt the language, "Not unto me, not unto me but unto thy name be the glory.

King Jesus knows them that are his.—He calls them by name and leadeth them out, and goeth before them. He bids them follow him and be not dismayed; and if they are weak he is their strength. If they lack grace and call upon him he upbraideth them not. Although they are rebellious yet will he not finally withdraw his loving kindness from them. He will strengthen and uphold them.

When I contemplate the goodness and grace of God towards me, a poor unworthy worm of the dust; deserving not the least of his favors, I am made to wonder why I was given, as I humbly trust, to see and feel that my sins were blotted out; or that I had an interest laid up in heaven where neither moth nor rust can corrupt. I think I have been made to rejoice in the blessed Lord and Savior in a ray of light which the King has been pleased to give my dark and benighted soul, since I commenced this scribble, upon the subject of the treasure laid up in heaven, of which I sometimes feel I have had a foretaste; so much so indeed, that this imperfect epistle has been marked with tears of gratitude to God that he has ever been mindful of unworthy me; and that I am what I am; and for the love that seems to flow toward the dear brethren and sisters who are scattered throughout the land, they are the only people whom I esteem on earth.

I would say to the brethren and sisters in Kentucky, Stand fast in the liberty where-with Christ hath made you free, and be not again entangled with the yoke of bondage. If Christ has made you free then you are free indeed. Among many esteemed brethren in Ky., is brother J. H. Walker, My prayer to God is that he may greatly bless and comfort you, and that he may be unto you as a river of water in a dry place; and that he may be mouth and wisdom to you and enable you to be instant in season and out of season, and bring forth things both new and old out of the rich storehouse of God, that he may greatly strengthen, uphold, feed and comfort the sheep and lambs in that part of the Zion of the blessed Redeemer.

Brother Beebe, Paul says, "There remaineth therefore a rest to the people of God." Then when God has served his righteous pleasure with his children on earth they shall receive the joyful summons "Come ye blessed of the Father enter into the joys prepared for you from before the

foundation of the world." For he that is entered into his rest he also hath ceased from his own works as God did from his. Both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren.—I will put my trust in him; and again, "Behold I and the children which God hath given me." May we be found among that happy number. May God bless you, and all the rest of the household of faith; is the prayer of your unworthy brother, if a brother at all.

WM. HAWKINS.

For the Signs of the Times.

Platte Co., Mo. Feb. 26, 1854.

BROTHER BEEBE:—The time has rolled around, when it again becomes my duty to make you a remittance, I feel admonished, for having delayed this matter, perhaps too long. I will offer an apology, whether it be a lawful one or not, I know it will not do to make excuses, unless they will do to make in the presence of God. I have at times felt a disposition to pen down a few thoughts for publication in your valuable paper, and at other times, I have felt to decline, from the consideration that they might occupy the place of abler communications, that might be better calculated to instruct, comfort and edify God's dear children, but I have at length, gained my consent to write you a few lines, believing that you will give them such a place as they deserve.

The subject of the resurrection has engaged my mind recently, more than usual, from the fact, that it has been agitated, not in Fishing River Association to which I belong, but in Platte River Association, north of me, near the suburbs of which I reside; this Association has been split up and divided and subdivided, from various causes, until it has become almost extinct; recently it has been torn to pieces upon the subject of the resurrection, a considerable portion, not only of the ministry, but also of the brethren, have espoused the non resurrection doctrine, or deny the resurrection of the body from the grave. I have thought that the Old Baptists suffer more from their internal than their external enemies. The admonition of an Apostle is fully verified. "But if ye bite and devour one another, take heed that ye be not consumed one of another." Touching the doctrine of the resurrection, I think it is so clearly revealed in the scriptures of truth, that there needs to be no controversy on the subject; aside from scripture testimony, the word (resurrection) itself, fully established the doctrine it means a rising from the state of the dead, it is absurd to say that there can be a resurrection of that which never died. But to the law and to the testimony. Paul in his first letter to the Corinthian church, xv. chapter, considers the resurrection of the dead, to be one of the first principles of the christian religion, and argues the certainty of it from the resurrection of Christ; says he "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead. And if Christ be not risen, then is our preaching vain, and your faith is also vain. For if the dead rise not, then is Christ not raised, and if Christ be not raised, your faith is vain, and ye are yet in your sins. Then they which are fallen asleep in Christ are perished. But now is Christ risen from

the dead, and become the first fruits of them that slept. It (the body) is sown in corruption; it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown in a natural body, it is raised a spiritual body." Now if language means any thing, both *its* personate the same body "Behold I show you a mystery, we shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, as the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible shall put on incorruption, and this mortal must put on immortality. So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory." Now the Apostle says that the resurrection of the dead is a mystery, but shall we disbelieve it, because our finite minds cannot comprehend the *modus operandi* of it? how it is effected, shall we deem it a thing incredible that God should raise the dead, according to the working whereby he is able to subdue all things unto himself? It is our duty to believe what God has revealed, whether we can comprehend it or not. The same Apostle to the Philippians says that he, Christ, shall change our vile body, and fashion it like unto his glorious body. In his letter to the Romans he says, "For the creature was made subject to vanity not willingly," for human nature shrinks at the thoughts of death, but by reason of him who has subjected the same in hope, of the resurrection; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Again, If the spirit of him that raised up Jesus from the dead dwell in you. The same Apostle in his letter to the Thessalonians says, But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. For this I say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore comfort one another with these words.

We could quote many more texts, from the Old, as well as the New Testament, but as my sheet is nearly full I will desist after quoting one more from the Savior's own mouth. He said to the Jews, the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation

Brother Beebe, if you deem it expedient I would like to hear from you on this subject. I close by subscribing myself, yours in hope of a blessed immortality.

P. J. BURRUSS.

For the Signs of the Times.

Williamson Co., Ten. March 23, 1854.

BROTHER BEEBE:—Not long since I wrote you some of the exercise of my mind up to the time I was baptized, I will now relate some that has taken place since that time; for I esteem it a great privilege as well as a pleasure to me, to converse with those that have so often revived my spirits by their communications through the *Signs*;

I passed nearly one year without any very severe trials, The world having lost its charms to me, it was my whole desire to spend my time in the service of the blessed Savior who I believed had done so much for me. The Stone River Association came on, which I had the pleasure to attend, and enjoyed some of the preaching very much; a few days after I came home, I was taken sick with the fever, my mother appeared very uneasy about me, as there was a great many dying around us. I told her I was not afraid to die, I felt resigned to the will of the Lord to do with me as he thought best. I recollect the tears that stood in her lovely eyes as she sat silent. She has long since gone to rest in the arms of her Redeemer. I was a stranger then to a parent's feelings; but think I can now give some guess how she felt.

After the family had retired to bed, I began to examine myself to know for a certainty whether I was prepared or not; my mind was so beclouded, that nothing but darkness seemed to hover around me I could not see one glimmering beam of hope; after lying in this situation for some time, these words were applied to my mind, For ye are dead, and your life is hid with Christ in God, and when he who is our life shall appear we shall also appear with him in Glory.

The scene was in a moment changed and joy love and peace filled my soul with the praises of God, the manifestation was so clear I thought I could never doubt again; but O how I was mistaken. Again when I have been tempest tossed for many days and the vessel almost ready to sink, Jesus has reached out his hand and given me strength to praise and adore his name; and when I have been trying to avoid troubles, he has said my grace is sufficient for thee, which has made me willing to bear all that might come upon me; and fearing sometimes that my troubles were too light, when compared with what others had to suffer. There has no temptations happened to me, but he has made a way for my escape.— Thus my brothers and sisters, you see how I trust the Lord has led me along these twenty three years, the most unworthy of all his servants if one at all, I often feel like one alone, I am so prone to err.

It is a cold time as respects religion here, but few additions during the last year, we are still looking forward to the time when the Lord will again revive his work, and when we shall again hear the voice of the turtle in our land.

The ministering brethren of the Old School, are but few there are only four in our Association, two were called to rest from their labors during the last year, Brother Herrin and brother Mitchel. I was much

interested in reading brother Haynes narrative, it came into my mind if it could be the case with us, that one could be set apart to the ministry so young how it would revive us. We humbly pray that the Lord of the harvest may send forth more laborers into the vineyard. Brother Beebe, we would take it as a great favor if you or any of our brethren in the ministry would visit us some time this year, as the way of conveyance is so quick, you can soon make the trip, I would like for you to give us a sermon from Zechariah the fourth, if you have no objections; we sympathize with you in your trials, but hope that you will not be discouraged knowing that the Lord is with them that put their trust in him.

ELIZABETH E. PETTUS.

For the Signs of the Times.

Adams Co., Ia. Feb. 3, 1854.

BROTHER BEEBE:—I have received the papers which I wrote to you for, and I will try to tell you why I requested you to send them. I formerly lived in Franklin county Ohio, where I humbly trust the Lord was pleased to give me a sight of my lost and ruined condition by nature. I became much burdened with a sense of my ruined estate, which burden continued for several years, being at the time in my youth. I saw that I was a great sinner, but resolved to do better; but alas the more I strove to reform, the worse I grew, until I became like the woman mentioned in the gospel, who had spent all that she had, but was no better, but worse. I felt myself to be worse than the beasts of the fields, and thought that I should become a vagabond, or wretched outcast upon the earth. One Sunday evening after my young companions had gone to meeting, I could not go with them, although I thought that no person on earth knew of the state of my mind. They thought that I was sick, and indeed I was sick and needed a physician. But while groaning and sighing within myself, and ready to give up all for lost, there seemed something like a voice which said to me, Is there no balm in Gilead, and is there no physician there? As these words entered my mind, my burden left me, and I was as one relieved from a great burden. I felt so light and so full of joy at this change that I could hardly keep myself concealed from the family. At that time I was much opposed to the Baptists, as there was no church near, and I had heard that sect every where spoken against, and all my father's family were much opposed to them. But I took the scriptures for my guide, and as I heard the Baptists preach once in a while, I could not help falling in with their doctrine, in a great measure, and it was soon discovered by my friends and neighbors; and when in conversation they would tell me that I was a Baptist, but I would deny it. Thus it continued for some time, but at length I was constrained to believe the Baptist's doctrine, for my sentiments would run right into theirs. One day I was talking with one of my neighbors, when he said to me, "You must be a Baptist, for your doctrine runs into theirs," I replied, if that be so, then I am a Baptist, for it is the very doctrine I believe. Then there was war with friends and neighbors. After that time, there was a church constituted in our settlement, and I was baptized and united with them, and enjoyed the privilege of the church for four or five years, after which I moved into Indiana, and have been

here about eight years. Here I am surrounded with sects which all go in for the institutions of the day. But those who contend for the doctrine of Christ and the apostles, they are scarce. There are only three others who profess to have been taught in the same school, that I know of. You may judge that we are poor lonesome creatures, we do not hear a sermon preached, by one of our order, perhaps oftener than once a year. From these considerations I thought I would take the *Signs of the Times*, hoping that they may afford me strength and encouragement.

Now, brother Beebe, I have written more than I intended to when I began, for I have no desire that you should publish what I have written in your columns; but if you think it would be any satisfaction to any of God's dear children, it is at your option, to publish or forbear. I will now close subscribing myself your brother in tribulation.

ARDALAS CARTAR.

For the Signs of the Times.

Franklin Co. Me. March 6, 1854.

BROTHER BEEBE:—I have read your paper the *Signs* with much interest. I have felt for some time, a desire to relate what I think the Lord has done for me, in calling me from darkness to light, and from the power of sin unto himself, as I trust; but when I think of doing so I consider my inability to write for publication. And when I look into the *Signs* and find them all filled with good communications, experiences and editorials, I shrink at the thought but I will try.

I was born in the town of Sanford, York Co. Maine, on the first day of the year 1801. My parents were professors, and I trust possessors of the religion of Christ; they belonged with the Old School Baptists. I lived like others in a state of nature until I was twenty-two years old. Some fears of death and hell would sometimes trouble me, but I calculated to get religion before I died. I thought I was not so bad as many others, and in a fair way for heaven; but when the Lord showed me the wickedness of my heart, and that I had been a sinner all my days, I thought that I must be cast off forever. It was in December 1823, when I first saw my lost condition. I in company with my brother, and a young man, a neighbor about my age, went to see a young man who was sick and not expected to live. While seeing his deep distress the thought struck me, Why should the Lord call him away by death and I be spared? In a moment my mind was turned back on my past life; my sins rose up like mountains before me; all my good deeds had fled, and I could see nothing in my whole life but sin. I saw myself a poor helpless sinner against God, whose mercies had followed me all my days. I could not see how he could suffer such a sinful rebel to live; and I thought he would not. I expected every moment I should sink to rise no more; but the desire of my heart was, O Lord save, O Lord forgive my sins. The people of God looked lovely. I could not bear the thought that I must be separated from them to all eternity, yet I viewed it just in the Lord to cast me off forever. It was in a reformation time, and I could hear others tell what great sinners they were; but their sins were not as bad as mine. I thought there was a chance for them; and the Lord would forgive them; but for me there was no hope. In this way

I passed the winter, keeping it all to myself. Sometimes I thought every body could see what a sinner I was. I felt that I was no company for any one, but I loved to hear christians talk, if I could be out of sight. Oh! how lovely the Savior looked; and all his commandments good, and his laws holy and just. The bible appeared right and good in every part; because it came from God; but it condemned me; there were no promises for me. In the following April, as the snow was running off, I was at work in the woods, and it seemed as if the trees and everything were in mourning for me. At times I felt such a load of sin and guilt, I thought the earth could not hold me up; and my distress was so great that at times my sleep departed from me and I did not feel as though I could work. I roved about from one place to another, trying to find some comfort but could not. One time while in the woods my distress was so great I thought I could not live. I went to the most lonely place I could find, for it seemed the most suitable to my case, and there thought I would try to pray. I fell on my knees, I think I uttered something, but I know not what; I arose feeling no better and left the place. As I was walking up the hill, light and peace broke into my soul. Oh! what a change there was in everything, I felt a love for the people of God, a calm resignation to all the laws of God, I did not feel so happy as I have heard some tell of; but I felt a calm peace in my soul and it seemed as if every thing was praising the Lord. I felt free from the burden of sin as though I had never committed one in my life. I wanted to tell every body what a lovely Savior I had found. I loved to hear the gospel preached, and to hear the people of God tell what the Lord had done for their souls; and how they loved the Savior. These feelings lasted a few days, then I thought of the ordinance of baptism, I felt it my duty to go forward; but did not feel worthy. Others I thought could go forward; they were fit subjects. I began to doubt if I had ever experienced a true change of heart. I had a desire to unite with the people of God if I could know that I was a christian; but thought I had better wait and see how I held out; so I had many ups and downs sometimes I felt happy and sure the Lord had pardoned my sins. I did not have a doubt about the way of salvation; that it was through the merit of Christ, I should be saved, if saved at all. The way of salvation looked glorious and lovely. I was baptized by Eld. Powers, May 23, 1836.

Brother Beebe, what I have written has been some of the dealings of the Lord with me, as I trust, and you are at liberty to do with it as you think best. I hope the Lord will be with you in all your labors and bless all his people with all spiritual blessings and may peace and love abound.

Your brother in Christ.

IVORY LIBBEY.

For the Signs of the Times.

Fulton, March 8, 1854.

DEAR BROTHER BEEBE:—If I may use that appellation, for I am a poor unworthy creature, and too illiterate and incompetent to write anything for edification; but having a small remittance to make for the present year, I feel a desire to give my feeble testimony to the many rich feasts I have had in reading the *Signs*. I have been a reader of them for more than sixteen years

and during that time I have had to travel in deep waters of affliction, and my only consolation was in reading them and the word of God.

There are but few here who love the truth. There are three thousand inhabitants, and six churches, called by different names; but all about the same in essence. They "do and live," but I want to live and do. Truly I can say with one of old, "In me, that is in my flesh is no good thing." I feel daily that I need a complete Savior. My case requires free grace abounding to the chief of sinners. I want to worship God in spirit and truth, and live on his promises and finished work of redemption; and to prove my faith by corresponding deportment; and to rely on his protecting arm to hold me up; for I think these are perilous times with Zion.

We try to meet together, a few of us once a week. We have preaching within seven miles but I cannot go often. Our much esteemed Elders, Graves and Merritt, sometimes come among us; which we feel a great privilege. It seems discouraging to see truth so disregarded; but if Jesus the Sun of Righteousness meets with such poor worms, he amply makes up for lack of numbers, and we take courage.

Brother Beebe, I should like to see you in the flesh; for I have read your writings so much, you seem near to me. May the Lord be very near to strengthen and direct you in all your undertakings and give you light on his word and enable you to feed the sheep and lambs on it.

Yours respectfully

MARY SKINNER.

For the Signs of the Times.

February 20, 1854.

BROTHER BEEBE:—We had our dear brother Barton with us yesterday, who failed not to give the gospel trump a certain sound; it was in perfect harmony with the word of God, and the experience of his children. His text in the forenoon was Rev. ii. 17. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." In the evening the text was, Psa. xviii. 35, "O God thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people, Blessed be God." The soul cheering explanations that he was enabled to give of these passages were truly delightful to the enquiring soul. He pointed out the way they overcame; that it was by and through the Lord Jesus Christ; that the hidden manna was the Lord from heaven. The white stone with the new name written in it, he compared to a judicial judge in former ages, on criminal cases, throwing a black stone into the box when the accused was found guilty, and a white one when innocent. He showed that it was through Jesus and his atonement, that the white stone with the new name in it was given.

In the evening he pointed out how God was terrible out of his holy places; by representing him in his judicial character; that he spared not his own Son when he cried out, Father if it be possible let this cup pass from me." But his Father spared him not; he drank even to the dregs of the cup. He also showed how compassionate

and merciful he was in his holy places, in Christ, who rendered a perfect satisfaction to his holy law. He showed how the God of Israel gave strength and power to his people, by citing Daniel in the lion's den; the three children in the heated furnace; and others, and his promise that according to their day, their strength should be. He spoke beautifully on the last clause, "Blessed be God," to this he, with others responded, Amen. During the meetings the behavior was good, and the attention great.

Brother Beebe, If this is too meager a sketch, or if it would be a disparagement to Eld. Barton, throw it under the table; if you think not, it is at your disposal. I could not be persuaded to hurt his feelings.

Yours affectionately,

JAMES JENKINS.

For the Signs of the Times.

Platte Co., Mo. March 4, 1854.

BROTHER BEEBE:—Having enjoyed the pleasure of reading three more numbers of the *Signs*, I embrace this opportunity of tendering my grateful acknowledgements for the same, not knowing to whom I am indebted for the welcome messenger, but I suppose, to brother Kercheval of Hannibal, but not knowing but that you had forwarded it of your own accord, and learning from your remarks that strong efforts are making to put the paper down, I have been looking about to see if something could not be done here to strengthen your hands, and I have obtained seven new subscribers for you, and I will do all I can to sustain you by adding to your list. But I am so poor since my great misfortunes at Hannibal, that I have none of the needful to send you. My health is still but poor; and I have no means of a support, but a salary as a clerk, and the contributions of my brethren, which, thank the Lord, has supported my family thus far. I have been sick nearly three months since I returned to Weston, all my family have been down; but the Lord has raised them again; thanks to his holy name, for his mercy endureth forever.

Brother Beebe, I can sympathize with you in your trials, more deeply perhaps, than many of your brethren, having had some practical experience in publishing a paper, and I have learned by sad experience how little I knew of the ways of the world. Some of those whom I thought were my best friends, were the first to cry against me and the paper, and resorted to means, which honorable politicians would blush to stoop to. Some however had some redeeming qualities, and came out boldly, like men and christians, and opposed the doctrine which the paper advocated. Those persons to this day stand high in my estimation, and are worth more than a thousand hypocritical friends, that is to say, friends to your face, but foes behind your back. May the Lord save you, and every true minister from such treacherous friends.

I am in favor of sustaining the Press, and the *Signs of the Times* for the following reasons.

1. The *Signs of the Times*, is the oldest Predestinarian paper in being in the United States, and may I not in a simplicity add, the *ablest*? This is not intended as a complement to Gilbert Beebe, but a just tribute for the truth's sake.

2. The motive must be of a high order, from the evidences given; for the editor's talents, are not inferior to those of some the

New School who are amassing large fortunes, which he might long since have done; neither could popularity have been his object, for no man in his senses could for a moment believe that he was so weak as not to know that the doctrine advocated by him is the most unpopular doctrine in the world.

3. Believing the press admirably calculated to meet and expose errors, and to defend and disseminate the truth throughout the length and breadth of our land, and a cheap and convenient mode of correspondence among the Lord's children, by which they may be informed of the views of their brethren and sisters, and of the Lord's dealings with them, whose faces they never can in this life see, and thereby obtain sweet fellowship and communion one with another. Through which the weak are strengthened, and the sorrowful comforted, and the general edification of the saints promoted.

But it is objected, The *Signs* are not all that we could wish them to be. Grant it, but what shall the remedy be? Stop it,—misrepresent it,—abuse the editor,—or slander him? No, never, never. But contrariwise, let each one labor to make it, such as we desire it to be; to improve it in manner, style and spirit, in all our contributions to its columns. If the editor is in error, go to him in the spirit of the gospel, and labor, as in the sight and fear of the Lord, to right all the wrongs, not blaze it abroad to the world, and magnify your grievances and supposed wrongs, from mole hills to mountains. O how beautiful it is to do right, and how detestable to do wrong.

Brother Beebe, I might extend my remarks, but perhaps your patience will be overtaxed. I will therefore close by saying to you, that instead of the *Signs* growing out of favor, they are daily gaining a faster hold on our affections. Some years ago I became somewhat alarmed at your position in regard to Associations, and articles of faith; but I have become convinced of the correctness of your views in regard to Associations, for the last eight years, and have outlived the other. May the Lord Jehovah bless, protect, and strengthen you and put it into the hearts of his children to hold up your hands, and may he fill the hearts of your correspondents with wisdom from on high, which is my sincere desire and prayer. Farewell.

Yours in hope of immortality, through Christ.

S. I. LOWE.

For the Signs of the Times.

Turin, March 8, 1854.

BROTHER BEEBE:—I take my pen again to say a few words to you, as you have kindly noticed my request respecting the *Signs*. I do not consider myself an agent but I send you a dollar for myself and one for sister Clover, and wish you to continue our papers as formerly. The church at Turin has long been in sorrow and affliction, but at our last meeting there was a better state of feelings manifested and more union seemed to prevail. Those who attended the meeting at Westmoreland, enjoyed a season of refreshing, long to be remembered, and it is often referred to. Of the comfort and strength we received we could say,—The full soul loathes the honey comb, but to the hungry soul every bitter thing is sweet. We enjoyed the preaching very much, and, to my mind, it was a time long to be remembered. I felt that I could go

in the strength of that meal forty days, and I hope I may never loose the relish for such preaching. I desire to be fed with meat, and to be where the Redeemer alone is exalted, the first and the last, the chief corner stone.

The first Sunday in the month Eld. St John met and preached with us, and was enabled to feed the sheep and to give to each one a portion in due season. How different the preaching we have now a days. Some spend all their time to tell a sinner how he may come to Christ, not how Christ can reveal himself to a sinner. We see many who do not remember the command to feed the sheep, but are left to give that which is holy unto dogs; and to cast pearls before swine; so the precious things of the gospel are trampled under foot, but we have some precious truths left on record to which we do well to give heed. Christ says, "I am the truth and the life." My sheep hear my voice and they follow me and I give unto them eternal life and none is able to 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. These are the peculiar people, the preserved in Jesus Christ and called, and are kept by the power of God, through faith unto salvation. We can rest on the oath and promise of Jehovah, who has said, they shall have strong consolation who have fled for refuge to lay hold on the hope set before them; knowing that he who saw the end from the beginning will work all things after the counsel of his own will. He is made unto us wisdom righteousness sanctification and redemption. We can rejoice that all things do work together for good to them who love God, who are the called according to his purpose, and in all his dealings he withholds no good thing from those who walk uprightly. Even crosses from his sovereign hand are blessings in disguise. He is made unto us righteousness, for ours is as filthy rags. In him we stand complete not having on our own righteousness which is by the law; but being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath 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, that he might be just and the justifier of him which believeth in Jesus. Where is boasting then? it is excluded. Therefore we conclude that a man is justified by faith without the deeds of the law. I have extended this to a greater length than I intended. May the Lord sustain you, and long make you a blessing to his children in this dark and cloudy day.

Your unworthy sister.

JULIA A. SMITH.

For the Signs of the Times.

Kingwood, N. J. Jan. 1854.

BROTHER BEEBE:—Some circumstances have transpired not far in the past, or at least have discovered themselves to me, in such a way as to lead me into some, not uninteresting, and perhaps not altogether unprofitable reflections.

The discovery of any thing like genuine faith among men, or sentiments of unadulterated truth, in connection with the corresponding fruits (or graces as they are sometimes called) of the spirit cannot fail to intensely interest all those who know its value. But doubly interesting do such instances become, when we are permitted in connec-

ion to discover an arrangement of circumstances under a divine providence, seemingly arrayed against that very truth for its overthrow, and yet affecting it only so far as it is necessary to bring it forth from its hiding places, and call into exercise and disclose to public view that faith, and those blessed fruits of the Spirit which otherwise (humanly speaking) would have lain forever concealed.

It has been a problem that has always been mocking the wisdom of this world, ever and forever eluding its grasp, remaining unsolved to this very day, as a memorial of its impotency, why and wherefore so much moral evil has been permitted to exist in the world. Yet upon the circumstance of the development of sin in all its forms, and the misery consequent upon, and inseparable from it; yea, even upon human frailty, and the weakness and waywardness of the flesh, depend the complete disclosure and glorification of that grace and salvation embraced in the gospel. Yea, more; from those very circumstances which have forever baffled the wisdom of men to justify, or account for, will the wisdom of God not only be justified and exemplified, but so shine forth as to brand as infinite folly, and consign to everlasting contempt all their boasted attainments; Not only moral evil as a whole, or in general, but every individual circumstance, is overruled for the accomplishment of some good, and is tending to bring to light and call forth and prove some of the fruits of the spirit.

If there was no occasion to doubt or fear, nay, let me say, If there was not a great amount of testimony arrayed against the believer; wherefore the exercise of faith, whence the trial and proof of it, and not only of its existence, I mean, but of its overcoming, triumphing nature? If Antichrist and the world, or the side of error, had not the ascendancy, what should we know about confidence in God,—about a reliance upon the promise, and upon the promise alone, of Jehovah? In short what should we know about patience, perseverance, hope, forbearance, long-suffering, meekness, submission, resignation, brotherly love, sympathy, zeal, stability; or to sum all up in one, godliness; if we encountered not evil; yea, that very evil that will exercise these graces where they exist, and discover and put them to the proof were they were not known? Shail we go yet farther, and say that the superabundance of evil, and the weakness and insufficiency of the flesh compared therewith, affords a vacuum (if I may so speak) for the revelation of the fulness of Christ in us? A disclosure of the sufficiency and perfection of grace not only unto, but in the believer? The experience of an apostle as he has related it occurs to me as in point here. He encountered a thorn in the flesh. Well, either not recognizing the hand of God in it, or else actuated by the promptings of the flesh, he besought the Lord thrice that it might be taken from him. But not so, the Lord said to him, "My grace is sufficient for thee." It strikes me as rather an evidence of weakness in the apostle to suppose, (if he did suppose so,) that the Lord would be moved from his purpose, or that course of discipline that had seemed good in his sight, by the thrice petitioning even of an apostle. At any rate the event proves that the Lord's ways are not our ways; and now let us contemplate the Lord's way in this matter a few moments. Considering this declaration as

not confined to the apostle alone, but applicable likewise to the household of faith generally; the Lord in declaring the sufficiency of his grace for them, will have them at one time or other placed in circumstances to need that grace and to put the sufficiency of it to the proof.

Not only will he have his people trust in him and rely upon a promise like this, by destroying other refuges and tearing from them whatever else they may be leaning upon, but this same trust and confidence shall be brought to light. He will so deal with them as that their faith shall eventually be proved, and their confidence in his promise discovered not only to themselves but to others. Moreover the faith thus called into exercise must in the end realize that sufficiency. The Lord will work effectually touching this matter, His own glory, His own veracity, let me say, is made measurably to hang upon this test. And the deeper the abyss into which the church is plunged—the hotter the furnace through which the believer is called to pass, the more gloriously triumphant will appear that sufficiency. Then Paul must bear the thorn, his flesh must be pierced and torn with it to the day of his death. And the more tormenting the pangs of that thorn, the more severe the ordeal through which Jehovah's promise will pass. It will be inferred from what we have already said, that it is designed to submit the promise to the severest test in order that the proof may be gloriously complete. The Lord's method of thus dealing with his children is abundantly illustrated in national Israel. While it is truly said that "many times did he deliver them." It may as truly be said that he so dealt with them as to cut off trust or dependance from every other resource, and discover his own right hand in their deliverance. Well, now to come speedily to a conclusion; of what I have been at, this is about the sum. Even now, whether we discover them or no; we are undoubtedly encountering circumstances of this character. I am confirmed in this idea by the disclosure among us of those very fruits of the spirit noticed above. And amid all the gloomy forebodings that I might at any time have become a prey to, I have been cheered by the discovery of a redeeming spirit of meekness of patience and forbearance, that I have truly rejoiced to witness. Allow me also to say that the same circumstances have tended to disclose quite a different spirit in some instances where it was not previously known to exist. I trust that the Lord will overrule all things for his own glory, and the ultimate good of his children.

E. RITTENHOUSE.

For the Signs of the Times.

Shelby Co. O. Feb. 15, 1854.

DEAR BROTHER:—I have been doubting whether I should tell you anything about my present troubles or not, and I have concluded you are a man acquainted with the like sorrows, grief and persecutions, therefore you know how to sympathize with me. We live in a school district composed of Methodist, Presbyterians, As sociates New School Baptists, United Brethren, Christian Church, Swedenburgers, and the Lord only knows how many more names they might be called by. I have been bold to call them all arminians, because they have united in solid phalanx and hired a Methodist Exhorter to teach

our children arminian religion at my expense, as it is a free school, and I pay about as much tax as any one in the district, I went and saw the teacher and requested him to abandon saying prayers in school; but if he was a praying man, to pray in secret, pray always, and in all things give thanks; he said he could not pray always, and rather than abandon the practice he would quit the school. I next saw the directors who also made light of my objections, and thought I was mistaken about his teaching arminianism. I have since understood one of the directors, a New School Baptist, told him, or said he might open the School house windows and pray three times a day, he had no objections. Neither have I, if they will do it at their own expense. I contend that they not only violate the golden rule (as it is called) which requires, as we would others would do unto us, do ye the same unto them; but they also violate Article 1st. Sec. 7 of our constitution, which says, "All persons have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience, and no person shall be compelled to attend, erect, or support any place of worship, or maintain any form of worship against his consent, and no preference shall be given by law, to any religious society, nor shall any interference with the rights of conscience be permitted."

I have aroused the whole arminian tribes, not only in this district, but the whole tribe around me are darning their arrows at me, like so many yellow jackets, but none of these things move me. Now brother Beebe, if any one believes in teaching unregenerate children religion, ought they not teach them at home, or at their own expense? Arminians say I am opposed to praying, but my prayer to God is that he may save his people from being devoured by that roaring lion who is going about seeking whom he may devour. And that he will sustain you and yours in all your lawful undertakings.

Yours for the truth's sake.

B. D. DUBOIS.

EDITORIAL.

Middletown, April 15, 1854.

Resurrection.

Brother J. P. Burruss, whose communication will be found on another page of this paper, desires an expression of our views on the subject. With our esteemed brother, we regard the doctrine of the resurrection of the bodies of the just and of the unjust, as clearly set forth in the testimony of the scriptures of truth; and in regard to the importance of the doctrine, the Holy Ghost, by the apostle Paul, as our brother has shown, has presented it as a fundamental doctrine of the gospel, and so essential to the faith, that in its absence our preaching and our faith would all be vain; and not only so; but the doctrine of redemption, and justification by the blood of Christ would be annulled, and those for whom his blood was shed would be left in their sins.

It is clearly taught in the scriptures, that our mortality is the legitimate consequence of sin. By the offense of one man, sin entered into the world, and death by sin, and death has passed on all men because all have sinned. The sting of death is sin, and the strength of sin, is the law; but thanks

be unto God, who giveth us the victory, through our Lord Jesus Christ. Now if sin which is the cause of death, is by the sacrifice of Christ, effectually put away, the cause being removed must secure the discontinuance of the effect. Sin being put away death is destroyed, and the resurrection from the dead must certainly follow.

The evidence that Christ had effectually put away the sins of all his people which sins were all laid on him, was given by his personal resurrection from the dead. And as he arose as the first begotten from the dead, and as the first fruits of them that slept, so all for whom he died, must eventually in like manner be raised from the dead; and in their resurrection receive that resurrection life and immortality, in the quickening of their mortal bodies, which was manifested in the risen body of their Redeemer. Hence the argument of Paul. If Christ be risen from the dead, how say some among you that the dead rise not? If the dead rise not, then is Christ not risen, and the whole work of salvation is a failure, and we are yet in our sins; and, in that case, only in this life have hope, and are of all men the most miserable.

The resurrection of the ungodly is equally certain, from the words of Christ, John v. 27, 28, although in their resurrection they rise not to that life and immortality which is peculiar to the church of God. The saints shall come forth in a resurrection to life, the wicked shall also arise, but it will be to a resurrection of damnation. An interminable state of existence under the wrath of God, in which, with the guilty sons of Sodom, they must suffer the vengeance of eternal fire.

We might greatly enlarge upon this subject; but as we have often had occasion to express our convictions on the subject, and as we expect so long as it shall please our Lord to spare our mortal life, to contend earnestly for this bible doctrine, we will not now extend our remarks.

We do hope and pray that our brethren in those sections of Zion, where this subject is agitated, will not attempt to be wise above what is written; and may God in infinite goodness preserve them from being carried away from their steadfastness in the faith, or driven about by winds of doctrines. May we all remember the admonition given by Paul, to Timothy 2 Tim. ii. 16—18. 'Shun profane and vain babblings; for they will increase unto more ungodliness; and their word will eat as doth a canker; of whom is Hymeneus, and Philetus, who concerning the truth, have erred, saying that the resurrection is past already; and overthrown the faith of some.'

Since writing the above, we have received a letter from an esteemed Elder, in Northern Pennsylvania, informing us that it is reported in that section of country, that we disbelieve in the doctrine of the resurrection of the bodies of mankind after death, and desiring us to state our views on that subject. The individual who is now spreading that report in that country knows it to be an unmitigated falsehood. We have never entertained any more doubt of the final resurrection of the bodies of all the children of men including both the just and the unjust, since we professed faith in Christ, than we do of the existence of God, or of our own existence, nor have we ever knowingly expressed a doubt on that subject. Let those who have read the *Signs of the Times*, for the last twenty-two years, put their finger

on the passage in all that we have ever published, in which the shadow of a doubt has been expressed or implied. And if the open volumes of the Signs, are not sufficient to settle all queries in regard to our faith in the doctrine of the Resurrection, let the churches, of New Vernon, and Wallkill, with which the most of our time has been spent for the last twenty eight years, be called on for testimony in the case. About two or three years ago a similar slander was started by two individuals who attended the Delaware Association in the city of Philadelphia; but the calumny was promptly met, and the falsehood nailed upon them, by an appeal made by us to the Elders and messengers which were in attendance at that time and place. What possible pretext any person can trump up for reviving the slander, cannot be imagined, other than willfully and knowingly to utter falsehood.

The foregoing remarks may be considered severe, and we admit they are, nothing short of a wanton and unprovoked attack upon our character, our faith and our doctrine, as a minister of Christ, and servant of his churches, would in our estimation justify the same degree of severity, but this, it is believed, is one of the cases in which we are commanded to "Rebuke them sharply." Paul's rebuke to Elymus the sorcerer was truly severe, yet well directed and effectual when he said to him "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord? &c.

We may be too sensitive, but we believe it will be admitted that our patience has been put to the severest test for the last two or three years, we have been falsely and maliciously assailed and charged with heresies which might have done us much harm if it had not been that we were so well known throughout the United States, that brethren were not easily imposed on by our enemies. If we know our own heart, we would not indulge in a vindictive spirit.—We ask not for vengeance, but would rather pray for those who persecute and spitefully use us. Our subscription has increased from about 4,500 to nearly 5000, since the commencement of the current volume, which affords unmistakable evidence that our readers are not so easily turned about by the rabid foamings of our enemies as they have supposed, while some, at least, of our assailants have already fallen into the pit which they have digged for us.

Oneida Co., N. Y. March 22, 1854.

ELDER BEEBE:—Dear sir, as I have received much consolation in times past in reading the Signs and especially your expositions of portions of scripture, I would humbly request, although personally not acquainted with you, that you give your views through the Signs, upon a portion of Scripture found in Romans, 2 chapter 1 verse, particularly what it is to judge another. Yours &c.

G. W. H.

REPLY:—The text proposed for consideration reads thus. "Therefore thou art excludable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself, for thou that judgest, doest the same things."

The apostle had been speaking of his calling as an apostle, and as such, of his indebtedness, or obligation to preach to the Gentiles as well as to the Jews, to the barbarians, as well as the Greeks, and of the

common level of guilt and condemnation to which mankind had fallen. Those who were of the circumcision, had made manifest their depravity by sinning against law which had been given to them as such, while the barbarians unto whom the Sinai law had not been given, were also convicted of the same depravity of their fallen nature, in that, the clear manifestation made of the eternal power and Godhead of Jehovah displayed in the visible things of the creation, did not secure their veneration or worship of him as God. Had they not been depraved in their nature every manifestation of the power and Godhead would have filled them with reverence and love, but their aversion to the rational contemplation of the power and all prevailing providence of God, seen in every blade of grass, and in all the works of God, was indisputable evidence of their guilty state. They did not like to retain God in their thoughts, for when they know him, that is, as displayed in the things that are made, they worshiped him not as God, but grew vain in their imaginations, and ran into gross idolatry, for which sever judgments were visited upon them. It is a thoroughly demonstrated truth, that no amount of knowledge that a natural man has ever attained to, or ever can attain unto, in their natural or unregenerated state, can ever lead them to love to retain God in their thoughts or tend or qualify them to worship him as God. And it will remain forever true, that "Except a man be born again he cannot see the kingdom of God." While such was evidently the deplorable condition of the Gentiles, the Jews were making their boast in the law, in that law which had been given specially to them as the children of Israel, and trusted in the law. They inferred from the peculiar privileges which they enjoyed over the Gentiles, that they were more holy in the sight of God, and that they, being of the circumcision and the descendants by immediate generation from Abraham, were fully justified before God; under this delusion they did not hesitate to judge the heathen, or the Gentiles. Hence their prejudice against the Gentiles was so great, that they concluded that there was no salvation for them, and the prejudice so frequently manifested by the Jews, when our Lord condescended to associate with publicans, or sinners, and against the apostles when they were charged with bringing Greeks into the temple, and thereby defiling the holy place.—Now the apostle in shewing the obligation resting on him to declare, even among the Gentiles, the unsearchable riches of Jesus Christ, makes the declaration of our text, and confirms it by arguments and testimony throughout the chapter. Therefore thou art inexcusable O man.—Who? What man? Whosoever thou art that judgest another. The Jew in judging the Gentiles as being sinners, heathen, idolators, barbarians, and under the wrath of heaven, were condemning themselves, for notwithstanding all their boasted advantage of the law dispensed to them, the apostle says they were also guilty of the same things. Did they judge the Gentile guilty because they worshiped idols? They, the Jews, also committed sacrilege. Therefore while they judged and condemned the Gentiles for idolatry, stealing, adultery, &c., they condemned themselves, in the judgment they gave against their neighbors, because they themselves were guilty of the very things which they judged others to be guilty of. Indeed this is expressly given, in the text,

as the reason why they were inexcusable, for thou that judgest doest the same thing.

And it is also true, if the Gentiles judge the Jews, in condemning them as sinners, if we are found guilty of the same things, we condemn ourselves. Hence the general application of the rule, "O man, whosoever thou art," whether Jew or Gentile.

Rivers of blood are now flowing in defense of the various kinds of religion of the earth. The war between Russia, and Turkey, involving France and England, and nearly all Europe, is a religious war. Each party has judged the other heterodox. The Mahometan, the Papal, the Protestant and the Grecian religions are all involved and each party in defense of what they regard their holy religion. While both parties in the Celestial Empire are fighting for their religion. And in every instance, in judging each other, each party named condemns itself for all humanly invented religions are of a piece, and all are wrong. None but the religion of Jesus Christ, as revealed from heaven is approved of God. To those who possess that religion which is from above, judgment is given. The saints shall judge the world: yea, he that is spiritual judgeth all things, yet he himself is judged of no man.

Mr. Joseph McLaughan, aged 24 years, son of our old friend Wm. McLaughan, formerly of Wurtsboro, but at present a resident of the city of New York, while engaged as fireman on the Express Passenger Train on the Hudson River Rail Road, was so severely crushed and injured by the lamentable disaster which occurred to that train on the morning of Friday the 31st ult. as to occasion his death in an hour or two after the fatal occurrence. His body was brought by the N. Y. & Erie R. R., to Howell's on Monday the 3d inst., and thence followed by his afflicted father and near relatives and friends to Wurtsboro in Sullivan Co., for interment; where his remains were deposited near the slumbering ashes of his mother, whose body had also been brought from New York to that place for burial some two or three years ago. We sincerely sympathize with the bereaved father, and afflicted surviving brothers and sisters of the deceased.

We witnessed the affecting scene presented at Howell's Depot, on the arrival of the cars, which brought the distressed family, and the shrouded corse of the young man. Relatives and friends were there in waiting to meet and tender their sympathies on their arrival; the coffin was opened, and the friends and relatives for the last time, beheld the face of their loved one who had been so suddenly, and so rudely torn from their fond embrace. Owing to the lateness of the hour of their arrival, and the distance they had yet to go, the funeral services were brief, but the scene was solemn and impressive.

ENEMIES WITHOUT, AND ENEMIES WITHIN.

One of our correspondents has remarked that the cause of our Redeemer, suffers more from its professed friends, than from all its avowed enemies. So far as that cause is susceptible of suffering, or of being injured, the remark is very true. But we have great cause to rejoice that neither the foes without nor those within, can in reality injure the cause of God and truth. The wicked-

ness of men and devils, and even the imperfections of the dear saints may, and often do, bring that precious cause into disrepute, or, in other words, they bring reproach upon it; but after all the malice of devils and the wickedness of men, have done all that the just and righteous God will permit them to do in opposing, the cause itself will retain all its original and eternal excellence.

Nevertheless, The ways of Zion are made to mourn, and the way of truth is evil-spoken of, iniquity abounds and the love of many waxes cold, from time to time; in all of which there is an agency at work, led on by the corruptions of poor depraved human nature, and by the powerful instigation of Satan.

So far as the peace, fellowship and present enjoyment of the saints are concerned, one foe within the camp can spread a deeper gloom on Zion, than all the powers of darkness beside. One wolf can devour and scatter more sheep and lambs when in the midst of the flock, than a thousand wolves at a distance from the fold. The raging of the conflicting elements abroad have always had a tendency to unite the people of God among themselves, and we presume the saints of God have never enjoyed a more perfect love and fellowship one for another, than in such times as when the Hebrew children walked in the midst of the burning furnace, and there enjoyed the company and protection of him whose form was like the Son of God.

Many a blessed meeting has been enjoyed by the saints when hunted by their merciless enemies, like partridges upon the mountains, when occasionally they could elude the vigilance of their persecutors, and in some secluded cave of the earth enjoy the heart-cheering and soul refreshing society of their brethren for a little season.

The raging of the foes of Zion, without her walls, may bring the taunts and reproaches of the world upon her, but this under the overruling hand of God, will serve to humble the saints, and lead them to look alone to the proper source for all their comforts; and at the same time the reproaches of Zion, tend to reduce the anxiety of hypocrites to be identified with them. The admission of our dear Lord will never be unreasonable while the church shall remain in her militant state. "Beware of men who come unto you in sheep's clothing; but inwardly they are ravening wolves."

Married.

March 16.—At North Berwick, Me., by Eld. Wm. Quint, MR. DANIEL QUINT JR. to MISS LOUAMA QUINT, both of North Berwick.

March 19.—At North Berwick, Me. by the same MR. CLARKSON M. ALLEN, to MISS MELINDA PERKINS, both of Wells.

OBITUARIES.

March 26, 1854.

BROTHER BEEBE:—By request of some friends I send you an account of the death of my dear wife, MARY FARR. It is thought that it may be a help in the hands of God, the Spirit, to encourage the dear children of God during the storms and difficulties of life, to lean upon the arm of their Beloved, and rest upon his gracious promise, that he will never leave nor forsake them. "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee." How graciously has the dear, loving and faithful Savior fulfilled his gracious promises in the one he has taken home to himself to gaze upon his matchless glory which will fill her wondering eyes with worshipful admiration and joyful praise to endless ages; yes,

"Millions of years her wondering eyes,
Shall o'er his beauties rove,
And endless ages she'll adore
The glories of his love."

It pleased the sovereign Lord of all the earth, to stop her in her career of sin about twenty-three years ago, when she was in the act of taunting one of her old companions who was going to be baptized; or dipped, as she then called it. At that time the Lord gave her to see and feel that it was an evil and bitter thing to sin against him; and at once showed her her condemned and lost estate before him; and sweetly led her to the dear Savior of poor lost sinners, and exhibited to her mind so much of the love, preciousness, and suitability of his person and work, that drew her heart after him, and inclined her feet to walk in his commandments. In the wise providence of God, it was so ordered that we both appeared before the church together, with several others. I did not know her before that time, but there arose a union in spirit between us, which can never terminate, so far as it is spiritual. We were united in marriage about one year afterwards. In her the Lord favored me with a help that was truly meet for me. I have found her so in many ways, and desire to thank the Lord for giving her to me; and for continuing her so long with me, while I feel that the best half of myself is taken from me, I desire to bow in humble submission to his pleasure concerning me. My desire was that he would let her stay until he called me away; but not so. I know he is too wise to err, and too good to be unkind. She was favored with a good understanding of the doctrine of sovereignty, rich, free and unconditional salvation; free forgiveness of sins through the dear Redeemer's blood, which suited her lost case. How sweetly the name of Jesus sounded to her ears, when she could scarcely speak. She often requested me to read to her about Jesus; he was the delight of her soul in the hour of nature's extremity; and he proved that she was the delight of his soul, by being so near to her. She seemed to be satisfied that she should go to his embraces if she died. How sweet the thought to unworthy me, under my bereavement, that she is now singing with ecstasy of delight the never ending praises of him that sitteth upon the throne, and of the Lamb. The society of the lovers of Jesus was her delight. When on her death bed, she said she would like to see all the children of God. How clearly was she made meet, by the blessed Spirit, to be partaker of the inheritance of the saints in light. An intimate friend seeing her so comfortable in her mind, observed to her,

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

She lifted up her hand, her countenance expressing ecstasy of soul, which produced joy and gratitude in my soul, and apparently in others who were standing by.

She had been unwell all winter, complained of a pain in her side, she was taken more violently on the 24th day of February, and died on the 9th of March, aged 46 years, and 6 months; with inflammation of the lungs, together with billious fever. She was greatly afflicted, but favored with her rational senses to the last. It may be truly said of her, She fell asleep in Jesus, so gentle was her departure. She had a modest desire, if it were the Lord's will, that she might be spared a little longer for her family's sake; but she said she knew it would be far better for her to depart. She seemed to be ready to leave the world, and was enabled to leave herself in the hands of the Lord. She has left six children, with myself to mourn our loss; the youngest is nearly 10 years old; our eldest daughter died in March, 1853. We came from England four years ago; we both belonged to a little society of lovers of Jesus, in England for twenty years. We presented our letters together to the little church at Granby about a year ago, Eld. Charles Merritt is our pastor, whose views pretty nearly accord with our own, and we thought with them we could unite and find a home.

JOHN FARR,

Miami Co., O., Jan. 17, 1854.

BROTHER BEEBE:—As my relatives are scattered over the United States, you will notice the death of my wife MARY MILLER, who departed this life after a lingering and painful illness of nearly three years, August 9th, 1853.

She was an Old School Baptist, and she left the world without a struggle or a groan, in the full hope of a blessed immortality.

Also.—The death of my father, JOSEPH MILLER, who left this world, in hope of a better. He said his

hope was unshaken; yet he had not those bright views of heaven and immortality that he wished to have, still he said he was willing to leave himself in the hands of God, being fully satisfied that the God of the whole earth would do right.

J. R. MILLER.

Letters Received.

Mary Roberts, B. D. Vaughn, Eld. E. Penney, C. Palmer, A. Johnson, Cornelia A. Wodsworth, J. F. Smith, G. Nelson, A. Buckley, J. Kidwell, J. P. Vanleve, Eld. John R. Martin, Eld. J. H. Biggs, Z. T. Tankersley, E. Miller, G. W. Halsted, Eld. B. Davis, Eld. J. L. Purington, Eld. R. C. Leachman, A. Elder, C. B. Hassel, A. B. Walker, P. M. J. Farr, E. Staggs, Dr. H. Duncan, E. G. Clark, J. Rice, W. Jones, G. Leeves, J. Fry, Eld. S. Trott, W. Ragland, Gen. W. C. Stanton, T. W. Pettus, W. L. Benedict, J. Bloomfield, Eld. J. Cox, Mrs. S. Barnard, J. Joice, Eld. W. D. Ball, J. Vaughn, W. Stone, S. Lucas, E. Burson, T. Stocks, H. Bogart, N. C. Jones, J. P. Hutton, A. Stanton, J. Stevenson, J. Pemberton, P. M. Eld. H. Alling, J. Springer, Eld. T. Threlkeld, Eld. P. Meredith, Eld. W. Quint, A. Meeker, Eld. J. C. Beeman, T. L. Daniel, R. M. Seymour, Eld. J. Osborn, Eld. J. H. Gammon, Mrs. S. Mulberry, E. P. Chandler, J. M. Ramsy, Eld. B. Lloyd, S. S. Hillsman, Eld. L. Cox, G. Knapp, J. M. Smith.

Moneys Received.

Table listing moneys received from various locations including New York, Mass., Vt., Va., Ill., Ala., Md., Ky., Tex., Pa., Wis., and N. Y. City. Includes names like Mary Roberts, Jesse Squires, Mrs. S. Bennett, etc., and amounts.

Total \$114.96

NEW AGENT.—Eld. Z. Angel, Campbell Co. Va.

MOORE'S LETTERS.—Those who have sent their orders and money for the above named pamphlets, are informed that the first edition is exhausted, and our son, Wm. L. Beebe, is now publishing a new edition. We have forwarded all the orders we have received for the work to him, and as soon as they are printed, he will forward them to all who have ordered them; which will be in a few days.

Associational Meetings.

The Baltimore Old School Baptist Association, will hold her next meeting with the Harford church Harford Co. Md. to commence at 11 o'clock A. M. on Wednesday before the third Sunday in May 1854, and continue three days.

The Delaware Association, will be held with the church at Bethel, New Castle Co. Del., to commence at 11 o'clock, A. M., on Wednesday before the fourth Sunday in May 1854, and to continue three days.

The Delaware River Association, will be held with the 2nd Hopewell church, at Harberton, Mercer Co. N. J., at 11 o'clock, A. M., on Wednesday before the first Sunday in June 1854.

The Warwick Association, will meet with the church at Warwick, Orange Co. N. Y., at 10 o'clock, A. M., on Wednesday before the second Sunday in June 1854.

The Chemung Association will meet with the church at Burdett, Tompkins Co. N. Y. 3 miles from the Jefferson, or Watkins Depot at the head of Seneca Lake, on Tuesday and Wednesday before the fourth Sunday in June 1854.

The Allegany Association will meet with the church at South Dansville, Steuben Co. N. Y. about nine miles north of the Hornellsville Depot (on the N. Y. and Erie Rail Road) on the fourth Saturday in June 1854, at 10 o'clock, A. M.

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 as though they have been spread widely through out 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.

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Table listing prices for Plain Bound, Morocco, Plain Edge, and Extra Gilt Edge books.

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

Address letters to BENJAMIN LLOYD, Wetumpka, Alabama. 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 agents for the Signs of the Times are duly authorized to collect and transmit all money due 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. XXII.

MIDDLETOWN, N. Y., MAY 1, 1854.

NO. 9.

POETRY.

"He hateth putting away."

Let Zion rejoice, and exultingly sing
An anthem of praise unto Jesus her king;
Ye blood-redeem'd sinners, come join the sweet
For Jesus, Jehovah, hates putting away. [lay.

In love everlasting betroth'd to his bride:
This union eternal can ne'er be untied,
Nor ever be broken, wax old, or decay,
For Jesus, the Savior, hates putting away.

When man by transgression, from Eden was
drove,
This fair one he lov'd with immutable love;
Tho' sin there abounded, yet grace bore the
sway,
For Jesus hates putting his fair one away.

When captive by Satan, all praises to God,
Her ransom he paid with his own precious
blood,
Her sins were all sunk in the depths of the sea,
And love everlasting hates putting away.

Backsliders from Jesus, on husks who have fed,
Return and partake of the children's own bread;
Think not he'll reject thee, or spurn at thy plea,
For Jesus hates putting backsliders away.

Then sing unto Jesus the fountain of grace,
Ten thousand hosannas, ye blood-redeemed
race;
Let loud acclamations of praise crown the day,
For Jesus hates putting the vilest away.

The Testimony of Jesus, the spirit of Prophecy.

Jesus, heavens supreme delight,
Now enthron'd in glory bright;
Fount of light, and joy supreme,
Every prophet's darling theme.

Adam, offspring of the dust,
Saw him in the promise first;
Saw the tempter routed, spoil'd,
Ruin'd and for ever foil'd.

Abel, through his blood and pain,
Did with God acceptance gain;
While from off the victim's cry,
Faith to Jesus turn'd his eye.

'Twas with him, as we are told,
Enoch walk'd in days of old,
Saw him in the flaming skies,
With his saints to judgement rise.

Moses, in the bush on flame,
Saw him, blessings on his name!
"Good old Jacob did as well,
Of our Jesus long foretell."

In his death, Isaiah saw
Honours placed upon the law;
Joys and titles all obey'd,
Every utmost faithing paid.

Daniel, ere his weeks pass'd by,
Saw the great Messiah die:
Justice, Mercy, Truth and Grace,
Kiss with joy each other's face.

David heard the chorus loud,
Sung by all the angelic crowd;
Lift up, lift up! he heard them cry,
O ye gates, your heads on high.

One beheld a fountain wide,
Opened in his sacred side,
Israel's sin to wash away,
Deeper than the unfathomed sea.

Paul proclaim'd his bleeding cross,
Counted all besides as dross;
John beheld his glory too,
Children, full of grace, for you.

Thus on each prophetic tongue,
Jesus was the sweetest song;
Saints, your loud hosannas raise,
Sing his everlasting praise.

COMMUNICATIONS.

For the Signs of the Times.

North Berwick, Maine, March 22, 1854.

BROTHER BEEBE:—I visited the other day, old brother Robert Getchell of Wells, a member of the Old School Baptist church in this place, who is now in his 84th year, found him according to human appearance near the gates of death, having been confined to his bed for a number of months. I think I never did visit any one who seemed to be more reconciled to God, and have clearer views of his inheritance in the day of glory than he had. And according to the wish of his wife he related some of his christian experience for me to pen on paper. And as he has related it I have penned it, the best that I could, although, I am fully satisfied that I have not done it justice.

WILLIAM QUINT.

BROTHER BEEBE:—I was born, my natural birth, July 23, 1771, and my parents being Congregationalists, I of course was sprinkled in my infancy, and was brought up under their religion; but that did not purify me from sin or make my nature any better; for as I grew up to manhood, I dare say that there never was one of Adam's race that loved to sin and transgress the Holy law of God any better than I did. It seemed as though it is impossible for any one to take delight in all manner of wickedness any more than I did. And I can truly say, that I perfectly hated the truth and those who contended for it. (I mean the doctrine that is preached by the Old School Baptists, which is bible truth.)—Therefore I being in the habit of using much profane language, ridiculed them the worst kind, and remained in that way without any fear of God before my eyes until I married, and was thirty one years old. At that time there was a reformation in town, and many were brought to know the truth; but I, as usual, was led to make all manner of sport of such religion, saying, that I could pray as well as any of them, and was as good as they were. But it pleased God at that time to commence a work of grace in my wife. But on account of her having a great view of herself as a sinner in the sight of God, and I being opposed to the work, I found her many times hid away in secret places weeping as though her heart would break; but all this did not check me in my mauness and making sport of such things. Soon after that one day, on Saturday August the 8th 1801, I, my wife, and our hired maid, went out in my field to pick some green peas. But my wife after traveling around some time like one in distress, seeking rest and finding none sat down and cried like one that had lost a near and dear friend by death. I then went to her and asked what ailed her? She looked up and said; I wish that I could hear you pray once the prayer of faith. I then replied, if you want to be a christian you may be one.

I then left her in that condition to go to another part of my field to cut some grass. And I went, I hopped, and jumping, laughing, making all manner of sport about such religion, that was in my power. I then took up my sythe and cut down a small piece, and then went to another piece to cut that down; and viewed the piece of grass and all the large field before me, I never in all of my life had a greater desire for this world, than at that time. So I began to renew my earthly calculations promising myself great things. But before I commenced cutting that piece I saw in the edge of the grass a large thistle, and as I placed my eyes upon it, I counted just as many branches on it as I then had children. And as I viewed the thistle to be an enemy to my grass and of course to my prosperity in this world, I said to it, in my wicked profane way, God damn, you I will cut you down, and throw you on a pile of brush for the fire to burn. But before I reached it with my sythe it come to me suddenly like a clap of thunder; Shall God cut you down and cast you into that fire that never can be quenched? with such force that my natural strength seemed to leave me. I dropped my sythe, and as quick as thought these words come to me, "Stand still and see the salvation of God." And then these words followed "Who shall ascend up into heaven, but he that hath clean hands and a pure heart? I saw at once that I was not the man. O, I never can relate to any one what a view I had of myself as a sinner before God. It did appear to me that I never had seen a serpent, or any creature that looked so hateful to me, as I looked to myself. I found that it was impossible for me to labor, and it being about the middle of the afternoon I traveled over my field from one place to another trying to get rid of my trouble and find some place for rest, until the sun was no more than half an hour high; but all in vain, Within this time, while traveling I had such a view of myself as a sinner in the sight of a Holy God, I thought that I wanted the earth to open and swallow me up out of sight. Then again I viewed God to be an every where present being, that there was no place that I could hide from him, so I cried, what shall I do? what shall I do?— But I concluded that I must go to the house the sun being so near down, (it being about 150 rods.) But before I started I went to some water and washed my face for fear that my wife might discover that I was in great distress of mind. When I arrived at the House I there again found my wife in tears weeping before God; but could not speak to her for some time; for I then burst into a flood of tears with her, not knowing what I was crying for, for I did not know what ailed me. But I soon left her and went to the barn and there did I weep and cry in as much distress seemingly as I could live in, for some time. I then went into the house again and asked her if she had any supper for me? she said yes. She then

put some food upon the table, and I sat down to eat, but I had such a view that the food was a blessing directly from the hand of God, and I so undeserving, that I could not taste of it; so I got up and left the table and went to the barn again, and did weep as before for some time. I then again went into the house and my wife told me that she and I were so great sinners that we must die and go to hel, for there was no mercy for us. We soon retired for the night, but I was in such distress of mind that I did not sleep any that night. The next morning as the sun was rising my wife in great distress cried out, God be merciful to me a sinner. I then asked her what the matter was? She said that she did not know but she was a dying, and wanted me to help her up. I then took hold of her arm and when she had got on to the floor she dropped as though she was dead. I then threw some water in her face and she come to, and I got her on to the bed again. She then spoke and said that she had seen a person that told her all things that ever she did in all her life, showed her, her just condemnation by God's holy law. And then she also had a view of another that told her that her name was written in heaven, and that her mind was taken off from the first and placed on the second, and it seemed to her that if she only had wings as big as her hands she could fly to heaven. Our children then being all small I told my wife that I would go and get her father and mother to come and see her, for I felt that if she should die with me I was so wicked, that people would think I had kil ed her, and I should be arrested by the laws of our land, &c. So I started but I was in such distress while going that every step I took, tears did drop from my eyes.— but before I arrived at their place, I went to some water and washed my face for fear that they would discover that I was in trouble. I found them at home and they came to my house with me, and we found my wife traveling round in the house. She then said that she found a book after I left, in which it appeared to her the letters were all gold, and in that book she read all of her life in this world and her surety of heaven in the world to come, and she had laid it down, and could not find it again. But as her mother stopped with her that day, it being Sunday, I went to meeting although I had not been to meeting on Sunday for a number of years; and Elder Bachelidor preached from the words in Deut xxxii, 10. "He found him in a desert land" &c., I never heard such preaching before, but the promises were all for others; none for me. But to pass along, for I have not told one half of what I passed through within that time, I returned home but did not rest any that night, which made two nights that I had not slept any. But the next morning about ten o'clock it appeared to me that I was brought to judgment; I had such a view that God was holy and just, and that his law was like him perfect, and that it

was impossible for God in the justness of his holy law to have mercy on me, a transgressor in the first degree. And I had such a love for God and his law, that I did not want it altered, let what would become of me. I acknowledged the justness of my own condemnation, and said God's will and not mine be done; that is to sign a blank in relation to my eternal state, and let God fill the lines. It appeared to me that I was brought to a stand still place; like the children of Israel at the Red Sea, all hopes of ever being saved were taken away. But before I was aware of it, there seemed to be something dropped into my heart like a drop of water, and seemed to break all over me, even to my fingers and feet. I felt it as plain as ever I felt anything, and as it went over me, my load of sin and condemnation was all gone; and to my great surprise, I viewed Jesus Christ my Savior and Redeemer, that he was a Mediator between God's law and me. It appeared to me that a person could not be any happier than I was. Therefore I was led to praise God for what he had done for me, thinking that my troubles were then all at an end, the doctrine of election, that I hated so before, I then loved seemingly with all my soul; for I plainly saw that there was no other way for God to save me, and call me with a holy calling, not according to my works, but according to his own purpose and grace given me in Christ Jesus before the world began. But to pass on, my mind being exercised upon many passages of scripture, and having many trials, about the next October I went the Baptist church and told them what I hoped God had done for me, and they received me, and I was then baptized, and for a short time, went on my way rejoicing. But from that time to this, I have passed through much tribulation, sometimes up and sometimes down, but the Lord has always been good to me, both in the order of his providence and in the kingdom of his grace, for which I have great reason to be thankful. So I will close by saying I am more and more established, if any thing, the doctrine that is preached by the Old School Baptists is bible doctrine; I can say it is sweet for me, while I meditate upon it by day and night. So I bid you good bye, by saying I am now in my 84th year, and that I in my life have married two wives, have had 19 children, and the generation of my children, and grand children &c., with their companions, now number 109, and that I am now on my bed of sickness expecting soon to bid farewell to this world, to go that journey from which I shall never return. But death does not terrify me, for God is my support. Brethren, may we all meet in the better world than this, where parting will be known no more.

ROBERT GETCHELL.

For the Signs of the Times.

March 26, 1854.

BROTHER BEEBE:—Having to write on business I thought of filling my sheet with something and leaving it at your disposal. When I moved here in the fall of 1851, I made diligent enquiry for old fashioned Baptists, and could only find two in the country, I found many who called themselves Baptists, but after attending their meetings, I found they did not speak the language of Canaan, but were nearly all of them Ashdods; for they could not speak

any language plain. They would call on God to revive his work, and then call on the people to help; saying, the Lord would not revive religion unless we did our part. The preacher must do his part, that is, he must preach, the church must do their part, they must pay the priest, and the world must do theirs; they must work out their own salvation. This was the substance of their doctrine.

I lived two years alone; but finally found a church of the old order in the state of Missouri about twenty miles from me, in which I was received by letter last March. The church then only numbered ten members, and in September it numbered twenty-one; having received seven by letter, and five by baptism; and dismissed one by letter. This addition we had without the aid of an anxious bench, or protracted meeting. We hope it was the Lord's work and it made our hearts glad; and we can truly say, "How good and how pleasant it is for brethren to dwell together in unity."

There was a church constituted in our county last November, with six members they have since had two additions; and we hope the Lord will again visit Zion in the wilderness. We are in a new country and if any of the old fashioned Baptists should emigrate to the west we would be glad to have them stop with us; especially ministers of the word. When we say, "old fashioned" we mean those who believe in the doctrine of election and predestination by the sovereign will and power of God.—Regeneration by the Holy Ghost.—The baptism of believers by immersion. These are a few of the items that it takes to constitute Old School Baptists. We would give you some proof of this, but our space will not permit.

As for the New School we are willing they should settle some where else for we think we have enough of them to keep us on our watch, and our swords girt by our sides; for we have the work mongrel system preached in all its different forms; and many follow in its ways; by reason of whom, the way of truth is evil spoken of. But God is a Sovereign, and they shall fill up their space and shall proceed no farther, for the time will come, when they with all their refuse of lies will be destroyed, and the saints of the Most High shall possess the kingdom forever and ever. With these things in view, let us endure hardness as good soldiers contending earnestly for the faith once delivered to the saints; teaching that it is by grace that we are saved and not by works lest any man should boast.

Brother Beebe, I have written more than I expected but we see but few communications from this state.

We would say to brethren, Flint, Gilmore, Evins and many others, let us hear from you through the *Signs*, or otherwise. From a sinner saved by grace, if saved at all.

ISAAC BLAKELY.

For the Signs of the Times.

Watkins April 10, 1854.

BROTHER BEEBE:—As the custom of dropping you a few words for publication is common when writing on business, I will avail myself for the opportunity to say that I am much gratified with the continued correspondence through the *Signs*. It manifests nothing of the craft of cunningly devised fables; but a candid exhibition of God's

dealings with his children, in bringing them to a knowledge of the truth. Though led in different conditions and circumstances, to renounce all their own works, and trust the finished righteousness of the man Christ Jesus, they all trust him, because the Spirit breathes confidence into their souls, enabling them to do so, when indeed, they have learned, and been taught of the Father that they have no where else to go, and that in him is the fulness of him that filleth all in all.

There is not, in my humble view, a more arrant cheat practiced by the daughters of mystery Babylon than their very simple prescriptions to those under conviction for obtaining relief. Throw yourself entirely upon the Lord, they will say, and you will certainly find relief. I did so, and the Lord came unto me, and gave me the promise of pardon. But if these had ever known that no act of the creature could put God under any obligation to them, they certainly would not put an act of their own, really no better than walking barefoot upon heated iron plates, to confessional, in the place of God's promise and oath to save his people, and call them by his grace. He always finds them in a waste howling wilderness, and he leads them about and instructs them, and keeps them as the apple of his eye; and he afterwards makes them believe it too, even when they are shut up in a pit wherein is no water. There is just this difference between a fleshly and divine religion, viz. In the one case they give themselves up to God as their own act, and in that act, find great cause for thankfulness to God that he has devised a plan that will admit all men into the favor of God, upon the just and reasonable condition that each shall submit himself to God, as they have done. In the other case God takes them out of a horrible pit, and mirey clay, where even the effort to cast themselves upon him, but sinks them deeper in the mire. He placed them upon a rock, and established their goings. He shows them that their best performances are heinous in his sight, and possess as little value in commending them to his grace, as their worst ones! He teaches them that the only righteousness which God can accept, is the righteousness of his well beloved Son, in whom death had its demand in their stead; who has come up this side of the grave, by the same eternal Spirit which is shed abroad in their hearts, whereby they cry Abba Father. They know that every act of their own bodily exercise profiteth little, and whether it be a self-abasement or a self-exaltation, if done to experiment upon God's mercy, it is all an act of the creature, and must perish with the flesh from whence it came.

How often has the old father of lies set his emissaries to work to distress God's children, whom he has convinced of sin? How often they come with a do this and live, but as often are rejected by all those whose eyes God has opened to behold his purity, and their own immense distance from him, by reason of sin. Let all the world be false and God be true, is the language of all God's people; or in the language of inspiration, let God be true, and every man a liar. Now, to be perfectly true, he cannot look upon sin with allowance, and must require a satisfaction as complete as the perfection of his own eternal mind. Where is that satisfaction to be had? In the winking of the sword against the man that is my fellow saith the Lord. In him, the

Father hath declared from his excellent glory, I am well pleased. Now will it not be by our own righteousness that we are saved, if God will reveal this Savior to us upon the condition of our submission, giving ourselves up to him, or any other act which would make the birth into the kingdom of God by the will of the flesh, or the will of man? If this is made the turning point, the whole subsequent results grow out of it, and must be attributable to it. We cannot rejoice in spirit, with our adorable head, and thank the Father that he has hidden the things of the kingdom, from the wise and prudent," and has "revealed them to babes," if we have found the treasure of grace, by searching after it! We cannot feel that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy," if we can either ourselves, use the means of procuring that mercy for others; or can instruct them how to use them for their own benefit. The means used, the thing is done, neglected it forever fails, and what is there above the means, in the whole event? Is it compatible with the *wills and shalls*, of the Almighty, to place the whole work of grace upon the condition of the creature's performance? No matter whether it be in the use of means or submitting themselves to God, as a condition, the whole is hinged upon the condition, and fails without it. Not so the promise of God; for they are yea, and in Christ amen, to the glory of God; and are not and cannot be made, yea and nay. The language to Zion is, I will be their God and they shall be my people. But the language of anti-christ is, if he will be our God, we will be his people.

To be no more tedious, I subscribe myself a lover of the truth through grace, for Christ's sake.

W. B. SLAWSON.

For the Signs of the Times.

Darke Co. O. April 1854.

FRIEND BEEBE:—By the goodness of Israel's God I am once more permitted to trouble you with my scribbling the which I suppose I would not do were it not for a little business. I sincerely hope these lines may find you enjoying good health, and may you long stand up in defense of the everlasting truth's of the gospel of our Lord and Savior Jesus Christ, and whenever you name the name of the Lord may it be to the edification of Christ's chosen little ones, the lambs and sheeps of his pasture, chosen in Christ before the foundation of the world, that they shall be holy and without blame before him in love. "Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we are one; they are not of the world, even as I am not of the world.—Sanctify them through thy truth: thy word is truth."

Ye pure, translucent, soul refreshing streams,
Of light, life, joy and heaven enduring peace;
That glow and flash in more than orient beams,
O'er every page of God's redeeming grace.

How pants my soul to drink your pleasures in
And bathe, incessant, in your holy waves;
Till wash'd and cleans'd from all remaining sin,
I prove your power, the vilest sinner saves.

"Sing O ye heavens, for the Lord has done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, and forest, and every tree therein, for the Lord, hath redeemed Jacob, and glorified himself in Israel."

God hath saved us! shout ye angels,
Saved us e'er the world began;
His own Spirit hath proclaimed it,
To the fallen race of man.

By the precious life and dying,
Of his perfect, spotless Lamb;
Sinners have, and may draw nigh him;
Yea, He calls them by their name.
Calls them with an holy calling,
Saves them from their every sin;
Keeps their feet from ever falling,
Binds their wandering hearts to him.
O the mighty depths and riches,
Of Jehovah's truth and grace;
This an angel's thought outstretches,
Theme of heaven's eternal praise.
Shout O heavens! God hath done it!
Nothing's wanting—all's complete;
Jacob's seed shall ever sing it,
Seraphs shall the song repeat.

PARAPHRASE ON JER. xvii. 5.

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

What! trust in man! extreme of all that's mad
A Parthian Spear ne'er harmless to his heart.
Repose on human kind! O fool of fools!
A nest of scorpions were a safer pillow.
Yes, I would rather trust to serpent fangs
For nurturing juice, than human breasts for kindness;

Or place myself beneath the tiger's paw,
Than in man's hand for generous protection.
Take all that's hateful, loathsome and abhorred
In reptile form, or prowling beasts of prey,
Combine it all—all's but a faint type
Of man's turpitude: a sea unfathom'd
Unmeasurably, known to none but God!
Nor has the page of human life been scan'd
If this be fancied or affirmed untrue.
O, who would dwell forever with this herd
Of ruthless monsters, in the form of man!
My soul is sick and gasping in her toils,
So shun the blasting embrace of the wretch,
And struggle from the meshes of his snares:
But all my toil is vain: hell triumphs in him,
And brings him prostrate to his ravenous maw.
E'en now his iron teeth are fastened on me,
He bites and will devour, 'till all is gulped.
That years of labor bid me call my own.

Friend Beebe when I thought of writing I had no thought of writing at all for publication; well, indeed I studied considerably whether or no I should write at all, but however as you see I have written or tried to. I wrote to you on January 1st, enclosing two dollars requesting you to send me the *Signs of the Times*, and *Banner of Liberty*, of each one copy, one copy of the debate upon the Maine Liquor Law, between G. J. Beebe, and Mr. McNeir, and one copy of Rushton's Letters in refutation of the doctrine of the atonement as set forth by Andrew Fuller, and the balance in Gadsby's Everlasting task for the Arminians, the two last named works have not come to hand owing to some cause or other unknown to me, which is a great disappointment to me as I have a great anxiety to know what they contain. But I suppose or rather hope they contain nothing more than is contained in the holy scriptures, and that the writers had a thus saith the Lord for all they have said or brought to view, and that all regular Old School Baptists of the present day, I am led to believe, have the same standard to go by and that it will bear them out in the doctrine that they declare to be the everlasting truth. Yes the very eternal truth of God, which shall endure when the world shall reel to and fro as a drunken man. Sufficient to say that if true and evangelical ministers of the gospel are found any where, which I dare not say are not to be found any where they are found in the predestinarian division of the professed christian world, and not in the arminian ranks. To say the best of the detestable system of arminianism, it makes all its abettors and teachers continually lie for God—continually makes the scriptures contradict themselves, so that they may as rationally look for truth and sincerity among its professors as for nutriment in a serpent's fang, or expect to meet with Leviathan in a mud-puddle as an able evangelical minister among them. They are, the most part if not

altogether children of nature, at best whitened sepulchres, not the less offensive because more deceitful than the world generally. I am surrounded with this class of people, who when they have heard the truth declared as it is in Jesus, go away offended, revile and slander and give reproachful names such as hard-heads iron-sides fatalists, &c. But there are a few in this portion of the wide inhabited earth who stand up and contend for the faith once delivered to the saints; and if they have to suffer reproach and persecution for the sake of Christ, it is nothing more than the christians of the apostolic age, and even christians of latter ages, have had to suffer when even the 13th 14th and 15th centuries were stained with christian blood; yes, with the blood of the famous, John Huss, and Jerome of Prague, and Latimer, Ridley, Cranmer, all whom, and thousands more sealed their testimony with their blood, and died triumphantly for the cause of truth and in hope of eternal life. If the primitive christians underwent such fiery trials, no wonder the christians of our time suffer persecution from the same anti-christian ranks. But Christ for the consolation and comfort of the church, his members, hath said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you. If God be for his people, who can be against them?" Christ hath said of the church, upon this rock I will build my church, and gates of hell shall not prevail against it. Now friend Beebe, I must inform you that the *Signs* come to me regularly as a welcome messenger, heavy laden with good things from the children of the militant Zion here on these low grounds of sorrow; but who, in the fulness of the dispensation of time will the Captain of their salvation bring home to the church triumphant, above the reach of harm and malice, for ever and ever to sing that song which none will be able to sing but those who have their names written in the Lamb's book of Life, slain from the foundation of the world. The *Banner of Liberty*, has also come to hand, and I esteem it a good paper, and do not know but what the *Signs and Banner*, might meet with a reception in this region if there were an agent, if it would not be assuming too much authority, I might likely render some assistance in extending the circulation of the above named papers, now if you will send me on the above named pamphlets, viz. Rushton's Letters and Gadsby's Task, you will greatly oblige an humble seeker after truth.

If you think what I have written is worthy of a place in the *Signs*, or if it will in the least edify any of the household of God, you can publish it, and if not just throw it one side and I shall be satisfied. One more request I have to, make that is of convenient, to give us your views on the parable of our Lord contained in the 25th chap. of the Gospel by Mathew, commencing at 14th verse, and if you can with conveniency give us your views, please be particular on that part from the 24th verse until the end of the 31st verse. Now may Israel's God be with you, and all the Israel of God, both now and henceforth, forever, Amen.

J. M. SMITH.

For the Signs of the Times.

January 11, 1854.

BROTHER BEEBE:—True and vital religion is unchangeable; but the visible effects are mutable, and at this time, but little of its divine efficacy seems to be realized; therefore the dear saints of God in this section seem to have their harps hung upon the willows, and with drooping heads are heard to say, O that it was with us as in days that are passed, when the candle of our Lord shone around us.

As for myself, I seem shut up and cannot come forth. I look to the right, and to the left, and I see him not, and around me, and I behold him not. I listen and I hear him not. I seek for relief and comfort and I find it not, and but for an assurance of his omnipresence, his immutability, his omnipotence and omniscience, his grace and love, I should despair; but reflecting on these, I sometimes sing with the poet,

"He that hath helped me hitherto,
Will help me all my journey through."

I feel that I am less than nothing in his divine presence and,

"When I count up all the cost,
Without his grace, I know I'm lost."

And if I am not found in Christ, clothed in his righteousness, I know I am forever lost, and justly too;

"For if my soul be sent to hell,
His righteous law approves it well."

But in all my imperfect musings I cannot add one cubit to my stature; neither can I make one hair black or white. Zion is the dwelling place of the living God. She is his by a covenant well ordered, and secured by the oath sworn by himself, in which it is impossible for God to lie. And she is his, bought with a price; born to an inheritance incorruptible undefiled, and treasured up in heaven for her; to which she shall be brought off more than a conqueror through him that has loved her. Not one of the Lord's children shall fall short; because he lives and he says, they shall live also: therefore we may sing,

"The weakest saint shall win the day
Though earth and hell obstruct the way."

And when we reflect that she is as secure in the cloud as in the sunshine; in the storm and tempest as in the calm, in a prison as in a palace; and that even if the foundations of the earth be moved, and the heavens rolled together as a scroll, still she is safe, we may well rejoice and sing

"Not a single shaft can hit
Until the eternal God permit."

All things work together for good to them that love God.

"At home or abroad, on the land or the sea,
As thy days may demand, shall their strength
ever be."

All things are theirs, whether it be life or death. He says, I am the Lord, and I change not, and the children, though scattered as far assunder from each other as the poles, each have the same Lord Jesus Christ, as an almighty Savior in whom they dwell, for their life is hid with Christ in God. Although many of the children have never seen one another in the flesh, yet the living God is the Father of them all. Of God they are sanctified, and preserved in Jesus Christ and called; and their hearts are all fashioned alike.

Though it be the will of their heavenly Father that they shall grovel here on earth in affliction and poverty, yet they are rich and highly exalted, kings and priests unto

God; and may sing even in poverty and affliction,

"We are rich, our Lord has made us so;
Nor greater riches would we know."

Brother Beebe, you can see from these incoherent sentences what a wandering mind I have. If you publish this, do not do it to the exclusion of something better.

I remain yours in tribulation,

J. H. WALKER.

For the Signs of the Times.

Genesee Co. N. Y. 1854.

Review of the prophecy of the Revelations.
No. 4.

The 14th and 15th chapters are introductory to the pouring out of the vials. The first five verses of the 14th, present those who were sealed in the 7th chapter as having now passed through the 1260 years. Having passed through great tribulations they are precious to God as first fruits, and were qualified by the peculiar trials they had endured, to sing a new song. The 6th and 7th verses announce the preaching of the everlasting gospel predicted in chapter x. verse 11, which we have seen in the 16th century. During the 1260 years, the nations had feared and worshipped the beast as the source of power, they are now commanded to worship God, for God would now judge him. Then in the 8th verse another angel proclaims the partial fall of Babylon, the same as in chapter xi. verse 13, and also xviii. verse 2. In the 9th 10th and 11th verses it is clearly intimated that many would go back to Babylon, who are threatened with the vials of God's wrath now about to be poured out on the earth. In the 12th and 13th verses the necessity of faith and patience during this period is declared and a consoling promise of the future blessedness is made the saints who die under this period. From this to the end of the chapter under the double figure of a harvest and a vintage, is shown the Armagaddon battle. This battle is also set forth in the 7th vial, chapter xvi. from the 17th verse to the end of the chapter, and finally in the six chapter from the 11th verse to the end of that chapter. In the 1st verse of the 15th chapter we are informed that the destruction of the wicked is effected by seven vials of God's wrath, and we see the same under the seventh trumpet chapter xi. which proves that the pouring out of the seven vials, is the fulfilling of the seventh trumpet. The objects of this destruction are described in the xvii. and xviii. chapters. From the remainder of the 15th chapter we learn, that two great features mark the period, viz., the condition of the church; and the character of the saints. The condition of the church is stated in the 8th verse, "And the temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. Here as in chapter xi, the temple means the visible church as one body. The inability for any one to enter the visible church as a whole, arises from its being cut up by sectarian divisions. This is to be its condition from the 16th century until the millennium. Their character is shown in the 2d 3d and 4th verses. The sea of glass represents the "fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." Zech. xiii. 1st. Rome maintained, that the merits of

Christ's death, constituted an unapplied fund. On this dogma she predicated the sale of indulgences; and on the same heresy is predicated all the traffic for the support of modern missions in the protestant division of Babylon. In opposition to this, the saints stand on the scriptural doctrine of particular atonement, and by it overcome their enemy. The blood of the paschal Lamb which alone cleanseth from all sin, was "struck on the two side posts, and on the upper door post" of the house of God. The blood was applied when the Lamb was slain. "For as by one man's disobedience as federal head "many were made sinners, so by the obedience of one" as federal head shall many be made righteous. Rom. v. 19. "I am the door" John x. 7. The 16th chapter is a chain of events predicted and occurring in succession, beginning with the 16th century, and extending through our days down to the millenium yet to come. We are living under the pouring out of the 6th vial. My reasons for this opinion, in connection with what has been said, are these—The ten horns of the beast, chapter xvii. verse 12, are those christian powers who supported christian Rome while she tyrannized over the church of God during the 1260 years, because "they gave their power and strength unto the beast. They should "hate the whore" and consume her political influence, see verse 16. This the crowned heads of Europe have done. Now these ten horns, were with the head of the beast, put in jeopardy of their throne by the fifth vial, which was "poured out on the throne (ton thronon) of the beast, and his kingdom was full of darkness." This vial is seen fulfilled in the French Revolution, and the conquests of Napoleon Bonaparte in the latter part of the 18th, and beginning of the present century. The arm of ancient tyranny was greatly weakened, and civil and religious liberty promoted by it. After his downfall began the war between the Greeks and Turkey, which is the beginning of the 6th vial which is now pouring out. As under the sixth trumpet the prevalence of Mahometanism raised obstacles to professed christian missions, so the sixth vial removes them; and we know that since the fall of Napoleon the political changes that have been going on in the east, have been removing the obstacles to such missions. We know also that at that time protestant Missions began, and were organized into a system. As the house of an Israelite represented the church of God, and the paschal Lamb, Christ; so the houses of the Egyptians represented churches in modern Babylon. The frogs going into the houses of the Egyptians, and into the kneading-troughs and ovens, and upon their beds, is a symbolical representation of the character of modern missionism. Christ bade his disciples "Take neither purse nor scrip" and made the promise "Lo I am with you always." But the character of modern missionism is crying out. "What shall we eat? what shall we drink, and wherewithal shall we be clothed?" which proves that the kingdom of heaven is not their concern. The ruling motive is pride and popularity, and the coveting of fame and the honor that comes from man. They are spirits out of Christian Rome, that is, she dictated them, and they are copied after her example. Moreover, the millenium is to be introduced through the frog-missionary operations. This is proved by comparing the 14th verse of the xvi. chapter,

with the 19th and 20th verses of the xix. for upon this follows the binding of Satan, and the undeceiving of the nations. In the 17th and 18th chapters, the enemies who are to be consumed under the first six vials and totally destroyed under the seventh, are described. In the 17th it is shown that that the capitol of the Roman Empire is made an emblem of the church of Rome, embracing under it also all persecutors as appears from the 24th verse of the 18th chapter. It is also shown that the church of Rome was to be supported by the Roman Empire, being seated on its back. It is farther shown that the Empire was to have in all seven modes of administration. It is distinctly stated, that five of these modes had already fallen when John wrote, A. D. 96; that the 6th then was, viz; the Emperors; and that the seventh temporal popery was not yet come, "and when he cometh (oligon auton dei meinai; literally 'it behooves him to remain awhile.'" "The beast that was and is not," was the empire of the Greeks which had been, but was not when John wrote, and rose again when the division between the east and west took place. In the 18th chapter the traffic and judgment of Babylon are particularly foretold. Her partial fall in the 16th century is foretold, and God calls his church out of her "Neither do men light a candle and put it under it under a bushel, but on a candlestick." She had broken up the candlesticks, and dispersed them and "would not suffer them to be set up into monuments" or witnesses, therefore shall no true church be found in her any more at all, and she shall be abandoned to darkness and the judgement of God. Here I should stop, but there seems to be occasion for another letter to give my view of the Millenium—the first resurrection—the general judgment, and the marriage of the Lamb, which some may misinterpret to mean the "conversion of the world," I will give my view of it.

JOHN BLOOMINGDALE.

For the Signs of the Times.

Lawrence Co. Ill. March 31, 1854.

KIND SIR:—Permit me to trouble your patience for a few moments. Having become a subscriber for three very dangerous papers tending to fatalism," so a great many modern persons say viz. *Banner Signs* and *Messenger*, I have concluded to give you a few hints of the times in this vicinity. I have in the last twelve months read the bible more, and studied about what I read more than before. And I understand from the plan of salvation therein taught, that the doctrine of election and predestination form a very prominent one; so I have thought a good deal about it, about the true way the election was performed, and I find from hearing different men preach on that doctrine that there is a great many conflicting opinions about it. I will give you a little specimen of what I heard said on the subject not long ago. The preacher, if so he might be called, took his text, in the first epistle general to Peter, and the first chapter, and first two verses. After talking a good deal about election, predestination, and foreknowledge, he admitted that "Known unto God are all his works from the foundation of the world." But he said that God did not decree his works before the foundation of the world. After preaching awhile longer, I suppose satisfactory to his hearers, he then went on to

explain the *modus operandi* by which the election was performed. I will give you his own language viz. "Suppose that half a dozen young gentlemen of this congregation were to be convinced of sin; for to be convicted was to be convinced, after meeting three of them go to the woods to a retired spot and pray, and ask forgiveness, and that the other three are engaged in vain amusements with their gay companions, the former three are elected while the other three are not." This sir, is a pretty fair example of the predestination preached by a great many in this country. They are called ministers of the gospel; but I think a more proper name would be "babblers," I also heard one "proclaim the gospel," he took his text in the epistle to the Hebrews, second chapter, third verse. And went to calling on all indiscriminately to get religion, to not neglect so great salvation any longer. Now sir, from reading the scriptures I cannot understand this to be sound doctrine. And I want you to request through the Signs that Eld. Wilson Thompson, Trott, Dudley and other writers to give their views on that doctrine during the present volume. And yourself to give your views on the text above referred to and occasionally an editorial on the subject.

I like very much to hear commentations on scripture passages especially in the *Signs of the Times*.

The Old School Baptists in this country remain solitary and alone, having as yet nothing to do with the man-made and monied institutions of the day. But as respects societies, they are contending single handed for the bible as their rule of faith and practice.

Respectfully yours,

JOHN O. HIGHSMITH.

For the Signs of the Times.

Burdett, March 20, 1854.

BROTHER BEEBE:—I have had a great desire to write to you, and would, if I were capable of writing any thing that would edify any one of the least of God's dear children. I think I can say with David, Bless the Lord, O my soul, for his goodness unto me, Bless the Lord, O my soul, and all that is within me bless his holy name; for he has manifested his goodness and mercy in calling by his grace, two of my daughters and a son-in-law to slip forth his praises. O my brother, how my cup was filled to overflowing, when I saw them arise one after another, and testify what the Lord had done for their souls. It was at a meeting where Eld. Burritt had preached. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. Who that knows the gospel of Christ, would be ashamed of it? It is the power of God, and the wisdom of God, and it sets the captive soul at liberty.

We feel, my brother, as though the Lord was about to begin a reformation in this place, in his own way, such as we have witnessed many years ago; before such things as protracted meetings and anxious seats were invented. Since the human inventions have been so multiplied, we have, in common with all of God's children, been left to mourn; and some who were with us have gone over to the ranks of our enemies, and put forth their puny arm to move and to steady the ark of God. But notwith-

standing all the delusions afloat in the world, I think the Lord has made my heart to rejoice in his purpose and grace which was given us in Christ Jesus, before the world began, and which he has made manifest in these last times. The Savior has said, The wind bloweth where it listeth, and thou hearest the sound thereof and canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit. I bless the Lord that our waiting eyes have been unto him, that he would visit Zion once more, and water her with the dews of his love. What heavenly dews distill when we enjoy our heavenly Master's gracious smiles. He says, "My Sheep hear my voice and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." O, how soul-comforting are those precious assurances to all of God's dear children, while surrounded as they are by the advocates of false doctrine. But the admonition of the word is, "Believe them not." The apostle says, "But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved. Eph. ii. 4. 5. And again, For by grace ye are saved, through faith, and that not of yourselves; it is the gift of God." Yes, I think I know a poor sinner who is saved by sovereign grace alone; for nothing could he do, but acknowledge the justice of God in sending him to hell. O could he tell the horrors of guilt and sin which lay so heavy upon his soul, or of the goodness of God to him; but his language cannot express the riches of the mercy of God in his case. But, blessed be the name of God, he made him like the chariot of Amiadab. Every thing his eyes beheld was praising the Lord. The trees were bowing to his praise, and he felt so light that he seemed not to touch the earth. And so it is with all who are born of God. The load of their guilt is taken away, and they are as light as a feather.

Now, brother Beebe, I have troubled you enough for this time, to read my scribble. When I have the privilege of reading so many communications in the *Signs*, which tell of what the Lord has done for those who have written, I have thought, if I could write so as to be understood, I would try.

I will close by subscribing myself your unworthy brother,

WM. AYERS.

P. S. Brother Beebe, this poor scribble, written in haste, is not designed for publication; but if any part of it can be of any profit or pleasure to any of God's dear children, you may do with it as you think best.

W. A.

For the Signs of the Times.

Delaware Co., Feb. 19, 1854.

BROTHER BEEBE:—As we live so far from the brethren and sisters, I thought I would try to write some of my feelings since I was baptized. You may wonder that such a poor dependent creature as I, should try to write. I am dependent wholly on the Lord for salvation, and not on anything I have done or can do; for I feel myself nothing and less than nothing at the feet of Jesus, desiring the sincere milk of the word, that I may grow thereby.

The day I was baptized my mind appeared rather gloomy until as I was going to the water; the sun shone on the ground very brightly and the thought came into my mind, just as the natural sun shines on this earth, so the religion of Jesus Christ shines into our hearts. I was baptized by Eld. I. Hewitt, and went on my way rejoicing in the Redeemer; for there was a very great burden removed from my mind and it has never returned. The way has looked straight and narrow ever since. Jesus shines brighter and brighter to all those who trust in his name; for, "There is no other name given under heaven among men whereby we must be saved." If Jesus is not my Savior, I have none. I have no goodness to plead: when I look at myself I can see nothing but pollution and imperfection. "In me that is in my flesh dwelleth no good thing." But when I am enabled to look to Jesus, it is all life eternal life through Him; for, By his stripes we are healed. I believe in nothing but the Lord Jesus Christ, and therefore I trust in him; for when he who is our life shall appear, then shall we appear with him in glory. I do feel that there is a rest in Jesus that the world knows nothing about.— "There remaineth therefore a rest to the people of God."

Brother Beebe, I will close by saying, 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 fear that I have already wearied your patience. Dispose of this as you think proper.

Yours in christian love,

EMELINE DONALDSON.

For the *Signs* of the Times.

Wisconsin, April 1, 1854.

BROTHER BEEBE:—I feel so near nothing, that I fear I cannot write any thing that will comfort the dear sheep and lambs of our heavenly Father's family. The *Signs* seem more and more precious to me. I have many times when reading them been so much comforted by the good things which they contained from brethren and sisters, such as the relation of their experience, and the trial of the christian, that I have felt a desire to take my pen and respond, and comfort them with the comfort wherewith I myself am comforted. My Savior is my righteousness, and my all. He is able to bring us off conquerors and to present us faultless before his Father's throne. Then shall we be satisfied when we awake with the likeness of our Savior. Then shall we see him as he is, and know as we are known. Then shall God wipe all tears from our eyes; and we shall be free from all sin, sorrow and affliction. Then shall we rise triumphantly and praise without ceasing. I am well persuaded that neither principalities nor powers, nor things present, nor things to come, shall be able to separate us from the love of God which is in Christ Jesus.

Finally brethren, be strong in the Lord, and in the power of his might, put on the whole armor of God, that ye may be enabled to stand against the wiles of the devil. Let us draw near in the full assurance of faith; having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

Dear brother, may God bless you, and strengthen you in the

man; and enable you to sound the gospel trumpet; is the prayer of your unworthy sister,

ORPAH SALISBURY.

For the *Signs* of the Times.

Union Co. Ia. Feb. 25, 1854.

BROTHER BEEBE:—Myself and family are in good health in body as usual, which is truly a blessing, and I believe we have use of our mental powers. May it be well with you and yours in all respects. There are now in our vicinity two persons who are entirely deranged. Of all distresses to which mortals are subjected let loss of reason be farthest from me; for I fear my nature is such that I would curse God; and it has been my desire and prayer for years past that the Lord would so rule me that if I were past knowing what I did or said, my talk and actions would all be in conformity to the profession I have made as a subject of the kingdom of heaven.

I have a mind to write for publication some of the workings of my mind. If a door could be opened to me to utter knowledge clearly, I believe I could say something for the testimony of Jesus; and there can be no lack of a subject to dwell upon so long as the name of Jesus is presented. In this name there is so much brought to view at once that I know not what to say at first; and I am sure I shall fail to tell to the end of it. It presents many appellations, as the Son of God, King, a Daysman, the second Adam, Shepherd, and many more that I will not attempt to name at present; all of which apply to the same object. Jesus, as a Savior implies there is something to be saved. He shall save his people from their sins, according to scripture. Then he had a people when first he was called Jesus; for it was said "Thine they were and thou gavest them me," they were his by gift, the redemption price was paid. If they had not been his the word redeem would not apply in any way. It is insisted upon by a large portion of the human family that all Adam's race are alike the people of God and they have all an equal right to claim him as their Father, and that when the redemption price was paid, all were profited thereby and stood as though man had never sinned. But it was not said, He shall save his people from Adam's sins, but from their sins. They had not only sinned and come short of the glory of God, but were ten thousand talents in debt with nothing to pay, and as to their standing in Adam as their first head and representative, they had no more ability to free themselves from that debt than Adam had to reach forth his hand and take of the tree of life.

Jesus said, "I am the way, the truth and the Life. I come that ye might have life, and that ye might have it more abundantly. I give unto them eternal life, and they shall never perish. This was said concerning a chosen people, elect according to the foreknowledge of God. For one proof of a people being separated from among people, see Leviticus xx. 24 & 26. When John came preaching repentance saying "The kingdom of heaven is at hand," there came of those who were ignorant of repentance and demanded of him baptism, but they being a generation of vipers, were rejected as not having been warned to flee from the wrath to come; therefore fruit meet for repentance was demanded of them, as

fruit was a prerequisite to baptism, and designated those to whom the kingdom of heaven was preached. On another occasion Jesus said, "Depart from me ye that work iniquity, I never knew you." "All that the Father giveth me, shall come unto me." They are a peculiar people surely. I heard a man say, if he believed as the Old Baptists do, he would take his fill of sin; if he had been acquainted with repentance and remission of sins, I think he would have said that he had had his fill of sin already. Our Lord and Savior, and Shepherd, gave his life for the sheep; and bought them back from going astray. There is one fold, and one Shepherd; and in giving his servants charge concerning them, one was charged twice to feed his lambs, and once to feed his sheep. I believe in my heart that the lambs require to be fed twice as often as the sheep. Feed the lambs first, and feed them last, and give them twice the care. Feed the flock of God,—of Christ, which he hath purchased with his own blood. The tender lambs, when they feel overpowered by the lusting of the flesh against the spirit, are ready to conclude, surely they must perish; because they find their old corrupt nature, or the old man remaining corrupt with his deeds, they need strengthening that they may be strong in the Lord. O, brother Beebe, how I have been strengthened when viewing a law in my mind delighting in the law of God, and which was so opposed to the law of sin and death, which is in my members. It is a witness to me that I am born again. Having this witness within, I wait patiently till my change comes. I must close, as I have scarcely left room enough for the business part of the letter.

Yours in fellowship,

ISRAEL HILL.

For the *Signs* of the Times.

North Berwick, Maine, March 8, 1854.

BELoved BROTHER AND SISTER QUINT: I take this opportunity to inform you that we are yet enjoying our connections in this place, and I hope that these will find you and yours well, both in body and mind.

I will also inform you that the *Signs of the Times* come now regularly, and are filled with interesting reading, such as corresponds with bible truth. I feel more interested in the pieces that treat the most on christian experience, for I seem to understand them best. The more abasing thoughts any one has of himself, and exalted thoughts of God; the more it seems to correspond with the language of Christ and the apostles. I know there are many things in the bible that look mysterious or impossible for human nature to understand, or believe; nevertheless they are just as true as those that are more easily understood; for all scripture is given by inspiration, and is profitable for doctrine and reproof, &c. We find that the bible is written in just such a way as is calculated to hide these things from the wise and prudent, while they are revealed unto babes; even so it seemed good in the sight of God.— Therefore according to the bible, it is impossible for a person in the state of nature, with all of his boasted light and knowledge to understand anything that is spiritual; for they are dead in trespasses and in sins. But God alone can change the heart, for he is almighty, possessing all power in

heaven and earth; all hearts are in his hand and he has given to Christ power over all flesh, that he should give eternal life to as many as the Father had given him; so we find that all worlds and beings are passive in his hands; for he speaks and it is done and he commands and it stands fast.— God is not like his creatures, changeable; for known unto God are all his works from the beginning of the world; so that there is not anything that takes place, new with him. But human beings known not anything any faster than it takes place, without it is revealed to them by God. Although man who is depraved and sinful, sins with a high hand and an outstretched arm, and God foreknew it and declared it should be so, and then suffers it to be, does not make God the author of sin, for he has a right to reign and rule over us according to his own purpose. Although from the fall of Adam to the end of time, people have been continually sinning against a holy God. Although kingdoms have and will continue to rise against kingdoms, and nations against nations, just as Christ said or foretold that they should, and although God's chosen few will be persecuted, from the beginning to the end of time, I believe it will ultimately work for the good of God's elect people and for his own glory. I think this presents our God as being holy in all of his attributes, and proves him to be both a God of justice and of mercy. God's people will be brought to acknowledge these things to be so, but the finally impenitent never can understand them.— Elder Beebe wrote my views in the last *Signs*, on the absolute predestination of all things. But I am so ignorant, I cannot explain my views. I feel so destitute of anything that is good, that it seems the most of the time that it is wicked for me to ever open my mouth to speak of such things; for I know that God is Holy and just, and cannot look upon sin with the least degree of allowance.

I can see nothing but sin in myself, my ways and even my thoughts are unholy, and my mind, like a fool's eye, to the ends of the earth. When I realize these things, it shrinks me into nothing. Sometimes I think I am the most ungrateful being that ever lived on the earth. It seems as though I am not thankful for anything I receive. While many around me are taken away by death and many lie on beds of sickness, and then that my health and that of my family are so far preserved. It don't seem as though I realize that it is the mercy of God that gives us health, strength, and our daily food. I sometimes wish I might have a realizing sense of these things, but it seems as though my desires are all selfish. O my brother and sister, how I long to see you, and talk with you face to face; although I feel unworthy to talk with anyone. I hope, let me be what I may, that you are in the way of your duty, and are enjoying that religion that the world cannot give nor take away; and that you, my brother, will preach the truth as it is in the bible; whether men will hear or forbear; and not think yourself above what you ought. Perhaps you will get tired of reading my scribbling, for my views are very limited, and what views I have, I have not language to express. But you know my imperfections in that respect, yours.

BETSEY CHICK.

For the Signs of the Times.

Fayette Co., Pa., April 7, 1854.

ELDER G. BEEBE:—Dear brother, I have been careless in not sending you the remittance for the *Signs* before now, but excuse me if you please, as we do not want to be without them so long as we believe you follow the apostles as they followed Christ, who is the power of God and the strength of his people, and who came into this sin-disordered world suffered and died, the just for the unjust. We are not to suppose that the sufferings of Christ were at all the less because he was a divine person; no, though the two natures in his adorable person are inseparably united, yet they were never blended, had he not been divine he could not indeed have sustained the load; yet his humanity was the seat of his sufferings, in that he felt the full force of the curse upon him; and moreover his holy soul suffered more than we can conceive from the filthy nature of the sins he bore in his body on the tree, they could not defile him, but their God-provoking nature he well understood. Let us not have low views of our blessed Lord's humanity, let us consider that God himself has put an everlasting and unspeakable glory upon it, it is a part of our Lord and Savior's own person. It was the lips of the Lord Jesus Christ that said, Lazarus, come forth; but it was his divine power that raised the dead. It was the human nature of our Lord that suffered, that died, and that rose from the dead, and was exalted at God's right hand, but the efficacy of the whole in our salvation is resolved into the divinity of his person. My dear brother, I desire to thank my heavenly Father, that he has sustained you in your labors; for I believe that you love the truth as it is in Jesus. If I did not I would not want the *Signs*, and as a Christian, I wish you an honorable passage, a safe arrival and an abundant entrance into the kingdom of Christ, our all in all.

JAMES M. LINN.

For the Signs of the Times

Union, April 6, 1854.

BROTHER BEEBE:—This will inform you that I have not forgotten you and, believe me when I tell you that I am your sincere friend and well-wisher; and can bid you "God speed" in regard to the *Signs*. I have taken them from the commencement, and do believe that they continue, as at first, to contend for the faith and doctrine of Christ. Would to God that I could daily feel more the witness within, that I am interested in so great a salvation. I feel at times to praise God that it is by grace and not by works, that the brethren and sisters can and will tell their exercises. In reading the last number, I was made to praise God and soar above these low grounds.

Yours in the best of bonds.

WM. H. JOHNSON.

For the Signs of the Times.

Watertown April 5, 1854.

BROTHER BEEBE:—I have a leisure moment to employ in the performance of a very agreeable duty, that of making a remittance for your very interesting and soul-cheering messenger, *Signs of the Times*.—I cannot find fault with the paper as others do on account of the little freaks of poor old human nature, manifested by some of your correspondents in the several contro-

versaries of the past year. It proves to the modern saints that it is with them now as it was with the saints anciently, The Canaanite is still in the land, and his armor is the same now as it was then in the land of Judea, and ever has been since our earthly father's fall.

Your unworthy friend.

THOMAS RELYEA.

For the Signs of the Times.

To brethren, Beebe, Thompson, Trott, T. P. Dudley, J. Stipp, E. G. Terry, and others, as many as may see fit to write on the subject; My dear brethren, I do feel to extort some of your views on the 19th chapter of Isaiah, I conclude the old prophet had but the one thing in view through the whole chapter, therefore I should like to hear from the whole, please dwell with plainness from the 15th to the 23d verses inclusive.

EDITORIAL.

Middletown, May 1, 1854

"As ye have received Christ Jesus the Lord, so walk ye in him." Col. ii. 6.

At the request of a sister in the state of Virginia, we offer a few remarks on the important admonition given by the apostle to the saints, in the passage written above. That Christ Jesus, is the Lord of life and glory, that he is the Mighty God, the Everlasting Father and the Prince of Peace, is a truth too deeply engraved upon the hearts of the children of God, to require argument or demonstration beyond what the scriptures record, and the Holy Ghost makes plain in the experience of all who are born of God and led by his Spirit. Yet we are informed in the word, that no man can call him Lord, but by the Holy Ghost. No human efforts to instruct the unregenerated sinner, in modern schools or by Gamalial, can bring the sons of men to an experimental knowledge of the Redeemer, as both Lord and Christ; for, No man knoweth the Son but the Father; nor can any man come unto him, except the Father draw him. None of the princes of this world knew him; for if they had known him, they would not have crucified the Lord of life and glory. To know him, is eternal life. "This is life eternal," said Jesus, to the Father, "that they may know thee the only true God, and Jesus Christ whom thou hast sent." And a knowledge of him is inseparably connected, with a knowledge of the Father. "If ye had known me, ye should have known my Father also." "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father also." He and his Father are one. To know him, is also to know the power of his resurrection and the fellowship of his sufferings, and to be made conformable unto his death. This knowledge is by revelation: "When it pleased God, who separated me from my mother's womb, to reveal his Son in me." "Blessed art thou Simon; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

The reception of Christ Jesus the Lord; implies that we were once in a state of destitution, living without Christ and without hope in the world. And although it is a blessed thought, and full of consolation, that he has been our dwelling place in all generations, even from everlasting to everlasting,

and that he has carried his people and borne them all the days of old; still we, in our Adamic nature, were without him; and in an experimental sense we remained without him, until Christ was formed in us the Hope of Glory.

The reception of him, also involves the consideration of the source from whence, and the manner in which we received him. The source may be contemplated both negatively and affirmatively. We did not receive him from Adam, or any principle found in the nature, blood or will of man; for the scriptures affirm, John i. 12, 13, of all who received him, that they were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God. Not from the will or works of men, nor yet because we could claim Abraham to be our father, or that we were descendents from pious ancestors; nor because we had complied with conditions, or accepted of overtures; nor have we received him at the anxious bench, at the hands of those who have presumptuously and blasphemously offered us Christ. From no such quarter did ever a poor sinner receive the blessed Savior. But we are divinely instructed, that he is from heaven, that he dwelt in the bosom of the Father; that he proceeded, and came from the Father.—That he was with him when there were no fountains flowing with water; before the decree was given to the seas appointing to them their bounds; before the mountains were brought forth, or ever the highest dust of the habitable earth was formed.

But how did we receive him? First, we say, as the unspeakable gift of God to his church. For God hath given him to be the Head over all things to his church, which is his body, the fulness of him who filleth all in all. As he was given, so was he received, as the supreme Head over all things to his church.—The Head of all principalities and power, to preside, in all the fulness of his power, and majesty, and glory, over all the interests, affairs and destiny of all the members of his mystical body. As our Prophet, Priest and King.—Our Shepherd, Bishop and Husband; Our God, Man and Mediator, and as our Advocate with the Father;—the propitiation for our sins.—Our Redeemer, Deliverer and Surety. As our Wisdom, Righteousness, Sanctification and Redemption.—As our Prince and Savior, to give repentance to Israel and forgiveness of sins.—As the Way, the Truth, and the Life, admitting of no other way of access unto the Father, but by him. God has given him for a covenant to the people, as such we have received him, and in him as our covenant, ordered in all things and sure, we find every provision of mercy and grace which we can possibly need for time or for eternity. All the promises of God are in him, as our covenant, and in him they are Yea, and Amen, to the glory of God by us. Not one gracious promise could we ever find out of him. The purpose and grace by which God has saved us and called us with an holy calling was given us in him before the foundation of the world. Our justification is in him, and our glory is in him. In the Lord shall all the seed of Israel be justified and shall glory. Our life is also in him. Your life is hid with Christ in God; and we have never had any spiritual or eternal life out of him. He only hath immortality dwelling in the light. He is given to be a Light to lighten the Gentiles, and the glory of his people Israel. On

them he has arisen with healing in his wings. In him was life; and the life was the light of men. As such we received him, if ever we received him at all. We have received him in all the offices, titles, and relations which he sustains, and which are ascribed to him in the scriptures; and as the Brightness of his Father's glory, and the express image of his person.

Furthermore, in being brought in our experience to receive him in all his offices, titles and relations, we acknowledged our obligation to worship, adore, serve, honor, obey and reverence him in them all. As our God, we received him as the supreme object of our worship, as our Mediator, in all his mediatorial offices and works, as our exclusive dependance for reconciliation to God,—for complete justification, and ultimate glory. We acknowledged in our reception of him, that we were not our own, that he had bought us with a price; (that is in our redemption) and that our highest aim, and most devout desire was to glorify him, in our body, and in our spirit which are his. In receiving him as our King, we took on us the obligation of allegiance, and bowed our neck to take his yoke, and learn of him, and to walk in all his ordinances and commandments, as dear children.

As ye have received Christ Jesus, the Lord, so walk ye in him. That is, being in him, as composing a part of his mystical body, in unison with all the other parts of his body, each member is to walk. The members being fitly framed together, united by joints and bands, and each set in the body as it has pleased God to arrange them; being rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. So are they to move on, in all the order, ordinances and doctrine of the gospel. Delivered from the law of carnal commandments, their root, or the spring of all spiritual life and vigor being in Christ; they are to conform to him, to his law and authority; suffering no man to spoil or rob them, through philosophy or vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. Consequently they are to look for nothing beyond him, or that is not found in him. Our walk, in order to be in him, must be a gospel walk; it must be in the footsteps of his flock; and in order to be in him, it must, as members of him, fill the place assigned us as members of him, and therefore as members of another.

Again, we may understand that our walk as Christians in him, according to the application of the figure of the "True Vine," and its branches. "As a branch cannot bear fruit of itself except it abide in the Vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me, ye can do nothing." We received the kingdom as little children, or we have never received it all. As little, helpless children confide in and depend upon the wisdom and providence of the parent, so should the branches of Christ, his members remember that they are in themselves perfectly helpless throughout their pilgrimage, and confide alone in his divine protection, listen to his instructions, obey his commands, and renounce all confidence in the flesh.

Remarks on Matthew, vii. 11, 12.

"And I say unto you, That many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

Agreeable to the request of our correspondent, Wm. Dine, of Ohio, we present to our readers such views as we have on the passage proposed above. After our Lord had delivered to his disciples what is commonly called his sermon on the mount, and had come down from the mountain, great multitudes followed him. The miracles which he wrought had produced much excitement among the people, inasmuch that he had taken occasion to retire from the crowd, and to instruct his disciples alone in the discourse, the record of which, occupies the fifth, sixth, and seventh chapters of this evangelist. But the eager multitudes were ready to crowd around him again as soon as he returned from his retirement. The multitudes appear to have been composed of a variety of classes of the community, and among them the comparatively small band of his disciples, others desiring to be healed of their infirmities and some undoubtedly to gratify their curiosity. Some of the vast assemblage were Jews, some Samaritans, and some Gentiles. Scribes and pharisees, publicans and sinners. Among the rest a centurian, or commander of a small party of Roman soldiers, the captain of one hundred men; this man, seemed deeply impressed with a sense of his own unworthiness to receive so distinguished a guest under his roof, besought him, on behalf of his servant who was grievously tormented with palsy, that he would speak the word only, and he was perfectly confident that his servant would be healed. At this display of unexampled faith, and that too in an officer in the Roman army, a poor Gentile sinner, our Lord said that he had not found such faith; no, not in Israel.—And then he added the words which are placed at the head of this article.

And I say unto you. The sayings which he uttered were of the very highest authority; their truth and power were inferable from the fact that they proceeded from his unerring lips. They were addressed to the great multitudes which followed him, and were full of comfortable instruction to the poor gentiles who had hitherto been unaccustomed to receive such intimations that God had a people among them, which should be called by his grace and made meet to be partakers with the children of light. This instance of a Gentile sinner having faith in Christ, should not stand solitary and alone upon the future records of the grace of God abounding to the chief of sinners.—And I say unto you, that many shall come from the east and west. This declaration though new to the astonished multitudes was well known to him, when as yet there were no depths, and before the worlds were made. It was embrace in the settlements of eternity not only that many should come from the east and the west, but also that the north should give up, and the south should not keep back. His sons should come from far, and his daughters from the ends of the earth; even every one that is called by his name; for I have created him for my glory, I have formed him; yea, I have made him, saith the Lord. Isa. xlii. 5—7. Again, chapter xl. 3. And the Gentiles shall come to thy light, and kings

to the brightness of thy rising. And again Isa. xli. 9. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. Compare these predictions of Isaiah, with the words of Christ, John, vi. 37. "All that the Father giveth me shall come unto me, and he that cometh to me, I will in no wise cast out, and also John. x. 16. And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. Our text assures us that many shall come, and John who saw them in his vision, says that no man can number them, and this assurance is sufficient for the faith of God's elect, the promise embraces "every one that is called by my name." Every such one God has created for his glory, and Christ has promised that he will raise them up at the last day. The promise is therefore to all that are afar off, even as many as the Lord our God shall call.

And shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. The kingdom of heaven, though prepared for the heirs of glory as an inheritance before the foundation of the world, was not seen descending from God out of heaven, prepared as a bride for her Husband, until in the order of time Christ had redeemed the subjects of it from under the law, and freely justified them through the redemption which is in him. When he had done and suffered all the demands of law and justice on their behalf, and had risen from the dead for their justification, he ascended up on high, and in that exaltation he told his disciples that he went to receive the kingdom. His Father had appointed him a kingdom, and he had appointed unto them a kingdom in like manner; and it was the Father's good pleasure to give the kingdom to his little flock. This is the kingdom which Daniel said, the God of heaven should set up, that should never be destroyed, and it is frequently in the New Testament, called the kingdom of heaven. Christ says, it is not of this world, John says it come from God out of heaven, and Jesus says, it was prepared for them, who are on his right hand, from the foundation of the world. A more particular description, in agreement with our text, is given in Hebrews, xii. 18—29. In which the inspired writer says to those who have come and still are coming to sit down in it, "For ye are not come to the mount that might be touched, and that burned with fire, unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more," &c. Showing that the kingdom of heaven, the gospel church, is not set up under the Levitical priesthood, nor under the Sinai covenant, for under that dispensation all was toil and labor, no rest, no sitting down. But in the sitting up of the gospel kingdom, Moses the servant is dead, Jordan is passed, and Canaan is entered.—Sinai's thunders are hushed, the voice of words which terrified the carnal Israelites, are no more spoken, but these who have come from the east and the west, are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to

God the judge of all, and to the spirits of just men made perfect." &c. This mount Zion, this heavenly Jerusalem, this city of the living God, is the kingdom of heaven, and the kingdom into which all the redeemed of the Lord, out of every nation, kindred language and tongue are brought, when translated from the power of darkness into the kingdom of God's dear Son. And hither they are brought not to terrors and toils of the law, but to the rest and liberty of the gospel of Christ; and here they sit down in the kingdom of heaven, though they were strangers and foreigners, they are made nigh by the blood of Christ. They are born of the spirit, and by that birth qualified for spiritual enjoyments. Except a man be born again he cannot see this kingdom; except he be born of the water and of the spirit, he cannot enter into it. Christ is himself the door, by him they enter, and he gives to them eternal life, and they shall never perish; the kingdom into which they have come is an everlasting kingdom, and a dominion that can never end. They are no more strangers and foreigners, but fellow-citizens with the saints and of the household of faith. Their fellow-citizens and associates in this heavenly Jerusalem, are an innumerable company of angels, in general assembly convened, including all the church of the First Born which are written in heaven, the spirits of just men made perfect are included in this general assembly, consequently Abraham, and Isaac, and Jacob are there, and with them, poor Gentile sinners, redeemed from sin and wrath, by the blood of Christ, and called by grace, renewed by the spirit, and taught of God, sit down. The patriarchs and prophets, and all the Old Testament saints are equally with those of the present dispensation, interested savingly in Jesus the Mediator of the New Testament, and in the blood of sprinkling which speaketh better things than the blood of Abel. Hence they all sit down together in this kingdom of heaven, as the spiritual and loyal subjects of the king whom God has set upon his holy hill Zion. Here they receive a kingdom which cannot be moved, in which,

"The saints on earth, and all the dead,
But one communion make;
All join in Christ, their living Head,
And of his grace partake."

Christ as the Mediator, has but one kingdom that we are informed of, and that kingdom embraces all which are written in heaven. The spirits of many of the justified family of God are now above, some of them are still upon these low grounds of sorrow and affliction; and some we hope are yet to come from the east and west, until every one that is called by his name, and created for his glory take their seats with Abraham, Isaac and Jacob. Nor can these seats be deranged. The sons of Zebedee, could not be accommodated according to the desire of their fond mother; for the seats were already appropriated, and shall be given to those for whom they were prepared by the Father. So perfect and complete are the provisions of grace and mercy, in the preparation of the kingdom, and destination of its subjects, that no change can improve it. No other disposition of the seats will ever be made, for God who had designated the occupant of each, is of one mind, and changeth not. His plans cannot be improved, for they are established in infinite wisdom and goodness.

But in the consumation of all this gracious purpose, *the children of the kingdom, shall be cast out into outer darkness.* By the children of the kingdom which shall be cast out, we understand the fleshly descendants of these holy patriarchs, The Old covenant was to give place to the new.—The Old Jerusalem was to be destroyed, and her subjects scattered abroad in outer darkness, their temple prostrated, their rites and peculiar institutions abolished, and the handwriting thereof blotted out. This had long been predicted, and the execution of the predictions was near at hand when Jesus made the declaration in our text. Their organization as a kingdom or commonwealth was but a limited one, and by its original limitation was to continue only until the Shiloh should come, and at his advent the gathering of his people should be unto him. He should gather his sheep with arm, from all the regions of Judea, and them also which were not of that fold, he also must gather, and the carnal Israelites should be driven into outer, or heathenish darkness, utterly dispossessed of all their former privileges, in darkness and blindness, to remain, until the fulness of the Gentiles shall be gathered in.

There shall be weeping and gnashing of teeth. In the execution of the judgments of God upon them, they should weep; but not with that penitential grief which results from godly sorrow for their sins, but that sorrow which is of the world, which worketh death, and which is connected with gnashing with their teeth. While smarting in keen anguish under the mighty hand of their avenging God, they should resent his righteous judgments, and blaspheme his holy name. This has been clearly exemplified in their rejection and crucifixion of Christ, and in their bitter persecution against the apostles and early saints; and their settled opposition to the cause of christianity down to the present day.

Perhaps we have written enough to express to our friend Dine, and to our readers in general, what are our views of the text. If our views were better, more lucid and clear, he and they should be just as welcome to them. They are such however as we have, and we only ask, that they may be read carefully and prayerfully, tried by the unerring standard, and received only so far as we have been enabled to present them in harmony with the word and spirit of truth and righteousness.

REMOVAL.—The Mount Zion Old School Baptist church in the city of New York, which have occupied the Hall, No. 600. Broadway, will, on and after the fifth Sunday in April, re-occupy their old meeting place; viz. Convention Hall, on the west side of Wooster street, and opposite the free School House on that street. Having mislaid the notice sent us by Dea. Gilmore, we are unable to state the number, but it will be easily found by the direction above given.

At the request of the church, we will if the Lord permits, be with them, and preach for them on the last Sunday, in April, at Convention Hall, on Wooster Street, as above. Elder G. W. Slater will preach in our stead, on the same day at Walkkill, and in the afternoon at our Hall, on Orchard street, in this village.

Elder George W. Slater, formerly of Schoharie county in this state, having accepted the call of the Waterloo Old School Baptist church in this county, and having moved into the bounds of that church, desires his correspondents to address him hereafter, at his new location. His present post-office address is Mount Salem, Sussex county, New Jersey.

We welcome our beloved brother into the bounds of our Warwick Association, and humbly pray that the Lord may afford us grace whereby we may be enabled, to acquit ourselves, as fellow laborers in this part of our Lord's Zion, to the honor of his great name, and the comfort and edification of his saints.

Married.

At North Berwick Me., By Eld. Wm. Quint, April 5, 1854, MR. AUGUSTUS GETCHELL, to Miss LIDIA A. MASEWELL, both of Wells.

OBITUARIES.

Prince William Co. Va. 1854.

Departed this life, on the 14th of March, 1854, of consumption, at her father's residence, MARGARET BAYLY, in the 41st year of her age; daughter of John Bayly, of Loudon county Va.

We weep not as those who have no hope; she expired, giving bright evidence of passing from this world to one far more blissful and happy. She said, "I am going home, and can never be happy until I arrive there; I wish no physician here to attempt such a thing as to prolong my life; let nature have its course. I know there is none on earth that can do me any good, I have a better Physician than mortal man; I am laying comfortably with the Lord, perfectly resigned to his will, to obey the summons when he sees fit to call me away; living or dying I am resigned to his will. Jesus lover of my soul, Brother, Lover, Friend, there is none like thee. Thou art closer than any brother, Jesus Christ, to thee I call. Thou art all in all to me.

"Whom have I on earth below? All my treasure is above, Whom have I in heaven but thee? Thou art all in all to me."

And she calmly breathed her last aspiring breath without a struggle or a sigh, but shed a tear, and fell asleep in her Savior's arms.

Hosanna to Jesus on high, Another has entered his rest; Another has ascended to the sky, And lodged in Emmanuel's breast. The soul of our sister is gone, To heighten the triumph above, Exalted to Jesus's throne, And clasped in the arms of his love.

She was not a member of any church here, but we have good hope of her being received in the church triumphant; she would have preferred to have been a Baptist for Jesus's sake, but she was comforted, so she said

VIRGINIA HUTCHINSON.

Winchester, February 18, 1854.

BROTHER BEEBE.—By request of my son, I send you the obituary of his companion; she died February 15, 1854, after an illness of four weeks. The last six days, she suffered much from inflammation. She made no public profession until a few days before her death; then she broke forth in declaration of unshaken confidence in Christ as her Savior; and she seemed to leave the world in full prospect of joining the blessed spirits around the throne of God and the Lamb. She was married to my son, John Mikesell, Dec. 30, 1852, she left a babe four weeks old; her own age being 20 years, ten months, and 2 days. Her husband and numerous circle of friends are left to mourn their loss; for she was beloved by all who knew her. But we doubt not that our loss is her gain.

PETER MIKESELL.

The body of Mr. SAMUEL BEYEA, of New Vernon, one of the two men who were killed on the line of the N. Y. & Erie Rail Road, on Friday the 14th ult., was brought to New Vernon, for interment on Sunday the 16th inst. He was present at the funeral of Mr. John Beyea, at New

Vernon just one week before his own mortal remains were deposited in the silent grave. Surely "In the midst of life we are in death."

DIED.—At the Orange Hotel, New Vernon, in this county, on Friday night the 14th ult. CHRISTIAN S. MASTERS, son of Mr. Barna Masters of that place, aged about 7 years.

DIED. At Belvale, in this county, on, or about the 11th ult. JOHN DIX, infant son, of brother and sister Thomas Burt, of that place, aged nearly 1 year.

Letters Received.

J. Peters, W. Bratton, A. O. Wakeman, Mrs. V. Hitchison, Wm. L. Beebe, L. H. Carey, Eld. H. G. Fuller, Catharine Halsted, G. Hammond S. Ferneyhough, Eld. J. R. Martin, A. White, Eld. W. Rogers, Eld. A. Buckles, J. Wirt, I. Moore, Eld. Wm. Quint, Eld. J. A. Badger, G. Weeden, A. Baker, Dr. W. B. Slawson, E. Samuels, S. P. Ashbrook, J. M. Linn, O. Salisbury, Eld. I. Brakeley, T. Relyea, J. Gilmore, J. Bloomingdale, Eld. J. Janeway, W. J. Johnson, D. J. McClain, A. Martin, J. Shows, J. O. Highsmith, D. S. Woody, I. Wallingsford, Eld. J. Stipp, J. Axford, Eld. P. Dudley, Eld. R. D. Hart, W. Sterling, W. R. Freeman, I. N. Goodson, Mrs. M. H. Cox, A. M. Douglass, E. Paddock, Riner, E. G. Clark, S. H. Stout, J. M. Smith, N. B. Reddick, R. C. Martin, H. Hagood, T. T. Dobyns, J. Burley, Mrs. J. Chamberlain, Eld. C. B. Hassell, J. Carroll.

Moneys Received.

Table listing donations from various locations: New York, PA, OHIO, ILL., Mo., Wis., Iowa, MI., TEXAS, GEORGIA, VA., KY., TEN. Total \$142.46

MOORE'S LETTERS.—Those who have sent their orders and money for the above named pamphlets, are informed that the first edition is exhausted, and our son, Wm. L. Beebe, is now publishing a new edition. We have forwarded all the orders we have received for the work to him, and as soon as they are printed, he will forward them to all who have ordered them; which will be in a few days.

Associational Meetings.

The Baltimore Old School Baptist Association, will hold her next meeting with the Harford church Harford Co. Md. to commence at 11 o'clock A. M., on Wednesday before the third Sunday in May 1854, and continue three days. The Delaware Association, will be held with the church at Bethel, New Castle Co. Del., to commence at 11 o'clock, A. M., on Wednesday before the fourth Sunday in May 1854, and to continue three days. The Delaware River Association, will be held with the 2nd Hopewell church, at Harberton, Mercer Co. N. J., at 11 o'clock, A. M., on Wednesday before the first Sunday in June 1854. The Warwick Association, will meet with the church at Warwick, Orange Co. N. Y., at 10 o'clock, A. M., on Wednesday before the second Sunday in June 1854. The Chemung Association will meet with the church at Burdett, Tompkins Co. N. Y. 3 miles from the Jefferson or Watkins Depot, at the head of Seneca Lake, on Tuesday and Wednesday before the fourth Sunday in June 1854. The Alleghany Association will meet with the church at South Dansville, Steuben Co. N. Y. about nine miles north of the Hornellsville Depot (on the N. Y. and Erie Rail Road) on the fourth Saturday in June 1854, at 10 o'clock, A. M.

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, as though they have been spread widely through out 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.

Table listing prices for Plain Bound, Morocco, Plain Edge, Extra Gilt Edge books.

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

Address letters to BENJAMIN LLOYD, Wetumpka, Alabama. BENJAMIN LLOYD.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXII.

MIDDLETOWN, N. Y., MAY 15, 1854.

NO. 10.

POETRY.

The Prisoner.

When the poor pris'ner thro' a gate,
Sees others walk at large;
How does he mourn his lonely state,
And long for a discharge!

Thus I, confin'd in unbelief,
My loss of freedom mourn,
And spend my hours in fruitless grief,
Until my Lord return.

The beam of day which pierces thro'
The gloom in which I dwell,
Only discloses to my view,
The horrors of my cell.

Ah! how my pensive spirit faints,
To think of former days!
When I could triumph with the saints,
And join their songs of praise!

But now my joys are all cut off,
In prison I am cast;
And satan with a cruel scoff,
Says, "Where's your God at last?"

Dear Savior, of thy mercy's sake,
(My strong, my only plea)
These gates and bars in pieces break,
And set the pris'ner free!

Surely my soul shall sing to thee,
For liberty restor'd;
And all thy saints admire to see
The mercies of the Lord.

The Rainbow of the Covenant.

When in the cloud, with colors fair,
I see the ancient bow appear,
Its beauteous form and lovely rays,
Awake my soul to love and praise.

It tells me now how firm and base,
The oath, the promise, and the grace,
Which God of old, ere time begun,
To Zion swear, in Christ his Son.

Dejected saint, dismiss thy fears,
Still round the throne this bow appears,
Portending peace and mercy free,
And full salvation now to thee.

It points thy soul to Jesus now;
Vindictive wrath once smote his brow,
That on thy guilty soul and mine,
No storms should beat of wrath divine.

Sweet sign, that God remembers now,
To guilty man his ancient vow;
But sweeter far by faith to see
A covenant God, all love to thee.

Here when thy fears begin to rise,
And hope in disappointment dies,
This covenant bow thy fears shall quell,
'Twas made for thee, in all thing well.

The Law Magnified.

Our Savior magnified the law,
And conquer'd hell and sin;
And righteousness, without a flaw,
Brought once, for ever, in.

Insolvents, clad in this array,
Fear not Mount Sinai's din;
'Twill stand when earth shall pass away;
'Twas brought by Jesus in.

This change of raiment ye possess,
Is linen white and clean:
'This call'd "Jehovah's righteousness,"
'Twas brought by Jesus in.

Zion shall make her boast of this,
And life eternal win;
'Tis everlasting righteousness,
'Twas brought by Jesus in.

This royal robe, this wedding dress,
Shall cancel all her sin
Of crimes, the greater and the less;
'Twas brought by Jesus in.

This only robe shall God approve,
To hide thy stains of sin;
'Twas wove by everlasting love,
And brought by Jesus in.

Communications.

For the Signs of the Times.

North Berwick Maine, April 10, 1854.

BROTHER BEEBE:—The following letter, as you will perceive, was written by a sister in Ohio, and addressed to sister Nancy Clark of this place, and is in reply to a letter written by sister Clark, which was published not long since in the *Signs of the Times*. By permission of sister Clark, I read the letter with great interest, and believing that it would be equally interesting to the readers of your paper, I have obtained her consent for me to forward it to you for publication.

WILLIAM QUINT.

New Haven, Ohio, Feb. 25, 1854.

DEAR SISTER IN CHRIST:—If I may presume to claim so near and dear relationship to one who, though a stranger in the flesh, I find by reading your communication in the *Signs of the Times*, that the exercises of our minds in regard to religion are so much alike, that I feel that we have both been taught by the same Spirit, and learned the same lessons. Like yourself, a dark gloomy state of mind, is my almost constant attendant, and I often wonder why it is, if I am a child of God, that I am left to wander in darkness and distress so much of my time. And when I take a view of my imperfections and my short comings, I wonder that a just God permits me to live upon the earth; for were he not very merciful, and slow to wrath, I should before this have been cut off as a cumberer of the ground. It is about fourteen years since I began to have serious thoughts about the salvation of my soul. I had always intended to be religious before I died; but, thinking it a gloomy thing, I felt disposed to wait until I had taken pleasure enough in the things of the world before I attended to my eternal interests. But, at a time and place quite unexpected, being at a party and surrounded by my young and gay companions, I became uneasy under a sense that I must give an account at the bar of God, for the manner I spent the time of my probation, and the thoughts of a judgement to come, for myself and my young friends, poisoned all my pleasure. I tried in vain to shake it off from my mind, and to appear the gayest of the party. My bodily health was poor, which accounted to my friends for the apparently melancholly change in my countenance, and finding that I could take no pleasure there, I left the party and went home. I had no particular view of myself as a sinner, but the thought that I must appear at the judgment seat of Christ, and give an account of all my doings, filled me with terror. I felt that some impending evil was about to come upon me, and I now not which way to turn in order to escape it.—This feeling lasted for several days, when at length, as I was lying in bed, and wonder-

ing what the matter was with me, (for I could take no pleasure in any thing) and what I should do to get rid of the thoughts of judgment; a voice seemed to whisper in my heart, Search the scriptures. I had not been in the habit of reading much in the bible, and I thought it the dullest of all books; but now my anxiety to read it was so great that I got up and read the New Testament, and there appeared to be a beauty and excellency that I had never discovered before. But there was one singular circumstance attending it: no sooner had I commenced reading of it, than an indefinable fear crept over me, lest somebody should see me reading the bible. I asked myself, why this fear? Do not my parents read it, and have I not sometimes at their request read it for them? But I could neither shake it off nor account for it. I read on until I came to the last verse of the eighth chapter of Mark, which was the first thing that fastened conviction on my mind, for actual sin, and made me pray to God, for forgiveness. But the more I read and tried to pray, the more numerous and enormous my sins appeared to be, until I almost despaired of finding mercy for one so vile as I felt myself to be; when suddenly, and quite unexpectedly a glorious light seemed to shine around me, and a voice as of one saying, It is time to rejoice. Come unto me, all ye that are heavy laden, and I will give you rest. And, Him that cometh I will in no wise cast out. And before I was aware, my burden of guilt and sin was gone, and I was shouting praise to God, for so great a deliverance. The family were all asleep, I felt that I wanted to tell my parents how happy I felt, but did not; and for fear that I should disturb them, I went into another room, where I spent a good part of the night in praising God. I thought my troubles were all at an end; but soon fears arose that I was not converted, and I began to seek my burden of guilt, thinking that I had been taking comfort that did not belong to me, when these words, "We know that we have passed from death unto life, because we love the brethren," were applied to me with such light and comfort that I again rejoiced. But I soon found that I was not free from imperfections, and I thought, surely that I had not experienced a saving change of heart, and wished to find my trouble again, that I might seek deliverance, and then I thought I would be sure and know if it came from the right source. But this I could not do, nor could I throw away my little hope that I had received. The Savior's answer to Nicodemus came with power and comfort into my heart. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whether it goeth; so is every one that is born of the Spirit." And I rejoiced in the hope that I was free from trouble for the remainder of my days.

"I lived upon my Savior's smiles,
And feasted on his love."

Thus for nearly a year I was happy as I

think it possible for a mortal to be, but said nothing about it to any one, concluding that with my bible to direct, and my Savior to keep me, I should be able to attain to the endless bliss of heaven; and if I had been deceived, no one should know it, though I sometimes felt a yearning of heart for christian company. And when I read the Savior's words to his disciples, "If ye love me keep my commandments," they carried a conviction with them, that there was something more for me to attend to. I now began to search the word to know what was my duty, and I found it was my duty to confess my Savior before the world, and to unite with his people in church fellowship; and the Baptists were the only people that I found who spake the language of my experience: but the church near where I lived had got into a low state in regard to religious enjoyments, and I did not feel willing to unite with them, fearing it would prove a hindrance to my enjoyment; and from that fatal moment, the tempter taking advantage of my ignorance and inexperience, puffed me up with pride, and told me I had better live by myself. Soon he began to insinuate that it was of no use to be so strict in observing religious duties; for look, said he, at your friends, and especially at those professors who have been taught by the same Spirit, they are not so strict, and surely they are christians; and almost before I was aware I began to neglect my comforts in regard to religious duties. For nearly two years I wandered alone, in a state between doubting and hoping, and scarcely knew what I was, or whether I was bound. Then my mind became uneasy and I began to sigh for the joys of other days, and to feel the enormity of my sins in departing from the right way of the Lord, and I began earnestly to desire to retrace my steps.—"If ye love me keep my commandments," again sounded in my ears, until I was willing to take up my cross and follow the footsteps of my Savior in baptism. I united with the Baptist church at Dry Fork of Whitewater, January 1, 1843. Since that time I have sometimes been trying to walk in the ordinances and commandments of the Lord blamelessly; but oftener, I fear, a half-hearted service. Sometimes so dark and cold in my mind that I fear greatly that I know nothing about true religion, and sometimes a faint gleam of hope arises that the Lord has begun a work of grace in my heart which he will perform until the day of Jesus Christ. Sometimes I am so overcome with the vanities and pleasures of the world, that I scarcely feel any interest in the things of eternity, and my greatest distress arises from the deceitfulness and desperate wickedness of my heart; for I find when I would do good, evil is present, which makes me fear I have not felt the power of saving grace applied to cleanse my heart from guilt.

"For could such base ingratitude,
Dwell in this heart of mine,
If in my inmost soul I felt,
The effects of love divine!"

I am a mystery to myself,
But why, I do not know:
So hardened I scarce dread God's wrath,
Yet fear eternal we."

Sometimes when I meet with my christian friends, religion is all our theme; and sometimes I dread to say anything or to have them say anything to me on the subject, feeling that if they could look within my heart, they would turn away with horror. When I read the communications of those who write for the press, I enjoy great pleasure, and often feel a desire to cultivate a further acquaintance with them; but knowing my weakness and fearing that I should lay a stumbling block in the way of others, I dare not venture to write. But when I read your last communication, in the *Signs of the Times*, you told my exercises and told my feelings better than I can express them myself; and I felt that I must respond to it. But I feel a repugnance, that I cannot account for, to seeing my scribbling in print, and therefore I write to you, in the hope that you will continue to write the feelings and exercises of your mind; for they are comforting and encouraging to me, as are also all the communications of those who write for the *Signs of the Times*. If you find anything in this that will not be a hindrance to the cause of truth, do what you please with it; but if you find anything opposed to truth, then burn it, and let it be forgotten.

Your unworthy sister in tribulation.

M. A. GWALTNEY.

For the *Signs of the Times*.

Fayette Co. Ia. April 10, 1854.

BROTHER BEEBE:—I am late in making my remittance, I have been from home for the last two months, and of course could not attend to it at the proper time. We live in a strange land, and we are surrounded by strange circumstances. The multifarious powers of anti-christ are combining all their funds and forces, and the world is more and more becoming an active auxiliary to carry out her designs and policy, and to sustain her usurpations, both in the religious and political departments. While our "Tree of Liberty" is bending before the storm, and our *Eagle* trembles before the mighty rush of warring elements, mingled with fiery zeal, and while the thunders of clerical dictation would consign the church of Christ to the shades of oblivion, this allied combination of all the powers of the man of sin, is trampling under foot the holy city. And as we see her sinking lower, and still lower into obscurity, we see her struggling with intestine wars, and factions, which paralyze her strength, conceal her glory, and draw down upon her the reproaches of many to hasten her downward tendency. That all these should be operating at the same time, and all tending directly to the same end, has led me to think much; and I have sometimes felt thankful that I was old, and should not live to see the awful results to the church, when all these anti-christian powers shall have gained a full control over the legislative, executive, judicial, and political departments, with all our common, graded, and high schools, arranged under their supervision, to bend all our children like young twigs to their policy; and when they shall have regulated, by law, what we may eat, and what we may drink, and how we may be clothed. When the people shall have tamely submit-

ted to be taxed for a.l and every purpose that will aid them in power;—when all this is completed, which is now almost complete; and while congress, the navy, and the army are all under their law established chaplain clergy;—when all these powers and influences shall centre in one focus, and pour forth their complex flood of mingled wrath and vengeance, in their recompense or retaliation for all the opposition the Old School Baptists have made to their assumptions of power,—when this focus is formed, and this mighty torrent of wrath shall break forth upon the Old School Baptists, where will the church of God remain visible? These indications are so strong, and the movements of the allied powers of anti-christ so direct and portentous that all discerning men are looking for the event. Many cowardly souls, who have stood in our ranks have already left us, to escape the impending storm and have sought for safety among our oppressors. Others begin to look wild as the cloud thickens over us; and now and then one is revealed who can stand it no longer: for the time of trial is at hand, and all may see it clearly.

Brother Beebe, a few years since, I wrote a little address, on the rise of the *Second Beast*, in which I tried to warn my fellow countrymen, and especially my Baptist brethren, of the conflict which awaited them; but the developments have been made in so rapid succession since that what then seemed distant, is now upon us! The *Signs*, and a few other periodicals are battling manfully for bible truth, experimental and practical godliness, and gospel order; while the *Banner of Liberty*, and a few others perhaps show a bold and unbending a front to all the artillery of those who assail our civil and religious rights. All this is well, and we should show our hands and heads, and hearts, in this mighty struggle; and, if we can do no more, we can like the oppressed Waldenses, leave our mark for the future historian who shall record the strange events of the nineteenth century; that it may appear that a few names remained firm, even in this perilous age.

I do greatly rejoice, that amidst all the commotion by which we are surrounded, I have not found one Baptist in our communion, who is not decidedly opposed to every branch of the tree of Babylon, such as the Maine Liquor Law, the tax law for common schools, with all their kindred institutions, which are falsely called *benevolent*; but which are really monied, speculating, demoralizing and oppressive, law-made limbs of anti-christ. While the Old order of Baptists stand firm in their opposition to all these incroachments, they also stand firm in the faith of the gospel, and there is no visible discord among them, but while peace prevails in our churches and association, and in its immediate correspondence, a great degree of coldness and too much formality is apparent, and often a sad inattention in regard to filling their seats on church meeting days, and a visible decline among our members in visiting from church to church, as was formerly our practice. These things discourage the ministry, and matters drag heavily along. I have sometimes thought that the long succession of doctrinal discords and divisions which from time to time have interrupted the peace of the churches, have necessarily led the minds of the ministers to investigate almost every point of gospel truth, with as much care and study as they possibly could; and they

have labored almost incessantly for the establishment of the churches in the great leading principles of the doctrine of salvation by grace; and their labors have been abundantly blessed, as appears in the unity of the faith in all the churches. But while these great topics have so long and so constantly engrossed their whole minds, perhaps they have too much neglected to warn, rebuke, admonish and exhort the members to love and good works. Now, my brother, while I hope the doctrine of grace will always be conspicuous in every sermon of the Baptists, I do believe that christian duties, privileges and practices should not be so much neglected as it probably has been for some years back. Love is of God. How shall I know that I love God, whom I have not seen, if I do not love my brother, whom I have seen? But, is it enough to love my brother, or my God, in word only? No, I may say that I love; but I can prove it only when I love indeed and in truth; or when I keep God's word practically, by walking in the truth, with all my actions corroborating my profession. Then I fill my place in the church as an active member in the body; and, let me be a large or a small member, if I am a member at all, I am a particular member in the body, and have my own particular place to fill, and my particular work to do for the benefit of the body; and, by a prompt, faithful and constant perseverance in these deeds of love towards the church and all the other members of the body, as I walk in the truth, I prove to myself that I am a child of God; for, "We know that we have passed from death unto life, because we love the brethren." I give evidence by this course to my brethren that I am what I profess to be. John rejoiced to see the children of the elect lady walking in the truth, and not only John, but all they who know the truth as it is in Jesus. This practical demonstration of the love of God in the heart, secures christian confidence, cements in brotherly fellowship, and all men agree that these are the disciples of Christ, when they have love one for another. These are important matters, and in proportion as these things abound, these good results will be manifested; and in proportion as we lack them, we become dry, formal, distant, cold, and surmising; confidence and fellowship decline, the knitting together in love, becomes loose and flimsy, and the forsaking of the assembling of ourselves together, will follow, as the manner of some is. I do believe these things ought to be more constantly pressed upon the minds of the saints, and closely observed by all christians, preachers and people; all should be careful to maintain good works.

Do as you please with this; but believe me, as ever,
Yours,

WILSON THOMPSON.

For the *Signs of the Times*.

Lewis Co. N. Y. April 1854.

DEAR BROTHER BEEBE:—Having some space left on this sheet, I will endeavor to give "a reason of the hope that is in me," see 1 Peter iii. 15. Not because any man has asked it; but because it is esteemed a privilege with the disciples of the Lamb, to converse freely on the things of the kingdom of Christ. The christian's hope embraces two things; namely, 1. The work that Jesus Christ has done for them, and, 2. The work he has performed in them. When he, through the eternal Spirit, offered himself without spot to God, he did, by that one of

fering perfect forever them, that are sanctified. Heb. x. 14.

Query. How could the justice of God be sustained, in allowing the sentence of the holy law, which is pronounced against sinners, to be executed on Jesus, who was holy harmless, and entirely free from sin, in his individual capacity? *Answer.* I see no way whereby God could maintain the holiness of his throne in so proceeding, if Jesus had not espoused his bride unto himself while she was in a state of purity. The covenant bond having been entered into, signed and sealed, previously to her having incurred any indebtedness, he became responsible for her conduct, and the law had as binding a claim on him for her debts, as on her; hence it is written, Ought not Christ to suffer these things and to enter into his glory. That this arrangement was entered into previous to transgression, is abundantly proved; for his delights were with the sons of men, before the highest parts of the dust of the earth was formed. Prov. viii. 31, also Eph. i. 4. I will pass by that part.—The mystical union being complete, he was lawfully and righteously her surety, and consequently must needs cancel the obligations held by divine Justice against her, if he possessed ability to do so. The divine law having been transgressed by the bride, while connected with her earthly headship, (Adam,) she incurred the penalty of that law; as it is written, By one man sin entered into the world, and death by sin; so that death has passed upon all men, because all have sinned. The dissolution of the body was not all that the curse involved; for, every imagination of the thoughts of the hearts of men were only evil, and that continually. And, the soul that sinneth, it shall die. The soul being contaminated with sin, filled with enmity against God, is declared by unerring truth to be dead in trespasses and sins. All men, in consequence of their connection with the first man Adam, are in that condition. 'Who can bring a clean thing out of an unclean? Not one. As in the case of Adam, He was not deceived; but the woman, being deceived, was in the transgression; he prefers death with her, rather than life alone. So when the bride of Christ became involved in sin, he sought for no divorce, but cheerfully entered her prison house, and shared her distresses; is tempted in all points like her,—takes upon himself her load of guilt, and bears her sins in his own body on the tree. Her iniquity was laid on him; and with his stripes she is healed. The bodily pain of Jesus was small when compared with the sufferings of his soul. He said, I have a baptism to be baptized with, and how am I straitened until it be accomplished. My soul is exceeding sorrowful even unto death. He sweat, as it were, great drops of blood falling to the ground. He also prayed, If it were possible, that the cup might be removed; nevertheless, he said, not my will, but thine be done. And there appeared an angel strengthening him in fulfillment of the scripture, "I have heard thee in a time accepted; in the day of salvation have I succored thee." When Jesus was crucified, all his people, his bride, were mystically identified in him,—crucified with him,—Buried with him.—Quickened together with him, and raised up together, and made to sit together in the heavenly places in Christ Jesus. The prophet Elijah portrays this great sacrifice in type, when the prophets of Baal were confounded, I

Kings, xviii. 31.—He repaired the altar of the Lord that had been broken down, and took twelve stones, to represent the whole Israel of God, and with them built an altar, arranged the sacrifice, dug a trench about the altar, and had twelve barrels of water poured on the sacrifice and the wood, and filled the trench also with water. At the time of the offering of the evening sacrifice, Elijah prayed, and the fire of the Lord fell and consumed the sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. The twelve barrels of water, represented the flood of iniquity which Jesus bore for his Israel on that hour. The twelve stones or tribes as well as the sacrifice and sins were all consumed, which showed that their earthly connection had become extinct, and consequently the law had no more claims. But when it came down to the deity of the Son, on which the altar was built, the fire went out. Thus we see Jesus, standing forth as the great sin offering, in whom was his church, as his bride mystically. In him identically and personally stood his entire family; which was spiritual, as is their Head and progenitor; for Christ represented his spiritual family as fully as Adam did his natural family. see Rom. v. 14, also 1 Cor. xv. 45—48.—

In relation to the work which he performs in his people, we read that he is a quickening spirit, and whom he will be quickeneth. The prophet says. The entrance of thy word giveth light; not the written, but the essential Word, which was manifest in the flesh, seen of angels, believed on in the world, and received up into glory. When the Quickening Spirit, which is the Life, as well as the Way, and the Truth, enters his people, the light which he imparts shows the individual that he is defiled and polluted within, as well as without. The incorruptible principle, which is no less than Christ formed in them, the hope of glory, produces a godly sorrow for sin, which worketh repentance unto life, that needeth not to be repented of. When the subject of this work is sufficiently humbled by the work of the Spirit, to appreciate the grace of God, the Holy Ghost, whom the world cannot receive, takes of the things of Jesus, and shews them unto him. Faith, which is the gift of God, then takes hold of the promises, and appropriates them for the comfort and edification of those who are thus made manifest as belonging to the heavenly family. The peculiar workings of the Spirit in bringing me from nature's darkness into God's marvelous light, I shall leave for the present.

Yours in hope of eternal life.

A. M. DOUGLASS.

For the Signs of the Times.

Coles Co. Ill. March 31, 1854.

BROTHER BEEBE:—My sheet is not yet full, and if I thought it would be edifying to sister Rhoda Butler, or any of the dear doubting lambs of the fold, I would send you some lines suggested by reading sister B's letter. Vol. 21, No. 24, page 187. Well do I remember the wormwood and the gail, when the thought was suggested that Satan had now got the advantage, that my hope was all a delusion, and my last state was worse than the first. I think that I was made to drink the drugs of the cup of trembling, and wring them out. My great trouble was, that through negligence

I had lost a feeling sense of my lost and condemned state, and when I would calmly consider all the circumstances, I could not see how I could have done any better. I thought if I could return to my former state there would be hope; but that I could not do; to lament because I could not mourn, and grieve because I could not feel as I had done, was almost my constant employ. Sometimes a faint hope would arise that my sins were forgiven, I would then think that a want of humility, sincerity and diligence in duty, was the cause of my distress. I would then try to bring myself into a better frame of mind, and to be more diligent in duty; but I always got disappointed in my expectations. This gave the tempter an increased advantage, for I would think I now had conclusive evidence that I was deceived; for I read that, God would withhold no good thing from them that walk uprightly; and then the thought would occur to me that I lacked sincerity, and that was the cause of my disappointment, strange as it may seem to the experienced saints, I had not sense enough to see that I was setting up sincerity as a medium of access to the Father instead of Christ; but so it was, as I afterwards saw that I was trusting in another Savior.

I at length became so thoroughly convinced as I thought, that I had deceived myself, and the church that I resolved to devise some means of getting out of the church; and accordingly made application to some of the old members to that effect and particularly to the minister, who asked me if I had aught against the church, I answered, No. My difficulty is with myself. I had become convinced that I was deceived, and had imposed on the church. He asked me if I aimed to deceive when I united with the church? I answered No. Then said he, you related your experience to the church for them to judge of its merit, they pronounced it genuine, and have seen no cause as yet why the judgment should be reversed. I said I could see cause why it should, that no christian ever felt as I did, none had ever been so blind, so cold, so sinful, and so far from everything pertaining to the life of a saint; and finally that there was nothing about me, that resembled true religion. He told me that there was nothing in all this to condemn the judgment of the church; but much to confirm it; that the saints understand what such things mean; and after laboring in vain to bring me to a reconciled state of mind; he said if I would do anything worthy of exclusion, the church would exclude me. This I could not consent to do, for it was a sense of the working of sin in my members, that caused all my trouble, and after many trials, the Lord who knows how to deliver the godly out of temptation, delivered unworthy me, (as I hope,) and taught me to know what it was to live by faith.

Brother Beebe, do as you please with this.

Your companion in tribulation, and in the kingdom and patience of Jesus Christ.

R. C. MARTIN.

For the Signs of the Times.

Hopkins county, Ky. March 18, 1854.

BROTHER BEEBE:—I have taken my seat for the purpose of communicating to you some of the exercises of a poor sinner. From an early age,—I suppose, at about ten or

twelve years, I went to a Presbyterian Camp Meeting with my eldest sister, she was about twelve or fifteen years old; and at what they called the 12 o'clock sermon, the ministers called for the mourners, and my sister whose name was Christena, went forward with other girls; I became much alarmed, and got on my horse and returned home, a distance of some six miles, under the impression that the day of judgment had come; and they had all left. When I entered my father's house, I found my mother and a lady of our neighborhood in conversation. My mother asked me where Christena was, and I told her the circumstance. She murmured at me for my conduct to my sister. The neighbor lady remarked to my mother, "I reckon she is under conviction." That word, conviction, came with abiding force to me, and still continues to this time. My sister has long since died, and was for several years an Old Predestinarian Baptist; and remained in full fellowship with them until her death.

As I grew up I became more and more concerned about that word conviction. I became at times very restless, and uneasy. When I arrived at manhood, I concluded that I would seek a house-keeper; so I joined myself to a family, believing that I then would quit young company, and be more steady, I had by this time become very fearful of hell, and would shudder at the thought of that place. Twenty-one years past, last October, myself and wife moved by ourselves, and my resolution was now to seek religion. I tried my best, and betook me to a secret place frequently, to cry, and try to seek religion. I would have given all this world, if at my command, if I could only experience the necessary change; and yet I believed that the Lord would love me, as soon as I would do right. I was so ignorant as to think that the Lord would love or hate me, according to my ways, and that it depended alone upon my own acts. I became very uneasy and restless, and concluded to move into the south part of the state of Tennessee, where I would be a stranger, and then and there I could and would seek for religion, just to suit myself. But O, mistaken wretch! I went to overseeing, I became the most vain and wicked sinner that lived. I reflected at times, on my conduct; and, at times, it looked awful, and I would determine to repent, and beg the Lord to prepare me; but my promises were soon broken. I continued on in this way until the death of my wife, about twelve years past. I then thought that would be the means of my getting conviction. I now fully resolved to become religious. But alas,—Poor ignorant sinner, I soon became very wicked, and at times during my widowhood, became ashamed to go to hear preaching, and at times I was hardened in sin. I had promised, and failed to perform, and once during the time had sworn an oath, and that was on my mind nearly all the time; I thought my doom was then fixed and the Lord knew it. I concluded to teach school, and to board with an Old Baptist, for I believed they were the people of the Lord, and by living with a christian I could learn or do something more than I had done. I became very zealous, yet I was very much distressed; when I lay down at night, the thoughts of hell were on my mind, and I thought I should be eternally punished after death. I concluded that I had, and was trying to learn everything about religion

that could be learned, and yet had no change of heart. O, wretched man that I am! became my cry. At last I determined to try to pray in secret; and on Thursday night, while on my bed, I chose a place to pray. Having some business with a near neighbor on the next morning, I arose at about day break, and soon arrived at the spot, at the corner of a wood lot fence, where I must now pray. But alas, I was now too guilty to pray. I passed on, thinking that on my return would do. I made my visit quite short, and hurried back. By this time it was light. I looked up and down the road, and saw no person. I went to the precise spot designated in my mind; and when I could not kneel down, it seemed that it would be presumption; but I thought I would rest my face down on the top of the fence, which I did, and then thought over my case, and all I could say was, Lord have mercy on my poor sinful heart. I then returned home and confined to have a heavy heart. By this time I had become acquainted with a young widow, with whom I expected to be united shortly; she was, and had been a Methodist for some years. Some days before the marriage, I was on my way from dinner to my school, which was near. I came to a smooth limestone rock, and stopped and looked on it, believing that my heart was as hard as that rock, and that it was as impossible for God to soften it, or to make an impression on it as it was for me to soften or make an impression on that rock; and just there, I concluded that all the trouble I had seen, only went to prove my eternal destruction, and that the Lord had predestinated my destruction, and this trouble was plain testimony as I thought that it was so.—I walked on, and said to myself, why not live cheerily while I do live, for I am certain that hell is my portion after death. I continued to enjoy myself about one week, in which time I was married to my present wife. I had never let her know anything about the state of my mind. On the day after our marriage, we commenced singing the hymn which begins thus—

"Come ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
And thus surround the throne.
Let those refuse to sing
Who never knew the Lord."

The last two lines stopped me; it appeared as though I should sink into eternal pain. My wife sung on a line or two and then stopped. She was effected in seeing my condition. We sat sometime in profound silence, until my feelings became more composed, and then we passed off the time in conversation.

Shortly after this there was a Methodist Camp Meeting, at which I thought perhaps I should get conviction. I was now greatly distressed. I had married a christian, with whom I must spend the remainder of my life. I suppose I had been, part of my time a good pharisee. O what shall I do? was my cry! No conviction—No hope, and without God in the world. The meeting came on, I attended on Saturday, and night and on Sunday, and night. Others appeared to be under conviction; but alas, no conviction for me. I desired the prayers of the righteous; for I thought there were some saints there; and I tried to throw myself entirely on the Lord, and went into the altar some three times, when mourners were called. I did not care now for the frowns of the world; my case had become

public; and I concluded to try to pray for conviction until death. On Sunday of the meeting at about one o'clock, as near as I can recollect, I hope the Lord showed me my sin-defiled and polluted heart, and my depraved nature. Of all hearts, mine appeared to be the most corrupt. This was in the town of Unionville, Bedford county, Ten. This was in August. The meeting broke up, and for some days, it was a dreary time with me. The days were long, and yet my life did not seem to me to be an hour long, I cared for nothing of this world. On Wednesday evening, the 30th, the same month as above named, in 1843. My wife proposed for myself and her to make a short visit; the evening came on, and I felt as though I could not wait till night. I quit any business, and wandered about the farm for some time. O, what a derangement in a sinner's mind; it seemed as though death and destruction were at hand. At length I went with her to a near neighbors; the nights were short, and we retired to bed early. As soon as I became still in bed, I formed a different resolution from any I had formed; for I had usually tried to beg the Lord for mercy, until worried out I fell asleep; but I concluded to ask now with all my might, till death, and not to sleep any more in my condition. I lay on my right side for about two and a half hours, crying for mercy at nearly every breath; but I could not believe that I had any Savior. There appeared an awful place of indescribable terror, and that I was suspended over it by only the thread of mortal life, and that life was in the hand of God. I knew that hell was justly my portion; for God was just, and I had transgressed his law a thousand times. It was the hardest thing imaginable for me to believe that Christ had died for my sins. At about half past eleven o'clock, it appeared that I was compelled to acknowledge that Christ had died for my sins. I spoke out and said, Lord I believe that Christ has died for my sins. I uttered these words a second time, and in a moment ceased trying to pray. I commenced trying to pray again, and said Lord,—and stopped. I enquired, Can this be religion, or a change? Instantly I sprang up with a different feeling from what I had ever had before. I felt a perfect deliverance from guilt; I thought I had been trampling on the mercies of God for years, in profound ignorance, and yet he had remembered me in that time and way. Praise him, ye saints, for he is worthy of all praise and adoration.—Late in the night I enjoyed some sound sleep. The next morning I returned home, and the day wore away with a different aspect. Everything appeared new, and the day seemed short. I recollected in the evening, a promise I had made to serve the Lord, perfectly, if he would pardon my sins; and that gave me some trouble. I did not know how to serve him. I knelt down and asked him what he would have me to do. I arose grieved much; and walked about one hundred yards, when I found myself praising God aloud. I continued for some weeks, sometimes praying for that weight of distress back again, and sometimes a little rejoicing.

After a while I became concerned about uniting with some church. My wife advised me to join the Methodists, and they would baptize me, and then I could be with her. I tried to pray the Lord to show both me and her our duty, and if they were right

that I might know it in some way. My mind was that they were an unscriptural sect.

As the scriptures speak of false doctrines and false sects, they might be of that class. I read much in my wife's hearing, and finally we both went to the Old School Baptist church and related the reason of our hope, and were received and baptized in the North Fork of Duck River, by Lewis Theath, who has long since gone with the missionary party. We soon moved to Hopkins county in Kentucky, where we expect to remain. We brought letters of fellowship and united with the brethren and sisters at Rock Meeting House, Christian county, Ky. Brother John Babbitt, is preaching for us monthly, on every third Sunday.

Brother Beebe, if you think this worth publishing please put it in the *Signs*; but if not, lay it on the table. It is the first I ever attempted to write for publication. I have had a desire for sometime to publish my exercises, though I feel at loss how to fix them for the press.

I have many trials to undergo; among the rest, I am surrounded by false denominations to combat with.—Fearing that I shall weary your patience, I will close.—We are strangers in the flesh, but I hope we are near of kin in Christ Jesus. Farewell.

Yours in gospel bonds.

N. B. REDDICK.

For the *Signs of the Times*.

Bureau Co., Ill., April 9, 1854.

VERY DEAR BROTHER BEEBE:—When prospects are more flattering I will try and write you a letter, either with regard to the cause of God and truth, or what the Lord has done for one so vile as I. Frequently the first and second verse of 137 Psalm is called to mind "By the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof.—Left much to myself, and to enquire "Am I his or am I not?" I very seldom have the privilege of meeting an elder who distinctly pronounces the word Shibboleth.—Placed upon the wall, one far from another, I find to be the case; especially through this section of Illinois. I often meditate on the remark of Paul, "Less than the least of all saints." How pleasant the contrast, "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." The brethren here are pleased with your views on the commission. Brother C. Suydam in his last communication meets my views; how true. If we are his, may we be kept at his feet and learn of Him.

Farewell.

JAMES B. CHENOWITH.

For the *Signs of the Times*.

Winchester, Feb., 18, 1854.

BROTHER BEEBE:—Having been a reader of your paper ever since I made a profession of hope in the Lord Jesus, I have been many times consoled, strengthened and built up. But, my dear brother, if I may dare claim such relationship, I am often cast down, and the billows and floods of darkness go over me so that they cause me to tremble and quake with fear. Still I have no other place to go but to cry, "Lord

save I perish!" For of myself I am a sinner, lost and justly condemned, and perfectly satisfied by past experience, that if saved at all, my salvation must be wholly of grace. I hope, my brother, that I can say from my heart, that I rejoice in the declaration of the apostles, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. When I contemplate the immutability of God, it raises my drooping spirits, in view of the safety of the church of God.—Yes, when we read and contemplate the oneness of Christ and his people, not a union that begins, as some vainly suppose, in time, but that union which the apostle brings to view when he says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Such considerations humble the christian before the Lord, and inspires in him a desire to walk in obedience to him who has called him from darkness into marvelous light. But, brother Beebe, we who profess the name of Jesus, in the Miami Valley, have great cause to cry unto God, day and night, to remove the veil of darkness which seems at this time to be spread over our churches. Those who cause divisions, seem to have succeeded in causing division among those churches, and that spirit of union of sentiment and of feeling, ceases to prevail among the churches and the brethren. O that the light of Zion might once more return, and that the Sun of Righteousness would arise upon us, with healing in his wings, and that love and joy might again prevail and abound, My desire is to the Lord, that the saints scattered abroad every where, may pray to the God of all grace in to heal, the divisions and troubles which are among us, and that the destroyer may find no place among us any more, and that peace and joy may be restored to our borders.

The apostle says, "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." Should not the contemplation of this subject cause us to lift up our hearts and voices in praise to God for such unspeakable goodness. The thought of having God to be our Father, and the Lord Jesus Christ our elder Brother, our Husband, Prophet, Priest and King, is more than enough.

Brother Beebe, I have scribbled a good deal, and said but little. I fear it will weary your patience to look it all over; do with it as you please, you will not offend me.

Yours in love.

P. MIKESELL.

For the *Signs of the Times*.

New Hartford, Feb. 15, 1854.

BROTHER BEEBE:—I have for a long time had thoughts of writing to you, but knowing and feeling so much of ignorance and inability to write for the edification of my brethren and sisters, I have hitherto deferred it, but reading some lines of Poetry in the 2d No. of the present Volume, on Elijah's being fed by the ravens, reminded me so forcibly of God's great goodness and faithfulness in my experience, that I desire to bear my humble testimony to his faithfulness in my experience, that I desire to bear my humble testimony to the truthfulness of the writer, be it who it may; and also more especially to bear my testimony to God's great mercy, goodness and faithfulness, in his providential mercy toward

me and mine so many years; in the depths of poverty, as well as when in more comfortable circumstances; and in taking a view of my past life, I am compelled to say that God's faithfulness is like the great mountain, it reaches to the clouds. Psalms, xxxvi. 5. He will never suffer his faithfulness to fail. Psalms lxxxix. 33. It is made known to all generations; and every attribute of the great Jehovah is like himself immutable, and his counsels never can be overthrown, or disannulled by all the powers of earth and hell combined that have stood opposed to God, his truth, and his people, from the earliest period of the world; but notwithstanding all that can be said by the enemies of truth, he has a people whom he loves with an everlasting love; and that love is made manifest toward all his children, however unworthy they may feel themselves to be, or under what ever circumstances they may be placed in the providence of God, whither in poverty's vale or abounding in wealth; whither overwhelmed with affliction, trial, temptation or persecution; it matters not, whither in a palace on a throne, or in a log cabin, his love burns with the same intensity; for he waters them every moment, and watches over them night and day lest any man should hurt them. He says, their shoes are iron and brass; and as their days, so their strength shall be. As some may say, I cannot always have a view or realize these promises for myself, and am ready to say, The Lord hath forgotten to be gracious, and he will be favorable no more; so have I thought many times; but what says the Lord to his tried and tempted family, "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget, but I will not forget thee; thy name is written upon the palms of my hands, and thy walls are ever before me." I believe there is not a moment of the existence of any of his children that God ever loses sight of them; for the hairs of their heads are all numbered; a sparrow cannot fall to the ground without his notice, I believe every persecution against them, even to the sneer, Psa. cxxxvii. 3, is taken notice of by him, and will meet its reward; and, as the poet says, "More happy but not more secure, are the glorified spirits in heaven." I have the fullest confidence in the entire sovereignty of the great Jehovah, in heaven and on earth, and that he has the hearts of all men in his hands, and rules and overrules as seems fit in his wisdom, and according to his determined counsel, and will; and if his children need, he will raise up some one to supply that need; and I have often thought that he often inclines the most unlikely, the most covetous to relieve his people's necessity, and that to make his glory shine the brighter. I could here relate several cases in my own experience, when myself and family have been in such straitened circumstances, have ate the last piece of food we had, or could apparently get; every avenue seemed to be closed, we have in such extremities been relieved, and sometimes by wicked men; but O, the joy and gladness of such delivering mercies, never can be forgotten.—One time about twenty-five years since, but still as fresh in my memory as at the first, because it was somewhat like poor Elijah, the hand of the Lord was so plain and visible there could be no mistake; if any should read this, and have passed through such, or similar scenes, they must know as well as me,

how sweet such mercies come; but those who have not passed through such a path can know but little about them; they have not been privileged to set up Ebenezers, or stones of help. I find to this day great comfort oftentimes in looking back, and taking as it were, a review of the Lord's delivering mercies, and favors to me. I will leave in the midst of thee, a poor and afflicted people; and they shall trust in the name of the Lord. And they that trust in the name of the Lord, shall be like Mount Zion, that shall never be moved, never be confounded, never be ashamed. It has always been under the most trying circumstances that God has been pleased to let his power and glory be seen the brightest. As in the case of the children of Israel at the Red Sea, where his people were not only safely delivered from their enemies that were following hard after them, but those very enemies were destroyed before their eyes; then they could sing, "The horse and his rider, hath he cast into the sea."

"The mount of danger is the place,
Where God displays delivering grace."

I have witnessed so much of his sovereign love and power in leading, directing and delivering me in times of need, that I might as well try to reach the stars in the firmament, as to try to believe any other doctrine than God's sovereign rule over all things; and every little thing (as we may view it) and circumstance is but a link in the chain of his divine providence to bring about his own purposes. It is sometimes to me, when reflecting upon these things, a cheering thought that, every path we are called to travel, in the providence of God, will ultimately redound to the glory of him who is our kind and heavenly Father; and if I am right in the above view, how necessary it is we should be led in just the path the Lord our God has laid out; but he delivereth the poor in affliction. Job xxxvi. 15, he has prepared of his goodness for the poor, Psa. lxxviii. 10. He shall satisfy the poor with bread, cxxxii. 15, the poor of his people shall trust in him, Isa. xiv. 32. O, the wonderful goodness of our God to his poor and afflicted children. Where is the child of God that has traveled through this wilderness twenty or thirty years, since he knew the Lord, that has not been sweetly compelled to set up his Ebenezer, and cheerfully say, "Hitherto the Lord has helped me?" He truly is a promise making, and also a promise fulfilling God; for he always appears by his mercy and goodness in every time of need.

I might give you manifold instances of God's kind interposition in my behalf, but tearing I shall weary your patience, I forbear. I will close my scribble by adding a few lines that have run through my mind.

Fain would my soul with wonder trace,
Thy mercies, O my God!
And midst affliction's thorny maze,
Say 'tis my Father's rod.

When clouds and darkness veil my mind,
And I can't say, my God;
No sacred pleasure can I find,
But 'tis my Father's rod.

Thine ancient people knew thy name,
But oft forgot their God;
Their souls were often sorely pained;
But 'twas their Father's rod.

Just so my mind has often stray'd
From that old way that's good;
But God is faithful to his word,
And I have felt his rod;

Without the rod, we bastards are,
And are not born of God.
But let me with my children bear,
My heavenly Father's rod.

Now when my favored soul can say,
My Savior and my God!

My cheerful heart can sing his praise,
And kiss my Father's rod.

And when I reach my heavenly home,
And dwell with thee, my God,
With all thy favored throng on high,
No more shall need thy rod.

Brother Beebe, do with the above as seems good in your judgment; if you think the whole or any part of it will be of any use, to the comfort of the dear saints, publish it; if not, throw it under the table, Yours I hope in the bonds of truth.

J. B. LOAK.

For the Signs of the Times.

Fayette Co. Ten. April 12, 1854.

BROTHER BEEBE:—It is a time of coldness in religious matters in this region of country, while iniquity abounds, and the love of many waxes cold. In meditating upon the prosperous condition of the United States, I fear that the sentence pronounced by the Savior against the cities of Chorazin and Capernaum will be applicable to us, as a nation. Yes, brother Beebe, and our people (I mean the Old School Baptists) are too much inclined to worldly mindedness and too disposed to conform to the maxims and manners of the world; and truly a scourging seems to await us; and I cannot help thinking it is at the doors. We hear of wars and rumor of wars, but the end is by and bye. I may not live to see it, but certainly an important era is close upon us. O, that one and all of us could receive the admonition to watch and keep our garments clean and white, lest when he cometh we be found naked.

May the Lord sustain you in your labors of love, and contend earnestly for the faith. As heretofore, Yours in love.

P. CULP.

For the Signs of the Times.

Shelby Co. Ill. March 21, 1854.

DEAR BRETHREN AND SISTERS:—I feel constrained to tell you what I hope the Lord has done for poor unworthy me.—I cannot recollect the particular time when I first had serious impressions on the subject of death and judgment; but it was when I was quite young. I often wished that I had religion; and loved to hear christians talk about the goodness of God, and thought I must do something to bring me into the favor of God. I continued making promises and breaking them until I was about seventeen years of age; I then set about the work, trying to seek the Lord; but alas, I found my heart was desperately wicked, and as prone to evil as the sparks are to fly upward. My very prayers were mixed with sin, and when I searched the scriptures, they presented no relief for me. When in company I wished to be alone, that I might try to pray and meditate on the goodness of God and on the great plan of salvation. I continued on in this way about two years, when it pleased the Lord to prostrate and bring me very low upon a bed of affliction. I then felt myself on the very brink of despair, with a wicked heart, and unable to think one good thought. All this time I was trying to pray the Lord to give me a penitent heart, and if I had been dying, I do believe, it would not have changed my heart. I thought my sins had separated between me and God, so that he could not hear my prayers. I called for my bible and the first I read was that Jesus had entered into the holiest place; not with the blood of goats and calves; but with his

own blood. I then felt a degree of comfort and was made to rejoice in God my Savior. I asked for my Hymn Book, and on opening it the first words I saw were,

"Christ, our great High Priest
Hath full atonement made."

I then felt peace and comfort, and wondered if this could be a change of heart. I thought if it was, arminianism must be true; that if the Lord had pardoned my sins, it was because I had been seeking his face. Darkness now seemed to cover my mind, but I could not feel so condemned as I had. I studied the matter over, and concluded that I did not feel like one who had been born again; and feared that I was deceived, and that so all people might be, and I was tempted to doubt the existence of God.—But he will finish his own work. Although I was permitted to go in this way for about a month, at length these words came to me,

"Can Jesus hear a sinner pray
Yet suffer him to die?"

Then my penitent heart was melted, and I cried, Lord have mercy on me. Then I found myself at the foot of the cross, and Jesus between me the offender, and God the offended, and reconciling us unto God; and saying, "I will lead the blind in a way they know not." He led me to his Banqueting house and his banner over me was love. I could then see how the captives were made free. The bible appeared to be unsealed to me, and I thought my trials and troubles were all gone forever; but since that time I have felt many, and feel the most unworthy of all who profess the name of our Lord and Savior. I receive so much comfort in reading the communications from dear brethren and sisters scattered abroad that I wish to encourage them to write, and let us hear often from them through the *Signs of the Times*, they are welcome messengers to me; and they come to me regularly laden with good news. We are encouraged to speak often one to another. Let us rejoice that we are blessed with this privilege of communicating. I live twelve or fifteen miles from where my membership is, and it is but seldom I can hear the gospel preached.

Brother Beebe, do with this poor scribble as you think proper.—I subscribe myself your unworthy and afflicted sister, if a sister at all.

JANE CUTLER.

From the N. C. Republican.

Carrawan the Murderer.

MR. EDITOR:—I was astonished to read in the *Atlantic* of the 8th of March, a communication under the head of "Carrawan the Murderer," and signed "a Christian," an attempted slur upon the religious principles entertained by the sect of Christ's followers, denominated "Primitive Baptists;" and was particularly surprised that Mr. Clark should have admitted such misrepresentations into the columns of his paper, after the severe rebuke that editor administered to his neighbor of the *News*, for publishing some six months ago, an article in defense of the Catholic faith. The writer of the article in the *Atlantic*, evidently labors under the same ignorance of "them and of their doings" that the correspondent of the Rev. R. W. Cushman does, and indeed, to judge from their similarity of sentiments in relation to the "hard shells," (as he was pleased to term them,) a person is forced to the conclusion that "A Christian," and a Reverend gentleman's correspondent, are one and the same person. Mr. Cushman, doubtless quoting from his

local informer, says: "There is a class of people in that section, who, as they practice immersion on profession of faith, are called Baptists; but who oppose Missions, Sunday Schools, an educated ministry, Bible Societies, Temperance Societies, and all organizations for the spread of the Gospel, or the improvement of morals; and even refuse to call men to repentance and faith, by their ministry; and are in doctrine what we call Antinomian i. e., against the law. The murderer it appears had been a preacher of this doctrine. Whatever may be thought of the propriety of calling him a "clergyman," few of those who are zealous for the honor of religion will see much discrepancy between his preaching and his practice, or wonder at the fruit of it, which is said to have led to the tragedy."

Men as they grow older it is said, become wiser; and the members of the church of the Primitive persuasion, can learn something from the reverend gentleman's philippic that they never knew before. I never knew a preacher of that doctrine to preach opposition to any of those mere human institutions, enumerated by the learned and Reverend gentleman. They never associate themselves with any of the societies that flood our land; because, they believe that the bible is the sole rule of action instituted by God himself, for the Government of his People here on earth; and whatever they cannot find written there, they are afraid to meddle with, believing their Maker to be a God of wisdom, and best acquainted with the entire nature of man.—That they oppose any one's advocacy of them, is foreign to the truth, and cannot be substantiated by evidence. It is true that when the Temperance Societies clamor in our Legislative Halls for power to suppress the "Liquor Traffic," the Old Baptists are ever found lifting up their voices in defense of their political rights, fondly imagining that this is a free country, and that the Constitutions of the United States, and of North Carolina, and of most of the members of the Confederacy, guarantee to every citizen the privilege of worshipping God after the dictates of his own conscience, and enjoying the blessings of God, in any manner that does not conflict with the rights of others. The People of this persuasion were ever found battling for the freedom of man, since the days of that corrupt and obstinate old King, Charles the 1st, and sir! it is not in this day and generation, that they will succumb to the arrogant, purse-proud and well fed assumption of a hireling ministry.

As regards the charge of opposition to an educated ministry: They think that educating an individual for the express purpose of filling the sacred desk, without the express call of the Holy Spirit, or any peculiar fitness of disposition, or morals if you please, to be blasphemy in the extreme, and calculated to do more harm than good, and in short is an usurpation of the peculiar province of the Ruler of the Universe. But, that they are opposed to a minister of the Gospel being an educated man, I utterly deny; for they think that one who is thus called of God, having the advantage of a liberal education, has a decided advantage over another who may not possess these advantages. The Baptists entertain the opinion that the Missionary (thus sent and trained) to heathen lands, is not upheld by the Spirit's teaching, but is only useful to convince the intellect, and the impressions that he may make upon his hearers, are of a temporary kind, will have no bearing upon eternity, and cannot awaken dead souls to a knowledge of their Redeemer. But that they need instruction from those who are called of God, to point them to the Lamb that was slain for them.

As regards Sabbath Schools, I would simply ask the questions, if many do not leave the church in which they were nurtured upon attaining their majority, and if this is not endeavoring to fetter the free will of the child? Besides, where I ask were the Sabbath Schools in the days of Christ? Are the paid preachers of the present day more wise in spiritual matters, than even the blessed Savior of Mankind?

If so, I have been in error, and cheerfully acknowledge myself so.

The "old school Baptists" are opposed to their members banding themselves together in any other manner, than the mode adopted by the Apostles, viz:—by joining the church of the Most High God, believing that his Spirit will work in them to "will and to do" his Divine will. All other methods of assisting God in His government of men spiritually, they considered a work of supererogation, and they fear greatly his displeasure, should they dare thus to assume His prerogative. But, that they are opposed to others who conscientiously, and for pay, preach the necessity of assisting our Maker in carrying out his wise decrees, thereby increasing their perquisites, widening the field of labor in money matters, further than by warning their members to eschew all such heresies, is not borne out by the facts.

I challenge "A Christian" to point out any one feature in the Baptist code of religious government, that is in opposition to morals, "against" any "Law" spiritual or human, that prevades our land. All they wish is to be permitted to sit under the shadow "of their own vine and fig tree" in peace and quietness. That the Baptists "are justly changeable with the disgrace of having nurtured such an outlaw" is a slander of the grossest kind, and ill becomes one who assumes the name of the meek and lowly Jesus, and who claims to be one of his followers. I respectfully request this self-named Christian, to show me any one article of faith, or practice, that would necessarily bear such fruit as the hypocrite Carrawan proved to be.

Our astute and just "Christian" in the close of his string of quoted comments, and his own most wise and Solomonic deductions, seems to attribute the sins of the murderer, as the legitimate effects of poverty, ignorance, and low company. I should like to see, hear, or smell, that pious individuals standard of what he calls low company, &c. Does he mean to stigmatize the entire body of Primitive Baptists as poor, ignorant and low? I confess to the first adjective. They are generally poor, but so was Christ, for he had not where to lay his head the Scriptures inform us. In this particular then, they were like Him. Well, we will now take up the second charge, that of ignorance. Poverty being a crime, according to the gentleman's showing, render them generally unable to give their children, what is called a classical education.—That is, they rarely learn much Greek or Latin, or any thing of the sort; that benefit is usually confined to the wealthy of the Baptists, and in fact of all Denominations of Christians. I know however, that there are no class of citizens who are more earnest in their endeavors to educate their children than these small despised followers of Christ. They generally can read the Bible through, and they seek after education, believing that to be the medium by which the Spirit sometimes communicates to the understanding the blessed truths contained in that Book. But that a classical education is necessary to understand the blessed truths contained in that Book, or that a classical education is necessary to understand the principles by which God saves his people, the lives of Christ and his primitive followers deny. Now for the serious offence of lowness. We recollect the Pharisees made the same charge against Christ in his day; they called him a wine bibber and a friend of Publicans and sinners." In this method of lowness of heart, and meekness of disposition, and a total want of that spirit which says in demeanor "I wish to have nothing to do with you, I am holier than you, and cannot associate with you socially." If it be lacking in the "pomp and glorious circumstance" of religion, be a crime, the Old School Baptists, plead guilty to the soft impeachment.

It is not surprising that the whole army of the hired ministry, should unite in stigmatizing a sect who will not pay their preachers a salary. If you attack a worldling's bread and butter, you make him an enemy for life. The Baptists should not

preach so much about preachers receiving pay for their service, and they would be much better thought of. Above all things, they ought to wink at the fact, that Salaried Parsons invariably go where the call is the loudest—in money. "But badinage aside Messrs. Editors, Don't you think that the efficiency of the ministry, is crippled by this salary business? Let a preacher come down upon his congregation for their short comings, and you see how quick they will shorten his comings by stopping his pay. This shows conclusively that such ministers are the servants of the people and not of God. But *quantum suf*: about that, lest I should wound some very nice folks in their most tender spot, the religion of their pockets.

The pious gentlemen, whose communication, is nothing but a confused and a jumbled up endeavor to lower the Baptists in the estimation of the world. His mind, (to judge from the article he has written,) is one vast storehouse of odds and ends of information, and thrown in a promiscuous heap, and when he wants to find an idea for immediate use, he sometimes seizes on the wrong one. He, however, has a glimmering, that his remarks may leave him open to the charge of uncharitableness, hence his groping effort to gloss it over with the language. "But alas! none of our churches are invulnerable to reproach." If this be true, if all denominations live in glass houses," why throw stones at a suffering people, who mourn over the apostacy of a second Judas.

This article, Messrs Editors, is not intended to apologize for the gross atrocities of Carrawan; far from it!—for his captors were those of his own congregation and faith. The Baptists are too good citizens to shield the guilty and if, "A Christian" knew more of them and their doings, than he evidently does, the article over that signature, never would have appeared in the *Atlantic*. The writer of this article resided some eight miles from the dwelling of the murderer, and can testify, that the Rev. Albin Swindell, (who now feeds the aggrieved flock of the apostate Carrawan,) and Sylvester McGowan, a believer in that doctrine, were as efficient as any other persons, in the murderer's capture.—In fact the whole *posse*, or a larger portion of them, were either members or believers of the faith, that Carrawan professed hypocritically to believe in.

I cannot account for such a slanderous communication? appearing in the columns of the *Atlantic* in any other manner than from the circumstance of the recent happy change which the Editor has made in his condition, and from the necessary confusion consequent upon his attaining the summit of all human happiness, the end for which every man was created. I suppose, and rightly, from the many typographical errors we see in his paper, that his affections have undergone a division, and that he is not now able to give his individual and exclusive attention to his paper, that he formerly did. Else from his acknowledged sense of justice, and acquaintance with the law, such a serious charge against a very respectable portion of the community, would never have appeared in print. I have no doubt but that these errors are attributable to the cause alluded to, and we forgive him this time.

BURNING FOR WITCHCRAFT.—Query. When and where was the last person burned to death for witchcraft in England? We believe that the last case for burning for witchcraft was at Bury St. Edmunds in 1664, tried by Sir Matthew Hale, although some accounts state that the victims, Amy Dny and Rose Calandar, were executed. In the same year, Alice Hudson was burnt at York, for having received 10s. at a time from his Satanic Majesty. The last case of burning in Scotland, was in Sutherland, A. D. 1722; the Judge was Capt. David Ross, of Little Dean. At Gluriss, in Ireland, a servant girl was burnt as late as 1783.—The last authenticated instance of the

swimming ordeal occurred in 1785, and is quoted by Mr. Stenberg, from a Northampton Mercury of that year: "A poor woman named Sarah Bradshaw, of Mears Ashby, who was accused of being a witch, in order to prove her innocence submitted to the ignominy of being dipped, when she immediately sank to the bottom of the pond, which was deemed to be an incontestable proof that she was no witch."—*Notes and Queries.*

EDITORIAL.

Middletown, May 15, 1854

Carrawan the Murderer.

The article copied into this number from the North Carolina Republican, was forwarded to us, by some friend at the South, for insertion in our columns. The circumstances of the case of Carrawan,—his connection with the old order of Baptists, the murder by him committed,—his detection and arrest, &c., we know nothing about, more than what we learn from the article which we have copied; but the baseness of the attempt of the writer, to whom the article copied by us from the N. C. Republican is intended as a rebuke, deserves the censure of all honorable men. From the days of Christ's incarnation, and age of the apostles and primitive saints, the church of God has been from time to time imposed upon by imposters; some of whom have developed their true characters like Carrawan, in violent outrages and bloody crimes, while a still greater number have proved themselves unworthy of the confidence which had been reposed in them; by their insidious insinuation of corrupt and unscriptural doctrines and practices among the churches, for the purpose of interrupting the peace, and subverting the order of the kingdom of our Redeemer.—But the attempt of the cringing calumniator of the Old Baptists, who hides his dishonored and guilt-stained name behind the anonymous signature which he has presumptuously assumed and desecrated, to charge that the doctrine held, and order maintained by the Old apostolic order of Baptists, is in keeping with, and calculated to produce deeds of blood and violence, is scarcely less atrocious than that charged on Carrawan the murderer; for he who is sufficiently base to attempt to stigmatize the doctrine of Christ, as held by the Old School Baptists, is sufficiently depraved to persecute them even unto the death. The very spirit manifested by this "accuser of the brethren," and stigmatizer of the doctrine of Christ, is the same that has always, when opportunity has been presented, deluged the earth with the blood of the saints of God. In regard to the tendency of Baptist doctrine to produce murder, &c. When have they ever been, as a body, detected in any concerted plans for enforcing their doctrine or practice by the sword? When have they ever attempted to enforce their views, or to deprive their opponents of the free exercise of their religious peculiarities, by coercive measures? Never. What then is there in faith or practice to justify the insinuation, that their doctrine is in harmony with, or calculated to produce murder? Is the pretended tendency found in their utter denial that men have a right to enforce their religious opinions by civil, secular, ecclesiastical or military force? Is it in their rejection of all human means for advancing the interests of the Redeemer's kingdom? Or

is it to be found in their uniform reliance, on God, and on him alone to maintain his cause, and to defend them from the violence of their persecutors?

The columns of our secular newspapers have been crowded with accounts of murders, rapes, seduction, drunkenness, and almost every description of desperate wickedness committed by members of the various work-mongrel denominations of religious professors. Scarcely a week passes without some startling development of the kind; but if once in a century a Judas or a Carrawan is detected, is standing nominally in connection with the Old Baptists, the alarm is raised with the same imblushing effrontery as though our accusers, had never been involved in such mortification and disgrace. But, in conclusion we ask. Were there any names of Old School Baptists, attached to the petitions which flooded our Congress a few years ago, praying our government to send an army into Georgia, to mow down the citizens of that state for imprisoning two missionaries for stirring up a spirit of insubordination among the Cherokee Indians against the laws of Georgia? Were any of the Old School Baptist's names found attached to the petitions more recently praying Congress to protect the foreign Missionaries, by the use of the sword, in foreign countries? Have any Old School Baptists joined in the clamorous noise, in praying our state Legislatures to enact the Maine Liquor Law, and by armed police to invade the peaceful dwellings of our citizens, destroy their property, and butcher them if they resist? Have any of the Old Baptists mingled with the abolitionists, in trying to excite the Southern slaves to cut the throats of their Masters? We are happy to say, we have never known an instance of the kind. What then is in their doctrine, their practice, or in all their history to excite alarm?

Taught by the sacred precepts of their divine Lord, when they are reviled, they revile not again; when smitten on one cheek, they turn to their assailant the other cheek also; and this has been their uniform character in all ages of their existence, from the days of John the Baptist to the present day. Who can say as much for any other professed order of religionists on earth?

Vital Godliness.

That there is much speculative religion in the world, there can be no doubt, and that there may be some that is not genuine among those who stand connected with the church of Christ, is greatly to be feared. Every true and legitimate son and daughter of Zion, while in this earthly house of their pilgrimage, experience seasons when it is with them a matter of the greatest importance, to know whether they are not of that character. It is not probable that hypocrites and mere nominal professors of christianity are troubled on the same ground; for he who designs to deceive cannot feel that suspense and conflict which doubting christians always feel when the light and comfort of the divine presence are withdrawn from their view. Much is said about vital godliness, and in order that we may know whether we are in possession of it, it is important that we understand what is meant by the terms. *Vitality* is life, and the word *godliness* in the scriptures, signifies that action which spiritual life in the children of God is calculated to

produce. Hence the terms are only properly applicable to those who are born of God, and led by the Spirit to walk in the way of holiness, in whom is developed the fruits of the spirit, which are, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance; and all these being fruits of the Spirit, are only found where spiritual life has been given. And as they are produced by the spirit, they invariably give evidence of vital union to Christ, who is the life of his people. As the branch of a vine cannot bear fruit of itself, except it abide in the Vine, so neither can the people of God bring forth fruits which are unto holiness the end of which is eternal life, except they abide in Christ, who is the True Vine, of which the Father is the Husbandman.—For without him they can do nothing.

The apostle suggests to us, that persons may have a form of Godliness, while they deny the power thereof; but we conclude that where the power of godliness is possessed, there will certainly be, at least, some of the form of Godliness manifested.

If what we have found to be the fruits of the spirit developed, constitutes the form or any part of that form, does it not appear that men may possess a kind of love, joy, peace, and even faith, that does not proceed from the spirit as the result of spiritual life implanted? Much that will pass currently for christian love, in the religious world, is denounced by the apostles as being spurious. He admonished his brethren, that such loved not the Lord Jesus, but were enemies of the cross of Christ. They may affect a deceptive counterfeit, and may use soft words and fair speeches, while they only flatter to beguile, and allure to entrap.—In evidence of their love, they may show astonishing zeal, and what the world calls benevolence, they may give their goods to feed the poor, their money to support missionaries and their bodies to be burnt, and still be destitute of anything but the mere form of love. They may also cry Peace when God has not spoken peace, and they may possess that complacency which the strange woman boasted of when she had paid her vows, see Prov. vii. and yet only a form. Their joy and faith and all the imitations of Godliness that can possibly grow out of an unregenerated heart, are lifeless and formal and, as far as we can trace such characters by the light of revelation they invariably deny the power of vital godliness, and this they do in a variety of ways. The principle way however, is by denying that the love, joy, peace, long-sufferings, goodness, gentleness, faith, &c., are truly the fruits of the spirit, the gift of God, but claiming that they are produced by human power by the will and works of men. Their position is like this "If the branch will bear fruit of itself as a condition, it may then be admitted into Vine. But all who know experimentally the power of Godliness will acknowledge that the excellency of its power is of God, and not of the creature. The power is in the vine and not in the branch, only as the branch abides in, and receives vigour and faithfulness from the living Vine. But there are times in which the branches which really abide in the vine seem to be barren, the branches are not always clothed with verdure, and abounding with clusters, but branches vitally abiding in the true and living Vine, shall assuredly bring forth fruit in its appropriate season. The tree of life which John saw, yielded its fruit every

month, and all they who receive life and vigour from Christ, will, in due time present the fruits of the spirit.

Godliness, in the life and conversation of the children of the kingdom, derives all its vitality from Him who is the Head of life and spirituality to his body the church.—All is dry, formal and vain, in our deportment that springs not from this union to him. He only hath Immortality, dwelling in the light, and therefore from him alone can we receive it only as we abide in him, as the fruitful branch abideth in the true vine, for the saints are members of him, as the branches are members of the vine.—And from him the head, all the members of the body, the church, have nourishment ministered, and knit together, increaseth with the increase of God. The apostle assures us, that are all called in one hope of never calling. One Lord, one faith and one baptism, one God and Father of all who is above all, and through all, and in you all.

—But our design was not only to define the terms, but to offer some remarks upon the subject of its development, in the faith, and general deportment of those who know and acknowledge its power. The grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. A life of godliness, is necessarily a life of self-denial. No man can live godly in Christ Jesus without suffering persecution, nor can we deport ourselves as becometh godliness, without denying ungodliness and worldly lusts, for these are the opposites of all that adorns the christian character. But whatever, of opposition, persecution or self denial may oppose the life and course of godliness, there is a power and virtue in it that will outlive all opposition, and bear its humble possessors above the din of warring elements, and safely lodge them ultimately in that happy state where the wicked cease from troubling, and where the weary shall enjoy uninterrupted rest.—If we, through grace abounding, possess the vital principle, and possess those things which pertain to life and godliness, we shall know experimentally that godliness which contentment is great gain, having the promise of the life that now is, and of that which is to come. Then may our enemies exhaust all their stores of wrath upon us.

"We shall perceive their noise no more,
Than we can hear a shaking leaf,
When rattling thunders round us roar."

May the God of all comfort, who has called us by his grace, and given us everlasting consolation, through grace, enable us to live soberly, righteously and godly in this present world, and at last take us up out of all our afflictions and tribulations, and cause us to bask in the fulness of the eternal fountain of life, and godliness, in the world that is without end.

"O glorious hour! O bless'd abode!
There to be near, and like my God,
And flesh and sin, no more control,
The rising pleasures of my soul."

OBITUARIES.

Vanclavesville, Va. May 1, 1854.

DEAR BROTHER BEEBE:—By request it becomes my painful duty to inform you of the departure of one of the Lord's faithful sentinals from the walls of Zion, and never has it fallen my lot to perform so solemn a task; for the many social and christian relations that has existed between us for a number of years past, make it painful

indeed, and I truly feel my inadequacy to write anything like justice to the memory of the subject of this imperfect notice.

Our dear brother, ELDER WILLIAM MARVIN, died on the 23 of April (last month) at the house of J. VanCleve (his son-in-law) in Clark Co. Va., after a protracted illness of a dropsical character, which he bore with fortitude and christian resignation, feeling the consolations of that gospel he had so long and faithfully preached to others, and in the blessed assurance of a "good hope through grace." He was extensively and favorably known as an able and zealous defender of the gospel of our Lord and Savior Jesus Christ, uniform in his deportment, quiet and dignified among his brethren.

He was privileged with no ordinary degree of spiritual mindedness and there was given him more than a superficial view of the plague of his own heart. During his last days, his mind was staid upon God, and as he felt that he was drawing near the end of his journey, he longed to depart; his desire in life was that he might be like Christ, and in prospect of death, he rejoiced that his desire was about to be realized. As the dread monster appeared more plain to his view, he called to his support and for the consolation of those surrounding him, the following among many other passages from the word of God; first, 42 Psa. v. 5, Why art thou cast down O my soul and why art thou disquieted within me? hope thou in God, for I shall yet praise him for the help of his countenance,—and Isa. xl. 8, 9, & 10, The grass withereth, the flower fadeth, but the word of our God shall stand forever. 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. Behold the Lord God will come with strong hand, his arm shall rule for him, behold his reward is with him, and his work before him. Philippians iii. 8, 9, & 10, Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. 1st Thes. iv. 13, & 14. But I would not have you be ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Thus you see, my brother, God is removing one after another of his tried people to himself; but it is consoling to reflect that the true christian here is but taken from the church militant to the church triumphant, eternal in the heavens. And while some are yet left for awhile to contend with the errors of the world, and the lusts of the flesh, the time will come when the whole body shall be presented spotless in God's presence above, and it is a blessed assurance to the children of God that the foundation of God standeth sure, and in the times of trials and darkness, the promises and oath of God, are a never failing refuge and as a great rock in a weary land.

The relations of the deceased, together with the churches generally, may enjoy the strongest consolation that the nature of the case will admit of, and join with the sacred writer and say, "Precious in the sight of the Lord, is the death of his saints."

His age was, at the time of his death, 74 years, 10 months, and 16 days.

Yours in tribulation,

M. A. VANCLEVE.

DIED. In Lenair Co., North Carolina, at the residence of her sister, on Sunday, the 26th of March 1854. Sister Catharine Fields, wife of William B. Fields Esq. of Goldsborough Wayne Co., aged 38 years and 18 days. The disease which terminated the existence of this estimable woman was of a complicated character, of over twelve months duration. When first attacked, she was the pattern of health and cheerfulness, day after day did she become more feeble, and soon began to anticipate her approaching dissolution. Prepared for the mournful event, she calmly awaited it with christian fortitude and

pious resignation. Sister Fields had been a member of the Predestinarian Baptist church for many years, and in her last trying hours, realized the sweet enjoyment that flows from a well grounded hope in Christ. As her end drew near she expressed a desire to return to the home of her aged father, there to die. She had remained there but a short time, when wishing to see a beloved sister, living near, she was conveyed to the residence, where, in possession of every mental faculty, and with a clear view of death, she gently and without a murmur, resigned her spirit to its great author, in hope of a blissful immortality.

Two weeks before her death I went to see her, and remarked I was sorry to see her so low. She answered why should you be sorry, you ought to rejoice with me, I shall soon leave this world of troubles and sorrow and go home to that house not made with hands eternal in the heavens. I, said she, have seen strange things since I saw you, God has manifested his love to me and I am satisfied I am ready to go home. Hear my soul was humbled under a sense of gratitude for the goodness of God and that he had made it manifest to the soothing of the afflictions of the afflicted. Soon after this conversation she went to sleep and when she had waked from her slumber, said she had dreamed and it was told her that she had two weeks to live, but that she had her choice to live or die; and said she made no choice. Strange as it may appear to the reader, that day two weeks exactly she died. And while breathing her last, requested that if there were any christians in the house to rejoice with her; for she was going to Jesus; then raised her hands and eyes towards heaven with a smiling countenance, she yielded up the Ghost. Thus her days were finished and her justified spirit winged its flight to the heavenly regions, there to rest from all her labors in the peaceful presence of God, world without end.

The deceased leaves a devoted husband and a large circle of sincere friends and numerous relations to mourn her loss, few ladies were more generally known or more extensively beloved; her numerous deeds of charity to the poor, visiting them in sickness and health, comforting them with her rich bounty, will never be forgotten by her neighbors. Her hospitality towards all men, and especially the followers of the meek and lowly Jesus was such as to endear her to every believer in Christ; her social fireside conversations were generally of a divine nature, while her mind seemed to be enlivened with the intellectual light of heaven, her upright walk and godly conversation abundantly made it manifest that she was an heir of heaven. Let her friends then, though their loss be great, rejoice that their loss is her eternal gain.

J. R. CROOM.

North Berwick, Me. April 24, 1854.

BROTHER BEEBE:—By the request of brother John Johnson of this place, I now seat myself for the purpose of writing an obituary of his wife, ALMIRA JOHNSON, whose spirit took its flight into the eternal world on the 18th of this month aged 35 years and 11 days. Her disease was that fatal disease called consumption, which bears away its thousands to their graves.

Almira was faltering under the disease something like one year; but her last sickness was very distressing. She never made an open profession of the religion of Christ, but enjoyed a hope that God for Christ's sake had forgiven her sins. I visited her a number of times shortly before she died, and she told me that she hoped that she met with a change of heart a number of years ago; but that her evidences were small. But the last time I visited her, which was but a few hours before she died, she said that her mind was more clear, and said that she longed for the time to come for her to go. She has left no children, but has left a kind husband, father and mother, brothers and sisters, to mourn.

WILLIAM QUINT.

Bristol, Station Va. April 21, 1854.

BROTHER BEEBE:—Sister MATILDA BROWN of Evergreen, Facquier Co., has fallen asleep in Jesus. She died on Wednesday the 19, inst. after a protracted disease of Bilious Pneumonia, in the 55 year of her age, in the full assurance of a blessed immortality beyond the grave. Sister Brown was extensively known to Old School Baptists, and her hospitable entertainments and liberal attention to the necessities of saints, will be remember-

ed by many, and the Upper Broad Run church, of which she was a useful and consistent member, will feel her loss most sensibly. I spent two nights and a day with her about two weeks before her death, at which time she was hardly expected to live from day to day, but manifested (as I learn she did throughout her illness) the greatest willingness to depart and be with Jesus, I ever witnessed. I can best express her state of mind towards the termination of her illness by transcribing the following extract from a letter just received from her son, John B. Hunton. She remained during the whole 26 days of her illness in the happiest frame of mind, and nearly the last expression she made use of was, "Come Lord Jesus, come quickly," a few hours before she died she desired those standing around her to sing "O land of rest, for thee I sigh," which words she often had sung during her illness, frequently joining in with the singer. Sister Brown has been in a very bad state of health for several years and has suffered much, so that earth had few charms for her; for heaven and Christ constituted her exclusive treasure. Considering her suffering and painful life, and her calm and peaceful death, the words of the poet seem appropriate.

"This sorrowful head is at rest,— Its thinking and aching are o'er; This quiet immovable breast, Is heaved by affliction no more."

The Lord seems to be gathering home his jewels, and perhaps about to lay the topmost stone on Zion. When he comes may, you and I, gentle reader, be prepared to meet him in the air. Yours in tribulation.

ROBERT C. LEACHMAN.

Letters Received.

D. Clark, A. Jackson, Eld. J. E. Armstrong, J. Hager, M. Lassing, N. G. Pitt, Mrs. S. A. Spear, J. Wade, Eld. P. Culp, W. Springsteen, T. L. Tinsley, D. Long, C. F. R. Sheane, E. Rittenhouse, E. Alvey, C. Morse, J. G. Dance, Col. W. Patterson, W. H. Brown, I. Phelps, P. Hires, Mrs. M. Linton, S. Fulgham, A. T. Jones, H. W. Bowers, P. M. J. Barker, A. McArthur, S. Jones, J. B. Alderson, Miss. M. A. Shepherd, L. Harding, F. A. Lathan, W. Vail, A. Swick, L. Conger, W. Mixer, P. West, L. Cole, S. Haviland, T. W. Roscoe, J. B. Bowen, Eld. Meredith, W. Hoffman, Dea. Wm. M. Wall, Eld. Geo. Reaves, J. R. Croom, Mager Green, Eld. Wm. Quint, D. Loud-erback, Wm. L. Beebe, David Clark, C. P. Hayford, Eld. Theo. F. Webb, Wm. H. Cook, Eld. S. Trott, J. Bracken, E. H. Barnum, D. H. Brown, Eld. I. L. Pennington, John McQueen, Jr. J. S. Groover, I. N. Durand, J. E. Dow, P. M. John Bloomfield, Wesley Spitzer, R. L. Rudasilla, R. E. Miller, Eld. J. C. Beeman, Wm. J. Prington, A. Helless Worm, Eld. Isaac Blakely, J. Kittle, A. Swain, Eld. P. Hartwell.

Moneys Received.

Table with columns for location (e.g., New York, Maine, Mass., Va., Fla., Ala., Mi., Mo., Iowa, Ill., Ia., Ky., W., Tenn.), names of contributors, and amounts received. Total: \$125.08.

New Agents.—Eld. Isaac Blakely, Appanoose Co. Iowa.

MOORE'S LETTERS.—Those who have sent their orders and money for the above named pamphlets, are informed that the first edition is exhausted, and our son, Wm. L. Beebe, is now publishing a new edition. We have forwarded all the orders we have received for the work to him, and as soon as they are printed, he will forward them to all who have ordered them, which will be in a few days.

Associational Writings.

Baltimore Co. Md. April 4, 1854.

BROTHER BEEBE:—In haste I write for the information of brethren who contemplate attending the Baltimore Association, and who travel by public conveyance.

There are two lines which come to the neighborhood of Harford, viz. On the Baltimore and Philadelphia Rail Road, at the Magnolia station, a Stage leaves every day (except Sundays) for Pleasantville, (near Doct. Mechem's residence, and not far from where the Association is to be held,) fare from Magnolia, fifty cents. Those coming through Baltimore city, can get a ticket at the President St. Depot, to Pleasantville for \$1.

On the Baltimore and Susquehanna Rail Road, at the Whitehall Station a Stage leaves for Jarrettsville at about 11 o'clock A. M., on Tuesdays, Thursdays and Saturdays. Those coming by this line from Baltimore city, can procure tickets at the Calvert St. Depot, to Jarrettsville, which is near the place for meeting) for one dollar and five cents. The fare from Whitehall Station to Jarrettsville is fifty cents.

We hope you and as many of the Old School ministers and brethren as can well attend. I should have written sooner, but did not know the Stage arrangements until yesterday. Please publish this notice as soon as possible.

Yours in love, JOSEPH G. DANCE.

BROTHER BEEBE:—Please give notice through the Signs of the Times, that the YEARLY MEETING of the Old School Baptists of Northern Pennsylvania will be held with the church at New Milford, two miles west of the New Milford Depot, at the Bracley School House, on Saturday and Sunday, the 17th and 18th days of June 1854.

Brethren coming from the east will call on brother Kimber and L. Harding. Those coming from the west will call on brother L. Chamberlain. We desire the attendance of our ministering brethren, and our brethren and sisters generally.

LEMUEL HARDING.

Please notice our annual meeting of the Michigan Corresponding Conference of Old School Baptists, to be held in Canton, Wayne Co., near the east line of Washtenaw Co., on Saturday before the 2d Lords day in June 1854, at 10 o'clock A. M. and the following day.

We cordially invite all of the same faith and order to attend with us, and especially ministers, as we are a little feeble band, we give the Macedonia cry, Come over and help us!

Strangers will inquire for A. Y. Murray, or S. H. Obeur.

D. H. BROWN, Clerk.

The Baltimore Old School Baptist Association, will hold her next meeting with the Harford church Harford Co. Md. to commence at 11 o'clock A. M., on Wednesday before the third Sunday in May 1854, and continue three days.

The Delaware Association, will be held with the church at Bethel, New Castle Co. Del., to commence at 11 o'clock, A. M., on Wednesday before the fourth Sunday in May 1854, and to continue three days.

The Delaware River Association, will be held with the 2nd Hopewell church, at Harberton, Mercer Co. N. J., at 11 o'clock, A. M., on Wednesday before the first Sunday in June 1854.

The Warwick Association, will meet with the church at Warwick, Orange Co. N. Y., at 10 o'clock, A. M., on Wednesday before the second Sunday in June 1854.

The Chemung Association will meet with the church at Burdett, Tompkins Co. N. Y. 3 miles from the Jefferson, or Watkins Dept. at the head of Seneca Lake, on Tuesday and Wednesday before the fourth Sunday in June 1854.

The Allegany Association will meet with the church at South Dansville, Steuben Co. N. Y. about nine miles north of the Hornellsville Depot (on the N. Y. and Erie Rail Road) on the fourth Saturday in June 1854, at 10 o'clock, A. M.

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 through out 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 subscription 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.

Table with columns for book titles (PLAIN BOUND, MOROCCO, PLAIN EDGE, EXTRA GILT EDGE) and prices (\$0.75, 1.00, 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 agents for the Signs of the Times are duly authorized to collect and transmit all money due on account of subscriptions to this paper and they are hereby requested to aid extending our circulation:

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WISCONSIN.—Eld. D. Wilcox, T. Bishop.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXII.

MIDDLETOWN, N. Y., JUNE 1, 1854.

NO. 11.

POETRY.

It is a night to be much observed unto the Lord for bringing them out of the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations. Exodus 12th chapter. 92d verse.

It is a night that was observed,
The joyous theme of every soul,
Of all that host whom God preserved,
From Egypt's curse and dire control.

A night more lasting than the hills,
To all who are of Israel's throng
And the oppressed of earth it fills
With hope that God will right their wrong.

God had foretold that awful night,
The doom that should on Egypt come,
For the oppression and the slight,
They heap'd upon His chosen ones,

That night had come, in Egypt stood
Israel leaning on their Lord,
Helpless and bowed, that brotherhood,
Surveyed no hope but his own word,

Clasping the Lamb of sacrifice,
Arrayed as God had gave command,
Ready he stood with his supplies,
To go forth by his guiding hand.

'Twas midnight, through the shadowy gloom
Death all his promised victims sought,
Israel was saved from his dread doom,
By the sign their Savior wrought.

Bowed to the earth, their oppressors came,
Wildly, in haste bade them begone,
Compelled to own the Lord's just claim,
E'er the early morning dawn.

Morn on the hills, more beautiful broke,
To Israel from shackles freed,
Saved by their Lord from Pharaoh's yoke,
In their severest hour of need.

Hath not such night, o'er Gentile race,
Long passed, with its gloominess away,
Since Christ has come with wondrous grace,
And bid them share the gospel day.

Such night has passed from sinners bound,
'Neath the guilt and sin they bore,
When Christ in mercy had them found,
And bade that night return no more,

Such night is here, and passing now,
Earth's night, which o'er the saints doth lay
Soon it shall pass from off their brows,
When Christ shall come with lasting day.

Yes Zion's king, shall Israel bring,
From all their nights of gloominess,
And will they not observe these things,
And gratefully, his goodness bless.

The Sparrow.

By MARIANNE BROWN OF ENGLAND.

He builds among the hedgerow green,
Or 'neath the cottage eaves,
His sober plumes are scarcely seen,
Amidst the autumn leaves.
His twittering voice, though ever heard,
No gentle song can raise,
To win the undistinguished bird,
A meed of loving praise.

And yet, to me that sombre coat,
Is a pleasant sight to view,
And yet I love that tuneless note,
And the little twitterer too,
I love to see it hop and flit,
And chatter in its glee,
For there are words of holy writ,
That make him dear to me.

He "found a house," (so saith that word),
A place of happy rest,
Beside the altars of the Lord,
He built his humble nest,
And imaged to the desolate,
A fate too like his own,
When on the dwelling top he sat,
In silence and alone.

The holiest lips that ever breathed,
A prophecy or prayer,
Have named that name, and so have wreathed
Glory forever there.
How can the sinner find a screen,
From God, forever nigh,
When not a sparrow falls unseen,
By his most watchful eye.

And so beside the altar place,
The Christian loves to rest;
So oft amidst his heavenward race,
The lonely stands distressed,
So may the holy, courage take,
Beneath the chast'ning rod,
Even for the little sparrow's sake,
Be seen and marked of God.

Communications.

For the Signs of the Times.

Todd Co., Ky., Jan. 30, 1854.

BROTHER BEEBE:—Having to write to you on business, I will say a few things as a witness, bearing testimony that "Salvation is of the Lord." I have been a close reader of the *Signs of the Times*, for twenty years, and I have been made to rejoice when reading the communications from the brethren and sisters, from all parts of our republic, all of them declaring the goodness of God, especially as manifested in saving poor hell-deserving sinners. Claiming that they have been made the recipients of that grace which was treasured up in Christ Jesus before the world began. But O, how I have been made to lament when brethren present strange things, making a war of words, where there is no real difference on the great cardinal points of the doctrine of Christ. Brethren this is wrong.—O, how it would please me to see all such things left out of the *Signs*. May the Lord help us all to come together in the spirit of meekness, preferring and respecting each other, and each esteeming others better than himself. But, my brethren, I am not capable of advising the brethren how to write. If you think this will not offend any of the little ones, nor detract from your paper, you may put it in; but if you think otherwise, cast it aside, and it will all be well with me. My intention was, when I began to write, to give the reason of the hope that is in me, and I will try to do so in as concise a manner as I can, only presenting the most prominent points in the case.

I was born in Garret county, Ky., in 1798, April 29, and was by four years the youngest child in the family; consequently I was rather lonely. My mother was a Baptist, and when she retired to a secret place to pray, I would follow her, and when she knelt down to pray, she would make me do so; and at an early age she taught me that I had a soul which must be saved or lost, and she also taught me to say my prayers, and from that time to this I have been trying to pray, from one principle or another. In the fall of 1808, my parents removed to Logan county, and I began to be out with other boys, and commenced making use of bad words, then I would be sorry, and try to pray, and think, and

promise never to do so any more, but would soon break my promises. Thus I was all the time doing wrong, and trying to atone for it by trying to pray, and by renewing my promises. When I was sixteen years old my father died, then I thought I would quit all my bad ways and become religious, but I was like the dog that returned to his vomit, and like the sow that returned to her wallowing in the mire. I became more bold in wickedness, and engaged in all the vice that was common in the country; but still promising to do better, and at times trying to pray. When in my nineteenth year, my mother died, and left me alone in the house, which grieved me much. I then thought I must become religious. But as often as my resolutions were made, they were broken. I received a proposition from a Presbyterian minister that if I would join their church and become a candidate for the ministry, I could do so, and the Board of Education would educate me. I greatly desired to be educated, and also to become religious; but I could not act the hypocrite, but still I was tempted with the thing, as I was anxious to become a good scholar. One day while I was thinking on the proposition these words came to my mind with great force, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." I felt reproved for having thought of such a thing, and at once abandoned the thought. In March 1819, I married a Presbyterian lady, and I then thought, for her comfort I must become religious. But alas! I continued a poor ignorant creature, and became quite melancholy, I thought that I could not live long, and that where God and Christ were, I never could appear. I thought of the promises I had made and broken, and that I had lied unto God. At times I had thought that I could pray pretty well, and would mock the old Baptist preacher, for I had a hatred to the doctrine they preached, and then again I would feel mean for having done so. But at last I came to the conclusion that if I could not get religion, I would quit my sinful ways. So I sat out, and soon became a good pharisee. On the 8th day of May 1820, I attended the first county court that was ever held in the County of Todd. On my way to that place, I charged myself to be careful, or I would swear, or do some other bad thing, as I should be exposed amongst my old companions in sin, and I wanted to keep my promise. I went to the place and passed off the day very circumspectly, and in the evening I was looking at some drunken fellows who were fiddling and dancing and swearing. I looked on them with much contempt, and said, to myself, How loathsome they appear! How easy it is for men to be good if they will. And exultingly said to myself, Now see how well I have spent the day, and with contempt in my heart for them, I turned away and went to where the main body of the

peoples were standing. As I came up, there was a disturbance took place, and a great excitement, and a familiar friend of mine got involved in it, and two men seemed to be coming at him, and the people gave way for them to attack him with arms. I ran to where he was, and became furious and said to my friend Go your length G—d—m them, I am here.—I had hardly uttered these words before I felt reproved. The men gave way and the tuss was soon over, and I slipped off home by myself. O my brother, I had sworn many times before, but all combined together did not seem so offensive as this once. My promise was broken, and I was gone! I had lied to God, and was a fit subject for an eternal hell, and for no other place. I had no power, I could not pray, for I was too sinful. My heart was desperately wicked; my mouth was too polluted to pronounce the name of God. I had sinned against a holy God. I envied the cattle which were in the fields; their condition, for they had no souls to be lost, but, poor me! a child of misery, must go down to regions of endless night, to remain there forever and ever.—All I could say was, God, be merciful to me a sinner. All my good promises were gone, and I was condemned and dumb.—On the 20th, I went to hear Elder James Course preach, one of the men I used to mock, and he told me all that I had ever done; and I really thought that a friend of mine, to whom I had said something concerning my condition, had told him what I had said, and I felt vexed with him for telling it. I went home feeling guilty, could neither eat nor sleep much, but I kept it all in the dark from my wife, so much as I could. Before this my outward sins plagued me; but now the breathings of my soul were sin, my very soul was wicked and hell, I thought, must be my doom.—On Monday the 21st, I went to mill, and felt myself very much annoyed with the conversation of the men which were there. At about dark I left for home, and I commenced pleading with God, for mercy, but was interrupted by meeting a man; and I cried out, O God, have mercy on me. And these words passed through my mind, as though they had been spoken. Pray in secret, and he that seeth in secret shall reward thee openly. My burden left me, and I was made to cry, Glory to God, and I did praise his name. But soon I began to doubt, I could not get my burden back again, nor feel my condemned condition, but I could not see how God could save a poor guilty sinner, and yet be just. I believed that he was able; but feared that I was given over to hardness of heart and a reprobate mind. Being in the field by myself, I thought I would once more try to pray, I knelt down, and my words seemed to fall upon the ground, my mind was wandering. I arose, and as I arose, I begged God to have mercy on me, and as I turned round, I thought every thing looked bright, and Jesus was presented to my view, and

that God could, for his sake, save poor condemned me. The rapture which I felt I cannot express. I commenced singing

Now will I tell to sinners round,
What a dear Savior I have found;
I'll point to thy redeeming blood,
And say behold the way to God.

Something seemed to say, Go and tell what the Lord has done for thee. I related it to the church, and was baptized the August following. But this did not satisfy me. I was impressed for twenty nine years, with all my weakness and inability. I have been trying to preach this same Jesus. Dear brethren and sisters, pray for me, your unworthy brother in the bonds of the gospel of Jesus Christ.

T. K. HOLLINGSWORTH.

For the Signs of the Times.

Prince Wm. Co., Va., April 30, 1854.

BROTHER BEEBE:—I will just say that I have been a reader of the *Signs*, from their first beginning, I believe I received a copy of the first number that was published, and have ever since received them very punctually, and can truly say, I have been comforted and edified, and greatly instructed in reading the able communications of the brethren and sisters on doctrine and experience, and I still love to read them, fully believing that the doctrine advocated in the *Signs* is the doctrine of the bible.—And although there seems to be a great hue-and-cry raised against them by some, and for which I have not been able to see any just cause, still they are dear to me, and hope that notwithstanding all the opposition and hard feelings manifested against them, that they will yet be sustained, and that the Lord may grant you grace and humility whereby you may be able to withstand all the reproaches and fiery darts that seem to be leveled against you.

Yours as I hope in love of the truth.

JOHN M. HICKERSON.

For the Signs of the Times.

April 30, 1854.

MR. BEEBE, DEAR SIR:—If the Lord will permit, I wish to tell you of some of my strange exercises. I believe I am the vilest mortal that has ever lived. My cry is, "Lord, what shall I do to be saved?" I am so helpless so wretched, and as prone to sin as the sparks are to fly upwards. I have never performed one good deed in my life; but I was conceived in sin, and born in iniquity. There is no soundness in me, from the sole of the foot even to the head, I am bruises and wounds. When I was quite young I often had serious impressions on the subject of death and judgment, and I thought that when I became older I would get religion, and become a christian, and a right kind of one, and not like some that I knew of. But I thought if I would, on Sundays, read some good book, and say a prayer when I retired to my bed, it would answer. But I often fell asleep before I had said half my prayer. On one night I dreamed that I saw Christ coming in the clouds, and Satan also appeared on the left, and it appeared that Christ came into our house where I was, and where a great concourse of people were. A large table was spread, and after they had eaten, I thought that Christ interrogated many that were present. One of the company gave an irreverent answer, and he cast him into endless wo. I then saw my own vile

ness, and was studying some plausible answer to make when he should question me; and yet I knew that he could not be deceived. Then I awoke. O, the wretchedness of my heart. How it appeared to me. When I heard the thunder roll, and saw the lightnings flash, I trembled with dreadful fear. I thought that every moment would be my last. And I made many promises; if the Lord would spare me this time I would certainly reform.—Thus I went on promising and breaking my promises. Still I resolved to do something but it was always ahead of me. One night after retiring, I was deploring my sad condition, when I fell asleep. I thought the judgment day had come, and I was not saved, I heard the trumpet sound, and in the twinkling of an eye I was struck dead, and O, I saw that I was justly condemned. Since that time I have seen what I am. It appears to me that there is no other being so bad. What others have done has been outward, and has been seen; but my complaint is within. When I read the scriptures, there are sweet passages for christians, but none for me. When I hear preaching, I feel to love it; but I am so far from being a christian, I feel to seek a place where no one can see me. So I have been traveling along under this dark veil, and sometimes almost in despair. Sometimes the doctrine of election seems sweet to me; for if salvation be not all of free and sovereign grace, I do not believe one soul would ever be saved. I am convinced that God would be just in sending me down to endless wo, for I am not worthy to be saved.

Dearly beloved, is this a work of grace? I fear that it is not. I feel that my time is short, and every thing seems an annoyance to me. If you think this is worth reading, do so; but if not commit it to the flames, for I do not feel worthy to be noticed, I feel more like going out to the mountain, where no mortal eye can behold me, and there cry for mercy at the feet of the sovereign Lord of heaven and earth, and there to

"Tell him I'm a wretch undone,
Without his sovereign grace."

"Dear Lord and shall I ever live
At this poor dying rate?
My love so faint, so cold to thee,
And thine to me so great."

A POOR HELPLESS WORM.

For the Signs of the Times.

Bedford Co., Pa., Feb. 26, 1854.

DEAR BROTHER BEEBE:—I will try to tell you something of the many trials and sorrows which the Lord has brought me through. When in my youth I had serious impressions many times when under the sound of the preaching of the gospel, and many times lamented and wept over my state and condition, as a sinner. I believe it was gospel preaching which I heard, and often at my dear father's house, I heard that dear Old Baptist preacher, Thomas Runyan, and some traveling preachers occasionally. I often thought I would reform; but alas, I only grew worse. I was often distressed with dreams, and spent many solemn days and hours in fear of being forever lost. Often did I think the day of judgment was near at hand, which made my poor heart tremble and quake, fearing that I must dwell in torment forever. My dear brother, if one so unworthy, may claim you as such, I cannot tell you half the trials I experienced. My disposition was lively, and I often tried to drive away my sorrows

by indulging in mirth. I was married at the age of twenty-one, and left the house of a kind father and mother, and went far from home, and far from the sound of gospel preaching; but I hope God was with me many times when I knew it not. I received many blessings from his bountiful hand. Again I became much concerned about my poor soul, and I tried to read the blessed word of God; but could not understand it. There were many who called themselves the Christian Church preachers; but their doctrines did not suit my case. I went also to hear the Baptists preach, sometimes mourning and crying, What shall I do to be saved, for I was in great distress. I read the fifth chapter of John, and the 24, & 25 verses, "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life. 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 felt greatly relieved by these words, and thought myself one of the characters spoken of. Frequently I went nearly seventeen miles to hear the Baptists proclaim the truth of the gospel. This Baptist church was near my old home. Sometimes I would go thirty miles to another church, where brother Starr was the pastor.

I was about twenty-six years of age when I was received and baptized by father Starr, and became a member of the Providence church. On my way home I was beset with many sorrows. My husband thought I ought to have joined the *Christian church*, because they were near to us. O, my dear brethren and sisters, how I was then tempted and tossed! I cannot describe the trials I passed through. Sometimes I would go to hear them and also the Methodists. One Sabbath morning I was laboring to live as the christians do, when, taking the bible, I opened to the psalm which begins thus,—Except the Lord keep the city, the watchmen waketh but in vain. I was greatly relieved by these words. Many times the Lord gave me sweet comfort and consolation by his word and Spirit. I was fed with the crumbs that fell from my Master's table. Dear friends, I have not told you half of my wearisome pilgrimage. At about forty-two years of age, it pleased the Lord to suffer a sore affliction to come upon me. I wept, and cried, day and night; it grieved my poor heart so that I was so reduced that I could neither eat nor sleep, for many days and nights were spent in sorrow and sadness. I tried to read God's blessed word, I sung, and tried to praise his holy name; he gave me many sweet and precious blessings. But alas, I could not be comforted.—My sorrows were too great for me. I passed through many doleful scenes which I cannot describe with pen and paper. I became afraid to read God's holy word, or to hear it read; although it was the pleasure of my blessed God to keep me from dangers seen and unseen; but I thought I was lost and undone forever. O, my brother, you can have some idea of the Lord's dealings in such a state of mind. I always desired to have the bible in my room. Sometimes I would read a chapter; but it appeared to be against me. I would often tremble, and even sweat with misery when reading the scriptures. The enemy seemed to have power to distress me with almost every thing, but water

and, blessed be the Lord, that exemption was a great satisfaction to me. In great distress I was sometimes crying, and screaming, and wringing my hands in anguish. My dear Savior suffered me to be thus distressed for nearly six years. I often felt as though my heart was bound up in iron bands; yet in my deep distress these words would come to me,

"Though hell may rage and vent her spite,
Yet Christ will save his heart's delight."

I was then far from my dear children; and one of them had just been taken from my breast.—My friends thought it was for my good to take me from home; but I believe it only increased my distress. Truly my beloved friends and fellow pilgrims, I thought my sufferings were great; but the Lord has delivered me out of them all.

I often thought I would try to leave a written statement of my feelings, for the comfort of some poor afflicted saint who may be tempted and tossed as I have been; though I cannot prepare it as satisfactorily as I would wish. I am a poor scholar, and a poor sinner. I have thought many times when hearing of people in distress, if they could tell me that they have recovered from it, it would greatly comfort me. When it pleased the Lord to deliver me, I read the seventeenth chapter of John, and it strengthened and established me, as I hope, in the truth, and confirmed my faith in the gospel of our Lord and Savior Jesus Christ; and my mind became settled in the belief of the Baptist doctrine. I can now say with David, "The Lord is a Strong Hold in the day of trouble;" and again, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." The Lord broke the iron band from my neck, and gave me a tongue to sing his praise. I often sung these words.

"O, then shall I arise and tell
My Jesus has done all things well,
He saved me from my deep distress
To sing the Lord my Righteousness."

He also applied to me the thirty-fifth chapter of Isaiah, and it was delightful to my poor soul to enjoy the sweet smiles of my dear Savior, in reading the last verse, "And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow, and sighing shall flee away. He gave me many sweet and precious promises, and enabled me to say with David, "Bless the Lord, O my soul, and all that is within me bless his holy name. Then were the sweet hymns brought back to my remembrance, that I once knew, and with joy of soul I sung many a night, while my children would listen with joy and wonder to hear the voice of their poor afflicted mother, who had so lately been sitting in sorrow, now praising God. The joy I felt that I was delivered from such a weight of sorrow I cannot express. And my dear Jesus thus kept me nearly three years, as an eagle keepeth her young; and my prayer is, that he may still keep me under the shadow of his wing, and near his breast.

"Come ye who love his works and ways,
And join with me to sing his praise."

In that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me.—With the psalmist, I could say, "I will extol thee, O Lord, for thou has lifted me up, and thou hast not made my foes to rejoice over me." He has taken me out of the mire and clay, and set

me upon the Rock of Ages. And now my sincere prayer to God is, that he will keep me through all the changing scenes of life, and in the end save me, and make me worthy to sit with the happy heavenly throng to sing with them the praises of God and the Lamb forever and ever, is the desire of

Your unworthy sister, for Jesus' sake.
RACHEL M. CESSNA.

For the Signs of the Times.

Miami Co., Ohio, April 2, 1854.

BROTHER BEEBE:—I have long thought of giving, through the *Signs of the Times*, some account of my travels as a christian; but having been all my lifetime, accustomed to thinking, and not to writing, I feel like drawing back from the task; but it is of the grace of God that I am what I am. But why should I call you *brother*? Because I have a good hope, through grace that we both sprang from the same spiritual parent, and are born of that incorruptable seed which liveth and abideth forever. This hope is both sure and steadfast and enters into that which is within the veil. This blessed hope enables poor tempest tossed souls to surmount all their trials and temptations.

But why should a sin-polluted, hell-deserving sinner against the God of grace, enjoy such a glorious hope? "Even so Father, for so it seemed good in thy sight." When I call my past life to my mind, and think of the goodness and mercy of God who has protected and directed me through all my wanderings, I am constrained to say, "Bless the Lord, O my soul! Let all within me bless his Holy Name." For were it not for his goodness and mercy towards me I should not have had a name or a place among his people.

Sometime in 1839 I joined the New School Baptists, and was numbered with them for some four years. When I united with them I thought I done my duty, and felt myself at home with them for some considerable time. And let me remark, how far my inexperienced feet were led in error by those who professed to know the truth. But I loved them, and charity covereth a multitude of sins. I thought they could not be wrong. But at length, the Lord gave me eyes to see their tricks; and a heart to understand their doings. I discovered that all was not right, and became quite dissatisfied with their mission system, their anxious benches, and all their new modes of turning things upside down, and I felt myself no longer at home among them. When I met with them I could not feed on the chaff, neither was I comforted. My cry was, "O my leanness!" After living at this poor dying rate for about one year, I requested them to exclude me, which they did. At that time I thought I would unite with the Old School Baptists; but time passed on, and to my shame, I became careless and indifferent about these things, and did not attach myself to the people of God, but continued in disobedience, but not in peace. I now thought myself deceived. I could not think a christian could go so far astray. I felt so unworthy and polluted with sin that I durst not ask the Lord to forgive me.—But, in bitterness I was constrained to cry, Lord, are thy mercies clean gone forever? wilt thou be gracious no more?

O my brethren and sisters, you who have

been in Babylon, know better than I can describe, what were the afflictions of mind that I endured; but I will give you a few verses which I composed about this time.

Come my dear friends who long have, try'd
To walk the narrow way,
Come listen to a sister's voice,
Who's often tried to pray.

Once I was happy in the Lord
And thought no danger nigh;
I often read God's holy word,
Nor was afraid to die.

His promise now I sometimes read,
But fear they're not for me;
Alas! I've gone so far astray,
A saint I cannot be.

But yet a lingering gleam of hope
Springs up within my soul,
That God will grant supplies of grace
Which makes the christian bold.

I know I've disobeyed thy word,
And left the christian's path;
Forgive, O Lord, forgive, I pray,
O save from sin at last.

This is the way I traveled in the wilderness nearly eight years, after which I felt the need of a home somewhere. But where to go I knew not; for the Old School Baptists were *antinomians*, and I still thought that man was the *instrument*, and the gospel the *means* of making dead sinners alive. The fact is, I was an *arminian*, but I did not know it. The idea of converting sinners by means of preaching, when carried out is nothing short of *arminianism*; it is not in accordance with the word of God, as I now understand it. My trouble at this time was very great; I prayed the Lord to direct me what I should do, and where to go, for I think I felt at times willing to do his will. I opened the bible for direction and this passage was presented to my eye. "As it is written in the prophets, Behold I send thy messenger before thy face, which shall prepare thy way before thee." Mark i. 2. I felt strengthened, and fully believed that God would send some one of his servants to instruct me in the way of the Lord more perfectly; but who, or from whence, I could not tell. I went to different meetings, and talked with different persons, but all to no purpose. Some weeks passed on, and, in the order of providence, there was an Old School meeting held some seven miles from us, which I attended. This was the first time I saw brother J. C. Beeman, who brought the good news of salvation, as it were fresh, and without any mixture or alloy, to my poor famishing soul. I had the privilege of his conversation in which he expounded the word of God to me; and made my way plain. Shortly after this I united with the Providence Church, of which brother Beeman is pastor. Consequently I am now called an *antinomian Baptist*. I find that I have drawn this scroll to considerable length; and I will conclude by saying to my afflicted brethren, I would rather be a door-keeper in the house of my God, than to dwell in tents of wickedness. This, brother Beebe, is at your disposal. May the Lord of hosts stand by you, and give you grace according to your day and trials.

Yours in hope,
REBECCA M. ROBBINS.

For the Signs of the Times.

Clay Co., Mo., April 15, 1854.

BROTHER BEEBE:—I think that I am a well wisher to the *Signs of the Times*, and to yourself and family although I never saw your face in the flesh. I have been greatly comforted in reading your editorial articles, and also the communications from the

brethren and sisters generally. Although far distant from each other, they all seem to speak the same things. The Lord Jesus speaks to the dead sinner, and the dead hear his voice, and live. Therefore I contend that there is no space between death and life.—These are my views. And if I am permitted to enter that rest that remaineth for the people of God, it will be by free and sovereign grace, to a poor lost and helpless sinner.

Dear brethren, entreat me not to leave you; for where you live I desire to live. But it is a cold time with me; and I have experienced many *ups* and *downs* of late. But, blessed be the name of my divine Master, he has promised to be with his children in six troubles, and in seven he will not forsake them. I could ever wish to be found at the footstool of sovereign mercy. This is from a poor helpless sinner.

THOMAS MALOTTE.

For the Signs of the Times.

Newfane, April 16, 1854.

BROTHER BEEBE:—Having to write to you on business, I avail myself of the opportunity to write a few words, which I have long thought it would be a great privilege to communicate; but feeling a lack of wisdom and education, I have deferred it from time to time. But the exercises of my mind, by day and by night are such, that I can no longer forbear. "If these should hold their peace, the stones would cry out." God has truly moved in a mysterious way with me. In the year 1830, after quite a lengthy conviction, which I cannot in this letter describe, I trust the Lord, for Christ's sake forgave my sins, and in 1832, I united with a Baptist church which I supposed held the doctrine of God's sovereign grace; and being but a child, especially in the knowledge of divine things, it was several years before I was able to discover that they had departed in any measure from the faith of the gospel, and that I had been supporting things for which I could find no support in the scriptures. Not far from this time my parents left the New School and united with the Old School Baptist church. At this time I was married and living away from them, and altogether among the New School, you may be sure I heard nothing in favor of the Old School; but to the reverse, one of my brethren told me it was true about my parents having joined the Old School, but said he was very sorry, for he would as soon have had them join the Universalists. So I began to think the Old School were a very bad people. My father's name was John Coddington, of the town of Hector, N. Y., whose obituary was published in the *Signs*, about the year 1845. One day I asked my father if he believed the doctrine of the O. S. Baptists, and he told me he did. I said no more to him, but turned away sorrowful. The next Sunday being stormy I could not attend meeting, in reading my bible at home, I turned to Romans and read of the power of God's electing grace. Occasionally I visited my parents, and went with them to meeting and heard Eld. Burritt preach. My heart was melted within me when he fed the sheep and lambs of the fold, and as the Psalmist says, "Blessed are they that know the joyful sound;" it was a joyful sound to me; but I thought I would not tell any one of it. Things passed on in this way for many years; sometimes hearing the Old School, and sometimes the

New, and it was plainer and plainer to my mind that the Old School were on the gospel ground, and that the New School had departed from the faith, and I could get but very little to live upon among the New School, but when with the Old, I could get scripture measure. Samuel Plumb was then pastor of the church at Peach Orchard, where I belonged, and he stood up in the pulpit and said, that it would never be said in the day of judgment, but that Christ had died for those on his left hand, as well as for those on his right hand. This used me completely up. I could go no farther with such doctrine. I loved the brethren and sisters, and hated to leave them; but could go no farther. My duty was made plain to me; but I did not feel willing nor able to do it. I did not feel as if I could unite with a people that was so spoken against. My conclusion was to stand alone, and live by faith on the Son of God. But there was no stopping place. Conscious that it was my duty to unite with the Old School Baptists, but thought it was too great a task for me. By night and by day I thought on the subject and tried to pray that the Lord would stop from me every thing that was offensive in his sight.—But I was not ready to perish. The Lord dealt with me, somewhat as an earthly parent deals with his child, in every providence calling me to come in. I knew my Master's will, but did it not.—Then came the stripes. I was taken sick, but still could not give up. And when I was carried from one room to another, I desired never to be carried out alive, rather than to do my duty. All things then appeared very dark to me; my physician, for two weeks, thought there was no hope for my recovery. The Lord's presence was withdrawn from me and I thought several times that I, was dying. Sometimes it seemed that I was drowning, and sometimes, being pulled over backwards. I could neither live nor die. I concluded that if the Lord would raise me up, I would follow him through evil as well as good report. My afflictions which were called light, had become very sore and heavy. I thought of the lame man at the pool who complained to the Saviour. I desired to go about the city and seek him my whom soul loved, and I heard, as it were his voice, saying, "Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes." I then thought I had a view of the Saviour, standing at the foot of the bed, his head was gently bowed as a lily, and he said to me, You have never died and been forsaken of your heavenly Father.—My trouble all vanished like smoke, and my joy became unspeakable and full of glory. When the Lord afflicted me with one hand he comforted and upheld me with the other. I related to one of the deacons of the church my exercises, and he told me to tell it to the church and they would give me a letter; but they said they could give me none. I did not expect they would; but I did not feel clear in leaving them until I had told them my exercises of my mind. As soon as I was sufficiently recovered, which was in about eighteen months, I went to the Old School Baptist church, under the pastoral care of Eld. Reed Burritt and related what I had passed through; and being now ready to perish, I was received, and the right hand of fellowship was given to me by Eld. Wm. Sharp, and since that day I have never doubted that it was the work of

God. But it is a wonder of wonders that the Lord did not cut me off and sink me beneath the hope of mercy. I was then six miles from the place of meeting, and my health did not allow me opportunity often to meet with them; but it was always a great satisfaction to me when I could be with them. This was in 1844. We were then residing in the town of Hector; but in 1849, we removed to Niagara county, and since that time I have not heard a gospel sermon. Another gospel, which is not another, is preached here, a kind of compound, truth and error, which can only gratify the carnal ear, while the hungry soul is not fed. If I am not mistaken the time has fully come, in which they will not endure sound doctrine, but after their own lust, shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and be turned unto fables. They have been holding a protracted meeting in this place six or seven weeks, and a number have joined them. I attended on last Sunday and saw twelve baptized. I felt willing to commit them to the hands of the Lord, who is able to bring out as he did me. I wondered why I saw and heard so differently from so many. This I thought of a great deal; but I durst not ask why it was so. It seemed to be whispered to me, "If thine eye be single, thy whole body shall be full of light. Sometimes I feel very much cast down, and like Martha of old, am left to serve alone. Of late I feel to rejoice in Christ, the Rock of salvation. I take much satisfaction in reading the communications contained in the *Signs*; they come to me with good news from a far country. I feel happy to hear from the brethren and sisters which are scattered abroad. Your experiences and other communications are sweet to me, and also the editorial matter. May the God of all grace, uphold and sustain all his dear people, and bring them off more than conquerors at the end of their warfare. And brother Beebe, may you be enabled, through the grace of God to wield the "Sword of the Lord," until his blessed voice shall welcome us to that haven of rest where we shall join with all the redeemed of the Lord, and "Crown him Lord of all," is the prayer of one, who though the most unworthy, yet hopes in the boundless mercy and grace of God.

Dear brother, if you think there is anything of interest, in this communication, it is at your disposal.

Your unworthy sister in tribulation,
MARIA H. SWICK.

From the Southern Baptist Messenger.

[Republished by request.]

Newton Co., Ga., Dec. 16, 1854.

BROTHER WM. L. BEEBE:—Often have I been refreshed by reading the exercises of mind, and the relations of experience written by my brethren and sisters, and as we are told to "Be ready always to give an answer of the hope that is in you, with meekness and fear." I have concluded, weak as the effort may be, to tell some things that I have experienced. I was born in Greene County, Georgia, April 15, 1804. When about eight years old it pleased the Lord to take my father to himself. My mother called her children around her, and prayed that she might have grace and wisdom by which she would be enabled to raise them

up in the nurture and admonition of the Lord, that they might all be saved. This, as might be expected, caused me to think about my situation, and this is the first serious impression I had. Going to school my mother's prayer sometimes engaged my thoughts, causing solemnity. I, too, often would ask the Lord for mercy. My mother often took me to meeting, and admonished me to do better; I thought I would do so, but soon would forget those promises.

When in my fifteenth year I and my sister were taken sick in one day. She died after an illness of seven days. My mother's admonition that I must be changed by grace or be forever lost, were now forcibly felt. I prayed and promised the Lord that if he would raise me up from my bed of sickness, and spare my unprofitable life, I would try to do better. After recovering I became much concerned about my situation, thought that I was the greatest sinner that ever lived, that my mother had repeatedly prayed for and admonished me, yet I was so wicked. Frequently I would conceal the Testament, and though it condemned me, yet I read it. I would often repair to some solitary spot, concealed from the eyes of mortals, and pour out my soul in prayer to God for mercy, to such an undeserving creature.

My mother going to meeting on a certain occasion, remarked that she wished me to accompany her, and I did so. Father Colley, after having preached, invited any who wished an interest in prayer to make it manifest. I felt a great need of prayer, and asked him to pray for me, a poor lost sinner. He stayed with us that night, and talked a good deal to me about my situation. On leaving next morning I told him that I was fearful that my conviction, if convicted at all, was fleshly, and desired that he would ask the Lord to convict me aright. Soon I was troubled about this, for something suggested to my mind, Now you have tried to make that old man believe that you are convicted, when you are deceived about it. On getting with my old schoolmates and merry companions, it would for a moment relieve my mind from these things.

In 1822 I was married. On leaving my parental roof my mother said, Maria, I am afraid you will forget your promises to the Lord. My husband's parents visited us, and they asked me if I had a hope; I answered that I had not. I hope about this time it pleased the Lord to deepen my conviction. I thought that I was certainly the worst sinner that ever lived; my companion would often interrogate me to find out the cause of my complaint, but I always answered that nothing was the matter. It really appeared to me that the more I prayed the worse I grew. I thought that it was useless for me to trouble myself any more about this subject, that the Lord had nothing to do in my conviction, but even unconscious of it I was incessantly, almost, asking for mercy. There was but little change in my condition until September 1824.

I went, at this time, to an Association at Murder Creek church; of all the the miserable sinners on earth I considered mine the most hopeless case. I thought surely some one had informed the preachers of my condition, as they described my feelings exactly. I went home bowed down with a load of sin and guilt upon my heart. I

thought it would be just in God to cut me off and send me from his presence, and yet I could not help crying to the Lord to have mercy upon me. I could neither eat nor sleep; my condition was an awful one. One night my husband noticed that I ate no supper, and asked the cause; I replied that I was not well. It seemed not only that my soul was lost; but I really thought I was diseased in body. There was, I thought, a time when I might have repented and found favor in the sight of God, but now alas, it was too late. I verily thought, as I looked upon the setting sun, that I should see him rise no more. My husband being fatigued, early went to rest. I was glad that he did so, for I had no desire to be in the company of any one. I remained up, read a chapter in the Testament received no comfort from it, left the house, went out in the dark to ask the Lord one time more, that if there was any mercy for such a sinner, as I was, to grant it for Jesus' sake. While looking for banishment, as I was rising up from prayer, a light shone all around me, I saw, as I thought, that God had pardoned my sins, for nothing in me, but alone for what the Savior had done, that through that blessed character he could be just in extending mercy to a lost sinner, as I was. I was made to rejoice for such free and unmerited favor. All my burden was gone. I thought I would awake my husband and tell him that I had found Jesus. Something seemed to suggest that I had better not, for it might be that in endeavoring to lay hold on the substance, I had only grasped a shadow. I said nothing then to him on the subject. The next morning I thought was the most beautiful one that was ever beheld; all things seem to bespeak the glory of God. I did not enjoy this pleasant frame of feelings long, doubts came that I was deceived. After breakfast I sought the secret grove, in which my prayer was that if deceived I might be undeceived. While thus distressed, this passage was presented to my comfort, "We know that we have passed from death unto life, because we love the brethren." I thought, previous to this, that I did not love them; but there was now an increase of it, and that love was peculiar to them.

Now, when I went to hear preaching, I not only could understand it differently, but was made to rejoice in gospel truth; that which before condemned me, now consoled. My mind was, from some cause directed to the church; but I was fearful to venture, for the reason that I might be deceived in the whole matter. I was difficult too, although raised by Baptist parents as to the mode of baptism. I read the scriptures for information, and became fully satisfied that immersion was the scriptural mode. In the meantime we moved to Newton County. Sometimes I felt as though I wanted to join the church and be a christian, but felt too unworthy. I went to meetings tolerably regular on Saturdays but sometimes purposely failed. For three years I lived in this condition, halting between two opinions, wanting to join the church, and fearing that I was not worthy. But on the fifteenth of December, 1827, I went to the church at Harris' Spring, related my experience, and on the next day was baptized by Eld. Joel Colley. I felt to rejoice in baptism, because if a christian I had discharged a duty incumbent on me, and now enjoyed a calmness and serenity of mind for several days, but then doubts

seized my mind that I had imposed upon the church, and made a mask of religion; these words however relieved me, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." I thought surely that this was enough, to be justified through Christ Jesus.

Since that time I have passed through many fiery trials—sometimes almost ready to be swallowed up in troubles and doubts, and then hoping and momentarily rejoicing, promising to amend, failing, then vowing again. I am convinced now, after many years experience, that if a saint, surely the least of all who have ever named the name of Christ, that I have never merited such grace as I have enjoyed, I do desire that the Lord would, in this time of coldness and darkness, cause his face to shine upon us, that religion might be revived, that his children would not forsake the assembling of themselves together. I desire that the brethren and sisters may remember such an unworthy creature as I am; that they may continue to enrich the columns of the *Messenger*, by their christian correspondence, so refreshing to the true Israel of God.

This production, brother Beebe, I leave to your discretion; if worthy of notice, publish it; if not withhold it.

I remain, dear brother.

Your unworthy sister,
MARIA MONTGOMERY.

For the Signs of the Times.

Lebanon, N. Y., May 7, 1854.

BROTHER BEEBE:—Being disappointed in not meeting with my dear brothers and sisters, in Delphia to day, I have been thinking, if I could write anything to comfort one of Zion's lambs. I would try and write something for the *Signs*. But feeling my own nothingness, and perfect inability to write as I fear anything that can be acceptable to any one. It has been a long time since it has been my privilege to hear an old fashioned Baptist preach. One of "that sect that is everywhere spoken against." But for me there is more gospel in one sermon than in a good many, of most any other preaching. Truly this is a progressive age in which we live, a professor remarked, a short time since, that if the doctrine that the apostles preached, was preached in these days that the people would not hear it. I think that he must have forgotten what the apostle Paul says in Gal. i. 8, & 9.

The *Signs* come to me regularly with the exception of the first number in March which, if you will please send, we shall be much obliged. They come richly laden with good food for the poor hungry soul that panteth after the pure unadulterated truth of the gospel. There is one consolation, in knowing that whatever man may think of all the precious promises to God's elect, that they cannot change one of his purposes, in the least, and that every one of his sheep and lambs will be with Him in the New Jerusalem. Perhaps I may not be there, but if I am one I am the least of all. It is oftentimes a wonder to me that he has condescended to give one that is so unworthy and undeserving of the least of his mercy a hope that I have ever passed from death unto life.

Dispose of this poor scribble as you may think best but do not publish it to the exclusion of anything better.

Your unworthy sister, if a sister at all
CORNELIA A. WADSWORTH.

For the Signs of the Times.

North Jay, Feb. 14, 1854.

BROTHER BEEBE:—As I have written some for the *Signs*, a few years past, and being now deprived of the privilege I so highly esteem of meeting with my brethren and sisters in conference, I will take the liberty to submit the following imperfect lines, for you to dispose of as your judgment may dictate.

Since I last wrote for the *Signs*, I have passed through various trials, and have been in great darkness of mind, and am still so dark and beclouded, that it seems as though I could communicate nothing consoling or edifying to any who have been born again, of the Spirit, and have entered in, through the gates, into that blessed and peaceful kingdom into which no unclean thing can enter; for they alone can enter who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. For it is not in the power of man to do the least thing by which to procure his own salvation, seeing that "All our righteousnesses are but as filthy rags." Nothing short of the righteousness of our Lord, and that grace which was given us in him before the foundation of the world, can save a sinner from his sins; for salvation is of the Lord alone. None but God can forgive sins, as none but Jesus can wash away the stains of our guilt and pollution. Now if Christ finished the work which his Father gave him to do, for our salvation, in this world, and in that which is to come, and I believe he did, even when he expired upon the cross, then salvation was complete, and everything accomplished and finished that could be for our happiness either here or hereafter. Now we who were so sinful and polluted, being redeemed and born again, are freed from all the old covenant of works, so that we have nothing to do but to go on our way rejoicing and abounding in the truth of the gospel. We are to put our trust alone in God, and rest our faith in the Lord Jesus Christ, and to obey our heavenly Leader and Commander, the Lord Jesus Christ. In keeping his commands is wherein I greatly fail, and in disobeying him I pierce myself with many sore trials and afflictions. It is not the disobedient, who shall eat of the good of the land; but those who are not ashamed to own their Lord and Master, by taking up their daily cross, and by letting their light so shine that others may take knowledge of them that they have seen Jesus, and that he is our only Savior, our divine Lord and Master, who has also taught us to know the depravity of our own hearts.

It is now thirty-nine years since I experimentally entered the School of Christ, and I have learned that my heart is exceedingly wicked and desperately sinful. For I find myself to be as prone to sin as the sparks are to fly upwards. I have reason to blush that I no more adorn my christian profession. O, that I could confess, and then forsake my sins. Sometimes it seems that I am continually going astray and making work for repentance. I fail in every point of duty towards my God and fellow creatures. We are commanded to love one another, with a pure heart fervently, and to bear one another's burden, and so fulfill the law of Christ. We know that we have passed from death unto life, because we love the brethren. Yes, the love of God, in our hearts, will lead us to love even our

enemies, and those who spitefully use us, and persecute us. It leads us not to render evil for evil, nor to revile again, when we are reviled. Love worketh no ill; but love is the fulfilling of the law. Brother Beebe, notwithstanding the darkness of my mind I have taken much interest and satisfaction in perusing your editorials, and also the communications of brethren and sisters in the *Signs*. I am always glad to hear from sisters, whom I have seen and whom I have not seen, I feel a union with them and hope they may be enabled to bear with patience all their trials and afflictions, of whatever nature, and always let their lights shine at all times, whether in a cold and trying state or in a state of rejoicing. May we be found contending earnestly for the truth as it is in Jesus, and having no fellowship with the unfruitful works of darkness, nor with anything calculated to reflect a wound upon the precious cause of our divine Lord and Master. He knows what we need to support us before we ask him, and his promises are sure and steadfast. So, my dear sisters, let us watch and pray lest we enter into temptation. I have felt of late a desire that my brethren and sisters should pray for me, that I may be kept by the power and grace of God, from temptations and sin, and that the Lord would again lift on me the light of his countenance. Although I am dark and low in my mind at this time, I do not doubt the salvation of God. I have a good hope through grace, which is as an anchor to my soul, both sure and steadfast. All who have been born again, not of corruptible seed, but of incorruptible, should be strong in the Lord, and in the faith of the gospel which we profess to love. We walk by faith and not by sight. I have great reason to speak of the goodness of the Lord to me, and to be grateful to him for the many privilege of reading my bible, and the *Signs of the Times*, which are to me very welcome messengers from my brethren and sisters, scattered abroad. Lest I should weary you I will close, praying the Lord to keep you from being discouraged or dismayed by all the opposition you may have to encounter. May you have on the whole armor of God, and look unto Jesus the author and finisher of our faith. He is your captain, and has fought the battles before you, and secured the victory. You have nothing to fear, but go on your way rejoicing, and trust alone in the God of your salvation.

Yours &c.

SOPHIA MACOMBER.

From the Southern Baptist Messenger.

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Newton Co., Ga., Nov., 4, 1854.

BROTHER BEEBE:—A little attention bestowed upon the various and conflicting doctrines preached by different denominations all professedly based upon the Scriptures, will convince any one that they cannot all be true. This serves to mislead and bewilder those who do not know the truth but who may be anxious enquirers after it. The baneful effects of its contrariety does not stop here, nor is it the worst feature because many have in vain tried to reconcile these discrepancies, and failing to do so have honestly come to the conclusion that there was no such thing as true religion.—Even christians, I have no doubt, sometimes get so bewildered, not entirely by these doctrines, but these added to their mysterious life, as to arrive at the same erroneous

conclusion. False doctrines proceed from faith of the same character, one is a legitimate offspring of the other, the same also is true of "the doctrine" for the Scriptures speak of only one true doctrine. It follows, then, as a consequence if these premises are true, that a spurious faith produces false doctrine. Different individuals preach different characters to the people, or if they do not then they entertain but little unity of sentiment in relation to Him whom they preach, some contending that he is of one character and some of another. St. Paul, to the people, did not give out that he was some great one; he severely rebukes the Corinthians on account of their divisions and partialities of him.—"Is Christ divided? Was Paul crucified for you? This shows that he does not wish an undue importance to attach to his own person, but wishes to direct their minds to Christ as the object of their worship, as He was his. Instead of magnifying his own acts, and boasting of his greatness, thereby drawing off disciples after him, he wished it distinctly understood that he preached not himself, but was only a minister, by whom they believed. No one will dispute that he was remarkable for his zeal in the cause of Christ, no sacrifices were too great, no sufferings too severe, no difficulties deterred him, but he was instant in season and out of season—endured all things for the elect's sake, not counting his own life dear unto him; if he dared not preach himself does any one now possess that right? But it may be said that no one of any denomination pretend to preach themselves. How often is it proclaimed from the pulpit by professed preachers that they offer the people salvation, and all they have to do is to accept of it on the terms they offer it?—They either have salvation to give, or they have not; if they have, they ought to preach themselves, if they have not then they are false witnesses, and should not be believed. I do not wish to misrepresent any one. Suppose they tell their hearers, as they sometimes do, that they have no salvation to give, but Christ has. If Christ gives it, how can they claim to do so?—Surely the gift from Christ needs no endorsement from them. Again, who has not heard the most awful denunciations pronounced against those who were so stubborn as to refuse what they pretended they had to give, and the greatest blessings, both temporal and eternal, promised to those who would comply with their wishes. It is very common for preachers to make their congregations believe that if they do not then get an interest in their prayers as a punishment, the Holy Ghost will take its final leave, and after that even their own potent prayers will avail nothing. In so far as preachers boast of themselves, exalt their great sermons, mislead the minds of their hearers just in so far as they preach themselves, they divert the minds of their hearers, from Christ. Man is at best but a poor, short-sighted, imperfect, ignorant creature—salvation based upon him must be of the same nature—possess all the imperfections that he does—begin with him and end with him.

But the Apostle had ceased from man whose breath was in his nostrils, and preached "Jesus Christ the Lord." He who was perfection itself, whose salvation was like himself, complete and entire. He lays down his life for his sheep—is their Shep-

herd—shed his own precious blood for them, is the mighty God—not disappointed in anything, and when He speaks it stands fast, what he determines will be accomplished. In him, dwelleth all the fulness, of the Godhead bodily." Well might the Apostle endure all things in the service of Jesus, "For he shall save his people from their sins." Christ the anointed, "therefore God, thy God hath anointed thee with the oil of gladness above thy fellows." He is the Redeemer the Holy One of Israel, who found the apostle a persecutor, and injurious, bent upon wasting the church, persuading the saints from city to city, inflicting punishment which an unholy zeal suggested. But the Lord by his mighty power quickened him, gave him a new heart, saved him from sin, washed him in his own blood, without one particle of merit found in him, he is now enabled to rejoice in the God of his salvation. He was baptized, the Lord put him into the ministry, the gospel that he preached was not after man, for says he, "I neither received it of man; neither was I taught it, but by the revelation of Jesus Christ." How absurd, then, to think that man can teach it to man as any other science! They can be taught to preach themselves, but to preach Jesus Christ requires a revelation. That revelation being given the apostle testified of him before rulers and kings, in chains and prisons, not with the wisdom of this world, but in plain speech that could not be gainsayed. He did not wait for a large audience, one that was able to appreciate his powers, or that made a large collection, nor yet did he preach to please those who had itching ears, but he preached wherever and whenever the Spirit directed, whether in the market, the city, private house, water side, by day, or by night. Jesus Christ was the theme upon all occasions—"Whom we preach, warning every man, teaching every man in all wisdom." So confident was he of the truth of what he preached, though it was so unpopular, and so different from that preached by the natural man that he was ready to seal the truth of it with his blood. To preach Jesus Christ the Lord, rejoices the hearts of christians, they have a witness within testifying to its truth, humbles them in the dust on account of such grace bestowed on such unworthy objects, leads them to renounce all the works of the flesh, to confide alone in the Lord, and trust his promises. To preach man, or "ourselves," exalts both the preacher and hearers makes, them hate the truth, causes them to believe a falsehood, has no real joy, no solid comforts in distress, and ends in the most serious consequences.

Notice the capacity the apostle claims, "ourselves your servants." He was content in that sphere, did not seek the pre-eminence or desire to rule with tyranny over his brethren but spoke of himself with great moderation. "I have made myself servant unto you all that I might gain the more," he was not ashamed of this appellation. Possessed a self-denying disposition, was willing to spend and be spent for his brethren. "Paul a servant" sounds greatly in contrast with the many prefixes and suffixes to modern clergymen's names. It ill becomes servants to dictate and domineer even over fellow servants, as they ought to remember themselves as bound with them; how criminal then for servants to disobey known commands, and dare alter the laws of their masters. Defiance to his laws is

defiance to him. The Apostle was the servant of Christ, this relation enables and entitles him to claim kindred with Christ's. We are not only told to serve one another, but how? "By love serve one another," not for reward, not for wages for then it ceases to be by love; we are not to serve in the flesh, but in spirit. How often do servants need the kind offices of each other; if one is going contrary to the Master's rules and is likely to bring in disturbance and receive punishment himself, it is the part of a brother to point out the rule so violated and try in the spirit of meekness to reclaim his brother, not abuse him for his ignorance and indiscretion; in case he fails to reclaim, and his brother is chastised as he is sure to be, not to exult in his punishment. Nor is it the duty of the offender to lightly esteem the advice of his brother, and vaunt himself in his own opinions. Servants often meet with trials, afflictions, and disappointments; how serviceable might they be to each other in consulting the Master's will, visiting in afflictions, encouraging under disappointments. Ought not to envy their fellow servant, be jealous against them, nor speak evil of them; ought not to be idle busy-bodies, nor tattlers ought to work with their own hands; they ought not to be proud, nor boasters, lording it over each other. How disgusting to see servants usurp authority over each other; they should be humble, in subjection in all things.

The apostle served his brethren "for Jesus' sake," not his nor theirs, not for the sake of making a living by it as one does by farming, until a competency is made, then live in ease on it; not for the sake of gold and silver, honor and fame, not that he might live in luxury and ease while they toiled. No such selfish and unholy motives actuated him. "For Jesus' sake," the love he bore to him, the desire to obey him who had called him, and committed a dispensation of the gospel unto him, induced him in all the trying scenes through which he had to pass, to bear testimony to the name of Jesus. Every epistle he wrote, all the exhortations, prayers and sermons, as well as all the sufferings he endured, were for Jesus' sake.

WILLIAM S. MONTGOMERY.

[Reprinted by special request.]

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 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 anything 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 church here in Rock County, 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 a continual scene of sin; not a 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 of 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 be a glimpse of what an awful load the Savior 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 Savior 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 Savior 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,
Lead my wandering soul to thee."

I was made to see that I was entirely helpless entirely dependent upon an independent 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 Savior 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 meditation 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 applications 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 is, "He will have mercy on whom he will have mercy, and whom he will he hardeneth; I have no right to say, What doest thou? Upon the first opportunity I went to the Old School church, made known to them my wishes, and was baptized October 26, 1851, by my beloved uncle, Eld J. D. Wilcox. 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 as 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 chosen me 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 set 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 deliverer, 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 an horrible pit, out of the miry clay," and set my feet upon the Rock that the gates 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 top of the mountains. I thought I stood on the top of the mountain, on the banks of deliverance, and 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, but 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 pleasures 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 the 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 Savior from above!"

and that too while we were yet dead in sin. 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 to 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 in his bosom, and they will come to Zion, with songs and everlasting joy upon their heads. I sometimes hope to 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, whereas I was blind I now see; and I do think I choose rather to suffer affliction and persecution, let it come in what way 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 bonds, 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 underneath, 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 overflowing 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 head, 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 Eld 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 all the dear family of God. I am a poor unworthy little sister if a child at all.

PHEBE J. NORRIS.

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

EDITORIAL.

Middletown, June 1, 1854

Jasper Co., Ia., April 17, 1854.

BROTHER BEEBE:—Why is the soul or spirit of man immortal? or, in other words, why will it not die when the body dies?—Be assured I remain yours, with my best wishes.

WESLEY SPITLER.

REPLY.—The question proposed by our esteemed brother involves a mystery quite beyond our depth. We have never been able to define the soul of man, nor to tell the whys and wherefores of its interminable existence. Aside from divine revelation, very little can be known of the soul or spirit that distinguishes the human family from the rest of the animal part of the creation of God. But the scriptures supply to us that instruction which human philosophy is altogether incompetent to afford.—“God breathed in man the breath of life and he became a living soul.” And Paul has testified that the first man Adam was made a living soul. Again we are instructed by the words of inspiration in regard to the spirit of man that goeth upwards, in distinction from the spirit of the beast that goeth downward. However impossible it may be for us to comprehend the soul and spirit of man, we all feel a consciousness that we possess both, but why the soul shall survive the dissolution of the body and continue to be in happiness or misery forever and ever, to our limited mind, admits of no satisfactory answer short of the light of divine revelation. God has condescended to inform us of the composition of man, as a mere human being, of the distinct elements of his composition. The material substance of the man, was made of the dust of the earth, but it was not until God breathed in his nostrils the breath of life, that man became a living soul. As the union of these elements, constitute us living beings, or living souls, so the separation of these component parts is called death; but not, as we understand it, to signify the cessation of existence of vitally only in relation to the body which is composed of the dust of the earth. When the Redeemer died on the cross, he committed to the hands of the Father his spirit, and as he said to the dying thief, “This day shalt thou be with me in paradise,” we conclude there could have been no suspension of vi-

taity in the soul or spirit of either Christ or the penitent thief to whom this consoling assurance was so graciously given. The soul identifies the man, for man became a living soul, and in the common language of the scriptures, men are called souls. The assurance to the thief could not relate to the body of the thief, for his body was not laid with that of his Redeemer in the new tomb, nor was it preserved from seeing corruption. It was therefore something apart from his body that was with Christ in paradise. The body being of a material substance, we can trace it to its silent resting place in the bosom of its mother earth, we can watch the process of decomposition until the perfect accomplishment of the decree “To dust shalt thou return.” We see it so perfectly returned, that it can no longer be distinguished from its kindred dust.—Were it not for the light of revelation we should there bid it an eternal farewell, without any hope of its resurrection. But the departed soul and spirit we can, by nature's light, trace no farther than the time of its separation from the body, and were it not for inspired instruction, we might conclude that it dies with the body, ceases its vitality and discontinues to be. But, God be praised, the words of truth assures us that the spirits of the just are made perfect, that they are with the Redeemer in the paradise of God. Paul when speaking of his departure from the body, spake of departing to be with Christ. That there is really a separation of soul and body in death, we are certain from many declarations of the scriptures, among others the words of our Lord concerning the rich man. To whom it was said, “Thou fool, this night thy soul shall be required of thee!” Fear not him that can kill the body, and after that have no more power; but fear him who is able to cast both body and soul into hell. The material bodies of the guilty sons of Sodom were probably consumed with material fire which God in righteous judgment rained from heaven upon them, but these very inhabitants of Sodom, are now suffering the vengeance of eternal fire. From all of these considerations with many others presented in the scriptures, we conclude, that in death, there is not only a separation of soul and body, but that the soul immediately on its separation enters a state of paradise, or sinks to a state of interminable woe and misery. The spirits of just men are made perfect in glory, and the spirits or souls of the wicked are cast into hell.

Brother Spitler, and our readers, permit us to remark that the scriptural word *immortal*, with its derivatives, as used in our version of the bible, are not used in the scriptures, simply to express the idea of interminable existence. The wicked must continue to exist in hell, under the wrath of God, where the smoke of their torment shall ascend forever and ever, where the worm dieth not and the fire is not quenched; but still this state of their existence is denoted by another word, of very different and opposite meaning from that of immortality, which in scripture, is synonymous with the words *eternal life*, and Christ only hath immortality, dwelling in the light, and it is only in him that the saints have immortality. For this is the record that God hath given us of eternal life, and this life is in his Son. This is the true God and eternal life. This life is hid with Christ in God, and they unto whom it is given shall never perish,

but, because Jesus lives they shall live also.

The order of the final resurrection of the bodies of the saints at the last day, presents a strong confirmation of the position we have taken. For when Christ shall descend from heaven at the last day to raise the dead and to judge the world, according to the scriptures. He shall be revealed personally, from heaven with ten thousand of his saints, that is, as we understand it, with all the spirits of his saints now made perfect. For when he who is our Life shall appear, says Paul, then shall we appear with him in glory. The dead in Christ shall rise first, and those saints who shall then be living on the earth, shall be changed in the twinkling of an eye, and these raised up bodies, raised with spiritual and immortal life shall meet them in the air and so shall they be ever with the Lord.—That in the children of God which are born of incorruptible seed, by the word of the Lord that liveth and abideth forever. “He that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me, shall never die. Believest thou this?” So spake Jesus to Martha. On another occasion he said, He that eateth this bread that came down from heaven, shall never die. There is that then in christians that cannot die, cannot cease its vitality, but that something is not the vile body, or the mortal body, or the Adamic nature born of the flesh, for all flesh must die, and return to the dust.—But that which is born of God, is incorruptible and secure from death. The earthly house of our tabernacle must be dissolved and fall; but the children of God have a house which is not made with hands, eternal in the heavens. The outward man decayeth; but the inward man is renewed day by day.

In regard to the bodies of the wicked, it is sufficient that our dear Lord has told us, not only that the saints shall rise, that he will raise them up at the last day; but he has also said that the hour shall come in which all that are in their graves shall hear his voice, and they shall come forth, they that have done good to life eternal, and they that have done evil to a resurrection of damnation. And God will judge the world in righteousness at the last day, by that man whom he hath appointed, and that according to Paul's gospel.

We would not be understood as confounding the new man which after God is created in righteousness and true holiness, with the natural soul of man; for all men have natural souls, as we have attempted to show; but all men have not the *new man* described above. All who are born of God, in the new birth receive an implantation of spiritual and incorruptible life. But the soul which it quickened by this implantation, and the life implanted in the soul, are distinct things; in their nature and origin but identified in the person of the regenerated, in whom Christ is formed, the hope of glory. So at least the subject appears to us. If we are right, may the Lord have all the glory; but if we err, may he forgive us, and may our brethren be blessed with patience to bear with our weakness; for if we know the desire of our own heart, it is to utter only the truth as it is in Jesus Christ our Lord. Brother Spitler, and brethren, in our experience, we feel an internal consciousness that we have a soul that must survive this poor frail body, and that it

must exist after the earth and seas shall have passed away. This soul, as well as this body we found to our sorrow was defiled with sin. And the holy law of God spake in thunder, when it said to us. The *soul* that sinneth it shall die. And until Christ was revealed to and in us, we were in bitterness of soul, in view of our guilty, helpless, and as it seemed to us our hopeless condition. But—

“When God revealed his gracious name,
He changed our mournful state.”

Then great joy and gladness sprang up in our heart; and our sorrowing and sighing, at least for a time, fled away. We have seen the time that we would gladly have believed that we had no soul to live after the death of the body; but as well might we seek for repose and comfort on a bed of embers, as for a release from the strong conviction that we had a soul, all stained with guilt, that must suffer the righteous judgments of God, when time shall be no more, unless God should reveal a way that his justice and truth could be maintained and salvation abound to the chief of sinners. But why it is so, that the soul must so exist in woe or joy, forever, we can only solve upon the ground that it was even so because so it seemed good to our Creator, to organize us. It is now enough to know that it is so, and to rest assured that God, in making man a living soul, had an object worthy of himself. And however dark and mysterious the footsteps of our God may seem to our very limited understanding; we desire to be still and know that he is God. May we be preserved from vain speculation, on this and on all subjects; may we rejoice in all that has been revealed, and trust him for all that he hath seen fit to withhold from our understanding.

OBITUARIES.

DIED suddenly, near Howell's Depot, in this county, on Tuesday the 18th ult. Mrs. ELIZABETH HOYT, wife of Mr. Archibald Hoyt, in the 60th year of her age.

Mrs. Hoyt received a shock of *Apoplexy*, on the Sunday before her decease, by which she was rendered speechless; and although every exertion by way of medical treatment was resorted to, she lingered until Tuesday, and then fell asleep.

For several years, we are informed, the deceased entertained a hope in the Redeemer, but had never made any public profession of her faith by uniting with his church in visible connection. She was amiable and affable in her general deportment, and very highly esteemed by all who had the pleasure of her acquaintance. She was a daughter of the late Maj. Salmon Wheat, of New Vernon. She had been spared to raise a large family of children; and her own was the first death that had ever occurred in her family.

Our particular friend and neighbor, Mr. Hoyt, with his children, and a numerous circle of relatives feel most deeply the afflictive dispensation. May it be overruled for their good in connection with the divine glory.

In this village on Friday the 28th ult. GILBERT, infant son of Thomas and Elizabeth Tatham, aged 9 months.

Within the brief space of a few months, our bereaved and afflicted brother and sister have been called to commit to the silent grave, three of their children; and of the eleven which they have had, only five remain. But the Lord who has thus laid his afflictive hand upon them has hitherto sustained them. May his gracious arm still be their support.

DIED at Otisville, on Saturday, the 30th ult., after an illness of a few weeks, Miss HELEN RAY, daughter of Mr. Wm. and Mrs. Abigail Ray; aged about 17 years.

POETRY.

Oh! my heart is full of gladness,
When I think of God above,
How can I indulge in sadness,

Pity the grov'ling worldling,
Whom no God, no Savior knows,
Destitute of hope and heaven,

May I love in adoration,
And hear the preaching of the word,
And the solemn supplication

Perfect in thy grace and glory,
Perfect in thy love to me,
Every knee shall bow before thee,

J. C. BEEMAN.

Cease, ye pilgrims, cease to mourn,
Press onward to the prize;
Soon the Savior will return,

Yet a season, and you'll know,
Happy entrance will be given,
All your sorrows left below,

ELDER TROTT'S PAMPHLET, entitled, "A Calm reply to a communication of Elder John Clark written originally for the Signs but published in the Primitive Baptist, April 30, 1853, with that communication inserted by S. TROTT.

We have just received a copy of the above named pamphlet, and hastily glanced over its pages. It contains 40 large octavo pages with double columns, in which brother Trott has, in our judgment, triumphantly unfounded charges which have been circulated with indefatigable zeal and unyielding determination, by Eld. Clark and others.

Single copies of this work will be furnished free of postage at 20 cents, or six copies at one dollar. Apply to Elder S. Trott, Fairfax C. H. Va. Letters containing orders should be post paid, and contain the money.

Those who can more conveniently send their orders to us, can be supplied on the same terms.

Letters Received.

L. Salisbury, J. Summers, Geo. Leeves, J. A. Hildnut, A. H. Settle, T. Malotte, J. P. Ashbrook, Wm. Clower, C. Hood, Eld. P. A. Klipstein, J. Taylor, Eld. J. M. Hickerson, M. W. Atkinson, B. H. Zilner, T. K. Beyea, J. J. Jones, J. P. Yongg, J. W. McKay, W. L. Benedict, J. Kelsey, J. Gratton, P. Mowers, Ruth Mowers, J. Wood, A. H. Bryan, J. R. Croom, G. Hooker, P. M., Eld. Reed Burritt, Cornelia A. Wadsworth, J. P. Keiglay, J. W. Hazelbrigg, Eld. J. Fisher, Alma Hawley, Eld. J. Stringer, H. D. Harlim Esq., M. H. Hutchinson, P. M. T. W. Pettus, J. M. Teague, H. Somerville, C. Connelly, J. R. Miller, Chs. G. Beebe.

Moneys Received.

Table with 2 columns: Name and Amount. Total \$87.50

MOORE'S LETTERS.—Those who have sent three orders and money for the above named pamphlets, are informed that the first edition is exhausted, and our son, Wm. L. Beebe, is now publishing a new edition. We have forwarded all the orders we have received for the work to him, and as soon as they are printed, he will forward them to all who have ordered them; which will be in a few days.

Association Meetings.

Baltimore Co. Md. April 24, 1854.

BROTHER BEEBE:—In haste I write for the information of brethren who contemplate attending the Baltimore Association, and who travel by public conveyance.

There are two lines, which come to the neighborhood of Harford, viz. On the Baltimore and Philadelphia Rail Road, at the Magnolia station, a Stage leaves every day (except Sundays) for Pleasantville, (near Doct. Mechem's residence, and not far from where the Association is to be held,) fare from Magnolia, fifty cents. Those coming through Baltimore city, can get a ticket at the President St. Depot, to Pleasantville for \$1.

On the Baltimore and Susquehanna Rail Road, at the Whitehall Station a Stage leaves for Jarrettsville at about 11 o'clock A. M., on Tuesdays, Thursdays and Saturdays. Those coming by this line from Baltimore city, can procure tickets at the Calvert St. Depot, to Jarrettsville, which is near the place for meeting) for one dollar and five cents. The fare from Whitehall Station to Jarrettsville is fifty cents.

We hope you and as many of the Old School ministers and brethren as can well attend. I should have written sooner, but did not know the Stage arrangements until yesterday. Please publish this notice as soon as possible.

Yours in love, JOSEPH G. DANCE.

BROTHER BEEBE:—Please give notice, through the Signs of the Times, that the YEARLY MEETING of the Old School Baptists of Northern Pennsylvania will be held with the church at New Milford, two miles west of the New Milford Depot, at the Bradley School House, On Saturday and Sunday, the 17th and 18th days of June 1854.

Brethren coming from the east will call on brot. e. Kimber and L. Harding. Those coming from the west will call on brother L. Chamberlain. We desire the attendance of our ministering brethren, and our brethren and sisters generally.

LEMUEL HARDING.

Please notice our annual meeting of the Michigan Corresponding Conference of Old School Baptist, to be held in Canton, Wayne Co., near the east line of Washtenaw Co., on Saturday before the 2d Lords day in June 1854, at 10 o'clock A. M. and the following day.

We cordially invite all of the same faith and order to attend with us, and especially ministers, as we are a little feeble band, we give the Macedonia cry, Come over and help us!

Straggers will inquire for A. Y. Murray, or S. H. Obeur. D. H. BROWN, Clerk.

The Baltimore Old School Baptist Association, will hold her next meeting with the Harford church Harford Co. Md. to commence at 11 o'clock A. M., on Wednesday before the third Sunday in May 1854., and continue three days.

The Delaware Association, will be held with the church at Bethel, New Castle Co. Del., to commence at 11 o'clock, A. M., on Wednesday before the fourth Sunday in May 1854, and to continue three days.

The Delaware River Association, will be held with the 2nd Hopewell church, at Harberton, Mercer Co. N. J., at 11 o'clock, A. M., on Wednesday before the first Sunday in June 1854.

The Warwick Association, will meet with the church at Warwick, Orange Co. N. Y., at 10 o'clock, A. M., on Wednesday before the second Sunday in June 1854.

The Chemung Association will meet with the church at Burdett, Tompkins Co. N. Y., 3 miles from the Jefferson, or Watkins Depot, at the head of Seneca Lake, on Tuesday and Wednesday before the fourth Sunday in June 1854.

The Allegany Association will meet with the church at South Dansville, Steuben Co. N. Y. about nine miles north of the Hornsville Depot (on the N. Y. and Erie Rail Road) on the fourth Saturday in June 1854, at 10 o'clock, A. M.

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 through out 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 subscription 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.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.
"The Sword of the Lord and of Gideon."

VOL. XXII.

MIDDLETOWN, N. Y., JUNE 15, 1854.

NO. 12.

POETRY.

The trial of faith.

Jehovah hath said,
'Tis left on record,
"The righteous are one
With Jesus the Lord;"
At all times He loves them,
'Twas for them He died,
Yet oft times He proves them,
For grace must be tried.

When faint on the way,
Or lifeless and cold,
Or sunk in dismay,
And none to uphold;
Yet firm to his promise
Thy God shall abide;
But grace, tho' the smallest,
Shall surely be tried.

Temptations and sins,
Will often arise,
And to thee they will prove
As thorns in thine eyes;
And oft to thy sorrow,
His face he will hide;
For God hath determin'd
His grace shall be tried.

With him on the mount,
To-day thou shalt be,
Indulg'd by thy Lord,
His glory to see,
There He may caress thee,
And call thee His bride;
Yet grace tho' He bless thee,
Shall surely be tried.

The tempest shall blow,
The billows shall swell,
Thy soul full of woe,
Shall pass as thro' hell;
And all this to prove thee,
To stain thy cursed pride;
Yet still he shall love thee,
But grace must be tried.

Thou he ne'er will forsake,
But surely perform
His word, tho' He take
His way in the storm;
Yea, oft in the clouds of
Dejection he'll ride,
For He hath determin'd
His grace shall be tried.

He'll cause thee to bring
Thy griefs to his throne,
But answers of peace
To thee shall send none;
Then sorrow and sadness,
Thy heart shall divide;
Because He's determin'd
His grace shall be tried.

As gold from the flame,
He'll bring thee at last,
So praise him for all
Through which thou hast past;
Then love everlasting
Thy griefs shall repay,
And Christ from thine eyes wipe
All sorrows away.

Everlasting Love.

Of God's great love, ere time began,
His thoughts of peace to rebel man,
Let Zion sing, nor e'er refrain,
To aid the sweet immortal strain.

His sons elect, He knows them well,
Nor less belov'd when Adam fell;
Bound in life's bundle, call'd His own,
As sons of peace to Him foreknown.

Then O believer cease to mourn;
Return unto thy rest, return;
Indulge no more thy grief and woe;
His thoughts of peace eternal flow.

When in thy blood he saw thee lie,
He bid thee live, and passed thee by;
Bound up thy wounds, that all might see
His thoughts how peaceful then to thee.

When rebels found against His laws,
Haters of God, His name and cause;
Yet even then his grace so free,
His thoughts were thoughts of peace to thee.

Wake the, my soul, thy God to praise,
In all thy sweetest, noblest lays;
No seraph's song should rival thine,
A sinner sav'd by grace divine.

COMMUNICATIONS.

For the Signs of the Times.

Monroe Co. O., Feb. 23, 1854.

A few thoughts on Math. vii. 21-23.

BROTHER BEEBE:—"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. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name, done many wonderful works? And then will I profess unto them, I never knew you, Depart from me all ye that work iniquity." In writing my thoughts, as the scriptures present, much may be said that is not congenial with the fleshly mind. The severity of the announcement cuts asunder every evil imagination of the heart of man, and even as a poor sinner who has fled for refuge, to lay hold on the hope set before him, he finds the word of God to be "quick and powerful, and sharper than any two edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight; but all things are naked and opened in the eyes of him with whom we have to do." Heb. iv. 12, 13. "Behold therefore the goodness and severity of God: on them that fell, severity; but towards thee goodness; if thou continue in his goodness: otherwise thou also shalt be cut off." Rom. xi. 22. The poor sinner whose mind has been enlightened by the spirit of grace, conceives a difficulty to reconcile such a rebuke to those who have professed, in his name to know the freeness and graciousness of the gospel. But although the gospel is a revelation of the will of God, in which God declares that he is strictly just and sovereignly gracious in saving the people of his choice forever from sin and hell; and in bringing them to endless glory through Jesus Christ, yet we should duly examine and consider whether our minds have received the spiritual impression of its divine nature, to do the will of our heavenly Father. A builder, about to build a house, selects his materials accordingly, before he commences to build. So in the building of the spiritual building, much depends upon the kind of materials which it is builded; for if they be not supernatural and spiritual they are only as hay, wood and stubble for which he will suffer loss. The Lord has said that a foolish man built his house upon the sand, and the rain descended and the flood came, and the wind blew and beat upon that house, and it fell, and great was the fall of it. The foundation will fail, if it be not permanent. How necessary then to have a spiritual knowledge of the permanency and extent of the foundation of the church of Christ, as well as of the materials which compose the spiritual building upon the foundation. Jesus Christ says, "Upon this Rock I will

build my church and the gates of hell shall not prevail against it." "And this Rock is Christ."

As the Lord was going to set up his spiritual kingdom in the world, he taught his disciples by this striking discrimination, that flesh and blood could not inherit it. He told them that "No man can serve two masters; for 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." Christ came then all and in all. They must be perfect, holy and merciful, as their father in heaven is. Yes, by holiness we spiritually exist as our Father's children. From holiness all issues, and to holiness all tends, and in holiness all will be consummated; for without holiness no man shall see the Lord. "Not every one that saith, Lord, Lord," &c. How often do we mention this sacred name without expressing that solemn sacredness which is so important and desirable in the worship of God, that we may enjoy his salvation. We profess to worship God, in Spirit and in truth; but unless the spirit of Christ is in us, it is only an external form. "No man can call Jesus, Lord, but by the Holy Ghost." This solemn protestation shows that they whom Jesus denounced saying, Depart from me, I never knew you, were official characters. They who are now prophesying in his name could not bear to hear the like. Such was his disciples whom he was teaching and qualifying and who were to be fully endued with power from on high; for in that day they were not only to preach what they had received and possessed in their hearts; but were commanded to teach them who believed the gospel which they preached, to observe all things which they were authorized to enforce in his name. Many will say to me in that day, Lord, Lord have we not prophesied in thy name? This cautionary admonition demands our serious consideration. We should examine ourselves, and see if we are making full proof of the ministry which we have received of the Lord, to do our heavenly Father's will.

My design in writing this communication is not to censure any of the ministers of the Lord Jesus Christ, in any statement I may make; on a subject, as well as in preaching in relation to salvation, the brother so engaged may state certain particulars which may be a sharp rebuke to some of his readers or hearers; but to others it may be considered unnecessary and uncalled for. Well, Happy is that man who condemneth not himself in the thing that he alloweth.—Brethren and sisters ought to consider that we are liable to be conformed to circumstances of sin and woe, respecting our fleshy relationship therewith; and if we allow ourselves to be governed by them, so as to become habituated to them, to the neglect of the order and peace of the kingdom, our backwardness and slothfulness in regard to our first love, will surely be reprehensible; but if we, the ministers of Jesus Christ, be

conformed to the fleshly habits of the world, and habituated to the indolence of the people professing the christian name, it would be very distressing to the spiritually minded, to see and witness in the minister of Jesus Christ a neglect of duty through indolence or backwardness. He is to exhort and to require, by the spiritual laws of the kingdom "obedience to the faith," and he, above all the subjects, should not neglect it. "Remember them that have rule over you, who have spoken the word of God, whose faith follow, considering the end of their conversation. Heb. xiii. 7. Here we have the official character of a pastor or minister of Christ. He is to rule, in the name of the King, according to the constitution and statutes of the kingdom. He is to preach the word of God's testimony, and to walk in the faith of it, and in his conversation the fruits are to be seen. The disciples of Jesus will follow him, considering his deportment as a minister of Jesus; but should he do and act otherwise, the result will be darkness of mind, barrenness of spirit and of influence, and of all that should distinguish him from the world, will be his abstract faith of the gospel. But Paul says, "Be ye followers of me, as I am of Christ; and Jesus says "Why call me Lord, and do not the things which I say?" O, let us bear in mind the solemn warning, Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father which is in heaven. True the church of God has had to come forward to fight the common enemy with the sword of the Spirit, and to withstand the encroachments which were being made on the borders of Zion. This is praise-worthy and right, inasmuch as their faithfulness to the King of Zion required it. But difficulties have increased in some of our borders, by some of the warriors going to war with the enemy, and neglecting to use the sword of the truth, to keep the army in close rank, cemented and bound in union by the spirit of love. Some of the warriors have cut and slashed every vestige of form and comeliness, without examining before they destroyed; and some have such a tact for exposing the secret of arminianism that many in their ranks and on the borders of Zion became more delighted with it, than with the elements of the kingdom of God, which is Righteousness and Peace, and joy in the Holy Ghost. But who would have thought that some of these warriors would have taken the second thought to build up again that which they had thrown down, and to accomplish which, endeavor to modify the glorious gospel of the ever blessed God, and to guard it under certain restrictions lest it should be offensive to the carnal world, saying that it is the duty of all natural men everywhere to repent and obey the requisition of the gospel, as a means of salvation; that should a minister of Jesus oppose them, he must be marked and heralded as an antinomian? Jesus Christ has given his church the word of faith, as their rule to worship God, and in it he do-

clares that the true worshippers, shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. No man can be saved by the natural principles of the flesh, or by erroneous views of the doctrine and laws of Christ. To worship God in the spirit, the subject must be quickened and taught by the Spirit, before he can walk in the spirit or come to the Father by Jesus Christ. John xiv. 6. To adopt such a course as is contended for by these warriors, for the purpose of reviving the churches, I believe would be dishonoring the glorious King of Zion, and injurious to his subjects; but a glory to nominal professors; but it could have no tendency to revive the church of God to the enjoyment of the spirit of God.

Can I be a spiritual man without knowing or enjoying the spirit of God? Can I be a new creature capable of perceiving spiritual things without Christ being formed in me? To suppose such an one can be a Christian is, I think, an extravagant solecism in divinity. Therefore let us arise from our indolence and backwardness, and warn every man, and teach every man in all wisdom, that we may present every man perfect in Christ Jesus; testifying that except Christ be in them, they are reprobates. 2 Cor. xiii. 5. The doctrine herein stated is objected to by some who assume the name of Baptists; because it is a work of God to believe on him whom he has sent. But why object to the faith of this belief? I was brought forth into rational existence by the creating power of God, to think, to will and to do; although I have lost the ability to think, to will and to do the will of God as my Creator, benefactor, lawgiver and judge through the transgression of my once un-fallen progenitor, Adam, and from him have received the corruption of my fallen nature which has brought me under the curse. I believe also that I am begotten, and brought forth into a spiritual existence, to think, will and do, by the power and workmanship of God, and it is the desire of my soul to give evidence to the church of God that I do spiritually exist, by thinking willing and doing the will of my God and Father, which is my sanctification by a vital union to my living and spiritual Head and progenitor, who is the Root of all the spiritual family of God, and the law-giver in Zion. He commands me to love him out of a pure heart and a good conscience, and of faith unfeigned; from which some, having swerved, are turned aside unto vain jangling. 1 Tim. i. 5, 6. The faith of God's elect works by a spiritual and divine rule. Love. And this love in exercise fulfills all demands. Faith and love are both the fruits of the Spirit, and co-equal as they exist in the mind of the believer. But not so with faith and works. Evangelical works proceed from faith; for without faith it is impossible to please God; and faith without works is dead. O, that the ministers of Christ would contend for the testimony of the truth, the whole truth, and nothing but the truth, and the things pertaining to life and godliness. As ambassadors, beseeching the brethren in Christ's stead, to be reconciled to God. Yea, his warnings, his rebukes, his promises, his denunciations and his consolations, that Christ may be all and in all.

O, my soul, consider and examine thyself daily, whether thou hast the Spirit of Christ; that, while dwelling in a fleshly tabernacle, thou mayest behold the glory of thy risen

Savior; and by faith, waiting and doing thy Father's will, and when thou art summoned to depart and leave this fleshly body of corruption, thou mayest hear thy gracious Lord, say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Yours in the kingdom of heaven,

JAMES JANEWAY.

For the Signs of the Times.

The Constraining love of Christ.

Paul in his epistle to the Corinthian brethren says, For the love of Christ constraineth us. He is here admonishing them not to live unto themselves, and to know no man after the flesh; but to labor to keep a good conscience, not that they may boast of themselves; but, as having received life from Christ, to live worthy of their calling, to Christ only; and to do whatever they do, to the glory of God.—"For in this tabernacle we groan, earnestly desiring to be clothed upon our house which is from heaven." "Now he that hath wrought us for the self-same thing is God." "Therefore if any man be in Christ, he is a new creature: old things have passed away and behold all things have become new." This as well as all of that eminent saint's writings, imply very strongly that he first loved his people and gave himself for them, that they through his poverty might become rich. Now we know that to constrain is to draw, to oblige, consequently we would infer that by his love he had drawn them to him and made them acquainted with his Mediatorial character.

There is nothing that would convey the most remote idea, of their choosing him as their Savior, or becoming objects of attention by any efforts of their own, or by the talents of a divine, or a sabbath school teacher. Begone such thoughts as these; how full of all subtlety, that the sinful heart of man should claim one good thought, word or action. Beings that are as prone to sin as the sparks are to fly upward; beings that are not subject to the laws of God, neither indeed can be, can they presume to contend with a Creator, a God? One who has sworn by himself when he could swear by no greater, that every thing in heaven and on earth was under his wise control, that he would save his people from their sins, and that he will be their God and they shall be his people. He says, "I will bring my sons from afar and my daughters from the ends of the earth." How unsearchable is his wisdom and his ways past finding out. "Who has been the counselor of the mighty God of Jacob?" "Touching the Almighty, we cannot find him out, he is excellent in power, and in judgment and in plenty of justice; he will not afflict." In speaking of his people he emphatically says that they are his bride, his beloved. Thy lips are like a thread of scarlet, and thy speech is comely; thy temples are like a piece of pomegranate, within thy locks." He also speaks of her being a piece of perfection. It rather strikes us, that when anything is perfect it cannot be remodeled in any shape or manner to improve it, there are no additions to be made, nor nothing to be taken from, but is a building fitly framed, every part answers the demand of harmony, love, order, beauty and symmetry. Clothed in linen clean and white, she is seen coming up out of the wilderness leaning on her beloved, whom she has been constrained

to acknowledge as her only support, guardian and guide. It can truly be said that he is the Prince of Peace the Everlasting Father and Ruler of the universe, and, that Mercy and Truth have met together, Righteousness and peace have kissed each other. When our Savior was delivered up into the hands of wicked men and crucified on the cross and cried it is finished, think ye that he then solicited the aid of sinful man by what he suffered and died in the accomplishment of his noble purpose? Think ye that he cannot by his constraining power bring all of those who are redeemed by his precious blood without the interposition of gold and silver? Methinks I hear the blood bought throng as with one voice shouting, He is my righteousness, sanctification and redemption, glory, honor and power are alone ascribed to the King of kings and the Lord of lords. And is it not the song of every truly regenerated son of Adam, that he was found in the waste howling wilderness, and led about and instructed, until he was made to renounce all trustings in the flesh to which he had had been clinging with the utmost tenacity, and the thunderings of Mount Sinai filled him with horror, and he exclaimed in despair, I see a God of justice, mine eyes are as scarlet; they cannot, nay, they cannot be forgiven. When in an unexpected moment he was filled with such love and praise as spotless angels feel, and "All is well," is resounding from his trembling lips. He asks himself in what his hope is based.—'Tis a free unmerited gift, is the quick response. To grace I am indebted for that spirit which was sent into my heart by which I am enabled to cry Abba Father. He is no prepared for the reception of the everlasting gospel, and it is sweet music to his ears, it comes freighted with the sweetness of heavenly love, and to fill my cup of joy to overflowing, I can understand every word, and it is so applicable to my case, surely some freed spirit must have informed the proclaimer of this wonder which has been wrought in me, thus he soliloquizes. The holy scriptures are revealed to him in all their loveliness, he there sees that the chosen flock is redeemed from every nation, kindred and tongue, and that it is not of him that willeth nor of him that runneth, but of God that sheweth mercy. Finally every word on which his eye rests, fills his soul with wonder and adoration: The church presents a thousand charms; he sees the image of the Savior impressed indelibly on each member, their doctrine and ordinances are so much like the meek and lowly Lamb, that he at once sees that these are they who know the joyful sound, and who have been instructed in the Truth, the Life and the Way, and these are they who compose that innumerable company of spirits of just men made perfect through the atoning sacrifice of their glorious Head and Savior. It is then he can adopt the language of Ruth 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." While a still small voice whispers, "seal not your birth right, for what are all the buffetings of Satan, and frowns of a flattering world, to the enjoyment of the society of this people, this is that gospel rest that has been painted in your dreams. He is now no more a stranger and foreigner, but a fellow citizen with

the saints, and of the household of God, can realize in no small degree the constraining love of Christ. He is his "All in All," for he has no where else to go, and desires no other place; for he alone has the words of eternal life. We then hear him hisping in the pathetic line of Cowper.

"I was a stricken deer, that left the herd
Long since; with many an arrow deep infix'd
My panting side was charged, when I withdrew
To seek a tranquil death in distant shades.
There was I found by one who had Himself
Been hurt by archers; in his side he bore,
And in his hands and feet, the cruel scars.
With gentle force soliciting the darts, [live,
He drew them forth, and healed, and bade me

All the gloomy pictures painted by Milton in his Paradise Lost, vanish like dew at the approach of the morning sun. His eloquence and strength of diction that once thrilled his soul, and led him to say Reverend saint! what a golden career must have been yours. Why, it seems to me that anything I then wished to see or hear, at thy bidding, would have been before this, as nothing to be compared to that stream of never fading and ever living light, that proceedeth from the throne of God and the Lamb. One chapter of the word of God contains more true wisdom, than all the pages of intellectuality that he ever grasped by his imagination. What a theme for devout contemplation that the same enlivening Spirit, that the saints of all ages have communed with, is still guiding the tempest tossed Zion through this veil of tears. What Christian has not, while on his pilgrimage, been constrained to have strong hopes that the same halo of light that surrounded Paul and carried him to the third heaven where he saw that which was unlawful to utter, is still with him, buoying him up and making him at times almost forget that he was in the house of clay, and fondly cherish the thought, that ere long he would be set free, and fly away to Christ, who has ascended on high and there in this Meridian of his brightness, is daily displaying his love and mercy by bringing his people in ways that they know not, and in paths that they have not seen; which will result for their good and his glory, by giving them a seat at his right hand. Smiling May may come and cheer these lower grounds with its wonted attractions, but still there is a deep well, implanted in the inmost soul, that is impatient to be filled with that water of life which is ever pure, and clear as crystal, but as one of old has said, "We know that if this tabernacle decayeth, we have a building not made with hands eternal in the heavens. Then we shall see him and know him as he is, and the idea of "Passing away, Passing away" will not be associated with everything that meets his enraptured gaze.

F. A. D.

Sullivan Co., May 20, 1854.

For the Signs of the Times.

Henry Co. Ia., May 11, 1854.

DEAR BROTHER BEEBE:—Having returned home from a tour, of meetings in the western part of our state, and in the bounds of the Sugar Creek Association.—I embrace the earliest opportunity in compliance with the request of many brethren there, of letting them hear from me through the Signs. I left home on the 24th day of April, and returned on the 10th of May, finding all well.

I do not know of anything more vitally important to speak of in the first place than to name the many reports that have gone

abroad respecting the heretical doctrine said to be advocated by the brethren in that vicinity; often as I have been made to witness the sad consequences among brethren resulting from giving heed to the misrepresentations of the enemies of the truth, I must acknowledge that I took with me some fearful apprehensions respecting the faith of the brethren there, and am therefore again admonished, to pay no regard to their base falsehoods. I am made to conclude that misrepresentations from such a source would do but little injury to the brethren, if they could get none of the Baptists to piddle for them. In that case their insinuations go out under Baptist authority; and are followed with a train of mischief.

How careful should we be to bridle our tongues in all such cases; and also when there are real existing difficulties amongst us. Those apprehensions however vanished like the morning dew on becoming acquainted with the brethren. I cannot change my sentiments, nor can I dissemble in the proclamation of them. I knew not therefore what kind of a reception I should meet with. But after declaring them as fully, freely, and faithfully as my weak capacities would admit of, and after hearing those brethren in both their public and private discourses, there was but one thing in the way of my according to them freely the right hand of fellowship; and that one thing is a matter of no small annoyance to me. It is a feeling sense of my own unworthiness to be reckoned amongst the saints of the Lord. I found an existing difficulty in one of the churches which I firmly believe to have originated in the miscolorings and mischievous insinuations of the enemies of the truth. My earnest prayer is, and I cherish the fond hope too that the Lord will dispel the mists that the enemy has thrown among the brethren and enable them to feel and to manifest the same love for each other that appeared to predominate in so good and so happy a degree with the heaven-born children generally in that religion. And here I will observe that I was exceedingly gratified beholding the harmony and mutuality that existed, the love and fellowship that abounded, among the brethren with that one exception.

Love is one of the best evidences that we can have to testify that we are the children of God. "Whoever loveth is born of God." "Satan cannot love." Nor can his emissaries. Under the influence of a zeal for God which is not according to knowledge, they may form associations, concoct measures, and mature schemes for money making purposes, personal aggrandizement and the acquisition of human or popular applause, yes, they may create their unhallowed combinations and put into operation all their patented or newly constructed machinations, they may draw out the sword and bend their bow, to slay the upright, but they are strangers to the love of God; and therefore, "their sword shall enter into their own heart, and their bows shall be broken." O that Zion's children could love one another with a pure heart fervently, not in word only, but in deed and in truth. Do we not daily see and feel the necessity of cultivating such a principle? How comfortable the feeling, how consoling to participate in the reciprocity of sensations flowing from abounding love. How careful should we be to let brotherly

love continue; to do nothing to hinder its work. When the children of Zion can patronize such a sentiment, the enemy may shoot showers of his poisoned darts in vain, they will fall harmless at their feet. Then brethren, "let love be without dissimulation; abhor that which is evil, cleave to that which is good." But if you bite and devour one another, take heed that ye be not consumed one of another.

But we have another pleasing consideration to suggest to the saints in relation to the Lord's children there. He appears manifestly to be reviving his work in the midst of them. The meetings were well attended during the time that I was with them, considering the busy season of the year, it being immediately in the time of corn planting. On Sundays, the houses though large could not contain the people, who appeared to give the deepest attention, many of whose cheeks were bathed in tears. At Crawfordsville, on the 7th inst. their houses were filled to overflowing.— Even the doors and windows were crowded with seemingly anxious hearers. After preaching there were four baptized, who had previously related to the church, what the Lord had done for them. Never in my life have I seen so many in the same length of time, who, (though not members of the church militant) were ready to give a reason of the hope that is in them with meekness and fear. It was not uncommon to find two or three in a house.

In the vehicle that conveyed me to the meeting at Crawfordsville, there were no less than four. But I wish it expressly understood, that this is not going on under the unholy influence of modern revival makers. It is where the doctrine of God our Savior is preached, where he in the immutability of his nature is proclaimed as exercising his right in the absolute and actual choice of his people in Christ before the foundation of the world. It is where the myrmidons of anti-christ are manfully opposed, and their hallucinations ably exposed. It is where the hearts of the children of the free woman are smitten, not with the fears of hell, but with the love of Zion's king; and therefore, prepared for the reception of the gospel of the grace of God, they receive and enjoy with heavenly transports and celestial rapture and reverence, the unsullied bliss that teems from that River, the streams whereof, make glad the city of God, the legitimate consequences of which, are a hatred for sin, and hungering and thirsting after righteousness.— Under the benign influence of that love, they are bending their course to Zion.— Their hearts and their affections are there; and nothing appears to be in their way, but a deep sense of their own unworthiness. They appear manifestly to be the circumcision that worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. O, that God in the abounding of his grace and in the plenitude of his mercy, may continue to shine in their hearts to give them the light of the knowledge of the glory of God in the face of Jesus Christ, and enable them to see their wisdom, righteousness, sanctification and redemption all complete in him.

I will conclude my scribble by endeavoring to prepare a few lines of poetry for the consideration of the characters named in the foregoing remarks.

Cease dear children cease to look,
For selfish righteousness within,
Has not Christ your Savior took,
And born and cancel'd all your sin!

Look to him for righteousness,
To Him are all your praises due,
He bore your grief and sealed your peace,
And gives his righteousness to you.
Then give yourselves up to His cause,
And give Him all the glory too,
Accept His grace, obey his laws, [through
that grace will bear you conquerors
Brother Beebe, If you think the foregoing observations will not crowd from the columns of the Signs as good, or better matter, give them a place there, otherwise dispose of them as prudence may dictate.—
Meanwhile, May the grace, mercy and peace, that has abounded as I trust to the chief of sinners, sustain and console yourself, with all the household of faith.
Brethren farewell.

J. F. JOHNSON.

For the Signs of the Times.

Covington, April 22, 1854.

ELDER BEEBE:—In compliance with the wishes of the afflicted bereaved family, I cheerfully record what my memory will enable me, of the christian experience of sister Elizabeth M. Clarkson, a member of the Old School Baptist church, of Sardes, Boone Co., Ky., who was relieved from a long series of sufferings for years, by death, on the 18th of March last past.

Being on my return, from a visiting and preaching tour, among the churches of the Licking, Baptist association, in February, I stopped at brother Edward Clarksons in Covington, when the deceased related to me the exercises of her mind. If it would afford the readers of the Signs but a portion of the joy it gave me in hearing it, I should be amply rewarded for recording and forwarding it for publication.

She commenced by saying, She felt a strong desire to relate her experience; as her dying testimony in favor and in praise of distinguishing grace; if I could retain, and recite her own language, it would verily be a tribute to God's rich sovereign mercy. She had lived beyond twenty years, in blindness of mind, dead in trespasses and in sins. The cares of this world had alone engaged her affections, and ardent pursuit. When about the age of 24 or 25, her mind was arrested with an awful sense, of her lost, and condemned state before God. Her father was an Old School Baptist. She had therefore been raised under his care, accustomed to respect as true, their system of faith: not knowing from the teachings of the Spirit of God, the deep depravity of the human heart, of its deceit above all things, according to Jeremiah.— She being of a sensitive energetic make of mind, strictly regarding her moral character in the eyes of mortals, observing all moral social duties, with the tenacity, of a tight laced Pharisee, her confidence in her moral rectitude was strong. Being ardent in her feelings, and quite generous minded was vigilant and active in the pursuit of objects, that claimed her attention.

She had become securely entrenched in her mistaken confidence, while building her hope of heaven on a sandy foundation. In the early parts of her life, she cherished a bitter enmity against the doctrine of grace, too honest to deceive its advocates, and at this time living in the midst of Old School Baptists, she neglected its assemblies, and when the word of truth was preached at her Father-in-law's would leave the room because of her settled aversion to the doctrine which is according to godliness. Yet she cherished a secret ven-

eration for Old Baptists, whose faith was proved by their works, as being the faith of God's elect. In fact she declared they were in her estimation the excellent of the earth.

Her wonder was, that such honest people as she esteemed them, could believe such contrary doctrine to reason, and sound sense.

When about 24 years of age, she became a wonder to herself, was astonished at the mercy of God, that had prolonged her mortal life. Saw herself a rebel, her nature defiled, a polluted guilty heart, and all her fancied human righteousness as filthy rags. She now saw most clearly, and felt most sensibly, The whole head is sick, and the whole heart faint, from the sole of the foot even unto the head; there was no soundness in it; but wounds and bruises and petrifying sores; that had not been closed, neither bound up, neither mollified with ointment.

She now understood that from the heart proceeded evil thoughts, and as is the fountain, such will be the streams.

Her sense of the justice of her condemnation, by the law of God, was so clear, so vivid, it overwhelmed her with utter astonishment, that God had spared her life so long, and when she attempted to cry for mercy, to plead for pardon, she was oftentimes frightened from it, with suggestions that it was adding sin to sin, to offer such vile prayers before a holy God, being tempted to believe they were an abomination in his sight.

While thus she was deeply burdened with an intolerable load of sorrow and guilt, oftentimes lead to give up all hopes of ever finding relief, almost ready to resign herself to her fate. She had come to the settled conclusion, there was nothing for her but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.

Some precious word of promise oftentimes would come to her mind, applied by the Divine Comforter, would give her some cheering ray of hope, that saved her from despair, and would prompt her to renew her cries for mercy. Thus for a long time she was tossed on the billows of sorrow, from fear to hope, and from hope to fear; for as she grew in knowledge it was but to know more of the unworthiness of creature goodness, and sensibly realize the blessed truth revealed to those, to whom it is given to know, the mysteries of the kingdom of God. That he hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus, before the world began.

She had been living so long without the law, dead to a knowledge of its spirituality, therefore vainly expecting life from it, that when the commandment came, sin revived and she died.

But truly did the law of the Spirit of life in Christ Jesus, make her free from the law of sin and death. So clear and vivid was her sense of guilt, so offensive did sin appear to her mind, that when by the blessed Spirit she was enabled to receive the word joyfully, in her esteem there was much forgiven, therefore she loved much, was remarkably diffident and sensitive, but a ready discerner of spirits; therefore her confidence in God's children, was soon settled, and to them, her most delightful theme was, O to grace how great a debtor.

The precious doctrine of the eternal union of the Head and members of Christ's mystical body, was dear to her and in proportion as the tender, eyed Leah's optics, are plagued with being near sighted, it was the joy of her heart, and hence from the abundance of her heart, did her mouth speak, as her relation of exercises was given. Would I could give her words; it was manifest she died entirely to her legal hopes but when passed from death to life her vision of the covenant of grace, was remarkably clear. She could say with confidence, I know that my Redeemer liveth.— I know on whom I believe. We know we have passed from death unto life, because we love the brethren. In him was life, and the life was the light of men. As above stated, she was baptized into, and remained a member of the Baptist church of Sardes, until her exit. For a long time before her death, she was unusually detached from earth, and earthly objects, waiting patiently until her change should come; she has left a husband and 9 children behind. One son, has just reached manhood, but I fear will soon follow his dear mother, one young woman, who has the care of seven quite young brothers and sisters, to mourn the absence of a faithful and devoted mother. O may the God of Jacob reveal to them the same grace that she lived on, and enabled her to resign her partner and children, into his hands while she was calmly praying unto the hour of her departure, Come Lord Jesus, come quickly.

On the 18th of March she fell asleep.— Of her I think it may be said. Let me die the death of the righteous, and let my end be like theirs. Mark the perfect man, (perfect in Christ) and behold the upright, for the end of that man is peace.

J. W. BOWEN.

For the Signs of the Times.

Livingston Co., N. Y., March 1854.

BROTHER BEEBE:—I promised in my last, to say something in my next, about my call to the ministry. I do not know that I shall be able to give a satisfactory evidence to all the brethren; and particularly to those in the ministry. I cannot say that I ever received a call in the way as Moses, Isaac, Jeremiah and others did. The apostle says in Heb. v. 4, "No man taketh this honor unto himself but he that is called of God as was Aaron." This calling of Aaron is mentioned in Exodus xxvii. 1.— And take thou Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me, in the priest's office, even Aaron Nadab, and Abihu, Eleazer and Ithamar, Aaron's sons." The Lord having chosen Aaron and his sons called unto Moses to take and set them apart for the holy office. Paul says, "And I thank Christ Jesus, our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry who was before a blasphemer. 1. Tim. i. 12.— And again this is a true saying, "If a man desire the office of a bishop he desireth, a good word." If the desire is from a pure motive but if from impure motives it is unlawful. We can judge of the motives only by the walk and conversation of those who are set apart as ministers of the New Testament. If called and set apart for the holy office as was Aaron, or enabled and

counted faithful as was Paul their acts will answer for them.

Having made these few remarks, I will try to say something as to my motive for desiring the ministerial office—leaving all who shall become acquainted with the case to judge for themselves whether I have run before I was sent or have taken this honor unto myself.

When it had pleased the Lord to reveal himself unto me as he doeth not unto the world, in granting me the full assurance of faith, he enabled me to believe that Jesus Christ was in me the hope of glory, which caused me joy unspeakable and full of glory. I felt to cry, "Lord what wilt thou have me to do? I said, Truly it is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners, of whom I felt myself chief. O the burning desire I then had to call upon all that feared God, to hear what the Lord had done for my soul. I could then glory in free sovereign grace and say the Lord had indeed displayed wonders of amazing love towards me, the most unworthy of all men. I felt peace and good will towards men. In this happy frame of mind I related to the Presbyterian church what the Lord of his infinite mercy and abounding grace had done for me, and my desire to proclaim the goodness, forbearance, long suffering and patience of God, to those to whom he grants to believe in the Son, whom he has exalted at his right hand to be a prince and a Savior to give unto the Israel of God repentance and remission of sins. I was received by the church and encouraged to exercise my gift. I gave notice in the neighborhood that I would try to speak in the school-house. I was permitted to speak with considerable freedom, but I had hardly finished when the tempter began to assail me, saying that I should never attempt to speak any more in public; that I had said all I knew. I verily thought it was so; but when I asked myself who had enabled me to speak, I unhesitatingly replied the Lord; it came with force to my mind, the same one can enable you again. I cried in my heart, True Lord and thou hast promised to give unto thy servants a mouth and wisdom to speak that which all thine adversaries cannot gainsay nor resist. Little then did I think I should ever become a man of so much contention for the truth as it is in Jesus. When the church knew I had already spoken in public, it was then thought advisable that I should attend the next session of the Presbytery and state my case. I did so and after examination was granted a license to speak wherever a door should be opened. There was at the time a college-bred student present, to whom they also granted license and gave a call to supply the place of their former minister who had left. This he accepted and was ordained. Previous to this however, he had preached a few times and I found indeed he was a novice aiming at nothing but popularity and pleasing the carnal minds of carnal professors. Hearing this preacher advance nothing but rotten arminian views. I withstood him in the face of the whole church. That instant I was looked upon with an evil eye and considered a disturber of the peace, and a stumbling block in the church: and they united in prayer that God would remove the stumbling blocks. Some told me I was not in my right place; that my Calvinistic views would be better received by the Old

School Presbyterians. I now learned for the first time that there existed Old and New School Presbyterians, and longed to find some of the old school. Shortly after this I received a call from a small church. I went, not asking if they were old or new school. I had not been long with them when the deacon remarked to me, that he had flattered himself that through my labor the church might increase in number, but he feared the doctrine I advanced would cause the few to become yet less. I was assailed in public by the Methodists, however a few remained with me. At this time I heard of some old school Presbyterian ministers. I sought and found some and attended their presbytery, and was received by them. Shortly after I met with a settlement of Hollanders and spoke to them in their own language. They showed a desire to become organized into a church which was done by the presbytery and I being chosen as their pastor was ordained. Some time after this, I casually took up a small pamphlet while at the house of Baptist people. It contained the reason given by a Methodist preacher why he had become a Baptist. I expressed a desire to peruse it and it was lent to me. Great was my wonder and amazement when I was led to see so plainly that infant sprinkling was no baptism. I saw every avenue closed against my favorite points. I told my companion that after a diligent investigation of the New Testament I was fully convinced that we were never baptized in obedience to precept and example. She told me she had some serious thoughts on the subject some three years or more back. I said, If we through grace are enabled to say we love Jesus because he first loved us, we should keep his commandments; that the Lord has commanded that whosoever believed should be baptized, and we had never been baptized. All I knew about the Baptists was there were some called Regular and some Free Will. A church of the first named was about two miles from where I resided. I said I would go and have some conversation with their minister, I went and when I had related my present feeling about the proper ordinance of believers' baptism by immersion and that my wife felt alike with me upon the subject, I was asked, whether I thought to remain a pedo with such views, I was told to pull up stakes and come right over. I told him that I thought it right that he should farther know what I believed in point of scriptural doctrine, and first that I believed that salvation is all of grace, that the true church was a chosen church of God in Christ Jesus, before the foundation of the world, that those who constituted that church were predestinated to the adoption, forever redeemed from all sin by the blood of the Lamb, and that all these are in due time called, born again, quickened by the word of God, which shall forever prevail; that I viewed these with others as cardinal points, which I trusted, I had been taught of God, and in which my only consolation, hope, and comfort was centered, for time and eternity. He told me that he and the church to which he belonged believed just so, I trusted in his declaration, and when I came home I told my wife what I had been assured of by the minister, and we went together to hear him and when he had finished, he stated our case to the church, and we were desired to give a statement of the Lord's dealings with us,

we did so, and was both received as candidates for baptism, which was shortly after administered unto us. Some time afterward I was ordained as an evangelist, he, the elder, desired me to speak once or twice to his people, but I perceived that he very soon evaded me, and gave me to understand that if he were to preach in that way but a short time, the half of his congregation would withdraw. I asked him if it was not bible doctrine, he said it was, but said he, it is not profitable to speak upon these points. I told him he should preach the truth as it was in Jesus, whether they would hear or forbear. A short time after this I was desired to go to Buffalo, there being some of my countrymen who had become Baptists there. I spoke unto them, I had not been long among them, when I was desired by one of the elders to go and visit a small church at Black Rock, about four miles from Buffalo. I went and spoke to the people. They desired me to labor half of my time with them. I took upon me to do so, there being but a few in Buffalo to labor for, I had not labored long at Black Rock, but I perceived a drawback of some, and of others that their faces were not to me as yesterday. It was intimated to me that I should have to alter my tune, or else my name would soon be cast out as evil; during this time I got some acquainted with sister Enza Nelson. I was told that she had formerly been in fellowship with the church, but that she had withdrawn herself, and went now about once a year a good ways off to meet with a people who, according to her view, they believed to be Antinomians, I went to see her, we had not spoken long together, when I told her that she was called an antinomian, but I did not know which of us was the greatest; she told me that by what she heard her husband say about my preaching I should not be long desired among those New School Baptists. She said she would lend me some papers to read, called the *Signs of the Times*, she gave me some, and went away, I had to speak that day and when I came in the meeting house, an old man called a staunch member, came to me, and said, we thought when we engaged you, we should have heard Baptist doctrine preached to us, but you have given us nothing but your old school predestinarian doctrine, I told him I thought I had preached baptist doctrine, but as he judged I had not, I wanted him to tell me what baptist doctrine was; he said he read in the bible, that Jesus died for all men, or that his death was sufficient for all, if all would believe in him, he believed also, he said, that all infants were as pure from sin, and holy as Jesus himself, until they was of an age to know when they sinned. I asked him whether that was baptist doctrine, he said it was. I told him if that was so, that I then renounced being a baptist, that I never became a baptist in order to become a rotten arminian, or a condemned heretic as Paltagius was. Now beloved, whether these people were actually so perfectly ignorant of the existence of the Old School Baptists, or whether they had not even as common honesty as the New School presbyterians, who told me, that I was not in my right place, I ought to be among the Old Baptists, is not for me to say. At that time, I resided with my wife, (having no children) in Buffalo.— When I came home I set myself to peruse the *Signs*, I cannot tell the joy we both felt in reading its contents. O how we

longed that the Lord might open a way to find out, and to get acquainted with these dear children of God, with whom we felt united in the bonds of the gospel, having one faith and one hope with them. The next time I went to Black Rock, I was told that the church felt that they had to relinquish my labor for a given season, that they were so few they found it difficult to make up what they had promised to pay me. I said it was all well, I went to sister Nelson, and told her what had happened, all she said was, that she had expected it. I returned her papers, she gave me some others. I came home and told my companion of it; she said she feared it would turn out so. It was winter and half our income cut off, it was soon agreed through sisters Nelson and Carrick, that if I would preach in the forenoon in dutch and in the afternoon in English, they would come and hear me, with as many more as would come. We went on so but a little while when it was proposed that if the dutch people would relinquish their connection with the New School, we would unite upon Old School principles, but this was flatly refused by them, for no other reason than their poverty to do anything of themselves toward my support. Some of the New School members contributed something to me, that the poor dutch, as they said, might have preaching in their own language. I told these people that I could no longer labor for them receiving what I did, from a source which I could no longer fellowship, but if they would come out, and venture with me, to trust wholly in the Lord, for our every need and want, I would continue to labor with them, but they rejected my proposal. As soon as this was known by the New School, the hand of support was also withdrawn. This was a dark and trying time to us, here was a severe trial of our faith. What grace is needed at such a time, to believe that such trials are even more precious than gold, that it may be found unto praise and honor and glory, at the appearing of Jesus Christ. We were ready with a Peter of old to exclaim, "Lord we have forsaken all, what shall we have therefore." Soon after this, I told the friends that I would speak to them on Sundays in my own hired room, it being but the only room I occupied. In this way I was permitted to speak to all that came, the number of which was sometimes from twelve to fourteen, and I was led to realize the Lord's declaration, that the laborer is worthy of his meat, every night when we bowed before the Lord, and the question came home to the heart, Has anything lacked thee? with joyful response our hearts could exclaim, nothing Lord.—About this time sister Nelson wrote without my knowledge, to brother P. West, in Dansville, about me; brother West wrote in answer, that he should be glad, if I could to call upon him, that he then would take me to the brethren, with whom he was united, he believed they would be glad to see me and have me speak to them. I desired to go, the little band provided the means for my going. I went and met with brethren and sisters. I was permitted to speak twice unto them. this was in April 1852; they wished me to be with them again on the fourth Sunday in May following, when Eld. Wm. W. Brown, would be with them, but from some mistake as to the time, I was not there Eld. Brown desired brother West to write to me, that he would be with the people at Clyde at such a time, and that

he would be glad to see me, and have an opportunity to make me acquainted with some of the Old School people there. I was again enabled to go, met with Elder Brown and his people in covenant meeting, stated my travels and desires, was received by the church; and the next day I was baptized by Elder Wm. W. Brown. The time for my ordination being appointed, the time having come I was ordained. Elders Brown, and Chatfield, officiating. The Sunday following Elder Brown also baptized my companion according to her request. Having obtained a letter from the church at Clyde, I was desired of the brethren to whom I had previously spoken to settle among them which I accepted, and we have under many ups and downs, and much opposition from the enemies of truth, been enabled to defend our position, and walk together in the good old paths, we have lived in unity and in brotherly love up to this time. And now I must close with a sorrowful remark, it is this, several brethren and sisters having already moved to other parts and several more are ready to follow this ensuing spring, for these causes this little church will most likely be dissolved and I become without a charge. And now dear brother Beebe, I close by assuring you and all the brethren and sister that I can truly say with the poet.

No foot of land do I possess,
No cottage in the wilderness.

May the Lord direct my way wherever it shall please him that I go. To him I would ascribe all the honor and glory.

Yours as ever in the bonds of the gospel.

JOHN FISHER.

For the Signs of the Times.

Lancaster Co., Pa., May 22, 1854.

BROTHER BEEBE:—I am much pleased with the *Signs*, they seem to pronounce the Christian Shibboleth, pretty distinctly; may the Lord spare you, and strengthen you, and all the ministers of the calling to preach Christ Jesus, and him crucified; which was to the Greeks foolishness and to the Jews a stumbling block, but unto them that are called; Christ the power of God and the wisdom of God; feed the flock over which the Holy Ghost has made you overseers, for truly many grievous wolves is now in the land, and were it not that the Mighty God rideth upon the heavens for their help, they would soon be swallowed up by them; but he that keepeth Israel neither slumbers nor sleeps. The munition of Rocks is their defense and when faith is in lively exercise, the children of God, can say with David; Though the earth be removed and the mountains be cast into the sea, yet will we not fear. O happy is that people whose God is the Lord. The Son of God is the same unchangeable Jesus now as he was when in the heated furnace with his three children, and with his Daniel in the Lion's den; and a sparrow cannot fall to the ground without his notice, and the hairs of the head of his people are numbered. Then may we not with the sailor boy say, our Father is at the helm. O brother Beebe, Go on to preach salvation by grace, for it is by grace we are saved, through Faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast. I will stop lest I weary you. May the good will of him that dwelt in the bush be with you. Yours affectionately.

JAMES JENKINS.

For the Signs of the Times.

Newton Co., Georgia., May 8, 1854.

BROTHER BEEBE:—A good opportunity presents of addressing you a few words on the precious interests of the kingdom of Heaven. I have been in this state since the 22d of January, enjoying many, and great privileges with the family of the Redeemer. I feel bound to give thanks to God for his special providence to me in this strange land, but particularly for the christian affection everywhere manifested so far exceeding my expectations. I trust I shall never forget the kindness of our brethren here, for whom I shall invoke the blessings of the everlasting covenant well ordered in all things and sure. I feel at times my hope rests solely on that Rock, that sure Foundation. The cause of Christ, and his people is very dear to me; conforming in a good degree to the requisition of the Holy Spirit by the apostle. "Let each esteem others better than themselves." I believe we are too high minded to receive the Savior. We forget the lesson he taught the disciples on this point, when they inquired who was the greatest, &c. If we are created in Christ Jesus unto good works, how can we neglect the performance of those works without destroying our title to the inheritance as sons. Among these works I consider "lowliness of mind" as very prominent. Loving the brethren and so fulfilling the law of Christ, and bearing one another's burdens properly attended to, would prevent very many of the trials which now distress the church.

Fearing that I may not be able to attend your meeting (as I would desire) I send by Elder Walker one dollar. When you have leisure please write me a line, which would be a sort of substitute for seeing you, though I hope to see you once more in the flesh. My best wishes for you and yours, Your brother in a precious Redeemer,

GEORGE W. BEAL.

For the Signs of the Times.

Seneca Co., O., March 24, 1854.

BROTHER BEEBE:—I am much pleased to see in the *Signs*, that many of your correspondents are aiming at nothing else, but things whereby one may edify another. I would say dear brother, that I sometimes had almost concluded to quit taking the *Signs*, because of so many heated controversies that were published in them. But when I would read the experiences of brothers and sisters, published in the *Signs*, I would say to myself this more than makes up for all the unpleasant feelings created by controversy; indeed there is nothing that I read or hear that gives me as much satisfaction as a relation of the dealings of God with his children, and what makes it so sweet and consoling to me is, that they all speak one thing no matter how far they are apart in this world, they are all made nigh by the blood of Christ. I am often made to say, surely if God had not shown it unto them, they would not have known it, if God had not taught them, they could not have told it, why do these brothers and sisters tell what they have seen and heard. Some of them but a few years ago, others fifty or sixty years ago, which I have seen and heard thirty or forty years ago last month. Surely we must all have been taught by one teacher, or we would not all talk alike, we must have all had the eyes of our understanding illuminated by that

God who is of one mind, or we would not all see alike.

Dear brethren let me now give you a reason of the hope that is in me, with meekness and fear, thirty-four years past.—I saw that I was as I verily believed the greatest sinner that ever lived which caused such distress in my heart that I for the space of six weeks ate no pleasant bread drank no pleasant water, nor slept a pleasant sleep. I wept, I mourned, and grieved and tried to pray to God to have mercy on me a sinner, but it seemed to me that God could not hear the prayer of such a sinner as I was, at last I thought one certain night in the month of February 1819, that the time had come that I must die and go to judgment with all my sins upon me; for I could not see how God could save me so great a sinner and he remain a just God; but O amazing grace, when I expected banishment forever and ever, in the twinkling of an eye, my mind was carried to heaven and I saw in faith, Jesus at the right hand of God interceding for such a lost sinner as I was, my heart leaped within me for joy and I said bless the Lord O my soul and all that is within me bless his holy name. Four years passed away before I united with the Baptist church for I verily believed that the members of the church were holy throughout Soul and body and I saw and felt so much imperfection and sin about me that I was not worthy to have a standing amongst them, however I was made willing to tell what I had passed through, and if they could receive it as a gospel experience, I would be baptized and travel with the church and am often made to say.

A sinner saved by grace I am,
For I thy face have seen,
Shining through Christ the blessed Lamb,
With scarce a veil between.

LEWIS SEITZ.

For the Signs of the Times.

Fairfax Co., Va. May, 15, 1854.

BROTHER BEEBE:—Allow me through the *Signs* to request of brother Wm. Sharp his views on the passage of scripture recorded, 1 Corinthians, x. 23—25. Brother Sharp, please attend to my request as soon as you can, and oblige a poor afflicted brother, as I hope, in the Lord.

L. T. THOMSON.

The following Preamble and Resolutions were passed unanimously by the Baltimore, and also by the Delaware Old School Baptist Associations, at their late sessions, and published with their Minutes. viz.

PREAMBLE AND RESOLUTIONS.

Whereas, Three Thousand Clergymen of New England, for whom it is claimed that they embrace the Gospel Ministers of all the religious sects and denominations of our country, have, in the name of the Almighty God, protested against the passage of what is called the Nebraska Bill, by the Senate and House of Representatives of the United States, and threatened the congress with the vengeance of God if they should pass the said bill, therefore

Resolved, that we consider it due to the churches and ministers of this association, to the Old School Baptist denomination of professed christians, and to the cause of God and Truth in which we are deeply interested, to disclaim in the most unequivocal and emphatic manner all or any partic-

EDITORIAL.

Middletown, June 15, 1854.

The Savior and the Salvation.

ipation in, or fellowship for the said protest. And while we wish not, as a religious association, to meddle with the political bearings of that, or any other subject before the congress, we cannot withhold a decided declaration of the presumptions, and in our judgment blasphemous assumptions and desecration of that sacred name and divine prerogative of the Almighty God, by the self-styled CLERGY of our country.

Resolved, that a copy of our minutes containing this Preamble and resolution, be sent to the president of the Senate, and Speaker of the House of Representatives.

The Delaware Association after having passed a resolution, unanimous concurring with their sister Associations also passed a resolution, that the same shall be published in the *Signs of the Times*, *Banner of Liberty*, and in the *Southern Baptist Messenger*, and in all other journals the publishers of which are willing to insert it.

At the regular Church Meeting of the Old School Baptist church, held at their meeting house in Wallkill, Orange county, N. Y., on Saturday May 27th, 1854. The case of Elder Philip C. Brome, was taken up for final decision; and after due deliberation, the following preamble and resolutions were unanimously adopted by the church, viz.

Whereas Eld. P. C. Brome, has refused by letter to submit to the authority of the church to which he has been cited to appear and answer to charges held against him for a disorderly course, and on which he has been faithfully, but unsuccessfully labored with; having waited on him for almost a year, and being now assured by his own letters to the church, as well as from the corroborating reports from various portions of the country, that in defiance of the authority of Christ vested in his church, and of the faithful admonitions which he has received, he still persists in his disorder, and in uniting with an excluded and disorderly person from a sister church of our connection, trying to cause divisions among the churches and brethren, and in calumniating this church, our pastor, and the Warwick Association. Therefore agreeable to the advise and counsel of Elders and brethren, and in conformity to the laws of the Kingdom of our Lord Jesus Christ, it was

Resolved, unanimously that the fellowship of the church be, and it is hereby withdrawn from the said Philip C. Brome, and that he be expelled from the communion and fellowship of this church agreeable to the instruction given by the Head of the church, Matthew xiii. 17. "If he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Resolved that our pastor Elder Beebe, be requested to publish, for the information of our sister churches and brethren generally, the foregoing preamble and resolutions.—Also that a notice of the same be communicated to the Warwick Association in our annual church letter to that association which has been this day read and adopted by the church.

HIRAM HORTON, Church Clerk.

TYRANNICAL.—In 1718, a law was passed in Virginia, requiring every person to attend church on Sunday and church holidays, on penalty of *tying head and heels*, as it was called, for one night and being held to labor as a slave by the colony for the week following. Eleven years after, this penalty was changed to the fine of one pound of tobacco to be paid to the minister

to their sense of duty, to infringe in the least upon the equal rights of their fellow-men, though they might be of very opposite faith and practice from themselves.

Thus circumstance, they were to pray for the kings and such as were in authority over them; not particularly for their salvation, or for their continuance in power, but that we the saints of God,—we who pray may lead a quiet and peaceable life in honesty and Godliness. We are not to pray to our kings or rulers, as do the daughters of anti-christ, but for them; that God who is able to turn their hearts as the rivers of water are turned, may so overrule them and the administration of their government, that their laws shall not conflict with our religious rights, and thus involve us in the necessity of disrespecting their enactments. The duty of the saints to be at peace with all men, as much as in them lies, is fully expressed; but it does not lie in the right of the saints to disobey Christ, even in obeying the monarchs or rulers of this world. But as christians, they will always have the least influence with kings and rulers of this world; they are not to attempt to control them by their own wisdom, but pray to him who raised up Cyrus, a heathen king, and directed him in bringing about a jubilee of release to Israel after their seventy years of captivity.

At the call of our brethren at sundry times, since we have been publishing our paper, we have given such views as we have on this portion of the word; still, as we desire to be the servant of the saints, we will not withhold from our brother in Georgia and others who may desire it, a free expression of our understanding of the scriptures. We will offer for their consideration some remarks on this text, and leave them to decide by the divine standard whether we be right or wrong.

In the connection the Apostle exhorts that prayer and supplication and intercessions be made for all men; and having so exhorted, that the saints should be so engaged in prayer and supplication and intercession, he proceeds to define the particular sense in which he had used the words *all men* in his exhortation, and then gives his reasons for so exhorting his brethren. The sense in which he used the words *all men* in the exhortation he explains thus, For kings, and for all that are in authority over us. As Jews, or Israelites under the former covenant, they acknowledged no kings over them but such as were of the circumcision, and duly anointed according to the ceremonial law; nor did they allow that any others of the human family were subjects of salvation, in the will of God, than those who were recognized in the covenant of works. But now, the middle wall of partition between Jews and Gentiles was broken down, the gospel was preached and the gospel church was organized among the gentiles; consequently the saints had to do with the governments of the different nations of the world; that is, so far as their citizenship of the world was concerned. They were to obey those who had the rule over them. To render to Caesar the things that are Caesars, and to God, the things which are God's. That is, as citizens of the world, they were to be subject to the laws of the land, where their lot was cast; obeying the institutions of men, for the Lord's sake, in all matters which did not conflict with their obligations to their God. The principle was distinctly understood and settled by the apostles that in matters of conscience, no human legislature had the right to dictate. Every man's religion was a matter between himself and his God, and he is held accountable for his actions, to his God, alone and in the things of religion, as of the things which belong to God, they were to obey God rather than men even though it might subject them to cruel persecution, reproach or death. But on no account were they as subjects of the Redeemer's Kingdom, to lay down the rules for the government of the nations among whom they were sojourning as strangers and pilgrims; neither were they by their unrestricted liberty of conscience to worship their God according

to their sense of duty, to infringe in the least upon the equal rights of their fellow-men, though they might be of very opposite faith and practice from themselves.

For this is good in the sight of God.—What is good? Both that we should thus pray and thus live. And this is a sufficient incentive to christians; it is in itself good, and being so, that it is acceptable in the sight of God our Savior. The Lord Jesus Christ, who is the Savior of his people, is God, very God; equally with the Father; and he is Immanuel, or, God with us. He is our King and our privilege as well as our duty is to desire to do that which is good and acceptable in his sight. Many things are good and acceptable in the sight of men which are not good nor acceptable in the sight of God our Savior; *who will have all men to be saved, and to come unto the knowledge of the truth.* The will of God our Savior is, if we may so speak, the rule of his action; the standard to which he will cause all things in heaven, earth and hell, to bow; for he "worketh all things after the counsel of his own will." If the all men in the text, means all the race of mankind, their universal salvation must follow; for he doeth his pleasure in heaven and in earth. He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion; and whom he will he hardeneth.—But the terms *all men*, as we have already hinted, are to be understood in the same limited sense as that in which they are used in the first verse, and defined in the second. There the *all men* mean all of a particular description, such as kings, rulers, &c. So in regard to the all men embraced in the will of God our Savior, as the subjects of his salvation, the words are in application restricted to those who are embraced in the mediatorial provisions of the divine will. And hence the apostle gives the following explanation, For there is one God, and one Mediator, &c.

Now what possible connection could we perceive between this and the preceding verses of the chapter, if this fifth verse is not to show that the all men, or all manner of men, destined to salvation, according to the will of God our Savior, are embraced

in the mediatorial office and work of him who is God, Man, and Mediator between God and men? Otherwise why does the apostle use the conjunction *for* there is one God, &c? This is a sufficient evidence that it is the will of God, that they should all be saved and come to the knowledge of the truth; as they otherwise would have no interest in the mediatorial provisions of grace and salvation. This one Mediator between God and men, is the man Christ Jesus, the mediatorial Head of his church and embodiment of all the election of grace. They are his body and the fulness of him that filleth all in all; and he as fully and completely embodied and represented them before the world began, as Adam embodied and represented the human family when he at first became a living soul. Hence the terms *all men* are as properly used in reference to all the body and members of Christ, as in reference to the body and members of Adam; for Adam was the figure of him that was to come; that is, of Christ. But that is not spiritual which was first, but natural, or as our friend Morris would render it, *souls*, and afterwards that which is spiritual. Hence Adam represented all who have a natural, or *souls* existence, all being his offspring, are but the expansion, or development of what Adam was. So all men, as the terms are used in reference to Christ and his seed in him, embrace all who were chosen in Christ before the foundation of the world; as possessing life eternal in this divine Mediator from the ancients of eternity. And throughout the New Testament this distinction is preserved in the applications of the terms *all men*.

The man Christ Jesus, embodying in his person all that his names and titles mean or signify, as God, Man, and Mediator was manifest in the flesh, came in the flesh, 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. He was put to death in the flesh; not simply his flesh put to death but his flesh as it stood identified with his sonship was put to death in the flesh, so that it was the Son of God, as well as the son of the virgin Mary, that bear our sins in his own body on the cross. And who in the accomplishment of what the Father gave him to do, *gave himself a ransom*.—All that constituted him, *himself* was required and given a ransom for all to be testified in due time. The testimony here spoken of is, according to our judgment, that which shall be given in the application of his blood and righteousness to all for whom he died and arose again from the dead.—For, inasmuch as he was delivered up for their iniquities, and raised again for their justification, they must eventually be brought experimentally to the knowledge of the truth. And thus the apostle testifies that in the fulness of the dispensations of times, he shall gather together all things in Christ, both which are in heaven and in earth, even in him. All that are in him representatively, chosen, predestinated, saved, called, created, justified, redeemed, loved and secured, shall in the dispensations of times be brought experimentally into the unity of the faith, and shall manifestly fill that place to which our God has destined them in his mystical body. Thus shall it be testified in due time, who they are, and that it is the sovereign, immutable

and eternal will of God our Savior, that they shall all be saved and come to the knowledge of the truth. God our Savior, has from the beginning chosen them unto salvation, through sanctification of the Spirit and belief of the truth. This is testified in due time, by the inspired testimony of the scriptures, and by the preaching of the gospel, but the manifestation of every one of the heirs of immortality shall be in *due time*. By the term *due time*, we are to understand that there is a specified time appointed, in the wisdom and decree of God, for the generation of all the saints. The time appointed for its fulfillment can neither be hastened nor deferred. When the time appointed of the Father arrives, the accomplishment of the purpose will be due. As when the fullness of the time had come, God sent forth his Son.— And in due time Christ died. That is at the time when the demands of the righteous law of God which stood against us could consistently with the eternal purpose of God be deferred no longer, then it was due time for Christ to suffer in the flesh, and for that hour came he into the world. And as the Redeemer was prompt in meeting all the demands of the law and justice on the behalf of his people, so shall all the redeemed be promptly released from their prison houses, and brought experimentally into the liberty of the sons of God, in due time. And so shall they be ultimately introduced into their final glorified state above, in due time. Therefore the apostle exhorts that the saints should be patient in all their trials and sufferings, for in due time they shall reap, if they faint not.

OUR CONTEMPLATED ABSENCE.—Having succeeded in getting a little ahead of our dates we anticipate the pleasure, if the Lord please, of attending several associations during May and June. Before this number goes to press, we expect to be on our way to the Baltimore Association, where we expect to meet not only the dear brethren who usually attend that meeting, but also Elder D. W. Patman, and J. W. Walker, from the state of Georgia, together with brother David F. Montgomery and his wife, and Wm. L. Beebe, and his family. These brethren expect to attend also these associations; but in order to keep our paper up to dates, we shall have to return home from each, and then return to the next. After the meeting of our Warwick association, we expect to attend the Chemung and Allegany associations in this state, and if possible the Old School Meeting in Northern Pennsylvania. This arrangement will keep us very closely engaged between our duties at home, and our visits abroad.

WARWICK ASSOCIATION.—Brethren coming by the N. Y. & Erie Rail Road, to the Warwick Association, will stop at Chester Depot, which is the nearest station to the village of Warwick, where the Association is to be held; the distance being 9 miles. We understand that there will be carriages from Warwick, at the Chester depot, on Tuesday afternoon, to convey the brethren to the meeting. There is also a stage running daily from Chester to Warwick.

We expect a number of ministers and other brethren from a distance, and among

them two or three from the State of Georgia, who have never visited us before; and we affectionately invite our brethren and sisters generally, to come and behold our order.

CHEMUNG ASSOCIATION.—Eld. Reed Burritt, pastor of the church at Burdett, where the Chemung Old School Baptist Association is to hold their next session, requests that we, in addition to the notice given under the head, of "Associational Meetings," on our last page, should give a *pressing* invitation to the brethren, and especially to those in the ministry, to attend, and also to tell them that we expect to attend.

And also that there will be carriages waiting at the Watkins. (formerly Jefferson) Depot on the arrival of the trains on Monday evening, and on Tuesday morning, before the fourth Sunday in June, to take visiting brethren and sisters to the Association, a distance of three miles, from the Depot at the head of Seneca Lake.

Agreeable to the kind invitation, we expect to attend if not providentially prevented, and we hope also to be able to attend the Allegany Association, at South Dansville, Steuben Co. N. Y. on the Saturday and Sunday following.

Miscellany.

BAPTISM.—The following is extracted from an old collection of the laws of Virginia. They appear to have been in force as late as the year 1773 in which year the "Collection was published" at Williamsburgh.

Chap. 3. An act against persons that refuse to have their children baptized.

Whereas many schismatical persons, either out of averseness to the orthodox established religion or out of the newfangled conceits of their heretical invention, refuse to have their children baptized.

Be it therefore enacted by the present General Assembly and authority thereof, that all or every person or persons, that in contempt of the divine sacrament of baptism, shall refuse, when they may carry his or their child or children to a lawful minister in that county where he or they dwell, to have them baptized, shall be amerced two thousand pounds of tobacco, half to the parish and have to the informer.

CHRISTIAN CHARITY.—The following law passed by the state of Maryland but repealed, still exists in the District of Columbia, or did exist a few years ago:

That if any person shall hereafter deny the Holy Virginity, the Father, Son or the Godhead, &c., he shall, when convicted or by confession, for the first offence, be bored through the tongue and fined £20; for the second offence, have the letter B burned in the forehead and fined £40; for the third offence to suffer death."

OBITUARIES.

Camptown May 26, 1854.

BROTHER BEEBE.—Please publish in the *Signs* the death of our beloved mother, Mrs. HANNAH DURAND. She calmly fell asleep in Jesus, without a struggle or a groan, on the evening of April 26, 1854. Aged 73 years, 8 months; but we mourn not as those who have no hope. For if we

believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. She suffered many years with a protracted disease, and experienced great bodily suffering, but she was never heard to murmur nor complain. But through grace she was enabled to bear her cross with patience and the many bereavements she was called to endure.

A stranger might have well presumed,
From what they saw her bear,
This burning bush was not consumed,
Because the Lord was there.

But this earthly house of her tabernacle is dissolved, she is gone to that building of God, an house not made with hands eternal in the heavens. Where the inhabitants shall no more say I am sick. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water and God shall wipe away all tears from their eyes.

And there shall be no night there, May the few surviving members of her family who mourn the loss of a beloved parent be enabled through grace to say the Lord gave and the Lord hath taken away, and blessed be his name.

AMANDA DURAND.

DIED, at Sugarloaf in this county, on Friday April 21st, 1854, Mrs. DEBORAH KNAPP, relict of the late Nathaniel Knapp; aged 80 years, 2 months, and 2 days. Although she had never made a public profession of the religion of Jesus Christ, she yet afforded a satisfactory evidence that she had experienced that birth from above, without which it is declared no man can see the kingdom of God. These evidences consisted in an unfeigned love of the discriminating truth of the gospel, the enjoyment of the society of the children of grace, and a manifest interest in the prosperity and welfare of Zion. Fulfilling in a most exemplary manner the varied duties of wife, mother, and friend, she enjoyed in a remarkable degree, the esteem and regard of a numerous acquaintance and adorned the society in which she moved, by those gentle and unostentatious virtues, which constitute the principal charm in their possessor.

About eighteen months previous to her death, she received a paralytic stroke, which rendered her almost entirely helpless, the remainder of her days. She suffered much, but bore her sufferings with great patience, and an entire resignation to the will of God, calmly waiting the period of release, from all her sorrows and afflictions.

The funeral was attended on Sunday the 23rd ult, and a sermon was preached by Eld. James Bicknell, of Westmoreland, Oneida Co, who was on a visit to this place; from Rev. xiv. 13th verse, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Warwick May 1, 1854.

Boone Co. Ky., May 10, 1854.

BROTHER BEEBE.—Please insert the following.

Departed this life at his residence in Boone county, Ky., on the morning of May 3rd, 1854, brother THORNTON J. WILSON, aged 62 years, 8 months, and 29 days. The subject of this obituary was a worthy member of the Old School Baptist Church, an affectionate husband, a kind father, a good citizen, and highly esteemed among his neighbors. He adorned the profession he had made by an humble and exemplary walk and conversation. He was well established in the faith, and clear in his views on the doctrine of salvation by grace, through the atoning blood and righteousness of a crucified and risen Redeemer. He always manifested a delight in meeting with the Lord's people, and in attending on the ministry of the word. I was with him the day before he died, he was aware of his situation; he told me that he did not fear death, that the name of Jesus was precious to him, and the blessed Savior his only hope. In August 1826 he was received by the church at Elizabeth, Bourbon county, Ky., by giving the reason of his hope, and was baptized by Elder T. P. Dudley.—In 1828 he moved to this county and joined the church at Gunpowder, and when in 1832, the church at Sardis was constituted, he became a

member and remained there until his death. Thursday May 4th, his funeral was attended by a large and solemn congregation, and by request I tried to preach on the occasion to an attentive audience from John xi. 25 & 26.—Brother Wilson left a wife and 12 children to mourn thier loss, but they sorrow not like others who have no hope believing that their loss is his gain; for to be with Christ is far better. May the God of all comfort sustain and console our sister, the bereaved widow, be to her a husband and protector, and a Father to the orphans.

Yours in hope of eternal life.

MORRIS LASSING.

Arcada, Mo., May 14, 1854.

BROTHER BEEBE.—Please publish the obituary of Deacon JOSEPH RUBLE, and also of Sister STACY RUBLE, his wife. Brother Ruble departed this life April 12, 1854, and his wife on the first day of the same month. Our brother was confined about two months, and sister Ruble was sick only eleven days. They were both born in the year 1797, he on the 6th day of June, and she on the 15th of July, there being but one month and nine days difference in their age.—They were married March 16th 1823, and baptized in the year 1828. He was ordained to the office and work of a Deacon, in the year 1846. They both were consistent Old Baptists, and always were found at their post; always ready to defend the faith which was once delivered to the saints, and to relieve the afflicted, administer to the necessities of the poor, and careful to entertain strangers. In short, they walked in all the ordinances of the Lord blamelessly. They have left five children, with the church at Big Creek, to mourn their almost irreparable loss.—But we do not mourn as they who have no hope, for we believe that our loss is their eternal gain. "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."—We feel to adopt the words of the Poet.

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms.

Are we not tending upward too,
As fast as time can move?
Nor would we wish the hours more slow,
To keep us from our love."

Your unworthy brother, in hope of eternal life.

JAMES HAMPTON.

Seneca Co. Ohio, March 24, 1854.

BROTHER BEEBE.—By request of brother Joseph S. Merriss of the Old School Baptist church at Bucyrus Crawford Co., Ohio. I inform you for publication in the *Signs*, of the death of his beloved wife Mary Merriss. She departed this life February 5th 1854, after an illness of the disease of dropsy, for a number of months, which she bore with christian patience, and shortly before her exit, she said to her family, all things work together for good to them that love God, signifying that she believed that she was one of the Lord's called, and that her sickness was working for her good. She was an orderly member of the Old School Baptist church for many years, and from the time of my acquaintance with her, I always looked upon her as a mother in Israel. The age of our lamented sister was about 66 years. Brother Merriss is bereft of a loving wife, his children of a kind and dear mother, society of an excellent member, and the Baptist church of a dear and loving sister, but we hope all these losses are her eternal gain. Blessed are the dead which die in the Lord from henceforth saith the Spirit yea, they rest from their labors and their works which do follow them.

LEWIS SEITZ.

North Berwick, Maine, April 15, 1854.

BROTHER BEEBE.—In the providence of the eternal and unchangeable God who worketh all things according to his own eternal purpose, I am called upon by request of sister Getchell, to write an obituary of her husband, brother ROSSAR GETCHELL of Wells, Maine, who departed this life on Tuesday the 11th day of this month, to go that journey from whence no traveler returns,

aged 82 years, 8 months and 18 days. Brother Getchell, naturally, was of a strong constitution and in general enjoyed good health until last December, at which time he was seized with the disease called *neuralgia*. And from that time until he died, he was confined to his bed. But shortly before he died he seemed to be some better.— And on Friday before the Tuesday on which he died, he, by the help of his wife, got into a chair and by his request was pulled into another room of the house, which he seemed to enjoy much; as it had been a number of months since he had enjoyed anything of the like before; but was soon taken back to his bed. The very next morning while eating his food, he had a shock of palsy, and remained speechless until he died; but seemed to be sensible within that time. You will perceive by some of his experience which I wrote not long since to you for the *Signs*, that God commenced a work of grace in him when he was 31 years old. And from that time until he died, I dare say, that he was as well established in the doctrine that was preached by the Old School Baptists, as ever any one was, in the flesh, therefore he stood opposed to all of the new societies and institutions which the New School Baptists, some years ago slid off into, seeing that it would be in vain to worship God, teaching for doctrines the commandments of men. And he having a great view of the gospel of Christ, and a traveling mind, seemed always ready to contend earnestly for the faith once delivered to the saints. And of course, was evilly spoken of by many for the same; for they that will live godly in Christ Jesus, shall suffer persecution. I do think in his last days he was as well reconciled to God as any one could be in the flesh. But he has gone, we trust, to a better world than this, to be forever at peace. So another bold soldier, has died at his post. In his natural life he married two wives, and had nine children by his first, and 10 by his second, so that his friends who are called to mourn are numerous. May the Lord sustain his wife and relatives under the providential affliction.

WILLIAM QUINT.

Hopewell, May 8th, 1854.

BROTHER BEEBE:—Please publish through the *Signs*, for the information of those who wish to attend the Delaware River association by public conveyance, that they can come to Washington's Crossing, 8 miles above Trenton and four from the meeting on Wednesday the 31, inst by the cars which leave Trenton at 10½ o'clock A. M., where they will find a conveyance to accommodations and to meeting.

Or they can come by the New Brunswick and Lambertville Stage from New Brunswick, on the same day, to Brother Charles Holcomb's which is one mile from the meeting, and 25 from New Brunswick, and five from Lambertville; further information as to the place, the Stage driver can give.

Your Brother &c.

JAMES H. HILL, Clerk.

MOORE'S LETTERS.—Those who have sent three orders and money for the above named pamphlets, are informed that the first edition is exhausted, and our son, Wm. L. Beebe, is now publishing a new edition. We have forwarded all the orders we have received for the work to him, and as soon as they are printed, he will forward them to all who have ordered them; which will be in a few days.

ELD. TROTT'S PAMPHLET, entitled, "A Calm reply to a communication of Elder John Clark written originally for the *Signs* but published in the *Primitive Baptist*, April 30, 1853, with that communication inserted by E. TROTT.

We have just received, a copy of the above named pamphlet, and hastily glanced over its pages. It contains 40 large octavo pages with double columns, in which brother Trott has, in our judgment, triumphantly unfounded charges which have been circulated with indefatigable zeal and unyielding determination, by Eld. Clark and others.

Single copies of this work will be furnished free of postage at 20 cents, or six copies at one dollar. Apply to Elder S. Trott, Fairfax C. H. Va. Letters containing orders should be post paid, and contain the money.

Those who can more conveniently send their orders to us, can be supplied on the same terms.

Associational Writings.

DEAR BROTHER BEEBE:—Please publish in the *Signs* that the Sandusky Old School Baptist Association will meet with Honey Creek church, Seneca Co. Ohio, on Friday before the first Sunday in June 1854, at 10 o'clock A. M. and the two following days. Brethren wishing to attend coming by Rail Road, to Republic seven miles from our meeting house, will be conveyed from the cars to the place of meeting on Thursday before, and back again to the cars on Monday after. P. S. Will it be convenient for brother Beebe to attend. LEWIS SEITZ.

Baltimore Co. Md. April 24, 1854.

BROTHER BEEBE:—In haste I write for the information of brethren who contemplate attending the Baltimore Association, and who travel by public conveyance.

There are two lines which come to the neighborhood of Harford, viz. On the Baltimore and Philadelphia Rail Road, at the Magnolia station, a Stage leaves every day (except Sundays) for Pleasantville, (near Doct. Mechem's residence, and not far from where the Association is to be held,) fare from Magnolia, fifty cents. Those coming through Baltimore city, can get a ticket at the President St. Depot, to Pleasantville for \$1.

On the Baltimore and Susquehanna Rail Road, at the Whitehall Station a Stage leaves for Jarrettsville at about 11 o'clock A. M., on Tuesdays, Thursdays and Saturdays. Those coming by this line from Baltimore city, can procure tickets at the Calvert St. Depot, to Jarrettsville, which is near the place for meeting) for one dollar and five cents. The fare from Whitehall Station to Jarrettsville is fifty cents.

We hope you and as many of the Old School ministers and brethren as can well attend. I should have written sooner, but did not know the Stage arrangements until yesterday. Please publish this notice as soon as possible.

Yours in love,

JOSEPH G. DANCE.

BROTHER BEEBE:—Please give notice through the *Signs of the Times*, that the YEARLY MEETING of the Old School Baptists of Northern Pennsylvania will be held with the church at New Milford, two miles west of the New Milford Depot, at the Barclay School House, on Saturday and Sunday, the 17th and 18th days of June 1854.

Brethren coming from the east will call on brot er Kinber and L. Harding. Those coming from the west will call on brother L. Chamberlain. We desire the attendance of our ministering brethren, and our brethren and sisters generally. LEMUEL HARDING.

Please notice our annual meeting of the Michigan Corresponding Conference of Old School Baptist, to be held in Canton, Wayne Co., near the east line of Washtenaw Co., on Saturday before the 2d Lords day in June 1854, at 10 o'clock A. M. and the following day.

We cordially invite all of the same faith and order to attend with us, and especially ministers, as we are a little feeble band, we give the Macedonia cry. Come over and help us!

Strangers will inquire for A. Y. Murray, or S. H. Obeur.

D. H. BROWN, Clerk.

The Baltimore Old School Baptist Association, will hold her next meeting with the Harford church Harford Co. Md. to commence at 11 o'clock A. M., on Wednesday before the third Sunday in May 1854., and continue three days.

The Delaware Association, will be held with the church at Bethel, New Castle Co. Del., to commence at 11 o'clock, A. M., on Wednesday before the fourth Sunday in May 1854, and to continue three days.

The Delaware River Association, will be held with the 2nd Hopewell church, at Harberton, Mercer Co. N. J., at 11 o'clock, A. M., on Wednesday before the first Sunday in June 1854.

The Warwick Association, will meet with the church at Warwick, Orange Co. N. Y., at 10 o'clock, A. M., on Wednesday before the second Sunday in June 1854.

The Chemung Association will meet with the church at Bardett, Tompkins Co. N. Y. 3 miles from the Jefferson or Watkins Depot at the head of Seneca Lake, on Tuesday and Wednesday before the fourth Sunday in June 1854.

The Allegany Association will meet with the church at South Dansville, Steuben Co. N. Y. about nine miles north of the Hornellsville Depot (on the N. Y. and Erie Rail Road) on the fourth Saturday in June 1854, at 10 o'clock, A. M.

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 through out 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 seven-entien 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 subscription 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 "Sole 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 avorto 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
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Any person sending me the money, in advance for as many as one dozen books, at the above price shall have one book gratis, all free of postage.

Address letters to BENJAMIN LLOYD, *Wetumpka, Alabama.* 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 agents for the *Signs of the Times* are duly authorized to collect and transmit all money dues 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. XXII.

MIDDLETOWN, N. Y., JULY 1, 1854.

NO. 13.

POETRY.

Salvation is of the Lord.

The Savior died upon the cross,
To raise from condemnation;
Sinners of God's eternal choice,
And bless them with salvation.

For them his precious blood was shed,
For them its streams are healing;
For them he bowed his gracious head,
His righteousness revealing.

Up from the darksome tomb he rose,
Sin, death and hell, destroying;
Victorious over all his foes,
Established by his rising.

The conquering Savior rode on high,
Where songs of adoration
Hail him, as Lord of earth and sky,
And God of this salvation.

And now in heaven at God's right hand,
Their cause He's ever pleading;
That they may reach the happy land,
His power has them in keeping.

From Heaven He will return again,
With all his mighty angels;
And then will bless with life divine,
All whom his Father gave him.

Rejoice ye saints, his coming's nigh,
All things are now preparing;
Hark! the last trumpet sounds on high,
His ransomed ones He's raising.

The dead are raised, the living changed,
Their bodies vile, now shining;
Like to their glorious head who deigned,
His honors with them sharing.

With Him their life they'll ever live,
New heavens and earth enjoying;
The praise to him they'll ever give,
Who saved them by his dying.

Then may we sing our Father's name,
His love from everlasting;
His wisdom great, that plann'd the scheme,
Of Jesus, sinners saving.

The Joyful Sound of the Gospel.

The glorious gospel of our God,
Is joyful news from heaven;
Salvation free, in Jesus' blood,
And life eternal given.

'Tis not the gospel's joyful sound,
That legal men declare,
When Sinai's terrors they confound
With Zion's beauties fair.

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

If 'tis of works, and not of grace,
No crown shall mortals have;
For all the good of Adam's race,
A single soul can't save.

To God the Father's love divine,
The Spirit, and the Son,
May everlasting honors shine,
While years eternal run.

Great God, midst all thy works and ways,
Thy mercy in full glory shines,
Thy presence makes my brightest days,
When Jesus shows his face divine.

But in the darkness of the night,
My doubts are great, my fear runs high,
I think I cannot have a right,
To that blest mansion in the sky.

But thy delivering hand I've seen,
In every path my soul had trod;
My son's been led in pastures green,
And on thy rich provision fed.

But when this life of trial's o'er,
In love and joy my soul shall rise,
Where I shall stray and sin no more,
But sing thy praise above the skies.

I. B. LOAK.

COMMUNICATIONS.

For the Signs of the Times.

Nacogdoches Co., Texas, April
25, 1854.

BROTHER BEEBE:—Enclosed I send you the subscription price of the *Signs of the Times* for one year, which you will please forward to my address as usual. I rejoice to see in the *Signs*, the harmony which seems to prevail among the brethren, and my sincere desire is, that God may, in his abundant mercy, enable his children to keep the unity of the Spirit in the bonds of peace: and help us all, to contend earnestly for the faith which was once delivered to the saints. And so shall we have fellowship one with another, and our fellowship truly be with the Father, and with his son Jesus Christ. In looking on the affliction of Zion, through the last twenty five years, I am forcibly reminded of Gideon's army of thirty and two thousand men, reduced first, to ten thousand, and then to three hundred. What a little band, to contend against the huge host of Midian. Yet God being in their midst, victory was sure; God's name was glorified, and faith triumphant. And now when contemplating the few, comparatively, who are trying to perpetuate the worship of God in strict accordance with his word, and refusing to amalgamate with will-worshippers, and those who make void the commands of God, through their human devices and carnal institutions, I can sometimes rejoice in the assurance, that Jesus is with his little flock, and will yet make them more than conquerors. It is true, that I sometimes feel restless, under the reproaches heaped upon me and others, because we oppose the carnal institutions of the day, as auxiliaries in the work of evangelizing the world. And to be held up to the world, as opposers of the gospel of Jesus Christ, merely because we refuse to embark in an anti-scriptural war; but choose to support that Gospel, which is the power of God, is, I confess, not congenial to flesh and blood. But when I turn to the testimony of my own conscience bearing me witness that my hearts desire and prayer to God is, for the salvation of his people, I feel comforted and encouraged still to trust in God, whose everlasting arms are underneath his Zion.—And while I hear him say, "He will gather his lambs with his arms and carry them in his bosom," why should I fear, or be discouraged, even amidst the scoffs and reproaches of the enemies of the cross of Christ?

Before I close I will inform the brethren and sisters scattered abroad, that the state of the Primitive faith in this country is, I think much more encouraging than when I first arrived here, in November 1850. Small churches are being raised in different quarters, and the brethren and sisters appear much more united in love and union, one with another. There was a

church constituted in my neighborhood, October last, consisting of five members, and three have been since added, and a fair prospect of some others coming in soon. This may seem indeed like a feeble band, especially to those who can boast of scores gathered in at one protracted meeting; but to such as prefer to dwell in a corner with peace, to dwelling in a wide house, with contention and strife, it is a joy and source of many thanksgivings to God. May grace, mercy, and peace, abound to all the brethren and sisters. May God grant unto them, long suffering and forbearance one toward another: that patience with them may have its perfect work; that when reviled, they may not revile again, nor render evil for evil; but contra-wise, blessing, knowing that they are thereunto called, that they should inherit a blessing. May God, if consistent with his will, pour out upon all the dear saints the spirit of prayer and supplication; the spirit of prayer for the peace of Jerusalem; and for the ingathering of the outcasts of Zion, who have been scattered in the dark and cloudy day, may they return and come to Zion with songs and everlasting joy upon their heads.

Yours in hope of salvation through rich, free, and sovereign grace.

HOLLOWAY L. POWER.

For the Signs of the Times.

Livingston Co., June 3, 1854.

BROTHER BEEBE:—It is with a true sense of my unworthiness and inability, that I attempt to raise my feeble pen to bear testimony in the cause of Christ. We read in God's word, They that feared the Lord spake often, one to another. It is a consolation to think that the scattered saints can speak often one to another, through the columns of your valuable paper, in this day of darkness and delusion.

My parents are Old School Baptists, and there are a few others in that place. They have not had any meetings for a number of years, and no preaching since the death of elder West, until a year ago last April, elder Fisher visited us and preached. We have had the privilege of attending the Allegany Association; it has been held at South Dansville for four years. It is there that we have met with those with whom our hearts could beat in unison; and it is there that we have heard the gospel preached in its purity, without a jarring note. I was thankful for the privilege of sitting under the sound of your voice, and hearing you declare the whole truth, as you did at our meeting last year, and I hope that you will be permitted to leave your important post, to attend our meetings this year. I will try by the help of God, to tell how the Lord has as I humbly hope and trust, made me acquainted with his love, and made me to rejoice in him, as my Savior.

Five years ago my mind was arrested. One morning I felt very gloomy and sad; I

stopped to enquire what was the cause of this sadness. Was it conviction of my sins? Then these words came to my mind, God is a prayer hearing, and a prayer answering God, and I will go to him. My prayer was, if this was conviction, that it might be deep and lasting. My feelings for a few moments were such that I can hardly describe; such a view of the Savior as I had at this time, I shall never forget. I wondered if this could be a change of heart. I did not tell any one my feelings. I was afraid to tell my Arminian friends for fear they would try to make me believe that I had experienced religion, when I had not. My mind was left in darkness for a year, when a young friend very unexpectedly made a profession of religion, which caused my heart to rejoice and praise God for his goodness and mercy to his people. But I could not think that my sins had been forgiven; for I had never had trouble enough, my exercises had never been as severe as I had expected, and I could feel that burden of guilt, that I had heard, some tell of. I read the bible, and found many precious promises for God's children; but there was none for me. One day I was looking over some old papers where I found the experience of E. Rittenhouse commencing and ending with some excellent remarks, which I read with much interest and when I had finished I exclaimed, If this man is a christian I am one; for he describes my feelings better than I could. O what joy I felt, to know that there was one that ventured to hope in Christ, that had been led in the same path that I had been led in; but there was something whispered me, You are not a christian, you never had a deep conviction, of your sins. I lived in this state of mind for more than a year. I often wished that I was some dumb animal; for I could not enjoy the society of my former companions. The vanities and follies in which I once delighted, had lost their charms. Three years ago I concluded I had lived in doubt long enough and that there was no mercy for me, and I would not think any more about it, it was then that the little evidence I had of a hope, I tried to throw away; but I was made willing to accept of this little hope, which seemed brighter and more brilliant than it ever had, and it is this little hope that I now cling to. I often feel to mourn over the hardness of my heart; for I find that I am prone to wander. When I would do good, evil is present with me. I feel to regret that the state of Zion is as it is in this place, there is a variety of meetings here, while the Baptist house stands unoccupied, excepting when the Old School are favored with preaching. The first Sunday in November last, Elder Rector was here and preached, and after my telling of the evidence I had of a hope in Christ, I was baptized.

Elder Rector has preached here once in four weeks the most of the time during the winter and spring. If any of the minister-

DEAR BRETHREN could come and preach, we would esteem it a great favor.

Brother Beebe I hope you will pardon me for writing so much, and do with this as you please. I have had my spiritual strength renewed in reading your excellent paper, with so many christian experiences and editorials.

From a very unworthy sister.

MARY E. SHEPARD.

For the Signs of the Times.

Logan Co., May 20, 1854.

DEAR BROTHER BEEBE:—I think I perceive that some of our dear brethren have an idea that the church of the Living God which is the Old School Baptists, is lying in the neglect of christian duties, privileges and practices, and the remedy proposed is to keep God's word practically by walking in the truth and with all our actions corroborating our profession. I have no doubt that every child of the Lord, when in his right mind, deplors his deficiency in christian duties, privileges and practices, and I have no doubt that any one when in his right mind will agree with Paul. As the poet says,

"He finds no righteousness within,
But looks to Christ for all."

Nor can any one look to Christ, only as he works in him both to will and to do of his own good pleasure. Every one of the Lord's children, will agree that looking to him is a gift, the work of the Spirit in the heart, that the heart must be prepared and directed from time to time, otherwise the poor soul would always be unprepared, and never could look. I feel so helpless and so blind, that I do not know from day to day nor from hour to hour, whether I shall ever see the Lord again, and feel that he is precious, and when he does confer the favor of giving me to taste that he is precious, I think that he gives me to accept it as a perfect grace, conferred on one that is perfectly vile, and perfectly helpless. I do not feel that I am endowed with any power by which I can live more godly or dutiful. I can only live, as I ought to live, by the grace and mercy of God conferred on me from time to time. I cannot love the Lord unless he works in my heart both to will and to do, of his own good pleasure, and when he works this work, I cannot do anything else than love him and his people. I often desire that I might feel a lively influence of the Lord, who is love in my heart at all times, that it might be perfect, but "The flesh lusteth against the spirit, and the spirit against the flesh and these are contrary one to the other," then I cannot do the things that I would. I freely confess that I do not the things I ought, and the things that I ought not do I. I find a 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 have to cry out and say, O wretched man that I am, who shall deliver me from the body of this death. If I look to myself for relief, I am worse than disappointed. I cannot look to the Lord. I cannot ask him for any favor unless he works the work both to will, and to do of his good pleasure. I am convinced that known to him are all his works from the beginning. He is the Alpha and Omega of all heavenly exercise and needs no counsel nor assistance from any one. He consults no one with regard to any of his works, nor can any hinder or delay the exercise or influence of the Al-

mighty Power. If the Lord's children do not produce as much good fruit as they desire, they cannot keep that, if they could their production would not be of grace, but of works, and the glory would be theirs. To believe on him whom he has sent, is the necessary work, and it is called the work of God, not the work of any other being. His children believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead. They do not believe according to their power, or any with which they are endowed, but according to his mighty power. The work of believing on him, being raised from the dead. There is no other will nor agency employed in this work but the will and agency of God. And inasmuch as he is the Resurrection and the Life, and they live by him, they are dependent on him at all times for life, and every grace he works in them according to his eternal purpose, nor can any hinder nor assist him, and he will work until he will cause all his children to say, "For thine is the kingdom and the power and the glory, forever and ever Amen."

Z. MCCOLLOCH.

For the Signs of the Times.

Osage Co., Mo., May 13, 1854.

BROTHER BEEBE:—I set down to try to write a communication for the *Signs*. I feel a desire to let some of God's dear children know my travels through life. I was born in Blunt Co. Ten., and in my childhood moved with my parents to Marion Co., where I lived until I reached my sixteenth year. It then pleased the Lord to show me my sins, and they were great. I tried to pray, but could not; for the more I tried the worse I felt. Time rolled on, and the Methodists got up a protracted meeting. I could hear of almost everybody getting religion, so I thought I would go and see if that was the place to remove my sin and guilt, so I went; but I did not find the Lord there, and I returned home with my sins as big as mountains, and gave up self works; for I thought my doom was to die and go to torment. My cry was, Have mercy on me O Lord; for I was a helpless and undone sinner. All at once the Lord spake peace to my troubled soul. My load of sin was gone. I felt calm, and thought I should sin no more; but alas, sin presented itself and I began to enquire, Am I a christian or am I not. In this way I lived awhile. At length I joined the Methodist church. I had been raised among them, and thought there were no others right; for I had scarcely ever heard any others preach. Thus I was blind and living in bondage, and feeding on their poisonous food for nearly eight years. Thence I moved to Missouri with my parents, and married a Baptist minister, I went to meeting with him often, and heard many ministering brethren preach. I watched them close; for my false prophets had told me that the Old Baptists preached that infants went to hell, and several other things of similar truth. I did not hear them preach any such doctrine. I took the bible for my counsel, and soon saw that the doctrine of the Old Baptists went with it. I prayed the Lord to make me understand it more plainly, if it was the right way. My desire was to be with my husband if he was right, and if he was not I prayed that he might be set right. Time rolled on, and

the longer I stayed the more troubled I was. One night I went to bed feeling very much troubled in my mind, after awhile I fell asleep, I soon awoke however, feeling no better than before. I arose from my bed, when my family were asleep, and prayed God to convince and comfort me, then these words came to my mind, "Come out of her O my people." On the next day there being meeting, I went. They opened the door for the relation of experiences, I told them what I hoped the Lord had done for me, and was received and baptized.

Brother Beebe I must bring my feeble remarks at a close, I leave them at your disposal.

Yours in truth.

MRS. B. MATTHEWS.

For the Signs of the Times.

Putnam Co., Ill., June 4, 1854.

DEAR BROTHER BEEBE:—If I had nothing but the cogitations of my own weak, and often dark and beclouded mind to communicate to you, I should not trouble you at this time; but, inasmuch as I trust that I have of late seen some of the stately goings forth of Zion's God, I thought this would be welcome news to the scattered sheep of the fold, many of whom have become almost discouraged while beholding the down-trodden situation of poor bleeding Zion, and almost ready to believe the taunts of her enemies when they say, that in a few years more the Old School Baptist's will be extinct. Within the last three months I have had the pleasure of baptizing six willing disciples of our Lord and Master, all of them young persons, and three of them had been members in the Methodist church until they were satisfied that the burdens laid upon them, was greater than they could bear, and they had to look to Jesus and him crucified, and in him they found peace, and not conferring with flesh and blood they came right along and wanted to be buried with him by baptism to arise and walk in newness of life. O brother Beebe, I wish you could have been here to hear them talk, I think it would have strengthened you. This work is going on right in the neighborhood where the work-mongers had a protracted meeting last winter; but did not effect much with all the aid of anxious benches, revival sermons, or any thing of the kind. Another object is to request you to give notice through the *Signs*; that the Sandy Creek Association of Regular Prodestinarian Baptists will meet with the Sandy Creek church, near Caledonia in the Ox Bow Prairie, on Saturday before the second Sunday in August 1854.

Your brother in hope of eternal life,

ROBERT F. HAYNES.

For the Signs of the Times.

Booneville, June 7, 1854.

DEAR BROTHER:—I once more trouble you with a little scribble, something I never expected to do again, because I am now in my seventy-fifth year of age, and am very feeble. Though I do not feel able to pay for the *Signs*, still they come very regularly. This morning while reading them, I found a letter from sister Rachel M. Cessna, which kindled such a flaming love within me that I could not forbear writing; and I have no doubt brother Beebe but that that

letter kindled the same love in you, and all gospel preachers, to see what faith our dear sister has in the gospel of Christ. I would not wish to flatter her, but I think she ought to be encouraged by all of God's dear children. I was told by old brother James Ireland fifty-four years ago, when I offered my experience to the church, that there might come one hundred to the church who might not have the same views as I had at that time, on the reasons why I was called to the work of the ministry; but this dear sister has told my experience and not mine only, but that of all the dear children of God who are regenerated and born again. Brother Beebe though we live a distance apart, and never expect to see each other in the flesh, yet I wish to say to you, and all the dear ministers of the gospel, who are called to the work, to encourage our dear sister in her views. Now I close by saying take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost has made you overseers, to feed the church of God, which he has purchased with his own blood.

I remain your unworthy brother in the Lord.

MARTIN ROBERTSON.

For the Signs of the Times.

Schulger Co., N. Y., May 28, 1854.

DEAR BROTHER:—I have been called in the providence of God to pass through many trials and temptations. On the 5th of April I witnessed the departure from this life, of my beloved and affectionate son, James Wilson, aged 26 years and seven months, after a protracted illness of two years and six months, with consumption. In the midst of this trial it seemed to me, that the Master stood upon the waves and said, Peace be still, when there was a calm and we could say, It is the Lord let him do what seemeth good in his sight. He doeth all things well, and worketh all things after the counsel of his own will, and none can hinder. It is not by works of righteousness which we have done, but by grace. He hath saved us by the washing of regeneration, and the renewing of the Holy Ghost.

Brethren and sisters it is now almost forty years since, I trust, the Lord found me in a waste howling wilderness, and led me about and instructed me. My brethren there is no secret place on earth where God cannot find his children without the use of money means or instrumentalities; for he says, I know my sheep, and am known of mine, and I give unto them eternal life, and they shall never perish.

My beloved brethren and sisters, my greatest anxiety is to know whether I am one of those the Savior calls his sheep. It becomes us carefully to examine whether we have heard the voice of the Good Shepherd or are yet following the voices of strangers. Now may the Good Shepherd learn us to discern the teachings of the Spirit from the doctrines and commandments of men.

Brother Beebe, lest I weary your patience I will close. The communications from my brethren and sisters are very pleasant and agreeable to me, and I can hardly see how I could get along without them. I

hope the Lord will help you in your labors. and also your son, the editor of the *Messenger*, so that the columns of your papers may be a lasting blessing to the Zion of God.

From your unworthy brother, if a brother at all.

WM. WILSON.

For the Signs of the Times.

Roxbury, April 16, 1854.

BROTHER BEEBE:—While reading the experiences of brethren and sisters scattered through the different parts of the earth, which are published through the *Signs*. I have felt a desire to give a relation of the dealings of the Lord with me; though I feel myself unfit for the task. I was born in the town of Andes, November 18, 1826, and lived in sin and rebellion against God, delighting much in young company and merry meetings, until the seventeenth year of my age, when I trust it pleased the Lord to awaken me to a sense of my lost condition. The third Saturday in June, 1843, Elder I. Hewitt, met with the Middletown church at Platterhill, and delivered a discourse, and held a covenant meeting with the church; during the sermon I was much affected, but did not know the cause; during the covenant meeting this verse came forcibly to my mind, "If ye love me keep my commandments." I knew I had not kept his commands, consequently I had merited the displeasure of a holy God. My sins appeared like mountains before me. I wondered that I had been suffered to live. I thought I had been so great a sinner that there was no mercy for me. I wondered how they could enjoy the meeting with so great a sinner among them. After meeting the verses called the Young Man's Experience, were sung; I had sung them before without making any impression upon my mind; but now they pierced me to the heart, I thought of the words of doctor Watts.

"Let those refuse to sing,
Who never knew their God,
But favorites of the heavenly King;
May speak his praise abroad."

When I returned home, I went in a room alone and took a bible and tried to read, but all I read seemed to condemn me. I had no appetite either for food or sleep. I thought I was the most melancholly person that ever lived. The day following Eld. H. again preached from Nahum 1 chapter, 7 verse, "The Lord is good, a strong hold in the day of trouble, he knows them that trust in him." It seemed as if all the discourse was directed to me; I felt anxious to hear, but wished that I might not be observed by any one. After I got home from meeting, I went to a little grove and there tried to pray, using the words of the publican, God be merciful to me a sinner. I could not utter another word; I felt astonished because I had taken God's name on my polluted lips. I continued thus until about the middle of July, when I was in a school house alone, I took a testament and tried to read, but was so much affected I could not; I thought my case was hopeless, and there was no mercy for me; at this moment; this verse occurred to my mind, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." Everything appeared different, I went to the door and I thought the sun shone brighter than I had ever beheld it before, even the leaves on the trees seemed to be

of a brighter color. I felt as if my sins were all forgiven, and I could not refrain from singing this hymn,

"Come brothers and sisters that love my dear Lord,
I pray give attention, and hear to my word,
What a wonder of mercy, behold me and see,
What a tender dear Savior has done for poor me."

In a few minutes I thought I was deceived, and it was all delusion, when these words occurred to my mind, "By this ye may know that ye have passed from death unto life, because ye love the brethren," and I felt to say, I loved every one that had ever been born of the Spirit of God. I wished for an opportunity, of telling to some of the children of God how my mind had been led, and ask them if they had ever been led in this way. That night I was so much engaged in meditating upon the blessed Jesus, and the glorious plan of salvation, that I had no desire to sleep, until just at break of day, I fell in a kind of slumber, and when I awoke I was repeating these words.

"Salem's bright king, Jesus by name,
In ancient times to Jordan came.
All righteousness to fill;
Oh children be baptized."

Though not just as it stands in poetry, but so it occurred to my mind, the next regular covenant meeting, I related my exercises to the church, and on the 27th of August, I was baptized by Elder I. Hewitt. He preached on the occasion from Eph. v. 8. "For ye were sometimes darkness; but now are ye light in the Lord; walk as children of the light." If you think proper, print this; if not, dispose of it as you think best.

Yours in the bonds of peace.

FRANCES J. VERMILYA.

For the Signs of the Times.

Hancock Co., Illinois, April 28, }
1854. }

BROTHER BEEBE:—I have for some time wished to write you a few lines for publication; but a sense of my unworthiness has hitherto hindered me, but believing my strength is in God, I have ventured to begin. Since I have been a reader of the *Signs*, I have been well pleased with your mild manner of address and your boldness and firmness in contending for the faith which was once delivered to the saints. I have also been pleased with your editorial remarks, and the communications of my brethren and sisters, from different parts of our wide spread country, for they bring good news from afar.

I can truly say that to hear my brethren and sisters telling how the Lord brought them from nature to grace, is cheering to my poor soul. When I hear the doctrine of Jesus Christ set forth in its purity, it fills my soul with gladness, that in this day of darkness there are yet a few who are bold enough to open their mouths in truth and soberness.

Brother Beebe, a man this far west who will contend for the truth is not very popular, the whole race of blood is against him; and not only they, but with shame I must confess there are some who call themselves Old School Baptists who object to our being saved by grace through Jesus Christ before the world began.

I thought I would give you some of our views as Baptists in Illinois. There are some of us who think the church of Christ is as old as her head; and that Christ's love has always been the same, and that

he was united to his people before time began. Not that God's people felt themselves united to him before God by the holy Spirit quickens and makes them alive, and gives them faith to believe that he is their Savior. Then they can see how God can be just and save such sinners as they are. Then the love that flowed in them flows back to God and all God's children. Then there is a union; for the heaven born child feels that he is an heir of God, and a joint heir with Jesus Christ. Until then we were strangers and foreigners, but were made nigh by the blood of the Lamb.

But there are some in this country to whom we have looked as leaders in Israel, and strong defenders of gospel truth, who, we fear, have been laying a stumbling stone in Zion, saying, there is no union existing between Christ and his church until they believe. But they say there is a relationship existing from before time, but that there cannot be a union without the consent of both parties. This, we think, is limiting God's power and wisdom to the extent of ours. I have been fearful this would create unpleasant feelings, but I hope God will overrule it, and that the children, as I trust, of the same parents, will not fall out by the way. I saw a communication from brother C. Suydam which reminded me of our situation in Illinois. He says, "Brother Beeman has found a people in the west who talk much about 'middle ground.' We have just such in Illinois. They say the doctrine of predestination is true but not profitable and ought not to be preached, and preach that they are sent to prepare souls for heaven. I agree with brother Suydam in comparing them to David's strange children. I do hope we Old School Baptists may be found earnestly praying for a spirit of discernment to enable us to detect the enemy. If it were not for them we would have but little trouble in our churches and associations.

There has also made its appearance in this nineteenth century, a mighty beast with two lamb-like horns, one seems to be pushing in our state legislature and the other in our united states congress. And truly its voice was like a dragon's when thousand of its members roared at one time, and threatened the vengeance of Almighty God if its lamb like requirements were not complied with.

My brethren, whenever you see professors trying to get law power to hold them up, you may know they are not Christ's disciples; for they believe that Christ will uphold his own kingdom. I do not wonder that the Arminians apply to the arm of the law for help, as they think God has no more power, and needs all the help he can get from the puny arm of man. But we believe our God has all power in heaven and on earth, and he has a people whom he calls and qualifies.

I would say to you all, press on to the mark of the high calling of God for there is a prize laid up at the right hand of God; in Christ, where we shall see him as he is; blessed be his name, we shall be like him. We are poor pilgrims here below; but God who is rich in mercy has left many precious promises to his children. He says, he will not leave them, nor forsake them, no weapon that is formed against them shall prosper.

May God of his mercy keep us from all harm is the prayer of an unworthy brother if a brother at all. I shall leave this at

your disposal, hoping if you see anything in it calculated to mar the peace of any of God's dear children, you will destroy it. I may, at some future period, give a reason of the hope I have in Christ.

Your unworthy brother in hope of eternal life.

THOMAS WRISTEN.

For the Signs of the Times.

Virginia, June 10, 1854.

BROTHER BEEBE:—As the providence of God, who determines the bounds of man's habitation, has fixed my lot about 18 miles from the place where I have a name among Old School Baptists, and I am almost entirely denied the privilege of hearing gospel preaching, the contents of the *Signs of the Times*, (apart from my bible) are the greatest source of comfort I have; and while the expression of the same language, in effect, from so many dear brethren and sisters scattered throughout the extent of our country, reaches me, I often feel a strong inclination to respond to them, notwithstanding my inability to write for the public eye, by relating my own experimental travel.

When but a child I was frequently troubled with the apprehension that I was a sinner, and could not escape punishment from a holy and just God; but the influence of arminian teaching, which accorded exactly with my feelings, quieted my fears in a great measure, by persuading me that I could at any time make my peace with God by repentance and faith; and thus I went on in the indulgence of sin, determining to get religion at some future time. When in my 22 year it was the will of God to prostrate me on a bed of sickness, which suddenly aroused me from my stupor, and laid death and hell open before my mind. My mental agony, from a view of my past life, exceeded the bodily pain I suffered from inflammatory rheumatism. I then tried to exercise repentance and faith, but found my heart too hard to repent, and could not believe that Christ had died for one so unworthy as myself. My prayer was, that God would raise me from my bed of sickness and connected with my prayer was the most solemn vow that my life should be devoted to His service.

After I was restored to health, I procured the Decalogue or Ten Commandments and carried them with me, and committed them to memory, for fear I should ignorantly break the Law; and thus to obtain life I labored under the ministration of death, and viewing it negatively only, thought my obedience perfect and meritorious; but, it pleased God to arouse me from this pharisaical security by fixing my attention on the positive duties required by the laws; "Thou shalt love the Lord with all thy heart, with all thy mind, with all thy soul and with all thy strength," was forcibly impressed on my mind, which led me to examine the state of my affections; when the inquiry arose, is God the supreme object of my love? and I was compelled to answer, no. I tried so to control my mind as to bring it to conform with this commandment; but alas! the effort proved unavailing; for whenever I tried to place my attention upon God, my mind was like the fool's eye, wandering to the end of the earth.

Having no knowledge of any way of access to God, but obedience to the law; and being

convinced, that in my own strength, I could not yield that obedience, I commenced praying for strength to walk in all his commandments blamelessly; but my hope of obtaining salvation through the works of the law, now received a death blow from the following portions of scripture, "Cursed is every one that continueth not in all things written in the book of the law, to do them." "The soul that sinneth it shall die." "He that offendeth in one point, is guilty of the whole law." I now found myself ten thousand talents in debt without ability to pay one penny. During this time I was an attentive reader of the bible, but the soul cheering promises contained therein seemed not for me; the threatenings and curses were alone my portion. I acknowledged the justice of my condemnation in the language of the poet,

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

I continued in this state for about two years, often trying to pray in secret, that God for Christ's sake, would have mercy upon me; but still clinging to a hope that there was merit in my prayers; and thought if I could only sufficiently humble myself, that God would give me grace, on account of my humility; and I therefore concluded that the position of kneeling in prayer was not humble enough, and fell prostrate on my face in my secret devotions. When about 26 years of age, I began to think that my prayers, repentance and humility would recommend me to divine favor, I was led to see the deep-seated depravity of my heart. I perceived that I was nothing morally but wounds bruises and petrifying sores and that my prayers, tears and repentance, that I had depended so much upon, were full of sin, and odious to an infinitely pure and holy God. The last ray of hope seemed now about to depart forever. I could not see how God, consistently with his character, could extend mercy to such a corrupt wretch as I felt myself to be; but still the prayer of the publican trembled on my lips. I was under the fearful apprehension of sudden judgement, but still prayed that God would (if not inconsistent with his justice) extend mercy to me.

While in this state Jesus was presented to my mind, as an atoning sacrifice for sin, saying, It is finished. Immediately the weight of guilt that seemed crushing my soul down to endless woe was gone. I could now see how God could be just and justify sinners. The entire face of nature seemed changed, everything both animate and inanimate seemed to be praising their Creator. I could then understand the beautiful language of Isaiah, "The mountains and hills shall break forth into you; and the trees of the field shall clap their hands!" I then could believe that Jesus Christ had born my sins in his own body on the tree; that he had paid the debt I owed to divine justice. I felt perfectly free from sin, and did not believe that I should ever, wilfully sin again.

"I could not believe that I ever should grieve.
Ever sin ever suffer again;"

I felt inclined to pray, that if consistent with my Father's will, I might depart and be with Christ, and could say with Simon, Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. The scriptures convinced me that it was the duty of believers to be baptized, and that immersion was the gospel mode;

accordingly I related some of my exercises to the North Fork church, and was baptized by Elder T. Herndon, in October, 1843. Our pastor, as well as traveling ministers, preached the doctrine of general atonement, or a system of grace and works mixed, which furnished a food not calculated to strengthen the tender lambs of the fold, they fatherly fleeced them, and sent them to feed on the barren mountain of Sinai. My happy frame of mind was of short continuance; I was assailed by fierce temptations, which caused me to conclude that I was deceived, and was still a stranger to the new birth. I became remiss in my attendance on church meetings. The rays of Righteousness were shut out from my vision. I still read my bible, but had in a great degree, lost sight of the exceeding great and precious promises, that were once so comforting to my soul. I at length was convinced that all for whom Christ died must infallibly be saved, which fact the church learning, excluded me as one who had embraced the heresy of universalism.

I was now driven to and fro, upon the dark ocean of doctrinal error, for about three years, after which time in God's providence, I was thrown in the bounds of brother R. C. Leachman's ministry, and his preaching seemed a message sent directly from heaven, to poor helpless desponding souls. The doctrine preached, was salvation by grace independent of creature performance, which seemed exactly to suit my case. I attended his preaching when circumstances would admit; but still had distressing fears that one who had been born again would not have been suffered to wander so far in error as I had gone; but on hearing a sermon from Malachi 3d chapter and 6 verse, I was enabled to indulge a hope, that notwithstanding all my wanderings and backslidings, I was interested in the everlasting covenant of mercy.

In April 1853 I related the reason of my hope to the Mount Zion O. S. Baptist church, and was received by them, as a returning prodigal and baptized by brother R. C. Leachman, and have enjoyed some precious seasons among them; but am removed so far from them that I have not had the pleasure of meeting with them for six months which is a great cross; but I pray that God will enable me, under all the dealings of his providence towards me, to say, Thy will be done.

Brother Beebe the above scroll is at your disposal. I am not in the habit of writing, as you will readily perceive; therefore if you burn it, I shall neither be surprized nor offended.

Your brother in tribulation.

I. W. FRANKLIN.

Circular Letters.

The Delaware Baptist Association, to the churches which she represents, Grace, Mercy and Peace, through our Lord Jesus Christ, to whom, be glory, honor and dominion, forever and ever, Amen.

DEAR BRETHREN:—It is ours, to live in a day of spiritual darkness, surrounded by error, fanaticism and delusion, which seem to threaten the very existence of our rights, both civil and religious. While looking at these things, nothing but darkness and confusion appears, and had we nothing else to look at but these things, and our own strength and fortitude to resist, hopeless despair would be our only

prospect; but we have the consolation of knowing that the power of our God is not diminished, that he still rides upon the heavens in our help, and in his excellency upon the skies, that his eternal name is our refuge, and that underneath are his everlasting arms.

These things, revolting as they are to our feelings, are among the "all things," that are working together for the good of God's children. They are no doubt designed to try their faith, and to drive them to their strong hold in Zion, to contemplate the amplefulness that is in Christ, that they may be prepared to meet any emergency that may arise.

There is one position occupied by Christ, that is of peculiar value, in the trial of his people; we refer to his advocacy. These things (said John) write I unto you little children, that ye sin not, and if any man sin we have an advocate with the Father. We can not suppose that John, in this, embraced every member of the human family; for this would go to extend the advocacy far beyond the limits of redemption, and lead to unaveralism. Neither can we take sin in an unrestricted sense; for that would be to encourage it, either of which conclusion would be at war with plain bible doctrine. John was writing to his brethren, whom he addressed with the affectionate appellation of little children, and while cautioning them against sin, he was aware of its existence in them, and the trouble it gave them, and that under its existence they were liable to draw most unfavorable conclusions concerning their interest in Christ and his salvation.

"Tis a point I long to know,
Oft it causes anxious thoughts
Do I love the Lord or no,
Am I his, or am I not?"

Has often been sung and felt by the followers of the lamb. It was, we think, to meet such characters, that John diverts their minds to Christ, as their advocate, which in a primary sense, is one that defends the cause of another. This official character then, is peculiarly applicable to Christ, he having the sole management of his people's cause committed to him. In the above text we have the place where his official function are exerted, brought to view. We have an advocate with the Father. It is not said, with his Father; but the Father. I go, said he to your Father and to my Father, to your God and to my God. From this we see that the Judge before whom he pleads, is the Father of both the advocate and his clients.

There are various qualifications necessary to constitute a good advocate. If either of us had an important cause at issue in court, we would wish to know the qualifications of an advocate, before we should feel willing to commit our cause to him. We should like a man of good speaking talents, sufficiently able to make a good defense; well we have this in our advocate. When Moses hesitated to approach the court of Pharaoh for want of eloquence, God said to him, Thy brother Aaron speaks well, take him. Though we might well despair of success in the court of heaven, depending upon our own talents, yet our brother Aaron speaks well, we need have no fear from that quarter. We should wish one of good information, well acquainted with the law and our case. In our advocate we have all this. He is well acquainted with the law that governs the court before which he pleads. It is written in his heart, and so indelibly

engraven there, that there is no possibility of his committing an error, and as to our case; he is well acquainted with it, and needs no information from us, or any other source. He is independent of any foreign testimony. He has knowledge in himself, and needs not to be told what is in man; for all things are naked and open before him. In an advocate we should like one who had the confidence of the court. In our advocate we have such a one. The Judge has declared his unbounded confidence in him. This is my beloved son in whom I am well pleased, hear ye him. While on earth he said to his Father, I know that thou always hearest me. Why does he always hear him? Because he never made an unreasonable request. He never engaged in a bad cause. He never took up a dishonorable case. He never did, nor never will commit an act that would dishonor the law of his Father, that would in the least tarnish the glory of the court in which he pleads. It is desirable in an advocate that he should feel an interest in his clients; but the interest taken by an earthly advocate is generally a pecuniary one, further than this their interest seldom extends; not so with our Advocate, he has no interest of this kind at stake; his clients are too poor to pay him any compensation.—He acts in this case disinterestedly.—All that he does is without money and without price. But whatever confidence we might have in an advocate, if there existed a doubt of the goodness of our cause, the prospect of success would be precarious; but in this we have nothing to fear. The cause is a good one, everything necessary to success is on our side. True our Advocate founds his plea upon a different principle from that of earthly advocates, they depend upon establishing the personal innocence of their clients; but not so with Christ, he knows that we are guilty of the violation of the law in every point; and not only does he know, but we also, when properly informed, know and are willing to acknowledge it. His plea is founded on his vicarious sufferings on the cross. It is this that constitutes the cause a good and just one. It is good, because the glory of the Father, and the best interests of his people are promoted. It is just, because his vicarious sufferings have rendered full satisfaction to the law, for those who are embraced in his advocacy. That the sufferings of Christ were vicarious, is so plain in the scriptures of truth, that it seems astonishing that any one professing to believe them, could be found to question it. Isaiah places this question beyond successful contradiction.—But he was wounded for our transgressions he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed. Isa. liii. 5. This is enough to prove this point; but we will quote a few more texts in point. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. 2 Cor. v. 21.—Who, his own self, bear our sins in his own body on the tree, that we being dead to sin, should live unto righteousness, by whose stripe ye were healed. 1 Peter. ii. 25. And when he had given thanks he broke it, and said this is my body that is broken for you. 1 Cor. ii. 24. These passages need no comment, they speak for themselves, and where they fail to carry conviction, ten thousand equally as plain, would prove ineffectual. Without admit-

ting this doctrine we defy the world of arminians, to answer one question put by Christ, to the two disciples going to Emmaus. Ought not Christ to suffer these things, and to enter into his glory. Luke xxv. 26. This could not be answered on the principle of personal offense; for he never committed an offense against the law of God or man; efforts were often made to convict him of violating the law of Moses, but without effect. Failing in this, they attempted to commit him by the law of Cæsar. Master is it baneful for us to pay tribute to Cæsar or not? Bring me a penny, was his prompt reply, and when brought, he said, Whose superscription is this? They answered, Cæsar's. Render to Cæsar the things that are Cæsar's, and to God the things that are God's, was the answer. When brought before Pilot, every attempt that malice could suggest, was made without the least shadow of success, to fasten guilt upon him; that Pilot in surrendering him to the popular religionists, was constrained to say. Take him and crucify him, for I find no fault in him. A strong ground on which to found a sentence of death; but no stronger than many proceedings against Christ and his despised ones. He was not only innocent in regard to the law of man, but equally so in reference to the law of God, of this we have ample testimony from God himself. If we had nothing more to this effect, his resurrection, and triumphal entry into heaven were ample.

His innocency being fully established, there is no reconciling his death with the justice of God but by admitting its vicarious nature, and in taking this view of the subject, the answer to the above question is plain. There is no difficulty in discovering the justice of demanding the debt of a surety, on the failure of the principle; because by becoming the surety, he voluntarily became the debtor, and is bound in justice to pay the debt, on the failure of the principle. With men there is a hope, when becoming responsible, of not being required to pay the debt; but not so with Jesus, no such hope ever entered his mind, he well knew from the beginning that he would have to pay the immense debt, and did pay it to the utmost farthing, and has ascended into heaven, to appear in the presence of God for us, with a receipt in full, written in his own precious blood. When the debt is paid, either by the principle or the surety, the same justice that demanded the debt, now demands the discharge of the debtor. So Christ having paid the debt due by the church, and these payments having been acknowledged, justice now demands her full discharge, and it is this view of the subject, that renders the cause of our Advocate a just and sure cause and not the personal innocency of his client. If our dependence was founded on the latter, we should sink into despair at once; but when we look at the effecacious blood of our substitute, hope springs up, and our success is rendered certain; yes it is placed beyond the possibility of a failure.

"Our cause can never fail,
For Jesus pleads, and must prevail."

There is another sense in which the term advocate is used. It is applied to one who takes an active part in defending any cause by controversy. In this sense Christ may be regarded as an advocate. Ever since the truth has been promulgated on earth, its friends have been engaged in a contro-

versy which will admit of no compromise. In this contest all the prejudice and interest of flesh and blood has been combined against us. Nothing in the power of our adversary has been neglected, to crush the truth and its friends; art, cunning, intrigue, malice, wealth, talent, the arm of civil power, by which confiscation, imprisonment, stripes and death have been employed; and yet this little despised body exists, and to what are we to attribute her success against this formidable array, but to her Advocate. He is indomitable in his zeal, and his energy is invincible. Our enemies in competition with him, are but as the chaff before the whirlwind. He has declared by the mouth of Isaiah, For Zion's sake will I not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, &c. Again, by the same, a bruised reed he shall not break and the smoking flax shall he not quench; he shall bring forth judgment unto truth, xlii. 3. That is he will not yield until an ample triumph shall crown his efforts; until the church which is often tuneless, unable to sing because of her manifold oppression, or like the last fluttering blaze in the socket, shall rise triumphantly over the wreck of her manifold enemies, and join the everlasting song to him who hath redeemed them from all nations and made them kings and priests to God; to him be glory power and dominion forever and ever.

Dear brethren, we need use no argument to convince you of the existence of sin in your nature, of this you are fully aware, under the influence of which you are made to groan, being burdened, and not unfrequently, are led to draw conclusions against yourselves. If I am the Lord's why am I such? Why this hardness of heart? This want of gratitude to God for his favors?—This cleaving to the world and its vanities? This alienation of affection from him who hath bled and died for me? These are enquiries that often distress the minds of God's dear children; but remember that if any man sin we have an Advocate with the Father, even Jesus Christ our righteousness; and to him we would exhort you to commit your case. He ever liveth to make intercession for you. Are you laboring under domestic trials? Remember this is not your rest, it is polluted. Your God has not seen fit to give you your inheritance on this side of death. It is reserved in heaven for you, where moth cannot corrupt, nor thieves break through and steal. It will not be long ere you will have to leave these trials. Many of you, to whom this may come are now trembling on the verge of eternity, and a few more surges of the waves of adversity, and all will be calm and serene. Others of you are perhaps young in your pilgrimage, but be not disheartened. True your bed will not be always of roses, all will not be friends whom you meet on your way. The wind will not be always in your favor, and the ocean over which you sail will not always be calm; the reverse of this you may expect. Storms and tempests await you; but be not discouraged, because your Father's at the helm, and your frail bark will ride the storm in safety, and finally enter the harbor of eternal rest, in perfect trim, where all will be well. The errors, delusions and fanaticisms of the day, may excite, alarm and disturb you while here; but they cannot shake the foundation of your hope, that stands firm as the eternal hills. The foundation of God

standeth sure, having this seal, The Lord knoweth them that are his. Though He may suffer their combined influence to sweep from us the privileges granted by our natural constitution, (at which they no doubt aim) they cannot shake the eternal Rock on which our hope is built. These things are not permitted to shake our confidence in the God of our salvation; but to try our faith, and to drive us to our strong hold in Zion. They are calculated to give to our Advocate and friend, a circumstantial preciousness, which could not exist if all went smooth, and congenial to our natural desires.

We would close by admonishing you, dear brethren to commit your all, into the hand of your Advocate, resting assured that he will direct all things for your good and his glory; and that after you have suffered awhile, he will make you perfect, settle and establish you; and feel assured that you will unite with us in ascribing to him glory, honor and dominion, forever and ever. Amen.

THOMAS BARTON, Moderator.

J. R. REESE, Clerk

The Baltimore Association of Old School Baptists, in session with the church at Hanford, Baltimore Co. Md., May 17, 18 & 19, 1854. To the Churches composing the same, sendeth christian salutation.

DEAR BRETHREN:—In the scriptures of eternal truth, two distinct systems of doctrine are brought to view, antagonistic in their nature; and to the one or the other of these systems, each and every religionist is allied, and between the two, the whole fraternity may be divided, however cut up into denominational sects and parties. If this be so (and we cannot doubt that it is) their sectarian divisions may be traced to personal ambitions, and a consequent disposition to wrangle about details to the utter disregard of the great and fundamental principles that comprise the respective systems. These systems denominated grace and works, were developed and acted upon at an early age of the world in the offerings of Cain and Abel, ran through every Patriarchal, and every successive age; but were more fully delivered and made known, the one in the giving of the law to Israel, at Mt. Sinai by Moses, and the other in the proclamation of the gospel by Christ and his apostles, and is therefore called "the faith once delivered to the saints. While we are admonished not to strive about words to no profit to the subverting of the hearer, we are required to "contend earnestly for the faith once delivered to the saints." This faith proclaims God a sovereign, whose will is the standard of his own acts, and who does his pleasure in the armies of heaven, and among the inhabitants of the earth, and any sentiments, however compatible with human reason, that detracts from this divine sovereignty in the least degree in the matter of salvation, belongs not to the system of grace, but to that of works, and it becomes us who have been led to receive and rejoice in this system of grace to discard every sentiment, notwithstanding it may claim a traditional existence for hundreds of years, that does not fully harmonize with the doctrine of grace and divine sovereignty. It is not only declared in the scriptures that salvation is by grace, but that it is of God; and we hope that we have been led to receive and love

the truth, that none but the eternal, uncreated, unbegotten, self-existent Jehovah, is the God of our salvation. In the execution of this mighty work he has performed it as he made the worlds by Jesus Christ, by whom he speaks to us, and by whom we draw nigh to him. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Is he a great high priest after the order of Melchisedec, he is such by the appointment of God. Does he make his appearance in the world clothed in a body like unto his brethren, he comes not of himself but the Father sent him. Does he cast out devils and do many wonderful works, his testimony is "I can do nothing of myself, but my Father which is in me, he doeth the work." Does he die upon the cross, he is delivered by the determinate council and foreknowledge of God, and just before this important event in which the finishing stroke was given to the work of redemption, he declares that the Father had given him power over all flesh, that he should give eternal life to as many as the Father had given him. Here we note that the power exercised by him as Mediator, is given for a special purpose, to be resigned when the purpose for which it is given is fully accomplished, in proof of which see 1st Cor. xv. 24. Again that it is not to create within, but "To give eternal life to as many as the Father had given him." He is the fountain and source of eternal life, as Adam was the fountain and source of mortal life; for this cause he is called the second Adam. The communication of this eternal life to the sinner no more changes his relation to Adam the first, than the moulding of a lump of clay changes its relation to the earth, or than the planting a corn of wheat, changes the nature of the soil in which it is planted; but fits the sinner for the enjoyment of heaven and heavenly things, by originating sensibilities and feelings that before he was entirely destitute of. He is hence possessed of two whole and distinct natures. The old man corrupt with his deeds, and the new man renewed in knowledge after the image of Him that created him. Hence the warfare—"The flesh lusts against the spirit and the spirit against the flesh." His relation to the first Adam will be dissolved when death ensues; but his relation to the second Adam consisting in a life which is eternal must have perpetual duration. God is the author of all life whether spiritual or natural, but does not engender life separately for each and every one of his creatures; but has provided in a head a life adopted to each peculiar race, and secured its diffusion by certain fixed and unchanging laws.

The life that we live as the descendants of Adam, is the identical life that the Lord God breathed into his nostrils, and has descended to us by the law of generation; so the life that we live as christians, as the children of God, is the same life that he gave us in Christ his Son before time began, and comes to us by the law of generation. If then it be true that our creation was embraced in Adam's, so that in all our generations we exhibit an identity of nature with him. It is equally true in regard to our spiritual existence, that we are identical with Christ and that this identity has existed as long as Christ has existed as the head and life of his people. We would not, we dare not, prescribe rules for the government of our God, or in

anywise fix a limit to his power. It is not for us to decide whether he could not upon some other plan than the doctrine of eternal union, have secured the salvation and ultimate glorification of his people; but the sole enquiry with us should be, Is it the plan he has fixed and made known in the scriptures of truth? Is it in harmony with the fundamental principal of grace? What though objections and difficulties crowd thick upon the human mind, the very fact that they do, tend to prove the truth of the doctrine. If a system be presented which the mind of man will not only cordially receive, but eagerly grasp, it is either not of God, or the declaration that the natural man receiveth not the things of the Spirit of God, is not true. What if men of corrupt minds, reprobates concerning the faith, are found to resist the truth as James and Jambres withstood Moses; their folly shall be made manifest as theirs also was. Brethren believing that salvation is of God, and that it is by grace, and that all the developments of his glorious plan are by his own tried laws, we have no occasion to resort to ways and means to build up a sectarian party, or to propagate our own peculiar views. We have no fears to indulge lest we should be overcome by our adversaries; for if the cause in which we are engaged, is the cause of God, he will maintain it in spite of all their opposition and rage, and if it is not the cause of God it ought to go down, and the sooner the better. Let us not labor to make the scriptures mean what they do not say, but rather let us be found keeping the sayings of him who spake as never man spoke. Let not gray-headed error ride over infant truth, or tradition be substituted for revelation. We regard it as a safe rule by which to test the truth or falsity of any point of doctrine to ascertain to which of the two leading principles we have named it is most nearly allied. Does it noiselessly flow into the fundamental principal of grace like some gentle translucent stream seeking its terminus in the bosom of the great ocean, or does it go rattling and tumbling into the principle of works, like some noisy turbid cataract plunging into the whirlpool of destruction below. If the latter, turn from it as you would from the path that leads to the charnel-house of sin." Finally brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

FRANCIS THORN, *Moderator.*

JAMES BLIZZARD, *Clerk.*

Corresponding Letters.

The Baltimore Baptist Association (called Old School) to our sister Associations with whom we correspond, send christian salutation.

DEAR BRETHREN IN THE LORD:—Through the kind providence and tender mercies of our God, we have been permitted again to meet together and see each other in the flesh, and converse on the things of the kingdom of our Lord and Savior, Jesus Christ. Our meeting has been harmonious the letters from the churches indicate peace

and harmony, but no great ingathering. Truly it is a dark and cloudy day with us; few come to our solemn feasts and the love of many waxed cold: error seems to abound in every form, and but few contend for the truth as it is in Jesus. We believe the time has fully come, when men will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, and shall turn away their ears from the truth and shall be turned unto fables; but we have nothing to fear in the end, for anti-christ shall surely fall, and the church triumph over all.

We have reason to be thankful that the Lord has sent a goodly number of his servants amongst us, whose preaching has been harmonious, without a jarring note the theme has been Christ, and him crucified, as the only way of salvation, and truly it has been a time of refreshing; from the presence of the Lord, and we have realized how good and how pleasant it is for brethren to dwell in unity. Brethren we desire a continuance of christian correspondence. Pray for us, that we may be kept from the errors that abound, and from contentions and divisions, contrary to the word of God.

Our next association will be held with the Tuscarora Church, Juniata county, Pa., to commence on Wednesday, before the third Lord's day in May, 1855, at 11 o'clock A. M., and continue three days.

FRANCIS THORN, *Moderator.*

JAMES BLIZZARD, *Clerk.*

The Elders and Messengers of the Delaware Baptist Association to her sister Associations, with whom she corresponds, sends christian salutation.

DEARLY BELOVED FOR THE TRUTH'S SAKE:—Through the tender mercy, and matchless grace of our God, we have been privileged with another annual Association which has been pleasing, and we hope profitable. Although the messengers from our churches have not manifested great joy by the good news of the out pouring of the Holy Ghost on Zion, yet they manifest a steadfastness of faith in a covenant keeping God, who hath said he will never leave nor forsake his people. While we have had to mourn the sad strife that troubles some of our sister associations, we have abundant reason to thank God that we are yet at peace among ourselves, believing that the babe born in Bethlehem was the univided Christ Jesus, that hath died to redeem and save his people from their sins. Dear brethren we have been made glad by the coming of your messengers, and also by the coming of our brethren Walker and Patman, from the state of Georgia, who have preached to us the unsearchable riches of Christ Jesus our Lord. May the peace that passeth all understanding rest on them, you and us, henceforth and forever, through Christ Jesus our Lord. Amen.

We desire a continuance of your friendly correspondence. Our next Association will be held, the Lord willing, with our sister church at London Tract, Chester Co. Penn., commencing at eleven o'clock, A. M., on Wednesday before the fourth Lord's day in May 1855.

THOMAS BARTON, *Moderator.*

J. R. REESE, *Clerk.*

EDITORIAL.

Middletown, July 1, 1854.

Stephen—His testimony, and death.

God has chosen his people in a furnace of affliction, and it is his pleasure that the faith which he has given to his saints shall be tried. In the world he has ordained that they shall have tribulation, but in him they shall have peace. In the case of Stephen, as recorded, Acts, vii., we have a clear and striking illustration of the depravity of poor fallen man, and the violent opposition to the religion of our Lord Jesus Christ, and a pleasing exemplification of the power of that faith of which Jesus Christ is the author and finisher, in its triumph over persecution, pain and death. It may be profitable for us who are so prone to brood over our real or imaginary troubles, to carefully review the faithful record of the sufferings of the primitive disciples of our Lord, and among the long catalogue given in the scriptures we may pause a moment and consider the case of Stephen.

This man of God was, in himself considered compassed, with the same infirmities which are common to all men, he was equally as dependent on God for that grace which made him to differ from those who madly sought to take his life. But in proportion to the amount of grace manifested to the children of God, and the development of the faith of Jesus Christ in them, they have always from the days of Cain to the present time had to encounter the rage and fury of their enemies. And this opposition and persecution has in all ages been chiefly from those who have stood high in religious profession, and those who were so much enraged against Stephen were exceedingly zealous in the defense of their religion against what they regarded as heresy in the preaching of Stephen. Even Saul who was soon to become an apostle of Jesus was at this time engaged with the multitude in their murderous designs for he had not yet breathed out all the slaughter that ranked in his heart against the followers of the Lamb. But Stephen being filled with the Holy Ghost, was well qualified for the emergency, both to testify with boldness, and patiently to suffer all the violence they could heap upon him. He evinced no disposition to yield to the popular clamour of the Jews, nor was he intimidated by their cruelty.

To all those who are in this day reproached and persecuted for the testimony of the truth, there is much instruction and comfort in the subject under consideration. When the exasperated multitude and the council were cut to the heart and gnashed upon Stephen with their teeth, for having faithfully declared to them the truth, he looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And this heavenly vision of God and the Lamb was enough to fill his heart with rapture, while a shower of stones were pelting his poor dying body. In the ecstasy of that vision he exclaimed, Behold I see the heavens opened, and the Son of man standing on the right hand of God. The coast was clear, the heavenly portals wide displayed, the glory of that heavenly world drew forth his ardent spirit for its immortal flight. "Lord

Jesus receive my spirit!" he cried, and kneeled down and prayed that the sin of his murderers might not be laid to their charge, and then he fell asleep. Though it may not be our privilege in our affliction trials and persecutions to see the heavens opened, and the glory of God and the Lamb, as Stephen saw it, yet the faith of Jesus Christ in us, looks within the veil, and by it we are enabled to look upon the things which are not seen, and in our measure, we are permitted to realize the same consolation. Not with our mortal eyes, but by the light of the knowledge of the glory of God which shines in the face of Jesus Christ, do we behold the blissful regions of unclouded day, and with the happy martyr, expand our pinions for the immortal flight.

May we who are called by grace, to be engaged in the same cause, to experience in measure the same conflicts, to suffer the same opposition from the world the flesh and the devil, and at times to experience the same victories, may we bear in mind the case of the devoted servant of our Lord and Master. It will be profitable for us to remember, that in the hour of his severest sufferings, he looked steadfastly into heaven. The eye of his faith rested on the glory of God, and he saw Jesus standing on the right hand of God. Where else can we look, when all earthly comforts fail, when nature sinks, and the earthly house of our mortal tabernacle is dissolving? Earth has no comforts for such an hour. How blessed then to be like Stephen, so filled with the Holy Spirit, that we may look on the things which are not seen, the things which are eternal, and not only to look, but like him, to look steadfastly. Not even the violence of the infuriated mob, nor the cruel beating of a shower of stones, could divert his eyes from the mark of the prize of his high calling. The glory of God appears through dim vista of intervening sufferings his over-ruling providence, his all-sustaining grace and the trial of the faith, patience and hope of his children shall result in the declarative glory of God and the Lamb.

When the man of God saw Jesus, as the Son of man, standing on the right hand of God, he saw him in his mediatorial character, as having once endured the cross, once suffered in the flesh, once endured the contradiction of sinners against himself, and as having in the time of his incarnation, endured even the hiding of his Father's presence, for a season, but now he is seen as the risen and the glorified Redeemer, on right hand of God, the representative of all his children. As the first fruits of them that slept, he has risen and gone up with a shout, and his position at the right hand of God as the representative and embodiment of all his spiritual members, is the certain pledge that where he is, there they shall also be.

This view of the complete triumph of the dear Redeemer, and his exaltation far above all heavens, not only inspires the suffering saints with the assurance that they shall shortly reign with him in glory, but seeing him as he is, has a transforming power on them, they are made more fully to display his image, and display that humility, meekness, patience, and long sufferings, as well as that firmness, and unshaken confidence in God, which was so gloriously exemplified in him, in the days of his flesh. Thus Stephen, instead of fretting, murmuring, or despairing,

exulted in the glory that was to follow his sufferings, but like his divine Lord and Master, his last prayer was that the sin of his enemies in stoning him to death, might not be laid to their charge. O that we, who at the present age, profess to be the disciples of the crucified, risen and exalted Jesus, may be so filled with the Spirit of our God, and so sustained by his abounding grace that we may give the same evidence that we have learned of him who was meek and lowly: that we may endure hardness as good soldiers of the cross.— Looking unto Jesus. (as Stephen did,) the author and finisher of our faith, who for the joy that was set before him, endured the cross, despised the shame, and is now on the right hand of God. May we consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds. May patience have its perfect work, and when we have suffered awhile, according to the will of God, may we lay off our armor and fall asleep as Stephen did, with heaven, and God, and Christ in full view.

The Baltimore, Delaware, Delaware River, and Warwick Associations, have just held their annual meetings in peace and harmony. It was our privilege to attend them all. The rain which fell during the time of the Baltimore and Delaware, undoubtedly prevented some from attending; still all things considered, the attendance was good but, not as large as that of the Delaware River and Warwick Association. The visits of our brethren Elders J. W. Walker, and D. W. Patnam, Wm. L. Beebe, and Dea D. F. Montgomery, from the state of Georgia, contributed largely to the pleasantness of our meetings. Ministers of our order were in attendance from Maine and Georgia, and from many of the intermediate states; but their testimony was harmonious and refreshing.

The business at each meeting was conducted in peace; not a contentious word was uttered at any of those meetings either in preaching, or in any of the deliberations. The unusual number of ministers in attendance at the Warwick Association, and the shortness of our session, not affording sufficient time for all our visiting ministers to preach, the afternoon of the last day of our meeting was spent in conference, in which elders and brethren, Hewitt, Bicknell, Whiffen, Hartwell, Conklin, Rector, St. John and others participated. Seldom have we ever been favored with a more refreshing season at any of our associational meetings.

Warwick Baptist Association, vs. Clerical Arrogance

[Extract from the Minutes of the session held at Warwick, June 7. & 8, 1854.]

Your committee having examined the correspondence of sister associations and finding allusion made to the celebrated protest of the clergy of New England recommend the adoption of the following.

Whereas the assertion has been extensively circulated that the ministers of all the religious denominations in the northern states, have united in protesting against some of the enactments, of our national legislature, we deem it due to ourselves as an association of churches professing the religion of our Lord Jesus Christ, to say that as citizens, our members possess

an inalienable right to petition for, or remonstrate against any legislature enactments which they may believe to be calculated to promote the warfare or endanger the peace of our country, yet as subjects of a king who declared that his kingdom is not of this world, we entirely disclaim any right, as such to interfere with the political affairs of our nation, and we utterly repudiate all fellowship with those who impiously assume to protest in the name of Almighty God against the passage of laws for the organization of territorial government, or other purposes, and in his name to fulminate anathemas against the representatives of the people in the discharge of their official duties, and we regard the assumption that any body of men are divinely instituted to sit in judgment upon all questions of a moral and religious nature, as one which if recognized by the people, is calculated to destroy every vestige of civil and religious freedom, and prostrate all the institutions of our land at the feet of an irresponsible and arrogant priesthood.

It was resolved that a copy of our Minutes be furnished the president of the Senate, and speaker of the House of Representatives of the United States, and that a copy of the foregoing be published in the *Signs of the Times*, *Banner of Liberty*, and *Southern Baptist Messenger*, and in any other papers which may think proper to publish it.

The Maine Predestinarian Baptist Conference will meet with the North Berwick church York Co. Me., on Friday the 8th day of September 1854.

The Maine Predestinarian Baptist Association will meet, if God permit, with the church at Joy, Franklin Co., Me., on Friday the 15th day of September 1854, at ten o'clock A. M.

Married.

By Elder P. Hartwell, Feb. 23, 1854. At Hopewell, Mr. DAVID PHILIPS, to Miss MARY M. BLACKWELL, all of Hopewell.

By the same, May 14, 1854. at Montgomery, Mr. BYARD VANBUSKIRK, of Hopewell, to Miss ELIZA ANN DUNYEE, of Montgomery.

By the same, May 25, 1854, at Hopewell, Mr. ALEXANDER H. DRAKE, to Miss FRANCES H. TITUS all of Hopewell.

In Shawneetown, Ill., on the 25 of April, 1854 by Rev. B. E. Spilman, Mr. RICHARD B. AVERY, son of the late Eld. B. G. Avery, and Miss EMILIE JACQUES DE VILBON, of Montreal, Canada.

OBITUARIES.

Departed this life at the residence of his son in-law's, (L. M. Gross,) in Hardin, county Ky., on the 20th inst., MR. JOHN CASH. It is not our business to eulogize our departed friends and acquaintances, but perhaps it may not again fall in our lot to say as much in truth, as may be said of this honorable man. He possessed an amiable disposition, and set forth a pious walk and godly conversation. He was what is said to be the noblest work of God, an honest man, which gained him, the friendship and admiration of all who knew him. He has for many years been an exemplary and a pious member of the Regular Baptist church, of which he was an ornament.— Yes the church will mourn her loss, for he was one of her brightest and purest members. He bore his afflictions with christian fortitude. Before his death, he called his children around his bed side, and after speaking of the pleasant life they had lived together, he told them that he must now leave them, but to grieve not for him; that he had no fears of death, that he was going home to rest, and spoke of his desire to talk more to them but that his strength failed him; no doubt his language would have been an exhortation to

his children and friends to meet him in that land of rest beyond this veil of tears, and of his bright prospects of meeting around the throne of God, there to be employed in giving praises to the Lamb while eternity endures. He departed with the fullest assurance of a blissful immortality, leaving a bright and rising testimony behind that he was going home to that land of eternal rest, there to dwell with Jesus; and all the blood washed throng of God's dear children, that surround his eternal throne, where he will wear a crown of unfading glory, and palms of victory, there to be employed in giving praises to the Lamb while God himself shall exist. He left not an enemy on earth; as he lived beloved by all, so is his exit deeply and sincerely lamented by all his friends and acquaintances. He has left five honorable and respectable children to mourn their loss. But we mourn not as those who have no hope, for our loss is his eternal gain, yes, a gain of blissful inheritance that is pure, undefiled, and that fadeth not away, sternal in the heavens.— There he will live and forever rest in the bosom of the Lord, while eternity itself continues to endure.

April 21, 1854.

BROTHER BEEBE:—By request it becomes my painful duty to inform you of the departure of our much beloved, brother elder WARNER STATON. He died at his residence near Salisbury, Worcester county Maryland, on the 23d of May last, after a lingering illness of a year or more, of consumption which he bore with fortitude and christian resignation, feeling the consolation of that gospel he had so long and faithfully preached to others, and in the blessed assurance of a good hope through grace. He was nearly 60 years of age, and had been engaged for 25 years in the ministry. He has been for a long time pastor of the Nassongo Old School Baptist church. He has also visited several other churches of the same faith and order. The neighborhood in general and the church in particular has sustained a great loss. He has left a wife and seven children to mourn their loss; but we would say to them that they sorrow not as they that have no hope; for if we believe that Jesus died and rose again; even them also who sleep in Jesus will God bring with him. As a man he was firm, candid and courteous, beloved by his friends, and respected by all. As a christian he was firmly established in the faith of God's elect, believing that salvation is of God, and not of man, by grace and not of works, that true faith is the gift of God, and is given to those only, who were chosen in Christ before the foundation of the world, and predestinated to be conformed to the image of his Son, and that neither death, nor life nor things present nor things to come, can separate them from the love of God, which is in Christ Jesus our Lord.

As a minister of the gospel he was sober, grave, sound in the faith, in charity, in patience, and in all things. He endeavored to keep the unity of the Spirit in the bonds of peace.

Thus are the faithful servants, one by one called home, and while we mourn the loss of their presence and their counsels, we are still enabled to rejoice, that the foundation standeth sure, and that the Lord knoweth them that are his.

Yours in bonds of peace.

W. WOOLFORD.

How blest is our brother, bereft
Of all that can burden his mind;
How easy the soul that hath left
This wearisome body behind!
Of evil incapable thou,
Whose relics with envy I see:
No longer in misery now,
No longer a sinner like me.

DEA. HENRY BLACKWELL, died at his residence in Hopewell, near Bennington, March 27, 1854, aged 60 years. He was a member of the Baptist church about 35 years, and for a number of years, a deacon in the 2nd Hopewell church, where his membership was at the time of his death. He has left a widow and children to mourn their loss, which they hope is his gain.— His last hours were peaceful, his hope bright, and his confidence in Christ and his doctrine unshaken, he was willing to go hence to be with Christ. We trust he has gone where the wicked cease from troubling and where the weary are at rest. He was in his life and conversation a christian,

manifesting the Spirit of Christ, his house was ever open to entertain ministers and other brethren, and he was always ready to administer to the necessity of the saints, and was also one ready to contend earnestly for the faith once delivered to the saints. We feel that he has fought a good fight, has finished his course, and has kept the faith and has gone to receive a crown. May our God sanctify this dispensation of his providence to the afflicted family, to the church and to all that feel to sympathize with them in their affliction.

P. HARTWELL.

Junius, June 1, 1854.

DEAR BROTHER BEEBE:—By request I write to give notice through the obituary department of the *Signs*, that another of the loved ones has been called home to rest. Our very dear brother RICHARD SCHUTT who was born May 7th 1799, and who, when in his 14th year gave satisfactory evidence to the church in Phelps, Oneida, Co., that he was born again; not of blood, nor of the will of the flesh, nor of the will of man, but of God. He was baptized by Elder Jehiel Wisner, who was one of the strong men of God in defense of the doctrine of sovereign discriminating grace.

Brother Schutt was a man of a sound mind, agreeable manners, and of good information. He was aprobated to preach; but from failing health was compelled to stop, he was an invalid for the last thirty years, yet he remained faithful in the discharge of those duties that his feebleness would permit. When the new school left the word of God, and embraced the inventions of men, he remained steadfast in the faith. By reason of his infirmity, he was poor, as to the goods of this world; but his poverty was respectable; and by his prudence and the aid of kind friends he usually had a competence for himself and family, of the meat that perisheth. He lived to see all his children settled in life, except the youngest one, they with his widowed companion survive, and feel sensibly their loss. His disease was a lingering consumption, which he bore with exemplary patience and fortitude, and as the powers of nature were gently giving way, he spoke with composure and joy, upon the prospect before him. On the 7th day of May, at about 12 o'clock P. M. he fell asleep in Jesus, without a struggle or a groan, like a serene sun-set that portends a bright rising in the morning. He died at his own house in Naples, Ontario Co., N. Y.

"blessed are the dead that die in the Lord."
WM. W. BROWN.

'Tis finish'd! 'tis done
The spirit is fled!
The Christian is gone,
The Christian is dead!
The Christian is living
In Jesus' love,
And gladly receiving
A kingdom above.

All honor and praise,
Are Jesus' due:
Supported by grace
He fought his way through;
Triumphantly glorious
Through Jesus' zeal,
And more than victorious
O'er sin death and hell.

Rockland Co June 2, 1854.

BROTHER BEEBE:—My dear companion, MARY FOSBERG, has gone the way of all the earth, she fell asleep in Jesus as I trust, on the 15th day of April last, aged 53 years and 2 days, and I am left lonely and sorrowful, being myself feeble and not having been able to do anything for the last two years.

She has suffered much misery and pain for many years, and although entertaining a hope in the Redeemer, and a place in the fellowship and communion of the church, her sins were such a burden to her, that she was often tempted to doubt the genuineness of her christian experience, but when her mind was led back to her first exercises, hope would again revive. These words which first gave her comfort, often recurred to her mind with sweetness, "Take up thy bed and walk," and afterwards these, "Fear not for it is your Father's good pleasure to give you the kingdom." She has had many dark and trying seasons such as we are all subject to, death always appeared with terror to her. She often told me that she feared that when brought on a dying bed she would be insane. But O how different, God was better to her than her fears.

She was as well as usual on the 10th day of

April; in the morning she went into the garden to help remove the weeds, and in the afternoon went to visit a neighbor, but at night on returning home she was taken with chills or ague for about two hours, and then with a violent pain in her side. We had two doctors in attendance, they considered her case hopeless, as she had much inflammation on the lungs and on the liver and kidneys, but she was very much composed and filled with love. She called her children to her one by one, and kissed them and admonished them to love one another, for "God is love." A day or two before she died I asked her if she was afraid to die, her answer was, "No, if it is the Lord's will to take me, I am willing, I have suffered a great while here, and if it were his will that I should remain longer here, he is able to raise me up again.

Brother Beebe, it has been a trying time with me, but, in this world we must have tribulation, but all that we are called to endure we can bear, if we can only enjoy peace with God through our Lord Jesus Christ, may it be our happy lot, is the prayer of

Yours affectionately.

ABRAM I. FORSHEE.

Letters Received.

Eld. Tho. Jenkins, T. J. Norris, T. Bowren R. O. Doss, P. M., Eld. A. Bolch, J. Davis, Eld. J. F. Johnson, F. A. D., L. Thompson, Eld. G. B. Thorp, S. E. Wallingsford, G. W. Rogers, Jesse Goodwin, G. Leeves, Amanda Durand, J. Hampton, T. McLaughlin, D. Sprague, A. Hawley, Dr. G. W. Beal, J. Jenkins, J. E. Settle, R. Slawson, Eld. J. R. Martin, Eld. J. H. Walker, S. Drake, N. Clark, Eld. T. H. Owen, J. Neal, J. T. Crooks, O. Wicks, Mrs. B. Mathews, S. Chambers, Eld. A. B. Goldsmith, W. F. Kerecheval, T. Wirsten, H. Roe, N. Price, J. W. Hurd, Eld. B. O. Allen, C. Morrel, Eld. M. Lassing, W. Rogers, W. Salisbury, E. Rittenhouse, E. Culy, Eld. L. Seitz, B. Lampton, E. T. Clarkson, J. Crampton, P. C. Buck, H. Monfort, Mrs. E. Tennell, T. Richardson, Eld. J. L. Fullilove, A. T. Jones, Eld. C. B. Hasgell, C. S. McDaniel, M. A. Burd, C. Scroggins, I. Libbey, Eld. J. Hood, W. Silvers, Eld. L. A. Hall, Eld. B. Lloyd, F. Beanners, Eld. M. Roberson, J. H. Lloyd, Eld. R. F. Haynes, A. I. Forshee, S. Barnard, W. Woolford, G. W. Fox, E. Banks, J. W. Hunt, W. N. Sanders, A. Parmalee, C. Terry, S. Grigg, S. Hansbrough, J. Vaughn, Mary E. Shepherd, Mrs. G. Darden, J. McQueen, Jr. J. Morse, J. Farr, Mrs. A. P. Suggett, J. A. McKay, E. Lynn, J. W. Livingston, Z. McColloch, John Crampton, F. J. Vermilya, J. Tyner, Eld. J. E. Goodson, Eld. J. A. Badger, J. H. Baker, R. B. Avery, J. J. Jones, W. S. Larrabee, Wm. Brewen, Eld. J. G. Williams, Eld. A. Bolch, Eld. W. W. Brown, S. Smith, H. L. Power, G. Buxton, Eld. G. W. Kelley, D. S. Woody, Eld. P. Hartwell, Wm. S. Carpenter, Dea. J. Joyce, Eld. J. H. Biggs, Eld. T. P. Dudley, Eld. J. D. Wilcox, Col. W. Patterson, J. Messmore, Catharine A. Berry, C. B. Floyd, W. H. Morgan, I. Riser, J. J. Armistead, W. Rogers, Eld. J. Janeway, Eld. T. Watters, R. D. Ivey, R. Sellman, C. Darby, J. B. Alderman, Eld. B. B. Piper, Eld. Wm. Quint, J. Pittman, Eld. J. Furr, E. Crampton, J. Bunch, M. L. Bristow, J. Durfee, C. Briggs, J. S. Cox, J. M. Potter, Sarah Hall, S. Mustain, J. W. Franklin.

Moneys Received.

NEW YORK—Wm Ray, 1; A Griffin 1; A Vail, 1; Mrs A Stone, 1; Dr G W Beal, 1; R Slawson, 2; Mrs E Reed, 1; Mrs M Boardman, 1; T Richardson, 1; A Ivory, 75; Eld J Winchel, 1; L Everett, 1; B J Adams, 1; E M Bradner, 1; M Sutton, 2; Eld J Bicknell, 2; Eld I Hewitt, 2.50; J Hoyt, 1; Dea J Brook, 1; W Welling, 1; Mr Connolly, 1; B Blauvelt, 1; Mrs F Vanderwort, 1; Miss B Holbert, 2; Wm L Benedict, 1; S Wheeler 1.50; W Wilson, 2; Eld J L Purington, 3; J Durfee 1; 34.75
MAINE—F. McLaughlin, 1; Eld J A Badger, 2; J M Potter, 2; 5.00
MASS.—Eld L Cox, 1.00
CT.—Eld A B Goldsmith, 2.00
N. J.—M W Elston, 2; J Crampton, 1; I Tooker, 1; D Hulsizer, 1; J Doney, 1; J M Higgins, 1.50; Eld P Hartwell, 4; J West, 5; and for Banner 3; S H Stout, 5; Eld C Suddam, 4; A Titus, 1; 28.50
PENN.—J Sager, 1; L Lashley, 1; P Patterson, 1; Dea E Vannorsdalen, 1; J W Dance, 2; J VanDever, 1; Mrs E S M Smith, 1; Eld T Barton, 17; J Torreysey, (to Vol 21, No 10); J Jenkins, 6; 34.00
DEL.—B. Cloud, 1; Wm. Williams, 2; T. Smith, 2; J. McCrone, 2; J. Spencer, 3; J. R. Rees, 2; A. Coulter, 1; J. Brady, 2; G. McCrone 10; Mrs. E. Sevil, 1; Wm E Riggs, 1; C. Jones, 1; Eld W Matthews 1; W H Meredith, 75; Mary Riley, 1; 31.75
Md.—R Sellman, 1; Martha E Carter, 1; J Hanna 1; Mrs R Ensor, 1, Mrs

A Boulden, 1; E Crampton, to Dec 15, 1846, 5; A Du-ham, 1; J Gist, 1; Mrs E Scott, 1; J Blizzard, 50; Miss M Alexander, 2.50; W C Ensor, 1; L R Cole 23, 50 Mrs M Husk 1; Mrs M Durham 1; L D Patterson, 1; Eld F. Thorne, 1.25; S. Shawl, 1; T Alderson, 1; Dr R Mechem, 1.50; 48.25
VA.—Eld J Furr, 2; Eld R C Leachman, 15; Eld S Trott, 3; Eld T Watters, 2; C S McDaniel, 1; Mrs M C Stone 1; Eld J R Martin, 1; J W Franklin, 2; 27.00
Geo.—Geo. Leeves, 2; Sarah Barnard, 25; J. J. Armistead, 3; R. D. Ivey, 5; J. B. Alderman, 1; 11.25
FLA.—S. Smith 1.00
ALA.—Mrs. G. Darden, J. McQueen, Jr. 3.50; T. J. Norris, 1; E. J. Hood, 3; 8.50
TEX.—G. W. Rogers, 5; H. L. Power, 1; 6.00
ARK.—J. W. Hurd 1; Mrs A. P. Suggett 3; 4.00
Mo.—Eld. G. B. Thorp, 2; W. F. Kerecheval 1; Eld. J. E. Goodson, 1; Wm. Brewin 2, D. S. Woody 1.10; C. Darby, 3; R. Briggs, 1; J. S. Cox 1; 12.10
O. T.—J. Crooks, 2.50
ILL.—J. J. Jones 2; Eld. J. Williams, 4; C. Scoggins and others 6; 12.00
IA.—Eld. Jenkins 2; Eld. J. F. Johnson 2; J. Neal, 1.15; S. Grigg 1; J. Tyner (to the end of Vol. 25) 4; J. H. Baker 3; W. S. Larrabee 1; 14.15
MICH.—A. Parmalee 1; J. Skidmore 1.50; Wm. S. Carpenter 1; 3.50
U. C.—Dea. J. Joyce, 5.00
OHIO—Wm. Silvers 1; E. Lynn, 1.10; G. Buxton 3; J. Messmore 1.50; Eld. J. Janeway, 3; J. Pittman, 2; M. M. Hanna 1; A. Huffman 1; S. Drake, 5; N. Clark 1; E. Culy 2; Eld. L. Seitz 5; 26.60
KY.—S. E. Wallingsford, 1; J. E. Settle, 4; Eld. J. Walker, 1; Eld. M. Lassing 2; H. Monfort, 40; C. Terry, 2; S. Hansbrough, 2; Eld. T. P. Dudley, 5; 17.40
TEX.—P. C. Buck, 3; J. Goodwin, 2; 5.00
Total \$331.25
NEW AGENTS.—Eld. Arnold Moss, Mo. Elijah Beatty, Ohio.

Associational Meetings.

BROTHER BEEBE:—I wish you to correct a mistake made in the Signs, and also in our Minutes, in regard to the place where the next Salisbury Baptist association is to be held. Instead of Sussex Co., Delaware, it is with our sister church at Indian Town, Worcester Co. Md. (15 miles from Salisbury, in same county,) commencing at eleven o'clock, the Friday before the fourth Lord's day in October 1854.

The yearly meeting of the Old School Baptist Church of Christ at Cent. e. Rock Co. Wis., will commence at the school house, in Johnstown, a half a mile from my house, and seven miles east of the city of Jamesville, to commence, the Lord willing, on Friday before the third Sunday in September, at ten o'clock A. M., and to continue three days. Dear brethren and sisters in the Lord, you who are of the same faith with us, we would be glad to see as many of you as can come and join with us; and we would say to our ministering brethren, Come over and help us.

Done by the order of, and approved by the church.

The Mad River Baptist Association will convened with the Sugar Creek Church in Putnam Co. O. about 13 miles north of Lima, on the Friday previous to the 1st Lord's day in September 1854.

Miscellaneous Advertisements.

ELD. TROTT'S PAMPHLET, entitled, "A Calm reply to a communication of Elder John Clark written originally for the Signs but published in the Primitive Baptist, April 30, 1853, with that communication inserted by S. TROTT.

We have just received a copy of the above named pamphlet, and hastily glanced over its pages. It contains 40 large octavo pages with double columns, in which brother Trott has, in our judgment, triumphantly unfounded charges which have been circulated with indefatigable zeal and unyielding determination, by Eld Clark and others.

Single copies of this work will be furnished free of postage at 20 cents, or six copies at one dollar. Apply to Elder S. Trott, Fairfax C. H. Va. Letters containing orders should be post paid, and contain the money.

Those who can more conveniently send their orders to us, can be supplied on the same terms.

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 as 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 century ago, present indisputable proof that the doctrine as now held by the Old School, or Pimitive 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 agents for the Signs of the Times are duly authorized to collect and transmit all money due 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, & P. Maples, Elijah E. P. Turner, John Hood, G. B. Douthit, A. White
- CONNECTICUT.—Eld. A. B. Goldsmith Gen. Wm. C. Stanton, Wm. N. Beebe.
- CALIFORNIA.—Eld. T. H. Owen.
- DELAWARE.—Elders Peter Meredith, L. A. Hall, and brother W. Hitch.
- FLORIDA.—Elder Seaborn Jones.
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- 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 & brethren B. Carens, J. Romine, W. Spitzer, H. D. Banta, T. D. Clarkson, H. D. Conner, Gilbert C. Millspaugh, G. W. Marlow, John W. Blair, E. Stagg, John Rankin, John Brandon, A. H. Bryan, D. H. Wheeler, David Long, Doct. Hiram Duncan, Alexander Elder, D. I. McClain, Wm. Ellis.
- ILLINOIS.—Elders, Tho. Threlkeld, C. W. Wright, J. B. Chenoweth, 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.
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- MICHIGAN.—Eld. J. P. Howell, E. G. Terry, Wm. Corder, brethren, A. Y. Murray, W. H. Horton, R. Willard, Eleazer West, Thomas Swortout
- NEW-HAMPSHIRE.—Joel Fernal.
- N. CAROLINA.—Eld. C. B. Hassell, B. Cooper, brethren, J. S. Battie, J. K. Green, R. D. Hart A. Staton.
- N. Y. CITY.—J. Gilmore, 92, Sixth Avenue.
- NEW-YORK STATE.—Eld. R. Burrirt, T. Hill, N. D. Rector, C. Merritt, J. Bicknell, I. Hewitt, W. W. Brown, J. Winchel, J. Smith, brethren W. B. Slawson, C. Hogaboom, G. Lobdell, Jr., J. Vaughan, H. Tibbitts, J. W. Livingston, A. M. Douglass, J. N. Harding, S. Webb, T. Relyea, S. Griffin.
- NEW-JERSEY.—Eld. C. Suddam, G. Conklin P. Hartwell, G. Doland, G. Slack, Wm. I. Johnson, E. Rittenhouse, S. H. Stout.
- OHIO.—Elders Lewis Seitz, Eli Ashbrook, J. Janeway, O. Mott, J. C. Beeman, S. Hendershot L. Southard, J. Bennett, A. Stephens, William, Rogers, brethren, R. A. Morton, Joseph Taylor, E. Linn, B. D. Dubois, I. Sperry, J. Hershberger, I. T. Saunders, E. Miller, S. Drake, Thomas Fenner, C. Byram, L. A. Stevens, Joshua Dickerson G. McCollugh, Ezra Sperry
- OREGON TERRITORY.—Eld. J. Strupp, I. Cranfill.
- PENNSYLVANIA.—Eld. E. Getchell, A. Bolch, T. Barton, W. Sharp, J. Furr, brethren D. Vail, N. Greenland, J. Patrick, J. Hughes, J. W. Dance, J. Carson, J. Wells, J. Fry, Wm. H. Crawford, 34 Marshall st. above Willow st. Philadelphia, A. Morris, James Jenkins.
- SOUTH-CAROLINA.—A. McGrow.
- TENNESSEE.—Eld. Peter Culp, T. Dodson, W. S. Doughtey, P. Whitwell, J. T. Tompkins brethren W. Gratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Postic, S. Bass, J. McKeele, T. P. Major, J. Phillips, A. Ezell.
- TEXAS.—R. Manning, Eld. J. Herring, L. H. Carey.
- VIRGINIA.—Eld. S. Trott, J. G. Woodfin, R. C. Leachman, D. T. Crawford, S. Caldwell, T. Watter, J. R. Martin, brethren W. Costin, A. R. Barbee, M. P. Lee, J. B. Shackelford, J. Herseberger, S. Hillsman, P. McInturff, G. Odear, G. W. Crow, E. Lavendor, W. Hutchinson, J. S. Corder R. L. Rndasilla.
- WISCONSIN.—Eld. D. Wilcox, T. Bishop.
- WASHINGTON TERRITORY.—W. M. Morrow.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXII.

MIDDLETOWN, N. Y., JULY 15, 1854.

NO. 14.

POETRY.

"O Lord God of hosts, hear my prayer; give ear, O God of Jacob." Psa. xxxiv. 3.

O Jesus smile upon thy worm,
Who unto dust must soon return;
And may my soul redeemed by thee,
Live on thy promise, rich and free,
That where thou art, there thine shall be
Throughout a bless'd eternity.
Yes look upon me, gracious Lord,
In love, and pity, grace afford;
What ere my circumstances be,
For good, O Lord, remember me.
O let thy sovereign grace, and power,
My spirit cheer in death's dark hour,
And grant my soul by faith to sing
Loud triumphs to my God and King.
When death and hell, my peace invade,
Do thou sustain my living head.
And cause thy spirit to descend,
In holy fire, to guard my end.
O Lord, it will not, cannot be,
That thou wilt spurn my hope in thee,
Because in blood my anchor's cast,
Eternal love has made it fast.
Safe in thy hand thou wilt hold up,
For thou didst drink the "bitter sup,"
E'en to the dregs; thy bride to win,
That she victorious grace might sing,
And thus her miseries all forget,
Her people, and her native state,
And soar on high, borne on the wings
Of faith and love, to be with him,
Who dying, rose to bring to light;
Eternal depths, of sovereign might,
And perfect her for whom he came,
Himself made perfect in the same.
Arise my soul, forever raise,
Thy grateful odours to his praise,
Unceasing, let me ever tell,
Of love that saves, from self and hell,
Of grace, too vast for angel's thought,
Of power, by blood, of Jesus wrought,
While traveling through this world of sin,
O Savior dwell my heart within;
And when I pass the gloomy vale,
When heart, and strength, and life shall fail,
Safe in my Lord, O let me hide,
When flesh and spirit, shall divide.

J. M. B.

Utica, September 20, 1853.

Lines.

There is a fair virgin, of heavenly birth,
Desiring a bridegroom, here upon earth,
Then come loving friends who would win a fair
bride,
And wed with this damsel, and leave all beside.
She is a King's daughter, of beauty supreme,
Conceived in heaven, a celestial queen,
Her nature's immortal and never can die,
But will bloom in fair beauty in eternity.
When earth with its treasures have all passed
away;
She'll then in bright glory, her beauties
display;
Her clothing of gold wrought exceedingly
bright,
And raiment of linen both clean and white.
Her heart formed of love unchangeably true;
With kindness, and meekness, and righteous-
ness too.
And mercy, and peace, and true holiness,
While truth reigns exalted within her fair
breast.
She's modest, and humble, her heart is sincere,
She hopes to the end, and will all things
endure;
She is quiet, and patient, and has courage too,
Is stronger than death, and the floods can pass
through.
Her portion is glory, and eternal life,
And this they shall have, who take her to
wife;
Now say loving friends, will you wed this fair
dame?
Her person is lovely, and Charity's her name,
She will comfort and cheer you, quite through
this dark vale,
In death she'll support you, and never will
fail;
She'll exalt you forever in heaven and bliss,
Who then can refuse such marriage as this?

H. L. POWER.

Communications.

For the Signs of the Times.

May 30, 1854.

BROTHER BEEBE:—I am recovering from a severe attack of bilious colic to which I am subject, originating from dyspepsia, which I have thought ere long would carry me home. Recently while laboring under intense suffering, I felt like, that if it was the will of God, I would be willing to leave this world of sin, sorrow and affliction, in sweet anticipation of going to that world where the blessed inhabitants will never say I am sick; where they will never experience any more pain; but since I began to mend, it has been suggested to my mind, that my reconciliation to death, was principally from a desire to be delivered from suffering; but I don't believe that it is the will of our Heavenly Father that we shall have that same degree of grace and strength to live upon in health, that he will afford us in the dying hour; for he has promised that as our days, our strength shall be; and he will give us grace according to our day. The sufferings that God's people experience in this world, are but as the small dust in the balance, when compared to the sufferings of the dear Savior, while tabernacled here in the flesh; he suffered too, not on his own account, but for the sins of his people, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.

The Apostle Paul, writing to his brethren at Rome, says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us; he again says "our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory."

Of the real people of God does the apostle here speak, those who are heirs of God and joint heirs with Christ, who have received the spirit of adoption, whereby they cry Abba Father, who have the spirit of God bearing witness with their spirit that they are the children of God. Concerning these characters he says, I reckon, &c., he does not use the term reckon to express doubt, as it is sometimes used in this sense; but it means that he had weighed the matter, that he had balanced the account, and on the most minute calculation, he had come to the conclusion, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. I have no doubt but that the apostle had primary reference to the persecutions and afflictions, which he and others endured for the cause of Christ; they had embarked in a cause which was despised by the enemies of the cross of Christ. They who engaged in preaching Christ crucified which was a stumbling block to the Jews and foolishness to the Greeks. They opposed the god of this world, which mov-

ed earth and hell against them; and many of them sealed the truth of that religion which they had professed with their blood; hence their sufferings were great, so great that the Apostle said, "If in this life only we have hope, we are of all men most miserable." But the children of God have a hope which is an anchor to the soul, both sure and steadfast, and enters to that within the veil, whither the forerunner has for us entered. Notwithstanding that the spirit witnessed in every place that bonds and imprisonments awaited him, he said that none of these things moved him, neither did he count his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the grace of God. He said to his brethren, that he was in a strait betwixt two, having a desire to depart and to be with Christ which is far better; but nevertheless to remain in the flesh is more needful for you. When his dissolution drew near, he said I am ready to be offered, and the time of my departure is at hand; I have fought the good fight, I have kept the faith; henceforth there is a crown of glory laid up for me which the Lord the righteous Judge will give me at that day; and not to me only, but also to all them that love his appearing. With such a bright prospect before him, with propriety might he say. I reckon that the sufferings, &c. But I do not think that it would be doing violence to the language of the Apostle to say that the sufferings spoken of embrace all the sufferings that the christian experiences while in this earthly house or tabernacle, whether from the world, the flesh, or the devil, or the different diseases to which we are subject, it is certain that they who will live godly in Christ Jesus, shall suffer persecution. Nor is it less certain that they do and shall suffer from the flesh, or the old man; or internal enemies; lest the the Apostle should be exalted above measure, there was given him a thorn in the flesh, the messenger of satan to buffet him; for this thing he besought the Lord thrice, that it might depart from him, but the Lord said unto him. My grace is sufficient for thee; my strength is made perfect in weakness. Most gladly therefore, said he, will I rather glory in my infirmities, that the power of Christ may rest upon me. From a sense of the sufferings of the flesh, he was led to exclaim, O! wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. These sufferings give occasion to the exercise of grace, they are needful for us, which though now, if need be, ye are in heaviness, through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ; we have beautiful example of the exercise of grace in that christian fortitude and patience with which Job bore his afflictions. Abraham's faith was tried when he

was called to offer up his son Isaac. God did not tempt him to sin, for he tempteth no man to sin, but every man sins when he is drawn away of his own lust and enticed; but God tempted or tried his faith. These sufferings show the power and compassion of God. The three Hebrew children, who were cast into the fiery furnace show the power of God, they came out and the smell of fire was not upon them. The bush that Moses saw burned, but was not consumed. The wood, hay and stubble, is to be burnt up, but the christian is to be saved, yet so as by fire. We should not think it strange concerning the fiery trial that is to try us, as though some strange thing happened to us; but the Apostle says unto us, "Rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. Yet if any man suffer as a christian, let him not be ashamed, but let him glorify God on this behalf. Wherefore 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. Having the assurance that all things work together for good to them that love God, to them who are the called according to his purpose. That they shall be brought off more than conquerors through him that has loved them and given himself for them.

Sufferings befall the people of God because they are sinners, sin entered into the world and death by sin, so death has passed upon all men for all have sinned; death and all its concomitant evils are the effects of sin. Though the children of God have become partakers of the divine nature, and a principle of grace implanted in them, which is an emanation from God, and cannot sin; sin reigns in their mortal bodies, though it shall not have dominion over them; for the elder shall serve the younger. Their sufferings in this world, are calculated to wean them from the things of time and sense. It is not uncommon for the attachment of God's people to earthly connections to be very strong; too much so. I think that I can speak from experience, afflictions are sometimes the knife in God's hand that cuts the knot, and weans them from an undue attachment to the things of the world. But these sufferings or afflictions, are only for a moment, they are of this present time they hasten to a close, and shortly will be ended forever. But the glory that will be revealed in them will be eternal; it will never end. The glory spoken of includes all the attainments of heaven; it is the perfection of happiness; language is too imperfect to describe it in its true colors, our utmost conceptions fail in contemplation.

ing upon it. Eye has not seen, (the natural eye,) nor ear heard, neither hath it entered in the heart of man, to conceive of those things which God hath prepared for them that love him; but God hath revealed them to us by his spirit; here they have some foretastes of the joys of heaven, an earnest of their inheritance; but it is only partial, now we see through a glass darkly, we know in part, and prophesy in part, but when that which is perfect is come that which is in part shall be done away. That perfection will await us on the morning of the resurrection, when our vile bodies shall be changed and fashioned like the glorious body of Christ; then they will be perfect and fit receptacles for glorified spirits. Then shall the righteous shine forth as the sun in the kingdom of their Father, and their song will be, Not unto us, not unto us, but unto thy name be all the glory.

Brother Beebe, I will desist, lest I weary your patience. Do with this as you think best.

I remain yours in tribulation,
P. J. BURRUSS.

For the Signs of the Times.

Ray Co. Mo. June 8, 1854.

BROTHER BEEBE:—Having a remittance to make, I thought I would drop you a line concerning the health and prosperity of the children of the kingdom up in this region, and through you, inform the other members of the family respecting the same. You know that it is natural for children connected by the ties of consanguinity, to desire to hear often from each other, and to rejoice in their general welfare and prosperity. How much more so do the children of our Heavenly Father rejoice in the peace, harmony, fellowship, health and prosperity of their spiritual relations? There is a tie that binds and cements in one, the heart and feelings of the children of the regenerate, that is not known or appreciated by any other people under the sun. Hence you see the world opposed to all this kindred relation and rejecting the idea of being born again; but the Apostles tells us (the believer) that as we have borne the image of the earthly, so we shall bear the image of the heavenly. But not only do the openly wicked of the world discard the idea of experimental religion, but all nominal professors, for what better are they than the world? Or what more do they religiously know than the world? For you see they have the same religious views and advocate the doctrine which they did before their professed conversion. Then in what does their religious change consist. Certainly not in their being born again, since they deride the idea; not in being in Christ as new creatures for this would constitute them believers. Old things are passed away, and this would altogether present new religious views.

The man that was trusting to reformation and justification by the deeds of law and believed in human ability and a human do and live system, when the Lord by his grace opens his eyes, believes in any thing else, since he has tried his strength and tested his faith, and finds it will not do. He now believes that he is a poor lost sinner, justly condemned by the righteous law of God, and how to recover himself or appease the wrath of God, he finds not.

The man who has never seen himself justly condemned by the law of God, is not prepared to receive salvation by grace. Thus it is that men contend for a universal conditional salvation.

I believe the man that has not seen and felt that God would have been just in his condemnation though he should spare the balance of Adam's family, has not yet understood the plan of salvation aright. I would say to the brethren and sisters generally, that I think the health of the church is good and must prosper in the hands of so good a Leader. I think that there are none sickly among us; the sifting season has passed by; and the chaff has been blown away and the wheat has been gathered into the garner.

May peace and prosperity ever attend the Zion of God. I remain your brother in Christ.

JAMES DUVAL.

For the Signs of the Times.

Logan Co. O. June 22, 1854.

DEAR BROTHER BEEBE:—Some of our dear brethren, are of the opinion that if a person be baptized by immersion by another order professing religion and that person wishes to join the Old School Baptists, that it is unnecessary to be baptized or re-baptized as they call it. It occurs to me that if the ordinance performed be valid that it would be unnecessary to make any change in societies; that is, to leave one and go to another. The Lord is not with his people in part only, he is not with them in baptism and against them in other things. If I believed that other societies baptized in faith would I not be obliged to believe that they believed in Jesus Christ. They could not baptize in faith without believing in him, and if they believe in him they are the children of God, a garden inclosed and of his right hand planting; and to all such we should say, let us unite for we are one people.

But is this the fact with regard to any other societies or people professing religion on earth? Is there a people in our knowledge who believe on the Lord Jesus Christ as a whole Savior, without money, without price, and without works, except the Old School, or Primitive Baptists? If there be, they are the Old School Baptists, by some other name. But the question is whether it would be right to give consequence to the performances of a people who are not in fellowship with us. For example we will take the New School Baptists. Why are we and they two distinct people? Because we believe in the Lord Jesus Christ and love one another, and they believe in the arm of flesh, in the power of the creature, and worship the creature more than the Creator, and hate the true children of God. Has the Lord two people who are antipodes to each other? (except in name or form.) Do not the scriptures abound with proof that the Lord has but one people, and that this people have but one Lord, one Faith, and one Baptism? If there be one faith, it assuredly follows, that all who have that faith, are one people. Now the question is whether the Old and New School Baptists have one faith. The very act that they could not live together and that they cannot now live together is evidence that they are two people, opposed to each other in doctrine, having no fellowship for one another.

er. And why? because as we have already said, that one trusts in the Lord and the other in themselves. Would it be right to attach any consequence to any thing they do? Not any more than to the doings of any other order of people. "They went out from us because they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not of us. Why should we attach any more consequence to their performances than to those of any other people? It is perfectly clear that they are in opposition to us, and it is quite as clear that those who are in opposition to the Church, the Bride, the Lamb's wife, are in opposition to the Lamb of God that taketh away the sin of the world, (out of the hearts of his people.) And they are setting themselves up as gods, as their own savior.

The idea that more or less of the human family may be saved by the doings or performances of men, that is if money and if means be used a greater number of souls would be saved, places the salvation of souls on human effort. This doctrine is maintained by the New School Baptists, consequently they are in opposition to the true God and Eternal Life, and are none of his, as a church or people. Shall we attach any consequence to their acts of pretended baptism? As will give consequence to the Pope of Rome, when he observe the form. I have no personal unkind feelings to any person or people on earth; but I feel it duty to be bold. The practice of receiving members from other people professing religion, giving consequence to their baptism is a species of intercourse which I and most of the brethren in my acquaintance believe is forbidden in the scriptures. Is there a people who are partly right, and partly wrong? Or is there a people who are partly the Lord's and partly not his. We have no such record in scripture. The typical church were declared to be a distinct people, 'twas said of them that they should dwell alone and not be numbered with other nations. The type answers to the antitype. If we observe the commands of the Lord it will be an evidence that we are kept by him, and if he keeps us, we are blessed; but if we do not observe the commands of the Lord it will be an evidence that we are not under his keeping in the particular case, and consequently will fail of the blessing of being kept in the particular case.

May the Lord deliver us from attaching any consequence whatever to the acts or doings of any body or people professing religion but the church of the Living God; and when their members came to us for admission, may we be guided as John the Baptist was, and require suitable evidence of repentance and assurance from the applicant that he does not think to say within himself that he is already in the Church, or fully qualified to enter in; but may the church be enabled to require of him the evidence that he has laid aside all fitness and every qualification derived from a people with whom he could not live, and come perfectly stripped of every human qualification and be fully prepared to submit to the brethren according to the word of the Lord, and to have no confidence in the flesh, nor in the acts or doings of those who have confidence in the flesh.

Z. Mc. COLLOCH.

For the Signs of the Times.

Edon Co., Michigan, June 12, 1854.

BROTHER BEEBE:—Being in a distant land and far away from all my relatives who are subscribers to your paper, I wish to use your paper as a medium to inform them of the dealings of the Lord with me. In June 1846, I wrote out my experience which was published in the *Signs of the Times*, and for about three months after that, I thought I enjoyed religion and felt as though I knew what the light of the gospel was, and then came doubts, and fears, and darkness, and gloom began to overshadow my mind. As I thought of the Prophets and apostles, how they sometimes faultered and were tried with severe trials, but at each time came out brighter and brighter. Then I said, Lord, try me, and if I am a christian I shall come forth as gold, and from that time up to about one year ago, almost total darkness took possession of my mind, and I felt a strong desire to converse with those who I thought were christians indeed, and then the scripture would occur to my mind. "If any one lacketh wisdom, let him ask of God." When I sought consolation by reading the scriptures, it seemed like a sealed book, except certain passages in Lamentations and a few other passages, such as I am indeed like a pelican of the wilderness, or a speckled bird of the forest.

Sometimes I would feel to say, Oh that I knew whence I might find him. And then again, it would seem as though I had wandered away to the dark mountains of unbelief. I felt that I did, not fully believe the scriptures, but I felt unwilling to express my doubts and to ministers of the gospel, or to any who I esteemed as christians, because I feared their derision; nor could I make up my mind to be rebuked, and then for a long time I felt that I was hedged about and I cannot get out. The main cause of this I attribute to my doubts in regard to the doctrine of election and God's eternal purpose, purposed in Christ before the world began. Then again when I looked back to the time when I received his pardoning grace, I felt that unless he had in his infinite mercy snatched me as a brand from the burning, I should have been left where I was. And when ever I thought of that time, it seemed like an anchor both sure and steadfast. And thus for seven long years I wandered through life in darkness and despair, till about one year ago, I began to feel more confidence to express my views on the subject of election; then light began to dawn and I felt some satisfaction in reading the scriptures, and an ardent desire that I might be led in the true light and in the way of life everlasting. So I had continued to feel up to the 15th day of last May, when the Lord saw fit to give me the trial I so ardently prayed for long ago, by taking from me one of my children, a bright little boy, aged one year and 27 days, whom I almost worshipped. But before this time, for a month or two, I felt when my husband was absent, and did not return as soon as I expected, that perhaps he was sick or would have to been taken from me, and sometimes I felt as though the question was asked me, Which of the four children could you part with best? And whether I could spare my babe, which I now trust is in heaven, and I would press him to my heart, and say, no, no! I can-

not let one of them go; but when I saw that death had him as his, I felt to say the Lord gave, and the Lord taketh away, and blessed be the name of the Lord. And I felt that the strong arm of the Savior supported me in the trying hour. And passages of scripture passed sweetly through my mind, such as "Blessed is every one that feareth the Lord, that walketh in his ways." And now I feel truly to say with David, my soul is escaped as the bird out of the snare of the fowler, the snare is broken and we are escaped. I think I now rejoice that God reigns in heaven and upon earth. I deeply mourn at times the loss of my little boy, but passages of scriptures come immediately my mind with their consoling influence; such as "peace be still," O Lord, thy will, and not mine be done."—And I now feel to say that my peace is indeed like a river. I now rejoice that the word of God standeth sure. I feel to rejoice that the word of God shall not return unto him void, but shall accomplish that which he pleaseth. I now feel to say, that the doctrinal points which so long have kept me in darkness, are as clear to me as the noon-day sun, and I even feel to rejoice in the eternal purposes of God. I indeed sometimes feel that the temptations of satan are laid upon me, but I feel to say, get behind me satan, thou art an offense; and immediately a peace takes possession of my soul, that passeth all understanding. O that men would praise the Lord for his goodness, and his wonderful works to the children of men.

DELILAH W. BALL.

For the Signs of the Times.

Green Co. N. Y., July 5, 1854.

DEAR BROTHER BEEBE:—There are some encouraging tokens of the Lord's goodness and mercy to his people in this place. It appears as though the Lord had ordered my way to this place if I could form a correct conclusion from attending circumstances. At any rate it was not anything of my own arrangement, but it was arranged, and opened by divine appointment. If indeed the Lord is in it, I trust it will be for the glory of God. Since my return from the Delaware River, and Warwick Associations, I have baptized three of the Lord's children. Two of them were elderly females of sixty years, and upwards, who, through fear of death for a long time, had been subject to bondage. They recently had strength to come forward to the church, and were baptized, and are on their way rejoicing. The other person was a young man who related the work of the Lord wrought in him eleven years ago. He also received strength of late, to follow his Lord and Master in baptism. I baptized one person about the first of May, who had for years felt a great interest in the cause of truth, but had no experience, nor hope as she supposed, until unexpectedly she heard her own experience preached and related, and was encouraged to hope she had passed from death unto life and finally united with the church. It is rather a season of rejoicing with the the church, though some of them may be like the heath in the desert that knoweth not when good cometh. When the Lord worketh sorrow and repentance in his wayward children, they will confess and forsake their sins, for it is declared I will be merciful to

their unrighteousness, and their sins and iniquities I will remember no more." The untoward course of some who profess to be the followers of the meek and lowly Jesus, is calculated to bring a great reproach on the cause of truth, and to wound the sheep and lambs of the flock. A reckless course of procedure by a church, or individual members, is disastrous in its nature and consequences, and if persisted in, will destroy the visibility of a church. It is the good pleasure of our God to bless his people notwithstanding their perverse course at times and to teach them this truth. "They that observe lying vanities forsake their own mercy." How often when the Lord is showing forth his power and glory in Zion, they are constrained to say "Salvation is of the Lord." The sweet Psalmist of Israel said, "O sing unto the Lord a new song, for he has done marvelous things, his right hand and holy arm hath gotten him the victory." Moses said, "Yea he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words" Deut. xxxiii. 3. It was the choice of one of old to set at the feet of Jesus and to learn of him who is meek and lowly in heart." When the Lord shall build up Zion, he shall appear in his glory." There is seen some manifestation of the Lord's goodness and mercy to the subjects of his peculiar love and regard. Well might the Psalmist say, "Glorious things are spoken of thee, O city of God."

I am hemmed in as it were by the Catskill mountains, still I feel very well contented with my situation. When I review my experience, and my course for the last sixteen years, I can say with Paul "having obtained help of God, I continue unto this day. "Bless the Lord O my soul, and all within me bless his holy name."

Affectionately your brother in hope of eternal life, which God who cannot lie, has promised before the world began.

JOSEPH L. PURINGTON.

For the Signs of the Times.

Kosciusko Co. Ia., June 19, 1854.

BROTHER BEEBE:—After a long delay, enclosed I send you one dollar as a remittance for the present volume of your most valuable paper; and I feel to say as one of old, It brings good news, and glad tidings from a far country, to all sin-sick souls, while veiled in their Adamic nature; at least it is so to me, who am less than the least of all those who have been made sick of sin. Brother, it appears to me during the greater part of my time, that surely I have not been made sufficiently sick of sin, or I should not commit so much of it; and were it not for a small beam of light that I sometimes behold, I should be of all creatures on earth the most miserable. But I can certainly bear testimony with old brother Paul, that when I would do good, evil is present; I thought when I first became acquainted with my own sinful nature, and began to love Jesus, and his righteousness, (if ever I did love at all) that I should become more and more weaned from the things of time, and become more and more righteous in word, deed, and thoughts, But O! how sadly have I been disappointed; my old nature is still the same; and will remain so until separated from the new man, that I sometimes hope the Lord has implanted; at best we can only say when speaking of my

own righteousness, that I am nothing but a poor miserable hell-deserving wretch; but in Jesus, I have an all sufficient righteousness; for his blood cleanseth us from all sin. The *Signs of the Times* comes to me very regularly, and I feel much pleased with the manner and spirit of the present communications; and pray the Lord to sustain you, through evil as well as good report.

Your unworthy brother in hope of eternal life.

Z. R. CLARK.

Circular Letter.

To the several churches known as the Delaware River Association, the following Circular is addressed.

BELOVED BRETHREN:—The aim in writing, as well as preaching should undoubtedly be the edification and establishment of the body of Christ. And the counterpart being distraction, and confusion, as much as in us lies, we should scrupulously avoid the utterance of such things, either with tongue or pen as have the latter tendency. God is not the author of confusion but of peace. In the clear and forcible demonstration of his truth we may hope for peace to result in all the churches. Among the prominent points that present themselves in the inspired writings we are accustomed to select one and endeavor to trace and apprehend something of the perfections of the Author of our holy religion as they may discover themselves in the particular point or subject we have in hand.

Perhaps we may safely say that Jehovah has not revealed a single attribute of his character in which his church, the members of his body, are not immediately interested. Hence every name and characteristic that is given of him are of vital interest to his people. It follows then that we are not under necessity of selecting some point or points that appertain especially to us; for we shall not find an attribute of the divine character in the whole revelation he has made of himself, which has not been revealed to them as *their portion* in him. He, as *their God*, in this possessive case embodying all the perfections of the eternal underrived Godhead as the inheritance of his church. The nature and extent of this inheritance must of necessity be at all times and under all circumstances an absorbing theme.

These promises lead to a declaration of divine truth concerning the church which she is spoken of as "having the glory of God." This expression will certainly embrace all that we have intimated above. But nevertheless we approach the subject with much diffidence, lest we should tarnish and obscure rather than exhibit and illustrate.

What know we brethren of God, or of his glory? Have we any knowledge or conception of either, only as he has been pleased to develop himself in and reveal himself to his church? We think not, And shall we go further and say that every perfection of the divine nature, every attribute of his character, every member of his mystical body, yea the as yet hidden unapproachable glory that invests his great white throne, must ultimately be exhibited and exemplified in his saints?

Let us mark the *emphatic* expression

"Having the glory of God." His glory whatever it may be, and how much soever it may transcend our utmost conceptions, will be found here—will lie in full development here. And not only so, but all other glory must be excluded. The complete and perfect disclosure of God to and in his church will depend measurably at least upon this exclusion of all other glory of whatever kind. Well what are we to understand by the term glory? What idea do we get of God in the use of this term?

We understand his glory to consist in those eternal excellencies and untarnished perfections that continually increase in lustre by comparison. Among these we may select for a moment's contemplation, his truth. How intimately connected with the minute and trivial circumstances that can ever occur in the world, (that is, as we view things,) is the development of the truth of God. How slight a circumstance could mar, and thereby destroy the perfection of this truth; and consequently rather than glorify him, detract from the divine glory. No less his power than his truth, the development of it depends upon the state in which his church is placed and what she has to encounter in the world. And the more power which is arrayed against her, the more formidable her foes, the greater the combination of interest, wealth, numbers, zeal, wisdom, talents and the like, that organize in opposition to her, the greater must consequently be the display of the power of God in her final triumph. The mystery of iniquity, the man of sin with all its power, with all its numbers, with the united arms of ten kingdoms, with all the rage and malice of the prince of darkness will in the end have accomplished no more with regard to the church of Christ than to exhibit gloriously the wisdom, power and truth of God.

For this purpose the Lord has raised up the enemies of his cause and people to power and place and given them to exercise their wisdom in opposition to his, and arrayed all their forces against his church in order to the taking of them in their own craftiness and a declaration in them of his own eternal power and Godhead. Or in other words, he suffers them to use their boasted wisdom and power just to bring about the accomplishment of his own purpose and their own defeat; and if there ever should occur a circumstance in which his cause was not advanced, and from which the good of his children was not derived, and by which his word was not accomplished, it would derogate from his perfections and tarnish his glory.

According therefore as the declaration of his wisdom, power and truth is continually affected by the most minute circumstances to which we are ever introduced, let us understand that we are brought in contact, with these circumstances for the very purpose that a revenue of glory may be derived from them. Unnumbered and innumerable events continuing through all coming time to exemplify the divine attributes with new and additional lustre.

The Redeemer's kingdom moreover will be composed of just such materials, and receive and enjoy just such gifts as shall tend to cut off all glorying in the flesh, and sever and sunder from Zion all other glory that she shall in verity have the glory of God, and his alone.

P. HARTWELL, Moderator.

E. RITTENHOUSE, Clerk.

Corresponding Letters.

The Delaware River Association, to the sister Associations with whom we correspond, greeting.

We read in the scriptures of truth, that it is good and pleasant for brethren to dwell together in unity, and we are sure that we have been made to realize its pleasantness, in some good degree, since we have been together. The Lord has been pleased to bring together ministering brethren from the two extremes, Maine, and Georgia, and from intermediate states, and they have all spoken the same things and contended earnestly for the same faith. We believe we have also realized the saying of the Lord by Moses: "My doctrine shall drop as the dew, and my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Some of our churches have been greatly blessed during the past year in the ingathering of many of the redeemed, but others are at present destitute of pastors; but all seem to continue steadfast in the apostles' doctrine and in fellowship and in breaking of bread, and in prayers, while some are passing through the deep waters of affliction. But we rejoice in the assurance that all things work together for good to them that love God, who are the called according to his purpose.

We desire a continuance of christian correspondence with such associations as are of the same faith and order with us. Our next association will be held with the church at Southampton, Bucks Co. Pa., to commence on the Wednesday before the first Sunday in June 1855, at 11 o'clock A. M., when and where we hope again to receive your messengers and minutes.

P. HARTWELL, Moderator.

E. RITTENHOUSE, Clerk.

EDITORIAL.

Middletown, July 15, 1854.

In the world ye shall have tribulation; but be of good cheer; I have overcome the world. John xvi. 33.

The kingdom of our Lord Jesus Christ being dissimilar to the world in its organization, spirit, and institutions, can never by any art or device of man be made to harmonize in any treaty of peace that can be made, and indeed all amalgamation is forbidden. God has chosen and called the subjects of his spiritual kingdom out of the world, and enjoined on them that they shall not be conformed to the world, nor follow its fashions. The world by wisdom has utterly failed to know God, and the things of the spirit are hidden from the wise and prudent of the world; and they are foolishness to every natural man; neither can he know them because they are spiritually discerned. God alone can reveal them to the saints by his Spirit. The spirit of the world, and the spirit of the gospel are opposite, and hence it is that the world hateth the members of Christ, even as it has hated him. If they were of the world the world would love its own; but as this is not the case we cannot, as the subjects of our King expect the favor or friendship of the world. The more we are enabled to exhibit in our doctrine, ordinances, walk and conversation, the image of our Savior, the more opposition from the world we may expect; for if any man will live godly in Christ Jesus, he

shall suffer persecution. Wherefore we both labor and suffer reproach, because we trust in the Living God, who is the Savior of all men, especially of them that believe.

The history of the world from the beginning shows that God's people have been chosen in a furnace of affliction, and that the depraved powers of the human family have from the days of Abel been brought to bear against the religion of divine revelation, and against all who are subjected to its power and principles. Much of the tribulation incidental to the children of God has been in the form of proscription and open persecution, reproach and violence from the anti-christian powers of darkness, under its various and multiform names and organizations; but much has also arisen from the conflicting elements, flesh and spirit, of which every member of the spiritual kingdom is composed. Not that flesh and blood can inherit the kingdom; for that cannot be; neither can corruption inherit incorruptible. But those who are born of God, and are born of an incorruptible seed, by the word of God that liveth and abideth forever, are still, notwithstanding the implantation within them of the incorruptible seed, and the development of its vitality, for the present, compassed about with the infirmities and depravity of our human nature, in consequence of our being still in these bodies of flesh, in which none of us have ever been able to find any good thing. Thus in the close connection in which our carnal and our spiritual natures are placed, it is impossible to avoid such collision as will make and perpetuate a warfare between them. These are contrary one to the other, so that we cannot do the things that we would. Who that has been born of God, has not felt the strong current of the natural corruption of their fleshly nature in opposition to all that is holy and heavenly within them? Or who of all the spiritual family has not felt that love to, and desire for holiness so as to make them loath the corruptions of their carnal nature? This constant conflict involves them in tribulation while in the world, for their fleshly bodies are made of that dust of the earth which is under the curse, and which is doomed to bring forth thorns and thistles, until it shall return thither. But it is a glorious consolation to know that when they shall be finally raised up from the dead at the last day they shall be fashioned like unto Christ's glorious body, and raised in incorruption and immortality. It is right for us to mortify the deeds of the body, and to strive against sin; to crucify it with its lusts but we can never repair, reform or new-mold it so as to fashion it after the image of Christ, or destroy its corruptions so as to bring it with us into the spiritual exercise or enjoyment of the kingdom of our Lord. God will subject it, but not yet; he will slay the enmity and deliver us from the bondage of corruption at his appointed time.

As a general thing the saints encounter their greatest opposition, and are subject to their bitterest trials and severest tribulations in this world, from the warfare which rages so incessantly within themselves. The old man, and the new man; the inner man, and the outward man, though personally identified in us here, are nevertheless distinct in nature emanation, disposition, and destiny. That which is born of the flesh, is flesh; and that which is born of the spirit is spirit.

Of the various tribulations which the children of God experience we may speak of those which appear to come upon us under the immediate providence of God. These will comprise our losses, bereavements, sicknesses, pains, poverty, darkness of mind and subjection to the temptations of the wicked one. Not that we would for a moment allow that any tribulation could assail us independently of the providence of our God; but some of our afflictions in the world seem to us more clearly and manifestly providential than others; and in this sense we speak of them. There were those among the ancients who sighed and wept because of the abominations which prevailed in Israel; and when we who love the gates of Zion, and pray for her prosperity, witness disorder, and distress, in the church of God, and a disposition to bite and devour one another; we feel ready to exclaim with the holy prophet, O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the hurt of the daughter of my people. But these afflictions, grievous and painful as they may seem, are only for a season. In heaven no disorders will be seen, no waxing cold of the love of the saints; no waste places of Zion will be known, for "not a wrinkle or a spot shall her beautiful face be defaced."

Although the Kingdom of our Lord is not of this world, it is in the world, surrounded by the world and its vanities, its bewitching allurements and its corrupting influences; its perplexing anxieties, and its corroding cares, and like a city which is set upon a hill, it occupies an elevated and conspicuous position. As the lily among thorns so is she among the daughters, and as the apple-tree among the trees of the wood, so is her beloved among the sons. She has no right to expect solid comfort or substantial peace from any other source than from Jesus her Lord. "In me," he says, ye shall have peace. Then may we well "Be of good cheer," even the tribulations that we endure, are for our good; and under his mighty hand they shall all be turned to our advantage; working patience, and experience, and hope which maketh not ashamed. And we know that they work for us a far more exceeding and eternal weight of glory, while we look not on the things which are seen, which are temporal; but on the things which are not seen, which are eternal. He is our peace. He has overcome the world, and we are destined to share with him the victory. And this is the victory that overcometh the world, even your faith; for the faith of the saint, is the faith of Jesus Christ. He is both the Author and the Finisher of it; and we live by the faith of the Son of God who hath loved us, and given himself for us. Certainly it was in his mediatorial character, as the Head over all things to his church, that he encountered the opposition of the world, and grappled with the powers of darkness. Had he failed in the conflict, hope must have fled forever from us. But be of good cheer; the world is overcome; death destroyed; sin is put away, and all things put under his feet. The conquering Savior is exalted, and in his mediatorial glory he shall reign until the last enemy shall be destroyed. This is then our consolation,—this is then our good cheer. The risen Savior has gone up to heaven with a shout; and the everlasting gates have been lifted up for his triumphal entrance; the heavens have received him, until the resti-

tution of all things spoken by the prophet since the world began; and thence shall he also come at the end of time, to raise the dead and judge the world. This is good cheer, the very best of cheer to heaven born children. Weak as we are, trembling and incompetent to meet and vanquish our foes alone; "Cry unto Jerusalem; that her warfare is accomplished." Jesus our Lord has taken the field, met and fulfilled all the requisitions of the law on our behalf, disarmed death of his sting, and of his terrors, led captivity captive; and now in full power and majesty sits on his imperial throne, angels and principalities being subject to him. The stormy winds are in his hand, and all judgment committed to him, and he ever lives to make intercession for his saints. What better cheer could we ask than this? What are worldly honors, wealth or fame, length of days, or tents of ease? compared with that the Lord has provided for the cheer of his saints? It is vanity of vanities. Therefore we are brought to the conclusion, that the suffering of this present time are not worthy to be compared with the glory that shall be revealed in us.

SUICIDE OF A BOY.—The Louisville Journal relates the facts concerning the suicide of a lad of thirteen years named Henry Merriman, ten miles from that city.

This is one of the most mysterious as well as the most extraordinary cases of suicide ever committed in this country. He was a devout christian. He had lost a little sister who belonged to the church. His sister had given him a prayer book on her death bed, and desired him to use it. He had become so interested in the book, and on the subject of meeting with a dear sister, that it was a subject of daily conversation and prayer with him. He appeared desirous to be with her. His mother told him that he would meet his sister in heaven after death. He prayed nightly and daily to see her, and in his fit of religious insanity, he, upon his knees, cut his throat from ear to ear, severing both jugular veins. This was truly a sorry sight to look upon a heart-broken mother, afflicted father, and distressed relatives; this was a scene to dissolve a heart of stone. Every one present was in tears; every man became as it were a child. The verdict of the jury was, that the child came to his death from the above facts, causing religious insanity.

REMARKS.—We copy the above from the *New York Recorder*, as an exemplification of the strong delusion which prevails among those who vainly imagine that they possess the wisdom and ability to convert the heathen of God, and evangelize the world.

This poor infatuated child, is pronounced "a devout christian," and it certainly seems that he expected to go immediately to heaven. His sincerity was demonstrated by his desperate resolution to enter, unbidden, the paradise which had been painted on his imagination. But it is worthy of our notice that the evidences given and relied on of the child's *devout christianity*, are the same which can be produced on the natural mind of most children, by Sunday School and other drillings, common at this day. In the absence of regeneration the minds of children and of adults are natural or carnal; and whatever impressions may be made on them by human appliances may, and certainly will produce natural effects, but never can make the natural or carnal mind spiritual, nor even make it susceptible of spiritual light or knowledge; for the natural man receiveth not the things of the Spirit; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. And the carnal mind is not subject to the law of God, neither indeed can be. Therefore as sure as the truth of divine revelation, so sure is it that all the religious instruction that the natural

minds of mortals, young or old, can receive has a tendency to impress on them a theory, without a particle of the experience or spirituality of christianity. Their natural passions can be excited, their fears and fancies, may be wrought upon; and the weaker portion, may be terrified by the exciting and frightful tales which are current at protracted meetings, and Sunday Schools, and at all other places of delusion, where the great object is to produce excitement. As the operators in these farces, cannot produce spiritual sensations, their business is to come as near to it as possible; that is, to make a plausible counterfeit.

The poor boy, taught to believe that his natural feelings, his fleshly or carnal affections, were to be gratified in heaven, manifested no desire to see God or to enjoy the presence of the Lamb; but his whole soul was absorbed with the delusive notion that he was again to associate in carnal relationship with a dearly beloved sister. How would the little fellow's spirits have been dampened, had he known, that in the resurrection these earthly prejudices will not be known, that they are not married nor given in marriage, and that there are no distinction of sex or age,—that all are, in all these respects, like the angels in heaven. If he himself should enter the blissful mansions, he would find infinitely greater attractions for the heaven born children, than what have here been realized in the ties of nature.

In all the delusive theories of religion, whether called christian or pagan, all have fancied such a future state as would gratify their carnal desires. The Indian expects to be provided with good hunting grounds, and has his bow and arrows buried with his body. The confiding Musselmen look for a Turkish, or Mahometan paradise; and a very considerable portion of those who are denominated *devout christians* entertain anticipations scarcely less wild or delusive. We would not inflict an additional wound upon the feelings of the distressed parents of the deluded boy. In their misguided zeal, they have probably thought they were verily doing God service, and contributing largely to the salvation of their child, by working on his confiding and tender, but natural mind; they have themselves been led by the popular doctrines of the day to suppose that their efforts, were a *means of grace* to bring their child within the reach of mercy; and to train him up for heaven. Little do they seem to know of the doctrine of salvation wholly of grace, that Salvation is of the Lord, and of the Lord alone.

The writer of the notice which we have copied above, is mistaken in supposing the case *extraordinary* or *mysterious*. There is no lack of harmony between the cause and the effect. The intoxicating doctrine instilled into his mind had inflamed his little heart with a frantic desire to rush into the presence of a departed sister, and the humiliating position, committing the suicide upon his knees, and in prayer, he naturally judged would excuse him for the violent act. Had his religion been that which is produced by regeneration, its tendency would have been to reconcile him to God, and patiently wait all the days of his appointed time, till his change come.—And his hope of happiness in heaven, would have been confirmed and regulated by an earnest already enjoyed; a fore-taste of the joys of the world to come. The

presence of God, perfect conformity to the image of the Lamb, and a state of perfect reconciliation to God, would have been his prominent desires.

It is not for us to say that he is not now in heaven; God is able to save, and his ways are in the boundless deep, we can only say that the evidence given, affords no scriptural ground of hope in this case. If he is now among the redeemed in glory it is because he is a subject of sovereign, effectual, and saving grace; and if God has chosen him to salvation, if he is redeemed by the blood of Jesus, and clothed in his righteousness, justified freely by the grace of God, then he must have been regenerated and born of God before he left this world; and all this God was able to do in the twinkling of an eye. This is all our hope for him, for ourself, or for any son or daughter of Adam.

This case to us is not extraordinary. Our Lunatic Asylums contain many who have lost their reason by religious excitement brought on by the workmongrel inventions of the present age, for the purpose of producing excitements, the tendency of which is to drive the subjects of it to madness.

Parents, if you fear God, or if you love your children, avoid those wild-fire excitements. Tell them no more nor less, on the subject of religion, than what you find recorded in the scriptures. The gospel may be preached to every creature; but the gospel is truth, it teaches that we are, by nature, children of wrath, and in our alienation from God, and unbelief, condemned already, and the wrath of God abideth on us; that there is no possible way of escape from wrath, but by an arm Almighty. Instead of our taking the work of their salvation into our hands, if we are ourselves interested vitally in God's salvation it is our privilege to commit them, and their destiny to the God in whom we trust and on whom we rely. If he affords us the spirit of grace and supplication on the behalf of our children, or our neighbors, we shall pray the Lord to do for them what we know we can neither do for them, nor they can do for themselves. All God's children shall be taught of the Lord, and all those who are thus taught of the Lord, shall come unto Jesus, and that will include all that the Father hath given him, and they that come he will in no wise cast out.

Let the bridegroom go forth of his chamber, and the bride out of her closet. Joel ii, 16, last clause.

The first part of the chapter in which this text is found, appears to be addressed more particularly to the Jews as a nation, yet it is evident that the text before us has a direct application to Christ and the church, and that the whole chapter has them in view, in their ultimate application. And the closing up of the chapter is language which embraces in itself the glory and power of the kingdom of Christ. In the first verse of the chapter it is said, Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the earth tremble, for, the day of the Lord cometh, for it is nigh at hand. We understand the day of the Lord which is here introduced to be the same day which is mentioned in the thirty first verse, and is there called the great and terrible day of the Lord. This subject is clearly explained by our Lord in the 24th chapter of Matthew. And in the second chapter of the Acts of

the apostles, Peter has removed all doubts and successful disputes upon the point. On the day of pentecost, when the apostles were filled with the Holy Ghost, and spake with tongues so that every man heard them in their own language wherein they were born. Some were amazed, and enquired what those things meant, others mocking, said, these men, (the apostles) these men are full of new wine. But Peter standing up with the eleven, lifted up his voice and said unto them, These men are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, and then quotes the very language which is found in the close of the chapter, in which our text is contained. It is not possible therefore to miss the application, unless Peter erred in applying it where he did, and this we know was not the case. The expression in the last clause of the sixteenth verse, is that which the Holy Ghost chose as a part of the language through which to describe the sitting up of the Gospel Kingdom on the earth in union with Christ its King. With these invulnerable bulwarks around this idea, we hesitate not to apply the text directly, to Christ and the church. And the terms, bridegroom and bride, when used in the bible, very generally apply to this union. We learn from the bible that the most solemn, binding and endearing of all human ties, those of the bridegroom and bride, are borrowed from, and represent the union of Christ and the church, and if we enquire why Ishmael was not an heir with Isaac, we shall discover that one very important reason was, that he was not a son of the bride, and had no vital relationship with her. And God is not the author of confusion and discord, but of peace, as in all the churches of the saints. And all the amalgamation and means of men can never add anything to the body of Christ, for nothing can be added to it, which was not originally in it. And if we refer to our first parents after the flesh, for a figurative illustration upon this point we shall there discover that Eve was in Adam, until she was developed as his bride. And we should particularly note the fact, that the bridegroom was not made for the bride, but the bride was made for the bridegroom. And in relation to the existence of Christ and the church in their vital relationship they are co-equal, although the development of the bride was subsequently to her vital existence in Him. And in relation to this union, and the manifestation of it, God was pleased to establish the titles Bridegroom and Bride, and apply them to the Head and the body which is the church, the fulness of him that filleth all in all. And our text has to do with this Head and body, in life and death, in doctrine, ordinances and gospel or church, organization. And the time was appointed by the eternal Father for this manifested union, and His command in the text is, Let the bridegroom go forth of his chamber, and the bride out of her closet. Christ Jesus the Lord, and Mediator of the New Covenant, had long been made manifest to the faithful, through representations, types and shadows, but all these types and shadows declared that their substance, that which is perfect had not yet come. Jesus was represented by the spotless lamb, offered by Abel. Abel is dead, yet, in that offering he now speaks. The law was a school-master. At the time appointed of God, Jesus Christ

came into the world to swallow up types and shadows in himself, and to remove the ceremonies which pointed to him, to fulfill all that had been written of him, and that had been represented in offerings and ceremonies. But when the fulness of time had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. And who was under the law? the bride, the Lamb's wife. Why then was not the law executed upon her, and she consigned the everlasting woe? She has a mediator, who appears as her husband, and Paul said, The law knoweth not a woman which hath an husband; and what the scriptures before us points to, is, the full manifestation that Christ is the husband or bridegroom of the church, which is composed not of Jews only, but of gentiles also, and God hath visited the Gentiles to take out from among them a people for his name. But the church is not composed of all of either, but of a people out of both, and Jesus appears in the flesh between the two, in the end of the Jewish world or economy, and in the beginning of the christian, when the Gentiles are called and the church is gathered under the latter. That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are in earth, even in him. That consolidated lady, is the election of grace, and figuratively speaking is the bone of Christ's bone, and the flesh of his flesh. We here find a bride which was in Christ before the world began. And having thus found a bridegroom and bride, we will attempt to follow them in their nuptials and fellowship. David in presenting in the most clear and beautiful manner, the setting up of the gospel kingdom in the earth, and in presenting Christ, his doctrine and ordinances, as taught by the apostles, and his manifested union with the church as the bridegroom, breaks forth in strains almost seraphic, thus, The heavens declare thy glory, Lord, and the firmament sheweth thy handy work; day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out into all the earth, and their words unto the end of the world. In them he hath set a tabernacle for the sun, which is as a bridegroom going out of his chamber, and rejoiceth as a strong man to run a race. Here, the most stupendous, beautiful and amazing glory ever seen by nature's eye, is brought forward as a comparison of the glory of Christ in the church, in their union as bridegroom and bride. The heavens with the constellations, which declare the wisdom, power and glory of the creating God, are referred to, and they are but feeble figures, to portray the glory of God, in the church, through Christ Jesus our Lord. Age after age, rolls on, and in all the multitude of planets, Sun, moon and stars, no jargon nor failure occurs. Each one travels onward in its allotted path, and owns and proclaims the sovereign hand of God, which not only created them, but which also bears them on, in their onward march, and in the performance of the affairs for which they were severally created. And in, or near their centre, is the eternal Sun, and in him dwells all the light, dazzling splendor, and shining glory of them all. The life and light of Patriarchs, Prophets, Apostles and all christians, dwell in Christ the Sun of Righteousness. What power in earth or hell, can retard

the march of the sun, or frustrate the office work of his glory, or who, or what can resist the effectual and all-powerful action of his rays. He rises in the east to perform the office of the day, and no earthly power can stop him. Until man can do this, let him not think that he can master, or resist Christ, the sun's maker; for Jesus is no less powerful in one thing, than he is in all things. And the Sun is brought forward as the strangest figure in the creation of God, by which to represent the glory and power of Christ in the church, as her never failing fountain of light and warmth to every branch and member thereof. And as all the smaller lights and planets are dependent for their light on the sun, so is all the church dependent on Christ, who as a bridegroom cometh out of his chamber, and rejoiceth as a strong man to run a race. Let the bridegroom go forth of his chamber. And here we must receive the word chamber in a figurative sense, and consider it in that sense in which the spirit of inspiration has used it. And we do not get satisfied from the scriptures, that it is applied to any one act of Christ, or that he should here be separated from the entire race of his Mediatorial goings forth, but rather a place of rest from his goings forth of old and his work under the law, and that place or rest from whence he comes forth to preside manifestatively as Head in the church; for we are not only told of the eternal purpose of God in Christ Jesus our Lord, but we are also informed as to the consummation of it. To the intent that now unto principalities and powers in heavenly places, might be known by the church the manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord. To what then does this manifold wisdom and purpose refer. To the salvation of the church, which is composed of both Jews and Gentiles, which was not known in other ages, that the Gentiles should be made fellow heirs, and of the same body, and partakers of his power in Christ, by the gospel; but when Christ came, this truth was made manifest, and he took the church out from among both Jews and Gentiles and into a manifested union with himself. But when was the appointed time for this wedding, as our Lord in one of his parables calls it? The time came on the death of the law, the first husband, and then Christ the bridegroom went forth of his chamber, and we are now introduced to the doctrine of Christ, and the ordinances of the Christian or Gospel church. The Bridegroom not only came in accordance with the purpose and covenant of God, but in that purpose and covenant was embraced the appointed way in which he should come, and when and how this manifested union should be consummated. By referring to the Levitical priesthood, we may perhaps, find some figurative opening to the chamber, and the bridegroom, in his coming forth of it. For these Levites, the four chief porters were in their set office, and were over the chambers and treasuries of the house of God, and they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them. We read also in the Gospel, of a porter who opened to Christ. And as the priesthood is changed, there is made also of necessity a change of the law, and as Christ is the High Priest over a different house, which has different laws, so are all things pertain-

ing to it different. New laws, and new ordinances are instituted, and Christ, or the Bridegroom come forth in these, and was preceded by the friend of the Bridegroom, even the porter who opened to him, and Jesus was baptized of John the Baptist, in the river Jordan, and the Bridegroom established this as an ordinance through which believers pass into the visible church here below. And we deem the conclusion tenable that this chamber has some reference to that doctrine, and those ordinances in which Christ and the church came together in union and fellowship, as bridegroom and bride. And we believe also that the parable of the ten virgins has an application here. Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lamps, but took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him. And the foolish said unto the wise, give us of your oil, for our lamps are gone out. In the first place then what is this parable applied to, and upon what subject was the Savior instructing his disciples? We think he was instructing them in relation to that kingdom which he was about to set up in the world, and as it is a spiritual kingdom, he is not a Jew who is one outwardly, neither is circumcision that which is outward in the flesh, and as forms and ceremonies of the Jews was all the foolish virgin possessed, they could not enter in with the bridegroom to the marriage. An open distinction is now made between law and grace, between Moses and Christ, and none need say now, we have Abraham for our Father, for Moses is dead and the fathers are fallen asleep. The time also when the bridegroom came, favors this position also. The cry was at midnight. The legal dispensation is now at end, and the gospel day is dawning. Midnight closes up the old day, and brings in a new one, and this midnight was the close of the Jewish economy, and the introduction of the christian. In what way then does the bride meet, or go in to the marriage with the bridegroom. Those who do go in with Christ, are regenerated persons, born of God, born of the Spirit and water, and have Christ within (the light) the hope of glory. John the Baptist came preaching in the wilderness of Judea, saying Repent ye, for the kingdom of heaven is at hand. He was the messenger who was sent before the Messenger of the covenant, to prepare the way of the Lord, and make his paths straight. Believers came to him and were baptized, and this ordinance was established as a standing one for all time to come in the church of God, which is the ground and pillar of truth. And while it admits all into the visible church who submit to it upon a profession of their faith in Christ, it shuts out all who do not, and the Pharisees rejected the counsel of God against themselves, not being baptized of John. Hence it appears evident to us, that the chamber of which the bridegroom went forth has an important connection, and sustains a close relation, to the doctrine and ordinances of the gospel of Christ. There is a figure found in Nehemiah, which seems to have a bearing upon this point, and

Nehemiah. And I came to Jerusalem and understood the evil that Elishib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore, therefore I cast forth all the household stuff of Tobiah out of the chambers. Then I commanded, and they cleansed the chambers, and thither brought I again the vessels of the house of God, with the meat offering, and the frankincense. Now what is it which separates all the false religious combinations in the world, from the true church in her worship. It is their household stuff, their false doctrine, false ordinances, and organizations. And if Tobiah is rejected, and not allowed to assist in building the wall, his next effort is to get the chamber of the house furnished with his stuff. But it is the duty of the servants of the Lord to cast it forth into the world from whence it came, and where it belongs. And perhaps David had his eye upon this subject when he said. Their land brought forth frogs in abundance in the chambers of their kings. If these frogs as in other places represent those unclean spirits which have gone forth into all the earth, we cannot fail to discover the force of its application. But they were not brought forth in the chamber of which the bridegroom went forth, but in the chambers of their kings. And there never was a scarcity of them, and at this time there is such an abundance of them they are leaping from swamp to swamp, and from one mud hole to another, and find all the markets already cloyed. But to return to the guest chamber. It is an upper room furnished with the vessels and lights, and is where Jesus eats the passover with his disciples. And in relation to the chamber of which Christ went forth we do not wish to confine the expression exclusively to the ordinances, and order of the house, but would embrace in a summary manner. His mediatorial work, life, death, resurrection, and ascension, and appearing from the holy of holies, and dwelling in his church. But as the expression occurs in the text, there appears to be more particular reference to the manifested union of Christ and the church in gospel order, and the fellowship and enjoyment therein. He went forth and established the things referred to, and they must remain for all time to come as the established laws and order of the church and her government. When the high priest under the law had gone into the most holy place, and finished the atonement, he then came out and appeared to the people, and the blessings of that typical atonement were then enjoyed. Christ has not entered into the holy place made with hands, but into heaven itself, to appear in the presence of God for the church for he entered there by his own blood, having obtained eternal redemption for us, and from thence he appears to her. Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation. Let the bridegroom go forth of his chamber, and the bride out of her closet. They both went forth at the same time. The apostle has told us that the bride or church is the body of Christ. We have already referred to Adam and Eve, as a figure upon this point. When Adam was formed Eve was in him, but she was not yet made manifest in her individual person. And it was not the form, of a marriage ceremony which constituted their relationship. Their rela-

tionship was vital, and consisted in their one life, and it is not the outward act of the marriage of Christ and the church which constitutes their vital union; but their marriage is an acknowledgement and declaration of relationship which existed before time began. This bride was made for the bridegroom, and she is destined to dwell for a time upon the earth as a bride, to manifest and shew forth the praises of her Lord. She is commanded forth out of her closet, which appears to be a secret place: she is called out. O my dove, thou that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance. Here is not only a call or command to her which carries power with it, but the language describes the place where she is. She is in the cleft of the rock, in the secret places of the stairs. Her life is hid with Christ in God, and in this marriage there is a manifestation of it. But how came she in the cleft of the rock, and in the secret places of the stairs? But even had there have been a rock, and no cleft or secret places in it, there would have been no place of refuge and safety in it for the dove, the church. God laid the rock, and made the cleft and secret places of the stairs and put the church therein, and covered her with his hand while his glory passed by; for he had declared that no man should see his face and live; and being thus secured in Christ, she can talk face to face with God and live. And it shall come to pass while my glory passeth by, that I will put thee in the cleft of a rock, and cover thee with my hand, while I pass by. The bride is not commanded to come out of Christ, neither do we understand this rock to be the closet out of which she goes, but it is the place from whence her countenance is seen, and her voice is heard, and she is brought out of the secret places of the stairs, so far that it is made manifest that she is an inhabitant of the rock. The countenance is to be seen and not covered with the veil. She is to be seen by her husband, not though the veiled drapery of the law, but with open face, she beholds the glory of the Lord, and is changed from the image, or glory of the law, into the image and glory of Christ, which bursts from him in floods of ravishing glory. Her countenance is comely, it is like the countenance of the bridegroom, for she is changed from image to image, into the same glory. And she is now told that the law holds no more dominion over her, that the law is dead, and she is now to look to Christ the living husband; for the law has no more dominion over her than the deceased husband whose body has mouldered to dust, has over the widow who was once his bride. Her husband is dead, and has passed away, and she is therefore loosed from the law of her husband. Know ye not brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth. We are thus taught that Christ was made under the law, and remained under it until his death, but having laid down his life in obedience to its demands, and having taken it again, He has become the end of the law for righteousness to every one that believeth. He arose from the dead, beyond it, and is no more subject to it. Now he that is dead is freed from sin. Now if we be dead with Christ, we shall also live with him; knowing that Christ being raised from the dead dieth no more, death hath no more dominion

over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. The church both died and rose in Christ, else what did the apostle mean when he said, If we be dead with him, we shall also live with him. Christ is emphatically declared to be the life of the church, and when He laid down His life, He laid down hers, and when He took up his life again, he took up hers also, and the church stands identified with Christ in life, death and resurrection, and all believers are exhorted by the apostle, to reckon themselves to be dead with Christ, and alive with him. Now this being the case the bride is commanded to go forth out of her closet, and to be joined to another husband, (as the law is dead to her) and live and walk with the bridegroom in the doctrine and ordinances of the gospel. Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should become married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. The bridegroom has a house prepared where He dwells with His bride, and she with Him. He is the builder of his house which is the church. And he did not commence it without first counting the cost, and without knowing that he is able to finish it. None will ever be able to say in truth, this man began to build a house, but was not able to finish it. The advocates of the free will system say, that Christ made an atonement sufficient for all mankind, and he has done all he can to save, but free-will and the devil together have proved too powerful for him, and the house is not as large as it otherwise would have been. They acknowledge that the scriptures declare that he has all power in heaven and in earth, but some how or other free agency has gained the ascendancy, and the devil is rejoicing over the failure, and Christ is mourning in heaven, because sinners will not be saved. But perhaps it is sin for us to follow the advocates of this system in their consummate ignorance and high handed blasphemy; we therefore turn from them. The atonement was effectual, and it was perfect in all its propositions for the church, the foundation was designed for the house, and the house for the foundation, and all power in heaven and earth is in the hands of Christ, and is exercised by him in triumph in building this house which groweth up into an holy temple in the Lord, for an habitation of God through the spirit. And here the Son presents his bride to the Father without spot or wrinkle, or any such thing. And the Father is well pleased with the bride of his Son, for she is the one whom he hath chosen for his Son Jesus Christ. The Son is well pleased with her, for his love to her was such that he laid down his life for her. And she loves him because he first loved her, and hath given himself for her, redeemed her from all iniquity, hath washed and purified her, and brought her into his banqueting house, and spread his banner of love over her. He illumines her with his charms, and she sees a loveliness in him which she never saw in any other one, and here, in the house of God, Father, Son and bride dwell in heavenly fellowship, and sweet delight. But what is this house for, and of what materials is it composed? Ye also, as lively stones are built up a spiritual house, a holy priesthood to offer up spiritu-

al sacrifices acceptable to God, by Jesus Christ. But some people think the church is a place to make christians, or regenerate sinners, and to create organizations and institutions, to desire ways and means for the salvation of the world, and thus help the Lord, do his work. The work of salvation is already complete, and what remains is, the personal manifestation of it to the saved. And the church of God is for the offering up spiritual sacrifices acceptable to God by Jesus Christ. Here the bride offers the praise and gratitude of her heart, and such is the glory and love revealed, through Christ unto her, that if she were to hold her peace, the stones would cry out. The whole worship of the church is a continual offering of thanksgiving and praise to God and the Lamb. To them are all the ascriptions of praise. The bridegroom and bride some times commune together and speak face to face. And what do we hear? The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall sing praise to the Lord of hosts, for the Lord is good, and his mercy endureth forever. Here the bridegroom and bride dwell and sup together. God in Christ, and Christ in them, and there is a perfection in one, and out of this perfection of beauty hath God shined. The bride says I will greatly rejoice in the Lord, my soul shall be joyful in my God, he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. Once she could not rejoice, for she was the down-cruised and disconsolate mourner, she was in the dust of the earth, a poor filthy beggar, but the Lord has taken her from the dust of the earth, and from the dunghill, has clothed her with a change of raiment, seated her among princes, and given her the throne of glory, and now at the king's right hand sits the queen in the gold of Ophir, and she is to remember her poverty no more, for she is heir of all things. This fills her heart with gratitude to her Lord, and she delights in serving him, for he hath done great things for her whereof she is glad. She hath neither disposition nor right to usurp authority over her husband, and if she will know anything, she learns of him. She respects his law, rules and government, and would tremble at the thought of instituting laws for him. And while the daughters of Babylon are busily engaged in their ways, and are disregarding the authority and order of Christ, she is seen like the lily among the thorns and she has no more fellowship for, nor affinity with them, than the lily has to do in producing the fruit of the thorn bush and men do not gather grapes of thorns, nor figs of thistles. The church is not dependent on the world and human means for her support, for she dwells with, and is supported by her husband; and it would be both unchaste and unlawful for her to despise his laws, and look to others for support, while she has a husband who abounds in wealth, and love to her. He delights in her, and let me hear thy voice for it is sweet. The high praises of God, are in her mouth. She speaks the doctrine of Christ, she tells of his wonderful love and works, she dwells on electing love, and comforting grace, and like one of old who had been dumb, when loosed immediately praises God. But what is it to

praise God? Is it to tell the world how much she has done for the Lord, and to tell the Lord how much she will do for Him? Nothing of this character is found in the theme of the bride. But like the servant of the Lord to whom we have already referred, she praises God and says, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began. To perform the mercy promised to our fathers, and to remember his holy covenant. The voice of the bride is heard in the song of redemption, and in praise of covenant mercy received. The bride is also to let her countenance be seen by the bridegroom. As has been observed, the veil of the law has been taken from her, and she stands before her Lord with open face. But why is her countenance comely? Because it is Christ like; God predestinated the church to be conformed to the image of His Son, that he might be the first born among many brethren. Christ is in every believer the hope of glory, and where he is in person, His image and spirit will be made manifest. What is it to be a christian? It is to be like Christ. But Adam or old nature, is quite unlike Him. But the new man which after God is created in righteousness and true holiness is the christian, or that person or image to which the term applies; and he is after the image of Him that created him. We have found the bridegroom has gone forth of his chamber, and the bride out of her closet, and the voice of the bridegroom, and the voice of the bride have been heard, and the bride is still saying O come let us sing unto the Lord, let us make a joyful noise unto the rock of our salvation. The bridegroom and the bride have met and are joined in fellowship in the house of God, and the fellowship of the bride is with the Father, and with the Son, and they dwell together in the unity of the spirit and bonds of peace, and she delights to walk in the doctrine and ordinances of the gospel, in that pattern in ordinances and order which Christ established by his example, and in this she walks humbly with God, and His presence is her greatest joy. But we cannot enjoy his presence in any ordinances or order which he has not established. Although believers may enjoy the joys of salvation, who have not walked in ordinances, but there is an additional and peculiar delight and enjoyment in keeping the ordinances as they were delivered to us, which is found in no other path, hence it is said, in keeping the commands, there is great reward. The reward is not for keeping the commands, but in the thing itself; and the delight or reward is in it, and not for it. The person who is hungry delights in eating a good meal, and it is the meal itself which gives the delight, and not the act of his eating, or if the meal were poisonous and sickening it could afford him no delight. The bride is disgusted with all human doctrines and ordinances, for they are of earthly origin, and their glory can never rise above their fountain, and they are also, in reality, in opposition to, and at war with those ordinances which were established, and that doctrine which embraces Him whom her soul loves. Dear brethren, may we ever be enabled to contend earnestly for the faith

which was once delivered to the saints, may we stand fast in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage. And may we ever be enabled to realize that our Maker is our Husband. And may we ever abide in the doctrine of Christ, for he that hath the Father, hath the Son. But if any come unto us having not this doctrine, we are forbidden to receive them into our houses (churches) or to bid them God speed, for he that biddeth them God speed is partaker of their sins.

Married.

At Ogden's Hotel, in this village, on Tuesday 4th of July, by Elder Gilbert Beebe, Mr. MOSES BELL, of New Vernon, to Miss MARY MANSFIELD of Walkkill.
 March 14.—By Eld. I. Hewitt, Mr. FLETCHER MACKY to Miss JANE ELIZABETH KILPATRICK, both of Roxbury, Delaware Co. N. Y.
 June 18.—At Middletown, Delaware Co., by the same, Mr. EDWARD VERMILYA, to Miss MARY E. HINKLEY, both of Andes, N. Y.
 June 25.—In Manchester Ct. Mr. MARK T. WORCESTER of Mass., to Miss HANNAH FAIRFIELD of South Manchester Ct.

OBITUARIES.

New Church, Va., June 7, 1854.

ANOTHER WATCHMAN CALLED HOME.

BROTHER BEEBE:—It becomes my painful duty, by request of the widow and children of the deceased, to send you for publication, the obituary notice of our beloved brother WARNER STATON.—O how painful to me, to part with one in whose company I had so much enjoyment; many days, weeks months and years we have spent together, more or less, in traveling to preach the gospel. But alas we had to part, but not without a hope that we shall soon meet again. He fell asleep in Christ on the 24th day of May 1854. Aged 56 years, 3 months and 25 days, leaving a widow and seven children to mourn their loss. Brother Staton has been a member of the Old School Predestinarian church for about 30 years, and has been a faithful watchman upon the walls of Zion, for 25 years, and noble minded in his general deportment, and unwavering in his spiritual principles, for he never would give an arminian a hair's breadth; he was not often excelled in spiritual mindedness, or a knowledge of the truth as it is in Jesus Christ. Brother Staton's death is to be lamented by all who knew him, for the lower end of Worcester Co., Maryland, where he resided, has lost a good and useful citizen, one who was generally engaged in business for the community, and one in whom there was the most implicit confidence to be placed when attending to business, either public or private. And the neighborhood has lost a neighbor, never to be forgotten; his kindness and benevolence to those that were dependent around him. And his widow in her advanced age of about 65 years has lost a kind and affectionate husband, who has for 28 or 30 years treated her with all the tenderness and respect and kindness in sickness and in health that a husband could do, so far as ability would allow him, to the time of his decease. And his children the youngest one of which is 17 or 18 years of age, have lost a kind and indulgent father; one who loved his children, and took a great delight in them, in counseling them in temporal and spiritual things, who would sympathize with them when they were afflicted either in body or mind. He expressed his reluctance to leave his children; and the associations of our faith and order have lost an energetic messenger. But ah, my brother, the churches have lost a faithful one whose energy was always in exercise to go and feed the sheep, and lambs of God, for I think he had the resolution of the prophet Isaiah, in chapter lii. and I verse. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, his disembodied spirit is gone to join in the theme of the triumphant church above. His disease was consumption and was protracted about 12 months I visited him frequently during his illness, and I found him always bearing his afflictions with patience and fortitude, and continued to bare them patiently to the last. A few days before his departure he called his family into his room and gave them the parting hand; and one of the brethren asked him how he was, and he said, I am near my home. I arrived there the day he died, and asked him how he was, and he said I am not able to tell you; which was his last conversation to me. I stood by him and held his hand until he drew his last breath; and then closed his eyes to remain closed until God shall awaken him in the resurrection. All his friends and the

church militant may have consolation in his death, because of what David has said. Precious in the sight of the Lord, is the death of his saints.—Psalm cxvi.

"Far from this world of toil and strife, They're present with the Lord; The labors of their mortal life, End in a large reward."

Yours in tribulation.

THOMAS WATERS.

Letters Received.

Eld. J. L. Purington, D. Hughes, G. S. Griffin J. Reid, A. Simons, D. Putman, B. D. Vaughn A. Clay, J. Jenkins, A. Stringer, J. Arnold, Sen. Mrs. P. Wright, Wm. Phillips, Eld. G. W. Kell y Paul Burk, Deliah W. Ball, J. Fish, Eld. P. J. Burruss, G. W. Smith, W. T. Cartwright, P. M. Mrs. P. Smelser, C. Williams, P. M., R. Lock, Eld J. Duval Mrs. M. Boardman, Wm. Hawkins, S. Washburn, Wm. Rhea, F. A. Latham, J. W. Kittle, E. T. Howard, W. H. Cooke, P. M. Mrs. A. Peck, E. Potter, Eld. J. Buckles, T. Pierce, Elder M. Corder, C. Ware, Elder C. B. Hassell, W. F. Kercheval, C. Serch, Wm. L. Benedict, S. Hart, J. P. Kelley, Z. McCollock, A. M. Cole, Eld. Wm. Sharp, Eld. J. L. Purington, B. M. Dudley, Eld. J. Winchel, E. Clover, S. Goodwin, Eld. B. B. Piper, Eld. S. Trott, M. E. Wilcox, W. L. Beebe, N. Butler, T. J. Holland, J. Burroughs, N. Loofborrow, S. D. Palmer, S. C. Byram, Mrs. L. Holden, Eld. R. Burritt, H. Hagood, W. R. Clark, M. Emeng, T. Pettit, J. Frazee, B. Laporte, J. W. Williams, W. P. Cook, T. A. Wilkinson, Mrs. M. Smith, P. Chamberlain, M. J. Howell, W. P. Craig, Eld. I. Hewitt, Dea. Wm. Delaney, A. Tobin, H. G. Fuller, Eld. R. C. Leachman, John Williamson, Eld. P. Hartwell, P. Whitwell, Eld. J. B. Chenowith, J. G. Jackson, E. Ferguson Wm. C. Thomas, J. H. Spiry.

Moneys Received.

Table listing moneys received from various locations including New York, Maine, Pa., Va., Ga., La., Texas, Ten., Ky., Ohio, Mo., Ill., and N. C. with names and amounts.

Assuational Writings.

Bristoe Station, July 6, 1854.

BROTHER BEEBE:—Please give notice through the Signs, that the Corresponding association of Old School Baptists, will meet the Lord willing, with the church at Upper Broad Run, Fauquier county Va., on Thursday before the second Sunday in August. Old School Baptists generally are invited to attend and participate in the privileges of the meeting.

The yearly meeting of the Old School Baptist Church of Christ at Cent e, Rock Co. Wis., will commence at the school house in Johnston, a half a mile from my house, and seven miles east of the city of Jamesville, to commence, the Lord willing, on Friday before the third Sunday in September, at ten o'clock A. M., and to continue three days. Dear brethren and sisters in the Lord, you who are of the same faith with us, we would be glad to see as many of you as can come and join with us, and we would say to our ministering brethren, Come over and help us.

Done by the order of, and approved by the church. J. D. WILCOX.

County Line Association, to be held at Bush Arbor, Caswell Co., N. C., on Saturday before the 3d Sunday in August.

Little River Association, to be held at Hannah's Creek, Johnston Co., N. C., on Saturday before the 4th Sunday in September.

Salisbury Association, to be held with the church at Indian Town, Sussex Co. Delaware, 15 miles east of Salisbury Md., on Friday before the 4th Sunday in October.

Wetumpka Association, to be held with the Fellowship church, Tallapoosa Co., Ala. (about 33 miles northeast from the city of Wetumpka Ala. near Youngville, to commence on Saturday before the 4th Sunday in September.

Sangamon, to be held with the church at Fancy Point, Sangamon Co. Ill. (five miles north of Waverly) to commence at 10 o'clock, A. M., on Saturday before the 5th Sunday in August.

Maine Old School Predestinarian Association, will meet with the church at Jay, Franklin Co. Maine on Friday after 2nd Monday in September.

Maine O. S. P. Conference, will meet with the church at North Berwick, York Co., Maine, on Friday after the first Monday in September.

Western Association, will meet with Little Flock church, near Knoxville, Marion Co. Iowa, on Saturday before the 4th Sunday in August.

The Corresponding Meeting of Old School Baptists in Va., will be held with the church at Upper Broad run, Fauquier Co., Va., to commence on Thursday before the second Sunday in August.

Sandy Creek Association to be held with the Sandy Creek church, at or near Caledonia, Putnam Co., Ill. on Saturday before the 2d Sunday in August.

Tygart's Valley River Association, will meet with the Goshen church, Greene Co. Pa., on Friday before the last Sunday in August, at 11 o'clock A. M.

Soldier Creek Regular Predestinarian Baptist Association, will meet at Mt. Zion church, Graves Co. Ky., on Saturday before the second Sunday in September.

Licking Association, will be held with the church at South Elkhorn, at Cave Springs, Woodford Co., Ky., on the 2d Saturday in September.

Miami Association, is to be held with the West Lebanon church Warren Co. Ohio, on Friday before the 2d Sunday in September.

Lexington Association, will meet with the 2d church of Roxbury, Delaware Co. N. Y., on the first Wednesday in September, at 10 o'clock A. M.

Kehukee Association, will be held with the church at Deep Creek, Halifax Co., N. C. (20 miles South of Halifax town, on Saturday before the second Sunday in October.

The Mad River Baptist Association will convene with the Sugar Creek Church in Putnam Co. O. about 13 miles north of Lima, on the Friday previous to the 1st Lord's day in September 1854.

MAINE.—N. Butler, 3.00

CT.—J. Fish, 1; Mrs. A. Peck, 1; N. J.—P. Chamberlain, 1; Eld. P. Hartwell, 5; 6.00

PA.—Mrs. L. Holden, 2; Eld. E. Getchell, 2; J. M. Rose, 1.50; A. Knapp, 1; L. Harding, 1; L. D. Chamberlain, 1; D. Proudfoot, 1; D. Griswold, 1; Eld. J. Beemaa, 10; W. H. Crawford, 1; S. C. Potter, 1; Mrs. M. Smith, 2; 24.50

VA.—Eld. G. W. Kelley, .25; Eld. S. Trott, 3; J. Burroughs, 1; 4.25

N. C.—H. Hagood, 1.00

GA.—Wm. L. Beebe, 14.55

LA.—A. Stringer, 2; T. A. Wilkinson, 4; 6.00

TEXAS.—Mrs. P. Wright, 1; J. H. Spiry, 2; 2.00

TEN.—Eld. P. Whitwell, 6; W. T. Cartwright, 3; M. E. Wilcox, 1; 10.00

KY.—B. D. Vaughn, 3; C. Ware, 10; S. Goodwin, 1; W. Craig, 3; 17.00

OHIO.—Wm. Rhea, 1.35; N. Loofborrow, 2; S. C. Bryan, 3; E. Ferguson, 1; 7.35

IA. D. Andrews, 1; Mrs. P. Smelser, 1; Wm. Hawkins, 3; Eld. J. Buckles, 1; Tho. Pierce, 2; W. R. Clark, 1; M. J. Howell, 4; J. G. Jackson, 4; I. P. Smith, 2; 17.00

ILL. R. Lock, 1; Eld. J. B. Chenowith, 1; 2.00

MO.—D. Hughes, 2; J. N. Durand, 3.50; Eld. P. J. Burruss, 1; Eld. J. Duval, 5; F. A. Latham, 1; J. W. Kittle, 1; Eld. M. Corder, 6; Wm. F. Kercheval, 1.50; B. W. Dudley, 1; A. Tobin, 4; 26.00

Total \$220.75

New Agents.—Elder Kenner Halister, N. Y. Elder Martin Corder, Mo.

\$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, Newion 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 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 subscription 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.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXII.

MIDDLETOWN, N. Y., AUG. 1, 1854.

NO. 15.

POETRY.

A Crumb from the Master's Table.

Stand still my soul and see,
And do not fret nor pine,
Against thy God's decree,
Whose wisdom is divine.
Do not presume to teach him skill,
Not alter his decretive will.

But wait, with patience wait,
Till God, thy God appears,
And he'll put all things straight,
And save thee from thy fears,
For he will work, and none shall let,
Deliverance for his own elect.

And should there seem but one,
Short step 'tween thee and death,
That step can never come,
To take away thy breath,
Because the gulph of God's decree,
Is fixed between thy foes and thee.

There's nothing comes by chance;
My soul look well to this,
Thou by it shalt advance
In knowledge of his grace;
Yes this shall stablish more thy mind,
Than all the wisdom of mankind.

Can he who made the world,
And rules without control,
Be in confusion hurld,
And thus forget thy soul?
Impossible! Since grace is free,
Thy God as soon could cease to be.

All things in order move,
By his supreme command,
The rugged and the smooth;
Then why art thou concerned,
About the things of time and sense,
Things of so little consequence?

Should every friend forsake,
And no one care for thee,
The Lord thy part will take,
And thou his hand shall see,
So clear that thou shalt bless his name,
For every cross and every pain.

Though tempted oft to say,
He deals more hard with thee,
Than any in the way,
Who long his face to see,
But, no such thing, they all do share,
An equal portion of his care.

He knows right well, thy case,
Before 'tis known to thee,
And, by his sovereign grace,
Thou shalt supported be,
For when all second causes fail,
In Jesus' strength thou shalt prevail.

Learn how the lillies grow,
They neither toil nor spin;
And birds which never sow,
Are fed and clothed by him;
O feeble worm of little faith,
Hear what thy blessed Savior saith.

Your heavenly Father knows,
Thou needest all these things,
And, from his heart it flows,
In love's perpetual streams,
This living stream shall never dry,
Nor cease to yield a rich supply.

Not all thy peevishness,
Shall ever stop his course,
Nor make him love thee less,
His portion, and his choice,
He's of one our mind; this is the prop,
That bears thy soul, and all things up,

His everlasting arms,
Are underneath his bride,
And through the raging storm,
He'll keep her near his side,
His uncensed love shall her uphold,
Till grace his glory shall unfold.

His love and faithfulness,
Shall on the curse defend,
In blessing he will bless,
Till we the mount ascend,
To praise him on that blissful shore,
Where sin shall plague his saints no more.

Communications.

For the Signs of the Times.

Shelby Co. Ia. July 1, 1854.

BROTHER BEEBE:—I have long thought I would like to write a few lines for publication in your valuable paper; but a sense of my own weakness and inability has caused me to defer it until now. When reading the communications of others, whom I have never seen in the flesh, I felt a desire to tell them what I hope the Lord has done for my poor soul, and how he has taken me out of the horrible pit, and out of the miry clay, and put a new song into my mouth, even praise to our God. I have twice attempted to write, and twice been ashamed of my scribble, and have burned it. This is the third attempt, and this I shall venture to send, hoping that God will enable you to judge of the propriety of its publication; believing that your love and zeal for the cause of God and truth will lead you to lay it aside if you see that it will not be for the glory of God and the advancement of his cause.

I was born in Wilks Co. N. C., Sept. 30, 1818, and when I was about twelve years old my parents emigrated to Kush Co. Ia. I suppose I was brought up as free from sectarian influence and prejudices as any one in our day. My parents were not professors of religion while I lived with them; nor did I know to what denomination their prejudices inclined; but they afterwards became members of the Old School Baptists. When I was quite a boy, I had early thoughts on the subject of religion, on death and eternity. I had read of a place of punishment beyond the grave; and also of a place of happiness, and my impressions were that all whose works were good, would go to the place of happiness in consequence of good works. But all whose works were evil would go to the place of punishment, and I had therefore formed the resolution that, at some convenient time, when I became old enough to be settled in the world, I would break off from my sins, and by works of righteousness would become very religious; for it was never my intention, from my earliest recollection to continue in sin and rebellion against God until death should approach me, and then be banished from his presence forever. But I thought it would be time enough when I became older, and so I would not deprive myself of the enjoyments of my young companions; for I looked upon religion as a very irksome thing through life, especially to young persons, depriving them of all social enjoyments through life; but very necessary when we come to die, in order that we may be happy in the world to come. Thus I was permitted to continue in sin, and believed that I was in full possession of power to commence the work at any time, or to refrain from it. I believed that God, through the sufferings of Christ, had reinstated all mankind in the state they were in before

man transgressed the law of God; and that man had power to accept certain offered mercies of God and thereby obtain eternal salvation, or refuse them and sink under the ire of God's wrath forever. Thus I erred, not knowing the scriptures nor the power of God, until October 1839, at which time I trust it seemed good in the sight of God to show me the inbred sin of my heart. On my return, one evening at dusk, from helping a neighbor work, I was in great glee and singing very loudly,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

When I had finished the hymn, I felt to take courage from the precious promises, expressed by the poet, and thought they applied to me—when suddenly the thought was suggested to my mind, as forcibly as though it had been spoken by an audible voice, These promises are not for you, they are to the children of God. You are a sinner against God, and unreconciled to his will. Here I was brought to a stand. It alarmed me very much; my eyes were turned to look within, and there I saw nothing but sin, I found that my heart was deceitful above all things, and desperately wicked. I had thought that it was only my vile conduct that made me a sinner; but now I saw that my sinful acts were only an evidence of sin being seated within; and that all my evil thoughts words and acts proceeded from my heart which was the very seat and sink of sin. I here found myself standing still in the road, my body in a tremour, and my soul loaded down under a burden of guilt and condemnation. As it was now dark, my mother had become uneasy about me, and was calling me, for she had heard me singing. I then started for home, under a sense of guilt and sin, but I had not proceeded far before I felt as though I could not reach the house before asking God to have mercy upon me. I walked to a stooping tree and knelt down; but did not utter a word, for I thought I had heard some one walk up behind me, and I thought it was my father looking for me as my mother had called me; and now I thought he had come and caught me trying to pray. I got up as quick as I could and went home, and retired to bed, but did not sleep much that night. On the next morning I arose, and thought I would not be troubled any more about it; but it seemed to be fastened on my mind like a nail in a sore place, by the master of assemblies.

Thus my time passed along—frequently retiring to some secret place to pour out my complaint before God; but often returning without saying a word; believing that it would be wicked for one so vile to dare to ask God for mercy. My case appeared to grow worse and worse. The more I strove to make myself happy the more sensibly I felt, the weight and condemnation of the law of God, until I sank almost in despair. God appeared to me to be good and holy, and perfectly just; but I was un-

holy, and unjust, and sunk in sin. God was of purer eyes than to look upon sin with the least allowance, therefore my case seemed to be a hopeless one. I saw myself justly condemned before God, I could see how he could remain just and sentence me down to eternal woe and misery; but could not see how he could be just and save my soul from death; for these words sounded in my ears, "The soul that sinneth it shall die." Yet there was a longing and fervent desire in my heart, if mercy could be extended to such a wretch, that the Lord would have mercy on me. "Lord save, I perish!" Thus I was led along until January 1840., when I had given up all hope, I had lost all confidence in any thing that I could do; I retired to bed that night, but could not sleep until after midnight, when I suppose I fell asleep, for I thought I heard the roof of the house creak and make a noise as though it would fall off; and it occurred to my mind that it was the descent of the Holy Ghost upon me, as at the day of pentecost, and I thought that my sins were pardoned, and I was rejoicing. But I awoke and found that I had been asleep, and my burden was still upon me, and I was more distressed than before; for my condemnation now seemed to be sealed forever, and this was a sure testimony that in a few moments I should sink into eternal despair. I turned on my face in agony, and exclaimed, O Lord what shall I do? When it seemed that in answer, these words were presented, "Repent and be baptized, every one of you, in the name of Jesus Christ." Here at the precious name of Jesus Christ, my burden seemed to leave me and Jesus was presented to me as having fulfilled the law, for me; and he was presented as the way, the truth and the life; the only name given under heaven among men whereby we must be saved. My soul was made to rejoice in Christ the Lord, I could receive him as the end of the law for righteousness to every one that believeth. My soul was filled with joy that was unspeakable and full of glory. I thought my troubles were all over and I should have no more sorrow, nor trials, nor temptations, forever. But alas! dear brother I find myself yet in a wilderness of sin and sorrow, encompassed about with the world the flesh and satan, and often bewitched by their satanic influence. I did not enjoy this happy season long before I thought I might have been deceived and my mind was in a gloom of doubts and fears and I was again made to mourn; but not as before, for my burden was gone and I could not weep and grieve as before and my case was now worse for I could not feel to repent; I tried to get my old burden back again, but could not; therefore I was made to pray, Lord if I am deceived undeceive me, and if not, give me an evidence whereby I shall know it; and in his own time these words were applied. And we know that we have passed from death unto life because we love the brethren. I

was again made to rejoice, the plan of life and salvation though Jesus was made plain to my understanding, I saw in it such an excellence and glory that I thought I could make it plain to the vilest sinner. But O my weakness, this work is not mine, it is the power of God by the operation of the Holy Spirit alone that can give life to a dead sinner.

Brother Beebe, I find I am spinning my thread too long, I shall tire your patience together with all the dear lambs of the fold. I have not told you half; for here another trouble was impressed on my mind, of which I have not time now to speak; but must close my scribble by subscribing myself your unworthy brother, if a brother at all, in hope of eternal life, through Jesus Christ our Lord.

JESSE G. JACKSON.

For the Signs of the Times.

Bainbridge, Ga., May, 1854.

DEAR BROTHER BEEBE:—In pondering over the past and present. And in reviewing the history of the christian church from the propagation of the gospel, until the emperor Constantine had taken it under his fostering care.—

The first propagation of the christian faith was not only unaided, but directly opposed in most instances, by the civil government in the different countries in which it spread. The publishers of the gospel, or those whom our Savior sent forth to preach the gospel, were in general, plain and unlearned men, destitute of all worldly influence and power; their doctrine was in itself obnoxious and their appearance little calculated to procure it a favorable hearing, nor could they present to the view of men any other inducement to believe and embrace their testimony, than the prospect of life and immortality in the world to come, with the certainty that through much tribulation, believers must enter into the kingdom of God. The success of their doctrine stood in direct opposition to the power of princes, the wisdom of philosophers, the intrigues of courts, the enmity of the pagan priesthood, with all the weight of an established system of idolatry and superstition. It could therefore only make its way by the sustaining and all powerful hand of its author in overruling the malice and rage of its enemies.

In the view that we have taken of the Christian history during the preceding period, it appears uniformly in harmony with this representation. The general characteristic of the disciples of Christ is that of a suffering people; and notwithstanding some intervals of repose occasionally intervening, in general the progress of the gospel is traced in the blood of the saints, and its power and evidence made conspicuous in prevailing against the most formidable opposition. Thus the excellency of its power appeared to be of God and not of man.—While the christian course was thus opposed to the world, and made its way by its own divine energy, the general purity of its profession was preserved; for what could induce men to embrace it, but a conviction of its heavenly origin and importance? So long as the christian profession was thus circumstanced, its success carried with it its own witness. But we see, the scene altogether changes when we view the state of matters after the ascension of Constantine to the throne; for then instead of the teach-

ers of christianity being called upon to show their attachment to it by self-denial and suffering for its sake, we see them exalted to worldly honor and dignity, and the holy and heavenly religion of the meek and lowly Jesus, converted into a system of pride and arrogance, domination and hypocrisy, and becoming at length the means of gratifying the vilest lusts and purposes of the human heart. The consequence of such a state of things may be anticipated by those who have any proper views of the corruption of the human heart and it corresponds with matter of fact.—For no sooner do we perceive the professors of christianity raised to power, who had hitherto been the foremost in sustaining the opposition of the persecuting powers, and animating their flocks to a patient continuance in bearing the cross, no sooner do we see them invested with secular honors immense wealth, and elevated to dignity, than the first object of their lives seems to have been to maintain their pre-eminence, and aspiring at dominion over the bodies and consciences of men.

It may be proper therefore to observe that the greatest iniquity that has been discovered is in what is called the christian church; admitting the evil in its full extent, is but the accomplishment of what was before predicted in the sacred scriptures; and considered in this view, it presents us with a most powerful argument in confirmation of the prophetic word. In the establishment of christianity by Constantine, the obstruction which had hitherto operated against the full manifestation of the anti-christian powers, being removed, the current of events gradually brought matters to that state, in which the man of sin became fully revealed, setting in the temple of God and showing himself as God. We see this in our present day and time, we see those who call themselves preachers of the gospel setting themselves up in their temples and saying that they have power to convert men's souls; is not this absurdity in the extreme, such men have never felt the saving influence of the spirit of God. One of them, away down here in this low country says, if a man will give himself up to him wholly, he can convert him, and I shall not dispute with him about it; for I can convert my house, or my dog; if they do contry to my wish. I can chastise them for it; and they will recollect it for some time; and so would the man converted by the Rev. Mr.—but the sow would soon return to her mire. Our clergy of the present day are not a whit behind the Roman Pontiffs, only they have not law power, but they are seeking for it. Do not we see them daily asking for some power to protect their craft; and hiring themselves to our state and national legislatures to preach and pray for them? Why this is their trade, they are hirelings, they divine for money. And our congress members are robbing the people of their money and paying it to those hungry dogs; how can those honorable highminded men go there and take a solemn oath to support the constitution of the United States and there take the people's money, and hire these hungry wolves, and send them out to preach as they call it? it is astonishing to me.

The apostles of Jesus Christ gave many intimations in their writings of the corruptions which should arise under the christian profession, at a future period. There were not wanting symptoms of this, even in their

own days, as appears from the following passages. When the apostle Paul delivered to the Elders of Ephesus a solemn warning to take heed to themselves and to the flock over which the Holy Ghost had made them overseers, he adds as the reason of it; for I know this that after my departure shall grievous wolves enter in among you, not sparing the flock, also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. The same general caution against the effects which should proceed from false teachers is very plainly set forth by the Apostle Peter. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken off. And through covetousness shall they, with feigned words, make merchandise of you, whose judgement now of a long time lingereth not, and their damnation slumbereth not.

2. Pet. 1—3. These passages with many others, which might be adduced, should awaken the attention of the true followers of God, to the dangers which are daily lowering over them from corrupt teachers. I will here add a few more passages in connection with that above. Now the spirit, speaketh expressly, that in the latter time, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron. 1 Tim. iv. 1. Again, This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, tracebrakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure, more than lovers of God; having a form of godliness, but denying the power thereof. 2 Tim. iii. 1—5. Now, brother Beebe, it does not take a critick's eye to see the above characters daily scattered around us, men making merchandise of the gospel, giddy, covetous, dressed up in sheep skins, but inwardly they are ravening wolves. But the prediction given by Paul to the Thessalonian church, 2 Thess. ii. 1—10, is certainly the most striking passage in the New Testament, it gives the most express description of the anti christian name. Now, we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled; neither by spirit, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, setteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way; and then shall that wicked be revealed, whom

the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of satan, with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. It seems from the above quotation that the apostle Paul, by the spirit of revelation could discover this anti-christian power, and seems to describe its taking place in his day; for he says, the mystery of iniquity doth already work—The seed was then sown. Men of corrupt minds, destitute of the truth, supposing that gain was godliness, and teaching things which they ought not, for filthy lucre's sake. Men of this cast appear to have abounded in the apostle Paul's day, yea, even in our Savior's day; and I am fully persuaded we have a great many of them in our day and time, all through our land; and even pushing themselves into the halls of our congress and robbing our public treasury. Mark them; men of corrupt minds, yes, claiming themselves to be the vice-generals of God. Is this not setting in the temple of God, and claiming themselves to be God? When we hear these greedy dogs crying out and saying, Give us money, and we will convert the heathen or the savage, is this not for filthy lucre? Why, do we not see the kingdom of the clergy supplanting the kingdom of Jesus Christ? It is worthy of observation, in what language the apostle describes the revelation of the man of sin; when the hindrance or let should be removed. And then, he says, shall that wicked be revealed.

Every feature in this description corresponds to that of a religious power, in the assumption of divine authority, divine honors and divine worship. When Jesus Christ was interrogated by the Roman governor, concerning his kingdom, he replied, "My kingdom is not of this world." This is a maxim of unspeakable importance, and may all the dear children of God ever have the kingdom of their heavenly master in view. I must stop, I have written more than I should. If you think it worthy of publication, give it a place in your paper, if not lay it aside.

Believe me to be yours in gospel bonds.

WM. C. THOMAS.

For the Signs of the Times.

Monroe Co., N. Y. June 30, 1854.

DEAR BROTHER BEEBE:—Whom I love in the truth, and for the truth's sake, which dwelleth in you; though I thus address you and assume to myself the appellation of brother, yet I feel myself unworthy of the high and unspeakable honor of being clasped with the loved, chosen, justified, and adopted sons and daughters of the Lord Almighty. But, unworthy as I am of the high dignity, through the sovereign grace of God, I trust that God who commanded the light to shine out of darkness; hath shined in my heart, to give me the light of the knowledge of the glory of God in the face of Jesus Christ. So through the saving acquaintance with the Lord Jesus Christ, as my all-sufficient righteousness, I may be permitted to enter into eternal glory, and sit with him upon his throne, and be employed in ascribing ceaseless praise to the three-one God, forever and ever.—

I being like Habakkuk, a husbandman, or in plainer words, a Gardner, and I have had adversity like that dear man of God, O, that like him, I had faith in exercise, such as enabled him to rejoice in the Lord, amidst it all, and to joy in the God of his salvation. Daily experience teaches that the Lord trieth the righteous, those who are inwardly adorned by the Holy Ghost, and outwardly adorned by the righteousness of Jesus Christ. But, out of all their trials and afflictions, the Lord will deliver them. Our own experience and the scriptures afford us ample proof of this, so that we have the strongest and best reason to believe the eyes of the Lord are ever upon the righteous, and his ears are ever attentive to their cry. He is the very same God to his children now that he was to his people in Egypt, when he said, "I have seen, I have seen the afflictions of my people, and I am come down to deliver them." I have cause to feel greatly ashamed before this attentive, loving, merciful, gracious and all-sufficient God, because of my propensity to distrust his goodness and providential care over me and mine. O, my unbelieving heart, that it should, notwithstanding the Lord has in numberless instances revealed himself to me, as my present help in every time of need, still throw up its filth of infidelity, so that I seem to be full of unbelief. O that I might ever come it, and with our dear old father Abraham, I might be strong in faith, giving glory to God, and with that dear old saint, have blessed communion with God. But, though I cannot at present boast a strong faith, which I would have because more glorifying to God, yet the thought is pleasant, that a little faith, of the right kind, will land me safely on the shore of eternal glory, while

"False faith, though stout and full in face,
Will starve and damn the soul."

I trust that mine, although weak, is of the right kind, for it can fix on nothing short of Christ and his all-sufficient atonement, and the all-sheltering righteousness the *one Mediator* between God and men, the Man, Christ Jesus. He is also the Lord our Righteousness.

Dear Brother, I feel much pleased to find a publication containing such good things as are published in the *Signs of the Times*, published in this country. For many years before I came to America, I could not settle down to hear any ministers but such as Mr. Wm. Gadsby, author of the *Everlasting Task*. I could travel many miles on foot, to hear men who faithfully preached the truth as he did; but I have no desire to hear those who preach low arminian doctrines. I have been in this country several years and have not found a preacher, well instructed in the kingdom of Christ, that I can sit down and hear to much profit. I would like to be favored with an opportunity to hear some of those whose communications I have read in the *Signs of the Times*. I would say to our dear brother Hawkins, who complains of his doubts and fears, that God has wrought upon him with the finger of his love, when under clouds from mysterious providences. Ah, my brother in Jesus, I surely am near of kin to you, as our features are exactly alike; but, my brother, we will do well to remember the words of one who has gone before us.

"His love is constant as the sun,
Though clouds come oft between,
And could my faith but pierce the cloud,
It might be always seen."

O how consoling it is to us poor, frail, wayward sinful worms, to know that, although we so often change, that our God is unchangeable, and never will change towards us, therefore our dwelling with him in eternal glory is as certain as is his very existence. All must be well with us, for our God hateth putting away. And I have felt an ardent desire, while reading the communications of the dear sisters, that I might possess much of the spirit with them, so as to be enabled to manifest that frame of mind under trials, and bow submissively to the most wise and sovereign will of God, as they have been enabled to do.

Now, brother Beebe, in conclusion, my sincere desire is that upon all public speakers among the Old School Baptists, and on all who preach Christ, the world over, a double portion of the Spirit may rest, and that they may be more and more determined to know nothing among men, but Jesus Christ and him crucified. And on all the church of God, may his heavenly dew descend, and may his refreshing rains fall so that her plants may grow and thrive abundantly. And may a deeper knowledge of Christ, a more blessed enjoyment of him, in all he is, in all he has done, and in all that he is now doing, may dwell richly in our hearts, by faith, so that we may all, collectively, be able more fully to comprehend with all the saints, what is the height, and depth, and length, and breadth, and that we may know the love of God, and our interest in it more fully, and may we be filled with all the fulness of God.

Yours in hope of eternal life, in, and through Jesus Christ.

WM. P. COOK.

For the Signs of the Times.

Ordination.

Connersville, Ia. July 11, 1854.

BROTHER BEEBE:—By the request of some of the brethren, I will attempt to give you some of the proceedings of an ordination meeting held on the first Saturday of June last, upon the call of the Fayette church in the White Water Association. The call was responded to by messengers, from all the churches in the association, besides some were in attendance from corresponding associations, there were quite a number of ministering brethren present.

The council was organized by choosing Eld. Wilson Thompson, Moderator and myself Clerk of said Council. There were four candidates for ordination, viz. brethren H. Wright, H. S. Conner, B. F. Carter, and G. C. Millsbaugh.

The council being organized, the brethren for ordination were called upon separately to relate to the council and people present their experience, together with their call to the ministry, and views in regard to doctrine, which call was responded to by each one in succession, with entire satisfaction to said council; the council retired for a short time and after some deliberation, proceeded to set apart to the ministry by ordination, said brethren, by the laying on of hands of all the ordained ministers present. There being four to ordain, the council thought best to ordain two at the same time and proceeded in that way. Eld's. M. Mc Quary, and W. Thompson, offering the ordination prayers, the charge being delivered by the same, on the Sabbath.

Brother Beebe, it was truly a meeting

long to be remembered, by all the brethren present, as everything was done decently and in order, and a perfect unanimity of sentiment prevailed throughout the entire meeting; there were quite a number present on Saturday to witness the ordination, and the congregation was quite large and attentive on the Sabbath; the people assembled early in the morning before the regular hour appointed for meeting; Eld. J. A. Thompson (a newly ordained minister) preached a very able sermon to the congregation.

May the Lord of the harvest send forth more laborers in the vineyard; and may he make them useful to the church, and may the church fully appreciate their usefulness, not forgetting her duty towards them. May she know that the laborer is worthy of his hire, and that they need encouragement by the way, as well as that the church need their instruction and attendance. Farewell.

Your unworthy brother,

W. H. BECK.

For the Signs of the Times.

Tioga Co. Pa. June 27, 1854.

DEAR BRETHREN AND SISTERS IN THE LORD:—Under a deep sense of my weakness and inability I write to you this imperfect scribble. The communications of the brethren and sisters scattered abroad, throughout the States and Territories, have been so refreshing to my poor soul, in times of deep trouble, and the able editorials have been to me like cold water to a thirsty soul. Were it not for my inability and imperfections, I would try to respond, and tell what I believe the Lord has done for me. I had many serious reflections when quite young before I was married, which was between sixteen and seventeen years of age. Such were my deep impressions about death and eternity, and a judgment to come, that I often tried to pray, and labored to make myself better by my good works. This passed on until February 1819, when living in the city of Albany, I was standing, at the window when the church bells were ringing and the people were passing and repassing each other in going to their regular places of worship, the thought struck my mind, How can it be that they profess to worship God in so many different ways? Is it possible?—At that very moment the Lord saw fit to open the eyes of my understanding and let me see the deep depravity of my heart. I sunk down into a chair, and my sight was made so clear that I thought I could see every sin that I had before committed, as brought plainly before my face. O the anguish of a sin-sick soul, none can tell but those that have felt it. I was not able to raise my head or hands for a long time, but finally recovering somewhat I ascended three flight of stairs into the garret, to try to pray to God, as that was the most retired spot I could find in the city of Albany. But in that attempt I found no relief, my weight of sin I could hardly bear. I took the bible and thought I would read, but in reading I found my own condemnation in every word. So I spent the day in awful agony. No tongue can describe it. I went out into the porch in front of the house, where I could see over the city, and it all looked like vanity. I did not think I could ever value it any more. I was called to tea, and sat down, but could not eat, it appeared to me that if

I did I was so full of sin that it would certainly choke me. My companion tried to prevail on me to drink one cup of tea; which he thought would make me feel better; for no one knew what ailed me. I thought my race was run, and eternity was just before me; and endless punishment was my doom. It now began to be dark, and my children, (five in number) all but my eldest daughter, went to bed. She, a girl of about eight years, discovered there was something the matter, so she could not rest. I thought it was dark none could see me, I could pass through a small gate in the back side of the yard, into a back street which led down to the river, and drown myself which would put an end to my misery. I went out of the door, and passed part way through the yard, when all at once it occurred to me, that if I were as deep below the sands of the sea, as the distance between the earth and the heavens I should still be in the immediate presence of God; there was no hiding from the omniscient eye of Jehovah. I went back into the house in complete despair; and sat down in a dark corner of the room. My husband asked me if I were not coming to bed. I told him I chose to sit up a while, as I might feel better. But I continued to grow worse and worse; my hands began to cramp, and my limbs were all drawn up, and I was in the agony of death, I thought. They all fell to rubbing me with warming things, trying to relieve me; but my disease was in my sin-sick heart. The brittle thread of life seemed to me to be all that prevented my launching into endless woe; and that was just ready to break. I went to the bed where my children lay and kissed them, and to the cradle and kissed my babe, as I thought for the last time. They were still trying all that wisdom could suggest, in hope to relieve me. I said to them, What is this to suffer, in comparison with what the Savior endured for our sins? To see him extended on the cross, and it seemed to me that every sin I had ever committed became a nail, that nailed him to the cross, and my unbelief the spear which pierced his side. Thus in my great agony of soul, at this moment, which I thought was the last that I had to live; just dropping into hell and justly too; I fell upon my knees, resolving that my last breath should be prayer, and as I was crying Lord be merciful to me a sinner.—I beheld a light before me, as bright as day, and Jesus was presented in it to my view, and looked on me and smiling said, Sinner, Live; for I have found a ransom. This was just as plain to me as I ever heard a natural voice; it was but the eye of faith that saw the light; for none in the room beside me, discovered what was presented so clearly to me. My load of sin was gone, and my soul was filled with joy and praise to God. We read, and sung, and praised God until two o'clock in the morning, and then retired to bed; and when I arose and threw open the shutters of my window, the sun was shining with indiscribable glory. This was the loveliest morning I had ever enjoyed. Everything in nature appeared to be worshipping God.

I was a stranger to the church members in that place; but thought many times I should like to hear them tell their exercises. I used to attend different churches to see their different modes of worship; but some how, when attending on other denominations, I had to return hungry, I found

among them nothing to satisfy a soul hungering and thirsting after righteousness, such as I seemed to receive when I attended the Baptist meetings. I have been down to the river and seen twenty persons baptized in one morning. The usual time for baptism was at six o'clock in the morning. I could hardly stay out of the water; but the Lord's time had not yet come. In the year 1820, we removed to Pennsylvania, to the place where we now live, and in the spring of 1821, my husband was brought under the mighty hand of God to see his lost situation, and he found no peace until his sins were forgiven. We went to the church of Sullivan, and related our experience, and were received and baptized on the 13th day of August 1821. That was a day I can never forget. The way looked so clear, I thought I could see the footsteps of my Savior every step in of the way as I went down into the water. But I have seen very many heavy trials since then. The Lord saw fit on the 4th of September 1830, to take my husband, Daniel Holden to himself, his age was 46 years, and left me aged 36 years, with nine children, the eldest two boys, and seven girls; our eldest son at that time was not sixteen years old; the youngest 1 year and 13 days. On the day he was buried, returning from his grave I was asked if my house was not a lonesome place; I replied that I had seen the time when if this trouble had come upon me, I should have been in a state of complete despair; but Christ in me the hope of glory as an anchor to the soul, steadies my bark while on the troubled waters; and in all times of trouble, I find it good to put my whole trust in God; who has said, My grace is sufficient for thee. He truly is my life and my strength, my companion and my all in all. He knows all his dear children, wherever they are, and they shall all reign with Jesus in immortal glory.

Brother Beebe, may God sustain you, and your dear family, and give you grace and strength, to publish the *Signs*, as long as I am permitted to read them.

If you think this imperfect scribble worthy of a place in the *Signs*, publish it; but if not cast it aside, and oblige a sinner saved by grace, if saved at all.

LYDIA HOLDEN.

For the *Signs of the Times*.

Genesee Co. N. Y. July 17, 1854.

Review of the Prophecy of Revelations.

With the 19th chapter ends the last woe trumpet, the fulfillment of which is detailed in the 16th chap. by the pouring out of the seven vials. This detail is enlarged upon in some respects in the 17th 18th and 19th chapters, and those who destroyed the earth and are to be destroyed, are described. This destruction is to be completed under the 7th vial of God's wrath, under which there is to be an earthquake, such as was not since men were upon earth, so mighty an earthquake and so great. Under it the high places of idolatry of christian Rome will be totally destroyed. Under the sixth seal these high places called Islands and mountains, were moved out of their places—that is, out of the pagan Rome, into that of christian Rome, where they have remained to this day, see chap. vi. verse 14, compared with chapter xvi. verse 20. In this shaking of the nations all anti-christian government systems of religion will be destroyed, together with the pagan systems, here called the cities of the

nations. The frog-missionary spirits are the grand agents who are to prepare the kings of the earth, and of the whole world for the conflict. The *signs of the times* prove that these spirits are now at work. Every nation is the object of their missions, their field of operation, the whole world. The Dragon is an open opposer of the christian name—scepticism is the spirit out of his mouth. The beast is a professed christian empire composed of republican states, kingdoms and dukedoms, which are represented by the ten horns; ten meaning many, as in Rev. ii. verse 10. Also Matth. xxv. 1. The spirit out of the mouth of this beast is pushing its conquests over the area of Paganism, Mahometism &c; and the spirit out of the mouth of the two horned beast plays into its hands, and is the Missionary spirit of our day. By the fifth vial of God's wrath, the kingdom of the beast was filled with darkness, and if that was fulfilled in the French revolution, then the 7th vial which will finish the destruction of his Kingdom, will be a French revolution of nations. Thus the great city will be divided into three parts, by the spirit of scepticism, the spirit of religious despotism, and the spirit of antichristian priestcraft. When God shall have thus destroyed the wicked by the vials of his wrath he will give to the church militant a thousand years of rest. This period will be distinguished by this;—on earth the nations will be undeceived; in heaven, the souls of saints and martyrs will live and reign with Christ. For this reign the Lamb's wife makes her self ready; and she enters on it by the first resurrection, which is a glorious revival poured out on the nations by the spirit of the living God, and in which they become undeceived. Prominent among them will be the Jewish nation. On this subject Paul treats in the xi. chapter of Romans. In the 5th verse he says "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" In Ezekiel also is a prediction of restoration chapter 37, and the first 14 verses. The words of Simeon to Mary, Luke. ii. 34, are a prediction of the same event Behold this child is set for the fall and rising again of many in Israel. The first resurrection is defined and named in the 4th and 5th verses of the 20th chapter. If the reader will carefully examine these verses, he will see that no resurrection of bodies is meant. "The rest of the dead are the unregenerate who will exist on earth during the 1000 years. They are the tares that will grow among the wheat until the end of the world. They live before the 1000 years as Babylon, the beast and false prophet. They live again as Gog and Magog, after that period. They live therefore as persecuting powers, organized by the devil while at liberty to organize and lead them on. Their disorganized state is a necessary condition of the first resurrection, which consists in the unmolested reign of the militant church on earth, and the joyful reign of martyrs and saints in heaven. These two divisions of the church constitute the bride, the Lamb's wife. To prepare her for this reign, her enemies, Babylon the beast and, false prophet, are destroyed by vials of wrath. These vials are poured out by members of the church triumphant; see chap. xv. verse 6. And the seven angels came out of the Temple, having the seven plagues. Also the 9th verse of the 21st

chapter compared with the 9th verse. These angels do this in behalf of the saints, see chap. xviii. verse 6. It is thus that the bride prepares herself. On a day appointed after the 1000 years, and known to God only, Christ will come to judgment; raise from the dead both the just and the unjust, and judge every one according to his works. The last five verses of the 20th chapter give brief account of the general resurrection and final judgment. The present heavens and earth will then be destroyed by fire, and a new heaven and new earth be created. The righteous will not be raised at the beginning, and the wicked at the end of 1000 years, but both the just and the unjust will be raised from the dead at the same hour or time, see John v. 28, 29. Marvel not at this; for the hour is coming in which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation. The 21st chapter gives a description of things in the world to come. "And I saw a new heaven and a new earth." This is what Peter tells us is promised, 2 Peter iii. 13. Nevertheless we, according to his promise, look for new heavens and new earth. This promise is recorded in the 65th chapter of Isaiah. The marriage of the Lamb must be viewed in a two fold sense; first the restoration of the Jews to the church of God, and the full establishment of the kingdom of heaven on earth at the beginning of the 1000 years. Secondly, on the new earth, after the 1000 years as stated in chapter xxi. 2 and 3, where the bride is presented, complete in all her members, and adorned with the glorified body of the resurrection. She is therefore represented as coming down from heaven on the new earth, ever to remain with the bridegroom. "Behold the tabernacle of God is with men, and he will dwell with them. Though it is said chapter xix. verse 7. The marriage of the Lamb is come, and his wife hath made herself ready; yet it is evident that the bridegroom tarries a thousand years, (which to him is but as one day) before the marriage supper takes place, and the door is closed. see Math. xxv. 5. And while the bridegroom tarried they all slumbered and slept, verse 6. At midnight there was a cry made. Behold the bridegroom cometh. This will be when Gog and Magog shall encompass the camp of the saints, verse 10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. In the 21st chapter and the first 5 verses of the 22d we have a description of the glories of paradise, and the future state of immortality of the people of God, and from thence to the end of the chapter is the conclusion of the prophecy.

JOHN BLOOMINGDALE.

For the *Signs of the Times*.

Franklin Co. O. July 3, 1854.

BROTHER BEEBE:—Your unworthy writer has had a standing in the Old School Baptist church for nearly thirty years, and I thought I understood all, or nearly all their ideas respecting the redemption of man, and what was redeemed, until of late I find some who dive down into such deep water, that they have gone entirely out of

my sight; and, in order to find them, I will ask you a few questions which I hope you will answer through the *Signs of the Times*.

1. If the soul is not born again, how can it be saved? (Ye must be born again,) speaking to Nicodemus, in whom Christ was not formed, the hope of glory; and if the soul is not regenerated and born again, how can it be saved? And if the soul is not saved, what part of man is saved? And if no part of man is saved, how is this vile body to be raised like unto his glorious body? And if no part of the Adamic man is changed or saved, what did Christ die for? for himself that is formed in man the hope of glory? and if so, is not the Groom and Bride all one, and the same? I wish to know, for I think I feel interested in the matter.

Yours in christian bonds,

JOHN WILLIAMSON.

Circular Letter.

The Warwick Old School Baptist Association, in session with the church at Warwick.—To the churches of the same, send our annual salutation.

DEAR BRETHREN:—We cheerfully comply with the long established usage of this association, in addressing to you this our epistle of love and fellowship. In being favored of the Lord with the privilege which we now enjoy, of setting together in our associated name and capacity, we, as your messengers, claim no power to lord it over the churches of which this association is composed by the enactment of laws, rules or customs, to be binding on the saints; nor do we hold ourselves competent to regulate either the faith or discipline of the house of God. We claim only to be the servants of the churches to which we severally belong, no less amenable to the authority which Christ has vested them with, than when assembled with our beloved brethren at our stated church meetings. We are not therefore incumbered with that kind of labor which characterizes some of the associations of our age, such as contriving ways and means for building up the Redeemer's kingdom, forming societies, raising of funds, or organizing voluntary religious societies which are not authorized by the express authority of the great Head of the church, Free from all such worldly drudgery, we are permitted to bear the messages of love and fellowship from the churches to which we severally belong, and from sister associations of the same kind, to our brethren, and, through them, to the churches and associations whose messengers they are. Standing fast in the liberty wherewith Christ has made us free, it is no marvel if we have to encounter reproach and opposition from the enemies of the Cross of Christ; and if even of our own selves, some should rise up to draw away disciples after them, it will be no new thing among the people of God; for if any man will live godly in Christ Jesus, he shall suffer persecution. It is consoling to know that "No weapon formed against thee shall prosper, and every tongue that setteth 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."

In filing out this letter, dear brethren,

permit us to offer for your consideration a few remarks on the

RESURRECTION OF THE DEAD, AND THE GENERAL JUDGMENT OF THE LAST DAY.

These subjects are vast and important; they are prominently set forth in divine revelation, as fundamentally embraced in the doctrine of the New Testament.

The resurrection of the dead both, of the just and of the unjust, is clearly affirmed in the scriptures. And that all the bodies of all the human family shall be raised from the dead, is so emphatically declared by our Lord Jesus Christ himself, John v. 28, & 29, as to fully and forever settle the matter, beyond all contradiction. Still there are, and have been men of sufficient boldness to deny this positive declaration of Christ; and men too who have even professed to be the disciples of our Lord. Some, in disputing this doctrine have taken the position that the resurrection is past already, of whom were Philetus and Alexander, and happy would it have been if the church had not been infested with such men, or harassed with such errors, at any later dates.

All who are in the graves shall hear his voice, (the voice of the Son of God,) and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation. Here are two classes of the children of men who shall rise from their graves; and two kinds of resurrection awaits them. Not however in regard to the simple idea of resurrection; for that will be alike. They shall alike hear his voice, and hearing they shall come forth. Should we be asked, *What shall come forth?* We answer, the bodies of all the dead; for what else beside the dead bodies of the departed are in the graves. In death there is a separation of the soul and spirit from the body. The dust returns to dust, or to the grave, and the spirit or soul to God who gave it. But the difference between the righteous and the wicked is, first in regard to that unto which they shall arise. The righteous shall rise to life, and the wicked to the resurrection of damnation. From this we infer, that the life which shall be displayed in the resurrection of the saints, which is called Eternal Life, in distinction from mere perpetual or interminable existence, is the same life and immortality which is implanted in them when they are born again, while they that die in an unregenerated state, rise from the dead, animated with that carnal, depraved and wicked nature in which they existed before the death of their bodies.

This view seems to us to be strongly supported by Rom. viii. "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." His spirit that dwells in the saints, is that by which they are born of God. For that which is born of the spirit is spirit; and as it is of God, it sinneth not, because it is born of God; the seed is an incorruptible seed, by the word of God which liveth and abideth forever; and this seed remaineth, and abideth in them; and in the more abundant manifestation of it shall their bodies be raised up at the last day in the image of their Savior; for he will fashion their vile body into the likeness of his risen and glorified body. They shall be like him, for they shall see him as he is. To this consummation of their glory the apostles of the Lamb, who had received the first fruits

of the spirit, looked with earnest expectation; groaning within themselves, waiting for the adoption; to wit, the redemption of their bodies.

But there is no such assurance given concerning those who die in their sins. The spirit of Christ does not now dwell in them; and, although they shall hear his voice and come forth, their bodies are not to be quickened by his spirit dwelling in them. The spirit in which they lived and sinned, and in which they died, is that in which we look for them to be raised from their graves, and in which they shall suffer the vengeance of eternal fire.

The limits of an ordinary Circular, do not allow sufficient space for us to enlarge; volumes may be written on the subject. We designed simply to avow our faith in the doctrine of the resurrection, and point to our authority for believing it to be the truth. If the dead rise not, then Christ is not risen; and if Christ be not risen, the apostles are found false witnesses, and we have believed in vain and are yet in our sins; and of all men christians are the most miserable, if in this life only they have hope in God.

On the subject of the general judgment of the last day, we have no new light, but we simply desire to stir up your pure minds by way of remembrance of what the scriptures teach in regard to it, And

1. God has appointed a day in which he will judge the world in righteousness, by that man, whom he hath ordained. That ordination identifies the man, Christ Jesus, who is Immanuel, God with us.—God, Man, and Mediator. In his person, as the disciples saw him ascend up to heaven, and a cloud received him out of their sight, so, in like manner shall they see him descend, in the clouds of heaven, with power and great glory, when he shall be revealed in flaming fire, to raise the dead, and to judge both the quick and the dead. At his coming we are informed, the saints shall meet him in the air, and so shall they be forever with the Lord. But he shall take vengeance on them that know him not, for he will turn the wicked into hell with all the nations that forget God.

2. That the day of Judgment is by appointment, after the death of our mortal bodies, we prove by the words of inspiration Heb. ix. 27. "As it is appointed unto men once to die, but after this the judgment." &c. And again by the testimony, 2 Thess. i. 7—10. When the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe." &c.

3. And lastly, The Judgment itself. What is it?—We do not understand that the ten thousands of Christ's saints who shall descend with him from heaven at that time, are coming to undergo examination, to see whether they had been taken prematurely to heaven or not; nor that any of those who shall be changed in the twinkling of an eye, and who shall be caught up to meet their Savior in the air, and so to be forever with him, will be in any danger of a reversion of that judgment by which they are freely justified through the redemption

that is in Christ Jesus. But we do believe that all the quick and the dead shall be judged according to Paul's gospel. That is, according to the testimony which Paul presented on the subject of the Judgment of the last day, in the gospel which he preached. The formalities of an earthly court, we are not looking for. No new development will be made to the sovereign Judge. All things are already naked and open to his sight; and, The Lord knoweth them that are his. The sentence of the ungodly is already written in the scriptures, and the eternal inheritance of the saints is already secured, and cannot fade away. But in the judgment of the last day, all that is written in the book of God, concerning both the wicked and the righteous will be executed in strict accordance with what is written in the scriptures.

The saints already love his appearing; they loved his appearing when he appeared in delivering them from their burden and guilt, when first they saw the Lord, They love it now,

"In darkest shades when he appears,
Their dawning is begun."

And when, robed in awful majesty, they shall see him in the clouds of heaven, coming down the sky to raise the dead and to judge the world, they will still love his appearing.

But those who shall be found on his left hand, have never loved him here, nor will they ever love him hereafter. They are his enemies, and the enemies of his people, of his truth, of his doctrine, and of his ordinances; and, as such their mouths are stopped, their guilt detected, they are condemned already and the wrath of God abideth on them. On the other hand the saints are already passed from death unto life, the earnest of their incorruptible inheritance is already bestowed; and their God in solemn covenant is pledged that their sins and their iniquities he will remember no more.

"Then when his voice shall tear the skies,
And lightnings burn the globe below,
Saints you may lift your joyful eyes,
There's a new heaven and earth for you."

Dear brethren, seeing that we look for these things, what manner of persons ought we to be! Let us endure hardness as good soldiers of Jesus, and may we be enabled by grace to walk worthy of our holy vocation. And may the God of all grace, who hath called us unto his eternal glory, by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. To him be glory and dominion, forever and ever, Amen.

The Chemung Old School Baptist Association convened at Burdett, June 20, & 21, 1854, sends an epistle of fellowship and love to the scattered members of the churches not in attendance with us.

BELOVED IN THE LORD:—It is a source of great comfort, and calls upon us for gratitude to God, that we are permitted to assemble and mingle our hearts and our voices together in the Redeemer's praise. While the hosts of anti-christ keep their forces marshalled and present them in battle array, against the Lord and his anointed, our trust must remain in the Living God as the arm of our defence; because we are a little flock, and have no strength in ourselves, to defend us from the attacks of our enemies. The vauntings of Goliath, and his defiance of the armies of the Living God, seems but patterns for the numerous

forces that suppose they are now fighting the battles of the Lord. Trusting in the weight of their armor, and the number of their combatants, they are ready to reproach us for the smallness of our numbers, and our lack of the armor worn by all their hosts, *free will, human agency, and all conquering means!*

But, dear brethren and sisters, these things should not discourage us, with many other things, for the trial of our faith. Yea, and all that will live Godly in Christ Jesus, shall suffer persecution. We should therefore be bold to give a reason for the hope that is in us, with meekness and fear, 1 Peter iii. 15, and not be cast down nor confounded with the clanking of the enemy's steel. For more are they that are for us, than all of these that are against us. Nor yet should we draw back because false brethren forsake us, and go away to their own place. Whether they go back to the great place of non-professors, and bury themselves in the vices and corruptions of the world; or whether they go to increase the armies of anti-christ, and cast back their venom, in the hope of blotting us from the earth, our God will defend us, and will be unto us "the Rock of our refuge." Relying upon the strength of his almighty arm, and abiding in the truth, we may defy all the armies of the aliens, and cast all their reproaches behind us. What striking examples of dejection are recorded in God's Holy Word? and how much more discouraging would they be to us, than the trials we are called to walk through. Our adorable Redeemer asked the *twelve*, if they would go away from him also, "many went back and walked no more with him." Paul wrote to Timothy. (2 Tim. i. 15.) This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenus. Still at another time, he wrote that all men had forsaken him. (meaning no doubt, all those on whom he had relied to add their testimony to his declarations of truth) If, therefore, we are grounded and settled in the truth, the trials of being forsaken by those we have accounted worthy members in the body of our Lord, will not overcome us, nor shake our confidence in that precious plan, which is worthy of a God, and which alone can save any of the fallen race of Adam.

The truth is, God has seen fit to try his people's faith, in one way or another, in every age of the world. He left Elijah to suppose himself to be the only remaining worshipper of the living God, on the earth. He took all of Job's earthly possessions from him, deprived him of his children, and left him without an earthly friend to console him, when his complaint was bitter, and his stroke was heavier than his groaning, and yet, God has never forsaken his people, and he never will suffer them to go mourning in the streets with nothing to soothe their aching hearts. Shall we distrust his goodness? No, we cannot, since Jesus is ours, and is a friend that sticketh closer than a brother? Shall we yield to principalities and powers, and cast reproach upon him who hath begotten us? Nay; the love of God which is in Christ Jesus our Lord, shall be our defense, and we shall triumph over them all, through the victory which he hath won. Is the foe inviting us to the secret chamber, or alluring us to the wilderness to do homage to

false christ's whose conception and birth are of earth? We have Jesus to repose on, who was set up from everlasting, or ever the earth was, and drawn by the Father to him, we rest in his bosom, secure from the seductive promises of every lying wonder.

We know, and have tested the truth of his word, declaring, Every man therefore who hath heard, and hath learned of the Father cometh unto me, John vi. 45. Shall any fail then? Not one. As well may we fear that chaos shall hurl God from his throne, and the universe be consigned to the dominion of CHANCE! The heavens may pass away, and the elements may melt with fervent heat! but the word of the Lord shall never fail, nor his oath be made void, wherein he hath promised salvation to his called, and chosen and faithful.

Have we not, therefore encouragement to stand fast brethren and sisters, in the liberty wherewith Christ hath made us free, and to rejoice that whom he hath made free is free indeed? Yes, truly we are blessed with the choicest gifts of heaven, in that our God will deign to make his abode in our hearts, through his Son Jesus Christ; and that, though free indeed, we claim no liberty to sin; well knowing that sin brings a pang into our hearts, and covers our mind with darkness and gloom. This is one of the evidences that we have that we are born of God; because God hath called us to purity wherein is the love of righteousness and not of corruptions and vanity.

We should not think it strange that men of corrupt minds speculate and theorize concerning the way the truth, and the life; and even outstrip their fellows in the knowledge which puffeth up; but of this we are certain; they cannot know him who is of God unto us righteousness, sanctification and redemption, unless God purify their minds by his Holy Spirit, and call them to be saints in the household of God. If any therefore be found among us, in whose hearts Christ is not formed the hope of glory, they may speculate and theorize, and seem to behold a beauty in the strength of Israel, and like Balaam may desire that their last end may be like that of the righteous; but this is the limit of their understanding. They cannot understand the necessary of a Mediator between God and man, Christ not being as much a root out of dry ground and a stumbling block to them, as to the self righteous pharisees, is only because they suppose they have found out a way of harmonizing his mission among men with the use of means! Or yet another class, may have filled their desires with certain notions which they estimate to be sound doctrine, in which they seek to bend the truth of the indissoluble everlasting union between our Lord and his chosen bride, to certain theories concerning a kind of abstract purpose to do a work in time; which already stood complete in the ancients of eternity. For the bride of our Lord was created in him even as Eve the bride of Adam, was created in him. And hence he has borne us all the days of old, without even a moment of separation, whether suffering on the cross, or resting in the tomb, or when he arose from the dead and ascended to heaven. Well might the apostle exclaim, Who shall be able to separate us from the love of Christ? Rom. viii. 35.

Again we admonish you brethren and sisters, be not moved aside from this truth.

You will continue to be surrounded by numerous idol-worshippers and will-worshippers who trust to their own feeble resolves to bring them salvation. And what of it all? Have you not a fortress to shield you against their attacks? Suppose the Pope and his satellites believe in Jesus? They have conceived the Jesus they believed in, and have patched him up most ridiculously, and plentifully with human intercessors, such as the Virgin, and saints, canonized by the Pope, who have long since seen corruption in the flesh. What if thousands believe in Jesus who abjure the Pope and his peculiar agencies for obtaining salvation, and yet receive not Christ Jesus the Lord, by the faith of the operation of the spirit of God? They will most likely deity means and create in some way an antecedent to the grace of God! in which the creature is made the agent of his own salvation; consenting as is supposed, to accept of some ideal condition of mercy which God offers to all who will be good enough to receive it. What if some trust to the purpose of God to save a people whom he elected to life before the world began, if that election is not in Christ Jesus our Lord? How shall God be just and yet the justifier of the ungodly, if it be not in Christ that we are justified? If it is in Christ that we are justified, we must have existed in him eternally, since Jesus Christ is the same yesterday, to day, and forever. Heb. xiii. 8. If he ever ceased to hold his elect in his embrace a change in some way must have happened to him when those were brought unto him that were not found there before.

But beloved, this is not so, Jesus is with his people world without end, he was with them in the bosom of the Father, when there were no depths abounding with water, and before the highest part of the habitable part of the world was made! Let us remember that our God is a consuming fire and he that he holds his fan in his hand, and will separate the chaff from the wheat. All the proud, yea, all that do wickedly shall be as stubble, and shall burn as an oven! How solemn the thought! How much is the goodness of God commended in our salvation, if we are his in view of our exceeding distance from God by nature, and our total inability to approach him by means of our own power. When we realize that it is not of works by the law that we can be justified before God, and that all speculations, theories, the understanding of mysteries, and the possession of all knowledge, are but as sounding brass and a tinkling cymbal without charity; we must feel exceedingly humble, in trusting that God has made this charity to abound in our hearts, and has formed Christ the Lord, the hope of glory in us, though worms of the dust. We may then trust in God as did Habakkuk, when the "fig tree shall not blossom, neither shall fruit be in the vines; when the labor of the olive shall fail, and the fields shall yield no meat; when the flock shall be cut off from the fold, and there shall be no herd in the stall." Yes, even then we must trust in God, for we have no where else to go; for thou O Jesus! hast the words of eternal life! That we may be found honoring him in life, by an upright walk and a godly conversation; and he may be our support in death, and our crown of righteousness forever, is the prayer of your brethren in the Lord. Amen.

REED BURRITT, Moderator.
W. B. SLAWSON, Clerk.

Corresponding Letters.

The Warwick association, to the several associations and corresponding meetings, with whom she corresponds, sendeth greetings.

DEARLY BELOVED BRETHREN:—The revolving wheels of time, has brought about the period for us to meet together in an association while it has carried many of our fellows, to that bourne from whence no traveler returns; in this we are reminded of the brevity of time, and the certainty of death, and the question arises within us, Are we prepared for that certain moment? Does our prospect for happiness reach beyond the narrow limits of time? and, Upon what base is our hope? Is it upon our willings and doings, or is it founded upon the blood and righteousness of our Lord Jesus Christ? If it is upon the former, it will perish with us, and if it be upon the latter it will be well when that period arrives; for then we shall be delivered from all those doubts and fears which cause much pain and anxiety while here below, and bask in the full fruition of all our desires. Several of the churches in this association appear to be in a healthy condition and are bringing forth fruit unto holiness; and as far as we know, are steadfast in the faith of God's elect; but some of them are in a low state and feel much cast down for fear that they are not to be built up; but their only hope is in the Lord. And if it should be made known to us that all of his redeemed has been gathered in, in those places, our confidence is still in him, that he has a people on the earth that will be manifested as his witnesses. As an association we are in peace, and in fellowship, notwithstanding the many reports that have gone out to make an undue impression upon the minds of our brethren. Our only hope for life and salvation is in the Lord Jesus Christ, who in his Godhead is the eternal Jehovah, and in his mediatorial headship of the church, was set up from everlasting. (see Prov. viii. 24) as the life of his people, and repository of all spiritual blessings (according to Eph. i. 3, 4.) In the fulness of time he proceeded and came out from the bosom of the Father, taking a body of flesh and blood, and in that flesh was put to death for the sins of his people, raised again from the dead and ascended to heaven from whence he came, and fills all things, possessing all power in heaven and on earth to give eternal life unto us many as the Father has given unto him. Brethren, is this a new doctrine? We anticipate your answer, and say No! for the scriptures show it to be as ancient as the purposes of God, and we rejoice in its riches and fullness. We desire a friendly and christian correspondence with all such as walk in the truth. Wishing you grace mercy and peace from God our heavenly Father and the Lord Jesus Christ, to whom be glory and dominion forever, Amen.

The Chemung Old School Baptist Association convened at Burdett Tompkins Co. June 20. and 21, 1854. to the sister associations with whom she corresponds.

BELOVED BRETHREN:—We have been made glad by the appearing of your messengers and minutes, which is much enhanced by the preciousness of the doctrine they maintain, and the firmness of their testimony in support of the truth. While

the enemy is pouring in like a flood, and the armies of anti-christ threaten us with extermination, it is meet that we ourselves do not fall out by the way; but bear one another's burdens and so fulfill the law of Christ.

Our attendance has been good, and harmony has abounded with us. No note of discord has disturbed our deliberations, nor has an uncertain sound been heard in the preaching. While it is a source of comfort, that so many (though comparatively few) are able to meet in the love of the truth as it is in Jesus, it is sorrowful to reflect that many of the saints are in bondage and shut out from the privileges of the house of God.

We ask a continuance of your correspondence and your remembrance of us at the Throne of grace. Our next meeting will be held with the Asylum church, town of Asylum, Bradford Co. Pa. on Tuesday and Wednesday before the 4th Sunday in June 1855, when and where we hope to meet you.

And now may the God of all grace be found richly abounding in our hearts, through our Lord Jesus Christ. Amen.

REED BURRITT, Moderator.

W. B. SLAWSON, Clerk

EDITORIAL.

Middletown, Aug. 1, 1854.

The New Birth.

[A Reply to brother John Williamson.]

We dare not promise to relieve the mind of our beloved correspondent, from the perplexity of which he complains; for although we have had a standing in the Old School Baptist church about forty three years, we have at this late hour, to confess before God and our brethren, that we have been a dull scholar in the school of Christ. Forty three years have we passed between hope and fear, in regard to the subject of a new and heavenly birth, hoping at times that we were, through boundless, free, sovereign, and eternal grace, a subject of that birth; but at times fearing greatly that we know nothing experimentally about it. And we have found it as impossible for us to cast away our hope, as to rise above our fear.

If such imperfect views as we entertain upon this subject, can be of any service to brother Williamson, or to any other brother he, or they, are welcome to them, and they would be equally welcome if they were clearer and more satisfactory. Comparing our experience with the discourse of our Lord to Nicodemus, to which brother W. has referred, we have entertained the following views.

1. That christians are subjects of two distinct births, that the first is a natural birth, and such as all men are alike the subjects of, and by which they are made manifest as the children of Adam. This natural birth qualifies those who are the subjects of it for the knowledge, enjoyment and pursuit of natural things; but does not qualify them for the knowledge or enjoyment of spiritual things. Adam, with all his posterity, being depraved, carnal, and sold under sin, so far as nature is concerned, are in a state of condemnation and wrath, from which they have neither the power nor the disposition to deliver themselves. And hence, it

order that any of the children of men should see the kingdom of God, they must be born again. A second birth is indispensably necessary, to qualify men to see the kingdom of God, because 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. The new birth is required in order to produce in us something that our natural birth has not supplied. The first birth is natural, and of the flesh; the second or new birth, is not of blood, nor of the will of the flesh, nor of the will of man but of God. Not of corruptible seed, but of incorruptible, by the word of the Lord which liveth and abideth forever. The one is of the flesh, and the other is of the spirit.

2. As these two births are essentially different, two distinct progenitive heads are presented in the scriptures, the one over the fleshly or natural birth, and the other over the new or spiritual birth. These two headships seem to be clearly set forth in the scriptures, namely, Adam and Christ. No christian, we presume, will dispute that he has derived all his earthly nature from Adam, and all his spiritual existence from Christ. A birth whether spiritual or natural is the production, manifestation or bringing forth of the thing that is born; Christ's words to Nicodemus, settles this matter. "That which is born of the flesh is flesh," of course it is not spirit, nor can any spiritual or heavenly exercises arise from that which is born of the flesh. The birth of the flesh, is the bringing forth of what we are by nature, all that we are by nature, whether matter or of mind. All that we are or can be in an unregenerated state is born of the flesh, and is called flesh, in distinction from that which is born of the spirit, and is, in distinction from the flesh, called spirit.

3. As in our natural or fleshly birth that life which God gave us in the natural Adam, is brought forth into distinct manifestation by ordinary generation, so, in our new birth, is that spiritual and heavenly life which God gave us in our Lord Jesus Christ, brought forth into distinct manifestation by regeneration, as the children of God.

4. Having made these statements, we will now proceed to consider the questions proposed by brother Williamson, viz., whether it be the soul, or the body, or what it is that is born again, or born of God? Until within a few years, we have never known of any dissension among Baptists on this subject, and we are now even strongly inclined to believe that there is a lamentable want of forbearance among the brethren in regard to the views entertained. It has been found to be much easier to find fault with the views of brethren, than to expound the subject so as to give full satisfaction to all parties. If we can be satisfied to use the language of inspiration, and let our Yea, be yea, and our Nay, be nay, it is likely that the most of the difficulty would be removed. Christ has said "Except a man be born again," and "I say unto you YE must be born again." These and similar words are used in the scriptures to designate the people who are subjects of this heavenly birth, but it does not occur to us that we should be justified in so changing the language as to make it read. Except the soul of a man, or the body of a man, or the spirit of a man, or the head, hands, or feet of a man be born again, &c. Such a

change would to our mind afford no clearer view than the words which the Holy Ghost has authorized us to use, and the substitution of other words is liable to darken counsel. We have noticed that our fleshly nature is not brought forth by a spiritual or heavenly birth; neither is heavenly or spiritual existence made to appear by an earthly or fleshly birth; but, precisely as our Lord has said, That which is born of the spirit is spirit, and that which is born of flesh is flesh. Two things are, in our estimation, essential to a correct understanding of our subject. First, that flesh and spirit, are not only distinct elements, but opposite in origin, propensity and destination, and, secondly, that the christian, as a subject of both the fleshly and spiritual birth, unites both the one and the other in personal identity, so long as he continues in the flesh; still the flesh is not the spirit nor is the spirit the flesh, for Paul says, these are contrary, the one to the other, so that we cannot do the things that we would. The flesh is not therefore that which is born of the spirit, for that which is born again is of incorruptible seed, and our flesh must see corruption, and it cannot inherit the kingdom of God. Still in our present organization, and until our outward man shall be dissolved and fall, we must stand thus personally identified. The christian being born of the flesh, is in possession of a fleshly nature, and we have never yet met with one who has been able to say that his nature had become so new modded or improved as to harmonize with the law of his mind; and the same christian being born again, is born into a new spiritual life, which brings him into an experimental knowledge of and union with Christ. The productions of the two births, are personified in one individual, that individual is personally born again, as he was before personally born of the flesh, he is now personally born of the spirit, and as he formerly bore the image of the earthy, he is now destined personally to bear the image of the heavenly. The names and appellations by which he is known apply to him as a christian, as one who has been born of the flesh, and born again, of the spirit. Thus he can say with the apostle, "I, and yet not I." "It is no more I, but sin that dwelleth in me." With my mind I serve the law of God, but with my flesh the law of sin. He possesses an old man which is corrupt, and which is to be denied kept under, mortified and crucified, and a new man, which after God is created in righteousness and true holiness. These are called the inward man, and the outward man, the latter is perishable and perishing, decaying, the inward, is renewed day by day. In the foregoing remarks we have not been governed by any particular arrangement indicated by the arrangement of the questions proposed for consideration; but we have pursued the course suggested to our mind as being best calculated to make ourself understood. Whether our views, may be useful to our brother or not, we cannot say, but we hope the Lord may so open the subject to him, and to all his dear children, that they may be able to keep the unity of the spirit in the bonds of peace. We have no idea that any who are not born again, will ever see the kingdom of God; that matter is settled by our Lord's declaration to Nicodemus. But all the election of grace, all the chosen people of God, all the redeemed of the Lord, are

pre-destinated to the adoption of children, and all of them will assuredly be born of God, and by that birth be made manifest as the sons and daughters of the Lord Almighty.

The change produced in a man by the new birth effects his whole person, not merely his soul, but he is personally identified as a subject of grace, as a subject of regeneration. This man who existed before his new birth, only in his Adamic nature, as a child of wrath, is now a regenerated child, and is manifestly an heir of immortality. That which was before dead is in possession of new and spiritual life, he who possessed no love to holiness, no fear of God, no faith in the Redeemer, is in all these particulars radically changed, he loves that which he once hated, he now sees that to which he was before blind, and he is now prepared to rejoice in hope of the glory of God. The natural body of Adam when formed by the Creator was inanimate until God breathed in him the breath of life, then man became a living soul, the breath breathed in him was no part of the dust of the earth out of which his body was composed; yet the communication of the breath of the Lord to the mass of earth, made man a living soul. So in our understanding of the subject, the spiritual life communicated to the people of God in the new birth, is not anything that man possessed before the birth, but the communication if it brings man into a very different condition. He is changed in his affections, in his desires, in his prospects, and in his life and conversation; still as we have before remarked, his carnal nature and propensities thereunto belonging retain their native opposition to the law of life, and will perpetuate the warfare within him until he shall put off the body, and be released from the bondage of corruption. Hence not until the resurrection of our bodies, have we a scriptural right to expect to find our bodies fashioned and made like unto the glorious body of Christ.

Brother Williamson will understand us as simply replying to his interrogations, we honestly express our views, and give some of the reasons why we entertain them, We put down no stakes for others to be limited by, only so far as we refer to the stakes of Zion, already planted in the infallible words of divine inspiration. All that we express as our view, is but the view of a poor fallible worm of the dust, who is as liable to err as are any of his brethren. We have no controversy with any one on this subject. Our desire is that we may all be favored with much of that wisdom which cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy.

Mark the characteristics of this wisdom, how strong the contrast between them, and those which belong to the wisdom of this world, which is neither pure, nor peaceable, nor is it gentle nor easy to be entreated. Let us think of these things. And may we follow after the things which make for peace, and things whereby one may edify another.

OBITUARIES.

BROTHER BERRY.—By the request of my old and highly esteemed brother and sister Howell I send you the obituary of their only daughter. Died in Spencer Co, Ia., at the residence of

her husband and father, MARY ANN THOMAS wife of John F. Thomas, and daughter of Mason I. and Elenor Howell, May 10, 1854, in the 27, year of her age.

The deceased leaves an aged father and mother a kind and deeply afflicted husband, one brother with many relatives and friends to mourn her very sudden and unexpected death. But when death comes there is no release. The deceased had not previous to her last illness given her friends to understand that she had ever realized a hope in the savior of sinners. Yet she had for a number of years been an attentive observer of the moral and religious precepts of the bible, and a close attendant on religious worship, and took every pains that was in her power to make her father's as well as her own house the home of all the old brethren and sisters that frequently stopped there in going to and returning from meeting, which greatly endeared her to those that made her acquaintance. Her deep attachment to religion and love for the brethren caused many to believe that Mary Ann had an interest in a Savior. But when our dear departed sister was called to grapple with the master death, when all earthly objects had lost any interest to her, she saw that very soon the earthly house of her tabernacle would be dissolved. Then it was she was made to feel the vivid realities of a hope in a Savior. Then she was made to see and feel that Christ died for her, and soon she would pass from a world of sickness and sorrow, to that world where disease and death, were never known. Her last hours were spent in praising the Lord for the richness of that grace, that had so amply fitted her for the awful realities of eternity, and like the setting sun whose lingering rays bespeak his rising, and shining in distant worlds, so with our sister, we believe she has gone to shine among the spirits of the just made perfect.

Died, at the same place on the 7th day of July inst., the infant child of Mary Ann, our departed sister, which was but a few days old at the death of its mother.

May God help the deeply afflicted relatives and friends of the deceased to bare these afflictions and profit by them, and so live that when they are called to die they may say I have fought the good fight, finished my course, kept the faith, &c. Is the prayer of one who has taken a deep interest in the sore afflictions of the above family, and expect to day to pay the last respects to the departed by the way of a funeral discourse, that is in my power.

JAMES STRICKLAND.

July 9, 1854.

Washington, D. C.

MY DEAR SIR:—Our Sister, SUSAN BORROWS, fell asleep in Jesus, May 10, 1854. Her Mission is finished, and she has gone to receive a crown of rejoicing. She died as she lived, in the full dependence upon the merits only of her Savior. She was a self-sacrificing and devoted sister possessing in an eminent degree clear views of the atoning power of Christ; strong in the doctrine, of the bible as sustained by the Old School Baptists Her christian deportment, and many virtues will long be remembered by her surviving relatives and friends.

DIED.—At Newburgh, May, 20th, Mr. PETER L. TRAVIS, aged about 50 years.

Brother Travis was an esteemed member of the New Vernon Old School Baptist church, and during his residence in our vicinity was an active member. He removed to Newburgh, and as there was no church of our order in that place, he continued his membership at New Vernon. The particulars of his last illness and death we have not learned. He has left a widow, who is also a member of the above named church, and several children. May the Lord sustain them in the time of their deep affliction and make up for their loss in the rich enjoyment of himself. And may the church be enabled to bow in humble submission to the will of our Heavenly Father in removing from our present society those in whose company we have walked to the house of God.

POETRY.

For the Signs of the Times.

O that I were as in months past. Job xvix. 2.

How oft has memory fondly turned; To those bright days of peace and joy, When grateful love within me burned, And praise comprised my sole employ; When like a bird I soared on high; Whose pinions long had been confined. To breathe the air of purer skies; Nor cast one longing look behind.

My sins were gone that grievous weight, Which sore oppressed my burdened soul; For Jesus smiled and to me said, I'll make thy wounded spirit whole. And true he gave me then to feel, A holy sweet substantial joy Which Satan, though I oft have reel'd, Has ne'er been suffered to destroy.

Yes! then I sang, as Israel did, And thought my every foe was drowned. But soon, Ah! very soon indeed, A greater one, within I found, I vainly thought, that halcyon days, Would fill up, all my onward course, For everything conspired to praise; A new creation issued forth.

The sacred word was now transformed, To that of sweet reticent light, While every promise seemed to draw, Fresh beauties to my ravished sight. But Oh! those blissful days are gone, Of love so sensible and sweet, But still though faint I'm carried on, In hope the substance yet to meet.

I'd fain have staid, like some of old, Upon this happy mount above, But no, I must descend to know, The depths, as well as heights of love, My heart and Satan I must prove, And by experience clearly see; 'Tis by the boundless grace of God, I'm what I am, or hope to be.

J. M. B.

Utica, Feb. 3, 1854.

WAITING FAITH.

The saints should never be dismay'd, Nor sink in hopeless fear; For when they least expect his aid, The Saviour will appear.

Blest proofs of power and grace divine Are taught us in his word; May every deep-felt care of mine Be trusted with the Lord.

Letters Received.

Elder W. Rogers, Mrs. N. Hardacre, J. G. Brown, Mrs. H. Hatfield, Eld. T. Whitwell, Eld. S. I. Lowe, T. H. Skinner, A. Welch, G. B. Douthitt, J. D. Clarkson, Esq. J. Breedsley, J. Humphrey J. Crouse, Elder J. Stringer, Eld. L. Southard, A. Kerick, E. Rittenhouse, W. Collins, Sr. W. Heck, N. G. Pitt, L. Tree, Esq. Eld. J. Strickland, Mary L. Kever, J. Bloomingdale, Eld. D. Wortman, Eld. T. P. Dudley, J. Barger.

Moneys Received.

Table with columns for location (Ohio, Pa., Ten., Mo., Ky., Ala., La., Mich., N. J.), names, and amounts. Total \$31.75.

Assurintinnal Meetings.

Bristoe Station, July 6, 1854.

BROTHER BEEBE:—Please give notice through the Signs, that the Corresponding association of Old School Baptists will meet, the Lord willing with the church at Upper Broad Run, Fauquier county Va., on Thursday before the second Sunday in August. Old School Baptists generally are invited to attend and participate in the privileges of the meeting. Brethren coming from the north and east will inquire for brother Joseph Grimes, at his store on King street, Alexandria, near the wharf, and will take passage on Manassa's Gap Rail Road to Baley's water station, on the morning of the meeting.

The yearly meeting of the Old School Baptist Church of Christ at Cent e, Rock Co. Wis., will commence at the school house in Johnstown, a half a mile from my house, and seven miles east of the city of Jamesville, to commence, the Lord willing, on Friday before the third Sunday in September, at ten o'clock A. M., and to continue three days. Dear brethren and sisters in the Lord, you who are of the same faith with us, we would be glad to see as many of you as can come and join with us, and we would say to our ministering brethren, Come over and help us.

Done by the order of, and approved by the church. J. D. WILCOX

County Line Association, to be held at Bush Arbor, Caswell Co., N. C., on Saturday before the 3d Sunday in August.

Little River Association, to be held at Hannah's Creek, Johnston Co., N. C., on Saturday before the 4th Sunday in September.

Salisbury Association, to be held with the church at Indian Town, Sussex Co. Delaware, 15 miles east of Salisbury Md. on Friday before the 4th Sunday in October.

Wetumpka Association, to be held with the Fellowship church, Tallapoosa Co., Ala. (about 33 miles northeast, from the city of Wetumpka Ala. near Youngville, to commence on Saturday before the 4th Sunday in September.

Sangamon, to be held with the church at Fancy Point, Sangamon Co. Ill. (five miles north of Waverly) to commence at 10 o'clock, A. M., on Saturday before the 5th Sunday in August.

Maine Old School Predestinarian Association, will meet with the church at Jay, Franklin Co. Maine on Friday after 2nd Monday in September.

Maine O. S. P. Conference, will meet with the church at North Berwick, York Co., Maine, on Friday after the first Monday in September.

Western Association, will meet with Little Flock church, near Knoxville, Marion Co. Iowa, on Saturday before the 4th Sunday in August.

The Corresponding Meeting of Old School Baptists in Va., will be held with the church at Upper Broad Run, Fauquier Co., Va., to commence on Thursday before the second Sunday in August.

Sandy Creek Association, to be held with the Sandy Creek church, at or near Caledonia, Putnam Co., Ill. on Saturday before the 2d Sunday in August.

Tygart's Valley River Association, will meet with the Goshen church, Greene Co. Pa., on Friday before the last Sunday in August, at 11 o'clock A. M.

Soldier Creek Regular Predestinarian Baptist Association, will meet at Mt. Zion church, Graves Co. Ky., on Saturday before the second Sunday in September.

Licking Association, will be held with the church at South Elkhorn, at Cave Spring, Woodford Co., Ky., on the 2d Saturday in September.

Miami Association, is to be held with the West Lebanon church Warren Co. Ohio, on Friday before the 2d Sunday in September.

Lexington Association, will meet with the 2d church of Roxbury, Delaware Co. N. Y., on the first Wednesday in September, at 10 o'clock A. M.

Kebukee Association, will be held with the church at Deep Creek, Halifax Co., N. C. (20 miles South of Halifax town, on Saturday before the second Sunday in October.

The Mad River Baptist Association will convene with the Sugar Creek Church in Putnam Co. O. about 13 miles north of Lima, on the Friday previous to the 1st Lord's day in September 1854.

Miscellaneous Advertisements.

ELD. TROTT'S PAMPHLET, entitled, "A Calm reply to a communication of Elder John Clark written originally for the Signs but published in the Primitive Baptist, April 30, 1853, with that communication inserted by S. TROTT.

We have just received a copy of the above named pamphlet, and hastily glanced over its pages. It contains 40 large octavo pages with double columns, in which brother Trott has, in our judgment, triumphantly refuted the charges which have been circulated with a defatigable zeal and unyielding determination; by Eld Clark and others.

Single copies of this work will be furnished free of postage at 20 cents, or six copies at one dollar. Apply to Elder S. Trott, Fairfax C. H. Va. Letters containing orders should be post paid, and contain the money.

Those who can more conveniently send their orders to us, can be supplied on the same terms.

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

51. 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 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 subscription 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.

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.

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The following agents for the Signs of the Times are duly authorized to collect and transmit all money dues on account of subscriptions to this paper and they are hereby requested to aid extending our circulation:

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WISCONSIN.—Eld. D. Wilcox, T. Bishop. WASHINGTON TERRITORY.—Wm. M. Morrow.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXII.

MIDDLETOWN, N. Y., AUGUST 15, 1854.

NO. 16.

POETRY.

For the Signs of the Times.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof. 1 John ii. 16, 17.

Weary with watching, spent with grief,
From thee, my God, I seek relief,
My soul no other refuge knows,
For strong and numerous are my foes.

Within my flesh no good I find,
I groan beneath a burden'd mind,
My numerous lusts would fain prevail,
And faith, and hope, and courage fail.

The world and all that is therein,
Of pride, and folly, wrath and sin,
Would reign within my heart, and draw
My soul from God's most holy law.

The flesh with its long train of ills,
Resists my Maker's sovereign will;
And my rebellious heart will rise,
Against the Ruler of the skies.

My spirit would obedience give,
And sweetly near my Savior live;
The flesh would draw my heart away,
And yield to sin's deceitful sway.

My spirit leads me to the skies,
Where all my chiefest treasure lies;
My eyes rove o'er the scenes of earth,
And flesh would join its noisy mirth.

The pride of life which seeks to rise,
And worldly ranks and honors prize,
Conspires with every fleshly lust,
To bring my spirit to the dust.

These are all of the earth, and tend
To force me from my heavenly friend;
My soul in sore amazement lost,
Is like a shattered vessel tost.

But, precious truth! these all must fail,
Against me they shall not prevail,
My spirit's strength God will renew,
And loving kindness to me shew.

All worldly lusts shall pass away,
And grace will bear a glorious sway,
Nor hell nor earth can ever move,
The soul which rests in Jesus' love.

W. L. B.

Warwick, June 4, 1854.

The Conflict.

Ah who is me! what shall I do!
I never knew the Lord,
I never saw my heart aright,
Nor felt God's heavenly word.

Conviction I have never had,
As I've heard others tell,
How they were lost in deep despair,
And sinking into hell.

'Tis true I've had a thousand thoughts,
About the wrath of God,
How justly I deserved the pain,
Of his avenging rod.

'Tis true I've thought I was opposed,
To God, and all that's good,
But yet I've nothing else but thoughts,
And nothing understood.

I am so full of self and pride,
I cannot love the Lord,
And have so much of unbelief,
I cannot trust his word.

I never felt so full of love,
As Christians often do,
The flame of love to God above,
I fear I never knew.

'Tis true I've thought that Christ appear'd
Quite beautiful to me;
But this did all arise from self,
As I can plainly see.

I have not felt that blessed change,
That others do express,
Such light break in upon my mind,
When sunk in deep distress.

And when I try to search my heart,
No evidence I find,

To prove that I'm a child of God,
That satisfies my mind.

So, here I am, one all alone,
There's no one like poor me,
I am not fit to be with saints,
Nor Christian company.

Nor can I join with the vain world,
In sin and vanity,
Nor sport myself with trifling toys,
'Tis no delight to me.

And if I try to tell my mind,
To those who have a hope,
I fear they'll think I am a saint,
And try to build me up.

I wonder, how a Christian can,
Have fellowship for me,
Since I have never felt assured,
That I a Christian be.

When I the bible take to read,
Such promises I see,
For every one who feel their need,
And yet there's none for me.

So now I've plainly told my case,
You see just where I am,
O that I may receive from God,
Salvation, through the Lamb.

P. M.

Communications.

For the Signs of the Times.

Schoharie Co., N. Y. May 1, 1854.

BROTHER BEEBE:—If indeed I may be allowed to call you brother, I have been a reader of the *Signs of the Times*, that paper which is dispised by many, for about ten or twelve years, and have found some very encouraging communications in them. Some ten years ago, if not very much mistaken, I think I received a hope, but my evidences were not sufficiently clear to satisfy me. Even before that time I had some very sad thoughts, and remember of having some conversation with Elder Hare that made me feel bad, but this passed on until a time when at meeting, I had been singing with the rest, and Elder Hare asked me if I had not something to tell them, or words to that effect. I knew not why he asked me, unless he had seen me shedding tears during the meeting, although I had been careful to avoid being seen weeping, and he then spoke to some others. To be honest I was rather offended at the time, for I felt that if the Lord had began a work with me, he would carry it on, and Elder Hare was a little to fast. However this passed on until there was a meeting held in my Uncle Ezra Nethaway's barn, at which I was again seen to shed tears, unconsciously. At this time there were several candidates to be baptized, and after meeting Elder Hare said to me, "Have you made up your mind to go with us?" I answered Yes, supposing that he only intended to invite me to go and see the others baptized; but I have since thought he intended to ask if my mind was made up to be baptized. I attended the baptism but it was a solemn time to me, and seemed more like a funeral than a baptism. As we left the water I kept myself ahead, or outside from the rest, and went mourning, sighing and weeping from the scene; for my burden seemed too heavy for me to

carry, I did not wish to be seen, but O, how lovely they appeared to me. My heart's desire was that the Lord would afford me a clear and satisfactory evidence that I was born again. Some years before this, in talking with my wife, I had told her that I thought it the most foolish thing that could be done, to plunge people under the water; or something to that effect, but now I am fully convinced that it was right. I remember about twenty years ago I saw a few persons baptized in the winter, which was an awful sight to me. There was a hole cut in the ice, and it was almost cold enough to freeze the by-standers, and I thought at that time it would surely kill the candidates, but the Lord will not kill his children. The poet says:

"Christians if your hearts be warm,
Ice and snow will do no harm."

I was forcibly struck with the appearance and remarks of Eld. Crocker last September, at the association at Westerlo. He said, when he was baptized, in a very few minutes his clothes were frozen around him; but still he said it seemed like a June day to him. I can honestly say that his words at that time were encouraging words to me, for he related his experience, and some of his travels were much like some of mine. He seemed to me like one raised up out of the grave, he looked so feeble, but the Lord gave him strength to stand and proclaim the truth, and bear his dying testimony to the truth. The time will be long remembered by many. But to return to the theme of my experience. If I had received a hope, it seemed to be so far off, yet I know I experienced a change, for I no longer delighted in the company and conversation I did before. My desire was if I knew my own heart, to hear the truth preached. I have attended the preaching of the different denominations, but could be satisfied only with the preaching of the Old School Baptists. I sometimes went seven or eight miles on foot, and sometimes returned a little encouraged, but at other times sighing and groaning, and thinking there is nothing there for me. One thing I know, that the people called Old School Baptists, although much reproached, have looked near to me, for several years. I remember one time in particular, a number of years ago at a Yearly meeting, when many of the saints seemed so dear to me. I can truly say Elder I. Hewitt's preaching last winter at Schoharie, strengthened me very much. He said that before, or about the time that he experienced religion, the Baptist people appeared so near to him. This was truly refreshing intelligence to me; for it does my poor soul good when I can hear a few words expressing feelings corresponding with my own, from those whom I regard as the excellent ones of the earth. I have friends, who are near to me by the ties of nature, it is true, but the little company of God's people are dearer still to me. O that I could understand the scriptures more fully, sometimes it seems to be a

sealed book, but at other times the promises seen clearly to apply, and appear to be enough to satisfy me forever.

At one time, in February, 1853, in the barn, I got down on my knees to pray, I was very much troubled concerning my condition. I was much pressed in my mind that I must pray to the Lord to have mercy on me. How long I remained in that position I do not know, but that was a day of mourning to me. I wondered if there was another person on the earth like me. I wept almost incessantly, and my cry was, Lord, have mercy on me, and shew me the way. I looked around and saw every thing but myself seemed to be happy. The fowls and beasts, seemed better off than I, and I would willingly have changed conditions with them. I had many struggles in my mind, and when I looked at my house, I hardly dared to call it mine, as it seemed only lent to me, while I should remain in this world. But I said nothing of my troubles to any one. On the 26 day of March 1853, my wife sat talking with me, on the subject of religion, and something was said about baptism, when she said that she intended to be baptized, and that before many days. She then went on and told me what she had experienced. I told her she had better not be too fast. She said she wanted to write a piece. This doubled my trouble. But O, the heart-rendings I felt I cannot describe. From that time my heart began to swell, until it seemed to have hardly room to beat. She seemed to be so happy, and I so miserable, I was made to cry out, My God why hast thou forsaken me? My pillow was wet with tears, for it seemed to me that there was no mercy for me, and this distress lasted for about seven long days and nights, in which I seemed to be tried as in a fiery furnace, for a fire seemed to be kindled up in my poor soul, so that I could scarcely eat nor sleep. The food prepared and spread before me seemed natural and good, but I had no natural taste for it. My wife felt so happy that she could hardly eat or sleep; in that condition we were some company for each other. I think that in seven nights I did not sleep seven hours, and as my constitution has been broken for some years, this almost brought me down. One morning I went to a lot to feed my sheep, and as they followed me, bleating, I saw one sheep looked very lean, and I thought it needed very careful nursing, or it would die; and then my next thought was about myself, if any poor creature needed nursing it was me.— Returning to the barn, it seemed that my burden was so heavy that I could hardly get along. Still I believed that it was the work of the Lord. And I thought about Job, and concluded I would not murmur, whatever might come; but it seemed as though my next breath would be my last. About this time one of our young friends was called suddenly away by death, which was a heavy blow to me. I

wondered if the Lord would not call me next. I desired to see Elder Hare, or some one to converse with, in hopes that I might be comforted a little. How often I felt to cry out.

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

These words came often to my mind.— "Blessed are they that mourn, for they shall be comforted." These are encouraging words to me, and I think sometimes that if I am comforted according to my mourning I shall be greatly comforted indeed. One cause of my mourning is, that I know so little of the scriptures. If I had the gift to understand the bible, and memory as some have, I think I would be satisfied. O, my desire to know more of these things of the heavenly kingdom, I cannot express. But again I think sometimes, it is not the quantity as much as it is the quality of the knowledge that I need. I wish to relate some dreams I had during my seven days of trouble. I dreamed that I was in my barn at work, and there was a narrow passage between the granary and the stables, and the entry door being open, there was something drawing my attention that way, it seems as though there was a body of something passing down, as the ground was descending, and there seemed to be a great rush of sheep, and after that there was now and then one coming in where I was. I wondered that there was no fear, they appeared so pleasant, I awoke, and it was a dream. And on, I think, the last night of the time of my greatest trouble, I dreamed that there was a man standing near my bed, and it was just at the break of day, I awoke wondering who it could be. He appeared to be very solemn, and it was said to me, This is Jesus, and that moment it passed away out of my sight, and there seemed to be a long sweet sound after it; and it seems to me that I still can hear that sound. And I seemed then to have a more clear view of the Lord's overruling hand in everything, and on that day these words came to me, and were continually ringing in my ears.

"Jesus all the day long,
Was my joy, and my song."

I went to Bernerville on some business, but my mind was principally on my paper, (the *Signs*, which I expected to get at the Post Office,) I there paid a debt of one hundred dollars, I then went to the post office to get my paper, and then I called at a shoe shop to get some work done, and I took my paper and sat down behind the stove, the shoe maker talked to me, but I do not know what he said, or how I answered, for my mind was on my paper.— But I soon found good news. I had thought if I could find a piece in the *Signs* relating the case of some poor creature that had passed through such trials as I had, that it would be encouraging to me. I found in the paper the experience of brother Homer Clark, and it was so much like my own that it strengthened me very much.— As he states, he thought it was some fatal disease which would soon carry him off. And truly I can say it was so with me. My mind became so much interested in the contents of that paper that I thought I would not exchange it for the sum of money I had just paid away, for fear that I might fail to see another like it. It contained a joyful theme to me. I came home, talking, crying, praying, and preaching all the way home, and hardly knew when I

passed by a house. I then felt as though I desired that the whole world could hear me talk. But that was the only time that ever I could preach, as I called it. I was in such fear all the way that I should lose the paper, I could not help holding my hand on my pocket in which I had put it. When I got home, my wife asked me if I wanted some dinner, I told her I had my dinner in my pocket. I felt very comfortable and desired to hear Eld. Hare preach and on the Sunday following I heard him. I started rather late, and the roads being bad, I almost abused my horse to get to meeting in time, for I was anxious to hear the first word. I got there in time and placed myself under the gallery stairs, thinking that I could not be well seen there, but before the meeting was out, it seemed almost to be my duty to rise up and present myself before the whole world if it were necessary. After the preaching brother Brand arose and talked such solid talk as I had never before heard; it seemed like striking with the big sledge hammer, his words came with such force to me. I felt unwilling to go away and leave that people. I told Elder Hare the old School Baptists did not preach long enough.

Perhaps I have said too much already but I wish to confess that I once said that I thought that Elder Beebe charged too much for the *Signs*, but, as I feel, I would be willing to pay much more, rather than do without them. Now if I have said anything amiss, may the Lord forgive. Before the time arrived to be baptized, I invited Eld. Hare to visit us, and, like Zaccheus, we received him joyfully; and as my companion and myself and another friend, thought it our duty to follow our Lord and Master, on the Sunday following we were baptized, which was April 10, 1853.

Yours in love.

PETER MOWERS.

Brother Beebe, please give us your views on 2 Cor. x. 12.

For the *Signs of the Times*.

Bell Co. Texas, June 17, 1854.

BROTHER BEEBE:—I have been complimented by brother Altmore, an Old School Baptist, with two numbers of the *Signs of the Times*, containing christian correspondence with many of the saints in the United States, and of those who are scattered abroad in this world of sin, and sorrow, in the midst of which they shine as lights in the world through your paper; they are permitted to write and tell of their joys and sorrows, and thereby instruct and build up each other in the faith which was once delivered to the saints. I greatly desire that these communications of the brethren may be continued and circulated, for in some places, it seems that we are almost destitute of a gospel ministry; of such, I mean, as do really preach the gospel of the grace of God, as it is revealed in the scriptures,—that it is "By grace ye are saved; through faith, and that not of yourselves; it is the gift of God. Not of works lest any man should boast. And while there is no such scarcity of those who are teaching for doctrines the commandments of men, together with all the traditions and new schemes of Mystery Babylon, whether papist or protestant, and all are opposing the doctrine of our God and King, refusing submission to his authority, and who will not

have this man Christ Jesus to reign over them, who depend upon a fleshly arm; I must say that I have not so learned Christ. But being taught by Christ, who also teaches as never man taught, we know that in the relation we sustain to Adam, who represented his earthly posterity, we were all made sinners; and that through Christ, the second Adam who was made a quickening spirit, all the children of God, which the Father gave to him in that covenant which is well ordered in all things and sure, and in accordance with which when the time had rolled on according to the purpose and grace which was given them in Christ Jesus before the world began, Christ, who is God over-all, blessed forever more, God manifest in the flesh, (for God was in Christ reconciling the world to himself) came and laid down his life, in a body which was prepared for him, even in that body, in which all the fulness of the Godhead dwelt. He had power to lay down his life, and power to take it up, to triumph over death, having obtained eternal redemption for his people, he entered into heaven itself, where he ever liveth to make intercession for them. For by one offering he has forever perfected his elect; borne their sins in his own body on the tree. Christ having finished the redemption of his people, the new covenant dispensation has been ushered in more than eighteen hundred years; and in it, every member of his must be quickened by the Spirit, born of the spirit, sealed by the Spirit, and led by the Spirit, for the law of the spirit of life in Christ Jesus, is that alone which can make us free from the law of sin and death. God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus. All this, that we should shew forth the praises of him who first trusted in Christ. In whom ye also trusted after that ye believed.

Dear brother, I was born in Virginia, and moved to Alabama when I was two years of age. I was in youth fond of frolicking, and spent much of my time in vain amusements, and still thought myself as good as any who professed religion. I was strictly honest, and paid my just debts, and was opposed to profane swearing, gambling, lying, stealing, mischief making, &c. One night, early in the spring of 1812, being in company with some young men and women, jesting and singing carnal songs, &c., we retired to bed late at night, and I fell into a sound sleep, and dreamed that I was traveling along in the wilderness, and suddenly it became dark, and I heard a loud voice, while the earth was convulsed, saying, The Judgment has come! And now my sins appeared to my view, and I believed it would be just in God to pass sentence against me, and in an instant I expected to be called to an account for the deeds done in the body. I fell upon my face crying, Lord save or I perish. I soon felt a hand on my shoulder which raised me up, and a voice saying, "I am Jesus, I came to save you." I felt immediate relief and turned to look on him, and his presence filled me with joy and love, which was inexpressible. I awoke praising God for what I thought he had done for me. I knew that it was all a dream, and felt fearful that my young associates had heard

me; but if they did, they did not let me know it. I hoped they were sound asleep; but could not help thinking of my dream. I felt uneasy and solemn; and believed I had sinned against God in thousands of instances, and in times beyond number. I wondered why I was spared so long, and why God had not cast me off as a cumberer of the ground. In this condition, feeling lost and without hope and without God in the world, and without an evidence to depend upon, I often tried to pray and read the bible; but found no comfort. All my performances seemed to be unclean, and sin was mixed with all my duties. I went to hear an old Baptist preach, with a sincere desire to receive instruction. He preached Jesus and him crucified, as the only name given whereby we must be saved. And that by virtue of his one offering he had made satisfaction to the law and justice of God, as the surety and representative of his people, according to the provisions of the covenant and counsel of peace which was between them both; and he having been delivered up to be crucified, according to the determinate counsel and foreknowledge of God; when, after having suffered the just for the unjust, he was taken down from the cross, and laid in the grave, and had power as God, to take up his life again, he arose on the third day, and having all power in heaven and on earth, he obtained the victory over death, he entered into heaven himself, to make intercession for them. This he has done by quickening and making them alive; and this is life eternal, that they may know the true God and Jesus Christ whom he has sent. Know him and the power of his resurrection, and the fellowship of his sufferings, &c. But while he was treating on the Spirit's work in revealing to poor lost sinners their true condition, and the impossibility of their doing any thing that was meritorious, or that could recommend them to the favor of God, that it was sent to convince of sin, of righteousness, of judgment, and to reveal Christ as the end of the law for righteousness to them that believe; and that he, the Spirit should glorify Christ, and shall take the things of Christ and shew them to his people; and that, as Christ was raised up, by the glory of the Father, even so we should be raised to newness of life, and through the Spirit's testimony, we should have access into the grace wherein we stand and rejoice in hope of the glory of God. That Christ must be received as our righteousness, sanctification and redemption, and as the author and finisher of our faith. But when the time of our deliverance had come, and it is through him, it is given us to believe, as we read, This is the work of God, that ye believe." The mind is directed to him as our great High Priest, and we have no other priest that can atone for us. And so despairing of my case, I became so deeply affected that I thought, Wo is me for I am undone, and God would be just in sending me to hell. I arose from my seat to leave the congregation and hide; but fell for want of strength, crying Lord save, or I perish! But as soon as I could I left the house. I desired information, and having no book, I took my father's testament, and retired to a private place to search the scriptures, but could find no promise therein for me; and from Sunday until Saturday, asleep or awake, I prayed; but it seemed that my heart was so hard, that I was convinced that none but God could purify it by

faith. I thought if this world with all its treasures were mine I would give it,—but justice which seemed to frown on me must be satisfied. On Saturday morning early, I thought I must die. I left my bed and went to a secret grove, and O, how weary and heavy laden I felt. I knelt down and plead that God, for the sake of him who appeared once to put away sin by the sacrifice of himself, if it were possible for God to remain just and pardon me, to forgive my sins, and not cast me off forever; and that he would grant to me an evidence of his goodness, love and mercy, or I must sink down in despair under his wrath forever. As I arose and sat down on the ground, I caught a glimpse of Christ in blood stained garments, on the cross; and strange as it may seem, the way of salvation appeared to my view, how justice was satisfied and how God could be just in saving sinners, through the atonement of Christ, tears began to flow, hope sprang up in my soul, and I thought I felt his love flow through my poor heart. The fear of death was taken away and I was made to leap as an hart, and to rejoice in hope of the glory of God, and I thought the veil of unbelief was taken away.

About forty-two years have passed, and I have had doubts and fears and inward groanings in consequence of the corruptions of my depraved nature. God has taken my wife and dear son, and some of my grand children, and I am left disconsolate. But I desire not to murmur; for I believe his ways are equal.

Do as you think proper with this scroll, I remain in tribulation, your unworthy brother. Farewell.

SAMUEL WHEAT.

For the Signs of the Times

Sanford Me. June 15, 1854.

BROTHER BEEBE:—I will write you a few lines, and if they are worth nothing, they will cost you nothing, so you can let them go for nothing; I am yet in the land of the living, the Lord has prolonged my life thus far, and for what purpose I hardly know; for I am a mystery to myself; it seems to me at times as though there is not another such being on earth as I am; so miserable, sinful and polluted and helpless. Why, I grope in darkness and know not how to get out; I search and look into myself to find something good, something that is Christ-like, when I know that I cannot find it; for I am full of wounds, bruises and putrifying sores. I get thinking sometimes if I could find something good in me I should have some grounds to hope that I am what I profess to be; then it comes upon the other hand, if I could find anything good in myself I must condemn myself, for it is by grace ye are saved and not by works. So here I am brought to stand still; let me turn which way I will I find myself hedged in on every side; time passes away, but I make no progress in divine life. Brother Beebe, is this such a path as a child of grace has to walk in? I am satisfied if ever I am saved, it will be by unmerited grace, and if it were not by grace, I believe the whole human family would sink into everlasting wo; and it appears to me that I have the greatest reason to rejoice of any creature that it is even so. I should like to say a few words to the brethren and sisters, that I hear from through the *Signs and Messenger*, and to

all others of the same faith; I would say to you that I view you to be the excellent of the earth; you talk a language, if I am not deceived, that I understand. When I read your communications in the *Signs and Messenger*, it strengthens my faith; for I believe you know and talk a language that no mortal understands except they are taught. Sometimes I think that I know nothing about the teachings of the Spirit, and that I have taken up with the shadow without the substance, but there is a certain something that holds and keeps me from sinking into despair, that I cannot get rid of. When I attend our church and conference meetings and look around on the brethren and sisters, I behold some thing in their countenances that looks heavenly and divine, and they seem nearer to me than any other people, and I have that regard for them that I have not for any other people, and my desire is to be as good as I view them to be; but when I look within and behold my corrupt heart which is above all things deceitful and desperately wicked, it causes me to tremble and cry out, Oh wretched man that I am, who shall deliver me from the body of this death? I think I can say nothing short of the power of God, for he has all power in heaven and in earth, he speaks and it is done, he commands and it stands fast. Brethren and sisters, write and let us hear from you, the Lord's children are commanded to speak often one to another, I acknowledge that if I am one of his children, I am too backward in speaking of his goodness and talking of his power; but looking into my self I can see nothing there to encourage me to hope that I am one of his children; but the Lord knoweth them that are his. It appears to me at times that I ought to be the last one to say anything in the name of Christ, viewing myself so much unlike him, but I have no righteousness of my own to commend me to God. If I have any righteousness, it is Christ. O, that I might have faith to view him as my righteousness.

Brother Beebe, I see by a report, that fell into my hands, that the clergy of the New England States have struck for higher salaries, or to devise some steps to be taken to raise them, of all sects as they say, but I believe that the Old School Baptists were not numbered with them; the committee have received answers to questions sent out by themselves from fifteen hundred clergymen, by which they have made up their report, but I suppose the Old School Baptists think their salaries are high enough now, for theirs consists of persecution. In the apostles' days, theirs consisted in being stoned, in stripes and imprisonments; and even Christ himself was put to death for preaching the gospel; but I must close by wishing grace, mercy and peace to abide on you and the Israel of God, now and forever.

Brother Beebe, if you think this or any part of it, would be of any use to any of the least of the children of God, you are at liberty to publish it; if not, commit it to the flames, and you will not offend.

Your brother I hope in Christ.

JEREMIAH BUTLER.

For the Signs of the Times.

Delaware Co. N. Y. Dec. 11, 1854.

BROTHER BEEBE:—My soul has been made to rejoice in hearing from so many brethren and sisters, through the *Signs of*

the Times. To read of their joys and their trials, which they experience, has afforded great satisfaction to me; and it has been impressed on my mind for a long time to give them a reason for my hope, or the evidence of my adoption into the family of my Lord Jesus Christ. Not that I have anything whereof to boast, in myself considered; for if I have any worthiness it is in Christ my Redeemer.

I was born in Delaware county, and brought up by parents whom I believe were christians, and they were members of the Old School Baptist church. They were very strict in family government. They allowed me to attend meetings in my youthful days, and occasionally on hearing the preacher dwell on the condemnation of the wicked, and the joys of the righteous, I was left to contemplate my own awful condition; for he often testified, Except a man be born again, he cannot see the kingdom of God." And I often heard him tell in his sermons all about my calculations of escaping eternal punishment; for I intended at some future time to prepare myself for death,—to break off from my sins and all my bad habits, attend meetings, read the bible, pray, and to observe the Sabbath, &c. This was all I thought would be necessary to escape the wrath of God. I had been taught when quite young to say my little prayers, on going to bed. When I became about eighteen years of age I frequently heard Eld James Mead preach, and I asked my parents how he knew, or could tell my thoughts so clearly and what my calculations were. But I got no satisfaction. The Elder, in preaching often told the congregation what a great sinner he was, and what a wonder of mercy that he was not in hell. This bore with much weight on my mind; and the inquiry would arise. What will become of me? and the passage of scripture would come with force to my mind, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" There was, in the neighborhood where I lived, a very strict attention paid in time of public worship; and I attended the meetings in hope that I might obtain some relief to my troubled mind. I saw myself a sinner justly condemned by the just and holy law of God, and could now see no way of escaping the vengeance of wrath. I tried to conceal my feelings from parents and from all others; but I could not altogether hide them. I read my bible on every opportunity searching for something that I might claim as a promise of salvation to me; but not a promise could I claim; every passage seemed to condemn me; and I felt myself justly condemned and having nothing to plead. At this time there was a revival in the church, and some were singing praises to God and the Lamb, while I was cast down and afraid that some one might speak to me on the subject of religion, a subject on which I had never had confidence to speak. Eld. Mead was visiting at our house, and my mother told him in my presence that I wondered at his telling of his being so great a sinner. He replied that he was truly a great sinner, and that it was a wonderful display of God's mercy that he and I were not both in hell. I could no longer forbear to give vent to my feelings, for I thought he was a very poor comforter. All the bad deeds I had ever done, and all my sins then seemed to appear fresh to my view. This was in the spring of the year

but I could behold no beauty in the spring-tide of April or May; for all things appeared solemn and gloomy; and I seemed to be without a friend in heaven or on earth. My heart was sorely pressed down with a burden of guilt; not that I had committed such out-breaking crimes of gambling, swearing and the like; for my parents never allowed their family in any thing of that kind; neither was I addicted to it. But I had such a wicked heart, and had sinned against light and knowledge, therefore it seemed that there could be no mercy for me. My mother tried to comfort me by repeating some passages of scriptures, such as, "Come unto me, all ye that are weary and are heavy laden, and I will give you rest;" and "He that seeks me early, shall find me." But these seemed to be not for me. Often I retired to some secret place and tremblingly upon my bended knees, like a condemned criminal at the bar of justice pleading for mercy, unable to offer one good act in exchange for my salvation. My heart was pressed down like a cart loaded with sheaves. The sun shone with gloomy and dismal rays, and the very earth seemed to mourn on account of my sins. The judgment day seemed to be near at hand, and I had no expectation of seeing another year. When laying down at night I durst not close my eyes to sleep, for fear my soul would awake in torments, until my body was overcome with fatigue, and my pillow was wet with my tears. I would gladly have exchanged with the crawling serpents or reptiles of the earth, as I thought they had not sinned against the Holy God; and they had no soul. I had tried to get rid of these feelings, but all my efforts were vain, nothing could remove them until the Lord saw fit to reveal his loving kindness to me. I had long desired to be a christian; for I thought they were truly happy; and God appeared to be so holy and so lovely, that if I were sent down to hell I desired to go praising him. These trials continued about three months; when in the fields one day, I was relieved of my burden, and it seemed that peace was spoken to my troubled soul, and everything appeared to be praising God. No tongue nor pen could describe the beauty and glory I beheld in the loving Savior. My gloomy feelings disappeared, and I found myself singing these words.

"O when shall I see Jesus,
And reign with him above,
And drink the flowing fountain,
Of everlasting love!

When shall I be delivered
From this vain world of sin,
And with my blessed Jesus,
Drink endless praises in?"

When I opened the bible again, it looked like a new book; and it seemed that I could claim the promises now, where I could only find that which condemned me before. I now felt that I had hope in the Savior, and all things had become new to me. The preaching of the gospel now became food and comfort to my poor soul; and I desired to be with christian company and to hear them talk of the good things of the kingdom. When the Elder preached on experience, he seemed to tell the very travel of my mind, much better than I could tell it myself. Sometimes doubts and fears would arise, and the words would come to me, "Depart from me ye workers of iniquity," but the Lord would soon remove them, by an application of his precious promises, and again my joy would be

renewed; though I felt unworthy of such an inheritance, as God has provided for his children, in Christ Jesus. But it seemed to be impressed on my mind to relate what God had done for me to the church. Sometimes I thought the church could not receive me, and that I never could have confidence to appear before them; but the time rolled round and I ventured forward, and the Lord gave me strength sufficient for my day, and I obtained the fellowship of the church, and on the next Sunday was baptized with seven other young converts, by Eld. James Mead, who has ever since that time appeared to be a father in Israel especially to me.

After having followed the example of my Savior, I returned to my father's house under a severe trial. Satan had completely embarrassed my mind with doubts in regard to my experience. It was suggested that I had done wrong, and deceived the church, and deceived myself. My mind was dreadfully burdened; but not the same burden I had before. But I would have given all the world, if it had been mine, to have been placed back where I was the day before; for it seemed as though I could not live under such a trial until I had told them that I had deceived them, and myself also. I had heard others tell of such trials, but I thought theirs were only imaginary; but mine were a reality. I was admonished by one of the brethren in regard to duties enjoined on believers; but did not believe I ever should be troubled with any of those duties. But the Lord Jesus returned to me with smiles, and again his promises were applied and I was again encouraged. I felt a desire that I might be preserved from bringing a reproach upon his blessed cause.

I have now been a member of the Old School Baptist church twenty-five years or ever since they have been known by that name; and I have now to say, if I am truly one of the redeemed of the Lord,—one of the children of the heavenly kingdom, or one of the way-faring men, who walk in that way wherein no fool shall err, wherein the redeemed of the Lord alone shall walk, it is all of grace, and grace alone, and not of works. Unto the Lord therefore be all the glory. Not one meritorious act, have I ever performed. But by his grace alone was I made willing to trust in the Lord, who is not slack concerning his promises, as some men call slackness, &c.

My mind was led into the doctrine of the gospel, as held by the Old School Baptists, and as taught by the apostles, and I therefore believe that our salvation is not depending on our own good works. "Although the works were finished from the foundation of the world." All whose names are written in the Lamb's book of Life, from the foundation of the world, shall finally sing the song of redeeming grace; and those whose names were not there written shall wonder after the beast. God has said to Zion, "And all thy children shall be taught of the Lord," and again, "They shall all know me, from the least of them unto the greatest of them, I will be their God, and they shall be my people, saith the Lord. Therefore Jesus says, "Every one that hath heard and learned of the Father cometh unto me. God is a Sovereign, and Jesus says, "All that the Father giveth me, shall come unto me, and he that cometh unto me I will in no

wise cast out." And in Rev. v. 9. "And they sung a new song, saying, thou art worthy, for thou wast slain, and hast redeemed us unto God, by thy blood. And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn the song, but the hundred and forty-four thousand which were redeemed from the earth. The Lord truly leads the blind in a way they know not, and in paths they have not known. And as he has given us the sun for our natural light, so has he also given the Sun of Righteousness for our spiritual light, and the word is a light to our feet, and a lamp to our path in all of our spiritual pilgrimage; that is, to all those who are "Saved and called with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, our Lord.—But I must not go too far; for I do not feel competent to expound the scriptures. I had delayed this communication and almost concluded not to communicate anything for publication, as I have never written anything before for publication; but I hope none of my brethren will withhold their communications from any such motives of sinful pride. Dear brethren and sisters, continue to communicate for the edification of one another. At times I greatly desire the welfare of Zion, and of the glorious cause. And it is no matter, comparatively speaking, what becomes of me, if God be glorified. Sometimes I am troubled about the cause, and sometimes I am troubled because I am not troubled. But God will defend his cause and take care of his own flock, and this affords great consolation to my soul.

Now brother Beebe, I submit this scribble to your judgment, if you think it contains one word of consolation to the children of grace, you are at liberty to publish it, or any part of it that you may think proper, if any.

Yours in bonds of love,

GEORGE S. GRIFFIN.

For the Signs of the Times.

Rome, Pa., Feb. 14, 1854.

BROTHER BEEBE:—I will write a few lines, which, if you see fit, you may make use of them. Often when reading the epistles of love from the brethren and sisters, my cold heart is revived, and made to burn with love to those whom I have never seen in the flesh.

I will write a few thoughts which passed through my mind forty years ago; in the winter of 1811 and 1812. There was a strange melancholy came over my mind which I could not account for. All nature appeared to wear a gloomy appearance; but in a short time my mind was opened to view the holiness of the law of God, and the sinfulness of my nature and practice. This appeared to me to be conviction; and I applied myself to the law to make amends; but the more I strove against the power of sin, the more I felt the weight of my guilt. I felt truly lonesome and desired to be alone, as no created arm could reach my case, and as my proud heart was unwilling to have any body know my awful situation, I thought I would not let it be known. But this was increasing my distress, which became so great that I could no longer hide it. My wife would ask me some questions which I would always evade by

giving her indirect answers. I had my places for prayer, but, Balaam like, when I got no answers nor relief at one place, I would go to another, but was always disappointed. I was not only a sinner, but was nothing but sin. My very breath was corrupt, and my prayers springing from a corrupt fountain, could not be pure. My feelings were such as I cannot describe. I could not see how God could be just, and justify so vile a wretch; and it seemed wrong to ask him to do what could not be done consistently with his justice. I gave up, not only my filthy prayers, but all hope of ever being saved. I do not know as I had any fear of hell; but my trouble arose from another source. I saw a lovely Jesus and a glorious throng bowing before him, and crying Holy, Holy, Lord God Almighty, which was, and is, and is to come; and my sins had separated me forever from that glorious company; and this grieved me to the heart. The sound of the viol was grating to my ears, and I felt to say with the prophet, "O that I had in the wilderness a lodging place." I thought if I could have shed tears, it would have given me momentary relief, but I could not. My heart seemed to be as hard as stone; and in this *stand still* place. I remained about two weeks prayerless and hopeless. One morning I went into the woods to chop fire-wood, and when I got to the woods, I saw a light in the east that outshone the sun in its meridian radiance, and a voice saluted my ears, "Son, thy sins are forgiven." I exclaimed, Is it possible that Jesus can forgive such a wretch as I am! But it was real, and it was more than my hard heart could bear; it melted me into tears, and I sat down and gave vent to my feelings. A way was opened to my mind which I had never seen before; but it was not by works of righteousness by me performed, but by his mercy he saved me; and I thought verily that my troubles were all over, and I should never sin any more. But O, how soon I learned a different lesson. I might fill a volume with the incidents connected with my travel from that to the present time; but for brevity sake, I merely point at a few things. I will now leave myself and come to revelation.

John says, "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." As to the manner of that love, no pen can describe it; it is eternal in its nature, for it has neither beginning of days nor end of life. Love is the wine of the kingdom, and it sweetens all our enjoyments, and makes us to joy in the God of our salvation. Many waters cannot quench love, neither can the floods drown it. Love brought the Son of God to lay aside the glory which he had with the Father, and come into this world, as a man of sorrow, and acquainted with grief. The effects of this love led David to exclaim, "Behold how good and how pleasant it is for brethren to dwell together in the unity! Like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore."

Brethren, Put on the whole armor of God, and walk in love endeavoring to keep the unity of the spirit in the bonds of peace.

The present time calls for the children of God to come out and be separate, and make it manifest which side they are on. The modern Babel builders do not blush to fall down before an *anxious seat*, and to cry, "These be thy gods, O Israel!"

Brother Beebe, the *Signs* continue to come to me regularly, richly laden with the first ripe fruits. If my brethren and sisters knew how often my heart has been refreshed by their epistles of love, and not myself only, but thousands of others also; they would feel themselves richly paid; and they would take courage and continue to write.—But I must close by subscribing myself;

Your unworthy brother, if a brother at all.

JACOB WICKIZER.

For the Signs of the Times.

Near Middletown, N. Y.,
July, 1854.

BROTHER BEEBE:—Of late I have felt a desire to take up my pen, and to bear my feeble testimony to the truth, and encourage those who write for your valuable paper. When I take a view of my waywardness and shortcomings, it seems to me a wonder that I not cut off. Can it be possible that I have a name among the people of God, and yet shew so few marks or evidences of my adoption, in my deportment. The hardness of my heart often makes fear that I have never tasted that the Lord is gracious, or I should not manifest such a carnal disposition, and such proneness to run into all manner of sin. I seem to grow worse and to sin more than when I first made profession of religion. Many times I feel to exclaim with Paul, "O, wretched man that I am! Who shall deliver me from the body of this death?" And if it were not that I still have a little hope that, when I was heavily in debt and had nothing to pay, the Lord forgave me all;—the Good Samaritan took me out of the horrible pit, and out of the miry clay, and said, Daughter, be of good cheer, thy sins are forgiven thee; if it were not for such testimonies of his goodness to me in times past, I should despair. This gives me great encouragement to believe that he loved me even when I was dead in sin, and that he will keep that which I have committed to his hands. His people are safe, none shall hurt them, though they are often called to pass through the deep waters, and, like Peter, they may be ready to sink, but they will always find Jesus near at hand, and he will bear them up, for underneath them are his everlasting arms, whether they be on the sea or on the land. No weapon formed against them shall prosper, and every tongue that shall rise in judgment against them, they shall condemn; this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Blessed indeed is that people whose God is the Lord, and whose salvation is alone of him.

Now, my dear brethren and sisters, let me say to you, although you are far ahead of me, in the christian race, I am endeavoring to follow on, through many difficulties, and hope one day to reach with you the happy goal. I do not know but what many of you may have long since disowned me, on account of my wanderings from the footsteps of the flock; but my dear brethren and sisters, I must still claim relationship to you, and say like Ruth to Naomi, entreat

me not to leave thee, for with you I desire to live, die, and be buried; thy people are my people, and thy God is my God.

Brothers pray for me that my faith fail not, and that I may be kept from every false way. May the Lord remember us all in his abundant mercy, is the desire, in christian love, of your unworthy sister.

M. CAREY.

For the Signs of the Times.

July 30, 1854.

BROTHER BEEBE:—I discover you have omitted to insert the time and place of our Yearly Meeting, in our minutes. You will please give notice through the *Signs*, that a Yearly Meeting will be held by appointment, with the Cow Marsh church, to commence at 2 o'clock P. M. on Saturday before the fourth Lord's day in August, and continue three days, and invite brethren Barton, Suydam and Housel, and as many others as can come, to unite with us, and oblige your unworthy brother.

P. MEREDITH.

For the Signs of the Times.

Adair Co., Mo. June, 26, 1854.

BROTHER BEEBE:—Since I last addressed you, time that is ever on the wing, has rolled away another year; as the time has passed, the providence of Jehovah has been conspicuously manifesting and fulfilling his deep designs and unalterable decrees. Many things there are in the flowery fields of blooming nature that strike the traveler's mind with pleasing wonder, but when all these combined are contrasted with the wonders of redeeming love that he who spake time into existence, and who upholds all things by the word of his power, has fixed our eternal destiny, beyond the reach of men or devils, they all shrink at once into insignificance. Were it not for a firm confidence I have in God and in his fixed and immutable decrees, and that power by which he makes his angels spirits, and his ministers a flaming fire, and on which this earth with its teeming multitudes are balanced, I should have long since sunk in deep despair. None who have had such incontestable evidence of the vileness of their hearts, as I have, would dare put any confidence in the flesh, either in their obedience, exercises, or understanding.

Should the enemy, to whom the things of the Spirit of God are foolishness, ask, why then the children of God should pray? I answer, for the same reason that a child cries when alone and hungry; or why preach? The same cause which made the milch kine, bearing the Ark of the Lord, go, loving as they went, bearing it away from the idolatrous heathen, and directly to the threshold of the Lord. Or, why obey his precepts? As I understand, it is for the same reason that a good soldier loves to follow his captain, and to fight under his banner. Elijah said, "I have done all these things at thy word, though at the hazzard of his life.

"Through floods and flames if Jesus leads, I'll follow where he goes, Hinder me not shall be my cry, Though earth and hell oppose."

The Holy Ghost has said by the apostle Paul, "For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life. If language is anything, this reconciliation

must signify a perfect and complete liquidation of all law claims; and if so, how unreasonable it would be to suppose that a ransom was found in the dear Redeemer, who bore our sins in his own body on the tree, and in his own offering, ample satisfaction was made to all the thundering demands of the violated law of God, and the church purchased with his own blood, and we redeemed from all iniquity, which includes sin, both actual and original, how unreasonable to conclude that he would neglect to send his spirit into the hearts of his redeemed, crying Abba, Father, or that he would forget his promise and oath in which he has pledged himself to send his spirit, not to make us sons, but because we are sons. He has said, "All that the Father giveth me shall come to me. Suppose some of the citizens of the United States were captured by a foreign power, and by that power cast into prison, if our government should pay a ransom price for their redemption, it would not be to make them citizens, but because they were citizens; commissioners from both governments would meet, as mercy and justice met in the sacrifice of the Lamb of God, and after the stipulated ransom price was fully paid, there would be a reconciliation, although the redeemed were still in their prison, and ignorant of what had been done for them. To suppose that after incurring the enormous price of their redemption, he would neglect or refuse to send the glad tidings of their redemption, and order the prison doors to be opened, and let the lawful captives go free, would be strange indeed. They must hear the good news, experience the deliverance and rejoice in the liberty wherewith they are made free. And whomsoever the Son of God makes free, shall be free indeed.

Yours in gospel bonds.

DAVID WORTMAN.

For the Signs of the Times.

Franklin Co., Va., June 20, 1854.

FRIEND BEEBE:—After having read your valuable paper for more than twelve months, I am led to believe it worthy of the patronage of all christian people, for it sets forth the truth, in soberness. Although I am a poor stumbling creature, and feel myself to be the least of all who profess to be followers of our Lord Jesus Christ, yet in reading the communications which are published in the *Signs of the Times*, I find some of them so suited to my own case that I am sometimes greatly revived and encouraged, and I rejoice to find such oneness, and all speaking the same things. I have felt disposed at times to cast in my mite, though it be ever so small, but at other times a sense of my unworthiness seems to forbid my saying anything, while there are so many who can write so much better than myself. For I do feel myself to be the most unworthy of all. I am not a member of any church, but I am an Old School Baptist in sentiment, and can not be anything else. As the scriptures read to me, the Old Baptists are right. If I may be permitted, I will try to give some of the exercises of my mind, and the manner in which it pleased God to lead me from darkness to light, and from the love of sin, to believe in Christ my Savior. I trust, but often feel afraid that I never did believe in Jesus Christ, and why I ever felt any reluctance for my sins, I cannot tell. But as

I was walking through a field, it occurred to me that others were trying to be happy after death, and that I stood in as much need of trying as they, for some of them were not, in my judgment, as wicked as myself, and if they had occasion to try, I had certainly more than they; for I was more wicked than some of my companions. So on reflection I resolved to try to pray, for I was as great an arminian as any living and I thought I could soon pray myself into the favor of God, and get to be a christian, and a mighty good one too; for I had seen some who were called christians, who would do things that I would not do. But I was determined that I would be a good christian, if one at all. So I tried to pray day and night, and at first thought I was getting along very well, and would soon become very good. But, to my great surprise, before I had progressed far, it seemed to me that I was getting worse and worse, but could not account for it. I stopped to consider, and the question arose, whether I had not better try and get back, but the thought struck me, that if I turned back, the wicked one was there, and that would not do, so I thought I would try a while longer. So I moved on, trying to pray, night and day, for I could not feel easy—The world and all the things in it seemed to be wrong, and fast decaying, and my pain increased so that I could see no more pleasure at all, and my whole frame was polluted with sin and guilt, and now those christians that I had thought would do things that I would not, appeared to be in reality christians, but felt myself to be the very meanest of all God's creation, and I felt willing to exchange conditions with and body, for I found that from the sole of my feet even to my head, I was filled with bruises and wounds and putrifying sores. I was like a deranged man, I did not wish to be in the company of any body; but wished to be alone, in the woods and on my knees begging for mercy, for I had become convinced that my own arm was too short to save me. I had no rest by day or by night, and now my prayer was, God be merciful to me a sinner. I did believe that I had sinned against heaven, and all my sins seemed to be set in order before me, and a heavy load of guilt and sin, appeared to press me down. And here I saw that the law was holy, just and good, and that it condemned me, and that God was perfectly just in all his ways. But I was a poor condemned sinner before the Lord. Here I thought I should die in my sins and sink down to hell, and God would be perfectly just in my eternal banishment. When all at once I was relieved from my burden of sin and guilt, and felt light, I walked across the place but said nothing. I went out into the yard, the moon shone bright, and I thought I had never seen any beauty in nature before. The woods and rocks seemed to be praising God, and I felt as though, if I had wings like a dove I would fly away from earth and to the embrace of my God and Savior, for he seemed to be so lovely that I desired forever to be with him. I wanted to tell every body of his goodness, his kindness and mercy to me. I thought I could see in Jesus Christ grace enough to save the chief of sinners. I could hardly restrain my voice from crying out aloud in praising my God. I would hear some preachers say, You must act faith, and believe; but I am confident that if I could have believed of myself

I would have done it. I would have given worlds, if I had them, for power to believe, but how could I believe that which I had no evidence of? But when that evidence was presented, then I could but believe on him. Here I was enabled to see how God could be just and save such a sinner as myself, and that is the only way I can see, and it is through the blood and righteousness of Jesus Christ alone. His blood cleanseth us from all sin. He came into this world and obeyed all the jots and tittles of the law, bore its penalties, and died on the cross and redeemed his people, and thus opened up a way whereby sinners are saved and God's law honored, and his justice satisfied, and God is the justifier of all them that believe, in Jesus Christ, who is now the exalted Prince and Savior, who giveth repentance unto Israel and remission of sins. He is now even at the right hand of the Father, where he ever liveth to make intercession for us, according to the will of his Father.

Your unworthy friend and well wisher.

T. J. HOLLAND.

For the Signs of the Times.

Walker Co. Ga. July 1853.

BROTHER BEEBE:—I desire for the first time, to write for the *Signs of the Times*, for the following reasons; I have been reading the *Signs* and *Messenger*, since October last, and binding them in volumes for my sons to look at when I am dead and gone. I have six sons and three daughters living; I desire to leave these volumes with them for them to see my faith advocated by brethren throughout the United States. I know the depravity of human nature is such that it will try to erase from their mind, the truth as it is in Christ; what shape arminianism will be held in twenty five or thirty years from now, I cannot tell; fashion changes, and so does such religion, to suit the times. They may try to impress the idea that such a faith was not advocated only by a few antinomians, as they call us now. I now want to say to them, and to my brethren and sisters, who may read this, how I understand God saves sinners.

I was born of the Adamic body, a fleshly birth, on the 29th of May, 1812, and as early as I can recollect I was practicing the principle of sin because it was my nature; in this condition I lived more than thirty years, an enemy to God and his truth; intending to get religion before death, and in time to escape hell; for that was all I desired. I had not the love of God in my soul. In July 1842, it pleased God to give me a view that I never had before. I had a view of the goodness of God in my preservation; and at the same time, I saw I was a sinner different from any view I had ever had before; and was made to cry Lord have mercy! This was a dart, thanks be to God, I never could wear away; this I think was an effectual call. I now thought I would hide it, I would try to seek for pardon and then try to get rid of it. I thought I would pray three times a day, and quit my sinful practices; but the more I tried the less I could do. I now began to see my hopeless condition. Lord have mercy on me, was my secret cry. I could see God in his law character, but to see God in the person of Christ, I could not. I went on in this way nearly three months, and began to think my days on earth were but few, the vengeance of God

would shortly be executed upon me. I now had a view of my lost condition. A man had his house burnt, and sent out for his neighbors far and near; I went five miles, but not in a condition to work; there was but one professor of religion in the place, that I knew of, he a methodist, I arraigned it so that we got out together to cutting logs; I set down and told him my condition, for I really thought I was going to die. He began to cry, and point me to Jesus; but I could have no view of Jesus only as an angry God, and myself a condemned sinner. He said I was not going to die for said he, if you were to die, you would go home to heaven; what a strange thought it was to me; Me, a poor condemned sinner. I did not stay till night but started home. On my way, as I rode along, this thought occurred to me ask God to show you the worst of your case. God soon answered that prayer with a revelation of the most corrupt heart, I thought that had ever been revealed. I had had some hope up to this time; but now, Good Lord, there is no chance! I am gone forever, in this condition I reached home, groaning aloud. My mother lived with me, I was the only child she had; she had been a Baptist several years, she and my wife were out at the gate, and astorished, they asked what was the matter? I told them the sentiment of my heart. I am going to die, and hell is my portion. Mother, can you pray for me? She got down on her knees at the gate, and it appeared that her prayers rose up, while mine had fallen to the ground. I got up and walked into the house, and lay down on the bed with the whole weight settled about my heart; and a heavy load it was sinking me down. Right here, brethren and sisters, I was made to acknowledge the same that you all acknowledged, that God was just should he sentence me to hell; but in agony of my soul, I cried, Lord save, or I perish! Just as I thought I was gone forever, the first I knew I was perfectly easy. I looked up in that state of ease in astonishment, in my own house; it looked strange, it looked bright and new. I looked at the fire it was dark, and a light made up, it shone the brightest that I ever saw. One of my neighbors came, he was a Baptist, and looking at me he said What is the matter? Not a thing is the matter, I replied, I am perfectly easy. Have you got an enemy in the world? he enquired, No, was the answer. At that moment I had a view of the plan of salvation through Christ. The love of God filled my soul, and I was able to return it right back where it come from. I now saw that Christ had done that for me 1842 years before, that I had been trying three months to do for myself. I had been trying to work an atonement to save my own soul; and now I saw it all complete in Christ, who is the way, the truth, and the life. I thought that I could tell it so plain that any body could see it. I was astonished that I had not believed sooner; it looked so plain. But brethren, I believe the Lord accomplished a purpose right here; my wife was in the same condition, and keeping it hid as I had done. My coming home in the condition I did, she was out a while, but in one hour after my relief, she came and dropped down on the same bed, and was enabled to rejoice in Jesus Christ, the hope of glory. O how thankful ought I to be. O brethren help us to praise God, for his

unspeakable goodness. Brethren, this is all the hope I have of ever meeting you in the climes of glory. Have you any hope of meeting me? if so, pray God to give me grace according to my day, time, and trial. I shortly after this went and told what I hoped God for Christ's sake had done for me; this give me ease of mind; that night I thought I had ruined everything. I was deceived, and had deceived the church. On the next morning I went to the water, thinking I had gone that far, and could not retreat; I went into the water in the dark, and was baptized. I left a weight in that act I never have felt since; and brethren, if ever I have been enabled to preach, it was there, on the Creek bank. I saw the plan of salvation opened to my view again. It is due to say that my methodist friend followed me into the watery grave, and is now an Old School Baptist with me, or, we both followed Christ into the watery grave.

Brother Beebe, I should not plague you with this imperfect scribble, only I desire it to be placed in the volume for my sons to read when I am dead and gone, that they may see that I believe salvation is by grace. Brethren and sisters, when it goes well with you remember me and my children; that if it is God's will, he may quicken them into life, and save them in Christ, in accordance with his will.

Brother Beebe, I may sometime, if I ever feel like it, give you my travel of mind, in regard to the ministry.

Your brother in tribulations, Farewell.
H. G. FULLER.

From the *Southern Baptist Messenger*.

DEAR BROTHER WILLIAM:—Having been requested by many brethren and sisters with whom I formed acquaintance at the Associations and other meetings we attended during our visit to the North, and being assured that many of your readers would be interested to hear, I have concluded to write; for though I have traveled thousands of miles during the last seventeen or eighteen years trying to testify of the unsearchable riches of Christ, though I never had, till our trip North, been in any other state but Georgia, except a few visits to South Carolina, and of course I witnessed many things, some of which were entirely new and interesting to me. On Thursday morning, the 14th of May last, I started for New York state, in company with Elder James W. Walker, of Morgan county, brother D. F. Montgomery and wife, of Newton county, and brother Wm. L. Beebe and family, of Covington, and going by the inland route we arrived safely at Washington city the following Sunday morning, where we met and formed a happy acquaintance with Elder R. C. Leachman, of Va. who conducted us to the house of brother and sister Towles, of that city, where we were received and entertained in the kindest manner during our stay with them. It being the regular meeting-day of brother Leachman with the church he serves in that city, we went with him and I tried to preach in the forenoon, and brother Walker preached in the afternoon, and we had the pleasure to hear the experience of a beloved sister who united with the church that day. There we enjoyed a pleasant meeting, forming acquaintance with many brethren and sisters we had never seen before. Brother Wm. L. Beebe and family having gone to Middletown, to

his father's house, and brother Montgomery being quite sick, brother Walker concluded to stay with him at the house of brother Towles, and I went with brother Leachman Monday evening down to Alexandria to a night meeting, and Tuesday morning when we returned to join our company they had taken the morning train for Baltimore, and we could not get on till the evening train took us to Baltimore Tuesday night, and Wednesday our arrangements were frustrated so that we failed to get to the Baltimore association the first day; but that night we met with our company and many other brethren who had been to the meeting. Thursday and Friday we witnessed the manner in which the brethren transacted their business, which was in short order so that nearly all the time was occupied in religious devotion. Here we formed a delightful acquaintance with many preaching brethren, among whom were some who have borne the heat and burden of the day, such as Elders Trott, Barton, Thorn, and others, who have stood firm, contending earnestly for the faith which was once delivered to the saints. The association closed in peace and love. Here brother Montgomery and wife left us and went on with brother G. Beebe to Middletown, and we got conveyance with brother Barton of Maryland, with whom we traveled on, attending several meetings, until the next Wednesday we arrived at the Bethel meeting-house, in Delaware, where the Delaware Association met, and she also attended to associational matters in a brief manner, devoting nearly all the time to singing, praying, preaching, exhortations, &c., greatly to the edification and comfort of the brethren and sisters. The meeting closed with evidences of christian love and fellowship. Here myself and brother Walker parted, brethren Hartwell and Leachman taking him on to some appointments already published, and I took the cars with brother G. Beebe to Middletown to attend other appointments, where we had some of the most pleasant meetings I ever witnessed, one of them I will here mention, it was at Walkkill, Orange County, New York, on Saturday afternoon. The brethren and sisters all convened in the house, the services were opened by reading, singing, and prayer, and were continued by each member's telling over their exercises of mind, in the most open and plain manner; relating their hopes, their fears, trials and afflictions, and confessing their faults one to another, and before the meeting closed all seemed melted down in humility and love, and I was forcibly reminded of the language of Peter on the Mount when he said, "Lord, it is good to be here." &c. We attended other meetings and traveled about till Wednesday morning when we went to the Delaware River Association which met at Harberton or Second Hope-well, Mercer Co., New Jersey, where I again met with brother Walker. Their business was also attended to in a short way, so that nearly all the time was employed in a religious devotion. Friday evening the meeting closed with the warm evidences of christian love and fellowship. Saturday morning myself, brother Walker, and brother Montgomery and wife, with brother Beebe, returned to Middletown and attended the appointments published at New Vernon, and other places till Wednesday morning, when we went to the Warwick Association, which met at Warwick

New York. Here all our company from Georgia attended and met with the most kind reception with all the brethren, and though the company was made up of brethren from Maine and from Georgia and nearly all the intermediate States yet there was not the least coldness manifested no vain jangling or disputation about words to no profit, but all who attempted to speak in the name of the Lord endeavored in great plainness to proclaim the doctrine of the cross of Christ, which proved greatly to the edification, comfort, and encouragement of the brethren and sisters who attended. The meeting closed on Thursday evening, and truly, it was a melting time while the brethren and sisters were taking the parting hand, sorrowing most of all from the full conviction that we should all see each other no more in the flesh.

We were truly glad to find all the Associations we attended so readily and firmly declaring their disapprobation to the course pursued by the three thousand New England clergymen professing to be the vicegerents of God, and to express the sentiments of all his ministers throughout our country when they so impudently and blasphemously threatened the Congress of the United States with the vengeance of Almighty God if they should pass what is called the "Nebraska Bill;" but, thank God, we have a sufficient of noble hearted Congress-men yet who are determined not to be led nor driven by such a set of self-styled clergymen, who are so zealously engaged in trying to get even the government of the United States in their own hands, or to have it at least carried out according to their dictation.

After the close of the Warwick association we attended a few meetings about Middletown and its vicinity, until Monday morning the 12th of June, when we left Middletown, and on Thursday following we all arrived safely at Union Point by 12 o'clock, where I bid the company farewell, and in a few hours was with my beloved family, who had all enjoyed reasonable health during my absence, for which I desire to be thankful to the God of all our mercies. I have merely touched at a few of the incidents which were witnessed by us, wishing to be as short as possible.

Yours in love.

D. W. PATMAN.

EDITORIAL.

Middletown, Aug. 15, 1854.

"These are they which follow the Lamb, whithersoever he goeth." Rev. xiv. 4.

The preceding connection, presents what John had seen in his vision in regard to the various manifestations of the anti-christian powers arrayed against the cause and kingdom of our Lord Jesus Christ, in the multifarious developments indicated by the striking figures employed. The Serpent, the Dragon, the beast with seven heads and ten horns, the beast with two horns like a lamb, and the image of the seven headed beast. Under these characters the anti-christian powers had moved the kingdoms of this world, persecuted the church of God, and deluged the earth with the blood of the saints of the Most High. But through this scene of confusion,—this black and frightful cloud of pagan and papal darkness, the

lorious city of the Living God is seen in primitive beauty, and the songs of the redeemed are heard, loud and clear, above the din of arms, the clamor of war, the groans of martyred thousands, and the exultation of the enemy flushed with temporary victory. Like the lilly among thorns, and the apple-tree among the trees of the woods, mount Zion appears; and on her majestic summit stands the Lamb of God, and with him the company described in the words of our text. While their enemies are designated by the mark of the beast, these have the name of his Father, (the Father of our Lord Jesus Christ,) written in their foreheads. And while the confusion of Babylon predominates in the ranks of all the powers of darkness, and the maddened shouts of blind infatuation rend the earth and shake the mountains, on the part of the worshipers of the beast and the admirers of his image, and while their cries are long and loud in praise of the beast, and of his image, and the vaunting cry is heard from the millions of voices, Who is like unto the beast? And who is able to make war with the beast? From heaven a voice is heard, as the voice of many waters, and as the voice of a great thunder, and the voice of harpers harping with their harps; and they sung as it were a new song, before the throne, &c. And no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are they which follow the Lamb, whithersoever he goeth.

Whatever views our brethren may honestly entertain as to the particular period in the history of the church, this portion of the word is designed particularly to indicate, we presume there are none who will doubt that the church is in this instance presented in her primitive beauty and purity. Although a special and primary allusion may be intended to a revelation of the glory of the church as she shall appear, after her conflicts with all her seven headed, and ten horned assailants are over, still the portrait drawn from the original display of the bride the Lamb's wife, as at first presented in her gospel organization and in which her children stood with the Lamb upon Mount Zion, in all the glory and splendor of her original purity of doctrine, ordinances and order. Beyond all successful controversy, our subject presents to us the lovely image of a definite number redeemed from the earth and assembled with the Lamb, standing in virgin purity, undefiled and spotless bearing the name of the Father, and engaged in worshipping God and the Lamb in perfect harmony, and with sweet accord.

But our particular object in this article, is to speak of this happy company, as followers of the Lamb; in doing which, two very prominent considerations are presented, first, The Lamb, standing on Mount Zion, as the Leader, and secondly, His followers and the constancy with which they follow him.

Throughout the scriptures, but more frequently in the book of Revelation, our Lord Jesus Christ is called a Lamb, Peter speaks of him as a Lamb without blemish and without spot; who verily was fore-ordained, before the foundation of the world, but was manifest in these last times for you who by him do believe in God. 1 Pet. i. 9-21. He was evidently set forth under the ceremonial dispensation as an unblemished Lamb by the lambs which were of-

fered in sacrifice on the Jewish altars. And Abel's offering of a lamb, is spoken of as signifying his faith in Christ; as it was by faith he offered a more excellent offering than did his brother Cain. The superior excellency of his offering must have been in that his offering pointed to Christ as its anti-type; while the productions of the earth, obtained by the servile works of Cain, only fore-shadowed the earthy systems of religion, the works of men, relied on for acceptance with God, and the embodiment of every kind of will-worship to be, like his, maintained by manual labor, and defended by force of arms. Wherever Christ is presented as a Lamb, we understand that he is specially pointed out as the Lamb of God which taketh away the sins of the world; or in other words as the offering that should be made for sin. We should bear in mind, he is God, and man, and the only Mediator between God and men, and that he sustains or bears a variety of official characters. Such for instance, as Prophet, Priest and King, Shepherd, Bishop, Husband, and Head, &c., yet he is personally but the one Christ; the scriptures do not, (as we have been falsely represented, as holding forth) ascribe to him a plurality of personality. His Mediatorial Headship of the church, and his humanity are presented in the divine record in personal union with his Godhead. So that Christ is one. Whenever he is spoken of in the scriptures, we understand, in all his names, offices, or titles, the one God and Savior is personally spoken of. This will more fully appear when we take into consideration the manner in which he is set forth, especially in the book of Revelation as the Lamb. He is here perhaps more frequently called the Lamb, than by any other name or title, and yet he is also called the Alpha and the Omega, the Beginning and the end, the Lord God Almighty. Displaying all that these names imply, John saw him walking in the midst of the seven golden candlesticks, and holding the Stars in his right hand. As the Lamb he was slain; and as the Lamb he was seen after the resurrection from the dead, looking like a Lamb that had been slain; and the heavenly assembly of his followers worshiped him, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, &c. And every creature that is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever. This Lamb which has been slain, and redeemed his people unto God, said to John "I am he that liveth and was dead, and behold I am alive forevermore. Amen, and have the keys of hell and death. This Lamb is seen in our subject standing on the Mount Zion, as the conquering Son of God, as the Captain of our salvation, the Shepherd and Bishop of our souls, and as the Leader and Commander of his spiritual Israel; and his train fills the temple. His redeemed people are called upon to deny themselves take their cross and follow him and this they are to do whithersoever he goeth; through evil as well as through good report. As a Leader, Christ always goes before his flock. When he putteth

forth his own sheep, he goeth before them, and the sheep hear his voice and they follow him; but a stranger they will not follow, for they know the voice of strangers. And he has said, My sheep hear my voice and they follow me; and I will give to them eternal life, and they shall never perish. He is not a driver. He led Jacob as a flock; He found him in a desert land, and in a waste howling wilderness; and he led him about and instructed him, and kept him as the apple of his eye. And he has promised to lead the blind in a way they know not, and in paths they have not known, but we have no account of his driving them. He makes them acquainted with the irresistible attractions of his person and he draws them with the cords of a man; he puts his fear into their hearts that they shall not depart from him, and has promised that he will not turn away from them to do them good. Will-worshippers and arminians may require a task-master to drive them onward; but when God takes his people out of the horrible pit, he establishes their going, and puts a new song into their mouth, even praise to his name. As he went before Israel in the wilderness, a cloud by day, and a flame of fire by night, so Jesus leads his spiritual Israel, through all their pilgrimage here below.

But experimentally, doctrinally and practically, they follow the Lamb whithersoever he goeth. The experience of the saints follows in the line marked out by his wisdom, goodness and grace. They cannot enter into life until they hear his voice, nor can they hear his voice until he calls his own sheep by name. Their first experience and translation from darkness to light, is dictated or led by him, he puts them forth and leads them out from under the condemnation, curse, and dominion of the law, and leads them into the green pastures, by the still waters where he causeth his flock to rest at noon. And in all their subsequent experience he leads them and they follow him. He has led the way for them in all the temptations, afflictions and persecutions to which they are subject, in this life; he was tempted in all points as they are, and yet was without sin. 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 bore and carried them all the days of old. The saints follow Christ in the doctrine which he taught personally when here in the flesh, by his spirit, and by the inspired writers. They follow the apostles as the apostles followed Christ. So that Christ is the only supreme standard of perfection, and the saints are to wait on his instructions and follow in the path which he has pointed out for them; calling no man on earth their father or their master in these things. None of the disciples are allowed to be leaders in the doctrine of Christ our Lord, but all are to be followers of God, (Christ) as dear children. Practically they observe his examples and precepts in all the institutions of the gospel. Being born again and divinely qualified thereto, they are to confess him before men, declare their faith in, and reliance on him for all spiritual blessings, and in doing this they trace his footsteps to the baptismal waters, follow his example and obey his command in that sacred ordinance; and they follow him from the Jordan to the wilderness, to be tempted of the devil; and

under their temptations they are to follow his example in disputing every inch of the ground with the tempter, and in appealing to the record of divine revelation, in defense of the truth. They follow him in the order he has established in his church, in the communion of the saints, in the occupancy and privileges of all the gifts by him bestowed on Zion; for except we follow him, we cannot be his disciples.

But can we claim for the saints at the present day, that they follow the Lamb whithersoever he goeth? Alas for us, we are prone to wander, and we feel a conviction that we come short in all things; but still if we are truly his people, we shall find at least, that to will is present with us. Our desire will be to follow our dear Redeemer in all things. We love the pattern which he has given, and we admire the fidelity, constancy and strict conformity of the saints as expressed in our text; and our highest, strongest, greatest and most ardent desire is to attain to that standard of primitive purity and be numbered with that highly favored company, of whom it is testified that they follow the Lamb whithersoever he goeth. May it be our happy privilege to follow him in meekness, humility, patience, and submission to the will of God. He, in setting the example for us, went about doing good, when reviled, he reviled not again, when smitten on one cheek he turned the other cheek also; and in all things he should be followed by all who have his Father's name written in their foreheads.—But is it so with us? Are we not too apt to manifest a disposition to follow the corrupt promptings of our carnal and wicked natures, when reviled, to revile again; and to return railing for railing? How unlovely the spirit that would prompt us to leave the footsteps of Christ, and turn aside to follow the flesh. O may we be enabled to mortify the deeds of the flesh, and crucify the old man with his deeds; and in all our deportment as individual members of the body of Christ, and as collective branches of his kingdom, may we walk worthy of the holy vocation with which we are called. How striking the contrast between those who follow the Lamb, whithersoever he goeth, and those who bite and devour one another! How good and pleasant it is for brethren to dwell together in unity. But O how evil and unpleasant it is for brethren to thrust with side and shoulder, strive for the mastery, contend about words to no profit, misrepresent, slander and speak evil one of another. Does it not become us at this present moment to enquire.

"Is there ambition in my heart?
Search gracious God and see;
Or do I act the haughty part?
Lord, I appeal to thee."

Yet a very little while, and our conflicts will be over; many of us are near the end of our pilgrimage; to such

"Soon the joyful news will come,
Child, your Father calls you home."

And when we shall lay off our armor, and ground our arms at the feet of the Lamb that stands up on the mount Zion, may we be enabled to say with the apostle Paul "We have fought the good fight, we have finished our course, and kept the faith. May God reclaim us all from all our wanderings, heal our backslidings, receive us graciously, and love us freely, teach us to live and love as brethren, preserve us from all evil, and at last crown us with immortal glory through Christ our Redeemer, Amen.

Married.

At the Old School Baptist Meeting-house, at New Vernon. On Sunday the 30th ult., after public worship, by Elder Gilbert Beebe, Mr. ORANGE HALLOCK, of Mount Hope, to Miss FRANCES CORREY, daughter of Dea. Benjamin Corey of Minisink.

OBITUARIES.

Italy Hollow, July 18, 1854.

DEAR BROTHER BEEBE:—It becomes my painful duty to state through the obituary department of your paper, the death of our beloved brother, EDWARD MARKHEM, aged 75 years, and 5 months. Our brother has ever since he experienced a change of heart, been fully established in the doctrine of free and unconditional salvation, through electing love; it truly proved, his stay and staff in the hour of his severest pangs, and sufferings, and final death, which occurred July 17, 1854 in the morning at about 5 o'clock, when he fell asleep in the Lord. I visited him on my return from the east, and found him very low, yet wholly resigned to the will of his heavenly Father. He told me that the Lord had graciously loosened him from every earthly tie. He desired me to pray for, and with him, that the Lord would sustain and grant him patience under his afflictions. I was not present when he died, but I was told, that his last moments were spent, in earnest longings to depart and be with Christ.

His surviving companion sister Markhem, is a dear sister, and she feels no cause to sorrow as one who has no hope, they lost, four years ago by death, a dear daughter called Keszey, wife of David Henderson also another dear daughter, who died last November, 1853, called Lucy, wife of F. Graham, both these daughters took sick and died under their parental roof, they were both professors, yet never joined with any particular denomination, yet both died in the full triumphs of faith in a crucified Redeemer. I would state that brother Markhem was a steady reader of the Signs and Messenger, you will please give this notice an early place in your paper. I tried to speak on the funeral occasion from John xvii. first part of the 24th verse.

JOHN FISHER.

Died in Bradford, Maine, MR. LUTHER WADE, aged 78 years, 1 month and 8 days.

Letters Received.

Eld. J. L. Purington Samuel Wheat, M Carey, R. Langston, A. Kerrick, D. Vail, J. N. B. Cris, Wm. L. Beebe, S. Danks, Eld. P. Hartwell, John Wayman, Eld. I Cranfill, Eld. G. Conklin, L. Neal, Wm. T. Barnes, J. Roberts, Wm. E. Secor, J. T. Crooks, S. Swortout, Capt. H. Wilkin, John Dodds, S. Walker, Wm. P. Cook, Asa Wade, E. Cole, C. Search, Mrs R. M. Seymour, Wm. Batten, T. L. Tinsley, Eld. C. B. Hassell, Eld. T. P. Dudley, J. W. Smoot.

Moneys Received.

Table with 2 columns: Location/Name and Amount. Includes entries for New York, Pa., Md., Va., Ky., Ohio, Oregon Ter., Mich., Ill., Mo., Mass., and a Total of \$51.46.

Associational Meetings.

Bristoe Station, July 6, 1854.

BROTHER BEEBE:—Please give notice through the Signs, that the Corresponding association of Old School Baptists, will meet, the Lord willing with the church at Upper Broad Run, Fauquier county Va., on Thursday before the second Sunday in August. Old School baptists generally are invited to attend and participate in the privileges of the meeting. Brethren coming from the north and east will inquire for brother Joseph Grimes, at his store on King street, Alexandria, near the wharf, and will take passage on Manassas Gap Rail Road to Bailey's water station, on the morning of the meeting.

The yearly meeting of the Old School Baptist Church of Christ at Cent e, Rock Co. Wis. will commence at the school house in Johnston, a half a mile from my house, and seven miles east of the city of Jamesville, to commence, the Lord willing, on Friday before the third Sunday in September, at ten o'clock A. M., and to continue three days. Dear brethren and sisters in the Lord, you who are of the same faith with us, we would be glad to see as many of you as can come and join with us, and we would say to our ministering brethren. Come over and help us.

Done by the order of, and approved by the church. J. D. WILCOX,

County Line Association, to be held at Bush Arbor, Caswell Co., N. C., on Saturday before the 3d Sunday in August.

Little River Association, to be held at Hannah's Creek, Johnston Co., N. C., on Saturday before the 4th Sunday in September.

Salisbury Association, to be held with the church at Indian Town, Sussex Co. Delaware. 15 miles east of Salisbury Md. on Friday before the 4th Sunday in October.

Wetumpka Association, to be held with the Fellowship church, Tallapoosa Co., Ala. (about 33 miles northeast from the city of Wetumpka Ala. near Youngville, to commence on Saturday before the 4th Sunday in September.

Sangamon, to be held with the church at Fancy Point, Sangamon Co. Ill. (five miles north of Waverly) to commence at 10 o'clock A. M., on Saturday before the 5th Sunday in August.

Maine Old School Predestinarian Association, will meet with the church at Jay, Franklin Co. Maine on Friday after 2nd Monday in September.

Maine O. S. P. Conference, will meet with the church at North Berwick, York Co., Maine, on Friday after the first Monday in September.

Western Association, will meet with Little Flock church, near Knoxville, Marion Co. Iowa, on Saturday before the 4th Sunday in August.

The Corresponding Meeting of Old School Baptists in Va., will be held with the church at Upper Broad run, Fauquier Co., Va., to commence on Thursday before the second Sunday in August.

Sandy Creek Association to be held with the Sandy Creek church, at or near Caledonia, Putnam Co., Ill. on Saturday before the 2d Sunday in August.

Tygart's Valley River Association, will meet with the Goshen church, Greene Co. Pa., on Friday before the last Sunday in August, at 11 o'clock A. M.

Soldier Creek Regular Predestinarian Baptist Association, will meet at Mt. Zion church, Graves Co. Ky., on Saturday before the second Sunday in September.

Licking Association, will be held with the church at South Elkhorn, at Cave Spring, Woodford Co., Ky., on the 2d Saturday in September.

Miami Association, is to be held with the West Lebanon church Warren Co. Ohio, on Friday before the 2d Sunday in September.

Lexington Association, will meet with the 2d church of Roxbury, Delaware Co. N. Y., on the first Wednesday in September, at 10 o'clock A. M.

Kehukee Association, will be held with the church at Deep Creek, Halifax Co., N. C. (20 miles South of Halifax town, on Saturday before the second Sunday in October.

The Mad River Baptist Association will convene with the Sugar Creek Church in Putnam Co O. about 13 miles north of Luna, on the Friday previous to the 1st Lord's day in September 1854.

Miscellaneous Advertisements.

ELD. TROTT'S PAMPHLET, entitled, "A Calm reply to a communication of Elder John Clark written originally for the Signs but published in the Primitive Baptist, April 30, 1853, with that communication inserted by S. TROTT.

We have just received a copy of the above named pamphlet, and hastily glanced over its pages. It contains 40 large octavo pages with double columns, in which brother Trott has, in our judgment, triumphantly refuted the charges which have been circulated with indefatigable zeal and unyielding determination, by Eld Clark and others.

Single copies of this work will be furnished free of postage at 20 cents, or six copies at one dollar. Apply to Elder S. Trott, Fairfax C. H. Va. Letters containing orders should be post paid, and contain the money.

Those who can more conveniently send their orders to us, can be supplied on the same terms.

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the 1st 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 for \$5.00.

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 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. McTier, (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.

Table with 2 columns: Binding Type and Price. Includes 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.

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 agents for the Signs of the Times are duly authorized to collect and transmit all money dues 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. XXII. MIDDLETOWN, N. Y., SEPTEMBER 1, 1854. NO. 17.

POETRY.

For the Signs of the Times.

"And we know that all things work together for good to them that love God." Rom. viii. 2.

Yes gracious God, it must be so,
As word and promise go to show,
And thine own purpose to;
Nor can it be one thing shall fail,
Of all within the ponderous scale,
Thou hast designed to do.

Conceived by thy eternal mind,
Who every creature art confined
To thine own purpose, Lord,
All things to this one point must tend,
And each conspire to aid the end:
The glory of our God.

And here in close connection blends,
Thy church which thine own arm defends
With power Omnipotent,
Hid in her Lord's ere time began
Who shall defeat the wand'ring plan,
Or thwart the great Omnipotent.

Shall hell with its satanic host,
Against the God of wisdom boast,
And lift her conquered head?
Despoiled and broken she may roar,
And vaunt her strength but to deplore,
That Christ for his has pled.

Shall earth with all her flattering wiles,
Dissever from thy love a child,
Eternal grace secured?
No, they may fall to sense and sin,
But still upheld they are by him,
Who all the curse endured.

Shall e'en the worst of human ills,
The heart with every prison filled,
Work death where life is given?
If such could be, this source of all,
Would best contribute to the fall,
To rob the church of heaven.

But bless'd for ever be thy name,
Let saints and angels loud proclaim,
The depths of love divine,
Well may the church as crushed be,
And asking Lord, is this for me,
That I in thee should shine.

Be ever humbled, O my soul,
That thoughts of love should ever roll,
Down from the Throne above,
To one so vile and full of sin;
And but for this, I still had been,
Without desire to love.

Forever hushed, be every tongue,
Except to tell what he has done;
Who works all things for good,
To them who love and fear his name,
By this he does to them proclaim,
Their names eternal stood.

Writ by Jehovah in that book,
On which no one could dare to look,
But Christ the anointed Son,
He of the tribe of Judah rose,
The mighty secret to disclose,
That Christ and his are one.

M. B.

Utica May 2, 1854.

The Captive set free.

Till God the sinners mine illumine,
'Tis dark as night within;
Like Lazarus in the dreary tomb,
Bound hand and foot by sin.

In tenfold shades of night they dwell,
Without a lucid ray,
Yet boast of power to leave their cell,
The precept to obey.

But they shall hear the joyful sound,
When God designs it so,
Grace shall beyond their sins abound,
Loose him and let him go.

He stands perfected in his name,
Whose blood for him did flow,
The holy law proclaims the same,
Loose him and let him go.

Thou gospel, law, and justice too,
Conspire to set him free,
Reflect, my soul, admire and view,
What God both done and free.

Communications.

For the Signs of the Times

Brown Co., Illinois, June 6, 1854.

BROTHER BEEBE:—Through the kind mercy of a once humbled, but now exalted Lord and Savior, I have been once more spared, and raised from a bed of sickness, for which favor I ought to be very thankful. Dear brother, seeing my imperfections and unworthiness, I feel almost to shrink from trying to write anything to you; but I have been reading your valuable paper for a short time, and finding so much comfort in hearing from the brethren and sisters scattered throughout the United States, that I felt a desire to add my feeble testimony with theirs, and to bear witness of the grace, mercy and love of God towards his dear children.

I will now try, through my weakness, to give a short sketch, as I sometimes hope, of the mercy and love of God towards me, and that, while I was dead in trespasses and in sins. I was born in the state of Ohio, in the year 1825, raised by professing parents, and taught to observe an upright and honest course. When I was about seventeen years of age my father moved to the state of Illinois, where he now lives. Since that time my much esteemed mother and a brother and sister have left this world to enjoy, as I hope, from the testimony they left behind, a far better one.

At about the age of eighteen, I was arrested in my course of sin and rebellion against God, and from what cause I am hardly able to say; but I saw myself a condemned sinner, and looked upon God as being holy, just and good, and was convinced that he could not look upon sin with the least allowance. I then tried to mend my ways and to do better; for I thought that if I could do good, God would look upon me in mercy; but O my soul!

when I began to try to do better, I got worse and worse, and the more I labored to do good, the more sin and imperfection I could see in myself, until at length my burden of mind became so great that I sometimes thought of trying to pray, but feared that God would not suffer one so vile as I was to call upon his name. Thus I went on until one day while out in the field by myself at work my mind was so much oppressed that I thought I could see the justice of my condemnation, but my whole desire was that God would have mercy on me, if he could remain just and save one so vile as I was. I quit work, for my burden was so great that I could hardly bear it. While going towards the house I saw a fallen tree, and thought of kneeling beside it and trying to pray, then I thought that I was so vile and sinful that my prayer would not ascend higher than my head; for I felt that I was condemned and that the time was about at hand when I should have to quit this world and go and be forever from the peaceful presence of

God. Having advanced a few steps farther the thought struck me, that I could but perish if I went, so I gave myself up to him to do with me as he pleased; at that moment my burden was gone and I rejoiced and glorified God for what I believed he had done for me; everything around me appeared to be praising God. I now thought that my troubles were all over; but it was not long before I found that I was carrying a body of sin about, which caused a warfare within me, the flesh warring against the spirit, and the spirit against the flesh, which gives me much trouble, but my desire is to trust in the living God, who judges the quick and the dead, knowing that the God of the whole universe will do right. I would say to all the dear children of God may we be enabled ever to trust in him for life and salvation, for he is God and beside him there is no Savior. He has said, Come unto me all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light.

Brother Beebe may we strive together to keep the unity of the Spirit in the bonds of peace, and may the Lord be with all the children of grace and cause them to put their trust in him, their only help in the time of need, may we all be enabled by his grace to walk humbly, and to bear each others burden and so fulfill the law of Christ. I must close to a close by saying that if I am ever saved it is alone by the mercy of a crucified, risen and exalted Savior, Jesus Christ. Do with this as your judgment dictates.

I remain your brother, if I am one at all in Christian love.

DANIEL PUTMAN.

For the Signs of the Times.

Vernon, Ill., Aug. 1, 1854.

BROTHER BEEBE:—Agreeable to a promise I made in Va. and other places while I was on my eastern route, I now proceed to give some part of the history of my travels. I left home on the 6th of May last, and traveled 38 miles that day and held meeting with the brethren of the Honey Creek church in Indiana, both on Saturday night and Sunday morning, here I left my horse and was conveyed by the brethren to Terre Haute where I took the cars for Hamilton Ohio, where I had an appointment that night which I reached in good time, although the distance was upwards of two hundred miles. After spending a very agreeable week in Ohio, with the brethren attending meetings every day, I started for Wheeling, and landed at brother Crabills in Va., by Steamboat, Rail Road, and stage. I was now 1100 miles from home amid strangers, without money, having borrowed money on the road and exhausted all. I spent a gloomy time from Wheeling to Strasburg. Every turn of the wheel carried me further from home; I had

left home on the solicitation of a single individual and he not a member of the church at the time, I had not even the shadow of a promise that the brethren would appreciate my labors enough to enable me to get home; yet I tried to put my trust in the Lord that if I was what I professed to be, he would so dispose events that the cause would not be disgraced, and that I might be enabled to get from place to place, and finally home. I commenced my labor with the Water Lick church, where the venerable E. L. Buck is pastor; I found the old brother in bad health, I preached on Saturday and Sunday, at Water Lick to large congregations, I will remark here, as every where else, I found kind hearted brethren, without the aid of any missionary society or begging of any kind, they administered to my temporal wants and all my uneasiness at once was dispelled. I met brother McInturf at Water Lick, the same who had invited me to Va., at the end of the week I visited his church and house, from there he went with me a week and I found him all that I could have wished. I will here state that all I met with in Va. treated me with a kindness and liberality that I shall never forget.

I was truly sorry to find the brethren in Va. split upon abstract questions either real or imaginary; the brethren think it is really a difference worthy a split. I however preached twice at Salem and twice at Goose Creek to both parties and took up all the points that were said to divide them and presented such views as we in the west hold on these particular subjects, found that both parties received everything I preached as expressing their views precisely. So after I visited brother Trott and Leachman, who are on the opposite side from brother Buck and Booten, and hearing every thing that both sides had to say of their views of the gospel doctrinally and experimentally, I must say that I am at a loss to tell where the difference lies unless it is in modes of expression, and even that did not appear to be very great.

Both parties treated me with great kindness and I left them believing that they will all meet when all party difference would be forgotten and where they will never enter into any controversies that will break fellowship.

From Va. I went to Washington city and spent a week in the capitol. I had meetings four times with the brethren of the Shiloh church in Washington, here as elsewhere I met with a hearty welcome and the kindness of brother and sister Towles with whom I staid and indeed all the rest of the members that I met with I shall remember with lasting gratitude. From Washington I went to Baltimore and from there to Black Rock, the Black Rock church I looked upon in as healthy a condition as any I met on my entire route. My health become bad before I got to Washington and by the time I returned to Baltimore from Black Rock but I found one of the

best of nurses in sister Thorn, and the goodness of heart manifested by Dr. Thorn, her husband, almost compensated for the absence of my own family. From Baltimore I went to Welch Tract church in Delaware where I met the aged minister of the church brother Barton, whose looks bespeak the kindness of his heart. Brother Barton and brother Conklin I would almost have known by their conversation, their letters in the Signs almost breathed the spirit of peace and brotherly love, and so I found their conversation. I visited the brethren in Philadelphia, and at Southampton in Pa., at Hopewell in N. J., and was well pleased with my visit. I spent a few days very pleasantly with brother Hartwell and his amiable and truly christian wife.

From N. J. I passed on through the city of N. Y. to the Warwick church, you yourself are well acquainted with the balance of my stay in New York. The week's rest I had at your house prepared me for my long and tedious journey home without which I could not have performed the trip in my bad state of health. While at your house I felt as if all the benefits resulted to me.

In reviewing my journey I feel desirous to be thankful to God for the many kind assurances I have met with from the brethren. I feel so unworthy of any of them I was made sometimes to wonder what they could see in me, to be so very kind. The many hair breadth escapes I made also demands my gratitude. After I left you I had nothing very important except a storm on Lake Erie; I got to Terre Haute and met brother Scott according to appointment, I had two meetings with the brethren at Honey Creek and then proceeded home where I found my family all well I had tolerable good health all the time I was gone.

I now take leave of the subject, availing myself of this opportunity to express my best wishes to sister Beebe, and all your family, and to all my brethren and sisters whom I have not mentioned or have mentioned; there is not one but what I would be glad to see and retain the kindest remembrance of them.

Yours in hope of eternal life.

B. B. PIPER.

For the Signs of the Times.

To the Editor of the Signs:—The Meeting of the Old School Baptists of Eastern Michigan was held with the church at Canton, Wayne Co., on the 10th and 11th days of June, 1854.

At the said meeting the following resolutions were adopted:

First, that a committee of three be appointed to forward to the Editor of the Signs of the Times, the proceedings of said meeting, and also to give a general invitation to Old School Baptist Ministers of other states and countries, to call on us, and dispense the word of life.

Second, that our next annual meeting will be held at this place on the Saturday before the second Sunday in June, 1855, and on the following day, which our brethren from all parts are cordially invited to attend.

The undersigned being selected as the above mentioned committee would therefore in accordance with said resolution say to ministering brethren of other states and countries that it would be highly gratifying to us to have the visits of said ministering brethren and also would say, that our coun-

try is a fine one for men of families, or otherwise to settle in; and would ask our ministering brethren abroad to ask themselves the question whether they have ever felt it in their hearts from the influence of the Holy Spirit to enquire whether the Lord of the harvest has not something in this part of the Vineyard for them to do? We feel assured we think in saying that preachers of our faith and order would receive a warm reception, by all those of that faith and order. We are it is true a peeled and scattered people; but our wants are none the less on that account.

And we trust, that the Lord even here, has a people who are of the purchase of the blood of Christ, and that the genuine Gospel of Christ, would have the effect to bring them out and manifest themselves to one another. We say farther that there is no lack of what is termed gospel, but to us it is another, or rather a perverted gospel, which is hardly tinged with the sentiments of the gospel of the grace of God, but is rather based on general atonement, free-will, means, and money, &c.

Our meeting was in all respects harmonious, and we think the brethren who were in attendance all expressed themselves as being satisfied that it was good for them to be here. The preaching was in accordance with the tenor of the scriptures, without a jarring or discordant note.

In order that strangers from abroad may know where to find some of us, or write to us, the following names and also their Post Office address are hereto appended.

- Elder N. R. Leet, Rochester, Oakland Co., Mich., Brother D. H. Brown, Unica, Macomb Co., Mich. brother J. E. Hammond Oxford, Oakland Co., Mich. Asa Randolph Farmington, Oakland Co., Mich. Amzy Clay, Wausar, Tuscola Co., Mich. Joseph Beedster, Detroit, Wayne Co., Mich. A. P. Clark, South Nanton, Wayne Co., Mich. Nathaniel Gregory, Ypsilanti, Washtenaw Co., Mich. John Moulds, Borodino, Wayne Co., Mich. S. H. Obear, Borodino Wayne Co., Mich. A. Y. Murray, Borodino Wayne Co., Mich.

A. Y. MURRAY }
S. H. OBEAR } Committee.
JOHN MOULDS. }

Canton, July 31, 1854.

For the Signs of the Times.

Solano Co., Cal., July 8, 1854.

After attending to the business part of my letter, I feel inclined to fill up the remainder of my sheet in giving a brief statement of the progress of religion; as far as my observations have extended, which I presume will not be uninteresting to your patrons, or the Old School Baptists in general. I feel well convinced that we have two kinds of religion in this country, to wit, the religion of Christ which is pure and undefiled; and the religion of anti-christ. The latter abounds in great abundance in all the cities and towns and popular settlements, their altars are plenty and many of them decorated with all the costly trappings which characterized the scarlet colored beast, and her that sat upon it. And a variety of musical instruments, all of which are the workmanship of men. And I fear their religion is of the same manufacture. The time has been that money hunting preachers fared well in California, but times have changed, money has become scarce and their craft commands but a low

price; yet they ought not to complain, for all other business transactions have fallen short in their profits. And as I heard the presiding elder tell the people at a night meeting in one of our cities that to get religion was nothing more nor less than a business transaction; and if so, their preaching is only to accomplish a common business transaction, and should fall in price as other commodities. There has been a very great struggle among all the workmongrel professions, to see who should gain the ascendancy in this country. They have all fanned the flame of animal passion, until it has become old and stale with the people, who seem no longer to be alarmed at it.

The desire to procure wealth and the good things of this world, seems to have taken a deeper hold on the minds of the people in this country than in any other I have ever lived in. I have tried to preach considerable to the people here; and it has been very seldom, while preaching, that I ever could discover from the countenance of any that contrition of soul that is an evidence of genuine repentance. But all seem to indicate a desire, not to be troubled before their time.

I heard of some Old School Baptists located some forty or fifty miles from where I live, and I resolved on taking a journey through that part of the country to see if I could find them, which I did some time since; and found some ten or twelve members of the Old School, that had not been deceived by the Missionary Baptists, and it seems that I came among them just in time to save some others from being led off by them. A missionary preacher had constituted a church in that part of the country; and denied being a missionary and had succeeded in getting some of the Old School to join him, and was fishing after some others, but they had become rather suspicious of him, and wanted to prove him further; during which time I fell in with them, and was able to give them a true knowledge of his standing. I tried to preach for them and gave them some Old School papers, and minutes containing our articles of faith, all of which they have been well pleased with; and were very desirous to have a church constituted in that vicinity. I agreed to return in three weeks which I did; and some of them were very anxious to be constituted at that time, but some three or four of the members that lived at a distance failed to attend; and I thought myself that such a course would probably be premature and that further acquaintance would do no harm. I agreed to visit them Saturday before the first Sunday in August, when, if nothing is in the way, I expect to constitute them; notwithstanding it is taking more responsibility on myself than I ever have done; for on all such occasions in the States I have been accustomed to acting with elders, and generally council from churches, but in this case I am deprived of that privilege, for I have no knowledge of any other ordained minister in this state but myself; yet I find nothing in the scripture that would forbid such a course.

Brother McCormack of Iowa, and brother Cox of Kentucky, desired to hear from me through the medium of the Signs. I will say unto them that I highly appreciate their friendship, and continued remembrance of one so unworthy, and whose lot

seems to be cast among strangers, in a spiritual point of view, where none seemed to understand the language of Canaan, or sympathize with me in my lonely state. But the promise of my divine Master gives me comfort, the world knows not of, where he says "and lo I am with you always ever to the end of the world."

If it had not been for such precious promises recorded in God's word, I know not where my faltering hopes would have found a resting place. I often thought while in the States, that my trials were more serious, and more of them than was common to professors of religion. But since I have come to California, I find trials that arise from new sources that often threaten to make my soul a captive to unbelief. And the spirit of iniquity certainly has a dwelling in this tabernacle, where he is always in attendance, for I can never find him absent, but when I would do good evil is present. And I become more and more assured that unless I am saved by free and sovereign grace that there is no salvation for such a sinner as I. And when I look at myself, and then view the torrent of opposition and error, that I must inevitably encounter in this country for a time single, and alone, it makes me exclaim; I am not sufficient for these things. And I know that except the Lord build the house, they labor in vain that build it. And I know that God is able of these stones to raise up children unto Abraham. And I know that Israel's God is able to fight his battles and conquer his enemies through the most inferior instruments. I thank God and take courage, that success is not to the strong but to the faithful. I send you some verses herewith, which you can publish or throw them aside. They contain my views in a brief manner of salvation by grace.

When grace first comes it finds us dumb,
And deaf, and blind, and lame
It makes us see our final doom
Unless we're born again.

Then we begin to strive and pray
For mercy from on high,
We see that we have broke the law,
And for it we must die.

The death in our Adamic head,
Has left us all for slain,
But grace laid up for sinners' dead
Secures them life again.

By grace the plan was laid in Christ,
The Father's only Son,
Fulfilled in time, but laid at first,
Before the world began.

That grace to thirsty souls how sweet,
It fills their heart with joy,
The wondrous love to men how great,
That reigns in God on high.

God loved his bride when made at first,
He loved her when she died,
He loved her and redeemed in Christ,
None but his loving bride.

Then glory the Saviour's name
Procure his grace abroad,
Until we rest to reign with him
In heaven his bless'd abode.

THOMAS H. OWEN.

For the Signs of the Times:
West Unity, Williams Co., O.
Aug. 10, 1854.

BROTHER BEEBE:—If such a poor creature may address you by that appellation. I have been mourning over the low estate of Zion in this region of country. We have an old brother here by the name of Jason Garrison, who is and has been a preacher of the gospel, and he is sound in doctrine, but too feeble to preach, and he mourns on account of his inability. He

has been conversing with several persons whom he considers proper subjects for baptism, but we have no one to administer to them the ordinance. He is now eighty three or four years old and very feeble. He, and I were talking this matter over, and we agreed that I should write to you, hoping that you may be able to put us in a way to act, or by making our condition known through the columns of the Signs, some minister of the gospel who is sound in faith and who preaches an unconditional gospel, and that has nothing to do with the humanity invented religious institutions of the day, might feel constrained to come over and help us. We cannot give any one much encouragement in regard to a support, as we are few in number, but we feel encouraged to hope there is a prospect that a branch of the church of Christ may be raised up in this place. We mourn over the waste places of Zion, and we pray that her cords may be lengthened, and her stakes strengthened in God's own time.

Now, my dear brother Beebe, this poor scribble is poorly written and poorly edited but it is written in sincerity of heart. I hope, my dear brother, the great head of the church will sustain you in all your labors.

Yours in gospel bonds,
BENJAMIN WILLITT.

For the Signs of the Times.
Walker Co., Ga., July 30, 1854.

BROTHER BEEBE:—Through the Signs I desire to say to my brethren scattered through the United States, that I have visited Holly Creek church, Murray Co. Ga., a church I had never been at before, and had the pleasure to see Old brother John James, an old revolutionary soldier, going on one hundred and eighteen years old; on Saturday and Sunday he walked three quarters of a mile to meeting. He joined the church one year after the old war, lived in Union District, South Carolina, was in thirteen regular battles, and in scouting parties against the Tories, no recollection of the number. He received five wounds, all slight. I saw the scar on one of his legs; he weighs 175 or 180 pounds. Brother Beebe, I have seen men 75 or 80 years old, who had not near as good a mind as he has on the subject of the war or on that of salvation by grace. His mind appears good, he is decidedly an old Baptist, and can read without spectacles.

Brother Beebe, I do not know better how to show that respect to an old revolutionary soldier and brother in Christ, than to enclose you one dollar and ask you to direct to him the Signs one year.

Yours in tribulation,
H. G. FULLER.

For the Signs of the Times,
Clinton Co., O., July 18, 1854.

BROTHER BEEBE:—Suffer me once more to address our scattered brethren and sisters, through the Signs; The scriptures are fulfilling daily as we plainly see, and the love of many waxed cold; in this day of worldly improvement, the truth is lightly esteemed, and those who contend for salvation complete in Christ, to all and upon all the promised seed, are considered at least fifty years behind the times, and like myself, have to bear the epithet, Old Foggy, while those who, though among us, and bearing our name, unwilling to be but

counted the offscouring of all things for Jesus's sake, for a while run well, but in the trying hour, have held out the flag of truce to our enemies, have stricken hands with arminian leaders, and are now the cause of rejoicing among the armies of the aliens; while many of our dear brethren are called by the hand of death to meet their reward in heaven, others in whom we once delighted are discouraged and seldom are seen in the assembling of the saints, while others feel that God has forsaken his inheritance, when in great heaviness they meet in companies of two or three, and pray for the presence of their king. These things look to the wisdom of the world, as though mercy's building must fall, that God cannot save, that iniquity must prevail against the truth. But thanks be to God, whose mighty workings are hidden from the wise and prudent and revealed unto babes, as all the holy scriptures abundantly testify in every age. Why should we be discouraged? consider the Prophets of old, did God forsake them, though men opposed? consider the apostles of the Lamb, how they suffered shame from their fashionable brethren, the pharisees, and were not forsaken of their God, but above all, consider Jesus who endured such contradiction of sinners against himself, lest you become weary and faint in your mind; count all those dark dispensations, as from the merciful hand of a kind parent, and rejoice that he deals with you as with children, it is true that some of you are removed far from your brethren, but not from your God; from the pleasure of meeting with your brethren in a church capacity, but not from enjoying the smiles of your Jesus, whose arm is not shortened that he cannot save, neither is his ear dull that he cannot hear. Strive to make up in diligence what you feel to lack in number, be firm, be diligent in every good word and work. In my travels for the past year I have met with many severe trials, within and without, my flesh is loth to submit to be crucified; and false brethren also in this day of departure from the truth are ever ready to annoy those who oppose their innovations, but notwithstanding these things, I have enjoyed many pleasant seasons in the last twelve months, I have baptized some eight or ten, and often hear inquiries after truth.

Now brethren, farewell; be of good courage, trust in God, love one another, strive to meet together at your church meetings let not worldly concerns prevent you and thereby wound the feeling of your brethren and especially depress the spirits of your minister; and when you are blessed with the spirit of prayer and supplication remember me, who feel that I am the chief of sinners, and less than the least of all saints.
J. C. BEEMAN.

For the Signs of the Times,
Brownsville, Aug. 9, 1854.

DEAR BROTHER:—Allow me once more to trouble you with my scribble, which I had not expected to have done so soon; but my dear brother, after I saw your reply to brother John Williamson, I really could not forbear to write. As long as the Lord enables you to write such blessed views which raise my affections to a flame, you may expect that I shall trouble you in this way. I was reading your paper yesterday and bearing our name, unwilling to be but

with my scribbling, so I laid the paper aside and went to bed, but did not sleep half the night, for I was so much interested with your views; for the subject is a pleasant one to me, and to all the dear people of God, who trust alone in Christ. That God has endowed you with his spirit to dive so deeply into the experimental consolations of the gospel, and to bring out of the treasury things new and old, for the comfort of Zion.

I preached on Sunday, and my mind was called to the portion of scripture, 2 Cor. x 13. "But we will not boast of things beyond our measure; but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reach not unto you; for we are come as far as to you in preaching the gospel of Christ."

I have been doubting myself, ever since I trust the Lord has called me to the ministry; but seeing your reply has revived me, and caused me to throw my doubts away; and I now believe the God of Jacob has called me to the work. Brother Beebe, if we had been in the same room together you could not have pointed out my views better than you have, concerning Christ and the bride, I do believe that she was given him before the world was, so that she was and is completely in him, and none are able to pluck his people out of his hand. And at the end of time I believe the Lord will have no more than he had at the beginning. But we know not where they are, but he knows, and at the appointed time he will quicken them, who were dead before in trespasses and sins. They are perfectly secure; for they are in him. So the church of God is built up already, as Paul has said. Built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.

Let me say to sister Lydia Holden, Dear sister, I do commit you to God, who is able to keep you from falling; I pray that he may preserve you through all your trials, and grant you patience to bear them all, for he is the author and finisher of your faith.

The arminians are round about us, as yelping pups; we are admonished to beware of dogs. Now to the dear ministers whom God has called to the work, I trust you are valiant soldiers of the cross; take the sword of the Spirit with which you shall be enabled to conquer all your enemies. I have been trying to preach fifty four years; but have done no good yet; but I wish to do no harm. So brethren, I desire to encourage you, for my time is short here; that you earnestly contend for the faith which was once delivered to the saints. There is no other gospel, Salvation is of the Lord, from first to last.

Brother Beebe, after reading this scribble, you may do as you please with it, for I do not think myself, it is worth your notice; I merely want you to see my views of the gospel, before I go home. But if you can cast it into the fire, then nobody will know but you and myself. Now may the Lord of Jacob be with you and your family, is my prayer, Amen.
I remain your unworthy brother,
MARRIN ROBISON.

Corresponding Circular.

The brethren assembled with the Upper Broad Run Old School Baptist Church in a meeting of correspondence, August 10, 11, & 12, 1854. To the churches and associations, corresponding with us, and to our brethren wherever scattered, address this epistle with expressions of love.

DEAR BRETHREN:—This is certainly a day of great and exciting events. If we look abroad, we see almost the whole of Europe engaged in a state of war. Catholics and Protestants uniting professedly to defend the Mahometan, interest against the encroachments of the Greek church. If we look at home, commotion, agitation and disorganization is the order of the day; the object being manifestly, to bring our national and state governments under the control of religious fanaticism, in one shape or another. What the immediate result of these political commotions may be, we will not predict. But we will confidently say to you, brethren, that all these things, with their result, are under the sovereign control of him who hath all power in heaven and in earth; all have their appointed place in the fulfillment of prophecy and in the accomplishment of the gracious purpose for which he holds the power over all flesh, viz., that of given eternal life unto as many as the Father hath given him.

In the meantime, those political commotions combined with the religious rage for power together with the inward troubles of Zion, the present war in heaven, all tend to mar her peace, and her apparent prosperity; so that the poet may well sing of her.

O Zion afflicted with woe upon woe,
Whom no man can comfort, whom no man can save,
With darkness surrounded by terrors dismayed;
In mourning and wailing thy strength is decayed."

But brethren, what we particularly desire in this letter, is to present some scriptural considerations, for your encouragement and comfort, in the present state of that war, with its peculiarities, which has for so many ages been waged in heaven, or in the church of Christ, in its visible form.

For this end we will call your attention to that portion of scripture found in Micah iv. 9:

"Now why dost thou cry out aloud? Is there no king in thee? Is thy counselor perished? for paings have taken thee as a woman in travail."

Here are three questions addressed as showed by the connection to the daughters of Zion, the gospel church, and are for our consideration. 1st, Why dost thou cry out aloud. This crying out is such as is expressive of great distress and fear, such as of a woman in travail. There has been much of this crying out aloud for a number of years past, in what we believe to be the daughter of Zion, the church of Christ. We have been crying aloud on account of our coldness and feanness; on account of the war, the dissensions and divisions among us. There has been a crying out against the Signs, and other periodicals, against Circular Letters, and against all regular correspondence among the churches; as though these were the cause of all the diversity of religious character and of views among us, and therefore of the troubles and divisions. No, brethren, all this diversity was among us, these publica-

tions, and meetings &c., only brought it more clearly to light. There has been a crying out on account of individuals having presented for the consideration of their brethren, sentiments which had not been advanced by former writers, and which they had not been accustomed to hear preached. The alarm has been that anything new should be advanced; not because these new things were a departure from the scriptures; but because they differed from that analogy of faith, that construction of doctrine, which had been handed down from the so called divines of the preceding generations, and which they had been accustomed to view as the standard of orthodoxy. The idea of many appears to be that when those whom they style the fathers died, Zion's counsellor perished, and wisdom died with them.

The enquiry returns, "Now why dost thou cry out aloud?" As a rebuke for thus crying out the second enquiry is put; "Is there no king in her?" It cannot be that Zion is left of her king. God has said, "Yet have I set my King upon my holy hill of Zion." It is also written that, "He must reign until he has put all enemies under his feet." And Christ said to his disciples "Lo I am with you always, even unto the end of the world." Christ as the King of Zion has all power in heaven and in earth. Not only does he command the church to be obedient to his word and ordinances, and orders all her external condition; but he governs also all the events outwardly in the world; but in addition to these, he reigns in his people. "The Kingdom of God is within you." It is true Christ has, in the New Testament, given to his church his doctrine, precepts and ordinances, to be observed by her and her members. Were it not for this declared decree, as it is written, "I will declare the decree," we should have no standard, by which to satisfy ourselves, or to show to others, that what we are internally taught and influenced unto, is according to the will of God. Having this more sure word of prophecy, we would do well to take heed thereunto. But to suppose, as we judge many do, that Christ's government in Zion is limited to his giving his people his doctrine and ordinances to be obeyed by them, as manifestations of their love to him, and as means of their religious enjoyments and prosperity, would be to suppose that the manifestations of God's favor to them, from time to time, were conditional on their obedience, and therefore that the saints under the gospel are similarly situated with Israel under the Sinai covenant. Not so, what is all of grace can have no conditions in it. Hence Paul reminds the Corinthian brethren that, the Son of God as preached among them was not yea and nay, but that, "All the promises of God in him are yea, and in him, Amen; unto the glory of God by us." But again we are informed that in keeping the judgments of the Lord there is great reward. So the children of God in all ages have by happy experience found it. The King in Zion, often gives comfort to his people by drawing them by his love to keep those judgments. The great secret known only to those who are taught of the Lord, is that whenever this reward is enjoyed, all notions of having obtained it by conditional obedience are banished. The child of grace can never boast of having obtained this or that manifestation of God's

favor, for his obedience. Some of you, brethren, may have been led at times, to try the efficacy of conditional obedience. You had religiously gotten into a dark, cold state; you concluded that it was because you were negligent in duty, had not been as attentive and engaged in prayer as you ought, and thereby had brought yourselves into this distressing state of mind. You determined that you would renew your diligence, be more attentive to prayers &c., and would thus regain your former comforts. But alas! the more you labored thus, the more barren and distressed you became, until despairing of making your case any better, you were led as helpless, dependent sinners to cry to the Lord for deliverance. When it came, you could then see the gracious dealings of God with you, how that in leaving you to get into that cold state, and to try delivering yourselves, you had been led into a deeper acquaintance with your depravity and helplessness, and to see how fully more sovereignly good and gracious was the hand that delivered you. Did you not then for a time feel that all your help was in the Lord? that if he kept you, you would be kept, if he delivered you, you were delivered? Again, brethren, when the Lord has given you an understanding of some point of doctrine or of order, and showed you the scripture authority for it, did you not feel that God was instructing you with a strong hand, as Isaiah said, that the power of a king was in it, making you to know of a surety that it was the truth; and bringing all the powers of your mind into willing subjection to it? If you thus have the evidence in your own experience of the presence of the King of Zion, who sovereignly leads, instructs, and comforts his people at his pleasure, and have the testimony of the word that he will never leave nor forsake them, why criest thou out as though there was no king in Zion, and that she is left to conduct herself as best she may, amidst the labyrinths of error and delusion with which she is surrounded? Assuredly Zion's King is in her midst. He sits enthroned above all power, excepting him who put all things under him. He has both, all the outward and inward state and condition of the church under his sovereign control. He adds to her numbers and to her gifts at his sovereign pleasure; again he alike sovereignly diminishes both. He forms the light, and creates the darkness in her; he gives peace, and is their evil in the city, and the Lord hath not done it?

Again we must be taught of God, or we know nothing spiritual; hence all the knowledge spiritually which the church or the saints, in any age have had, is what the King has been pleased to impart. Every saint knows that he is far short of knowing all the mystery of the scriptures. The church in every age, if we except the apostles, have fallen alike short. One saint may have greater gifts imparted to him than are given to another; one may experience more of the consolations of the gospel than another; so may not one be led into a deeper knowledge of the doctrine of Christ than others, and that without regard to natural abilities? The church in past ages may have been distinguished by some graces and some light which are not enjoyed by the saints at this time; and if some now have clearer light given to them on some parts of scripture revelation than had those who preceded them, why should

they keep it hid? or why should any find fault? One thing is certain that it is just so far as the Lord gives us individually spiritual discernment in the things of the spirit, that we know the truth spiritually, and not as we have borrowed knowledge from the light of others. If we know any thing aright, it is as the King teaches us, if we walk in conformity to his word, it is as he leads us. We are altogether subject to his sovereign appointment. Hence said the prophet "Thou hast wrought all our works in us." In like manner said the Apostle, "It is God that worketh in you both to will and to do of his good pleasure."

But the dominion of Zion's King is not confined to the church, he rules in the midst of his enemies, having the like sovereign control over their volitions and actions as he has over the saints. As God hardened Pharaoh's heart, so he gives some over to a reprobate mind, to some he sends strong delusions that they should believe a lie. And it is said that evil men and seducers shall wax worse and worse deceiving and being deceived. Again as it is written, "As Jannes and Jambres withstood Moses, so do these also resist the truth." It has been by a manifestation of the truth, in one point or another in every age, that those who have not received the love of the truth, are made manifest; their hearts are thereby hardened and their enmity drawn forth. Thus many of those who had followed Christ as his disciples, became offended at his discourse concerning the true bread from heaven, and walked no more with him. Many, who previous to the New School separation, contended for particular atonement, &c., and manifested a strong opposition to Fullerism, when testimony against Missionism was decidedly borne, were offended, went over to the Fullerites, and became active in all their arminian schemes. But there are others who though they united with the church in her opposition to Missions &c., yet when the appointed occasion was presented, have showed a no less violent opposition to the truth than did either of the others. They could not stand the exposure of the errors of the Creeds and confessions of the past ages, nor the objections to there being made to take the place of scriptures, as the standard of Old School Baptist faith, nor the contending for a real life union of Christ and his people, and an actual spiritual birth; But whatever may have been the occasion, in any age, of persons being arrayed in opposition to the truth, the spirit manifested, and the course pursued to resist the truth, identify them alike as enemies of the truth. What was the course pursued by the Jews in opposition to the preaching of Christ? Ridicule, misrepresentations and distortion of his words, reproach and slander, and when they obtained the power, direct persecution. The same is the course pursued by the opposers of truth down to this hour, and shows them to be in the ranks of the enemy. By their fruits ye shall know them. The lovers of the truth neither need nor wish any such weapons. Having their loins girded about with truth, and having on the breastplate of righteousness &c., they require no weapon but the sword of the spirit, which is the word of God.

The third enquiry is, "Is thy counsellor perished?" No, that cannot be. He is not only made unto thee wisdom, but he is Wisdom itself, is the Only Wise God. His counsel concerning Zion cannot fail. With such

a King in Zion, having all power and whose understanding is infinite; can any untoward event happen to Zion? Can any errors make inroads in her, any divisions occur in her ranks, that can result to her injury? Can she be brought into any state or condition, even her present low one, by enemies without and enemies within, or by her own failings, which was not before appointed for her good? Not so long as her king and counsellor is such as we have showed, that the scriptures reveal him to be. Brethren, Zion is built upon a foundation which no power can shake. She has in her a King and Counsellor whose wise and gracious purpose nothing can thwart, whose love to her is strong as death, many waters cannot quench it neither can the floods drown it. Why then should we be dismayed? Why dost thou cry out aloud?

To the associations with which we are in correspondence, it gives us pleasure to state that our present meeting has been one of great comfort and encouragement. The attendance of brethren has been large and their fellowship has seemed to be with the Father and with his Son Jesus Christ. Not many of our ministering brethren were in attendance, but those that were and that preached for us came richly laden with the treasures of the gospel, and we feel satisfied it is far better for Zion to have but few ministers and those few aiming at the comfort and edification of the saints, than to have many coming only with senseless jargon, filling our minds with distraction and confusion. We desire a continuance of your correspondence and will endeavor to reciprocate the same. We have appointed our next meeting to be held with the church at Ebenezer, Loudon county Va. to commence on Thursday before the Second Sunday in August 1855, at 11 o'clock A. M.

R. C. LEACHMAN, *Moderator*.
P. A. L. SMITH, *Clerk*.

The Allegany Old School Baptist association convened with the church at South Dansville June 24th at ten o'clock A. M. 1854.

After sermon by N. D. Rector, organized by the appointment of N. D. Rector Moderator and A. Bowen, Clerk.

All visiting brethren of our order were invited to a seat with us.

The question with respects to receiving letters from the churches composing this association, was resolved to be inexpedient.

No communications from sister associations.

Circular letter was read and received.

Appointed brother Erastus West to write our Circular letter for next year.

Appointed the next meeting of this association to be held at Lakeville, Livingston Co., on Saturday before the first Sunday in July 1855, at 10 o'clock, A. M.

Resolved, that the above proceedings be sent to the *Signs* for publication.

N. D. RECTOR, *Moderator*.
AARON BOWEN, *Clerk*.

CORRESPONDING CIRCULAR, OF THE ALLEGANY ASSOCIATION.

DEAR BRETHREN:—In accordance with our custom of sending an epistle to you permit us at this time to call your attention to the scattered state of the church of Christ in this part of the vineyard of Jesus Christ,—to the brethren scattered through-

out our country, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, grace unto you and peace be multiplied. Dearly beloved we address you as strangers and pilgrims in the earth, who seek a city which hath foundation whose maker and builder is God. O thou afflicted, scattered, tossed and not comforted, despised and reproached in the world, fear not, for thou shalt not be ashamed neither be thou confounded for thou shalt not be put to shame; for the Lord hath called thee as a woman forsaken and grieved in spirit; for a small moment hath he forsaken you, in a little wrath has he hid his face from you. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings; for he was afflicted, despised, rejected, and hated by the world, for the world hated him before it hated you. Which of the saints have not been afflicted, persecuted and scattered abroad in the earth, wandering about in sheep skins, and goat skins, in dens and caves of the earth, of whom the world was not worthy? But if ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as an evil doer or as a busy body in other men's matters, or as many professing Godliness who trouble legislators to enact laws to suit their own schemes and plans; but as ye are not of the world but chosen out of the world, therefore ye are not to govern the world but to be subject to powers that are, so far as they are in accordance with the laws of Christ; and in all things live in obedience to the commands of the Savior, that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Holding forth the word of life, that you may adorn the doctrine of God our Savior in all things, and that we should teach, by precept and example, that we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purifying unto himself a peculiar people zealous of good works. These things teach and exhort, follow the footsteps of the flock, as you are built on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone; and although you may walk through the valley of the shadow of death, fear no evil; and if you cannot walk by sight, walk by faith in the promises of God; for he hath said, "I will never leave you nor forsake you." And although it is even the time of Jacob's trouble, yet he shall be saved out of it; for "I am with thee, saith the Lord, to save thee, though I make a full end of all nations, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished, therefore fear not, O my servant Jacob, neither be dismayed O Israel. But Zion said, The Lord hath forgotten me. Can a woman forget her sucking child that she should not have compassion on her son? Yea, they may forget, yet I will not forget thee; behold I have graven

thee upon the palms of my hands, thy walls are continually before me; for I will contend with him that contendeth with thee, and all the flesh, shall know that I the Lord am thy Savior and thy Redeemer. I am the Lord that teacheth thee to profit, which leadeth thee by the way that thou shouldst go. Finally brethren, be of good comfort, trust in the Lord, be not entangled with the yoke of bondage, live in peace and may the God of all grace keep you from falling into the evil ways of the world and preserve you unto his heavenly kingdom, for Jesus' sake, Amen.

EDITORIAL.

Middletown, Sept. 1, 1854.

"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. 2 Tim. i. 9, 10.

No subject has ever so much engrossed the attention of men as that of salvation. And if we had not some acquaintance with the blindness and ignorance of the carnal mind we could not but wonder at the variety of, and conflicting sentiments of men in relation to it. But it must be admitted that God is of one mind and none can turn him, and that his laws are immutably the same, and that the transgression of it in all ages is sin, and it condemns every transgressor of it, consequently there can be but one way of salvation from it. It is admitted we believe, by all who admit the truth of revelation, that the way of life and salvation is taught in the bible. But different men construe the same scriptures in different ways. But the portion before us is so plain and intelligible, and so perfectly free from all ambiguity, that we cannot conceive how common candor can give it but one and the same construction. In this epistle Paul desires Timothy to stir up the gift of God which was in him, and which was communicated to him for the purpose of comforting and instructing the saints in this only way of life and salvation. Paul said to him, God hath not given us the spirit of fear, but of power, of love, and a sound mind. Be not thou therefore ashamed of the testimony of the Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God. Who hath saved us, and called us with a holy calling. If we attempt to contemplate salvation in its true character, we must go back in our contemplations to the revelation which the Eternal Jehovah has made of himself. And as nothing can have an existence without an origin, so must salvation have an origin and that origin is God himself. And as we know nothing of him, only as he is pleased to reveal himself to us, may it be his pleasure to communicate that knowledge and wisdom unto us, that we may speak as becometh sound doctrine which cannot be gainsayed. If God is infinite in wisdom, and if salvation be His work, He must have known from eternity the whole arrangement for it was his work, and so is the consummation of all the plan. We are told that all the works of God were known unto him from the foundation of the world. And in relation to salvation, we are informed that

the whole arrangement was made before any human being who would need salvation was formed. Jesus Christ was set up as the Savior before the dust of the earth from which man was formed was spoken into existence. Said Christ, in speaking under one of his titles, (viz. wisdom.) I was set up from everlasting, from the beginning, or ever the earth was. Rejoicing in the habitable parts of his earth, and my delights were with the sons of men. This language carries our minds back to the utmost stretch of human comprehension. It throws our contemplations into the boundless ocean of eternity, and that ocean we can neither fathom nor explore. But as far back as our comprehensions can go, so far back we can trace the salvation of God; and we must content ourselves to roam within that scope which God has been pleased to allot to us. If we enquire for what purpose Christ was set up, we are met with the answer, the Head, Mediator and Savior of the church. God gave him for a covenant of the people, a light to the Gentiles, and his salvation to the ends of the earth. Hence we read of the church being chosen in him before the foundation of the world. The elect of God, or those who were chosen in Christ, are those of whom Jesus said, And my delights were with the sons of men. This truth is presented also by David, in that passage in which it was said by the Savior. My substance was not hid from thee. When I was made in secret and curiously wrought in the lowest parts of the habitable earth. Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them, Psa. cxxxix. 15, 16. Whenever we approach the subject of salvation, we enter upon a theme as high as heaven, and as boundless as Deity itself. And the ever astonishing and wondrous plan of salvation which was established in eternity and is fully developed and consummated in time, is what Paul in this epistle to Timothy is discoursing upon. But salvation cannot benefit any but the lost. None can be condemned by the law but those who have transgressed it, and none can be delivered from its curse but those who are under it. Hence Jesus came not to save the righteous in their righteousness, but he came to save his people from their sins. In the fulness of time, and after the creation of the world, God made man, and by transgression he fell, and in him all his posterity fell also, and they are all born in to the world, yea, they are conceived in that depravity which Adam possessed after the fall. And let us here understand what it is that brings us into a state of condemnation. Some people tell us that sinners are damned because they do not close in with overtures of mercy. Because they do not believe the gospel, and improve the means of grace which God has spread before them. But there is not one word in all the bible, which will countenance this sentiment, but all the testimony of the sacred volume is in contradiction to it. Let us begin with the beginning of this subject, and endeavor to take our start in the channel of truth. What was it which caused the fall of Adam? Was it in consequence of his doing something which God had commanded him to do? Certainly not, but it was his doing what God had forbidden him to do. It was what he had done which brought the curse. And so it is with

all condemned sinners. They are not condemned for what they have not done, but it is for what they have done. They are condemned for sin and sin is a transgression of the law. And this is the case also in law among men. No man was justly condemned by the law of his country, because he had done nothing; but because he had committed some act which was a violation of the law of the land. And the sentiment called gospel condemnation, is entirely without foundation in truth, and in the bible. But as all admit, Adam transgressed, he did that which God forbade his doing. And as his posterity were then all in him, and he had fallen under the curse, as he was, so are they all by nature, and are brought into their natural existence, the degenerate plants of a strange vine. Wherefore by one man sin entered into the world and death by sin, so death passed upon all men for all have sinned. Sin is the natural element of all the posterity of Adam; for they have descended from him since his fall, and they have his fallen nature, and like him are sinful, they inherit his carnal mind, and his carnal mind is enmity against God. Hence the fallen state of man is a lost state, for by the offense of one, judgment came upon all men to condemnation, consequently all the elect of God are by nature under the curse and condemnation of the law, and are without hope in the world. "Without holiness, and perfect righteousness none can stand before God." All mankind are condemned, and the wrath of God abideth on them. Alas! How deplorable the condition of man. The earth is shrouded in the sable mantle of gloom, and man is cast out of Eden's bliss, and is groaning under God's awful curse. Was God taken by surprise through the development of this sad state of things? Is he discomfited, and disappointed in his purpose, in consequence of something having occurred which was unknown to him before the creation? By no means. It is true that sin entered into the world, misery and death are here, but let all heaven rejoice, and earth be glad, let the mountains leap for joy, and the inhabitants of the rock sing, a ransom is found. Before man was formed or sin had entered the world, the God of wisdom and salvation had given his elect, grace in Christ, that where sin abounded, grace should much more abound. Jesus was set up before man was formed, to save him under the awful state of sin into which God was pleased to suffer him to fall, and from that dreadful death consequent upon it. Christ the Savior is declared, and of him it was said, He shall bruise the serpent's head. The serpent could only bruise the heel of the church, but Jesus shall bruise his head. The covenant engagements of Father and Son in the salvation of the family of God, now begin to be developed. The great and eternal plan of salvation begins to be opened, and by manifestations, types and shadows, Jesus Christ is presented to the people. The offering of the lamb by Abel, pointed to that salvation and Savior which were provided before the birth of time. Salvation was ratified in the eternal counsel, and now God begins to make that salvation known to the heirs of it. God saved his people with an everlasting salvation. But it requires the entrance of sin into the world, and the fall of God's children in it, with rolling time, and transpiring events, to reveal that God to man, who hath saved us

and called us with an holy calling, and to fully manifest and apply this salvation unto them. The types and shadows all pointed to this, and prophets and righteous men desired to see the Savior. In the fulness of time, a multitude of the heavenly host were heard to announce his advent into the world. And as without perfect righteousness none can have peace with God, Christ himself is the peace of all the church. God has made him to be unto them wisdom and righteousness, and sanctification and redemption. This is the salvation which is presented in the text. Who hath saved us, and called us with a holy calling. We have touched upon salvation as an act of God before man was formed, and now pass to take some notice of it, in the personal manifestation of it to, and the violation of it in the heirs of glory. And the first thing in this branch of salvation is the calling already described in the text. But as there are various opinions upon the subject it may be well for us to examine the scriptures of truth; and hear what they say about it. Many suppose that the preaching of the gospel constitutes this call. That sinners who are dead in trespasses and sins, and who sit under a preached gospel, receive this call; and that the violation of their will turns the scale whether they are benefited by it or not, or decides the event whether the call will be effectual or not. Now this position is not true, and finds no support in the bible, for no man but he who has been regenerated, or quickened by the spirit of God can hear the gospel. The sinner who is dead in trespasses and sins possesses (spiritually) no living or spiritual capabilities. The natural man receiveth not of the things of the spirit of God; they are foolishness unto him; neither can he know them, because they are spiritually discerned. And the preaching of the cross is to them that perish foolishness. And why is it foolishness to them? Because they possess no spiritual life which enables them to discover the spirit and glory of it. The wisdom of this world can never attain to it; for God has hidden these things from the wise and prudent. The apostle in his epistle to the Corinthians, has put this subject in a clear and decisive light. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and wisdom of God. Here the most sluggish mind must discover that the same preaching had a different effect upon different characters. To one it is a stumbling block to another folly, and to the third it is Christ the power of God, and the wisdom of God. And what makes the difference, for certainly the message is delivered irrespective to them all, so far as the act of preaching is concerned. The different effects are caused by that grace and spirit which has made the hearers to differ. The seed sown on the rock, where there is no earth, will remain inactive, while that which is sown in good ground will germinate and bring forth fruit. Those to whom the gospel was Christ the power of God and wisdom of God, had already been called with a holy calling, while those to whom the same sermon was a stumbling block, and folly, had not been called. If this be not true, then the language of Paul to the Corinthians is contradictory in itself, and has no meaning in it at all, but is altogether abortive. And who will dare to charge the

Spirit of inspiration with this. This holy calling is a work beyond the power and control of man, and is one which God has never committed to the hands of man. Christ said, He came not to call the righteous, but sinners to repentance. Yet he preached to those self-righteous pharisees whom he came not to call, and on one occasion at least, those of them who heard him preach a sermon on sovereign grace, were all filled with wrath. And if the preaching of any being could constitute this a holy calling, we should certainly suppose that the preaching of the Lord of glory would effect it, but this holy calling is the work of Almighty power. It is the Spirit that quickeneth, the flesh profiteth nothing, said Jesus. 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. The elect of God by nature are dead in trespasses and sins, and must be quickened; but preaching cannot quicken them. How then are they to be quickened? We will turn to Jesus Christ, for an answer. For as the Father raiseth up the dead and quickeneth them, even so, (by the same Almighty Power, and in the twinkling of an eye) the son quickeneth whom he will. This is what we understand by a holy calling, a heavenly calling, or as men sometimes denominate it an effectual calling. It is a holy calling, because it calls them to holiness, they are called to the Holy God, through Christ, and the life communicated in it is a holy life. It is the life of Christ communicated to them. And the reason why they are called is, they are the saved of the Lord, and they are now called into the enjoyment of that salvation. Who hath saved us and called us with a holy calling. Salvation precedes the calling, and the calling brings the heirs of salvation to Christ, and they are put into the enjoyed possession of an existing, finished and eternal salvation. The eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. This calling is not to make them the heirs of salvation, but it calls those who are already heirs into a knowledge of their heirship, and the enjoyment of their inheritance. Many contend that something must be done by the sinner, some preparatory steps are to be taken by him, some righteous acts are to be performed by him, or the Lord will never save him. If he be an heir of glory, he is already saved, and in his unregenerate state he possesses neither the power nor the will to perform any righteous act, for his mind is a carnal mind, and is enmity against God. But let us hear what the text says. Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us: when we began to be religiously inclined, and to seek the Lord, and to get religion? Nay, Verily. No such language ever stained the pages of Holy Writ, nor divided the crown of Jesus. But, according to his own purpose and grace, which was given us in Christ Jesus before the world began. This purpose is an eternal one, and this grace was given to all the heirs of glory in Christ Jesus before the foundation of the world, when they were chosen in him, and blessed in him, with all spiritual blessings, and which were to flow to them in time; and this holy calling is one of them,

and it reaches them in consequence thereof. These things are embraced in the expressions, purpose and grace. And if we ever had grace given to us at all, it was before the world began, for there is no succession of grants from God. What Christians receive from day to day, is the manifestation of the blessing of an original grant, or covenant. It was not in consequence of any goodness which the Lord foresaw in any of the children of men, that he established the economy of salvation, but it was according to his purpose and grace from eternity. His own sovereign will decreed it, and death and hell cannot disturb it. There is a fulness in it and a certainty of its being all accomplished. That God who has numbered the very hairs of our heads, has not forgotten one blessing which will be for our good, and he who suffers not a sparrow to fall to the ground without his notice or permission, has not failed so to secure these blessings, that the devil shall never be able to rob us of one of them. And what can be more comforting to the tempest-tossed pilgrims than a knowledge of this heavenly truth. What submission and patience it produces in us while being rolled and tossed hither and thither, to know that the Lord rules and reigns, and guides and governs all our affairs, and that all things work together for our good, and that they flow unto us under the controlling hand of God. This is grace, not to be thought of but with tears of joy, not to be mentioned, but with shouts of praise. In inseparable connection with the foregoing is the appearing of our Lord Jesus Christ. And what is this appearing for? Is it to effect some new arrangement, or to establish some new purpose, to render man salvable, and leave the event at the violation of the will of man? Now this question is answered by inspiration, and the answer will out-ride and shine amidst all the opposition and rage of men and devils, earth and hell. Jesus came to make manifest that salvation, purpose and grace which were given the heirs of glory in himself before the world began. He came to make manifest and apply the salvation of God to his children, 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. But is now made manifest by the appearing of our Lord Jesus Christ. The appearance of Jesus Christ, was in accordance with this salvation, purpose and grace, and it presents a theme of the most devout contemplation. In this appearing it is made known to the church of the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. And what is his appearing. If we visit the manger we will find a babe wrapped in swaddling bands, and there in the appearance of a helpless babe, we see the conqueror of death and hell. We see him in whom dwells all the fulness of the Godhead. But we here behold him, who in his mediatorial character is meek and lowly in heart, just entering into his humiliation. He takes not on him the nature of angels, but the seed of Abraham, and unto us is born this day a Savior, which is Christ the Lord, and his name shall be called Jesus, for he shall save his people from their sins. Here is fulfilled that prophetic strain of Isaiah. For unto

us a child is born, unto us a son is given, and the government shall be upon his shoulder, and he shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Jesus is made under the law, to redeem them that were under the law. He delivered them from the curse of the law, being made a curse for them, as it is written, Cursed is every one that hangeth on a tree. His people being entirely destitute of righteousness which would be acceptable to God, they being ignorant, unholy, and condemned, Christ was of God made unto them, wisdom and righteousness, sanctification and redemption. Daniel had foretold that the Redeemer should make an end of sin, bring in everlasting righteousness, and seal up the vision and prophecy. Some people talk about Christ's working out the righteousness of the saints. The spirit of inspiration has said, this is the name whereby he shall be called, the Lord our righteousness. Our righteousness is in Christ's righteousness, for he is our righteousness. And so far from his coming into the world to work it out. He came to bring it in. And as Daniel has said, he shall make an end of sin, prophetic announcement. He has put away sin (from the church) by the sacrifice of himself. His people were under the law and he must go where they are, and as they are under the condemnation of it and under the sentence of death, he must die to redeem them therefrom. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. If we follow him to Calvary we will there hear him cry, It is finished! It is done! He bowed his head and died, and through his death, the law is forever silenced and powerless over the church, and through his resurrection from the dead, the church is everlastingly justified. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. He was the plagues of death, and the destruction of the grave. This is the Lord and Savior Jesus Christ, who hath swallowed up death. The testimony which Isaiah bore to him, And he shall swallow up death in victory. He did not swallow it up in merely falling, but in victory, in his glorious and triumphant resurrection from the dead. He has abolished death, in bowing to its requirements or in laying down His life, and then taking it again. He triumphed over it. In that he died, he died unto sin once, but in that he liveth, he liveth unto God, death has no more dominion over him. But why has death no more dominion over him? He has abolished it, triumphed over it, taken away its sting, and disarmed it of its power; at his command the massive bars retreat, and the grave gives way before him. Where was the life of the church when Jesus laid down his life? Is the life of the church in Christ? The apostle has told us, that Christ is the life of every believer in him. And in this light, we can easily comprehend him when he speaks of Christ's dying unto sin once, but now living unto God, and then turns his discourse to the saints, saying, so likewise reckon ye yourselves to be dead unto sin, but alive unto God by Jesus Christ. And again, If we be dead with him, we shall also live with him. The bodies of the saints must lie, but in Christ they triumph over death, and are enabled to sing death is swallowed

up in victory, O death where is thy sting! O grave where is thy victory! Jesus has offered himself without spot to God, and by that one offering hath perfected forever them that are sanctified. He was delivered for our offenses, and was raised again for our justification. He laid down his life a voluntary sacrifice, and took it again, and through his resurrection from the dead life and immortality, are brought to light through the Gospel. The church lives in Christ's life, and her immortality is in his immortality, and because he lives she lives also, and because he reigns she reigns with him. Her all, and in all is in him, and where he is there she is also. She is the heir of God, and joint heir with Jesus Christ in all things, and if she suffers with Him, she will be glorified with him, for all things are hers, and she is Christ's, and Christ is God's. And if we seek the living among the dead we cannot find him, for there is no life in the law nor in a dead Savior, but the life is in him, who was dead but is alive, forevermore, lives at the right hand of God, where he maketh intercession for the saints, according to the will of God, and heaven and earth are appealed to in vain, to lay a single charge to God's elect, for God has justified them, and who then can condemn them? Christ has died, yea, rather is risen from the dead, and he was delivered up for their offenses, and raised again for their justification.

Ministering Spirits.

The reunion of parents and children in heaven, as well as of earthly friends, is a cheering and delightful thought. And the idea that our departed friends may sometimes be near us, or wait to welcome us to the silent land, is well suited to impress the mind.

A little girl, in a family of my acquaintance, a lovely and precious child, lost her mother at an early age—too early to fix her loved features in her remembrance. She was as frail as beautiful and as the bud of her heart unfolded, it seemed as if won by a mother's prayers, to turn instinctively heavenward. The sweet, unconscious, and prayer-loving child was the cherished one of the bereaved family. But she faded away early. She would lie upon the lap of a friend who took a mother's care of her, and winding one waning arm around her neck, would say, "Now tell me about mamma." And when the old tale had been repeated, she would say softly, "take me into the parlor; I want to see mamma." The request was never refused; and the affectionate child would lie for hours, contentedly gazing on her mother's portrait. But

Pale and wan she grew, and weakly;
Bearing all her pains so meekly,
That to them she grew still dearer,
As the tri-hour drew nearer.

The hour came at last—the weeping neighbors assembled to see the child die. The dew of the death was already on the flower, as its life sun was going down forever. The little chest heaved faintly—spasmodically.

"Do you know me, darling?" sobed, close to her ear, the voice that was dearest; but it awoke no answer.

All at once a brightness, as if from the upper world, burst over the child's colorless countenance. The eye-lids flashed open, the lips parted, the waning hands flew up, in the little one's impulsive effort as she looked piercingly into the far spirit world.

"Mother!" she exclaimed, with surprise and transport in her voice—and passed with that breath into her mother's bosom.

Said a distinguished divine who stood by that bed of joyous death: "If I never before believed in the ministrations of the departed ones, I could not doubt it now."—*Eclectic.*

REMARKS.—Such are the heathenish notions entertained by most of the fashionable religionists of these United States. Here

where theology is taught in schools as a science, and where the majority of the people indulge in the pleasing but delusive dream that we are the most enlightened and evangelical nation under heaven. Spiritualism or communications between the dead and the living, is not confined to the Spirit Rappers; but those who loudly protest against the spirit-rapping, as it is called, are themselves scarcely less extravagant in their superstitious notions of the future state of the human family.

Recently we had occasion to allude to a case of suicide committed by a small boy, whose confiding mind had been misled by false teachers to believe that the horrid act would restore him the fond society of a dear sister. The same carnal imagination of carnal enjoyment, earthly and sensual pleasures which now afford satisfaction to our natural feelings is to constitute the happiness of their heaven. The child who, in the last spasmodic throes of yielding nature pronounced that name which her infant mind had been taught daily to idolize, and desire more to see, than to see the glory of the eternal God; presents but what is perfectly natural. The whimsical notion that her mother had broken the ranks of heaven, and come to meet her dying child, involves the idea that the saints in glory are not perfectly happy—that the maternal anxiety of the parent is stronger than the attractions and the joys of heaven.

But why are these superstitious doctrines taught? Partly no doubt because the teachers of them have no correct knowledge of the joys of the world to come, having never tasted them; but chiefly because with these delusions they can excite the carnal passions of the simple and unsuspecting and thereby lead captive silly women, aye and silly men. Very much of the religious excitement of modern times is produced in this way; not as the effect of spiritual life from God; but as a kind of galvanic operation on the dead; which, though it may produce spasmodic motion, cannot produce vitality.

FORBID vs. THE BIBLE IN COMMON SCHOOLS.—There is the same excitement in the town of Holliston, Massachusetts, that there was in Winchester in the same state, on the subject of reading the Bible in Schools. The school Committee having ordered its reading to be discontinued at the request of the Catholics, the inhabitants called a town meeting, in which it was ordered, that hereafter the bible be uniformly read in all our schools by all the scholars thereof of sufficient acquirements to read the same intelligibly.

REMARKS.—How often are we reminded of the words of the Lord, "Behold ye fast or strife and debate, and to smite with the fist of wickedness." Isa. lviii. 4., while witnessing the hypocritical zeal of the fomenters of strife and proscription in our country. There can be no more affinity between the Religion of our Lord Jesus Christ and education, than there is between things temporal and things spiritual, yet a wonderful zeal has sprung up among the protestant clergy under the false pretence of a holy veneration for the bible, to have it read in our state schools, while in reality they themselves hate the doctrine taught in the scriptures, and only desire to force it into the schools in order to force a violation of our state and national constitution, by giving a preference to the sects called protestant over the Catholics, and to deprive the latter sect, of the right to educate their children in the schools, for the support of

which they are taxed equally with all other citizens of our country. These are evidently the objects of the concentrated powers of the Protestant Association, the "Know Nothings," and others, who in like manner have organized themselves in bands for the acknowledged purpose of war upon the Catholics, and by these and similar measures design to provoke them to a resort to arms in defense of their undoubted rights, and so bring on another scene of riot, arson and blood, like that produced in Philadelphia a few years ago, in the same way, and by the same leading spirits.

What right have the town of Holliston, or any other town, to pass a law compelling all catholic children to read the bible, contrary to the wishes and orders of their parents and guardians? If it be conceded that they have such right to profane the Holy bible, and enforce its use, or rather abuse, as a school book, have they not the same right to enforce the reading of catechisms, prayers, tracts, creeds, and every thing which they may deem orthodox, and consonant with their sectarian views?

OBITUARIES.

July 29, 1854

BROTHER BEEBE.—By request of surviving friends, I send you this obituary notice. Departed this life, June 27, in the 79th year of his age, our venerable brother NATHAN GREENLAND. He died at the house of his sons, in Trough Valley, Huntingdon Co. Pa. He has been known for many years, by your readers, as an agent of *Signs of the Times*, but they were not generally acquainted with his usefulness as a citizen, nor as a member of the church of our Lord Jesus Christ. He was among the first settlers of the Trough Creek Valley, before the modern religion of this world had become so popular, and when those who were taught of God and who feared God, loved to speak of the glory of the Kingdom, and to talk of his power. He has often told me of his meeting with a few who were then living in the Valley and of the satisfaction in comparing their exercises, one with another; for he was a very experimental brother. Among the first revivals which were got up by the art and device of men, he protested against them as deceptive and of Satan. He was distinguished for his sound judgment and decision of character, and his decisions on matters of a religious nature were based on the scriptures of truth. He was for his candor and faithfulness often accused of being a disturber of the peace and an opposer of the truth, for his defence of the gospel, that Jesus is the Christ, so that the enemies of the doctrine of salvation by grace, were afraid to contend him on their favorite systems. The bible doctrine of salvation was still more precious to him in his last hours. He had unshaken confidence in the atoning blood of the crucified Savior, and in his electing grace.

He has left a large family of sons and daughters, who are grown up, and we say to them sorrow not, as they who have no hope. We trust that many of them have hope in the blood of a blessed Savior, who gave to their father a foretaste of the immortal glory which awaited him, in the presence of God and all the holy angels.

Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power. They are made kings and priests, unto God and the Lamb forever.
Yours as ever

JOSEPH FURR.

At his residence in Rensselaerville, N. Y. on the 27th of May 1854. Elder ERASMO CROOKER. He was a native of Cornwall Connecticut, and came to this town sixty four years ago; he commenced his ministerial labors 62 years previous to the day of his funeral; he survived most of his generation and died at the advanced age of 85 years. He felt himself inclined to the ministry

by the influence of the Holy Spirit on his heart and though late in life, he was moved by the destitution of a new country, by his love to the church, and to the cause of God and truth, and though he had a large family, of thirteen children (nine of whom have survived him) to support by his own labors, and himself subject to severe and repeated attacks of disease, yet he continued his ministerial work, until within a few years of his death. His education was limited, but of fine talents, of sound and evangelical doctrine his ministry was blest with several powerful revivals of religion, the fruits of which remain, in grateful remembrance to this day. He had scarcely a semblance of temporal support from his people. In his preaching and especially on the attributes of God, this sovereignty, his decrees, his electing love, and the Spirit's operation, he was powerful and convincing; there was moral sublimity, in some of his happiest efforts. Without the silver of human eloquence or the gold of refined literature he exhibited truth in plain style in the name of Jesus Christ.

The unction of his soul and the practical power of truth on the christian's heart, convinced his audience that sound doctrine was the most safe to the spiritual interests of man the most honorable to God. He set his house in order and designated a brother to officiate at his funeral obsequies whom he hoped would do justice to his trials and his triumphs and add his name and his testimony to the witnesses and defenders of the graciousness and glory of the redemption of Jesus Christ. His last hours were rational quiet and peaceful. He was taken away from earth as the frail but faithful steward leaves his field of labor to rest in the bosom of his Savior. His surviving children and numerous friends bore him as a father and a patriarch to the resting place of the dead in hopes of a reunion in a state incorruptible

[From the Southern Baptist Messenger.]

Eatonton Ga., July 12, 1854.

BROTHER BEEBE.—By request of some of the bereaved children of my much esteemed friend STEPHEN RENFROE, to write out a short notice of his death for the benefit of his children and friends at a distance, who departed this life June 17, 1854, with inflammation of the bowels. Stephen Renfro was born on the 25th day of March 1788, which made him 66 years, 2 months, and 23 days old. He was born in Washington Co. Ga., raised and married in the same county; He married Elizabeth Thompson, and soon afterwards settled in Jones Co. Ga., one of the first settlers in that county, and was ever found one of their most useful citizens as long as he lived. He was wonderfully blest through life—he surely was blest with one of the most amiable and pious wives of her day, and by her blest with ten children, and with the happy sight of seeing nine of them grown, and the most of them settled, and most of them members of the church. The promise of the Lord was verified toward him, Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. He was blest with a wonderful constitution through life, and with a good living, and he left a large quantity of property for his children to enjoy in remembrance of their lovely parents. His children can say in truth they have lost a parent; his country can say they have lost one of their best and most useful citizens; his neighbors can join them and say, We have lost one of our best neighbors, who was always ready to lend us his aid when we called on him—who was ever ready to visit us when sick, and to administer to the necessities of the poor. Though he was not a member of the church, the church at Walnut Creek can say in truth, We have lost a strong stay for he was always ready to help when it was needed. His seat was seldom ever vacant in time of meeting—his house was ever found to be a pleasant home for christians, and especially the poor minister; he could not bear the thought of their needing any attention that could be given by him or his dear family. It was the delight of his soul to hear them talk and tell the dealings of the Lord with them in bringing them from darkness to light. We have stated above that he was not a member of the church, though he had claimed a hope for some years. The unworthy writer remembers well on one occasion when he related his hope to him, that after a long and tedious travel under conviction, when he had given up all for lost, at a time when least expected, he thought he saw how Jesus could be a Savior, even for such a sinner as he was; but said he shortly thought, Surely that is too good

for me, I fear. He was fully and firmly identified in belief with the Primitive Baptists; the doctrine they preached was the food his soul lived upon. While in his last affliction he did not talk much about his future state; but the last day he lived, in the morning when he could no longer keep his sufferings hid from his children, he told his youngest son that he was obliged to die, but said he did not want them to grieve after him. His son approached the dying father as well as he could and said, Father are you afraid to die? I reckon I am as near ready as I ever shall be, but said there had been something on his mind ever since last September that he seemed to want to tell, but being overcome with sympathy he could not stay to hear what it was. O that he could have heard. He then requested his son-in-law to come in his room, and then told him coolly and deliberately how he wanted him to settle up his business in a short way, and in a few more hours his spirit was released from its prison of clay to take its flight home, where he will meet his Jesus and his lovely companion who has been there for the last six years in the full enjoyment of that world. Though their children are scattered abroad in different lands, O may they all live the life their parents lived, and die the death the righteous die, and meet them again in heaven. O dear children and friends, your loss is truly great, but let your hearts be comforted by believing that your loss is his eternal gain.—Farewell.

For the information of the children and relatives at a distance, we are requested to say to them there will be a sermon preached in memory of the deceased the second Sabbath in August, if permitted, by the unworthy writer,

DAVID L. HITCHCOCK.

Letters Received.

Mrs. E. Nelson, Fanny Winslow, G. W. Ballow Eld J. Furr, Dr. H. Duncan, Eld. Wm. Sharp M. A. Jones, Isaac Swanger Mrs. S. H. Izor, Eld H. G. Fuller, Eld. J. A. Badger, Eld. J. L. Purington Mrs. L. Tisen, Wm. L. Benedict, J. S. Price, Wm. J. Jerritt, Eld. J. C. Beeman, Eld. Z. Angel, M. M. Clay, J. R. Finks, J. E. Cunningham, Wm. Wiggins A. Ezell, Eld. T. H. Owen, J. M. Irwin, F. Lambert, J. John, E. Rittenhouse, Miss S. Furney, Hugh, Eld. P. A. Klipstein, C. Wilster Wm. Madden, B. Willett, T. Ward, J. Hughes, Eld. M. Robison, Mrs. T. Kilpatrick, J. O. Whitney, L. Tree Eld. J. R. Martin, Eld. P. Whitwell, Dea. J. V. Willard, Martha Waller, Elias M. Reeves, I. B. Tillery, P. M. Eld. M. Lassing, S. Mustain, B. Florence, Eld. C. B. Hassel, Eld. J. N. Vincent, Eld. J. Cox, J. W. Floyd, Eld. T. P. Dudley, J. N. Bradford, J. B. Vance, Eld. I. Hewitt, J. Joice, Dea. J. Finny,

Assarintional Meetings.

The yearly meeting of the Old School Baptist Church of Christ at Centerville, Rock Co. Wis., will commence at the school house in Johnstown, a half a mile from n. y. house, and seven miles east of the city of Jamesville, to commence the Lord willing, on Friday before the third Sunday in September, at ten o'clock A. M., and to continue three days. Dear brethren and sisters in the Lord, you who are of the same faith with us, we would be glad to see as many of you as can come and join with us, and we would say to our ministering brethren, Come over and help us.

Done by the order of, and approved by the church. J. D. WILCOX.

The Coonee Baptist Association will meet with Mount Paron church, Walton Co., Ga., (8 miles South East of Monroe and 6 miles from Social Circle,) on Saturday, October 7.

The New Hope Association will meet at Bethel church, Carroll Co., Ga., (5 miles west of Villa Rica,) on Thursday, September 7.

The Beulah Association will meet with Union church, Chambers Co., Ala., five miles North east of Fredonia and five miles West of Vernon, on Saturday, September 16.

The Uharley Primitive Baptist Association will meet with Silver Creek church, Floyd Co., Ga., (6 miles South of Rome, on Saturday, September 23.

The Yellow River Association will meet with Friendship church, Gwinnett Co., Ga., (7 miles South West of Lawrenceville, on the Rock Mountain road,) on Saturday, September 23.

The Ocmulge Association will meet with New Salem church, Putnam Co., Ga., (8 miles West of Eatonton, and 6 miles South East of Whitfield's,) on Saturday, September 9.

The Upatote Association will meet with Ramah church near Buena Vista, Marion Co., Ga., on Saturday, September 9.

The Lower Canoochee Association will meet with the church at Lake M. H., Bulloch Co., Ga., on Saturday, October 7.

The Primitive Western Association will meet with Mount Zion church, Harris Co., Ga., (2 miles East of Whitesville, Saturday, October 14.

The Ichacoon Association will meet with Mount Paron church, Crawford Co., Ga., (3 miles from Knoxville, on the Wiar road,) on Saturday, September 16.

The Ockokee Primitive Baptist Association will meet with Mount Zion church, Florida Line, (6 miles west of Grooverville, Thomas Co., Ga.,) on Saturday, October 21.

The Suwannee River Association will meet with Cedar Creek church, Columbia Co., Florida, (23 miles east of Alligator,) on Saturday, September 23.

The Harmony Baptist Association will meet with Mount Lebanon church, Stewart Co., Ga., (8 miles North-East of Georgetown on the Lumpkin road,) on Saturday, October 7.

The Conecuh River Association will meet with New Providence church, Pike Co., Ala., (18 miles South West of Troy, and 2 from Spears Mills,) on Saturday, October 7.

The Claybank Association will meet with New Hope church, Henry Co., Ala., (8 miles North East of Campbellton) September 23.

The Primitive Pulaski Association will meet with Mount Bezer church, Dooly Co., Ga., on Saturday, October 21.

The Choctawhatchee Primitive Baptist Association will meet with Antioch church, Harbour Co., Ala., 9 miles South of Clayton, on Saturday, October 21.

Little River Association, to be held at Hannah's Creek, Johnston Co., N. C., on Saturday before the 4th Sunday in September.

Salisbury Association, to be held with the church at Indian Town, Sussex Co., Delaware, 15 miles east of Salisbury Md. on Friday before the 4th Sunday in October.

Wetumpka Association, to be held with the Fellowship church, Tallapoosa Co., Ala. (about 33 miles northeast from the city of Wetumpka Ala. near Youngville, to commence on Saturday before the 4th Sunday in September.

Maine Old School Predestinarian Association, will meet with the church at Jay, Franklin Co., Maine on Friday after 2nd Monday in September.

Maine O. S. P. Conference, will meet with the church at North Berwick, York Co., Maine, on Friday after the first Monday in September.

Soldier Creek Regular Predestinarian Baptist Association will meet at Mt. Zion church, Graves Co., Ky., on Saturday before the second Sunday in September.

Licking Association, will be held with the church at South Elkhorn, at Cave Spring, Woodford Co., Ky., on the 2d Saturday in September.

Miami Association, is to be held with the West Lebanon church, Warren Co., Ohio, on Friday before the 2d Sunday in September.

Lexington Association, will meet with the 2d church of Roxbury, Delaware Co., N. Y., on the first Wednesday in September, at 10 o'clock A. M.

Kehukee Association, will be held with the church at Deep Creek, Halifax Co., N. C. (20 miles South of Halifax town, on Saturday before the second Sunday in October.

The Mad River Baptist Association will convene with the Sugar Creek Church in Putnam Co. O., about 13 miles north of Lima, on the Friday previous to the 1st Lord's day in September 1854.

Miscellaneous Advertisements.

ELD. TROTT'S PAMPHLET, entitled, "A Calm reply to a communication of Elder John Clark written originally for the Signs but published in the Primitive Baptist, April 30, 1853, with that communication inserted by S. TROTT.

We have just received a copy of the above named pamphlet, and having glanced over its pages. It contains 40 large octavo pages with double columns, in which brother Trott has, in our judgment, triumphantly refuted the charges which have been circulated with indefatigable zeal and unyielding determination, by Eld. Clark and others.

Single copies of this work will be furnished free of postage at 20 cents, or six copies at one dollar. Apply to Elder S. Trott, Fairfax Co. H. Va. Letters containing orders should be post paid, and contain the money.

Those who can more conveniently, send their orders to us, can be supplied on the same terms.

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the 1st ask, 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 for \$5.00. 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 Universals 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 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.

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The following agents for the Signs of the Times are duly authorized to collect and transmit all money dues on account of subscriptions to the 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. XXII. MIDDLETOWN, N. Y., SEPTEMBER 15, 1854. NO. 18.

POETRY.

For the Signs of the Times.

Lines addressed to a gospel minister, about leaving his own flock, for a short season, to preach the gospel to a distant part of Zion.

Go herald of the cross,
To preach the gospel where
The sons of God are waiting;
The gracious sound to hear,
Go tell them of his love,
The amazing plan of grace,
And may the light of heaven,
With glory fill the place.

Go speak in his great name,
Who oft has warmed their hearts,
And though they languish, yet again,
May God his strength impart.

With assurance may they feel,
The Lord their God is nigh;
And from the fulness of his grace,
Will every want supply.

Go tell them of that love,
Which angels ne'er can know,
But which our God designed,
To rebels worms should flow.

Go tell its heights, proclaim its depths,
As God to thee shall show,
And of its breadth and length, you still,
To God himself must go.

Go favored son of heaven,
To preach the Eternal Word,
And may the Spirit given,
His quickening power afford.

May each enjoy a gospel feast,
Spread by his bounteous care;
And such a witness to attest,
That Christ the Lord was there.

Then shall our hearts rejoice,
To hear the tidings when,
The Lord in love shall deign to bring,
Thee to thy home again.

But while from us thou art gone,
Oh, ask the Lord to keep,
Our eye to him who fills the throne,
And loves the mercy seat.

J. M. B.
Utica, May 15, 1854.

Walking in Jesus.

As Jesus the Lord he receives,
So walks the believer in him;
Convinc'd that the blessings he gives,
Deserve his most cordial esteem.

He loves him for what he hath done,
And grieves that he loves him no more,
Yet still in the Lord he goes on,
His mercy and love to adore.

He's deeply convicted of sin,
And taught by the Spirit to see,
He stands in himself all unclean,
A leper in every degree.

He feels himself thankful to God,
For all that the gospel declares,
While Christ and his peace speaking blood,
The chief of ten thousand appears.

No longer he toils at the law,
Deluded with 'do this and live.'
He wants all that God can bestow,
As free as Jehovah can give.

There once was a time he could boast,
And thought that his failings were few,
Yet now of 'I bring the worst,
Unable to will or to do.

Thus walking in Jesus the way,
He's taught to be harmless and wise,
And that he delights to obey,
Salvation by works he denies.

He claims of his own, and yet
But shame and confusion of face,
And lo, in the dust at his throne,
Receives a salvation of grace.

Communications.

For the Signs of the Times

Berkshire Co., Mass. March 10, 1854.

BROTHER BEEBE:—An idea was suggested by a late writer in the *Signs*, in relation to ministers giving a relation of their christian experience, as calculated to be useful to the readers of the *Signs*, and I have felt inclined to write a relation of my experience, together with the lead of my mind into the ministry, and if the same shall be thought fit for publication, it will be exposed; otherwise, let it lie dormant.

I was born in Providence, R. I. August 13, 1791, and while in my infancy my parents moved to Lanesboro, Mass. My mother died before I was five years old, and my father being poor, I was transferred to Cheshire and incorporated in the family of a wealthy farmer; this was a religious family, and the head thereof was deacon of a Baptist church in the same town.

I cannot say that my mind was impressed as early with religious matters as some can, yet there were some events of my early life that I will relate. I had rather a remarkable dream when about nine years of age: formerly dreams were regarded as ominous of remarkable events, but I never had the gift to augur dreams, nor to prognosticate future events. I dreamed that I stood on a beam in the east end of the barn, for what purpose I know not, but while thus standing an angel from heaven came and stood by my side, and took hold of my hand and conversed with me. This was the dream, what he said, I knew, but on awaking I could not recollect. His voice seemed melodious, and impressive, and it is impossible for me to describe the feeling of his hand to mine. What this could mean I knew not, or whether there was anything of a religious character impressed on my mind at that time, I did not know; being very young, I related the dream to some of the household, and they said it was a prelude to conversion. But what they meant by conversion I did not then know, but in time these impressions wore off, and I returned to my sports.

Nothing more of importance occurred until I was about sixteen or seventeen years old. The family being noted drew considerable company, and ministers among the rest. I was always afraid of ministers, and endeavored to keep at a fearful distance from them; for fear they might ask me some questions on the subject of religion. One morning as we sat around the table, which was well furnished with the gifts of nature, the old lady who sat at the head of the table, introduced a subject which I thought was out of order, and wrongly timed, it was this. She inquired if we did not think that ministers came from God? I was glad when the subject was changed.

Soon after this a preacher came along and put up for the night, and in the evening, I formed the conclusion that he would introduce the subject, and question us individually, and in this I was not mistaken, but I resolved that if he questioned me, to answer him neither pro nor con. As we were sitting before an old-fashioned fireplace, in form of a semi-circle, he began with a black man at one end of the circle, by asking what he thought of the religion of Christ, but my thoughts being on my resolution, I do not recollect his reply. At length he made a descent upon me, and said, What do you think of the things that we have been talking about? I did not reply, and he repeated the question, and I continued silent; his patience still held out, and he stated his question a third time, but he was unsuccessful. He then remarked there was one who had not on the wedding garment, and he was speechless. On this I arose and made my way to the door and soon found myself outside of the house, concluding that my room was more agreeable than my company; at any rate I was out of hearing of his questions.

When I was nineteen years old, a daughter in the family died, and Eld. John Leland who had been in the habit of visiting her in her sickness, came in the morning that she died, not knowing that she was dead. He was introduced into the room where the dead lay, I went and stood in an entry adjoining the room. He stood over the form and talked awhile and then prayed. Before he closed I had an uncommon bad feeling come over me, attended with weakness and faintness which almost deprived me of the use of my limbs. I backed out and took my seat in the kitchen and tried to shake off my tremor. I recovered but no impression of an internal nature was left on my mind. What was the cause of my trepidation, I could never tell, but conclude it was some impulse of nature arising from fear, but no spiritual conviction in my heart. This was in April 1811. The twenty-fourth of June following will be remembered by me as long as life and reason remains. With others I went to hear Mr. Collins, a licentiate, preach. I went with all the jollity with which a wicked heart is filled. There was all this time a religious excitement prevailing in the place, and some of the young people were deeply impressed with a sense of their lost condition, and one in particular, a near neighbor and one of my playmates in my merry days, was laboring under great concern about his future state; he was returning from meeting with a young man a member of the family where I lived, and in their conversation he also received a blow which penetrated deep and had an abiding effect. I was in the yard milking when they came up, and this neighboring young man took a seat close by me. I had heard of the condition he was in, and concluded that he was lost, as being company for me, hence I had no anxiety for his company, for I was determined to oppose everything of a religious charac-

ter. He began to relate his mournful tale which was very disgusting to me, and I did my best to change the conversation, but failed to do so. He told me what a wicked man he was, what a hard heart he had, and how much he had sinned against a holy God; and that he did not know as there was any mercy for him. This language I was wholly unacquainted with. As long as I had lived in the world this was the first time I was ever accosted in such a way. And it was unaccountable to me how many could know how hard their hearts were. He asked me if I had not a hard heart. Never before had such a question been put to me. I was surprised that knowing as he did my opposition, he should ask me. My opposition was simply this, I had known so many professors of religion, whose conduct gave the lie to their profession, that I had no charity for them. But to return, he had no sooner asked the question than I was seized with a strange feeling, such as I had never had before, a trembling and weakness paralyzed my limbs so much that I came very near losing my balance. My sins at once arose like mountains before me. The fatal blow was received. I trembled under the fearful apprehension of divine vengeance. All earthly comforts fled at once, and I could think of nothing but the wrath of an incensed Jehovah, about to burst upon my naked soul in an eternal storm. Horror and despair were not only depicted upon my countenance, but felt throughout my whole system. I sank down in the deepest agony. My opposition to religion was shaken to its very foundation, and my future prospects of earthly felicity at once gave up the ghost. When the commandment came sin revived and I died. My endeavors to frustrate the purposes and plans of God met with a total wreck, I was completely defeated. I truly had fallen into the hands of the living God. And as he seemed to me, an angry God, down to ruin I must go. My armor was broken to shivers, my boasted fortitude entirely forsook me, and I was brought exceedingly low. I sought for ease and rest, but sought in vain. All my relish for the comforts of this life were lost, all was dark and gloomy, not a friend had I on earth or in heaven. I was left a lonely creature, with no one to comfort me in my dreadful solitude. I viewed myself as on the brink of eternal woe, and no mercy in store for me. I dared not so much as cast a look toward heaven, for fear of beholding an angry God; neither dared I to adopt the language of the poor publican, nor had I confidence to ask any one to pray for me. Night was now advancing, and that would throw me into another dilemma. Should I close my eyes to sleep I feared that I should never awake again, but in hell. Therefore, instead of sleeping, I spent the night in sighing and lamentation. Thus I worried for a number of days. At length one evening, the young man who was wounded about the time I was, ven-

ing, I formed the conclusion that he would introduce the subject, and question us individually, and in this I was not mistaken, but I resolved that if he questioned me, to answer him neither pro nor con. As we were sitting before an old-fashioned fireplace, in form of a semi-circle, he began with a black man at one end of the circle, by asking what he thought of the religion of Christ, but my thoughts being on my resolution, I do not recollect his reply. At length he made a descent upon me, and said, What do you think of the things that we have been talking about? I did not reply, and he repeated the question, and I continued silent; his patience still held out, and he stated his question a third time, but he was unsuccessful. He then remarked there was one who had not on the wedding garment, and he was speechless. On this I arose and made my way to the door and soon found myself outside of the house, concluding that my room was more agreeable than my company; at any rate I was out of hearing of his questions.

tured to ask Deacon Carman with whom we lived, to pray for him. The thought struck my mind that I would get within hearing distance, not knowing but that there was a bare possibility of something being said that might be of service to me. The deacon observed the position I had taken and did not forget to carry my case in like manner to the throne of grace. But it seemed to be of no avail. In two or three days it was suggested to me that I must pray or sink to hell. On this I reasoned thus, if I prayed it must be in faith or it would be hypocrisy, and that I always abhorred. I had no faith to believe that God would condescend to regard such a sinner as I was. Then again, that he would not have discovered to me the wickedness of my heart and the depravity of my nature, if he had not some good in reserve for me. Thus I was vacillating in my mind about trying to pray. The thought of making the attempt and not being heard, seemed worse than a thousand deaths. I read, "He that asketh, receiveth, and he that seeketh findeth and to him that knocketh, it shall be opened," therefore I was in a great strait. Then the thought occurred, that God would hear, and that he would answer in his own time, perhaps not on the first or on the second time, for he is a merciful God, forgiving iniquities, transgressions and sins. For a moment this was a pleasing thought, and inspired some courage, and with my thoughts divided between hope and fear, I made the attempt. Sensible that I could but perish if I went, and if I staid away I must forever die. With these things in view, I retired to the side of a fence, and fell upon upon my knees in order to pour out the bitterness of my soul before God, but I could not say one word. I was completely dumb. The words of the prophet were applied, "He hath hedged me about so that I could not get out, he hath made my chain heavy, also he hath shut out my prayer. Behold for peace I had great bitterness." How long I remained in that position I cannot tell. I was so overwhelmed with misery and absorbed in thought that I was lost to recollection. I resumed my work in the field with my burden greater, if possible, than before, and my repulse made me use some reason in my case. As I had been a blasphemer, and more than once had taken God's name in vain, it might possibly be blasphemy for me to attempt to use his name on any occasion. Saul was a blasphemer, and yet it was said of him, "Behold he prayeth?" and others had been constrained to pray while under powerful conviction, and had found favor. The sound, "I must pray" rang in my ear dolefully, nor could I put it by; so I once more hastened from the scene of labor and went to a more retired place, and knelt down by the side of a tree, and there my tongue was loosened, and I said, "O Lord, have mercy on me a sinner, for Jesus' sake, who shed his blood to atone for sins; save me from impending danger, and from everlasting misery. I am sensible that if I am sent to hell, thy righteous law will approve the doom, but O save me for Jesus' sake." This petition was answered in silence, and no relief, for my burden still remained. I went again and again but with no better success. My courage failed me, my spirits flagged, and I was at my wits end. What to do I did not know. Finally as my only alternative, I formed the

bold resolve to flee to the law for refuge, and resort to legal measures for justification, and so work out my own salvation.— Possibly I might have overrated my depravity, and labored under some mistake about the corruptions of nature, and possibly it might not be quite as bad as I had thought it was, and perhaps God required more of me than what the law required. With such views I threw myself under the covert of the law, hoping by that means to obtain some mitigation of my distress. Prior to this I had begun to think God had forgotten to be gracious, that his arm was shortened in regard to saving grace for me, and that his ear was dull in hearing my prayer, and that his mercy was clean gone forever. Well, as I said, I threw myself into the arms of the law, and began to work out a righteousness that would be replete in its nature, and fraught with grace sufficient to ensure me an entrance into the world of happiness. When I thought that my plan was well established and matured so that no one could gainsay it, Elder Leland held a meeting in the neighborhood, and I attended to see if he would say anything that would disturb my plan of arrangements. His text was "Strive to enter in at the strait gate, for many will seek to enter in, but shall not be able." He could not have pointed out my case more minutely if he had had it from my own mouth, and without consulting me, he undermined my foundation, which I had thought was im pregnable, and knocked away every prop I had. I was now in a miserable condition, my every refuge failed, and my fond hope of heaven gave up the ghost. The dreadful thunderings of Sinai's fiery law rolled over my devoted head, filled me with horror and despair; and the flashes of vindictive wrath seemed to burst forth from God's eternal throne. An awful sense of eternity pressed heavily on my soul, and in the meantime my former associates were rejoicing in God their Savior, which served to aggravate my misery, because I could not do so too. That sound, "Ye must be born again," or sink to hell, rang in my ears most dolefully. I must mention one circumstance to illustrate how near I was to a state of mental derangement.—I was hoeing corn in company with four or five others, and my calculations and ability were sufficient to keep along with them, but in the mean time so much absorbed in thought as to loose all recollection of my business, and when I came to myself I was in the middle of a row leaning on the handle of my hoe, and the others had gone completely through. Again, in going after the cows, I took double the number of steps necessary, meandering about from place to place.— Thus it was with me day after day, through that gloomy part of my existence. To think of always living in this way was dreadful in the extreme, and yet I was not fit to die. Many times I poured out my soul to God, but all was of no avail; the heavens were like brass over my head, and all was dark and gloomy within. I searched the divine record to see if I could light on some passage that would be of service to me; but, for a long time I could read nothing but my own condemnation. Those passages which afforded comfort to others, seemed pointed against me. Even such passages as the following afforded hardly a shadow of comfort. "Look unto me, and

be ye saved, all the ends of the earth, for I am God, and there is none else." "He that believeth in me though he were dead, yet shall he live." Come unto me all ye that labor and are heavy laden, and I will give you rest. These with many other passages of like import failed to bring any relief to me. Six long weeks had now passed since I had seen myself a poor lost sinner, and yet I could see no end to my troubles. I concluded that the fatal die was cast, and gave up all hope of obtaining pardon, and settled down in a state of inactivity. My fate was sealed, and that to all eternity. About this time I thought I would go to the meeting house (not church) and hear Elder Leland preach, I took my seat in the gallery, in one of the wall pews, as far back I as could get, and he was preaching about the promises contained in the gospel, and setting forth the loveliness of the Savior, and his design and ability to save to the uttermost all that come unto God by him, this preaching was attended with divine power, and the love of God was manifested, and a ray of heavenly light beamed forth, and entered this wicked heart of mine. My burden left me in a moment, and this deliverance was so unexpected and so great, so rich and so miraculous that it drew forth tears of joy and gratitude. A little while before this all was lost, and just as I was sinking down to ruin, the Lord put underneath me his everlasting arm. He took me out of the horrible pit, and out of the miry clay, set my feet upon a rock, and put a new song into my mouth, even praise unto his name.

THE LEAD OF MY MIND INTO THE MINISTRY.

A little short of a year after my conversion a war broke out between this country and Great Britain, in which many lives were sacrificed and much property was confiscated; but it eventually proved very instructing to me. Two years after the declaration of war I entered the army as a volunteer, destined for the eastern frontier, to watch the enemy in that quarter. This was to me a new and critical situation; not that I was exposed to outward danger; but the greatest danger arose from other considerations. I was no sooner incorporated with the troops, than my ears were constantly stunned with volleys of oaths from every quarter; this in connection with their obscene songs, and their contempt for the religion of Christ, made my situation extremely disagreeable, and pained me to the heart. I had my little bible with me, which was my only companion, and in reading it I saw what must be the fate of my associates, unless they were born again. They appeared to me to stand on slippery places, where fiery billows rolled below. And should they be called to face the cannon's mouth, they might be hurried into eternity, to appear before the righteous Judge in an instant. When my term of service expired I returned home and had leisure to contemplate more fully the scenes which had passed before me, when in the army. I was led to study human nature, and discovered how far the seeds of sin had penetrated the hearts of men; which I could only know by the fruits produced therefrom; and that fruit when matured, terminated in eternal death. Paul mentions forty different evil fruits which proceed from the heart of man, see Rom. 1:29-32, and Gal. 5:19-21. I had witnessed the evil propensity of the human heart, when in the

army. And knowing that there was no sure remedy but the atoning blood of the Redeemer, it was impressed on my mind that I must exert such ability as the Lord had given me, to proclaim his blood as the only ground of reconciliation between an offended God, and offending mortals. The impression was so great that I had no rest day nor night. One evening I called on one of my neighbors, a good man, and stated to him my impressions, and asked his opinion as to the propriety of holding conference meetings in the neighborhood, he agreed with me; but with the proviso, that he would attend in person, but could take no active part in conducting the meetings; as he had no gift for public improvement. He enjoined on me to visit another neighbor who had talents, I accordingly called on him, and he willingly acceded to our proposition. Our first meeting numbered five persons. I stated briefly to them, the object we had in view. At our next meeting, my mind began to expand upon the things of eternity; I saw the value of God's word and the importance of attending more closely to its teachings. By this time our arrangements were more generally known, and the school house was none too large to contain the congregation. What I saw affected my heart, and I endeavored to lay before them the necessity of a change of heart. And soon there was a visible sensation among the people; and some of the youth wept bitterly, and began to enquire the way to Zion, and manifested eventually a change of heart, and a love to God. This appeared to be an incontestable evidence that my labor, in connection with some others, was not wholly in vain. We continued our meetings as often as once a week in different places where the houses would be crowded, and great attention was paid, and some were evidently concerned. In the meantime Eld James Bloss, a scientific man, gained some knowledge of the course I was pursuing, and solicited me to put myself under his tuition, in order to prepare me for the ministry; although the thoughts of preaching had not entered my mind. I thought if I could do any good by way of prayer and exhortation, I was willing to exert all my ability to serve my Master. On the whole I concluded to go and stop with him awhile and see what proficiency I could make. I tarried with him ten days, and found myself gaining nothing in the branch designed. But my mind was not there, and I concluded that the pursuit was wrong, and other objects occupied my mind. I therefore thought it was best for me to back out, and accordingly I graduated and returned to my old home, shouldered my axe, and went into the woods where I enjoyed abundance more contentment, than in being closeted in a study and pouring over my dull lesson. Some time after this I was solicited to go through a course of meetings, by way of preaching. I was somewhat astonished at this, and hardly knew what course to take. I now began to look into the subject more carefully, and in view of the importance of the subject, I reasoned thus; I did not want to run without being sent, but desired to have an internal evidence that God had called me to the work; otherwise it would be all hypocrisy, and the last error would be greater than the first. Then again I might not rightly explain the scriptures, and there might be some among my hearers like

Aquila and Percilla, who would know more than the preacher, and they might take it upon them to correct the preacher; and that might mortify and perhaps stir up the old man to act unbecomingly the spirit and order of the gospel. Other objections also, such as a lack of literary qualifications to enable me to make a respectable appearance in the pulpit, and to gain the confidence and approbation of the people, and I should be regarded as an inferior preacher, and not worth hearing, in consequence of which my congregation would be small. And another thing which seemed more formidable than all the rest. I had a very stammering tongue, and one that was also unruly, and slow of speech, consequently I should excite ridicule instead of seriousness. But there was an impulse in my heart that overruled all my objections. That word, "Go and preach my gospel," rang loudly in my ears. I then turned my attention to the bible, to see what I could find there; but I could rarely open it without meeting such passages as the following. "Cry aloud, spare not; show my people their transgression, and the house of Israel their sins. Go ye therefore into all the world and preach the gospel. And as ye go, preach. Preach the gospel. Preach the word. Be instant in season, out of season; reprove, rebuke with all long suffering, &c. And by way of encouragement it is said, And lo I am with you even to the end of the world. My mind was exercised by night, as well as by day; frequently I dreamed of standing in the midst of a congregation with the bible in my hand. But notwithstanding all my exercises I forebore to act in the capacity of a preacher, as I wished to be fully convinced that I had a call from above; for I did not wish to be deceived myself, nor to deceive others. All this time I was acting as an exhorter, and farther than that, I was unwilling to go at present. Great was the struggle within my breast, considering my unworthiness for such a holy vocation. At length however I became convinced that it was enjoined on me by a power that I could not resist, and my objections were subdued. I made no further resistance to the injunctions laid on me; I appealed to no man for advice, conferred not with flesh and blood, but applied myself immediately to the work. My first text was, "It is better to trust in the Lord than to put confidence in man," and that has been my text ever since. This was in September 1818.

In conclusion.—I was well pleased to see the names of brethren Rhodes and Bloomingdale in the *Signs*, No. 1 of this volume. I read their communications with deep interest. Considering my personal acquaintance when I visited their neighborhood some two or three years ago; and when in my imperfect way I tried to preach a number of times among them. I shall ever remember with gratitude their unbounded kindness to me when a stranger and in a strange land. May heaven's blessings rest on them and theirs, and on all the saints scattered abroad throughout his vast dominion, is the desire and prayer of their unworthy brother.

JOHN VINCENT.

For the Signs of the Times.

Delaware Co. Ohio, Aug. 11, 1854.

BROTHER BEEBE:—I am still in the land of the living, and surrounded with the goodness of the Lord. When I look

around and contemplate the goodness of the Lord as manifested to us here as a church, I am led to exclaim. The Lord is good, a strong hold in the day of trouble, and he knoweth them that put their trust in him; yes, and it was of his special grace that we were brought to put our trust in him, for by nature we are prone to trust an arm of flesh. But when it pleased the Lord to show us that our arms were too short and too weak to effect our own deliverance, it was then we saw the need of his helping hand. And we rejoice that his arm is not shortened that he cannot save, neither is his ear heavy that he cannot hear. But many times we feel that our sins have separated between us and God, that our iniquities have hidden his face from us, and that the face of the Lord is against us because we do evil, for when we would do good evil is present with us. So my brother, if our enjoyments or our salvation depended on one good thought or deed which we must do or produce independently of the working of his spirit within us, we must sink in hopeless despair, and remain in that hopeless state forever. But when we are led to the word of God, and to review our christian experience, it is then we are made to rejoice that salvation is of the Lord, 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 it pleased the Father that in him all fulness should dwell, and John says, "And of his fulness have all ye received, and grace for grace. Then we do not only rejoice that salvation is of the Lord, but also that it is all of grace, from first to last. And when we feel that we are interested in this salvation, our hope revives, our fears subside, and peace flows to us like a river, so that with David we feel to sing, "O, my soul, and all that is within me, praise his holy name." And again, "The Lord hath done great things for us, whereof we are glad." "The Lord is my Sheperd, I shall not want.

He leads us to the place,
Where heavenly pastures grow,
And fills us with his heavenly grace,
From whence salvation flows.

This church was organized in the year 1808, or 9, with eleven members, and, as yet, the enemy has not been suffered to make any serious inroads upon us. She has been kept as the apple of his eye, and still craves the protection of our Heavenly Father, to keep us from the hand of his enemies and the enmity and the many delusions of the man of sin. At present our number of members is about ninety, and, as a body the church is sound in the faith of the Old School, or Predestinarian Baptist order, which faith we believe is the same which was once delivered to the saints. Within the last two years there has been sixteen added to the church by baptism, our congregations are generally large and attentive, and, as much as in us lies, we try to preach the gospel plainly, and in simplicity, and to keep the unity of the spirit in the bonds of peace.

May the Lord give you, and us, and all his children all needed grace to enable us to stand fast in the liberty wherewith Christ has made us free, and may we all live to the praise of his great name, is the prayer of the feeblest of the servants of the Lord, if a servant at all.

JOHN H. BIGGS.

For the Signs of the Times
Schuyler Co. Ill., July 30, 1854.

BROTHER BEEBE:—Will you do me the favor to say through the *Signs of the Times*, to brother Wilson Thompson of Indiana that I much desire one of his hymn books, and I do not know his post office address, if he will send one addressed to me at Rushville, Schuyler Co. Ill., together with his post office address, I will send him the money. I think I could sell a few of them; they are very scarce in this country, and so far as I know they are much esteemed by the Old Baptists.

Yours with respect,
JAMES P. BLACK.

For the Signs of the Times.

Chester Co., Pa., Aug. 7, 1854.

DEAR BROTHER:—Will you please give your views through the *Signs* on 1 Cor. i. chapter and 2 verse, especially the latter part of the verse. "With all that in every place call upon the name of Jesus Christ our Lord," with reference to Roman x. chapter and 13 verse. "For whatsoever shall call on the name of the Lord shall be saved."

My object in the above request is for you to elucidate and set forth according to the ability which God giveth, in clear strong and scriptural language, the supreme deity of our Lord Jesus Christ. I am happy to say that I have never met with any person among Old School Baptists but who believed in the divinity and humanity of our Redeemer; then why should any impute to us that which we hate, and always have borne our testimony against? But there may be others whose opposition arise wholly from a misunderstanding, and for their sake and comfort, in passing through the unfriendly world, we should speak and write the truth to them in love. The time may come, when they will be brought by Jehovah Jesus, to feel that they have wounded their brethren, and brethren who loved them with a pure heart fervently. None can offend us by warring against arrianism in all its various shades, for it certainly is the doctrine of men or devils, but let them take heed that they offend not the weakest of Christ's little ones. My heart's desire is that love and unity might abound among them that love the Lord Jesus Christ in sincerity.

When streams of love from Christ the spring,
Descend to every soul,
And heavenly peace with balmy wing,
Shades and bedews the whole.

'Tis like the oil divinely sweet,
On Aaron's priestly head,
The trickling drops perfumed his feet,
And o'er his garments spread.

'Tis pleasant as the morning dew,
That fall on Zion's hill,
Where God his mildest glory shows,
And makes his grace distill.

You will please do with the above as you think best; if you publish it well, if not it will give no offence to me. I remain yours in love.

JOSEPH HUGHES.

For the Signs of the Times.

Anson Co., N. C. Aug. 16, 1854.

BROTHER BEEBE:—I have been a reader of your paper for about two years, and regard it as the best paper I ever read. I bid you God speed in its publication. On the eleventh inst. I heard Mr. D. Hay's a new School Baptist try to preach

and in his discourse, he said there was a people who called themselves *Anti-Missionaries*, who hold that God will do his own work, but he said that God had never, from the days of John the Baptist, converted a soul without the agency of men or money, and he farther said that he would meet any man in the world, on that ground, and prove his position. If he will stick to what he has said, I will meet him.

Will you and as many others as will write on the subject to give your views on the position taken by him.

I remain yours.
A. E. BENNETT.

REPLY.—That kind of bombastic rant is so common among all the Arminian stock-jobbers of the north, that they attract but very little or no attention. In regard to such men as Mr. Hay's, we have generally been governed by the maxim observed by Augustus Toplady in regard to John Wesley, "To shoot at crows is power thrown away." What Mr. Hay's regards as conversion may require men and money, but the people of God are not redeemed of such corruptible thing as silver and gold, from their vain conversation, &c. But with the precious blood of Christ, as of a Lamb, without blemish, and without spot, who verily was fore-ordained before the foundation of the world for you, who BY HIM do believe in God, &c. In the case of all of God's people, "It is the Spirit that quickeneth, the flesh profiteth nothing.—Therefore We are the circumcision, that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

In what way does Mr. Hays propose to apply his men and money to the conversion of the souls of infants and idiots? Or does he think they have no souls, or that having souls, they are not to be converted?

Perhaps, as he takes his date from John the Baptist, he can tell us how many men were employed in his conversion, and how much money it cost, and whether he was converted before he came from God or afterwards. What was the expence in cash, of the conversion of Peter and John?

For the Signs of the Times.

Milton, July 21, 1854.

BROTHER BEEBE:—The time has come for me to make my remittance to you for your most valuable paper the *Signs of the Times*. They come to me regularly and richly filled with good news from a far country, which serves as both meat and drink to my often hungry and thirsty soul. I am well assured I understand anything of heavenly things, that the precious communications and editorials which they contain must emanate from that fountain and river, the streams whereof make glad the city of God; the holy place of the tabernacles of the Most High; where the poor tempest tossed soul can occasionally quench its thirst with the still waters of life, and feed on the rich pastures of heavenly love, and enjoy the comforts of the spirit of truth. Often while enjoying such seasons I think it is no wonder that some think their old natures are changed, while they are permitted to range the heavenly fields of love which are hedged in and walled around by God himself who is a wall of fire round about and a glory in the midst of Zion. He is the good Shepherd and cares for his

flock; for them he laid down his life to redeem them from all iniquity and sin which they inherit from Adam, and to blot out the hand-writing of ordinances which were against us, and make them free indeed. He has made it our privilege to walk in wisdom's ways, which are pleasantness, and in her paths which are peace. But when we foolishly turn aside to bye and forbidden paths we find sloughs and miry places for our feet; and are often reduced to live on nothing better than dry husks; then we often look back to our Father's house and fields, and think of the bread, and of the pastures which are there. Were it not for pride, we would not be contented to remain long away, we would return, and humbly beg forgiveness for our wanderings, and pray to be restored to love and favor. I know that the way of transgressors is hard; for I have as perverse a nature as any person has; and often when I would do good evil is present with me. My desire is to walk in all the ordinances of the Lord's house blamelessly; but by the Lord's house, I do not mean the meeting house, as some of the modern and fashionable professors call it; but in my every day walk, that the world might take knowledge that I had been with Jesus. But O how prone to sin and wander from the God whom I desire to love above all things.

I had the pleasure of attending our last monthly meeting where I received a few crumbs from my Master's table, which were served up by our highly esteemed pastor, Eld. Wilson Thompson. Two were added to the church, one by letter and one by baptism; and from every appearance, there are more waiting for the moving of the waters. I never saw a more solemn and attentive audience in my life. Our little church which now numbers sixty-three members, is in peace, and the love of God seems to reign in their hearts; but how long it will last God only knows; for there are always hungry wolves prowling around the Lord's Sheep-fold; and it is often the case that when the sheep and their under shepherds least expect it, they creep in, attack, scatter, and devour the flock. I hope it may not be so in our little church; but should it be so, I hope that the shepherd and the sheep may do as the Great Shepherd has laid down the rule for them to be governed by, and not be led by man, whose breath is in his nostrils.

O that that peace which Jesus left with his disciples, might be restored to Zion, and that love which casteth out all fear might possess every heart, and that brother might forgive brother, as God for Christ's sake has forgiven them. Then the harps which have so long hung on the willows would be taken down and turned anew; and then would the garden of the Lord blossom as the rose, and shine as the Sun; and appear fair as the moon, and terrible as an army with banners. Those whose names are cast out as evil; if it is for the sake of truth and righteousness you suffer, then great is your reward; for we know that all things work together for good to them that love the Lord. No weapon formed against such shall prosper.

There were four young preachers set apart to the work of the ministry in the Fayette church about sixteen miles south of this place, in June last. About eighteen years ago I heard a Methodist minister say there would not be a corn-crib full of Old Baptists left in the world, in a short time,

but it would take a very large crib to hold the preachers now. We have received some visits this summer from brethren and sisters, Thompson, Poston, P. Mikesol, and his son and daughter; sister Taylor of Winchester, Ohio, and brother Lumpkin, all of whom we esteem highly. I often feel cut down on account of my loneliness, and when I meet with my brethren and sisters, I feel very loth to part with them. I sometimes feel as though I have neither part nor lot with them, for I am so unworthy. But, why this great desire to be with them? Why this hungering after preaching? Why this desire that peace, love and union may abound in Zion, if indeed I have no part with them? But God has always been good to me; a very present help in every time of trouble. O that I could love him more and serve him better. But alas, I have such a hard and and stubborn heart, and treacherous memory, that I forget much of what I hear and read. My desire is to be put in possession of

A lowly contrite heart,
Believing true and clean,
Which neither life nor death can part
From him who dwells within.

A heart in every thought renew'd
And full of life divine;
Perfect and right, and pure and good,
A copy Lord of thine.

Thy nature gracious Lord impart;
Come quickly from above.
Write thy new name upon my heart,
Thy new best name of Love.

I must close, for I have written twice as much as I intended; but having commenced, I hardly knew when to stop. I earnestly desire an interest in the prayers of all the saints. Do with this as your judgment dictates; but do not publish it to the exclusion of more important matter. Please accept my thanks for your self denying labors of love.

Yours as ever

SARAH H. IZOR.

For the Signs of the Times.

Madison Co. Ala., Aug. 10, 1854.

BROTHER BEEBE:—As I have to write I wish to say a few things to you, and all whom it may concern. Please publish in the *Signs of the Times*, and *Messenger* the best evidence that you can, that sprinkling and pouring were instituted by the pope, which I have no doubt myself; but I want the best evidence of that fact that I can get to prove that it is so; for if the pope made it the question is settled that it never was, nor ever will be in the new Testament of Jesus Christ.

Paul says in writing to Titus, not by works of righteousness which we have done but according to his own mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost. I never could see that the earth had any effect upon the sun but that the earth receives from the sun light, life and vegetation; so I cannot see how the law can have any effect upon mercy. Then mercy is a sovereign principle, and God has mercy on whom he will have mercy. If God was self moved when he created the world, and there was none to move him to it, He must be self moved when he created Adam, he must be self moved when he sent his Son into the world, for he is of one mind, the same yesterday to day and forever; therefore God the Holy Ghost, must be self moved in the washing of regeneration, for no man can say that Jesus Christ is Lord, but by the Holy Ghost. The spirit of God moved upon

the face of the waters. Genesis ii. 5. And God saw that it was good, v. 10. And God saw everything that he had made, and behold it was very good, v. 31. And shall we say that it was not? And the Lord God caused a deep sleep to fall upon Adam, and he slept, v. 21., chap. ii. and Adam said, this is now bone of my bone, and flesh of my flesh, v. 23. Unto Adam also and to his wife, did the Lord God make the coats of skins, and clothed them v. 23, And the Lord shut him in, chap. vii. 5—16, then he put forth his hand and took and pulled her in unto him in the ark, chap. viii. 9. And lo Sarah thy wife shall have a son, chap. xviii. 10. The Lord God of heaven which took me from my father's house and from the land of my kindred, and which spake unto me, that sware unto me saying, Unto thy seed will I give this land, he shall send his angel before thee, and thou shalt take a wife to my son from thence, chap. xxiv. 7. Let the same be she that thou has appointed for thy servant Isaac, 14, And while he lingered the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him, and brought him forth and set him without the city, xix. 16. For they got not the land in their possession by their own sword, neither did their own arm save them, but thy right hand, and thine arm and the light of thy countenance, because thou hadst a favor for them. Psa. xli. 3. No man can come to me, except my Father that sent me draw him, and I will raise up at the last day. I might multiply scriptures until sun set and the one half would not be told, In face of revealed truth, we see men engage in putting men on their backs, and whispering in their ears to help the Holy Ghost, regenerate their souls; can it be possible that they ever knew what it was to be born again? But two things I never knew; how far a man may go, and still be a christian, and how far he may go, and not a christian. But to hear the principles and see the practices of all the different sects in the world, and then hear them bellow against the poor old Baptists, and make close communion the unpardonable sin is strange. I wonder why they do not fall out with Jesus Christ, for not communing with the scribes and pharisees, and in truth if I understand the scriptures their whole quarrel is against the Lord Jesus, for he says the reproaches of them that reproached thee, fell on me; and when I look at the scriptures there seems to me to be a striking likeness between the Lord Jesus with the scribes and pharisees, and between the Old Baptists with all the societies of the present day; for Jesus charged them that they did not believe the doctrine of unconditional salvation, and they said, Except a man was circumcised, and kept the law of Moses they could not be saved, and when he preached the doctrine of predestination and election they led him to the brow of the hill to cast him down headlong; and when he asked them whether the baptism of John was from heaven or of men, they said they could not tell, and is it not precisely so now? I heard a man once preaching to a large congregation say, that wise men, and good men, and great men, had differed on the subject, consequently the mode of baptism could not be defined from the scriptures, hence it was a matter of conscience, and the desire of the candidate determined the mode of bap-

tism. Now what can a defiled conscience have to do with an ordinance that God made eighteen hundred years ago? awful, awful; Paul says, the love of money is the root of all evil. I understand him its the beginning, the foundation, the main spring, the leading cause, as the love of God is the leading cause of all good, so the love of the world, is the leading cause of all evil, here I might write until sun set and the half would not be told, but I think I can see the principles in every society, but the church of Christ, and no doubt it is there in some instances, but not as a ruling principle, and I think if a preacher has the first thought that his preaching will better his condition in this life, he may know without a doubt he is not called of God, and is taking the name of God in vain, and that people that sees these principles, manifested in the ministry, and bid them God's speed are partakers of their evil deeds.

I must stop, I hope to see as soon as possible, the request I have made published in the *Signs*; if this unworthy scribble should find a place in your columns, correct the mistakes as well as you can, or do with it as you think best; my best feelings to all the Lord's afflicted.

Wm. CRUTCHER.

For the Signs of the Times.

Marshall Co., Ten. Aug. 9, 1854.

SISTER PHEBE I. NORRIS:—Will you excuse, a stranger for thus addressing you, and tell me, Did the Lord of heaven and earth dictate to you, what you should write that I might be comforted? O why was my poor heart so filled while reading your letter, that I could scarcely refrain from uttering his praise aloud? My soul had been in a dark place, yea; as it were, in the den, and caves, where it seemed no light could come. But the Lord opened a crevice, through which I received one glimmering ray; and then came the *Signs* laden, it seemed to me, with a rich treasure from on high; and when I had feasted, I felt disposed, if the Lord would guide my pen, to rebound the ball that had been sent with such force to me. When my soul was in darkness, finding myself unable to speak of my trouble, and with the faint hope of finding some relief, I penned that which now I transcribe to you, not deeming at the time of writing, that any eye save my own, would ever read that which I had written. You may judge that it is a true statement of my feelings; at the time, and though poorly expressed, I feel anxious to know if those feelings can echo on your heart, as yours did on mine, and by that anxiety, have been stimulated, ignorant as I am, to write to you through the *Signs*.

I fain would speak of many things that crowd on my mind, but the tongue refuses to utter that which the heart meditates; the past, the present and the future, seem crowding upon me; all the past thoughts and acts of my life are constantly held up to my views. Like the Samaritan woman I might say Behold a man that has shown me all things that ever I did, is not this the Christ?

But why do I see things? is it that even now I may see and feel how just the Almighty God is in my utter condemnation? for surely I have dwelt in the tent of iniquity all the days of my life; surely I am full of wounds, bruises, and putrifying sores

from the crown of my head to the sole of my foot, why I have not been cast off into outer darkness, long since I cannot tell. I have been permitted to live 35 years, and in all that time I cannot see one good act, or one benefit to any one of my fellow beings, but a blank has marked my way through life; those whom I might have served, have served me, yet, I have been kindly cared for in all my waywardness and my wandering after sin and folly, I have been suffered to live surrounded by many blessings when a helpless infant, kind and loving parents. The children of the King of heaven, the redeemed of the Lord. And well they strove to do their part. But I was dead in sin, and deaf and could not hear the voice of the Lord. Blind and could not see the beauty of his holiness.

Yet he did not cease from caring for me and watching over me. He has brought me through all the vast wilderness of life whose gloomy dense shade has often made me tremble with fear. Wherefore this loving care of me a perverse sinful atom in the universe, unworthy even to name the name of the Lord? Why has he suffered me to enter into his visible kingdom and dwell among his children on earth if he will cast me off at last? Or is it only as a tare I may grow among the wheat, which shall be separated at the harvest day and burned with the chaff?

When I look back on my past life, I see his ruling and governing hand all the way through, and I see though I deserved no good thing from his hand, I have received nothing but tender kindness. I see when I thought the torrent of opposition would overwhelm my soul, his hand stemming the current, and have heard a small still voice, saying Peace be still to the troubled billows of this heart's sea of life. Yes I can see where he has given me strength in many a time of affliction. But I have returned only evil, only rebellion for all this goodness; will it not heap coals of fire on my head at last? It seems to me that the shadow of the hastening future is even now cast before me, the shadow of the walls of death; and Oh! how dark that shade appears to my benighted soul; a wilderness of gloom. Oh! will the Lord forsake me now? I know I deserve to be left alone for I am in debt and have nothing wherewith to pay, unless Christ the Son of the living God will cancel my debt and set me free; but my heart is as hard as adamant stone, my soul is dyed and steeped in sin, deceitful and desperately wicked above all things, how can I appear before the Lord to ask him for pardon; he has the power, for all his power is in his hands. I was going to ask Will he condemn; when lo, he condescended to die for a wicked and perverse people, has been whispered to my heart. But the tempter says, not for me; thus like the troubled wave of the sea, I am tossed to and fro, I am all full of sin; Lord have mercy on me, I feel like I was writing my own verdict guilty, guilty before the Lord.

"I hunger and I thirst O Lord; Give me one drop to drink, One crumb that falls from off thy board, One sinless thought to think. Though like one of old I may not dare, Unto that board sit down, Or with thy blessed children share, The feast that there abounds; But yet as the poor finished dog, One crumb, one crust may crave, So may I hungering come to beg, One drop, my soul to save."

O may I but thy garment touch, O may I see thy face, And near enough to thee approach, To find a resting place. And this a feast shall be to me,— The little crumb I found, Than through the wealth of land or sea, Should unto me abound. False in the glittering show of life, And frail as fallen man, Gold brings us care and brings us strife, And life is but a span.

Day after day the world lessons to my view as though it faded in the distance as I leave it behind, each day. I feel more the brevity of life, the certainty of death, and I feel too, that this body shall soon put on immortality, whether it shall be for weal or woe, I cannot tell, God, thou knowest. I feel that the greater part of my life has been already spent, my little children how they cling around my heart; must I leave them to buffet with the trials, of the world?

And yet if I stay with them I am but a blind leader, how shall I, who cannot see one foot of the dark way before me, guide the dear little ones whom the Lord has entrusted to my care? God thou knowest the way, wilt thou take them and me by the hand and guide us through the wilderness? Gloomy and dark is the path unless the Sun of Righteousness will illumine my way; and it seems that it will shine no more for me. I do not deserve the light, but I have sometimes thought I could see a star in the east, beautifully beaming on my soul and shedding rays of love around me; but a cloud stands between that star and my soul now, and the glory is hidden from my view; I know it is still there; the clouds conceal its rays from me, but it radiates the kingdom, it beams brightly on the children thereof; it is the day star from on high to give light to the little ones whom Christ has left on earth. It will shine with them always, and if I am one, the Lord will disperse this cloud after a while, and I shall see the glory again. But perhaps I am not one of these, perhaps it is shut forever from my view, and it may be that through vast ages of eternity I shall never see the blessed light, the light of salvation again.

The Lord is just and if he should pour out the vials of wrath on my head it would be no more than I deserved, for I have sinned against him with a high hand and uplifted arm, all my soul is full of sin.

I would lay this paper aside, I would write no more, but I feel urged to write; something seems to say, Write and tell what the Lord has done for your soul. Ah! I am slow of speech and have a stammering tongue, and my pen falters and hesitates, where shall I begin to tell what the Lord has done? In the vast annals of eternity, before the foundation of the world, ere the hills, and the valleys were formed, Christ the Lord was there forming the plan of salvation, for his children who should dwell on the earth; in his might and majesty he was there covenanting with his Father, to bow his head even unto death, that a poor sinful worm of the dust might live. I have not the capacity to speak or write of this great work. I know not where to begin or where to end. The redemption of one soul appeared a theme too grand, for the boundless love that could bring the Son of God from his throne in heaven, to take on himself the frail form of man, to bear the burden of mortal life to bear our sins in his own body on the cross to suffer all our sufferings, where is the

tongue that can tell it? Oh that I had an eye to behold the glories of the kingdom of heaven. I thought sometimes that I could see in part, that I might reach forth my hand and touch the hem of his garment, that the Lord was near even unto me. And Oh! the blessed light shuts out this world with all its sins and cares; Oh that it might be shut out always by such a light; but clouds of sin intervene to obscure it from the vision of my soul. Yet when I look back over my past life, I think I can see the mark of a high and holy hand along the road, here I have been checked and there I have been guided by an overruling power.

When wading through the "slough of despond," when down in the miry clay, I have not been quite overwhelmed but have been raised, supported and lifted out again. Yea, like the prodigal son, I have been washed, and clothed, and fed again. It was the Lord that did it, all glory to his name; here is what he has done, washed me in his blood, clothed me in his righteousness. It alets not though I have sinned. Christ the Lord is my savior, and though I tremble with doubt and fear, yet he is there forever making intercession before his Father's throne, for all who trust in him, and like one of old, I feel to say Lord I believe; help thou mine unbelief. No blemish can on my soul be found when the robe of his righteousness is thrown around me; through, and by him, even by his blood, my soul can be purified, justified sanctified, I cannot think one good thought nor do one good deed without him; yet he in whom I have trusted is rich in all things.

Lord take my soul I pray, Close by thy side to stay, Through the dark hours of the night, Till morning brings her glorious light. And though I see no glimmering star, Let me feel thy presence near, Support me when I totter Lord, Support me with thy blessed word, Thy promise let my soul receive, Poor sin sick soul believe and live, Like Mary at thy feet I'd lie, And o'er my sins lament and cry. To bathe thy precious feet with tears, Whilst thou dost sweetly calm my fears, And through the gloomy shades of night, Still darker and obscure all light, Let me feel the ever near, With thy sympathetic tear, Shed on my soul the dew of heaven, And let me feel thy sins forgiven.

Now sister Norris, if you deem me worthy so endearing a title, I trust you will respond to me through the Signs, that I may perchance receive comfort at your hands again.

May the Lord strengthen you and bless you with all spiritual blessings, is the prayer of your unworthy sister in Christ.

MARY S. GENTRY. To sister Phoebe J. Norris. Brother Beebe, if you think the above Letter, addressed to sister Norris, worthy of a place in the Signs, you can publish it otherwise cast it aside. Yours in hope of eternal life. MARY S. GENTRY.

EDITORIAL. Middletown, Sept. 15, 1854.

Reply to brother Joseph Hughes. We have so recently given our views on the subject embraced in the two passages proposed by our beloved brother Hughes that we should feel unwilling to tax our readers with another article on the same subject so soon, if we were not specially called on to do so; although we are aware that our former articles have been garbled, distorted, and misrepresented by those from whom we had once looked for better things. Before we proceed to make any remarks on the two passages on which we are now desired to write, it is proper for us to

say, we are not aware that we hold any different views on these scriptures, or on the subjects embraced in them from that which is generally held by all our Old School Baptist brethren. But to the subject.—The passages proposed are I Cor. i. 2. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Also Rom. x. 13. "For whosoever shall call upon the name of the Lord shall be saved."

The first passage stated, identifies the subjects unto whom the epistle was addressed; namely the church of God at Corinth, and all who in all other places call on the name of Jesus Christ our Lord. These are still further characterized and identified as the sanctified in Christ Jesus; and also as the called to be saints. As evidence that they are the church of God, sanctified and called; they call on the name of Jesus Christ, as the common Lord, God, and Savior of all the heirs of glory. As the part of the subject matter embraced in these scriptures on which we are requested to be most explicit, is that which presents the name, person, attributes, deity, mediatorial glory, and humanity of our Lord Jesus Christ, we presume that we shall not be expected to dwell more particularly on the other points embraced.

First, we take occasion to remark that we can command no stronger language than that which we have frequently employed, in expressing our unwavering belief in the supreme, uncreated, underived, unbegotten, self-existent, independent and eternal Godhead of Jehovah Jesus Christ. Those therefore who can candidly read our former articles without being fully convinced of the utter falsehood, of the base, malicious and unprovoked slander in which we have been charged with arianism, or of denying that Christ is God in an absolute unlimited and unqualified sense, or that he should be worshiped, adored, praised and glorified by all his people, or of contending that his name is to be omitted in our prayers, or other devotional exercises, or that he is a created, derived or dependent being, when speaking of his eternal deity, we have no hope of convincing. Because,

- 1. We never entertained the shadow of a doubt of his Eternal Godhead, since we were permitted to rejoice and trust in him as our only Savior.
2. Because we have never in thirty-five years of our public ministry expressed a doubt of his supreme Eternal Godhead.
3. Because, throughout our public ministry, as thousands will testify, we have constantly, and unwaveringly contended for his absolute Godhead.
4. Because in publishing the Signs of the Times, twenty two years, not a solitary sentence can be produced, which if taken in its connection with the general tenor of the article to which it belongs, and of which it is a part, can possibly by any fair construction justify the conclusion that we entertained a doubt of the eternal Godhead of Christ.
5. Because having been maliciously charged (by those who perfectly well knew the falsehood of what they uttered) of denying the Godhead of Christ, we have repeatedly, in the strongest and most unequivocal and emphatic language we could command, denied the charge, repelled the

shander, and fully avowed our belief in the doctrine, which we were accused of denying.

But while we despair of convincing such as are determined, despite of our solemn protestation, to charge us with believing what we have never uttered, and of disbelieving what we have uniformly affirmed as our belief for so many years, still we are aware that there are some who have not the whole file of our twenty-two volumes of the Signs to review, and whose personal acquaintance with us and our views are limited, and that this portion of our readers may, from reading the unflinching falsehoods of our enemies, have been in doubt of our sentiments on the subject involved. For the sake of such, and of all our candid readers we are willing to continue to labor to make ourself understood on this all-important and fundamental doctrine of the gospel of God our Savior. To all such we again say what we have hitherto constantly affirmed that we have no confidence in any Savior who is anything less than the eternal Jehovah; for we hold the Lord Jesus Christ to be the Eternal Jehovah.

It should be remembered that the original assault made on us, was not on the ground that we had been understood to deny the supreme eternal Godhead of Christ; but for holding that this Eternal God, our Savior, did assume the position and relationship of a Mediator long before the world began; and that in this mediatorial relationship he was and still is identified with the Godhead, and also with his church, which is his mystical body; and that as Mediator he is, and was, and is to be the embodiment both of all the fulness of eternal Godhead, and of the church which is complete in him and which is his body and the fulness of him who filleth all in all. On an article by us written in the fall or winter of 1851, in which we affirmed that Jesus Christ is "God, Man, and Mediator between God and men, we were charged with setting forth new things, a tri-personal Christ, &c. And in opposition to our view it was denied that Christ had any mediatorial existence except in purpose, until he was born of the Virgin Mary.

That we had asserted, and that we still assert that he is God, Man, and Mediator and that he has existed in his Mediatorial headship of his body the church, from everlasting, is true; but that we have claimed for him a tri-personality, is not true. We never held that he existed in a plurality of personality. His Mediatorial existence is in personal union and identity with his Godhead; so that there is but one Mediator between God and men; the Man Christ Jesus, (not the men, or the persons, Christ Jesus.) In this one person, dwells all the fulness of the Godhead bodily, and in him all the church is complete and perfect, as the fulness of him; so to exclude from him his eternal deity, in our feeble conception of the subject, would disqualify him for the office of the one Mediator. His being God, Man, and Mediator, no more involves the idea of a tri-personality than his being Prophet, Priest and King, makes him three several and distinct individuals.

We have asserted that Christ is God, Man and Mediator; in this assertion we were either right or wrong; if right, why so much opposition? and if wrong, in which branch of our position are we wrong? Let some wise Solon tell us which of these names are inapplicable to him, or which of these characters do not belong to him? Who will de-

ny that he is God, or that he is the one Mediator between God and men? Or who will dare to deny that he has come in the flesh? Until some one, or all of these positions can be denied, it is strange that our declaration should elicit so much opposition?

We have been particular, in stating our unshaken confidence in the eternal deity of our Redeemer, because we were requested to set forth our views of the supreme deity of our Lord Jesus Christ, in clear, strong, and scriptural language, and in doing so, we have wandered somewhat from the immediate subject matter of the two texts referred to, in order to be more explicit on those points which have been so grossly perverted and wantonly misrepresented.

We will now briefly consider the plain import of the portions of scriptures proposed.

In both passages, we learn that it is characteristic of God's saved people to call on the name of the Lord; and by comparing the two passages, we learn that our risen and exalted Redeemer is both Lord and Christ. The term *Lord*, as here used, in our understanding of it, means the Lord of Hosts; or the Jehovah; while the word *Christ* signifies the anointed one, through whom as the divinely-anointed Mediator, we have access unto the Father. No man cometh unto God, but by him. The new and living way by and through which we draw nigh unto God, is consecrated for us through the veil, which is to say, his flesh. He is one with the Father, all who have seen him have seen the Father also; for he and the Father are one. We can not therefore worship or honor the Father without worshiping or honoring Christ. The church of God and all the members of the church of God, as we have shown in a recent number, have a real and vital interest in the name of Christ, for he is married unto the church, Her Maker is her Husband; the Lord of Hosts is his name; hence as the wife is interested in the name of her husband, and that name is her indemnity, for all that she needs, so all the family in heaven are named in Christ, and his name alone is her dependence in approaching the throne of grace. Bankrupt in her own name and resources, her credit is good for nothing at the mercy seat; but pleading her marriage certificate, she and all her members are recognized at the court of heaven in her husband's name, and into this name she flies and finds safety. Every draft made upon the heavenly bank is honored because it is indorsed with his responsible name, which is good for any amount. Hence, He assured his disciples that whatsoever they should ask of the Father in his name, he would do it.

Nor have the saints any right to deviate from the form or manner in which Christ has instructed them to pray, Truly they call upon his name when they pray, for he is God. His name is the Mighty God, The Everlasting Father, and the Prince of Peace, and the God of the whole earth shall be called. But still as God, no man can approach unto him only in and through his mediatorial office, for he has said, "No man cometh unto the Father but by me."

At the name of Jesus, every knee shall bow; he shall be worshiped, revered, adored and trusted in, as the true God and Eternal Life; as the only wise God our Savior; and in his Mediatorial relationship the Days Man, who can lay his hands on both; he is the only medium, by which we can come boldly to the throne to ask for

mercy and find grace to help in every time of need.

We appreciate the motive of brother Hughes, in requesting us to use great plainness of speech on this subject; as he knows that our views have been distorted, garbled and grossly misrepresented, by those who have threatened to put down the *Signs of the Times*. We have no fear in regard to the menacing of our enemies; so far as the publication of the *Signs* is concerned. Their enmity is not so much to be dreaded as their pretended friendship. As professed friends they have done us much harm; but as avowed enemies, their weapons against us cannot prosper. And we have no desire to continue the publication any longer than it shall be found useful and edifying to the saints. With brother Hughes, we can say, "None can offend us by warring against Arianism in all its various shades; for certainly it is (if we have rightly understood it) the doctrine of men and of devils." We have no fellowship for any sentiment that has even a tendency to deny that Jesus is the supreme and eternal God; nor can we fellowship any sentiment that denies that he also holds the Mediatorial headship of his church, or that he has come in the flesh.—We have endeavored to comply with the request of brother Hughes; and if he or any other brother can help us to any stronger language than what we have employed, we will cheerfully use it. To us there is not a sweeter stanza in all the hymns of Watts, than the following.

"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."

While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, "This is my beloved Son in whom I am well pleased, hear ye him." Math. xvii. 5.

Various indeed, grand and sublime beyond description have been the manifestations of Jesus to his disciples, and perhaps none of them have been more glorious than the one now under consideration. In the preceding chapter the Redeemer had been warning his disciples of the doctrine of the Pharisees and Sadducees, and had therein revealed to Peter, something of the nature of his kingdom here upon the earth. He then gave them some instructions relative to his death, and resurrection from the dead. And it is quite evident from the answer of Peter to him, that he was as yet in great ignorance of the true nature of the mission of Jesus into the world. The Lord was not pleased to let in the full blaze of the light of the knowledge of his glory upon the minds of his disciples at once, for they were not yet able to bear it. But he manifested the light in proportion as he strengthened and prepared their minds to receive it and thus step by step, he led them on from glory to glory in the knowledge of himself as the Son of God, and Redeemer of the church. And when he had told them that he must be killed and raised again from the dead, Peter began to rebuke him; for which rebuke the Savior reproved him sharply. Shortly after this Jesus took Peter, James, and John, up into a high mountain apart, when this most grand and enrapturing scene described in the text occurred. We read that Jesus was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And behold there ap-

peared unto them Moses and Elias talking with him. It was at this juncture, that Peter proposed building three tabernacles, one for Jesus, one for Moses, and one for Elias. While he yet spake, Behold a bright cloud overshadowed them. Whatever this cloud was in itself, we believe we are correct in saying it was the symbol of the presence of the glory of the Eternal Jehovah. The Redeemer had on different occasions manifested himself in the cloud, and in a way that those to whom the manifestation was made, were made to know that God was with them. When God blessed Noah, and established his covenant with him, that he would no more cut off all flesh with the waters of a flood, the cloud was his chosen emblem in which he set his bow, the token of that covenant. The declaration was, and I do set my bow in the cloud, and it shall be for a token of the covenant between me and the earth. And I will look upon it and remember my covenant for perpetual generations. The covenant was made with all the earth, and the token is that which all the earth can see. And all the ages which have passed and gone, the rising and falling of Empires with all the various and changing seasons and scenes which have existed from that time until the present, have not removed the token, nor annulled the decree, and by it we are still assured that all flesh shall not any more be cut off with the waters of a flood, and to this day the token is seen, and through its soft and beautiful hues it is yet proclaiming to men the immutability, mercy and faithfulness of the covenant and unchanging God. If we pursue this cloud a little farther, we will find it the emblem of another bright, merciful and luminous manifestation from the God of grace and glory.

We refer in this instance to the cloud that attended the Israelites in their journeyings from Egypt to Canaan. And by it God led Joseph like a flock, and Israel by the right way that he might go to a city of habitation. But the question naturally arises, how did he lead them? Is God a man that he should take Israel by the hand literally, and lead them forth? What shall be their unerring guide, and their unfailing protection through the wilderness, and over that trackless path with which they are altogether unacquainted, and which alone leads to their land of promise? Will God do anything more than to command them to the land of promise? Will he not leave them to guess at the way and search it out for themselves, and leave them subject to the misfortune of missing the right way, dependant upon circumstances and the direction of mortals? By no means, God led them. But how did he lead them? The language of the inspired writer is more full and clear upon this point, than any other can be. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire, to give them light; by day and night. He took not away the pillar of cloud by day, nor the pillar of fire by night from before the people. From the foregoing scripture, we cannot fail to discover that Israel were led by the Lord their God. They were not only led by the cloud, (the emblem of God's presence, power and glory) but it was also a protection to them from their enemies. When they were pursued by their enemies, this

cloud stood between the two companies, and the Egyptians could not have reached the Israelites until they have passed through the pillar of cloud, and thus we see them completely protected from the wrath of Egypt's King. This cloud, called the angel of God which went before the camp of Israel, removed and went behind them. And it came between the camp of the Egyptians, and the camp of Israel, and it was a cloud and darkness to them, it gave light to Israel. None methinks can fail to discover the fulness of the blessing of this cloud, for it was the leader and protection of Israel, the presence of their God with them, manifesting these mercies which could come from no other source. When God commanded Moses to make a tabernacle, he commanded him to make all things according to the pattern presented to him on the mount. The tabernacle was to accompany the Israelites in their journeyings through the wilderness, and on the day it was reared up, the cloud covered it, namely, the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until morning. So it was always, the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then the children of Israel journeyed onward, and in the place where the cloud abode, there the children of Israel pitched their tents. From the foregoing, we cannot fail to see the wisdom and sovereignty of God in leading his chosen people into the promised land of their inheritance, and they could not lose their way, for God was with them in the cloud as their leader, neither could the enemy destroy them; for the Lord was their protection, and very present help in every time of need. The cloud bade them to march onward and it commanded them to rest, and whither it moved they went, when it rested they rested, and it then passed around and stood between the two camps. But these manifestations to national Israel were but feeble gimmerings of the revelation of the glory of God in his church in the gospel. They were but the shadow of things to come, the body or substance of which is Christ. Our Lord said to his disciples blessed are your eyes for they see, and your ears for they hear, for I tell you many prophets and righteous men have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them. The legal ministration of the law, was but a shadow, and all its glory was borrowed, as the light and glory of the moon are borrowed from the sun. And we are informed that the law made nothing perfect, but the bringing in of a better hope did, (which hope is Christ.) There was never a law given which could give life, the veil was over the law, and there was no looking upon it with open face. But in the gospel the apostle says, 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. Here then, that superlative glory, the substance, that better thing which God hath provided for us in the gospel, is revealed and was declared out of that bright cloud which overshadowed the disciples at the transfiguration. But why did the cloud appear at this time, and at the ascension of our Lord to glory, and appear no more? To this, it may be an-

swered, that Jesus was a minister of the circumcision, to confirm the promise made unto the fathers, and the types and shadows must remain until Jesus is glorified, and the substance comes in all its perfection, and swallows up all these things in its transcendent glory. When the cloud covered the tent of the congregation of Israel, the glory of the Lord filled the tabernacle and Moses could not enter into the tent of the congregation, and there is certainly no room for the law of Moses, or a conditional covenant in the gospel of Christ. There can be no room for the ministration of condemnation and death in the ministration of life; for it is covered and filled with Christ its living glory, its life, its all and in all. But it is said that this cloud is taken up and has not been seen in that peculiar form and manner in which it appeared to Israel, since the ascension of our Lord; and what is now to be guide and protection of the church, and how are we to know what has the seal and authority of heaven, and what has not? How are we to know who the people of God are, that are walking in gospel truth and order, and what is the infallible rule by which we may distinguish them from those who are walking after the traditions and commandments of men. All claim to be right, but opposite directions and jargons assure us that some are wrong. And it is truly an important enquiry, how shall we distinguish between him that serveth God, and him that serveth him not? The text affords us the infallible rule. That cloud prefigured Christ, as its substance, and the last words heard out of it were uttered by the Eternal God and were, this is my beloved Son, hear ye him! The cloud will no more guide the wandering Israelites, for the gospel kingdom is now to be set up, and Christ is King and law-giver therein; and he shall tell his subjects, not through the movable emblem of the vaporing cloud, but with his own words, what the commands of the gospel are, and wherein they shall walk. Moses and Elias talked together with Christ at the transfiguration, but Moses and Elias are now lost sight of, and swallowed up in Christ. The Patriarchal and Jewish dispensations bore testimony to Christ, but now he has come the testimony is swallowed up in Christ the substance. The prophets foretold his coming in the flesh, and now he has come and fulfilled all that was written of Him, and here all types, shadows and prophecies have come to an end. The law and the prophets were until John, but now the kingdom of heaven is preached, and Jesus himself declared, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning him. Hence we are not to take the law of Moses for our guide. The law of Moses has no power over a gospel subject, for Christ is the end of the law for righteousness to every believer. Yet we are not without law to Christ, and in relation to this, the apostle said, for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. But to return to the language, This is my beloved Son in whom I am well pleased. We cannot receive the idea, that God has any sons with whom he is not well pleased, or that there is any sonship out of Christ. But here, Christ the Mediator (and the children of God, were never without an elder brother, and mediator) is spoken of particularly. The

prophet Isaiah spake of Christ, in his mediatorial character, as the cloud by day, the shining of a flaming fire by night, and the defence upon all the glory of Zion. He also spake of him as the Son and law-giver, and the one upon whose shoulder the government should rest. God also declared that He gave him, a commander and leader to Israel. Now, if the government is upon his shoulder, and he is the commander and leader, it certainly can be nothing short of idolatry to follow in any other way, or establish anything as religious institutions which he has not commanded. The eternal God declared himself well pleased in Christ, as Mediator, Savior and Redeemer of the church, and he is well pleased also with his children in him, for they are all accepted together, in the beloved, and it is Jesus whom they acknowledge, as their only law-giver, Lord and Christ. Agreeable with this is the commission itself. In this the disciples are to teach all nations (or the saints among all nations,) to observe all things which Christ has commanded them, and they have nothing to do with Moses, for he is dead. The Lord buried him, and even his sepulchre is no where to be found in the gospel.—when we listen to the command, hear ye him, (my Son) we are as gospel subjects to listen to, and obey God rather than men, and look to Christ, and turn away from Moses. And where can we find where Christ ever commanded a subject in the gospel to keep the law of Moses, and obey the conditions of the Old Covenant, as a means of salvation, or as having anything to do with the children of grace under the gospel dispensation. Did he ever tell any one, that he had fulfilled a part of the law and that the balance was to be complied with by man. Never; but he did declare that heaven and earth should pass away, but not one jot or tittle of the law should pass until all was fulfilled. He came to fulfill the law and the prophets, to pay all the requirements of the law, to die under its curse, and to redeem therefrom the bone of his bone and the flesh of his flesh, and he was straitened until he had accomplished it. He bore the curse of the law for his brethren, and delivered them from that curse. He having been made a curse for them. Many people suppose that they have much to do to help Christ along in the great business of salvation. But all such have yet to learn the beauty and force of that saying. The Son of man came not to be ministered unto, but to minister, and give his life a ransom for many. In the glorious plan of salvation, Christ does everything, and the church receives all things, and this excludes boasting exhibits grace, exalts the Redeemer, and glorifies God. And all the commands of Christ are to the children of his kingdom. And these commands are simply, to follow Him. And how unlike they are to the commands of men. The subject is most beautifully illustrated by reference to it, and as recorded in the 15th chapter of the Acts of the apostles. There were certain men which came down from Judaea, which believed, and taught the brethren saying, except ye be circumcised and keep the law of Moses, ye cannot be saved. And when the apostles had assembled, there rose up certain of the pharisees which believed, saying that it was necessary to circumcise them, and to command them to keep the law of Moses. And these pharisees were believers

and in what did they believe. Just what arminians believe in now, and what they preach and contend for. That it is necessary for man to do something. Which something will amount to an obedience which God will accept as conditions of his salvation. But what said that judge in Israel, even the one to whom Jesus gave the keys of the kingdom of heaven. Peter said unto them, why tempt ye God to put a yoke upon their necks which neither we, nor our fathers were able to bear. Peter had received no authority from Christ, to command the disciples among the gentiles to observe these things. But what commandment had he received? We must now most certainly look for him to act in strict accordance with the authority and command given him by his master. The apostles considered the matter and sent a message to those brethren whose hearts had been made sad by these false teachers.— And it is still the duty of all the servants of Christ, to lift their voice against every species of error, and present to their brethren the glorious consolations of the gospel. This consolation is found in the message already referred to, and which we will here transcribe, and will remark that the effect produced was the same that all gospel messages will invariably produce upon the entire household of faith. After the apostles had prefaced their message with a solemn declaration, that they had given those judaizing teachers no commandment to lay this conditional system upon the disciples, they say, For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye shall keep yourselves, ye shall do well. And when the epistle had been read, they rejoiced for the consolation. The gospel of Christ is a message of consolation, to the brethren at all times, and under all circumstances. It proclaims to them the fulness of their redemption, and the glory of that liberty wherewith Christ hath made them free. And all the commands of the gospel require nothing more nor less, than for its subjects to follow Christ, in the ordinances of it, through evil, as well as good report. They call upon none in heaven or earth, to devise ways, make laws, or institute means for the salvation of men, or the furtherance of the glory of God. The eternal Father hath given Christ, a commander and leader to the people, and it is his to command, and theirs to obey. And in this obedience they are not to lead, but are to follow Christ. And he has said, if ye love me keep my commandments. They have nothing to do with Moses. They left him on the Pisgah of the law, and were led by Jesus into the Canaan of the gospel, and to him they are to look, and from him, they receive all the commands which they are to obey and in all this obedience they show forth his praise, and acknowledge him as their Redeemer and commander, and the captain of their salvation. They know no other commander, they have no other leader, they acknowledge him alone as King in Zion, and it is he that they obey as the only law-giver in Israel. Let us then run with patience the race set before us, looking unto Jesus the author and finisher of our faith.

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\$1. one hundred copies to one address for \$5.00. 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 firm has ever attempted to perform the task.

We have also on hand a few remaining copies of Koushon'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.

MOORE'S LETTERS.—The Doctrine of Unversal 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 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 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 subscriptions 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., or 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. 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.

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Constitutional Meetings

The Centre Baptist Association will meet with Mount Paron church, Walton Co., Ga., (8 miles South East of Monroe and 6 miles from Social Circle) on Saturday, October 7th.

The Ucharley Primitive Baptist Association will meet with Silver Creek church, Floyd Co., Ga., (5 miles South of Rome, on Saturday Septem) ber 23.

The Yellow River Association will meet with Friendship church, Gwinnett Co., Ga., (7 miles South West of Lawrenceville, on the Rock Mountain road) on Saturday, September 23.

The Lower Canoochee Association will meet with the church at Lake M. H., Bulloch Co., Ga., on Saturday, October 7th.

The Primitive Western Association will meet with Mount Zion church, Harris Co., Ga., (2 miles East of Whitesville, Saturday, October 14.

The Ocklockonee Primitive Baptist Association will meet with Mount Zion church, Florida Line, (6 miles west of Grooverville, Thomas Co., Ga.) on Saturday, October 21.

The Suwannee River Association will meet with Cedar Creek church, Columbia Co., Florida, (2 1/2 miles east of Alligator, on Saturday, September 23.

The Harmony Baptist Association will meet with Mount Lebanon church, Stewart Co., Ga., (8 miles North East of Georgetown on the Lumpkin road) on Saturday, October 7th.

The Conecuh River Association will meet with New Providence church, Pike Co., Ala., (18 miles South West of Troy, and 2 from Spears Mills) on Saturday, October 7.

The Claybank Association will meet with New Hope church, Henry Co., Ala., (8 miles North East of Campbellton) September 23.

The Primitive Pulaski Association will meet with Mount Bezor church, Dooly Co., Ga., on Saturday, October 21.

The Chicotwhatchee Primitive Baptist Association will meet with Antioch church, Larbour Co., Ala., 9 miles South of Clayton, on Saturday, October 21.

Little River Association, to be held at Hannah's Creek, Johnston Co., N. C., on Saturday before the 4th Sunday in September.

Salisbury Association, to be held with the church at Indian Town, Sussex Co., Delaware, 15 miles east of Salisbury Md., on Friday before the 4th Sunday in October.

Wetumpka Association, to be held with the Fellowship church, Tallapoosa Co., Ala., (about 93 miles northeast from the city of Wetumpka, Ala., near Youngville, to commence on Saturday before the 4th Sunday in September.

Kebukee Association, will be held with the church at Deep Creek, Halifax Co., N. C., (20 miles South of Halifax town, on Saturday before the second Sunday in October.

Advertisements

Eld. Trott's PAMPHLET, entitled, "A Calm reply to a communication of Elder John Clark written originally for the Signs and published in the Primitive Baptist, April 30, 1853, with that communication inserted by S. T. TROT." We have just received a copy of the above named pamphlet, and having glanced over its pages, it contains 40 large octavo pages, with double columns, in which brother Trott has, in our judgment, triumphantly refuted the charges which have been circulated by the detestable zeal and unyielding determination, Eld. Clark and others.

Single copies of this work will be furnished free of postage at 20 cents, or six copies at one dollar. Apply to Elder S. Trott, Fairfax, C. H. Va. Letters containing orders should be post paid, and contain the money.

Those who can afford conveniently send their orders to us, can be supplied on the same terms.

THE BANNER OF LIBERTY.—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 may be addressed, post paid, in advance, \$1.50 per annum or if paid in advance \$1. \$5 paid in advance will secure six copies for one year. All money remitted to the editor by mail, will be at our risk.

Eld. P. Hartwell, who is now on a Southern tour, attending the Old School of Primitive Baptist Associations in Georgia, and North Carolina, is duly authorized to transact business for us in relation to the Signs of the Times. Those who wish to forward their subscriptions which are due, or to become subscribers for the Signs of the Times, Banner of Liberty and Southern Baptist Messenger, may avail themselves of the opportunity, as he will probably meet with many of them, during his visit. Brethren of those associations which he may attend will do us a favor by announcing to the people that brother Hartwell is agent for our paper.

Starred

In this village, on Monday evening Aug. 28th by Eld. G. Beebe, JAMES D. LITTLE, Esq. Editor and Proprietor of the Putnam Co. Courier, to Miss Mary Virginia Blake, daughter of the editor of this paper.

OBITUARIES.

Bedford Co., Va., Aug. 9, 1854.

DEAR SIR.—I will take this opportunity to inform you that Mrs. Rachel Ellis, the wife of Joseph Ellis, departed this life on the 9th day of April last, she was a zealous member of the Old School Baptist church, and had been for upwards of thirty years. She was born and raised in Page Co., and was baptized by Eld. A. C. Booten, she remained in full fellowship with the church in Luray, but after moving to this county, she was deprived of the pleasure of hearing any of her denomination preach, or otherwise enjoy their company, this she frequently mourned, but took much comfort in reading the Signs. She enjoyed very good health up to her death which was caused by Apoplexy, and was very sudden: but we hope that it did not find her unprepared, for we believe that such occurrences are not caused by chance, or that they come at random, but are bound, regulated and controlled by the all-wise and mighty ruler of this vast universe. Family ours sincerely, A. A. JONES.

Moneys Received.

- NEW YORK.—Mrs. M. M. Pierson, 1; S. Harding, 1; P. Beyea, 1.50; Wm. Jerrett, 2; C. Webster, 1; Dea A. Mosely, 1; G. J. Beebe, 7.60. \$15.10
MAINE.—Eld. John A. Badger, for L. Houghton to Dec. 15, 1855, 5; for H. Campbell, 1; Eld. S. Trask, 2. 8.00
N. J.—Eld. P. Hartwell, 2; E. Rittenhouse, 3. 5.00
PA.—Joseph Hughes, 2; Dea. J. V. Wilard, 3; Dea. J. Finney, 1; Mrs. Mary Burns, 2. 8.00
MD.—G. H. Cole, J. Lownds Esq., 1; D. T. Jones, 1.50. 3.50
MS.—E. G. Clark, 2. 15.00
VA.—E. Corbin, 2; Miss N. Bridwell, 1; A. R. Bolch, 1; J. A. Spindle, 1.50; F. Guhick, 1; Dea. J. B. Shackelford, 10; Mrs. A. Lipscomb, 1; L. Lynn, 1; Miss S. Ferny, 1; Dea. J. E. Klipstein, for P. Pierce, Eliza Bonham, Mary Glass, and Rebecca Bowen, 5; Eld. J. R. Martin, 1; Eld. Z. Angell, 1; J. R. Finks, 20; C. Williams Esq., 1; P. A. L. Smith, 4; B. F. Rixey, 1; C. Payne, 1; P. M. Rixey, 1; S. Rixey Esq., 1; Eld. R. C. Lechman, 3; Geo. Jackson, 5; Mrs. C. Gullatt, 2; J. C. Bawner, 2; Wm. L. Brayner, L. A. A. Jones, 1. 49.70
N. C.—Mrs. C. A. Jones, 1; H. Lockard, 5; E. G. Clark, 2. 8.00
GA.—Eld. H. G. Fuller, 1; J. S. Walker, 1; Wm. L. Beebe, 11.82. 13.82
LA.—J. E. Cunningham, 5; Eld. G. B. Vaze, 1. 6.00
CAL.—Eld. Tho. H. Owen, 1.00
OH.—J. Swanger, 2; Eld. J. C. Beebe, 3; J. Lambert, 1; L. Bevis, 1; Eld. Janeway, 3; Eld. J. H. Biggs, 1; John Heaton, 1; M. Tucker, 1; T. A. Peters, 2; G. Gordon, 2. 18.10
IA.—Dr. A. Duncan, 1; Mrs. S. H. Izor, 1; J. M. Irwin, 6; W. Schneé, 2; W. R. Clark, 1. 11.00
MO.—Wm. Torney, 1.50; Eld. Robert F. Haynes, 2. 8.50
MS.—W. S. Campbell, 1; S. Mustain, 2; Florence R. J. N. Bedford, 8; J. B. Vange, 2; D. S. Woody, 1. 15.00
IOWA.—J. S. Price, 1.00
V. CAROL.—Dea. Jas. Joyce, 1.00
TEX.—Eld. P. Hartwell, 1; A. Ezell, 8.00; Eld. J. Cox, 1; H. Ragsdale, 6. 16.00
KY.—Eld. M. Tassing, 2; F. Kelley, 1.50; Eld. T. P. Dudley, 6; Eld. J. H. Walker, 1. 10.50
ALA.—Eld. Wm. Crutcher, 1.00
TEXAS.—Eld. J. Herring, 8.00
Total \$ 224.12
NEW AGENTS.—Richard H. Paxton, Ky.; E. G. Clark Esq., N. C.; Eld. Robert F. Haynes, Ill.; John M. Irwin, Ia.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXII.

MIDDLETOWN, N. Y., OCTOBER 1, 1854.

NO. 19.

POETRY.

Gratitude.

[Selected by sister R. George of N. C.]

With gratitude I now confess
The mercies of the Lord,
And own his all-supporting arm,
While I my verse record.

Where'er I rove, where'er I dwell,
If but a saint I meet,
A lover of the truth of God,
I think that meeting sweet.

The worldling's boast is not my theme,
For nobler guests I long,
For intercourse with praying souls,
Who to the Lord belong.

Well met when last I saw your face,
And none on earth can tell,
If ever we shall meet again,
Till we with Jesus dwell.

I left you as I leave you now,
With wishes warm and kind;
Commending you to his kind care,
Who rules the stormy wind.

Think not my conflicts all are o'er,
Or my disasters past;
Tis not the case, I'm tossed still,
And on the ocean cast.

And here I'd rather dwell than be,
At ease, and careless prove;
For though I'm tossed on the main,
My rock can never move.

When I review the path I've trod,
Midst all I must confess,
The Lord is better than my fear,
And 'Tis his praise express.

Hundreds of miles I've traveled safe,
From injuries preserved;
Indeed, I think the prayer of faith,
A passenger's best guard.

Fall many a day I saw the earth,
Exhibit stores of good;
Bending with blessings from above,
These speechless emblems stood.

But while no literal voice I heard,
Yet all appeared to tell,
In silent notes, the wondrous tale,
That God does all things well.

The earth, thus laden, I admird,
But pain soon seiz'd my breast,
When I remember'd God's fair Zion,
Was like a wilderness.

Ah, thorns are there, and drought is there,
An I barrenness abounds;
Her daughters sigh, her watchmen weep,
While they inspect her wounds.

She shall revive, the Lord hath said;
O come, the happy time,
When winter's nipping blasts shall cease,
And Zion's sun shall shine.

I thought on harvest, till my mind,
On future objects ran;
On that blest rest, where saints shall meet,
No more to part again.

Ah blessed meeting there to shine,
As those redeem'd by blood,
As monuments of mercy great,
Around the throne of God.

Cheer up ye saints for time is short,
You soon shall Jesus see;
If weeping to the last you go,
You then shall victors be.

Poor little faith, how full of fear,
How tremblingly she goes,
Laden with jealousies and cares,
And many many kinds of woes.

She looks on death's dark valley now,
As if with hor or clad;
And death the king of terror seems,
And her poor mind is sad.

The devil wounds her to the quick,
Presumption much she fears,
So rather than attempt to speak,
She tells her tale by tears.

Of heaven, she thinks, delightful place,
But sees no interest there;
Her thoughts run backward on herself,
And brings her near despair.

Thus in the leading strings of hope,
Twixt hell and heaven cast,
She totters as all weaklings do,
And feels the tempter's blast.

She cries, was ever one dear saint,
So different as I?
Afraid to approach the mercy seat,
And yet I dare not try.

Ah little does she understand,
How things at last will be,
For little faith a giant turns,
Amidst death's chilling sea.

When death advances on the stage,
To terminate her race,
Poor little faith turns chill and pale,
While gazing on his face.

Still when the warrior draws his sword,
And takes his warlike aim,
Ere he inflicts the mortal wound,
Her joys revive again.

Love kindles up, zeal rises high,
Good news is heard within,
The world recedes, fear dies away,
And down falls every chain.

Aha! a-a! says little faith,
Why have I so much fear?
Death has no sting, he is my friend,
The Lord has interfered.

To die within the arms of love,
To die near Jesus' breast,
This privilege to lambs belong,
Who are by Jesus blest.

To comfort such I left my home,
My friends and dwelling place;
And while I've breath to speak, I'll cry,
Cheer up, ye timid race.

The best of blessings rest on those
Who often speak to you,
May God the spirit bless their souls,
And bless their hearers too.

May messages of peace and love,
Be crown'd from on high,
To cheer the faint to heal the sick,
To empty, to supply.

And oh at last when time shall end,
May we but safely land,
To keep an endless jubilee,
Of love, at God's right hand.

And if I never meet again,
On this vain earth with you,
I do as I have done before,
Bid you a kind adieu.

There remaineth therefore a rest to the people
of God. Heb. iv. 9.

The christian pilgrim journeying towards his
home,

With joy looks forward to a world to come,
A world of happiness, a world of peace,
Where all his conflicts, all his cares will cease;
Where every tear is wiped from every eye;
Where never more is heard the oppressive sigh;
Where unbelief, the sin that oft molest,
Can never enter to disturb his rest;

But where eternal joys unclouded reign,
Where saints enraptured chant the harmonious
strain

Of glory, honor, power, to Christ the Lord,
Who by his blood redeem'd them unto God,
While thus by faith he views the bliss'd abode,
With joy he marches on the heavenly road;

Though tribulation marks the path he treads,
Arm'd for the combat, he no warfare dreads,
His breastplate, righteousness, and truth his
stay,

Shod with the gospel, he goes on his way;
Hope is his helmet, faith his tower and shield;
The word of God, the Spirit's sword he wields,
Thus he goes forth, upheld by sov'reign grace.

Thus he hastens forward on his heavenly race,
Looks up with joy to the bright realms above,
Where he shall triumph in redeeming love,
Longs for the hour when death shall set him
free,
To live with God through all eternity.

Communications.

For the Signs of the Times.

Watkins, Aug. 29, 1854.

BROTHER BEEBE:—There are particular times and varying circumstances, which bring to the mind of God's people, those consolations and invigorating influences, derived from social intercourse among brethren of like hopes, joys, and fears. Sometimes we receive a morsel of meat, in due season, when we are hungry, from some one whom God has enabled to enter our prison and give us meat; or, perhaps we thirst, and he gives us drink; we are naked perhaps, and he clothed us; as God by his eternal Spirit enables him to cover us with the spotless robe of Christ's righteousness, and renewing our strength when sick and fainting with fear, with a full rest on the flesh of Jesus, our adorable Lord! In the many conflicts which we have to encounter in the flesh, we are borne up as it were, by learning of our brethren that these conflicts, temptations, discouragements growing out of defections, and departures from the truth, are not peculiar to us, but that they are the common inheritance of our brethren, whom perhaps, we may have supposed to be so steadfast, that their path was always smooth and straight forward. It really gives us strength to learn of them that this is not so, that they too, have traveled in a devious path, and have drunk of bitter waters, by the way that they have found strength and encouragement, only as God was pleased to impart it, through faith in his Son, in whom the whole family in heaven and earth are named.

Perhaps it is our duty to use the pen, now and then, in bearing testimony to the truth of what our brethren write, as well as to respond with the voice, to what they utter, when we are present with them. If it may not be found heart-cheering and strengthening, I will refer the brethren to the Circular of the Corresponding meeting in Va., and the letter of brother J. C. Beeman of Ohio, in the 17th number of the Signs. In the Circular referred to, I derived much consolation from what its language conveyed directly to the mind; and the introductory part in which is a kind of grouping together of stirring events, brought to my mind so forcibly the language of Solomon, Eccl. —Vanity of vanities, all is vanity,—that I could hardly see why this truth did not seize the prominent actors in the great drama and dash them to the earth, and break them, as the potter's vessel is broken! How is it possible, I involuntarily asked, that these men that vaunt themselves in the pride and folly of their arrogance, and claim to be the defenders of religion, the champions of the cross, and the depositories of gospel purity. How is it possible, I asked, that they do not feel that all is vanity? Why, who cannot see that the things of to-day, are as yesterday!—that all flesh is as grass

and that nothing short of the word of the Lord which endureth forever, is worthy to be taken into account? Again I answered, The great ones of the earth cannot see, the multitude cannot see, the wise and the prudent cannot see; and none but the babes to whom the Father has revealed the mysteries of the kingdom, ever will see, the exceeding vanity and unworthiness of all transitory things.

Here another thought arose, bringing to my mind the comparative fewness of the people of God,—how small a proportion they now bear, and have always borne to the rest of mankind! "Truly they are the fewest of all people," and never had the folly to array themselves before God, and claim his favor because their name was legion. But God teaches them that he is infinitely good, because he has given them individually the manifestations of his love, while the whole world lies in wickedness! He heightens the excellence of his grace, by teaching us the impossibility of approaching his throne, but by faith in the Lord Jesus, which is his own gift, and which the combined wisdom and strength of the world cannot attain, for a single soul of man! We must be taught (in the language of the circular) or we know nothing spiritual; hence all the knowledge, spiritually which the church, or the saints in any age have had, is what the king has been pleased to impart.

It seems exceeding small to the human understanding, that the children of promise should be so few; and that numbers of those, even, or rather those whom we have supposed to be such, seem to be turning away from us. Brother Beeman has well declared the truth, in relation to that matter. "I like his admonition to steadfastness and the reasons he urges for it. God has given us abundant examples of the kind, in his holy Word, as brother Beeman has shown, and we do well to take heed to them. But how can we resist fear, defection is all around us? When we know that some of us will betray our Lord, we cannot withhold the 'Lord is it I?' Even the Judas who is to do it, will exclaim, 'Lord is it I?' While we feel so much untowardness within to mortify the deeds of the flesh, and almost perhaps, feel ready to avoid affliction with the people of God, and enjoy the pleasures of sin for a season, when God speaks to us by his Spirit, and asks us how we can approach his throne in the name of Jesus, who was harmless, undefiled, and separate from sinners, while any root of bitterness remains in our hearts, to cherish the paltry mess of pottage which we exchange for our birthright? If we now groan within ourselves, being burdened with sin; how shall we appear before the spotless throne, when cherishing ungodliness, and living in sin? If our spiritual comforts, and our confidence in God depend upon his gracious favor, in obedience to his command, to be separate from those who build house to house, and add field to field, and get in

company with those who are strangers in Zion, how shall we find the smiles of our God, if we consent to be called the children of Pharaoh's daughters, instead of suffering afflictions with the people of God, and taking with them, if need be, the spoiling of our goods joyfully.

For myself I am not proud that God has enabled me to still hold to the doctrine of his sovereignty, and accord to him all power in heaven and in earth! Did not he teach us that all worlds, with all the creatures inhabited by them would instantly fall to ruin, were his support withheld but for a moment, I might believe in human power, and human agencies, in bringing to pass his purpose, and directing his intricacies in the machinery of the universe. And yet the letter of the bible is plain in contradiction of all human direction, or control, in every matter. There is not an instance recorded in the bible, where a king, or an army went to battle, and was declared to be themselves victorious! God gave him or them the victory, as the case may have been, or "God delivered into his, or their hand!" Even wicked kings went out to battle with wicked kings, as God gave them command. In one instance a good king (Josiah) was killed in interfering with the quarrel of two wicked kings; and one of them Accho king of Egypt warned Josiah not to interfere; for said he God commanded me to make haste; and he told Josiah that he should refrain from interference, lest God should destroy him.

Finally, I am compelled to put my trust in God because I have no where else to go. Let as many as will depart from us; and let reproach and ridicule be cast upon us as the rain,—let my own heart grow cold, and my thoughts become troubled within, because of my forgetfulness of God; still the Lord will return to me and breathe confidence into my soul and will teach me that he is in his children, and called and faithful ones, to buoy them up in all their sorrows; and that he will abide with them, even as he changes not forever! So much the more is the glory of God's goodness heightened as this blessedness is known to us to be an infinitude of distance beyond our own ability to grasp. It is ours to have God's goodness commended, in that he, Christ, died for us when we were yet sinners. May it be our happy lot to be protected from every snare, and may we yield a willing submission to God, in all his dealings with us; and may brotherly love continue and abound, and that we may grow up in the Lord, to the perfect stature of Christ, is the feeble prayer of one whose standing is with the people of God.

W. B. SLAWSON.

For the Signs of the Times.

New London, Aug. 27, 1854.

BROTHER BEEBE:—As I have thought it duty to write to you in respect to our Yearly Meeting, at London Tract, being it was not mentioned on the minutes, it will commence at two o'clock on Saturday before the third Lord's day in October, and I will take the liberty of inviting our friends, brethren and sisters, and ministers in particular. I have for a long time thought it a great privilege to meet my brethren and sisters at our yearly meetings, and enjoy their company, and hear them converse on things relating to our Father's family and especially to hear the preaching of the gospel.

I remain your brother in hope of eternal life.

JOSIAH W. DANCE.

For the Signs of the Times.

Clinton Co. O., Aug. 13, 1854.

BROTHER BEEBE:—I have for a long time been thinking of writing a few lines for publication in your valuable paper; but a sense of my own weakness and inability has caused me to defer it until now. Reading the communications of my dear brethren and sisters scattered abroad throughout the world, whom I have never seen in the flesh, has awakened a desire in me to tell them what I believe the Lord has done for me. I had many serious reflections when quite young, and such were my deep impressions about death, judgment and eternity, that I was often made to tremble when thinking that I would have to die and appear before God in judgment. I would often try to pray for mercy; though it seemed that my prayer did not proceed from the heart; that it was only lip service, that the Lord would not hear me; that it was wicked in me to try to seek the Lord for there was no mercy for such a wretch as I thought myself to be. I thought that God frowned upon me; that it was not worth while for me to pray for God would not hear me; and thus my time passed along for some length of time, frequently retiring to some secret place to pour out my complaint before God; but often returned without saying a word; believing that it would be wicked for one so vile as I, to dare to ask God for mercy; I would try to get clear of my troubles by going in young company, I would try to be lively, and take a part with them in their mirth; but still I would feel the weight of sin and guilt, yet I would sometimes strive against it so much, that at times I would get clear of my burden, for a while; though it would soon return, and my sin and guilt seemed greater than before. As I would retire to my secret place of prayer, as I had a solitary place reserved for that purpose, it being near my school house, as I was teaching school at that time, I would frequently visit that place every day. I would go there every day at noon, take my bible and I would read and try to pray to God for mercy. I saw myself justly condemned before God, and thought that to hell I must go, for I had sinned against so just, so holy a being; so great was my trouble that I could scarcely do my school justice. One day my distress was so great that I could hardly bear up under it. I left my school house and went out to my little grove, to pour out my complaint before God. I there fell upon my knees to try to beg God for mercy, as I thought that would be the last time; for I thought my damnation was sealed. I thought it would be just in God to punish me; and I felt myself entirely resigned to his will, to do with me as it seemeth him good.

I there wept and cried, O God, be merciful to me a sinner. Lord save a wretch condemned to die! I begged of the Lord for mercy, and got up and went to the house crying to the Lord as I went that if there was any mercy for me, that I might go to the house open the bible, and the first words that I should place my eyes on might be some words of consolation to my poor sin-sick soul. I went to the house opened the bible and the first words that my

eyes fell upon were "My spirit resteth on you, fear ye not;" immediately my burden was gone everything appeared beautiful, my soul was filled with joy that was unspeakable and full of glory. I thought my troubles were all over and I should have no more sorrow, nor trials nor temptations, to encounter; but how sadly mistaken I was, for I soon felt that I was deceived, and that it was all a delusion. My mind was in a gloom of doubts and fear, and I was made to mourn; but my burden was gone, and I could not weep and grieve as before. I tried to get my burden again. I wept and prayed to the Lord that if I was deceived, to undeceive me, and give me an evidence of my pardon sealed; and so my time passed along. At times I was made to rejoice in God my Savior, and at times I thought that surely I never experienced a change of heart for I cannot live as I would; at the best, I can only say, when speaking of my own righteousness, that I am but a poor miserable hell-deserving creature; but in Jesus, I have an all-sufficient righteousness; for his blood cleanseth from all sin.

Brother Beebe, what I have written has been some of the dealings of the Lord with me, as I trust; and you are at liberty to do with it as you think best. May the Lord be with you in all your labors, and bless all his people with all spiritual blessings; and may peace and love abound. I will now bring my scribble to a close, although I have not told the half; but for fear that I may weary your patience, I will close by subscribing myself

Your unworthy sister, if a sister at all.

PRISCILLA FRITTS.

For the Signs of the Times.

Franklin Co., O. Aug. 22, 1854.

BROTHER BEEBE:—If one who feels himself to be less than the least of all saints may be permitted thus to address you whom I have never seen, having to write to you on business, I will pen a few of my thoughts for publication if you in your judgment should think proper to give them a place in the *Signs*; if not, lay them aside. I am aware of my incapability to write any thing that would be interesting to the children of God; but having received and read so many rich communications from the dear brethren and sisters scattered up and down in the earth, and your editorials which have been so sweet to my taste, it seems to me that I cannot keep still any longer but must give also my testimony (weak and feeble as it is) to the fact that Salvation is of the Lord alone; and that it is by grace we are saved, through faith, and that not of ourselves; it is the gift of God; not of works, least we should boast; for we are his workmanship created in Christ Jesus unto good works, which God has before ordained that we should walk in them. Again the apostle by the inspiration of the Holy Ghost says, Who hath saved us and called us (not that we have saved ourselves by our good works, nor that we by falling in with the overtures of mercy, or making use of the means of grace, with which the teachers of anti christ, say we are abundantly blessed; have made our high calling of God in Christ sure, but) with an holy calling, not according to our works, but according to his (God's) own purpose and grace, which was given us in Christ Jesus before the world began. So it is not of him that willeth, nor of him that runneth, but of

God that sheweth mercy. The time was, my dear brother, when I verily thought that the whole plan of salvation was suspended on conditions, and that man by complying with said conditions, could secure to himself an eternal inheritance beyond the grave; but God who commanded the light to shine out of darkness, I trust did some twenty odd years ago, cause the light of his divine grace to shine in my poor heart, and hath given me a little of the light of the knowledge of the glory of God, in the face of Jesus Christ, and by his Spirit hath taught me that the heart of man is deceitful and desperately wicked, above all things, who can know it? And that the carnal mind is enmity against God not subject to the law of God, neither indeed can be; and that the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned; and that we, by nature, are dead in trespasses and sins, without God and without hope in the world; and consequently destitute of any knowledge of the glorious plan of salvation as ordained in the counsel of heaven, and made known to the heirs of promise by revelation of the Spirit of God. So it is only by revelation that we know any thing about God; for Jesus says, "No man knoweth the Son but the Father; neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him. He said also to Peter, flesh and blood hath not revealed this unto thee, but my Father which is in heaven. I have long since come to the conclusion that in me, that is in my flesh, as such, dwelleth no good thing. And oftentimes when looking at my sinfulness and unworthiness, and my proneness to walk in by and forbidden paths of unrighteousness, I am made to cry out in the language of Paul, O wretched man that I am! who shall deliver me from the body of this death? I have often thought if my brethren could see me as I see myself, they could not have any fellowship for me. I have been trying for a long time to get better, and to feel good like many of my neighbors say they feel; but the more I strive to get better, the worse I seem to get, which often makes me think I have never been made acquainted with the plague of my own heart. Often my mind is impressed with the following verses.

It is a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or not?
Am I his or am I not?

If I am, why am I thus!
Why this dull and lifeless frame!
Hardly sure can they be worse,
Who have never heard his name,

Now brother Beebe if you can, do with my poor scribble as you think best, to which I subscribe myself your very unworthy brother, in hope of eternal life.

T. A. PETERS.

For the Signs of the Times.

South Whitley, Sept., 1, 1854.

BROTHER BEEBE:—We read that they that feared the Lord, spake often one to another, and as the disciples of the Lord are scattered abroad so that we cannot see each other face to face, I may be allowed to say a few words to them in relation to what I trust the Lord has done for me, in bringing me from darkness into his marvelous light.

I was brought up by pious parents. My

mother has been an Old School Baptist almost as long as I can remember, and my father was a firm believer in the doctrine of predestination, though he never united with any church. The Lord was pleased to give me to know that I was a sinner, when I was but a youth. I strove to keep the law but failed in every point. My hopes and prospects were crossed, and many times when engaged in my daily toils I retired to some secret place and tried to ask God to have mercy on me, but I would return under a deep sense of my guilt and condemnation, a poor helpless creature, unwilling to be saved by grace alone, and unable to merit the least favor or approbation by my works. I lived in this condition for several years, sometimes just ready to give up, and sometimes clinging to the law. God appeared to me to be holy and just, and the question arose in my mind, how can he be just and save such a sinner as I am? At length I was placed in a school, and here I met with new troubles, that I had never thought of before. The idea of being placed there to instruct the youth, it was more than I felt competent to do. As I went to the school one morning, it seemed to me that I could not live, for my sins appeared to be so many and so great. When I went in I took a testament and went to the grove to read and there tried to pray; but my words seemed to fall to the ground. I returned to my school in a more disconsolate state than before. Soon a class came up to read in the New Testament, and the first words they read were, "Let not your heart be troubled, ye believe in God believe also in me." At this time my troubles all left me, and I thought that I should never have any more doubts. I viewed Christ as the end of the law for righteousness, to every one that believeth. But before night the tempter came and it was suggested to me that I had better never say anything on the subject; if I was a christian I was the least and most unworthy of all. I dared not to say anything lest I should bring a reproach upon the cause. Here my trials were more than I can describe. But at length the Lord gave me strength to acknowledge him, as the source of all my comforts and consolation. In September 1853, my mother and myself, in company with brother and sister Litchfield went about fourteen miles to a small church of Predestinarian Baptists, and there I related some of the exercises of my mind and was received as a candidate for baptism. Brother and sister Litchfield and my mother were received at the same time by letter. Brother Beebe do with this as you please.

Yours in tribulation,

ELIZABETH CARTER.

For the Sign of the Times.

Delaware Co. N. Y. Sept. 1854.

BROTHER BEEBE:—I have been a reader of your paper for many years, but seldom have asked to encumber it with my opinion on any subject. But there exists at the present an unhappy division among our brethren on the subject of baptism administered by other orders, with whom we have no correspondence. Some of us supposing that if the mind of the candidate is right he may have been immersed by one whose standing is not in strict gospel order, yet the mind of the candidate being right his conscience in this case may be answered

and thus he be baptized in the sense of the gospel. But others think that no administration of baptism can be valid unless administered by and in our fellowship. Before the division among the Baptists we did not receive the baptism of the Methodist nor Arians, but had, in some cases, the baptism of the open baptists. But after the division among the Baptists, I was at a loss in my mind respecting the new order; for my judgment was, that the Methodists and Arians never were the house of God, therefore their administration was not valid. But the close predestinarian Baptists in their undivided state, I did, and still do believe to be the Ark of God. I now thought a part of that house were gone into spiritual Babylon, and I thought that what they did do that was right might be valid. But being tried on this subject and feeling myself poor and much deficient in religious knowledge, I asked counsel of many that I esteemed fathers in the gospel, and the most of those of whom I enquired thought that the act of obedience in baptism mostly consisted in the mind of the candidate, that the standing of the administrator did not compose any part of the ordinance to the candidate, and as the proof of their opinion they quoted the administration of some that had baptized many in our churches and at last proved to be bad men, if this should destroy their administration we should not know who were baptized.—This language to me had the appearance of good sense, and being willing to have it so if it was right, for this reason my feelings yielded in a measure to these reasonings. I will here relate a circumstance that took place among us. There was a man moved into our town, who after attending meeting with us, manifested a desire to unite with us. He informed us that he had been immersed by the Methodists, but had become dissatisfied with their order, and having formed some acquaintance with us, had an earnest desire to be one among us; but we told him we could not receive him on that baptism; but he said that in his present state of mind he could not again be baptized to answer his own conscience. I told him I could not administer upon any other principle, so he remained as a friend, but not a church member. We esteemed him a child of God and hoped that he would be convinced of the correctness of our opinion. I had frequent opportunities with him, he appeared humble, and said that if he could believe that it was his duty to be baptized he would comply with our opinion for he could not find a home with any other people. Thus he remained among us a number of years. But after I had the trial in my mind respecting the new order of Baptists, and had the opinion of many of those whom I esteemed fathers in the gospel, and my feelings in part yielded to have it so, I then thought of this our Methodist friend, and though I could not believe that it could be strict gospel order, for I did not believe that the Methodists, nor any of their sentiment baptized for the church in the days of the apostles, yet I thought it as near right as many things that we are doing, and fearing that we had been too strict in this case, and thus debarred a child of God from his right in his Father's house, my feelings yielded to go on that ground, allowing each church to govern themselves without infringing on our correspondence with churches. I then expressed my present state of mind, and the reasons for it to

my brethren individually, and with one exception found much the same mind in the church, the most of the members were at times troubled to see this man thus wait about our door. I then informed the man of our change of mind; he attended our next church meeting, there was some change again of opinion, all were satisfied that the man was a child of God; but three were tried with his baptism; but submitted to the church. I thought that we should live in peace as I knew some other churches did in the same condition. I now hoped all was well; but after a number of months I found a growing uneasiness with those first tried and also a few more with them. I tried to comfort them by showing the practice of other churches, and the opinion of good ministers, and of the former practice in two cases in which we had fellowshiped the open baptists, (these two cases were in the first of her travel) and this our church has been in standing near 60 years. In this way I would abundantly prove our position, but I could not find a "Thus saith the Lord," we were but a few in number surrounded with other orders. Sometimes our tried brethren thought they did not know how to bear the trial; but were loth to leave the church, and did not leave the communion, yet manifested a grief on the account of this Methodist baptism. I had introduced this matter into the church, and I felt under obligation to find a proper way that may be found in the gospel, to dispose of it; if I could have found plain gospel ground for our position, I should have hoped that our grieved brethren would by and by become satisfied.—but on close examination I feared their ground was the best, and as they did not entirely refuse to travel with the church, neither did they speak hastily, nor censoriously, but said at the time of communion, we will go again and take more time to think of it, this did almost break my heart. My feelings were now greatly straitened there were five or six grieved that were mostly active useful brethren that I esteemed as the children of God, and if this matter remained as it now was these brethren must remain grieved. And the Methodist brother we all esteemed as one of the saints, who had long desired a home with us, and appeared to be satisfied and wished to stay but could not think that it was duty to be baptized again. In this situation I did feel to cry Lord what shall I do? I here will relate a short dream. In my dream I thought I was traveling to the east across a large field, and I came to a mountain or large hill, as I came to it I thought it was Mount Zion, I then thought I would now inspect and know as much as I could about it. I went up on to it and it was high and something like steep, I went over the top, I thought it was my business to inspect its condition, and I thought that the most of it had been improved but had been so long neglected that it was mostly grown over to shrubs and wild grass. down on the east side I found a considerable flock of sheep that were eating fodder, my mind was much exercised to know what must be done to render this mountain productive. Its shape was like a cock of hay, I thought it must be plowed, but it was so steep that we could not plow up and down, I then thought we may begin at the bottom and plow around, this would make every furrow but a little more than level. A thought then came to my mind, Does it all

stand on our ground; if not we cannot plow round without trespassing. I then went to the top from thence I could see the bottom on every side, and when I had gained the summit to my great joy I saw that the line fence stood at the foot of the hill but did not touch it, so I saw that we could plow all around and not trespass on any one. My next business was to find a team and go to plowing, I thought we should want much team for the hill was large, and mostly uncultivated, I thought we had a few old oxen and some steers. Then I awoke and behold it was a dream. Now to return to my story concerning my great trials respecting the condition of my brethren, in this strait of feeling I thought of David's language when he said, In my distress I cried to the Lord, and he heard, and delivered me out of all my troubles. I remembered that the bible said concerning the saints that he that toucheth them toucheth the apple of his eye. Here was a number of good brethren on one side, and one on the other; each wished to walk with the church, but could not be satisfied to walk together. In this condition I tried daily to enter my closet with the grieved brethren in one hand and our Methodist brother as he was called in the other, to present them before the great Shepherd, I thought I was under great necessity to know the will of my master, and nearly if not every time that I came in this condition, Mount Zion and the division fence appeared plain before me, as I saw it in my dream. It did appear to me that this dream was given now to answer my request, for as often as I repeated my request so often this mountain with the line fence did appear to me. I could not withstand the argument for I did believe that Mount Zion stood entirely on the old Apostolic Baptist ground, and after reading the 36th of Ezekiel I thought it was time for me to look over the arguments that had turned my mind; and it had been said that the condition of the administrator did not compose any part of the ordinance to the candidate.

I now tried to find a gospel baptism, without connection with an administrator, this I could not do, neither literally nor spiritually; for the master required one to administer to him; and I think he was a close communion, predestinarian Baptist; for he refused to join with the pharisees, though they were very religious. And of Jesus he said, Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but the chaff he will burn up with unquenchable fire. I now saw my master ascending from the water with his administrator, and the heavens approving the transaction. And after this he appointed others as administrators, for he said, "Go ye and teach all nations baptizing them &c, teaching them to observe all things that I have commanded you. These I think must be gospel administrators, and if there are any others I know not who, nor where they are. I now concluded that all the plowing done over the division fence, did not belong to Mt. Zion; and could not properly be considered as belonging to her jurisdiction. Here I had a field of instruction too tedious to mention. I plainly saw that the gospel church should be as separate from the many religions of the world, as was the law for the Jews in their day. This was no new thing to me; but was by this circumstance much confirmed. The inquiry still remained

what shall I do? I read in the Songs viii. 5. Who is this that cometh up from the wilderness leaning on her beloved? I concluded that at this time a large portion of the saints are in some degree in the wilderness, and if in this case we should follow each other we should be likely to remain in the wilderness. But if we should lean on Jesus we should hope to come from the wilderness. My greatest anxiety now was to find a path for our church that I may be confident is wholly on the side of Mt. Zion; and as the church is the ground and pillar of the truth, all her acts should be in strict accordance with the word of God. By this time I was constrained to think that our Methodist baptism had been administered on the other side of the fence; and to make our acts right, we must rescind that vote that received this man to fellowship, so far on our part as to place him in the condition of a candidate for baptism. I dare not exclude him, I remember that Saul sought to slay the Gibeonites, see 2 Sam. xxi. 1 And Paul said if it be but a man's covenant and it be confirmed no man disannulleth or addeth thereto, see Gal. iii. 15, some of us thought best to let him remain and do so no more. If this could have satisfied all of our brethren, I should have rested here, for the reason above mentioned. But to rescind as above described, thereby owing him as far as he is right, and if he ever sees it his duty to be baptized in our fellowship he has only to make it known, and we are ready to baptize him, then and not until then in full communion with us, this was satisfactory to the church, and thus the matter was settled with us in peace. The man being present, we wished him to continue to enjoy all privileges with us as before save communion and voting in matters of discipline, and without any unpleasant manifestations, he said he would take the place as assigned him by the church, then he closed our meeting by prayer. What remains is my own present opinion respecting the proper order of Mount Zion. I believe that our Savior came down from heaven to establish a kingdom of purity, hence all his laws and ordinances lead to perfection, for he commanded his subjects, Be ye therefore perfect even as your Father which is in heaven is perfect, see Math. v. 48. This law is fulfilled in, and by the law-giver, the Head, and will not be completed in the members until they awake in his likeness. The gifts in the body are for the perfecting of the saints, see Eph. iv. 12. If the church were perfect, there could nothing be done by her gifts to perfect them, and if in her constitution here on earth she must be perfectly holy, she could not grow to a holy temple in the Lord, see Eph. ii. 21. But to be more definite respecting baptism as administered by other orders, my present opinion is that the order of Mount Zion requires the same standing in the administrator for baptism as for the communion, each are ordinances that equally belong to the house of God, and should be administered by that house. The next question is what shall we do with our brethren and sister churches that are now doing as we did a few months past, when walking with our Methodist brother really thinking we were doing as near right in this as in many other things in this our imperfect pilgrimage? My answer is, I think it right for me, and it may be for all that really belong to Mount Zion, to say to all such, as our grieved brethren said to me,

We will commune with you again, and take more time to think of it. Though I think this manner of baptism is an error, yet not one of that magnitude for which Jesus will unchurch a people that he has constituted; that in other respects walk in the order of the gospel. Mark the order of Mount Zion, see Eph. iv. 1, 2, 3, &c. There the apostle beseeches his brethren to walk worthy of the vocation wherewith they are called with all lowliness and meekness with long suffering, &c. There can be no long suffering if there is nothing wrong or unpleasant. And we hear the Apostle say, Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren, see 1 John iii. 16. I do not know how to lay down my life for my brother, unless I omit something that is life to me to retain my life of correspondence with him, I think that these passages together with repeated expressions in both the testaments of a similar import prove the certainty that error and difference of opinion have, and will exist among the heavenly family as long as they are in in the flesh, and if it were not gospel wise to walk together in church order, nor correspond with sister churches unless agreed in all things, church order could not now exist on the earth. But this does not prove that we may own brethren nor professed churches in every error; for there are degrees in error, and limits for Mount Zion in her imperfect state. I think it my duty and privilege among the churches of Mount Zion, if there are apparent wrongs to faithfully give my opinion in a brotherly manner, then submit to the church under the direction of her head, who is now walking in the midst of the golden candlesticks; it is not my duty to govern churches but to submit to them as long as they are the church of God, and no longer.

Yours in hope of eternal life,

WILLIAM CHOATE.

P. S. If there is not great care and tenderness used on this subject, it will cause a great and unnecessary division among our churches. I believe that my Master rules in Zion, and there is the place of my submission; I really hope that as long as I have to do with the wife and children of the King of kings and Lord of lords, that I may be entirely controlled by the wisdom from above, see James iii. 17. And the fruits of the Spirit, see Gal. v. 22. And the grace of charity, see 1 Cor. xiii. If destitute of these graces, I would say with David, Let my right hand forget her cunning and my tongue cleave to the roof of my mouth, for if destitute of these graces, I either speak or act in the cause of religion I shall be likely to do injury to the best of causes. I wish to connect with this post script a short story. In past years I was a keeper of some sheep, and when I commenced I commonly drove them. But on one winters day having a company of lambs wintering by themselves, in a time of deep snow I undertook to drive them to water on a narrow path and when they were all in the path, the forward ones refused to go, and there being a long string of them the foremost was out of my reach, to beat the hindmost was useless, in this condition I threw snow balls and tried to drive to no purpose, when in this condition I remembered the words of Jesus, When the good Shepherd putteth forth his own sheep he goeth before them; this I thought a word in season to me, I then changed my position took a lock of hay and went before the lambs soon all followed, after this for the most part I called instead of driving them. And as the Master did so, I do not see how we can follow him and act the part of a good Shepherd among his sheep, unless we do likewise; and we must

not be in too great a hurry for them to follow, for he has made known the mystery of his will according to his good pleasure which he has purposed in himself, see Eph. i. 9. I have a hope that in this path of brotherly condescension and christian forbearance, that the great head of the church will in his own time lead all of our churches into a oneness of opinion and to walk in the path that he has marked for all his people.

Concerning the administrations of bad men in and among our churches, I believe that if a Judas administers in the house of God, being received according to the order of that house; that his administration is valid, being sanctioned by that house, as the gold is sanctified by the temple, and the gift by the altar, see Math. xxiii. 16. The churches that are constituted by the Holy Ghost are the sanctuary and true tabernacle that the Lord hath pitched and not man, see Heb. viii. 2. But those religious orders devised by men, are the tabernacles that men have pitched and will not well agree with Mount Zion.

Circular Letter.

The Elders and Messengers composing the Regular Predestinarian Mad River Baptist Association, met with her sister church of Sugar Creek, to the Churches composing the same, Grace, mercy and peace be multiplied.

BELOVED BRETHREN AND SISTERS:—Being favored by providence we have the privilege of associating once more in our customary way, to hold sweet communion together and speak of the power of Zion's King. We propose in the present Circular letter to offer a few thoughts on the final perseverance of the saints in grace, and as the subject is inseparably connected with that God-exalting doctrine Particular Election and Free and unmerited grace in Christ Jesus, we have no doubt of its being cordially received by you, and as this subject is an important one and very much controverted and objected to by our opponents, we shall offer a few reasons, supported by the best authority in favor of it. And first a strong and undeniable reason in support of the doctrine may be drawn from the covenant made with Noah, which was that God would no more drown the world by water. See Gen. 9th chapter. Now we do not, neither can we, call in question or dispute, the veracity of God in this solemn promise; neither can we call in question the final perseverance of the saints in grace, without being guilty of offering the most daring insults to the God of truth; for the preservation of the one and the security of the other, is in every point of view marked with the same solemnity of an oath; for the truth of which we refer you to the 54, chapter of Isaiah, 9, 10. For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee; for the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither the covenant of my peace be removed, saith the Lord that hath mercy on thee. From what is here laid down by inspiration itself the conclusion is very natural, that the people of God have no more to doubt of their security in Christ, and final perseverance in grace than they have that God contrary to his oath would send a second deluge of water and drown the world; and whoever disputes the one or the other deserves no better title than an

infidel. We find another authority recorded by that champion of truth, and patron of the saints, in proof of the final perseverance in grace, to wit, in Hebrews, vi. chapter, 17, 18, verses. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel confirmed it by an oath; it 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 upon the hope set before us. Here we find the apostle speaks of the heirs of promise who are believers and the immutability of God's counsel respecting the promise and the heirs of it which he says was confirmed by an oath; the object of which was that we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope the apostle saith with great propriety, is as an anchor of the soul; neither does he give the least hint of any danger of this anchor giving away so as not to answer the purpose for which it was intended; but on the contrary declares that it is both sure and steadfast, which shows most clearly that Noah was not more safe when shut up in the ark than believers are whose lives are hid with Christ in God. Again we are informed by the same apostle, Rom. viii. 2 that all things work together for good to them that love God to them who are the called according to his purpose; then consequently nothing can work for their destruction. Again, Jer. xxxii, 40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good. But some object and say, they may turn away from him and so finally perish. But the same covenant provides against that also; for in the same verse God says I will put my fear in their hearts that they shall not depart from me; so if God has said that he will not turn away from his people, and that he will never leave nor forsake them, Heb. xiii. 5. And that they shall not depart from him, then surely that man cannot have the fear of God before his eyes, that will dispute the point with his maker and say, the union may be dissolved and believers in Christ may finally perish. Again the Psalmist says, chap xxxvii. 23-24, the steps of a good man are ordered by the Lord, and he delighteth in his way though he fall he shall not be utterly cast down for the Lord upholdeth him with his hand. The blessed Jesus hath said, All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out; and he further declares that it is the will of the Father that he should lose nothing, but that he should raise it up at the last day; that the water that he would give his people (which is the grace of his spirit) should be in them a well of water springing up into everlasting life they shall never perish, and they shall not come into condemnation for they are passed from death unto life, And because I live (says he) ye shall live also, for a proof of which see John vi. chapter 36, 39, iv. 14. x. 23, 29, and v. 24. We could offer a number of passages of scripture in addition to those already offered, but the limits of a circular will not admit of it. We will therefore only offer one more which we bring from Rom. viii. 38, 39, there, says that great apostle to the gentiles who was under the immediate inspiration of the Spirit of God. I am persuaded that neither death nor life

nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. The popular objection that they may separate themselves is too futile to merit an answer, we will therefore treat it with silence and deserved contempt until it shall be made appear that the believer himself is no creature at all, which is impossible to be done. Let the consideration of your secure standing in Christ, bear you up under all your trials and afflictions which you may have to meet in this unfriendly world; being fully persuaded that his promise of never leaving you stands firm. Now to the only wise God be glory and thanks giving throughout all the churches world without end, Amen.

G. M. McCOLLOCH, Moderator.

Z. McCOLLOCH, Clerk.

The Lexington Baptist Association, in session with the second Baptist church in Roxbury, to the churches of whom she is composed, send our annual salutation.

DEAR BRETHREN:—Being favored once more by the Lord with the privilege of addressing to you, this our epistle of love and fellowship, as it is a custom to address you on some subject of the christian religion, we have thought of making some remarks on the subject of

REGENERATION.

The apostle says, 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. The apostle here has informed us that it is not by any works of the creature, man, which he could do that he is saved or justified before the Lord; for he says it is not by works of righteousness. As it is not by good works, hence we may see the folly of that system that contends that man must use certain means, or put himself in the way and then the Lord will come to him, or will have mercy on him, because of his good deeds. Again the Lord says he looked from heaven upon the children of men, and he says,—There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable. There is none that doeth good, no not one. Then if there is none that doeth good, their works are evil, but the Savior saith, Every one that doeth evil hateth the light neither cometh to the light, lest his deeds should be reprov'd.— Thus we see that they not only do evil continually, but they will not come to the Savior, therefore we see that they have no disposition to come, and not only so, but they have no ability, as men, to come; for they are dead in trespasses and sins, and not having the spirit of God, of course have no union with God, also having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Hence we see that a work is necessary to be performed which man cannot do, in order to make him a partaker of the inheritance of the saints in light. And this work we learn is after the love of God our Savior toward man appeared, and not for any of our works; but God who is rich in mercy for his great love wherewith he loved

us, even when we were dead in sins. So it was for the love of that God who commanded the light to shine in our heart, to give the light of the knowledge of the glory of God, in the face of Jesus Christ, and that light was the life by which we were quickened and made sensible of our lost and condemned state which we were in by reason of sin and transgression against the holy law of God, under conviction of which we were satisfied that we were great sinners against God, and transgressors of his holy law, and we did try to render to God some good works, in order that his law might not condemn us, and that God might have mercy upon us, but we were brought to see that the more we labored, the deeper our conviction that we were carnal, sold under sin, and that we must perish forever under the righteous sentence of the holy law, for all that we could do. Thus were we brought to know the truth of the declaration, that it is not by works of righteousness, or anything that we could, or had done; and it was here in this lost condemned state that Jesus revealed his face, saying, son, or daughter, be of good cheer, thy sins, which are many, are forgiven thee. Here we were made to rise and rejoice in the God of our salvation, and to feel that peace and joy which we had never before realized, and in that joy we could say

“Jesus all the day long was our joy and our song.”

And here we could adopt the language of the apostle and say, “According to his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our dear Redeemer. The subjects of this grace are now made heirs according to the hope of eternal life. We who were children of wrath by nature, are now made manifest as the sons of God. Being born of God, we receive the spirit of adoption, whereby we cry Abba Father. The Spirit itself beareth witness with our spirit that we are born of God. We are now no more the children of the flesh, but of the spirit. We who were sometimes darkness are now light in the Lord. We walk as children of light; for we are no more children of the night, but of the day. The fruit of the Spirit is righteousness and truth. We are called unto holiness; for he saith, “Be ye holy, for I am holy.” We find that it is enjoined on us, as members of the family of God, to manifest, by our walk and conversation, that we love the Lord Jesus, and he says, If ye love me, keep my commandments. How do we shew forth his praises when we strew our ways to strangers and give heed to the doctrines and commandments of men, and follow their pernicious ways? Brethren these things ought not so to be. Let us endeavor to keep the unity of the spirit in the bonds of peace; remembering that the spirit is one, not many; for he that is joined to the Lord is one spirit. Therefore our way is one; and it is a highway of holiness, and the Lord says, The redeemed shall walk therein. Do these promises of God lead the children to coldness, or to wander from him who has called us out of darkness unto his marvelous light? We are led to believe they do not. We love him because he first loved us. And if we walk in the light, as He is in the light, we shall have fellowship one with another. And when we have this fellowship we love God and keep his commandments, and then we love one another with a pure heart fervent-

ly, and each esteems others better than themselves, and feel like Moses, to choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season, and esteem the reproaches of Christ greater riches than the treasures of Egypt; for we have respect to the recompense of reward, and believe that if we suffer with him, we shall also reign with him in glory. Therefore brethren, let us stand fast in the liberty wherewith Christ has made us free when he called us by his grace; and let us look to Jesus and follow him whithersoever he goeth. Remember he has said, In the world ye shall have tribulation, but in me ye shall have peace. Let us be of good cheer, He has overcome the world, and he has promised, because I live, ye shall live also. Then brethren, be of good comfort. A few more troubles and conflicts and our sighing will be over, and we shall receive the fulfilment of the promise, that as he has overcome and set down with His Father in His throne, so we shall come off conquerors through him that has loved us and given himself for us; and we shall sit with him in his throne and see him as he is, for we shall be like him, and we shall go no more out forever.

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, both now and forever, Amen.

The Sandy Creek Association of Regular Predestinarian Baptists; in session with the Sandy Creek church, Putnam Co., Illinois, August 12, 13, & 14, 1854, to the several churches of which she is composed, sendeth christian salutation.

DEAR BRETHREN:—In accordance with a long established custom, of sending you our annual epistle upon some profitable subject, permit us to offer you a few thoughts upon the subject of the Resurrection; a doctrine, which we understand is of late being agitated, by some to the distress and confusion of many of the dear saints in these days, and the rending of churches and associations.

And though after my skin-worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Job xviii. 26, & 27. Thus we see Job was comforted under his severe afflictions, with the blessed assurance that he should rise from the dust, beyond the reach of his tormentors, and see his God, with his own eyes and not another. And we have no doubt but the same prospect was consoling to Isaiah, when he made use of the language, Awake and sing, ye that dwell in the dust; for thy dew are as the dew of the herbs, and the earth shall cast out the dead. Isa. xxvi. 16. And the Lord by the mouth of Hosea says, 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. Hosea 13, 14, and to this we have the testimony of Jesus, and of Daniel, and Paul, and many others, too numerous to mention in this short epistle.— Daniel says, many of them that sleep in the dust of the earth shall awake, some to everlasting life and, some to shame and everlasting contempt. Daniel xii. 2. And Jesus says the hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth, they that have done

good unto the resurrection of life, and they that have done evil unto the resurrection of damnation, John v, 28 & 29. Thus we have the above witnesses, not only to the resurrection, but to the order of it also; and Paul in his defence before the council declares, I am a pharisee, the son of a pharisee, of the hope and resurrection of the dead I am called in question, Acts xxiii, and 6. Although the old apostle had been by the spirit and the power of the almighty God so radically changed from the former pharisaical righteousness that he would walk no more after the flesh but after the spirit, he was by the same spirit taught to be a firm believer in the resurrection, as is abundantly proved by his teaching elsewhere; but the Saducees at that day as well as in this did not believe the truth, for they say there is no resurrection neither angel nor spirit. Matthew also bears testimony to the truth, when he declares, the graves were opened and many bodies of the saints which slept arose and came out of the graves after he arose, and went into the holy city and appeared unto many. Matth. xxvii. 52, 53. But lest we should be lengthy for the limits of our letter, we shall call one or two more witnesses on the subject and come to a close. We hear Paul saying, Behold I show you a mystery, we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, 1 Cor. xiv. 51, 52; for if we believe that Jesus died and rose again,

even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with him in the clouds, to meet the Lord in the air, and shall we ever be with the Lord. Wherefore comfort one another with these words, 1 Thess. iv. 14—18, inclusive.

Dear Brethren we feel to rejoice, praise, and adore almighty God that he has left these precious words on record, wherewith his poor afflicted children may comfort one another in hope of a blessed immortality beyond this veil of tears, where the wicked cease from troubling and the weary are at rest. And Paul after putting the Corinthian brethren in remembrance that he had taught that Christ according to the scriptures was delivered and that he died for their sins, and was buried and rose again the third day according to the scriptures, says to them, Now if Christ be preached that he rose from the dead (for it seems that there had crept in among them, some men of corrupt minds that were ready to disturb the church, to deny the truth, and to teach false doctrine,) but if there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins; yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ whom he raised not up, if so be that the dead rise not; for if the dead rise not, then is not Christ raised; and if Christ be not raised your faith is vain, ye are yet in your sins; then they also which are fallen asleep in Christ are perished. If in this life only

have hope, we are of all men the most miserable. But now is Christ risen from the dead and become the first fruits of them that slept. 1 Cor. xiv 12—20th verses inclusive. Now if the above testimony is not sufficient to establish the point we deem it unnecessary to add more, but come to the conclusion of the apostle, that if the resurrection is not a truth, our hope is vain; but thanks be to the almighty God, we have the blessed assurance that his children shall all be taught of the Lord and great shall the peace of his children; and that those who trouble the church in these days are they of whom the apostle spake that should rise up among us, bringing in damnable heresies, and doctrines of devils, for every false doctrine is of the devil, for he is a liar, and the father of lies.

And now in conclusion, dear brethren, we would say to you, contend earnestly for the faith once delivered to the saints, be not carried about by every wind of doctrine. Live in peace, and may the God of peace be with you, and support you, and comfort you in every trying hour, is our prayer for Christ's sake, Amen.

JAMES B. CHENOWITH, *Moderator.*

ROBERT F. HAYNES, *Clerk.*

Corresponding Letters.

The Mad River Association of Predestinarian Regular Baptists, To the several Associations with whom she corresponds, sendeth christian love and salutation.

It is with pleasure that we again welcome the happy privilege of meeting together in an associated capacity to see each others faces in the flesh, and to hear from the different branches of which the Association is composed, also the different Associations with whom we correspond. The present session of our body has been a refreshing season to us. Your messengers came to us, filled with the fulness of the blessing of the gospel of peace, and the word of the Lord by the mouth of his servants, your messengers, was sweet to our taste; and we feel to thank God that he has reserved to himself seven thousand who have not bowed the knee to the image of Baal. It is truly gratifying to us, to learn that union and harmony prevails throughout our borders, and we pray the great Head of the Church, the good Shepherd of the sheep, to perpetuate that union until the coming of our Lord Jesus Christ. Brethren, let brotherly love continue.

We received your letters from the hands of your messengers who were invited to a seat with us, and in token of our anxious desire to continue the friendly correspondence, we appoint messengers to bear this our letter and set in council with you. Done by order of the Association.

G. McCOLLOCH, *Moderator.*

Z. McCOLLOCH, *Clerk.*

The Sandy Creek Association of Regular Predestinarian Baptists now in session with the Sandy Creek church, to the churches and associations with whom we correspond, Greeting.

DEAR BRETHREN:—Through the kind providence of a covenant-keeping God, we are once more permitted to sit together in an associated capacity, and of addressing this, our annual epistle of correspondence to you; for which we desire to be thankful to him who works all things after the counsel

of his own will. We were greatly rejoiced by your preaching brethren coming among us, we feel that their coming was like unto the coming of Titus, and we do still sincerely desire a continuation of your correspondence. We rejoice to hear of the prosperity of God's Zion, and as the poet would express it we think, that

"Our fears, our hopes, our aims are one,
Our comforts and our cares."

The churches in their letters seem to express a unity of feeling, and peace seems to pervade our borders, and within the last year the gracious Lord has been pleased to revive the hearts of his poor and afflicted saints, by a renewed manifestation of his mercy, by gathering in some of his scattering ones into his fold, as you will see from the face of our minutes. O that he would continue to extend his work, until it shall reach every branch of the vine, and cause them to grow and flourish and bring forth fruit to the honor and glory of God.

We call your attention Brethren, to the third item in our minutes, and hope to hear from you accordingly. Your correspondence if sent by mail may be addressed to brother Jesse Kester, or Eld. R. F. Haynes either to Ox Bow, or to Magnolia, Putnam Co. Ill.

And brethren don't forget to visit us as often as you can, especially the preaching brethren, as we are weak in the ministry. Our minutes will also show the time and place of our next meeting, at which time we hope to meet you again, and also to see some of you at least, face to face, and to speak of the things of the kingdom. Until then may the God of Israel be with us all, and keep us in the hollow of his hand, is our prayer for Christ's sake, Amen.

Signed by order and in behalf of the association this 14 day of Aug. 1854.

JAMES B. CHENOWITH, *Moderator.*

ROBERT F. HAYNES, *Clerk.*

EDITORIAL.

Middletown, Oct. 1, 1854.

Our Journey Westward.

We have just returned from a pleasant and agreeable visit to the state of Ohio, Kentucky and Indiana, and in compliance with the request of several kind friends and brethren we will give a brief account of our journey. We left home on the 4th day of September, and had a rapid and pleasant passage on the New York & Erie Rail Road through a portion of Pennsylvania, and the western part of this state to Buffalo, N. Y., a distance of about four hundred miles, which we accomplished in about twelve hours, and thence we proceeded on the same night by the splendid Steam Palace, Queen of the West, up the Lake Erie, and landed at Cleveland Ohio the next morning. We remained at Cleveland until the afternoon of Tuesday the 5th, and then took passage by Rail Road to the city of Cincinnati, arriving after midnight. Here we put up for the balance of the night, and at seven o'clock in the morning took the cars at Covington Ky, for Lexington. A portion of this road being unfinished, we had rather a tedious passage which, in consequence of disconnection delays &c., occupied the whole day. We arrived however at Lexington Ky, at about sunset, and procured a private conveyance thence about five miles out from that city on the Winchester turnpike road to the hospitable residence of our highly

esteemed brother, Elder Thomas P. Dudley, who received us with that brotherly greeting which gave ample assurance, that we were more than a welcome guest. Here with brother Dudley and his amiable consort, we remained until Saturday morning the 9th, and enjoyed a most delightful and edifying season, the pleasantness of which was enhanced by the company, a portion of the time, of our venerable brother, General James Dudley, and brother Abraham Dudley. On Friday evening we were joined by Elders M. McQueary and John W. Thomas, of Indiana, and on Saturday the 9th, enjoyed a pleasant ride some eighteen miles, in the carriage with brother and sister Dudley, to the Cave Spring church, at which place the Licking Association was held. At the association we met with many whom we had never met before, and others whose faces were quite familiar. The messengers and brethren seemed to come together in love and christian fellowship, and during the interview of three days, seemed disposed to keep the unity of the spirit in the bonds of peace. The business we understand was transacted with perfect unanimity, and the preaching was harmonious and strictly of the old apostolic order. Among those who occupied the stand we had the pleasure to hear Elders, L. Jacobs, M. McQueary, J. F. Johnson, M. Lassing and others. On Tuesday the 12th, we proceeded in company with brethren McQueary and Thomas, via., Lexington, Louisville, and Jeffersonville, to Edinburgh, Ia., and on the following day to the residence of brother McQueary, where we had meeting at night. On Thursday and Friday we also attended meetings at the Con's Creek church, and on the evening of each day in the vicinity of that church. On Saturday and Sunday we attended with the Bethel church, in the bounds of Con's Creek association, where we met with Elders R. Riggs, A. B. Nay, and W. Tyler. Here the meetings were very large and the season refreshing. On Sunday evening brother Nay accompanied us, in his carriage to Edinburgh, where we filled an appointment for that night. Here we remained with brethren Moony, Shinn, Ely, and other friends until Wednesday following, and on Tuesday were privileged with another interview with brethren T. P. and James Dudley of Kentucky, who were on their way to an Association in Illinois. We had meeting with the brethren at Edinburgh, on Tuesday night, "Ready to depart on the morrow." On Wednesday we traveled in company to Indianapolis, where we parted with the brethren Dudley, and we remained until the next day, in company with our son, G. J. Beebe, who had addressed a series of meetings in Indiana, on the subject of a prohibitory Liquor law, we left Indianapolis on Thursday the 21st, and traveled homeward by Rail Road to Cleveland where we arrived at night in time to take the Steamer, Queen of the West, for Buffalo N. Y., arriving early next morning at the latter place. There being no train ready to convey us homeward until afternoon, we seized on the opportunity to visit Niagara Falls, which place we reached in less than one hour after we left Buffalo, by the train plying between the two places. Having visited the principal places of interest and attraction at and about these wonderful falls, we returned by the two o'clock P. M. train to Buffalo, took our seats in the commodious cars on the New York and

Erie rout, and on the next morning stepped off the cars within a few rods of our own house in Middletown, having been absent about three weeks and having traveled about three thousand miles. We found our family in usual health, and have great cause for gratitude to God for his all-pervading care and providence.

The general state of the churches among whom we have traveled appears to us by no means discouraging. True the addition in number have not been great, but so far as we were able to observe, a good degree of firmness in the faith of the gospel, of love and fellowship, together with a disposition to search for the truth as for hidden treasure, is very apparent.

God's Children strengthened

Strengthen ye the weak hands, and confirm the feeble knees. Isa. xxxv. 3.

It is difficult to conceive of language more sublime, or of metaphors more striking, to set forth the glory and prosperity of the kingdom of Christ, than those made use of in this chapter. It is a precious cluster of sweet things, and one which the christian loves to approach, and in which he rejoices, while he is enabled to pluck and feast upon its heavenly fruit. And we cannot but admire with all our powers of admiration, that perfect fulness, and fitness there is in Christ for his church. The saints of God, are in themselves, poor, weak, dependent and helpless; but the gospel of the blessed Redeemer presents full supplies for all their necessities. The church in her militant state, is surrounded with satan's intrigues, and opposition powers. None of the powers of earth can fortify her walls, nor strengthen her gates. Her walls are salvation, and her gates praise. Hence, she is invulnerable to all the attacks of the enemy. Her prosperity is in her king, and in him alone, and it is to this end that the chapter is dedicated, and its living and refreshing streams will never cease to flow into, and refresh the Zion of God. What was to be made manifest as the church of Christ, was at the time when this prophecy was written, a wilderness and solitary place, reference being had to the Gentile nations, in connection perhaps with the children of God among the Jews. The Lord had made promises concerning this church and had said that not one of them should fail, and it is added, The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. But upon the adversaries thereof sorrow and destruction are poured upon them. The promises referred to were not only in regard to the blessings which God had in reserve for his chosen people, but they embraced also the destruction of his enemies, through which his elect should be delivered from their rage and oppression. and it is in the development of this truth that the weak hands are strengthened, and the feeble knees are confirmed. None but the regenerated children of God can know how weak man is. Nature, in the pride of her towering glory may boast of beauty, power, and strength; the wicked may spread himself like the green Bay Tree, and flourish in his place; he may say, I have increased in goods and have need of nothing; but the christian realizes that God hath said, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. All flesh is, as grass, and all the godliness

of man is as the flower of the field, which passeth away. The church of Christ early learned where her strength is. And God in his wisdom has been pleased to lead his church in that way that they shall know that by human strength no man can prevail and that the strength of the christian is made perfect in weakness. If we look no higher than earth for support, we cannot fail to discover that the church and the children of God, as it relates to their strength have the most fearful odds against them. It will appear in the light of nature that a worldly religion will swallow up, and exterminate from the earth, the doctrine of the cross of Christ. And how often has it been said by self-sufficient and presumptuous man, that in a few years more, that bigoted and uncharitable sect who will receive nothing as a gospel observance, or as being in any way connected with the church of Christ, that has not positive authority in the New Testament, and cannot fellowship as orderly members of the church those who do, nor those who do not walk by the rule laid down in the New Testament, will become extinct, and exist only among the things that were. And in these very things there is a radiant evidence that this sect which is every where spoken against is the true church of Jesus Christ. For nothing but the real church of God could exist year after year, and age after age, and remained in her unsullied glory, surrounded and beset as she is, and ever has been by so formidable machinations and so powerful an adversary as the adversary of the cross of Christ has ever manifested himself to be.—The power of wealth, the influence of the mighty and noble ones of the earth, the strong arm of human legislation, the power of kings, and the power of empire have all been marshalled, and have marched forth in an untiring crusade against the remnant, the poor and afflicted people, the little flock, the helpless and dependent ones who constitute, and are known by the God of heaven, as his church, and the sheep of his pasture. And yet they exist with strong hands, and grow and thrive, and God's honor still has a place upon the earth. Nature often wonders and is astonished that the strength of the saints does not fail them and that they are not destroyed from off the earth. But their strength flows from a living and immortal fountain and it is treasured up in Christ, proportioned, and communicated to them according to their day, as the Lord hath said, As thy days, so shall thy strength be. Take from them the promises of God, the consolations of the gospel of his grace, and the strengthening influences of the Holy Ghost, and they would faint at once. Deprive them, if it were possible, of the presence protecting power and the covenant mercies of their God, in a word, separate them in their vital union with Christ their living head, and the enemy would make them an easy prey.—But of this union, the adversary is totally ignorant, and through this ignorance, and stimulated by a vain ambition, an unparalleled hatred to the doctrine of the cross, he hopes for final success and triumph in his unholy warfare. But in this he is doomed to final disappointment, and everlasting shame and contempt. The final event, as well as passing ones, will demonstrate the truth, that all the power, strength, artifice and malignity of the enemy, have proved perfectly abortive in destroying the church of God, and in overcoming His saints. And

the business of the ministration of the gospel is, to present to all the subjects of it, the fulness of Christ as Redeemer, Prophet, Priest and King, and the strength and perfection of all the church in him. This will comfort strengthen and edify them, and rebound to the declarative glory of God. To this end, the Lord is still, from his lofty throne, commanding his ministers to cry unto his people, and say unto them, that their warfare is accomplished, and their iniquity pardoned. And through this, the weak hands are strengthened, and the feeble knees are confirmed.

By the term hand, as it occurs in the text, we understand that member of the body which is very necessary in the performance of certain offices for which God has both designed and formed it. It is also an important member of the body and belongs to, exists, and is nerved, and made active and efficient only, by a vital union to the head. We could do but little in wielding the sword amongst our enemies, without a hand, in which to hold it. And these hands need strength to grasp the sword, and they need exercise to enable us to wield it. Both this strengthening and teaching comes from the Lord. And if, (advocating as we do) the ministration of the gospel, possesses strengthening and confirming qualities for the saints, we cannot impute those qualities to the preacher, but to Christ alone, the sum and substance of the gospel, and whom the gospel, or the preaching of it, brings forth as the strength and portion of the church, or as the children of God whom David said, taught his hands to war, so that a bow of steel was broken by his arms. Of Joseph it is said, the Archers have sorely grieved him and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hand of the mighty God of Jacob, from thence is the shepherd the stone of Israel.

While the temple was being re-built the workmen wrought with one hand, and held a weapon of defence in the other. And in the gospel day the children of God should never be found without the sword in their hand, and he that hath no sword let him sell his garment and buy one. We have powerful enemies to contend with, and though they are spiritual foes, and our weapons are not carnal, but mighty through God, to the pulling down of strong holds, yet they are compared to the carnal and deadly weapons of the warriors of this world, and in this light, Paul delivered the following exhortation to his brethren at Ephesus.—“Finally my brethren be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. And take the helmet of salvation and the sword of the spirit, which is the word of God. The sword is God's and He made and gave the hands that hold and wields it. And with it one soldier shall chase a thousand, and two shall put ten thousand to flight; and David like, by his God he can run through a troop and leap over the wall. By his God He can enter their fortification, and drive them therefrom. The scriptures of truth the testimony of Jesus Christ, who is the Word of God, which was made flesh and dwelt among us, will slay, and utterly

demolish all the principalities, powers and systems of men and devils, and He will ride triumphantly in the radiance and power of his own glory, the world over. In bringing forward the true character of Christ, and the promises of the gospel, the hands are strengthened, or the christian is encouraged and emboldened to wield the sword. But some very charitable ones, or at least professedly so, say, that we must let the sword be in its place, and not use it in these times, but use entreaties. But what has the Almighty God said by David about it? Let the saints be joyful in glory. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people. To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written. This honor have all the saints. Praise ye the Lord.—Thus we can clearly see, that while men may and do, wrangle with a plain exhibition of the doctrine of Christ, vilify and traduce those who faithfully proclaim it, and wage an unceasing warfare against whatever is not in accordance with it; God owns and honors them for it. This honor have all the saints. Let us then dear brethren, endure hardness as good soldiers of the cross, knowing that all who live godly in Christ Jesus, (they who contend earnestly for the faith once delivered to the saints) shall suffer persecution. The weak hands are not only to be strengthened, but the feeble knees are to be confirmed. The children of God are, in one sense travelers, and on a journey, and if their knees fail, they are unable to walk. And while their only strength and soundness is in Christ, the gospel, the substance of which is Christ, strengthens and confirms them. The apostle was engaged in exhorting and confirming the souls of the disciples, and exhorting them to continue in the faith, that we, through much tribulation must enter into the kingdom of God. We here learn what is meant by the prophet in confirming, feeble knees, many of the saints are feeble in these things, and fearful under them, and they need confirming or strengthening.—And whether the expression be used, knees or souls, we understand the same general principle or truth to be embraced. The saints are not only travelers, but they are wrestlers. But their wrestling is not against flesh and blood, but against those institutions, doctrines, and commandments already referred to, and which have no authority in the command of Christ. And if they attempt to wrestle like Jacob in his own strength, like Jacob they will not prevail until it is taken from them, and they learn, that so far as human strength is concerned, the lame man takes the prey. The gospel of Christ presents the only strength the christian has, and that strength is Christ himself.

The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid? The ministration of the gospel feeds strengthens and confirms the soul of the disciples, cheers and edifies them, and it ever exhibits before them Christ in his almighty fulness, as their all and in all; and while others contend that it is ordained as a means of regenerating sinners, we need it, as a cheering and refreshing stream from the great fountain, and it is the river of the water of life which flows into the Zion of God. It saves believers (not unbelievers) from the

things already referred to; for it has pleased God, by the foolishness of preaching, to save them that believe. The leaves of the tree of life are for the healing of the nations, not for their creation, but for their healing. The fruit of this tree, (Christ being the tree) and the fruit, or the ministration of the gospel, which comes from Christ is for meat, and the leaf thereof for medicine. Thus we discover that we need much and all we do need is in Christ, and the meat shall not be consumed neither shall the leaf fade.

The *Boston Transcript* having been censured for some remarks on the bad influence of inadequate salaries in diminishing the number of ministers, comes out with a statement of facts, showing a long list of merchants, school teachers, and men in various professions, who desired the ministry, and would have entered it, but for the fear of starvation, or what is next to it, embarrassment, poverty and debts. The *Transcript* thinks it does not meet the case to say that men ought to have piety enough to face such things.

REMARKS.—The church of Christ, known at the present day in this part of the country as Old School Baptists, feels the need of faithful ministers of the gospel, but she has no need of any of the description referred to in the above scrap, which we have copied from an exchange paper. Better to be entirely destitute of preachers, than to be supplied with such as cannot trust in God for their temporal as well as spiritual support. That class of men who desire the ministry, when the prospect of loaves and fishes is flattering, will generally turn their attention to some other business, when opportunity presents to make more money at any other calling. But such as are called of God as was Aaron, find a necessity laid on them, and a woe if they preach not the gospel. It is not with them a matter of dollars and cents, when the word of the Lord is like fire shut up in their bones. If they have to labor with their hands for a necessary supply of the comforts of this life, they will not neglect the gift that is in them. No minister of Jesus Christ ever bettered his condition by deserting his post; or by leaving the work whereunto the Holy Ghost had called him. But hirelings flee because they are hirelings, and because they care not for the sheep. That God has enjoined it on the churches of the saints to care for those whom he has raised up and sent among them to preach the word, is undoubtedly true, and that churches and christians are sometimes remiss or negligent in regard to their duty, is probably too true; but still our Lord who sustained his servants when he sent them without purse like lambs in the midst of wolves, is still able to sustain, and will assuredly sustain all who are by him called; and may he deliver his dear people from those of every other description.

Married.

At Olive, Ulster Co. N. Y. August 31, 1854 by Elder Jacob Winchel, Jr. Mr. ALVAH BOGERT to Miss SARAH KEATOR, both of Olive. By the same, September 9. Mr. HIRSH SIMMONS to Miss EMELINE WINCHEL, all of Olive, New York.

OBITUARIES.

Accomack Co. Va. Aug. 2, 1854.

BROTHER BEBBE.—Again the painful duty devolves on me to write the obituary of another minister of Christ. Our beloved brother ELDON THOMAS C. DILLISCAIOUS, departed this life on Thursday evening July 20, 1854, in the 69th year of his age, after an illness of about 10 days. His disease of which he died was a complication of diseases, but principally *bilious fever*. His death will not be forgotten by his surviving friends; for he was truly a father in Israel among us. He sustained the character and standing of a faithful soldier of Jesus Christ, and one that was not ashamed of the gospel of the Redeemer. He would preach what he believed to be the truth fearing not the face of clay or the emissaries of Satan. He was generally thoroughly furnished to every good word, and thus enabled to sustain his arguments. He truly hated the spirit of anti-christ, and I suppose no man was ever hated worse than he was for his candor and honesty in the ministry of the gospel, and such was the

Leading trait of his character throughout his ministry.

There was something very peculiar and remarkable in his experience. Soon after the Lord had brought him to the knowledge of the truth, he had an impression that he must stand upon the walls of Zion and proclaim the gospel.

He waded through deep waters of affliction during some part of his pilgrimage. He was married twice; his first wife was far from being a comfort to him; she was hostile to all his religious sentiments, and treated him scandalously for twenty five or thirty years; then the Lord removed her from him.

The Oconee Baptist Association will meet with Mount Paran church, Walton Co., Ga. (8 miles South East of Monroe and 6 miles from Social Circle.) on Saturday, October 7.

The Lower Canoochee Association will meet with the church at Lake M.H., Bulloch Co., Ga., on Saturday, October 7.

The Primitive Western Association will meet with Mount Zion church, Harris Co., Ga. (2 miles East of Whitesville, Saturday, October 14.

The Ocklockonee Primitive Baptist Association will meet with Mount Zion church Florida Line, (6 miles west of Grooverville, Thomas Co., Ga.) on Saturday, October 21.

The Harmony Baptist Association will meet with Mount Lebanon church, Stewart Co., Ga. (8 miles North-East of Georgetown on the Lumpkin road.) on Saturday, October 7.

The Conecuh River Association will meet with New Providence church, Pike Co., Ala. (18 miles South West of Troy, and 2 from Spears Mills.) on Saturday, October 7.

The Primitive Pulaski Association will meet with Mount Bezer church, Dooly Co., Ga., on Saturday, October 21.

The Choctawhatchee Primitive Baptist Association will meet with Antioch church, Harbour Co., Ala. 9 miles South of Clayton, on Saturday, October 21.

Salisbury Association, to be held with the church at Indian Town, Sussex Co., Delaware. 15 miles east of Salisbury Md. on Friday before the 4th Sunday in October.

Kehukee Association, will be held with the church at Deep Creek, Halifax Co., N. C. (20 miles South of Halifax town, on Saturday before the first Sunday in October.

Moneys Received.

Table listing monetary contributions from various locations including New York, Maine, Conn., N.J., Penn., Md., Va., N.C., Ga., Fla., Miss., Iowa, Mo., Ill., Ten., Ky., Phila., Mich., and Ohio, with a total of \$133.18.

Announcements.

Announcements regarding various church associations and meetings, including the Oconee Baptist Association, Lower Canoochee Association, Primitive Western Association, Ocklockonee Primitive Baptist Association, Harmony Baptist Association, Conecuh River Association, Primitive Pulaski Association, Choctawhatchee Primitive Baptist Association, Salisbury Association, Kehukee Association, and others.

Miscellaneous Advertisements.

Advertisement for Elder Trotts' pamphlet 'A Calm Reply to a communication of Elder John Clark', and other notices regarding book orders and church matters.

\$1. one hundred copies to one address for \$5.00. 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 Rushon'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.

MOORE'S LETTERS.—The Doctrine of Univers. 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:

These letters having been written half 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.

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 subscription 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.

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

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The following agents for the Signs of the Time are duly authorized to collect and transmit all money dues on account of subscriptions to the 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. XXII.

MIDDLETOWN, N. Y., OCTOBER 15, 1854.

NO. 20.

Communications.

For the Signs of the Times.

Grand Ledge, Oct. 1, 1854.

BROTHER BEEBE:—Again I desire to address my dear mother and friends, who are the readers of your excellent paper the *Signs*, through its columns.

It is with feelings of gratitude that I am permitted to address you this morning under circumstances of so much mercy, and truly it is because his mercy faileth not, that I am still alive; and truly I must say to you, that if any poor creature has reason to praise the name of God for his goodness, it is the one who is now addressing you. I think I can say with the poet,

"Lord I am vile conceived in sin,
Born all unholy and unclean."

And again,

"Why was I made to hear his voice,
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come?"

I think it was about two weeks after the death of our little boy, as I was thinking of the happy state of my mind, and how wonderfully God had supported me in the midst of my afflictions, and filled my soul with praise to his great name, that I earnestly prayed that God would enable me to live free from sin, and in the perfect enjoyment of my glorious Lord and Master Jesus Christ. When, quick as thought, these words of Paul came with power to my mind. "And lest I should be exalted above measure through the abundance of the revelation there was given to me a thorn in the flesh; the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee. Then said I, O Lord it is enough most gladly therefore will I glory in my infirmity, that the power of Christ may rest upon me." Truly he alone is worthy to receive all praise and adoration, from intelligent creatures. Sometimes while thinking of the greatness of God, and of his word which he has seen fit to leave upon record for our perusal; I feel reduced to a "small dust of the balance," I feel to mourn that I am inclined to listen to the voice of the wicked one, and that my heart is so filled with pride; in a word, that I am so much attached to the world, and so little to Christ, whom I profess to love. And truly it is a wonder of wonders to me, that I, who am the least of all, and the most unworthy of a blessing, should be enabled to say, "Thou hast brought me to thy banqueting house, and thy banner over me is love."

About five years since my mind became troubled on the subject of family prayer; I sometimes thought that God had made it my duty to pray in my little family; but I strove to banish the thought from my mind, on account of my unworthiness, and also that I am not the head of my family.

I would say to myself, Can it be that God should call upon so wicked a creature as I am, to engage in so important a duty? No, it cannot be. Thus I quieted my troubled spirit for a time, but my troubles would soon return and so great that I sometimes thought like Jonah, I had gone down to the sides of the ship, and I feared that a violent storm was gathering and would soon burst upon my head, and I shuddered at the thought of the coming storm. Thus I lived from year to year, struggling against that which at times seemed to be my duty, at other times praying that God would make the path of duty plain before me, until last March.

In December 1853, we settled here in our new home, and as I walked out and became more and more attached to the place on account of the wild though beautiful scenery around, the thought came into my mind; For all these blessings you have never offered one offering of prayer and praise to God.

I thought that I would commence reading the Old Testament, I soon learned that the Patriarchs built altars and offered burnt offerings upon them, to the God of heaven; but I had refused.

When I read where the Lord commanded Moses to go in unto Pharaoh, and say unto him, "Let my people go" and Moses said, I am a man of unclean lips, and slow of speech, and the Lord rebuked him, but told him to take with him Aaron for he is eloquent. I thought, is there no Aaron to go with me? No, for my my husband is a man of the world, and now, what shall I do? I cannot pray, neither can I rest day nor night. And I thought of my father, how he used to pray for his children, and for the upbuilding of Zion, and I at times felt to say, O that the voice of prayer and praise might be heard from our habitation, and thrice I attempted but I was afraid of myself, and also of my husband. Thus I continued to live until our little boy died, when all my doubts and fears were banished; my soul was liberated and broke forth in praises to God. "That he rules and reigns in the armies of heaven, and on earth; he doeth all his pleasure and no one has a right to say, "What or why doest thou." I have felt the force of this scripture, "Cease from man whose breath is in his nostrils."

O my dear mother, brothers and sisters, may the ministers of the gospel gird on the whole armor of God, in these days of darkness and delusion. There is no minister here that will fearlessly declare the whole counsel of God, to a dying world, and but a very few who are scattered like sheep without a shepherd, and they seem to be almost famished for the want of spiritual food.

"The tongue of the suckling child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them. Sam. iv. 4.

O that God would be pleased to send

some one this way that will declare the whole counsel of God before a dying and gainsaying people. I believe that God is now sifting Israel, but the smallest grain of wheat shall not fall to the ground.

O glorious hope of the righteous, and supremely glorious is their great King. "Who is the King of kings and Lord of lords. "Who spake all worlds into existence by the word of his power. "Who taketh up the Isles as a very little thing, and by whom even the hairs of our heads are all numbered." Let every thing that hath breath praise the name of the Lord.

Yours truly,

DELIAH W. BALL.

For the Signs of the Times.

Monterey, September 12th, 1854.

BROTHER BEEBE:—Having long been a reader of your valuable paper, and finding so often my spiritual strength renewed from reading those precious communications from brethren and sisters, scattered up and down in the world, and having long been impressed with the thought, "Why should not I too testify what the Lord has done for me, as I hope and trust? I now attempt to relate though with much diffidence as to my abilities to do so, the Lord's dealings with me. At an early age my mind was impressed with a sense of right and wrong, good and evil, the New Testament then being my almost constant reading book, both at home and at school. I was led to reflect on the history of our Savior and his apostles, and of the miracles performed by them; of the Savior's trial and crucifixion, I often read with interest, though scarcely able to suppress the tokens of grief at such a cruel deed. As I advanced in years, it pleased the Lord to show me that I was a sinner in His sight, and that I possessed a wicked and obdurate heart that must be subdued by sovereign grace, before I could expect to obtain favor in the sight of a just God, who could not look upon sin with the least allowance, but with the greatest detestation. But such thoughts and feelings would wear away, for some length of time, only to be renewed with greater force. I was not conscious of outbreaking sins, which I owe to the teachings of a pious mother; but I felt that I was the most ungrateful and wicked being on earth; my sins rose like mountains before me, and seemed ready to crush me down to the lowest depths of despair; thus I went mourning on account of my sins from day to day. I felt that it would be just if my life were taken away, and I doomed to endless misery. I thought I would try to be good, and read the bible, and pray to God to have mercy; but I found that nothing that I could do would relieve me of my burden. At length, after having given up all for lost, these words came forcibly to my mind, "Let not your hearts be troubled; ye believe in God, believe also in me," instantly my burden was

gone every thing around me seemed to wear a brightness, which I had never discovered before; my heart was light and joyous, and I felt that I could now sing my Savior's praise, not only with the spirit, but with the understanding also. Time passed and I was happy in the enjoyment of my Savior's smiles. I felt it my duty to follow the footsteps of my Lord and Master, in going down into the liquid wave, and accordingly united with the first Baptist church in Tyrone, and the ordinance of baptism was administered by Elder Samuel Bigelow. But happiness and peace of mind I found was not long to be enjoyed; for soon the tempter came and suggested, you are not what you profess to be, you have deceived yourself and others; your experience you related to the church, was so small and lean there could not be much genuineness about it; and Oh! how my soul was racked with doubts and fears, that perhaps all this was even so; sometimes it seemed that I must yield to the tempter, and sink down to the gloomy dungeon of despair; when I cried unto the Lord that if I had not been thoroughly convicted of my sins, I might again feel the burden of guilt, which I once thought had been removed; but all my prayers and tears availed nothing. I could not get my burden back again. I was conscious that I loved the society of christian people best, and I often wished to converse with them on the subject of religion more than I did, but my diffidence kept me silent; then I thought if I had ever experienced a change of heart, why was I not more free to converse on the subject of religion? why if I was truly a follower of Christ,

"Should I fear to own his cause,
Or blush to speak his name?"

But I can truly say I have often been comforted while reading these precious words, "Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God, for thou shalt yet praise him! A deep sense of my unworthiness, and unlikeness to Christ, appears to me sometimes almost a barrier between me and my God; and yet I can but feel assured that a broken and contrite heart He will not despise. But I trust through abounding grace I have been enabled to receive with joy the little evidence I possess, and to rest my all on the righteousness of him who redeemed me by his blood. Oh! what a glorious sacrifice? my soul is lost in wonder love and praise, while contemplating the beauties and excellences of Christ in the mediatorial office, between an offended God, and fallen sinful man; surely the consecration of our whole hearts and lives to the service of God, can never repay the debt of gratitude we owe; and yet, how prone are we to wander from the path of duty, and to set our affections upon the trifling things of earth; how neglectful in clothing ourselves with those beautiful garments, meekness and humility, so beautifying and adorning to the christian char-

acter. Although we dwell in the midst of a people professing christianity, yet I observe there is one class, who seem to have a language peculiar to themselves; they travel the same road, and meet with the same trials and afflictions, they have the same wicked heart to contend with, and are taught by the same spirit, and though they are often found walking in darkness, and having no light, yet they may put their trust in the Lord, and stay upon their God; for he has assured them that he will be their God, and they shall be to him a people. I have penned this hastily, which I venture to send to you. Do with it as you think proper; should it chance to meet the eye of some trembling saint, who would be cheered and strengthened, as I have been, while reading the communications of others, then it will answer the purpose for which it was designed by your unworthy sister in Christ.

JULIA MATHER.

For the Signs of the Times

Stanwix, Sept. 11, 1854.

BROTHER BEEBE:—If you have not already published your views on John i. 4, 5. You will oblige me and many others by doing so.

Your brother I hope, in Christ.

SCHUYLER WADE.

For the Signs of the Times.

June 3, 1854.

Disease is fast making inroads upon me; but death to me is disarmed of its terrors. But before its summons comes, I have a desire to leave behind me some feeble testimony of what the Lord has done for my soul.

It is now eight years since I thought his sovereign grace subdued my strong heart, and I was made to hope in his mercy.—When quite young I had many serious impressions, the first was for lying; for I had heard my mother say that liars should have their part in a lake that burneth with fire and brimstone, and I had a great dread for that place, which increased as I grew older. The end of the world as proclaimed by the Millerites, was a cause of almost constant alarm to me, I watched the clouds as they appeared above the horizon to see if they did not present some singular appearance, greatly fearing that they carried with them the seed of destruction, and were soon to burst in fury on my head. I had many dreams of the same fearful character, and sometimes awaking with the impression that the end had indeed come. Thus it was with me until I was nearly thirteen years of age. I had often tried to pray, but was seldom satisfied with my prayers; they seemed to me to be an abomination in the sight of God; for I saw that I had been sinning all my days against a holy and just God, and that I had not the least claim upon his mercy. I felt like the meanest worm that crawled on the earth in the presence of the righteous God, whose justice could not be impeached if he should crush me in the dust. Still I thought there was a way in which he might be just in extending mercy to poor sinners. But whether that mercy was for me he only knew. O how I longed to feel that I had an interest in it. But all was dark to me. One night I retired to bed thinking that I would beseech the Lord to have mercy on

me, but I feared it would be mockery if I tried to pray. I felt so wicked that I was afraid to pray, and I wept until these words dropped into my mind, "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be an everlasting light, and thy God, thy glory. The sun shall no more go down, neither shall the moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isa. lx. 19, 20. When I arose in the morning I felt happy and said, Let all the people praise the Lord; Let all the trees and all the plants praise him. Soon something seemed to say to me, Perhaps all this is nothing. But I have ever since enjoyed a hope that I would not exchange for millions of worlds. But I have since seen more of the depravity of my heart than I saw before.

ELLWRA BEDELL.

Ordination.

[Extract from the minutes of the Maine Predestinarian Baptist association held with the Jay church Maine, in September 1854, to be published in the Signs of the Times.]

Voted to take into consideration the request of North Anson and New Portland churches in relation to the ordination of brother Wm. J. Purington, a member of that church.

Voted that the Moderator and Clerk of the association act in that capacity on the council.

After hearing brother Wm. J. Purington relate his christian experience and call to the work of the ministry, voted to receive him as a candidate for ordination, and it was concluded to attend to the ordination Saturday afternoon.

Saturday afternoon, September 16, 1854, assembled and proceeded to the ordination as follows.

Sermon by Eld. Joseph L. Purington from 2 Timothy, iv chapter, and part of the 2nd verse. "Preach the word." Prayer at the laying on of hands by Elder Joseph Macomber, Charge by Eld. Wm. Quint, Right hand of fellowship by Elder J. L. Purington. Prayer at the close by Wm. J. Purington.

J. L. PURINGTON, Moderator.

R. TOWNSEND, Clerk.

Corresponding Circular.

The brethren assembled with the Jay (Me.) Old School Baptist church in a meeting of correspondence, Sept. 15 & 16, 1854 To the churches, associations, and brethren corresponding with us, grace and love be multiplied.

DEAR BRETHREN:—Notwithstanding the ravages of time in this lower world, and the commotion of the political and religious elements, and the persecuting zeal of man, God's Zion stands, and his truth will ever prevail. Our Savior said, "But he that shall endure unto the end, the same shall be saved." Matt. xxiv. 13. How saved, or saved from what? Saved from persecution? No, for they that live godly in Christ Jesus shall suffer persecution. Not only foes without but fears within, for God's people are made to see, and feel their corruptions, and to cry out individually among themselves. "O wretched man that I am, who shall deliver me from the body of this death." God's children are not safe from false brethren, for the apostle Paul said, speaking by inspiration, This know also

that in the last days perilous times shall come; for men shall be lovers of their own selves,—lovers of pleasure more than lovers of God; having a form of godliness but denying the power; from such turn away. Brethren, if God's children were not called to pass through trials, and tribulations, and to suffer persecution, there would be no trial of their faith, there would be no endurance, consequently there would be no salvation manifest here in time. He that shall endure to the end, the same shall be saved. The question may be asked, end of what? Let us look into the scriptures for example and instruction. Daniel, by that internal working which God wrought in him, was enabled to endure unto the end, and was saved from the wrath of his enemies, and his enemies were taken and destroyed in their own net. The three worthies were enabled by divine grace to endure unto the end; and do you not think brethren that they experienced a blessing and were comforted in their own souls by the presence of Him, of whom it was said by their avowed enemy, who knew that three were cast into the fire, that he saw four walking in the midst of the fire, and the form of the fourth was like unto the Son of God.

How important it is for us to observe the rules and ordinances of God's lower house. The discipline of the gospel calls upon all new born souls, to come out, and be separate from the world, not to propagate a false religion, or teach for doctrine the commandments of men, but to embrace the gospel, and take the scriptures for their rule of faith and practice. Christ said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock." But all those that walk disorderly, and are disobedient to the plain injunctions of the word, experience a scourging and are beaten with many stripes; for they are likened unto a foolish man, which built his house upon the sand, &c.

Blessed are they who are kept by the power of God through faith unto salvation, and discover that in themselves which causes them to loath and abhor themselves, and to repent in dust and ashes; and are brought to have a view of God's character which melts them into contrition, and draws them by the cords of love. They that experience these things, and are kept by God's grace, will endure unto the end, and are saved; saved in time from error, and delusion, and false doctrines, and the cunning craftiness of men, saved by a daily salvation, and saved by an everlasting salvation.

Brethren we have unfeigned reason to be thankful to him who reigns supreme for the preservation of our unprofitable lives, and a salvation of a remnant according to the election of grace, whose locations are scattered far and wide in this wilderness world, many of whom have been enabled by divine providence to meet together in an associate capacity. The intelligence we have received from brethren and churches corresponding with us; and that the Zion of our God is in so healthy a state as it appears to be in at the present time, is a source of consolation to us. We have no fears in regard to God's Zion in a spiritual

point of view, but according to bible testimony, observation, and our own experience, we have our fears, for many have, and are turning aside from Zion's way. Well might our Savior say,

"Fear not little flock for it is your Father's good pleasure to give you the kingdom." But he that shall endure unto the end the same shall be saved.

Our meeting has been very interesting, and the brethren have been edified and comforted. Our next meeting will be held, if God permit, with the North Anson church on Friday and Saturday after the second Monday in Sept. 1855.

J. L. PURINGTON, Moderator.

REUBEN TOWNSEND, Clerk.

Circular Letter.

[From the minutes of the Licking Association.]

DEARLY BELOVED IN THE LORD:—

We are especially indebted to him, who rules in the armies of the heavens, and among the inhabitants of the earth, for the preservation of our lives, and for the privilege of meeting once more in our associate relation; whilst many of our dear brethren and sisters have received their discharge from the war of elements below, and have been called to receive their reward in the world of unfading glory.

We rejoice that in the midst of the lo! here, and lo! there, our brethren seem immovably fixed, rooted and grounded in the truth; and disposed rather to "suffer affliction with the people of God, than enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."

Nor is it a source of less gratification to us, to find you content to take the word, as delivered by the King to his Zion, for your government in faith and practice, regarding that word as not so ambiguous as to render a new translation necessary to guide his spiritual subjects in the paths of righteous obedience to his laws and ordinances. We have supposed it no less than treason to our King, to reject the revelation he has given; or so to change its import as to bring it in conflict with itself. Hence, when he informs us that he has "hid these things from the wise and prudent, and has revealed them unto babes," we have not supposed that he has devolved on those babes the necessity of leaving the plain letter and spirit of that revelation, in its legitimate connection and supplying its supposed deficiency with such speculations as the imagination might suggest, to sustain a cherished theory.

When an inspired apostle has said, "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," Eph. i. 3, 4; we are simple enough to suppose he meant what he said, and it is not necessary to resort to the supply of the words "in purpose," or "prospectively," to render the sentence intelligible to Christians. Again, when the same inspired man of God said, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. ii. 10, we have not found it necessary

to give an arbitrary interpretation to the word "create," by which it is attempted to make the meaning synonymous with the word "regenerate," in order to sustain a false but favorite theory. Allow us to refer you to your *Lexicons* for the meaning of each of those words. Again, when the same inspired writer has declared "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," 2 Tim. i. 9, we have felt constrained to believe the "us" spoken of in the text, had a seminal existence—a vital in-being in Christ, before the world began and hence another inspired writer spake the truth, consistently, when he said of the same people, "Sanctified by God the Father, and preserved in Jesus Christ, and called."—Jude 1.

We are quite too short sighted to conceive how a living head can exist in the absence of a living body. An apostle informs us, "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."—Eph. i. 22, 23.

More especially are we disposed to rely on this New Testament testimony, when we find it confirmatory of that borne by "Holy men of God, who spake as they were moved by the Holy Ghost," as left on record in the "Old Testament." The Psalmist said, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or even thou hadst formed the earth and the world; even from everlasting to everlasting thou art God."—Ps. xc. 1. And the Prophet Isaiah, "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."—Isa. lxiii. 9. That this dwelling place of Zion existed "ere sin was born, or Adam's dust was fashioned to a man," we prove by the following quotations: "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." "Then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men."—Prov. viii. 22, 23, 30, 31. Let it be remembered, that this "set up," "brought forth," mediator, is the appointed heir of all things, as explained and enforced by an apostle. "God, who at sundry times and in divers manners, spake in times past by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."—Heb. i. 1, 2, 3, 4. Let it be especially remembered, that this "Heir of all things" is none other than the "only begotten Son."—John i. 18: "The only begotten of the Father, full of grace and truth," John i. 14; and that the sonship of the joint

heirs is in him—that they are "born of God"—and hence the declaration, "And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together."—Rom. viii. 17. Deny our sonship in his sonship, and we ask, how can we maintain the assertion, "heirs of God and joint-heirs with the Lord Jesus Christ?" It is vain to tell us, that adoption will meet the question. The heirs are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. We ask, what resemblance does "adoption," which is a legal process throughout, bear to a "birth?" All intelligent persons know, perfectly well, that adoption does not convey the nature, the flesh, nor the blood of the adoptor to the adopted. Of the children of God it is said, "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."—Eph. v. 30, 31, 32. Eve, and all, even to his remotest posterity, were one in and with Adam. "And he called their name Adam." The church, with every son and daughter of the "Last Adam," even to the remotest in development, were one in and with the Lord Jesus—the Husband. Hence he says, "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."—Isa. xliii. 6, 7.

The first Adam's children are born of him, because of antecedent vital existence in the germ of the natural seed. Christ's children are born of God, because of antecedent vital existence in the germ of the spiritual seed. Hence their sonship—their heirship. These sons and heirs are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."—1 Peter i. 23. How anything can proceed, or be born of this incorruptible seed, that did not exist antecedently in the germ, is wholly beyond our comprehension.

Now, it is said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 28, 29.

But who are these heirs? Let Paul answer. "What if God, willing to shew his wrath, and to make his power known, endured with much long suffering, the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles."—Rom. ix. 22, 23, 24. But who are they?

"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can-

not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."—Gal. iii. 16, 17, 18. The question recurs, who are the heirs? "Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called: that is, they which are the children of the flesh these are not the children of God; but the children of the promise are counted for the seed."—Rom. ix. 7, 8. But who is this seed? "When thou shalt make his soul an offering for sin, he shall see seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities."—Isa. liii. 10, 11. "Who was delivered for our offences, and was raised again for our justification."—Rom. iv. 25. It is said, "A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."—Ps. xxii. 30, 31. If it be asked, what will satisfy him? we answer, in his own language, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John xvii. 23, 24. The accomplishment of the last quotation is that, and only that, which will satisfy him.

The right of redemption was vested in him, because he held previous right of property in his Redeemed. Hence we see his oneness with his people gave efficacy to his work, as Shepherd for his sheep—as Husband for his bride—as Head for his body, including all his members. Destroy this oneness, and the blood of the Lamb of God never could have delivered his sheep—his bride—his body, from the curse of the law; because, God has said, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord."—Prov. xvii. 15. When we contemplate the Lord Jesus in his oneness with his chosen people, although we recognize him as "holy, harmless, and undefiled," yet we see a propriety in his sufferings and death. "Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" Again, after he had opened the understanding of the disciples, he said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."—Luke xxiv. 25, 26, 46. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all."—Isa. liii. 6. "I lay down my life for the sheep."—John x. 15. "For thy maker is thine husband; the Lord of hosts is his name; and thy Redeemer, is the Holy One of Israel; the God of the whole earth shall he be called."—Isa.

liv. 5. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."—Eph. v. 26, 27, 28.

We have seen that our Lord has a generation, that that generation is emphatically one with him—that they are developed by the *new birth*, as a consequent evidence of their actual, *seminal* existence in him, as a seed—that this seed is, subsequently, as well as antecedently, one with him; just as Adam's children were, both antecedently and subsequently, one with him. Hence we hear it said, "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."—Isa. xliii. 6, 7. The closeness of this union is further illustrated by the following declaration: "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. Again: "But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."—Isa. vi. 13. Consider the following, in connection with the foregoing quotation: "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."—Psalm cxxxix. 15, 16. If we desire to know who these members are, the apostle will relieve our anxiety in the following declaration: "For we are members of his body, of his flesh and of his bones."—Eph. v. 30. But the Psalmist says "my substance," when personating Christ, and the prophet says, "So the holy seed shall be the substance thereof." Antecedently to their development, they were considered in the germ—the substance which was seen, "when as yet there was none of them." The term "them" is plural. The substance, in its oneness with Christ, was seen, but the "heirs"—"the holy seed," had not yet been developed by regeneration. They are the "substance"—of that substance, in their oneness with their Redeemer, it is said, "After two days he will revive us; in the third day will he raise us up, and we shall live in his sight."—Hosea vi. 2. Again, "Thy dead men shall live, together with my dead body shall they arise."—Isa. xxvi. 19. Compared with "But God, who is rich in mercy, for his great love, wherewith he hath loved us, even when we were dead in sins, hath quickened us, together with Christ; (by grace are ye saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus."—Eph. ii. 4, 5, 6, 7. In further

illustration of our subject, we might refer you to Ezekiel's vision, chap. xxxvii. 1-11, inclusive, in which he saw "the whole house of Israel," (the type of the Gospel church,) in the valley of "dry bones" there, being made alive, the bones coming together, "bone to his bone"—not *its* bone—and ask you to compare it with the following, which is said with reference to the Lord Jesus Christ, and his church, in her oneness with him: "They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels." "I may tell my bones, They look and stare upon me; they part my garments among them, and cast lots upon my vesture."—Ps. xxii. 13, 16, 17, 18. We presume that no intelligent Bible reader will fail to perceive, that the only legitimate application which can be made of the above quotation, is to Christ and his members—"The Head"—and the church which is his body, "and members in particular."—1 Cor. xii. 27. "And the bones came together, *bone to his bone.*" "A bone of him shall not be broken."—John xix. 36. Paul said, "For we are members of his body, of his flesh, and of his bones." "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. 26. "Know ye not, that your bodies are the members of Christ? Shall I then take the members of Christ, and make them members of an harlot? God forbid. What I know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit."—1 Cor. vi. 15, 16, 17. Again, "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 19. Again, "But speaking the truth in love, may grow up into him in all things which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv. 15, 16.

Imagine, dear brethren, how uncomely a body, composed of one member of an elephant, another of an ox, a third of an ass, and still another of a lion, combined with those members of a human body, would appear! and we are sure you will exclaim, "this is not a just representation of the body of Christ, which hath perfect symmetry in all its parts." But is very like, as indeed it is, the body of anti-Christ.

Based in the oneness of Christ and his members—the church—we have the apostle's exhortation, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above; not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 1, 2, 3, 4.

Brethren, let us not commit the too common blunder, by supposing that the

"Election of God" is in the earthy Adam; which sentiment is directly opposed to the Record God has given his chosen people. But let us remember what that record declares: "Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles."—Isa. xlii. 1. The election of the church is in him. "Ye are complete in him, which is the head of all principality and power," Col. i. 10. "Wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 6, 7.

This same Jesus is declared to be "the first fruits of them that slept."—1 Cor. xv. 20. "For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches."—Rom. xi. 16. Christ said, "I am the root and the offspring of David."—Rev. xxii. 16. How any substance can grow out of a root, in which it had no antecedent vital existence, we confess is entirely beyond our comprehension. We shall therefore leave for sophists to explain their sophisms. Or by what process a *corrupted substance* can be deposited in an *incorruptible seed*, so as to give *incorruptible vitality* to this *corrupted substance*, we frankly confess is equally beyond our comprehension.

We submit the foregoing pages, dear brethren, to your serious and prayerful consideration; if they shall relieve the minds of any of the heirs of promise of difficulty in reconciling various parts of the great whole—the system of salvation; if they shall have opened up any of the heretofore hidden "things which God hath prepared for them that love him," give God the glory; and may your hearts be filled with peace and joy in believing and maintaining the truth, and may you have discernment to detect error, and fortitude to cast it to the moles and the bats."

The grace of our Lord Jesus Christ be with you all. Amen.

Done by order of the Association.

THOMAS P. DUDLEY, Moderator.

Attest—JAMES S. PEAK, Clerk.

Corresponding Letter.

The LICKING ASSOCIATION of Particular Baptists, now in session with our sister church, South Elkhorn, at her meeting house at Cave Spring, Woodford County, Kentucky, to the Associations with which she corresponds, Grace be to you, and peace be multiplied.

DEARLY BELOVED BRETHREN:—

We desire to be sincerely thankful to God for the very comfortable, and, as we trust, edifying interview with which we have been blessed at our present session. Simplicity and godly sincerity, accompanied with brotherly kindness, characterized our counsels. Not one discordant note has been heard. Not a hint of displeasure at the adoption of any matter, or failure of any measure proposed. We can say, experimentally, with the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity." When there is not a discordant note heard in the Gospel trump of the blessed

And this, dear brethren, has been the harmony that has existed among the brethren who have been with us from the commencement of our meeting to its close. This is to us conclusive evidence of God's truth, that he fashioneth the hearts of all his children alike, and teaches them the same things. That he calls his servants to the work of the ministry. When this is done for them by the living God, they preach not themselves, but Christ Jesus the Lord." Whilst it is manifest that they are the servants of God's children for Christ's sake, then it is that the saints are fed, comforted, and edified; then it is they feel that it is good to be present, and are prepared to say, feelingly, Lord, ever more give us this bread of eternal life. They are made to rejoice in Christ Jesus, having no confidence in the flesh.

Although their numbers may be few, comparatively, yet they are not cast down or dismayed; for they feel strong in the Lord; and in the power of his might. They know in whom they have believed that Christ Jesus is their glorious king, and as such, that he rules and reigns, and will so continue to rule and reign, until all enemies are put under his feet—that through his reign they shall be brought off more than conquerors through him that loved them.

And now, in conclusion, dear brethren, we ask a continuance of your Christian correspondence.

And may grace, mercy, and peace from God the Father, and the Lord Jesus Christ, be multiplied to you and us, until we shall safely enter the haven of eternal rest, is our humble prayer, for the blessed Redeemer's sake. Amen.

Our next Association will, by divine permission, be held with our sister church, Elizabeth, Bourbon county, Kentucky, five miles west of Paris, on the second Saturday in September, 1855; and when and where we hope to meet you again.

Done by order of the Association.

THOMAS P. DUDLEY, Moderator.

Attest—JAMES S. PEAK, Clerk.

The untiring efforts of those who once professed to be "Old-fashioned Baptists," and who yet claim that cognomen, to make the impression, at home and abroad, that we have left "old Baptist ground," have suggested the propriety of republishing a Circular Letter, written by the late venerable Elder JOHN GANO, (who was well known among the Baptists in the early settlement of this country, and a member of the first Baptist Association constituted in Kentucky,) for, and by, the Elkhorn Association, at her session in 1796.

We give the letter from a printed copy, *verbatim et literatim*; and invite a critical comparison of its essential principles, so far as regards the eternal oneness of Christ and his church, both doctrinally and experimentally, with what we have all the while maintained. It will be recollected, that at the time of the adoption of this letter, and for some years thereafter, Elkhorn was the only *professionally* "Regular Baptist Association" in this part of Kentucky. The churches which subsequently protested against the *disorders* of that body, and claimed to be the Elkhorn Association, standing on original ground, and which have since adopted the name "Licking," were then a component part of Elkhorn Association. The Elkhorn Association met at Town Fork, the 13th of August, 1796, and continued by adjournment until the

15th. To THE CHURCHES IN UNION WITH US, GRACE AND PEACE BE MULTIPLIED.

"DEARLY BELOVED:

"We shall at this time address you on the important and interesting subject of UNITY—as we were a united body of professed Christians, and having set up and continued our associating thus together, for the very purpose of maintaining and increasing our spiritual communion and UNITY: Also, that there was no subject, more God and Christ like, which administered more consolation to the Godly, and conviction to sinners, or encouragement to seeking souls, than to observe all the people of God walk together in UNITY, and is in fact the foundation of all Christian communion. On the other hand, the *Enemy* of all righteousness, and his *Emissaries*, were and are by unwearied attempts, endeavoring to destroy Christian UNITY. All the miseries that ever befell our world, were by the *Devil* tempting our first parents to break UNION with our God. And there never was a child truly happy since, until brought to see, and acknowledge their fault, and acquiesce in God's medium of UNION.—The original bond of UNION, which is the free, unbounded, self-moving love of God. Hence all the people of God were predestinated and elected in, and united to Christ. And it is from this UNION flows God's sovereign, free and unparalleled love. Their predestination, unto the adoption of children here, and glory hereafter, is entirely owing to God's love, UNITING in such an indissoluble UNION, between Christ and his spouse, the church; that every individual member shared in his electing love. Head and body were united in the counsel, and covenant of his grace. That he stood in their stead; and they justified in his righteousness. This answers to Christ's prayer: (John xvii. 21, and onward.) They are one with him; UNITED in the same covenant, he as the Head, and they as the Body. And this lays also the foundation for their conjugal UNION. They are married to Christ. They are one in a law sense. Their great *Debt* becomes Christ's. And they are interested in his Great Estate; and he made of God to them, Wisdom, Righteousness, Sanctification, and Eternal Redemption. As they are Christ's, he makes them a willing people, in the day of his power, effectually calls them by his Spirit and Grace, and makes them acquainted with themselves, as sinners; both in heart and life, and that in them is no good thing, and consequently helpless without the mere grace of God; hopeless, and justly deserving his wrath; that if ever grace is extended, it must be sovereign, and free in God. He also acquaints them with himself, as a pure and holy God, and with his holy law, as extending to the thoughts of their hearts. The Spirit also calls them to a view of this glorious Christ, as the only begotten of the Father; full of grace and truth—and to that blessed UNION in God, in our nature, and standing in our law place.

Light, Life, Repentance for sin, and Joy in the Holy Ghost, are wrought in the regenerated soul.* Thus having communion with the Father, in and

* By the term "regenerated soul," we understand the "regenerated man," as the expression is commonly used in the Scriptures.—LICKING ASSOCIATION.

through the Son of God, effected by the Holy Spirit. They also have and seek to obtain fellowship and communion with the saints on Gospel principles, conforming to the laws and ordinances they profess Christ, join the church relation, united in Christian love one to the other. Their motives are one: In their love to God, his ways, and people, their end is one: God's glory in the world, Christ's honor, and the advancement of his kingdom; the subjection of sinners to Christ and his laws; a stop to vice, intemperance, and vanity of every kind, and good will to man. In these things they are ONE in spirit and communion; as all believe in, and walk by the same rule: God's revealed will. Thus the members of the first Christian church, were of one heart, and one way, joined and united in one spirit of love and zeal. They commune with God in prayer, bring all their wants before him, tell him all their complaints, confess all their sins, crave pardon, direction, and protection. He communes with them by his word and Spirit, opens up his truth, reveals Christ in his promises, doctrines and ordinances of the Gospel. They have communion with the Son, the Saviour; He communicates out of his own fulness, of that grace that was treasured in him, for them; and they with him by receiving from, and exercising all that grace received on, or in him; following his leadings, treading in his steps, he exercises his offices in them, they subject to and improve him in his offices. There is a reciprocity between them, in his relations and benefits; they have communion with the Holy Ghost; he bestows his gifts and graces in them; they exercise them under his divine influence. What we have said, shows that saints are so closely UNITED to each other in God's love, in Christ as his body and members, and of one another, that there must in course, be one common love, faith and practice, between the members themselves.

Their views, motives, aims, and ends, are the same, and consequently must be common with each other. In all these respects it ought to be looked for, to see that the greatest affection, sympathy, harmony, and tenderness should prevail in them, toward each other, both in spiritual and temporal things, prosperity and adversity. These thoughts exclude temporal distinctions of great and small, rich and poor, wise or weak Christians; but lay a foundation for the purest communion. In discipline, the same watchfulness and care, over and for each other; without hypocrisy or partiality; having the same mind of Christ in them they seek not their own, but the things that are Jesus Christ's. It is not improbable, but that for the want of more of this temper; realizing these things, and acting consistent with them, that the cloud has gathered so thick over our churches; and such doleful complaints meet us, from most of our churches' letters—of want of life and zeal—barrenness in the cause of Christ amongst us. And as it is the end of our meeting this season together, to study the things that make for peace, and that whereby we may edify each other, and that God may get glory in his churches through Christ Jesus; we recommend to ourselves and to you, to contemplate much, and to endeavor to realize

that astonishing love of God throughout the whole economy of our salvation in Jesus Christ; and in an especial manner, that near union in which we stand in God's love to Christ, and to each other and the obligation it lays us under, to study peace with all men, and holiness, without which no man shall see the Lord. O what gratitude should we feel to God the Father, Son and Spirit. What nearness towards each other. What mutual obligations it lays us under, to maintain the unity of the Spirit in the bonds of peace.

These thoughts would prompt to a holy and reverend confidence in God, a weanedness from the world, and an engagedness in the cause of Christ; a devotedness to the service of the church, and a steady and constant attendance on its public and private meetings; to prize communion in it, to be faithful to its discipline, sympathizing with the weakness of its members; but abhorrent to their sins, contending for the faith in the doctrines, ordinances, and discipline administered in it; and that with such a gospel temper, as would be most likely to serve its real interest, and make it shine as the light, and terrible as an army with banners. Were all our hearts and lives governed by the powerful influence of such principles, so well calculated to inspire, they would make us uniform professors of Christ, in private and in public; at home and abroad we should be useful and comfortable members of society; whether in church or state—cut off occasion from those that seek occasion—stop the mouth of gainsayers; our Holy lives and Godly conversations, would soon remove the cause of those complaints our letters are fraught with—might have the most happy tendency to expose hypocrisy and error and put even infidelity to the blush—strike conviction to all around, of the reality and advantages of religion in our families and our neighborhood—the church and world would be advantaged by us—we should have the approbation of God, of Christ, and of our own consciences. We should live to advantage, die in peace, and, although regretted, and the loss of us lamented, yet the memory of us would be blessed, and an abundant entrance admitted into the church triumphant, and Christ's plaudit before all worlds: Well done thou good and faithful servant.

AMBROSE DUDLEY, Moderator.
JOHN PRICE, Clerk.

EDITORIAL.

Middletown, Oct. 15, 1854.

The Light of Men.

REMARKS ON JOHN i. 4, & 5. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. At the request of brother S. Wade, of Oneida Co. N. Y., we offer the following remarks to such of our readers as may feel an interest in reading them. Notwithstanding all the reproach, misrepresentation and cruel mocking to which we have been subjected for expressing our faith in Jesus Christ, as God, Man, and Mediator, it affords us the most inexpressible delight to dwell

* Where the terms "doctrines" occur, we use the singular number, as the Bible mode of expressing the doctrine of God our Savior.—
KING ASSOCIATION.

upon his matchless excellences, lean upon his omnipotent power, and rest upon his perfect righteousness as the only foundation of our hope for justification and immortality.

"His worth if all the nations knew,
Sure they would love and praise him too."
John was peculiarly favored with a knowledge of him by revelation, and by the inspiration of the Holy Ghost divinely qualified to bear record of him as God, as the Word of God, and as the Life and Light of his people. Incompetent as we are to comprehend the things which he has made, by which his eternal power and Godhead are demonstrated, it cannot be reasonably expected that we, or that any finite being can define or comprehend the infinity of his eternal deity. Vailed in impenetrable darkness, he keeps back the face of his throne, and spreads his cloud upon it, while he rides upon the wings of the wind, and plants his footsteps in the boundless deep.

In the beginning was the word, and the word was with God, and the word was God. He is also himself called, the Beginning, the Alpha and Omega, the First and the Last, and the Almighty. All things were made by him; and without him was not anything made that was made. With this sublime and expressive introduction, the words on which our comments are solicited are presented. *In him.* The Word which was with God, the Word which was God. The Word by whom everything was made that was made. His identity cannot be mistaken; for no other person or being in the boundless heavens above, nor in the depths below can answer the description. To no other than the Son of God, the only Begotten of the Father, has the name or title, been applied by the authority of the holy scriptures. But lest we should infer that, because he was the Son of God, and the Begotten of the Father, and was made flesh and dwelt among us, that he was not at the same time absolutely God, in the most unlimited sense of the word, it is added, And the Word was God; and to him was ascribed the creation of the world.

IN HIM WAS LIFE.—This declaration is true, not only in reference to his possessing that life of deity, which distinguishes him as the Jehovah, or self-existent God, and the Living God, in contra-distinction from all other gods, but in the immediate sense of our text, that life which is the light of men, is and was in him. That he possesses in himself all that life essential to the Godhead, as the self-existent, independent, un-created, underived, unbegotten, but eternally existing life, none who hold the doctrine of the bible can dispute or doubt. But of this essential life of his own eternal Godhead, we do not understand the sacred writer to be speaking in our text. Whoever in modern times may dare to dispute it, the scriptures abundantly prove that our adorable Redeemer did fill a Mediatorial position, as the Head over all things to his church, long before the world began, and that to his Mediatorial existence, or position as occupied by him; are all these terms applied which speak of him before his advent to this world, as a BEGOTTEN SON. As the man of God's right hand, whom God had made strong for himself; as the First Born among many brethren, &c. All the titles and names applied to him in his existence with the Father, and which apply to him before his incarnation, either apply to

his own independent eternal Godhead, or to his Mediatorial character, as the Days-Man, or Head and Life of his body the church. No title or name applied to his essential Godhead, can by any fair construction admit of an interpretation involving the idea of derived or subordinate existence any more than the names and titles applied to the Father or to the Holy Ghost can involve derivation or subordination. But there are numerous instances in the holy scriptures, in which names, titles and appellations are applied to his Mediatorial character, as the Only Begotten of the Father, The First Born among many brethren, The man of God's right hand, &c., and which clearly demonstrate, that as Mediator he was and is the Son, the begotten, the set up and the made strong by the eternal Godhead. This doctrine by no means sets forth a Mediator without divinity or humanity, or a "Mediator that is neither God nor man," as has been unjustly charged upon our views. For if he were not both God and Man, he could not mediate between God and men, in the great work of redemption; nor could he otherwise lay his hands on both." In his person as Mediator all the fulness of the Godhead, and all the fulness of his church are embodied, according to Col. ii. 9, 10, compared with John xvii. 21, 23. Now then, that Christ did exist, both in his eternal Godhead, and in his begotten Sonship before the foundation of the world, is clearly established by the testimony that the church was chosen in him before the foundation of the world. Eph. i. 4. Also in that they were saved and called 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.

Having presented some of the testimony of divine inspiration in regard to the identity of our adorable Redeemer, we pass to the consideration of the record. "In him was life." The life of absolute eternal deity was in him, as we have attempted to show, also in his Sonship was the begotten life and immortality of his church, which is his body, and the fulness of him that filleth all in all:

1. This life of the church of which Christ is, and ever was the repository, is a promised life. "In hope of eternal life, which God that cannot lie, promised before the world began." Titus i. 2.

2. This life is given to the church in Christ, and is in due time communicated experimentally and manifestatively by him to every member of his body, which is the church. "And this is the record that God hath given to us eternal life, and this life is in his Son." These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And we know that the Son of God is come, and hath given us an understanding, that ye may know him that is true; and we know him that is true, even his Son Jesus Christ. This is the true God and eternal life. 1 John v. 11, 13, 20: "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. "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. For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of Man." John v. 25.—27. "My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one." John x. 27.—30.

In perfect harmony with all these scriptures, our text affirms that, "In him was life, and the life was the light of men." Let us attend to the tense. "In him *was* life, and the life *was* the light of men." But when, and where? In the Beginning, when the Word was with God, and the Word was God, and when all things were made by him. Or in the sublime language of inspiration, "The Lord possessed me in the Beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was; when there were no depth, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the foundations of the deep; when he gave to the sea his decree, that the waters should not pass his commandment, when he appointed the foundations of the earth; then was I 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." Prov. viii. 2?—31. These are stubborn truths for those who hate to hear of the ancient glories of our divine Mediator, of whom it is also written that "His goings forth have been of old, even from everlasting." As far back into the infinitude of eternity as we are, by divine revelation permitted to gaze, we find Him in his mediatorial union and relationship to the Father and to his church. "In him was life." And that life is identical with his mediatorial being, for he is the life of his people. "For ye are dead and your life is hid with Christ in God. When Christ who is our Life shall appear, then shall ye also appear with him in glory. Col. iii. 3, 4. This life was in him before the world began, and where he was in his Mediatorial glory, as one brought up with the Father; and it is in him still. And no where else. The present tense is used, 1 John v. 11. "Which in his times he shall shew, who is the blessed and only Potentate; the King of king, 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. 1 Tim. vi. 15, 16

"And the life was the light of men," This life is distinguished from our mere human life, which is mortal, by the term Im-

mortality, and in distinction from a time existence, it is called eternal life. It is a spiritual life, and it is Christ, and with him it is hid in God. Consequently He that hath the Son, hath life, and he that hath not the Son of God, hath not life," 1 John x. 12. This Immortality Christ only hath dwelling, as we have shown, in inapproachable light. In the absence of this life, all is darkness in regard to spiritual things. And, these in whom it is now made manifest were sometimes darkness, walking according to the course of this world; for they are by nature children of wrath, even as others. But in the reception of this life they are translated out of darkness into marvelous light. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6. Without this life we are destitute of all knowledge of spiritual things. "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. Except a man be born again, he cannot see the kingdom of God." John iii. 3. "These words spake Jesus, and lifted up his eyes to heaven and said, Father the hour is come. Glorify thy Son, that thy Son may also glorify thee; As thou hast given him power over all flesh, that he should give eternal life unto as many as thou has given him. And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 1—3. Whatsoever maketh manifest is light. That life therefore by which we are made manifest as the children of God is light; it not only makes us manifest, but it gives the light of the knowledge of the glory of God in the face of Jesus Christ. It manifests Christ as a precious Savior to us, and in seeing him we see the Father also; for he and the Father are one. John xiv. 9. The fulness of all spiritual light is embodied in him. As he is emphatically the Life of his people, so is He the Sun of Righteousness. The Lord is their Light, and they are children of the light; and they shall walk in the light of his countenance.

He is the TRUE LIGHT. This world with all its boasted wisdom cannot find out God, nor can all its stores of human erudition make known to man one single spiritual idea. The holy city, New Jerusalem, hath no need of the sun nor moon, nor of a candle, for the Lord God himself, and the Lamb are the Light of it. Rev. xxi. 23, & xxii. 5. *The life*; that is, this very life which is Christ, is the only light in which man can be spiritually illuminated. All beside this is the darkness of this world. Christ is the Light of the World, for there is no other true light that can dispel the darkness of death from any of the children of men. "His brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power." Hab. iii. 4. As the Light of Israel, He makes manifest the counsels of eternity, reveals how God can be just and the justifier of them that believe on him. He takes the Book and opens the seals thereof, and makes known to his people all that pertaineth to life and godliness. He blesses their eyes with bright visions of immortal glory which kings and prophets desired to see, and were not able; and enables them

to read their title clear to mansions in the skies. In his light they look within the veil; and look on the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

"And the light shineth in darkness, and the darkness comprehended it not." The truth of this part of our subject is exemplified in several particulars, which we will briefly notice.

1. In a general sense, it is true that the advent of our Lord was neither understood nor appreciated by the world of mankind. He was in the world, and the world was made by him, and the world knew him not. In this sense therefore, the darkness comprehended him not. An inspired apostle has testified, that none of the princes of this world knew him; for if they had known him, they would not have crucified the Lord of Glory. The people that dwelt in darkness, (that is God's people in the world, when quickened and enlightened) saw a great light; and to them that sat in the shadow of death, a light sprang up; but the darkness, that is, the world in which they sat, did not comprehend the light.

2. The house of Israel were in a state of darkness at the time of our Redeemer's coming. Darkness covered the earth, (Gentiles) and gross darkness the people, or the Jews, so that they also failed to comprehend him. He came to his own, (that is, to his own nation) and his own received him not; for they were darkness in regard to spiritual things. They were looking for the Messiah to come; but they had altogether misapprehended the character of the Messiah predicted by their prophets; and so they utterly failed to comprehend him. Nevertheless, among them he shined as the Star of Israel, but as all the light that was in them was carnal, they could not comprehend him as the true light, that lighteth (or maketh manifest) every man that cometh into the world. When he interrogated his disciples, as to whom men said that he was, their reply showed that he was not comprehended by the men of the world, and when Peter declared his faith in him as the Son of God, Jesus gave him to understand that it was not revealed to him by man; but by his Father in heaven. No one knoweth him but the Father, and he to whom the Father will reveal him.

Paul says, "When it pleased God &c., to reveal his Son in me, straightway I conferred not with flesh and blood. And to this day it remains equally true, that flesh and blood can neither comprehend nor reveal this light and life which is in Jesus Christ our Lord.

3. The revelation of the Son of God in his children, when they are quickened and born of his spirit; strikes up a glorious light in the face of Jesus Christ. God shines in their hearts in all the radiance of heaven, while at the same time the carnal powers of the outward man remain as dark, and dumb, and ignorant, of the true God and eternal life, as before. In shining in the hearts of his children, he shines in darkness, as when he commanded the light out of darkness; our carnal minds do not—cannot comprehend him. As evidence of this, the children of God, while in the flesh, find a law in their members, warring against the law of their mind. Nature in us struggles for signs, like those which the Jews required; something to convince

the rational or fleshly mind, that we are the children of God. To prove how incompetent the darkness of our natural mind is to comprehend this true light, how often have we, when left to confer with our flesh and blood, construed all the evidences of being born again in such a manner as leads to the conclusion that we have been altogether deceived in regard to our hope in Christ. The old man, of the children of God, can no more comprehend Christ as the life and light, shining in our hearts, than the natural man can receive the things of the Spirit of God. Hence all our doubts and unbelief arises from the flesh, in which no good thing dwells, and our carnal mind insists on such manifestations as are apparent and tangible to our natural senses; something to make its way to the natural mind by the five senses. It insists on seeing, feeling, hearing, tasting or smelling the evidences of this spiritual indwelling life which is the light of men; and as these evidences are withheld, the blindness and unbelief of the natural mind can comprehend no other kind of testimony. But the internal evidences of regeneration are made by the Spirit, to the new man. The spirit itself beareth witness with our spirit that we are born of God. The evidence of our natural birth, is never disputed by our natural judgment, because our mental powers can comprehend the evidence of it; neither would we ever have any doubts on the subject of our heavenly birth, if our natural minds could comprehend the testimony of the Spirit. But we are to mortify the deeds of the flesh; to put off the old man, with his deeds; and instead of looking into our flesh for any good thing, when we know that there is no good thing there, we are to live by faith upon the Son of God, and eat his flesh and drink his blood, for nothing but the Bread which came down from heaven can nourish and invigorate that life in us which is born of God. Let us ever remember "That which is born of the flesh is flesh, and only that which is born of the Spirit is spirit. That which is born of the flesh can never more live on spiritual food, than that which is born of the Spirit can live on carnal food. The flesh lusteth against the spirit, any the spirit against the flesh; and these are contrary one to the other, so that we cannot do the things we would.

DOCT. WM. S. HALSEY.—Formerly of this county, has located himself in the city of Philadelphia. As a Physician, and more especially as a Surgeon he had earned for himself a very high reputation. He is certainly one of the most talented of his profession; of the numerous very critical surgical operations performed by him, within the circle of our knowledge including one of a very difficult nature performed on a son of ours, of which we gave a statement four years ago, in the *Signs* we have never heard of his being unsuccessful in a single case. Those of our friends in Philadelphia and vicinity who may desire his professional services, will find him at 212 Pine Street, Philadelphia.

OBITUARIES.

DIED.—In the town of Mt. Hope, in this county on Wednesday the 11th, after an illness of about three weeks, our highly esteemed sister, MRS. PHEBE SEYBOLT, consort of Mr. Lewis A. Seybolt, in the 50th year of her age. From an acquaintance

many years, we had been led to esteem our departed sister, as one of the most experimental and exemplary christians of our acquaintance. Her membership had long been in the Old School Baptist church at Greenville, and although the church had become almost invisible, sister Seybolt was one of the few remaining members. For several years past she has lived in the bounds of, and attended meeting with the New Vernon church. We are informed by those who were with her during her last illness, that she was conscious of her approaching dissolution, and was enabled to manifest a perfect readiness to obey the summons without fear or dread.

On Thursday the 12, her funeral was attended by a very large and attentive audience, to whom by request, we preached from 1 Cor. xv. 22, 23.

Shocou N. Y. Sept. 1854.

DEAR BROTHER:—Painful as is the task, I am called on to announce the death of one of my scholars, ELIZABETH, daughter of Cornelius C., and Susan A. Winn, and grand-daughter of our sister Elizabeth Boice. She departed this life August 21, 1854, aged 11 years 11 months, and 22 days. She was truly a lovely girl. A sweet bud, just opening into lovely girlhood. She was tender and affectionate, and in all her deportment mild. But all this did not prevent death from placing his signet on her brow. For thirteen long days she suffered the most acute pain. Sister Boice, who sat anxiously watching every look, asked her if she had ever thought about dying. She replied, O yes, Grand-ma, I have! she was often heard to say, I must be patient; you are all so patient with me. As the hour of death drew near, she said, Do call Pa. He immediately came to her bed side, when she raised her thin pale hand to his face, and said, Good bye Pa, I am going home! Then without a struggle or a groan, her ransomed spirit took its upward flight as we hope, to dwell in the heavenly mansions eternally.

The mourning class, and vacant seat,
Tells us that one who shared our love,
Has gone to dwell with Christ above.

SARAH T. MATTHEWS.

At the residence of his son in Nash county, on Tuesday last, JAMES S. BATTLE, Esq. aged 68 years.

Among the citizens who have given tone and character to the county of Edgecombe, both at home and abroad, the deceased had for a long time held a prominent place. Few men have lived who commanded more universal esteem—few have died followed by more general regret. Though conspicuous for nearly half a century for wealth, intelligence and social position—and participating actively in all the public concerns of his county—such was the calm benignity of his nature—such the mild and placid cast of his character, that he disarmed envy of its rancor and died without an enemy.

Frequently urged by his friends to accept positions of honor and emolument, he always firmly—but temperately declined—and he presents the rare example of a man of his intelligence, always taking a lively interest in public matters, yet never seeking nor accepting office—always ready to assist in the elevation of others, but refusing the proffered honors himself.

He was as sincere a man as ever lived. He was simple and severe in his habits—unostentatious in his manners, and pride had no place in his heart.

Many moons will wane, and many long years will roll their ceaseless round, ere his place will be filled or his loss supplied.—The public will remember him as the plain and unpretending citizen—ever obedient to the laws—punctual in all his engagements, and discharging with firmness and fidelity every trust committed to his charge. His friends will think of him as the good man, the model citizen, the unaffected Christian, the warm-hearted companion. The poor who were the recipients of his bounty, (always bestowed with an unseen hand,) will weep over the loss of their

benefactor and friend—one who was capable of feeling another's woes, who was liberal without ostentation and charitable without display.

And finally his children, (to whom he was all in all,) as the kind and indulgent parent—the fond father, always solicitous for their happiness and welfare.

“His life was gentle: and the elements So mixed in him, that Nature might stand up,

And say to all the world, THIS WAS A MAN!”
Southerner.

“They were lovely and pleasant in their lives, and in their death they were not divided.” 2 Sam. i. 23.

The following obituaries ought to have appeared at an earlier day, but owing to our absence from the office, and other circumstances, the publication has been delayed, though we were informed of the painful dispensation soon after its occurrence.

Sister ELIZA HILL, consort of brother Jediah Hill, departed this life on the 21st of June, 1854, aged 57 years, 4 months and 2 days. Sister Hill was born in the state New Jersey, near Trenton, where she was brought up by her parents until she was in her 19th year, when she became the wife of her present bereaved husband, 1818.—They left the land of their fathers, and their youthful associatious and located, as strangers in Hamilton county Ohio, where they have remained until her dissolution, where he, with their only offspring, a daughter, with her husband and an only son, are left to condole the loss of the wife and the mother.

Sister Hill, with her husband were baptized by Elder Wilson Thompson, September 1821, and received as members of the Regular Baptist church of Christ, called West Fork of Mill Creek, where they held their membership for many years. Their house was a home for the ministers and brethren who freely partook of their kind hospitality. No toil nor expense was ever spared to make their company happy and at home.

Sister Hill died of cancer in her breast, after two attempts had been made to remove it by costics, which have proved unsuccessful. Her last year was a year of constant and severe pain and distress, which she bore with great fortitude and christian resignation to the divine will, and with unshaken faith in Christ, and a good hope which was as an anchor to the soul, she met death with as much composure of mind as though she were about to visit a good and faithful friend. Calmly, and without a struggle or a groan, she fell asleep in Christ with a serene smile on her face, which she carried with her into the grave where she rests until her Lord shall come and awake her again.

Sister SARAH MORTON, consort of brother Richard A. Morton, died of Cholera, after a few hours illness, on the 18th day of July 1854, aged 51 years, 3 months, 13 days. She has left a husband, a son and a daughter, (both married), and other relatives and an extensive acquaintance, to lament her sudden decease. As she lived but a few hours after she was attacked with cholera, no time was allowed for many expressions, on her dying bed, in connection with those previously made, and her deportment through life; her habitual zeal for God and truth, her love for the children of God, and all her course since she professed the christian religion, bears ample testimony that she has made a happy exchange, and now rests in peace.

At the special request of the bereaved relatives of the two deceased sisters, Eld. W. Thompson came fifty-five miles to preach on the solemn occasion, and accordingly preached on the last Sunday in July at the house of brother Hill to a very large and solemn assembly, from 1 Cor. xv. 49. “As we have borne the image of the earthy we shall also bear the image of the heavenly.”

For the particulars in regard to the circumstances attending the life and death of these two beloved sisters, we are indebted to our beloved brother, Eld. Wilson Thomp-

son. To some of the statements we are ourself also a witness, having enjoyed a short but very pleasant acquaintance with both of the deceased sisters, when sojourning in Ohio, seven years ago. We still remember the kind and christian manner in which we were received and entertained at their houses. May the solemn dispensation, be blessed of God, to the best good of surviving relatives and christian friends, in connection with his own glory.

July 26, 1854.

“Mark the perfect man, and behold the upright, for the end of that man is peace.”—Psa. xxxvii. 27.

MR. EDITOR:—In the *Southerner*, of the 22d inst., we find a faithfully written obituary notice of our highly esteemed and much beloved brother in Christ, JAMES S. BATTLE, deceased. This we deem a well merited eulogy, and will be so conceded by all who were intimately acquainted with him; but with all due deference we beg leave to add, that in early life he became a member with the Regular or United Baptist Church at the Falls of Tar River, and with an unwavering devotion maintained and adhered to the doctrine and tenets of that church to the day of his death.—In very few instances did he fail to attend each annual session of the Kekuhee Association for a series of years, as a delegate to represent his particular church in that body; and although this mother of Associations, (in North Carolina) is composed of “a sect every where spoken against,” yet it was his oft repeated opinion that she was of the true orthodox faith; and he seemed ever ready and willing to aid and defend her against the many innovations attempted by false teachers or designing men to mar her peace and happiness. He was a man of wealth and education, which formed a decided contrast between him and his brethren generally; yet such was his meek and humble deportment among them, that he was universally beloved and esteemed by them; and in him shone with undimmed lustre that Christianlike trait of “esteeming others better than himself.”—Seldom has death ever stricken one down in our midst of as much use to the community generally and to the church in particular, as his heart and purse was ever open to the objects of true charity; and may we his surviving brethren, justly appreciate his worth, and be excited to imitate as far as able his many and noble deeds. The vacuum produced by his death we have no reason to hope ever to see filled, since he was “a man, take him all in all, we shall never look upon his like again.” But whilst it is our lot to be thus bereaved, we desire to submit with becoming reverence to the chastening hand of him whose province it is to give and take away; believing as we do that though it be a temporal loss to us it is eternal gain to our deceased brother. The doctrine of unconditional election (on the creatures part,) eternal predestination, free and sovereign grace, seemed to be the theme of his soul, and formed the anchor of that hope which was safely moored in Christ, the rock of eternal ages.

Dearest brother thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the joys of life are fled;
There in Heaven with joy to greet thee,
Where no farewell tears are shed.

In behalf of the Old School Baptist Church, at the Falls of Tar River.

Henry Co. Ky., Sept. 25, 1854.

DIED.—Suddenly in Henry Co., on the 14th of March last, Mrs. JANE, consort of James Whitehead in the 42d year of her age. The circumstances of her death were heart-rending to her bereaved husband. In an unexpected moment the king of terrors came while riding towards home, after a visit to her daughters, suddenly she fell from her horse, and here in a secluded part of the country, on a narrow winding path, with nothing but the forest thickly set excluding a view of the stream, several hundred feet below lay the corpse of her who had but a few moments before exhibited the appearance of health and strength. “Truly in the midst of life, we are in death.”

Mrs Whitehead united with the Old School Baptist church about the 16th year of her age, and has been ever since firmly devoted to the cause of her Savior; trusting altogether in him for her salvation. In her domestic concerns she was among the most indefatigable in the county having raised a number of children to respectable and honorable stations in life.

J. WHITEHEAD.

DIED.—At Brownsville Sullivan Co., N. Y., September 11th, Miss MARY DECKER, daughter of brother Stephen Decker, of that place aged about 16 years.

“So fades the lovely blooming flower,
Sweet smiling solace of an hour,
So soon our transient comforts fly,
And pleasures only bloom to die.”

Oliver, N. Y. September 14, 1854.

BROTHER BEEBE:—By request of our afflicted sister Hull, I send you for publication, the obituary of JAMES ALANSON, only son of Abram, and Adelia Hull, of this place, who died August 27, aged one year, three months, and three days. His sufferings were very great for several days, but he is gone hence never to return, and we can say, “The Lord gave, and he has taken away; and blessed be the name of the Lord.”—The Lord has done it, and it is right, however painful. And we feel to resign all into his hand, for we know that all things work together for good to them that love God, to them who are called according to his purpose. We can say with the poet,

“The dear delights, we here enjoy,
And fondly call our own,
Are but short favors, borrowed now,
To be repaid anon.”

“Trust ye to youth, or friends, or power,
Fix we on this terrestrial ball,
When most secure the coming hour,
If thou see'st fit, may blast them all.

Let not thine heart dispond and say,
How can I stand the trying day?
God has engaged, by firm decree,
That as thy days, thy strength shall be.”

JACOB WINCHEL, JR.

Greene Co. O. Aug. 4, 1854.

BROTHER BEEBE:—Please publish the following obituary of my father, ELDER GEORGE REAVES, who departed this life, at his residence, July 18, 1854, in the 60th year of his age. He died of Cholera, he was taken ill on Sunday night, and died on the Tuesday following. He was called on to preach a funeral on Saturday before he died, of a man whom it was supposed had died of Cholera. After he was taken, he told mother that he might not live, and if he died to tell the children, not to be disturbed about him, for all would be right; and he also told a brother that if he did not get well all would be right, the Lord would do right. But O the distress that followed his disease, in the family connection. Brother Ashur P. and Mary his wife, and their child, and Edney wife of Daniel L., and Lucinda, a sister, and Ephraim Thompson Reaves, my own son, and the two sons-in-law and four grand children, namely, William Shanor, and three children, and A. S. Stephens, and one child, all died of the Cholera. In all there has been about thirty deaths in the neighborhood, and I had a very violent attack of it myself, the worst of any, but got over it; for which I feel to be very thankful to the Lord for sparing my life. Brother Beebe, I never knew what deep trouble and distress was before. I desire you and all the brethren and sisters to pray for us, that we, the bereaved family, may be sustained in our deep affliction. All the adults who have been thus suddenly called away by death, said they were willing to leave this world of trouble, and hoped they were going to a better world, where sorrows and distress can never come. This is a great satisfaction to us who are left behind.

Yours in deep affliction,

ELIAS M. REAVES.

Fairfax C. H. Va. Sept., 25, 1854.

BROTHER BEEBE:—By request I write for publication in the *Signs* this following obituary of Mrs. MARY ELIZABETH FALUNER, of the city of Washington, daughter of Joseph and Octavia Bryon, and niece of sister Towles. She died in the thirtieth year of her age, Sept. 8, 1854, leaving a husband, two children, parents brothers and sisters and other near friends to mourn her absence. She died of consumption under which disease she had been laboring for perhaps two years.

Mrs Faluner, from her husband's being connected with the Methodists as well as from her general associations in life, had every opportunity and inducement to become connected with popular religionists. But when her disease had fastened upon her, so that her family wished Mr. F. to remove back to Washington that she might be in her father's house and receive that attention her case required, she manifested an inclination to go to the Shiloh Baptist church (O. S.) of which brother Leachman is pastor, and from a time to time after-

Agents for the Signs of the Times.

The following agents for the Signs of the Time are duly authorized to collect and transmit all money dues on account of subscriptions to the paper and they are hereby requested to aid extending our circulation:

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wards she showed an increased anxiety to attend on the preaching there when she was able to go out. In the course of last spring, her aunt Towles discovering, from conversations with her, that she was seriously exercised on the subject of religion, and that she had lost all confidence in the do and live systems, requested brother Leachman to visit and converse with her, he at length had an opportunity and did so, and I think was satisfied that she was a subject of grace. Brother Hartwell in the early part of August last, as he was passing through Washington saw her, and was well satisfied from conversation with her that she had been taught of God. One night about two weeks before her death, she commenced singing distinctly and loud, a hymn, whilst she was so low that her friends thought she could not long survive, they were alarmed at this and supposed that she was a dying. They sent for sister Towles, she was soon there, Mrs. F. told her of the view she had of Jesus as her Savior, of his loveliness &c. and requested her aunt to join her in singing hymns of praise to his name, so that sister Towles instead of being made to grieve that night at seeing the last struggles of her beloved niece, had her heart filled with joy and praise at the great and manifest deliverance; as were also the heart of her mother and indeed the hearts of all present. Mrs. F. continued in this happy frame with but very little interruption until her death. Within a half an hour of her breathing her last, and when her limbs were becoming stiff, she sang distinctly the hymn in which are these words,

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

A Methodist, as also a Presbyterian minister called in the course of the next day or two after she experienced that clear manifestation of her Savior, but although when asked by them, she assented to their praying with her, yet she manifested and afterward said that she had no relish for their conversation, nor any confidence in their prayers. On Wednesday, three days after her being brought to rejoice thus in God her Savior, as I was passing through Washington on my way to Black Rock, I learned the state of Mrs. F. and how Sister Towles, expecting me, wished me when I came to see her. I accordingly called on her that evening; when I enquired of her as to the then state of her mind, she said she was not quite so happy as she had been for two or three days previous; Jesus she said appeared as lovely and precious as he had before, but that there was some doubt on her mind whether she was not deceived, and whether she would be permitted to be with Jesus when she died. But in the course of our conversation these doubts were dispelled and she was again rejoicing in the prospect of soon going to be with Jesus, manifesting an entire resignation to the will of God, and willingness to leave her dear husband, children and other relations, to go to her Lord, having resigned them all into the hands of God. In the course of my conversation with her at that time, I questioned her sufficiently to satisfy myself and others that her exercises were no enthusiastic flights of feeling; that she had been stripped of creature dependence had felt her helplessness and ruin; and had had a full and clear revelation made to her of Christ as her full and complete salvation. In reasoning with her in reference to her doubts, I asked her if there was anything of her own, anything other than Jesus that she had any trust in? Her reply was, that she had nothing that she wanted to trust in. Again to the question, Is your trust wholly in Jesus for your acceptance? She answered with great energy, "What else should I want to trust in? he is all sufficient, all lovely."

On a return home from Black Rock on Tuesday following I found her still alive and as happy as I left her the week before. I afterwards, the same day, met with brother Hartwell who was on his way to Georgia, we both again called on her conversed with her and at her particular request both prayed with her. And a happy interview we had. Again the next morning at her earnest request the evening before, I called on her before leaving the city, brother Hartwell having left the night before, I found her still in the same happy frame, waiting with joy her departure. In the course of my interview with her, I repeatedly remarked, that owing to her great bodily weakness, I had better retire lest I fatigue her too much; her uniform reply was no, no, I want to hear you talk of Jesus, and again she said, I wish you could stay with me all the time, and talk of Jesus. In my interview with her on Tuesday, she remarked that if she was raised up again to sufficient strength, she would delight to be baptized and to unite with the little despised flock at Shiloh. I told her in reply that God in containing her here contrary to the expectations of her friends and to her desires, was giving her the opportunity and enabling her to bear as full and as efficient a testimony to the power of Jesus to save, and to the riches of God's grace, as she could do by being baptized, and therefore that baptism was not necessary in her case. I learned then that two or three days previous, she and her friends on one occasion thought her dying, she had all the family even to the servants called in, she took them individually by the hand bidding them adieu, and exhorted them concerning the importance of salvation in Christ, and wishing that they might meet her in glory; yet I was told by one present who noticed her remarks, that in all she said to them,

there was not an arminian expression escaped her lips; but the sovereignty of God's grace was kept fully in view. She died on the Friday following, thus giving brother Leachman, the opportunity to be present and to preach at her burying. His text on the occasion was, "Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation." The text and discourse were appropriate to the occasion.

May the testimony which this dear sister in the Lord was enabled to bear, have through grace a happy and lasting effect upon her dear relatives and friends, convincing them of the vanity of every thing but Jesus and his work in the matter of salvation, and of the fullness and freeness of his salvation to helpless guilty sinners. Brother Beebe, I have indulged in giving rather a lengthy obituary of this dear friend. I have no excuse to make, but the sense I have of the rich display of God's grace in her case. If others view it as I do, they will not think that I have been too full in detail.

With christian regards, your brother.

S. TROTT.

Letters Received.

Sarah Morral, Eld. Wm. F. Bates, J. Morrow, J. Burroughs, Connelly, Dr. Wm. B. Slawson, C. T. Frey, M. Turner, I. P. Gibbs, Eld. S. Trott, N. Rockwell, J. Whitehead, Eld. J. L. Purington, E. Laws, T. Wristene, Eld. J. E. Armstrong, Eld. H. Cox, Col. J. Garrard, J. Meekle, T. J. Kelley, G. Slack, H. Parsons, W. Chandler, Eld. J. C. Beeman, Eld. A. Hood, Eld. C. West, J. Dewey, E. T. Coward, Eld. J. W. Thomas, J. N. Walker, A. M. Douglass, T. Jeffers, Mrs. M. Shaw, Eld. C. B. Hassell, H. M. Ford, Mrs. D. W. Ball, Eld. B. Davis, J. Davis, A. Mathews, J. Messmore, Eld. J. Baskett, S. Hart Wm. L. Beebe, A. Lester, I. Tompkins, N. P. Beeman, J. Wadlington, Mrs. H. A. Alling, L. A. Hall, J. McCrone, R. D. Inzer, Eld. P. Hartwell, L. A. Kinney, P. West, Eld. J. G. Cowan, Z. McCulloch, E. G. Clark Esq.

Moneys Received.

Table with columns for location, name, and amount. Includes entries for New York, Mass., Pa., Va., N.C., Ga., Ark., Ill., Mo., Ia., Tex., Ky., Ohio, Mich., and a Total of \$105.96.

NEW AGENTS—Caleb T. Frey, Pa. Eld. R. F. Haynes, Ill. J. W. Moore, Ga.

Miscellaneous Advertisements.

ELD. TROTT'S PAMPHLET, entitled, "A Calm reply to a communication of Elder John Clark written originally for the Signs but published in the Primitive Baptist, April 30, 1853, with that communication inserted by S. TROTT.

We have just received a copy of the above named pamphlet, and hastily glanced over its pages. It contains 40 large octavo pages with double columns, in which brother Trott has, in our judgment, triumphantly refuted the charges which have been circulated with indefatigable zeal and unyielding determination, by Eld Clark and others.

Single copies of this work will be furnished free of postage at 20 cents, or six copies at one dollar. Apply to Elder S. Trott, Fairfax C. H. Va. Letters containing orders should be post paid, and contain the money.

Those who can more conveniently send their orders to us, can be supplied on the same terms.

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 for \$5.00

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 Univers. 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 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 subscription 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. McN'er, (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 bands of agents, supplies of my Hymn Books, and will appoint other agents, where it may be necessary to do so.

PRICES, QUALITIES, &c.

Table with columns for book type and price. Includes 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.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXII. MIDDLETOWN, N. Y., NOVEMBER 1, 1854. NO. 21.

POETRY.

For the Signs of the Times.

Parke Co., Ia., Oct. 18, 1854.

BROTHER BEEBE:—I herewith send you three stanzas of verses, composed by Elder William Martin, of this County, who is in his seventy-seventh year, he is very feeble and infirm, and his nerves so much affected that he is not able to use a pen at all; he wishes you to give them a place in the *Signs*, if you can consistently without crowding out more valuable matter. Elder Martin seems to be very confident his race is pretty well run, and his summons is near at hand; and as such, he wishes to let you and the brethren generally know some of his late and lonely meditations, of the present season, which seems to be expressive, to some extent, of his abiding and unshaken confidence in his King eternal, immortal invisible, and unchangeable; whom he feels to hope, has washed him and made him white in his own blood.

Elder Martin is, not able to stand on his feet and preach much, nor has he been for some years; but preaches some at his best times, sitting on a chair.

Your little feeble brother, if I may be so bold, sometimes in hope of eternal life.

JOHN OVERMAN.

Trusting in God.

Oh! thou eternal Son, let grace divine,
Shine into this benighted soul of mine;
Order thy footsteps by thy holy word,
Till I go hence and be with thee, my God.

The world, the flesh, and satan all unite,
To rend my soul from thee, my chief delight;
But thy good word of promise is my stay,
Thy grace sufficient in the trying day.

Then let the mystic floods, to mountains rise,
Jehovah rides upon the stormy skies
To quell their rage, and calm the rising fears
Of pilgrims, passing through this vale of tears.

O let this be my comfort, for to know
God will do all his pleasure here below,
All things work together for their good,
Who are the called according to his word.

Then let my soul in Zion safely dwell,
Nor fear the raging power of earth and hell;
Jehovah's arm is strong, He will defend
His children whom he loves, unto the end.

Then let the last loud Trumpet's joyful sound
Awake the nations slumbering under ground,
Then I shall rise and meet my Lord above,
With all the saints to sing redeeming love.

W. M.

A Stranger.

Here I am a stranger, sojourning in tears,
While satan suggests with a roar,
The sound is terrific it fills me with fears,
Thy God will be gracious no more.

How tedious the hours, distressing the scene,
While in this dark valley I stray;
O thou Sun of righteousness, pray intervene,
And drive all my sorrows away.

Had I but the wings of an eagle, I'd fly
And soar to the regions above,
There sits my Redeemer enthroned upon high,
I'd rest in his bosom of love.

When foes do surrounded me, and fears rise
Within my soul, my heart, my mind,
I'll call on my friend to release,
My Shepherd will hear me when I complain
His presence will give me relief.

How long mighty God, have I here yet to stay,
In this howling wilderness lone?
O for some kind angel to guide me the way,
That leads to my heavenly home.

Come, my dear Redeemer, I long for to go,
And gaze on the treasures above,
Here's nothing but sorrow, temptation, and woe,
But there is the fulness of love.

O why should I wish any longer to stay,
Since all earthly comforts are fled?
Then come ye bright seraphs, convey me away,
To dwell with thy glorified Head.

W. M.

The Refuge.

God is my refuge in distress,
When storms of sorrow fall;
He is my Rock, my hiding place,
And my eternal All.

Though mountains from their base are hurled
The sun withdraw his light,
Convulsions sink this solid world,
In shades of endless night

Let tempests swell the mighty floods,
The seas, like mountains, roll,
Jehovah rides upon the clouds,
And manages the whole.

O let me never yield to fear,
While Jesus is my friend;
He is my shield and portion here,
Till time and nature end.

This earthly house must shortly fall,
And moulder in the tomb,
Till the last trumpet's joyful call,
Shall raise me to my home.

By faith I see the saints arise,
In their own glorious form,
And march in triumph through the skies,
Where their Redeemer's gone,

Behold them rise in midway air,
With sound seraphic ring,
O grave where is thy victory?
O death where is thy sting!

I hope to triumph o'er the grave,
Through my Redeemer's love;
Who died, and rose my soul to save,
And dwell with him above.

W. M.

Communications.

For the Signs of the Times.

Zanesfield, Logan Co., Ohio,
Oct., 1854.

BROTHER BEEBE:—I feel like conversing with the children of the Lord, through the *Signs*, relative to our entire dependence on our Lord and Master, our Prophet, Priest and King, who is the head and life of his people. Our relation to all these appellations shows a dependence. The difference between the children of the Lord and the children of the world is that one class are born of incorruptible seed, by the word of God, are in their right mind, feel and acknowledge their true condition, which is entire dependence on their head. The other class are born of corruptible seed, are in a deranged state of mind; in other words, are insane; they suppose that they possess much power and attribute to themselves many things which none but the true God is able to perform; hence the Savior said to the Jews, "It is written in your law, that I said, Ye are God's." Before Adam and Eve had transgressed the law, the serpent told them that if they should violate the law that they should not surely die, but God doth know that in the day ye eat thereof, that your eye shall be opened and ye shall be as God's knowing good and evil. Ever since that time the entire children of Adam believe what the serpent said, and nothing but the mighty work of him who is able to create a world and raise the dead, can make a man believe anything else. Man naturally believes that he can please the great God and in consideration thereof that he will reward him with all the glories of the celestial world. This idea supposes that man is

capable of doing good, and that God is capable of being pleased or flattered with him. The children of the Lord are often much troubled with the wiles of this old serpent; he is very deceitful and applies himself in many forms, he sometimes tells the christian that although the doctrine of the final perseverance is true, yet if he will live more dutifully, more godly, that he will have more spiritual enjoyment and really be a better christian than he otherwise would be, that much depends on his faithfulness not only with regard to the comfort he might have, but that he could save himself from chastisements; and not only so, but that if he and the children of God would live soberly, righteously, and godly, letting their light shine, meeting together frequently, engaging in singing praying &c., that Zion would prosper and be in a much better condition; but owing to a neglect of duty, we have less comfort, less love to the Lord and his children, more tribulation and chastisement; and owing to a neglect of duty, Zion is not so well off as she might be. This old adversary tells the christian, that he is able to do better, and that by so doing he might escape all the chastisement that his Master gives him, that it is owing to disobedience that he is chastised, that the Lord never chastises any one for doing what they could not help. In this way he comes with all the plausibility of human reason with deceivableness and lying wonders. And if the children of the Lord were left to their own power and wisdom, they would go the way of all the earth, the broad road that leads to death; but the Lord's ways are not as man's ways. He has promised nothing on the ground of obedience since the old covenant vanished away, and all doctrines that entertain salvation or blessings of any kind on the ground of obedience, or the performance of duties, are the doctrines of the world, the serpent, of death. Such doctrines say that the christian is his own keeper, that by being faithful, he keeps himself in the strait and narrow way, that he can go into forbidden paths, or that he can keep out of them and pursue the strait way. Does not this doctrine say that the christian is his own keeper, and that in consequence of his obedience he enjoys many blessings? Is not this the doctrine of the old covenant, the blessings of which depended on the faithfulness of the creature?—The new covenant contains no such doctrine, it promises every blessing, but nothing on the ground of obedience or faithfulness. Some say that if the children of God can do no better than they do, that there would be no propriety in their being chastized. The apostle Paul says, "For the flesh listeth 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." Gal. v. 17. Again, "For I know that in me, that is, in my flesh, dwells no good thing; for to will is present with me, but how to perform, that which is good I find not. For the good I would I

do not, but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find a law then that when I would do good, evil is present with me." Rom. viii. 18—21. But to the question of chastisement. The notion of man is that the chastisements which the Lord gives his children is by way of retribution for transgression. This error is like all the false notions of the world; the idea that the Lord is a being of passions, and that his plan is a system of rewards and punishments; that when the christian does well, the Lord blesses him; and when he does evil, he punishes him; but this is not the system of grace. The Lord chastises his children through grace, not because they have not done good, but that they may be enabled to do good. Paul says, the Lord chastises them for their profit. "Tribulation worketh patience," &c. "And he shall sit as a refiner and purifier of silver and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Mal. iii. 3. It appears that this excruciating operation is necessary to fit the Lord's children to offer unto him an offering in righteousness. Can any one escape this ordeal by living obediently? if he does, it will be on some other plan than that of grace; whether they live obediently or not, they must suffer chastisement. All are partakers of it, all have to be purged. But we have before proved that even the children can't do the things that they would. Paul could not do the things that he would, but he did the things that he hated. How helpless, how dependent we are. Salvation is wholly of the Lord. To whom be all the honor and glory, now and forever, Amen.

Z. McCOLLICH.

For the Signs of the Times.

Rushville Pa., October 11, 1854.

BROTHER BEEBE:—I have been a reader of the *Signs* for several years, and I have been much delighted and comforted while reading the communications from different brothers and sisters; it has truly been like cold water to a thirsty soul, and while reading them my mind has been strongly impressed with a desire to bear my feeble testimony to the truth, as it is in Jesus, but a sense of my inability and unworthiness, having never written for publication before, has caused me to defer it. I have often thought if I could write one word that would comfort any of the dear sheep and lambs of Christ, I would gladly do so. My husband's labors are so far from home, it is not very often I can go with him, and were it not for the *Signs* and *Messenger*, my life would be rather a lonely one, having to stay alone with my little children almost one half of the time; but I feel thankful that the Lord has provided a way whereby his saints can speak often

one to another, though separate from each other; it is a source of much comfort for me to read of their joys and sorrows; it meets a response in my own bosom, although I feel that if a saint at all, I am the least of all, and sometimes made to exclaim with the poet,

"Why was I made to hear his voice,
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come?"

'Twas the same love that spread the least
That sweetly forced me in,
Else I had still refused to taste,
And perished in my sins."

Dear brethren and sisters, when we contemplate the everlasting love of the Father in sending his Son to bear our sins in his own body on the tree, for us poor sinners, how it ought to humble us in the dust; and we feel to exclaim, "Not unto us, but unto thy great name, be all the glory. Yes, dear brethren, if we are embraced in the rainbow of that covenant, which encircles his majestic brow, we shall be comely through the comeliness which he has put upon us, and come off conquerors through him who has washed us in his own blood. But I often have doubts and fears whether I am one of that number for whom Christ laid down his life; at other times I can say with Job, "I know that my Redeemer lives." I have often thought if we had no cloudy days, we should not know how to prize the sunshine; and so in our spiritual life, when we have had no cheering rays from the Sun of Righteousness for days, weeks, and even months, and then when the Sun of Righteousness arises with healing in his wings, to our souls, we can see the beauty, the purity and loveliness of the character of our blessed Redeemer, it is then we can look forward to that glorious and blessed immortality beyond the grave, where we shall be delivered from this clay of mortality, and bask in the smiles of our God; it is there the wicked cease from troubling, and the weary are at rest.

"O glorious hour, O bless'd abode!
We shall be near and like our God,
And flesh and sin no more control,
The sacred pleasures of the soul."

Dear sisters, do write, as many of you as feel it a duty enjoined on you, do not neglect it as I have done; it has been impressed upon my mind more or less for six years; and even this poor scribble was commenced six months ago, and I shrank from the task, feeling my own weakness, I thought I could write nothing that would comfort any one; but that is not for us to say, whether it will or not; we are to do our duty, and leave the rest for him who guided the stone in David's sling, and who said to the raging waves, "Be still! Thus far shalt thou come and no farther; and here shall thy proud waves be stayed. I want to say a word to you that have seen affliction in this world. Put your trust in God, he will deliver you out of them all. He has promised that our strength shall be equal to our day, and I have found it so, for troubles in this world only drive us nearer the feet of our Redeemer, and teach us to put our trust in him, and him alone; to cease from man whose breath is in his nostrils, and place our affections undividedly on Christ. But how prone we are to wander from him, and were it not for his power and grace, which keeps and sustains us, we never should return. But, how cheering the thought, that we are kept by his almighty arm, and if the robe of his

Righteousness is thrown around us, we need not fear. Not a sparrow falls without his notice. Although it looks dark and mysterious to us, yet when the visions of eternity open to our view, we shall see as we are seen, and know, as we are known; but I must stop,—I have written more than I thought I should when I commenced.

Your unworthy sister in Christ,
HARRIET A. ALLING.

[From the Southern Baptist Messenger.]

Wetumpka, Ala., August 18, 1854.

DEAR BROTHER BEEBE:—I have just returned home after an absence of thirty eight days.—I left home on the tenth of July and visited a number of churches in Alabama and Mississippi; and as I promised brethren on my tour that so soon as I returned home, I would give some account of my travels, and the result of my ministerial labors, I write this communication for publication so that not only those who desired me to write this account of my tour might read it, but all to whom it may come.

I enjoyed with the churches many pleasant and interesting meetings; also I enjoyed a pleasant interview with many brethren and sisters and friends of my former acquaintance: I also enjoyed much happiness in making the acquaintance of many precious and interesting brethren and sisters, whom I had not seen before.

On my trip I visited several churches who were without a pastoral supply, and at one of these churches, which has been without a pastoral supply for two years, (though the church has kept up her regular conference meetings,) on Saturday after preaching the church held conference, and an interesting and well accomplished young lady, the daughter of brother Carpenter, who is a member of said church, came forward and gave a declaration of her faith in Christ, and was received into the fellowship of the church, and on Sunday morning I baptized her—there was quite a respectable number of persons at the water's side; indeed the scene was solemn and affecting, and I have no doubt will be long remembered by many present. We then repaired to the house of worship, the congregation was large and attentive, and we hope it was a day long to be remembered, and never to be forgotten by some. Brother Carpenter has been a leading member in keeping up the conference meetings since the death of their pastor. Indeed there was much joy with brother and sister Carpenter—brother Carpenter said his cup was full. It was a heavenly time, and much feeling manifested. May the Lord grant that this may be the commencement of the visitation and out-pouring of his spirit in this section. Also in attending the neighboring churches there were many demonstrations of the presence of the Almighty. I think I can with propriety say that on Monday, the following day at the first neighboring church I have never witnessed more feeling for the number in attendance. May the Lord continue his blessings to these dear people, and make them more abundant. After this I attended several other churches, and throughout my whole journey, at every place of preaching there was marked attention, and apparently much good feeling—many desiring to be remembered in prayer before the throne of the Almighty. During my tour and my labors in the ministry, I was made to feel the force of the directions

given by our Saviour where he says, "The harvest is great and the laborers are few; pray ye, therefore, the Lord of the harvest, that he would send forth more laborers into his harvest." I hope I was enabled often to make this request before our Heavenly Father.—May we all feel more and more the high responsibility that rests upon us as the followers of the meek and lowly Saviour, and with devout gratitude ever try to live worthy of the many blessings which the Lord has bestowed upon us, and especially my ministering brethren, let us double our diligence in our labors of piety and love and try to live for Him who died for us.—And after ending my labors, and visiting some relatives and friends, and attending to some other matters in Mississippi, by the merciful dispensations of the Heavenly Father, I was permitted to return home in my usual health, and with little exception found my family all well. And during my absence one of my own sons, who is in his twentieth year, and who was engaged in school away from home, received a hope in Christ. For such distinguishing favors I desire ever to be grateful to Him on whom we are dependent for all our blessings.—Finally, may the gracious and unerring hand still guide us that when we are called to render up an account of our stewardship we may be prepared to do it with joy, and not with sorrow. With my sincere desire for the happiness and prosperity of all who love our Lord Jesus Christ in sincerity,

I remain their brother and servant.

BENJAMIN LLOYD.

For the Signs of the Times.

Clinton Co. O., Sept. 27, 1854.

BROTHER BEEBE:—Notwithstanding the opposition which unregenerate men have for the truth, and compromising Baptists for the *Signs of the Times*, I find many in this country who are willing to forward their remittances, and you will notice, although some few have been influenced by their leaders to order their papers discontinued; still we find some four new subscribers to one falling off; at least it is so in the bounds of my travels. May the King of Israel sustain you in your arduous labors that you may be able to edify and comfort the scattered flock, for this is not a place of rest, but of warfare, trials, temptations and disappointments; many are weary sometimes discouraged and ready to halt, some have no opportunity of hearing the gospel preached living among the wandering ministers of darkness, who not unfrequently try to persuade them to fall in with the fashionable systems, as the Old Baptists are all gone, and were it not for the medium of the *Signs*, many would not know that their still remained a small remnant according to the election of grace; but when from every state in the union we receive communications, and them not a few, declaring as with one voice that Salvation is of God, who is from everlasting, and who upholds all things by the power of his might, that Christ was ever at his right hand as the Head of the Church, that in him was blessed, chosen, preserved and loved with an everlasting love, and in the fulness of time redeemed with his blood from all iniquity, quickened by his power, made to mourn for sin and rejoice in free grace, and to trust in his name having no confidence in the flesh; so let the saints rejoice in God

their Saviour, and lean upon his mighty arm and fear not what man can do.

Yours in defense of truth,

J. C. BEEMAN.

For the Signs of the Times.

Clinton Co. O., Sept. 20, 1854.

BROTHER BEEBE:—I have just returned from the Clover Association, which was held on Friday, Saturday and Sunday, with the Brush Creek Church in Highland Co. Ohio: where we enjoyed a most refreshing season of peace and comfort with joy in the Holy Spirit, where love flowed from breast to breast, and joy from heart to heart. Our business was all done with a unanimity of spirit, that manifested that all was of one mind; the ministration of the word also manifested that oneness of sentiment, although it proceeded from the same fountain, nothing of the new philosophy and *Bloomer* gospel, so frequently heard of in this day of fashionable improvement and religious humbug. But the glory, power, wisdom and sovereignty of God, with his everlasting love to the heirs of salvation, their union with Christ, their head, their justification in him who is their life and their all, and will be eternally their exceeding great reward, as he has been their Head and Redeemer from the beginning, so even to the end. Amen, was the theme of all those who preached on the occasion; Saturday after preaching the church was called to order to hear experiences, it being understood that some wanted an opportunity, when sister Amanda Beatty came forward, she spake of the Lord's dealings with her, and was received, and on Sunday morning I baptized her in Brush Creek in the presence of some hundreds who lined the banks. O that we might praise the Lord for his goodness and his wonderful works to the children of men.

Yours in bonds of gospel love,

J. C. BEEMAN.

For the Signs of the Times.

Fayette Co. Pa. Oct. 28, 1854.

BROTHER BEEBE:—Through the tender mercy of our Heavenly Father, we are yet in the land of the living, and blessed with a reasonable measure of health, for which we have great reason to be thankful. As a church, we are in peace, and our beloved brother Winnett still preaches for us once in every month. Herewith I send you a copy of our Minutes, (of Redstone Association,) and if you think it Old Baptist doctrine, we desire you to copy it into the *Signs of the Times*, so that those who have formerly been acquainted with us may know that we maintain Old Baptist doctrine and occupy Old Baptist ground.

I remain your unworthy brother,

CALEB T. FREY.

For the Signs of the Times.

Let Brotherly love continue.

BROTHER BEEBE:—The above is a short but comprehensive sentence, and is used in reference to the perpetual abiding in the great principle of love, in which all Christians should dwell; for, He that dwelleth in love, dwelleth in God, and God in him. It stands at the threshold of all Christian virtue, being the mainspring in all the endeavors of the saints to keep the unity of the spirit in the bonds of peace, and the chain of excellence which harmonizes all

their acts and exercise in the house of God, which is the church of the living God, the pillar and ground of the truth. Love is an operative principle, and has its origin in God who so loved, and so commended his love towards us, when we were yet sinners. Christ died for us; for God spared not his own Son, but delivered him up for us all, and will with him also freely give us all things that pertain unto life and godliness.

Now, dear brethren and sisters, strangers and pilgrims, scattered throughout this vast Republic, if God so loved us, we ought also to love one another. Love works no ill to our neighbor, but it is the fulfilling of the law which we are under to Christ.—Hence an apostle has said, Let love be without dissimulation, abhor that which is evil, cleave to that which is good. Be kindly affectionate one to another, with brotherly love, in honor preferring one another. This love ought to be as prevalent and as unfeigned to all the saints as is the love of Christ towards us. This genuine love shows itself to be active and laborious, in bearing and forbearing, forgiving, and admonishing one another in love. Building each other up in our most holy faith, having special regard to christian duties, without this excellent and useful grace, a profession of religion is but a vain thing. Love is an evidence of regeneration, and it is the bond of perfectness, and it is that which makes the communion of saints delightful. How superior it is to that distorted illiberal spirit that is sometimes betrayed among brethren leading them to back-bite and devour one another, until they become consumed one of another. When such a spirit becomes prevalent among the brethren, to prevent its destructive consequences, what course would be the best to pursue?—

Brother Beebe, your answer to this question is anticipated. "Lie not one to another, seeing that ye have put off the old man with his deeds, and put on the new man, which is renewed in knowledge, after the image of him that created him,—created in righteousness and true holiness. Again put on charity which is the bond of perfectness, and let the peace of God rule in your hearts. When thy brother trespasses against thee, go and tell him his fault; ye which are spiritual restore such an one, in the spirit of meekness, &c. The love of God, of Christ, the new commandment which Christ has given, the relationship between brethren, the joy any comfort of the gospel ministry, and our own comfort and edification are strong inducements to the exercise of love. Brotherly love should continue; because the love of God, of Christ, and the relationship of brethren continue, but without brotherly love churches could not long continue. The apostle does not mean the grace of the internal principle of love itself, for where that is shed abroad in the heart by the implantation of the Holy Ghost, in them who are born of God, it never can be lost. But the manifestation of brotherly love practically, and the abounding therein more and more, may wax cold. It is said in relation to the collection of christians into a body compact, or a church, that she has the highest ecclesiastic authority of any body on earth. What is her attitude as an individual church? Has she a right to vie with her sister churches and contest the point with her sister churches which shall have the pre-eminence in point of authority? If so, where is

the judgment to confirm, and by what rule shall it be rendered? There are quite a number of Old School Baptist Associations within this great Republic, which in their proper sphere are excellent mediums of correspondence and social intercourse to the brotherhood, serving to confirm christian fellowship, and souls are abundantly comforted and edified. We are much gratified, brother Beebe, at your making out a list of all the Old School Baptist Associations, in striking distance of each other in the United States, with their location and the times of their meetings. We trust brethren will send you their Minutes, and such other information as will enable you to do so. We hope the time is not far distant when they may all be, directly or indirectly, in sweet correspondence. We can see no good reason, why it should not be so with all real Old School Baptists.—

If all strife about sustaining human propositions, and mere matters of opinion were done away, and brotherly love and christian fellowship cultivated, and all united in the positive testimony on all the essential matters of faith and practice as enjoined in the New Testament, and all were striving together for the faith of the gospel, and by love, serving one another, besides reading the excellent communications which are so copiously presented in the columns of your valuable paper, and that sweet *Messengers*, from the South, and each protected under the *Banner of Liberty*, such an arrangement would aid our brethren, especially preachers, to make their arrangements for visiting the churches and associations which are far distant; and it would be productive of a more extensive personal acquaintance. Thereby we might behold each others order and steadfastness in the faith, and enjoy the pleasure of seeing each others faces in the flesh, and of more fully beholding how good and how pleasant it is for brethren to dwell together in unity. Yea, in that unity where the Lord commanded his blessing, even life forevermore. To such a unity our hearts would respond.

"They have fellowship with God, Through the great Redeemer's blood, One with God, with Jesus one, Glory in them now begun:— With them numbered may I be, Now, and in eternity."

The above is at your disposal, brother Beebe, if it shall be published in the *Signs of the Times*, it may also be considered as an epistle of love to the brethren and sisters of the South Elkhorn Particular Baptist church in Kentucky, where my membership is at this time.

From your unworthy brother, in much tribulation, and in hope of eternal life.

JOHN W. THOMAS.

For the *Signs of the Times*.

Alexandria, Va., August, 1, 1854.

BROTHER BEEBE:—When I was at Black Rock, at the Baltimore Association, a year ago last May, a sister desired me to write something for publication in the *Signs*. At that meeting I saw many dear brethren who shewed much kindness to me, whom I never expect to see again in the flesh. O brother Beebe, when I saw and heard so many of the Lord's servants preach, without a jarring note, the unsearchable riches of Jesus Christ, I felt very happy, it was surely a feast of fat things, such a feast as I never expect to enjoy again while

on these mortal shores. And now I want to tell that dear sister, that although I have been a professor and traveling the road for fifty years, I still feel myself to be a poor miserable sinner, and if saved at all, it is by sovereign grace alone.

Brother Beebe, I live were there are but few Old School Baptists, but I think we are wonderfully blessed, we get the *Signs* regularly, which strengthens and comforts us by the way. The editorials are rich, and the communications and experiences of the brothers and sisters are cheering to us. Besides this, our Brother Leachman preaches for us once a month, and truly he feeds the sheep and lambs of his Master's fold.—I notice that some of the brother's and sisters complain that they live so far from any place where the gospel is preached in its purity. I wonder why they move so far off, but the Lord can provide for them as well in one place as another. But they cannot see the brethren and enjoy fellowship with them. When I read these complaints I think I would not live where I could hear no preaching or enjoy the society of the brethren, for all that the world calls good or great.

I am now in my seventy fourth year, and am much afflicted in body, and have some severe trials; but, blessed be the name of the Lord, he always makes a way of escape for me. Sometimes I think I cannot be a christian, for I see so much sin in myself. But one thing I know. I love the brethren. But if I am indeed one of the Lord's children.

"A few more days or weeks at most, And I shall join the heavenly host, Where I shall praise free sovereign grace, And see my glorious Hiding Place."

Sometimes, brother Beebe, I see brother Wm. L. Beebe's *Southern Baptist Messenger*, and his editorials are so much like his father's, I forget, and think I am reading the *Signs*.

Please excuse this imperfect scribble, and if you think any of it will do for the *Signs* please put it in, from your unworthy sister, if a sister at all.

M. P. SMITH.

P. S. How I should like to see something in the *Signs*, from our beloved brother Trott.

M. P. S.

For the *Signs of the Times*.

Dansville, October 15, 1854.

DEAR BROTHER BEEBE:—If you think the publication of the accompanying letters will subserve the cause of truth, I should be glad to see them in the *Signs*, although they were not, when written, intended for publication.

Elder West's letter was written in answer to one from me, calling his attention to your editorial under date of April 15, on the subject of the Resurrection in which I thought I discovered a sentiment that involved the doctrine of a general atonement, which I could not believe you held, and yet my eyes were holden in darkness for some time; but thanks be to God for his spirit which leads his children in paths they have not known; I humbly hope he opened my blind eyes, and enabled me to behold beauties in his grace, I had not before dreamed of. If you do not think best to publish them, I hope you will not, for I desire the peace of Zion, and shall submit

to your better judgment with cheerfulness. Yours in the cause of truth, M. P. WEST. Dansville, August 20, 1854.

AFFECTIONATE UNCLE:—It was with much eagerness that I received your interesting letter, dated on the 3d inst, and with great satisfaction that I perused it. Your reflections upon the glorious wisdom and majesty of Jehovah in the works of his providence and grace, were so congenial with my own views, that I could but derive pleasure in perusing them. While I deplore my own ignorance of the ways, of the Most High in bringing many sons unto glory. I am sometimes amazed at the blindness of mankind in regard to the same thing. But I am taught by his word to give him credit, glory, honor and praise for every ray of divine light that beams into my dark and benighted soul whereby I am able to discover, not only his wisdom, mercy love and purity, but in myself their opposites, viz, folly, unmercifulness, hatred and corruption. Of all God's creatures that ought to thank him for favors, it does appear to me that those who rejoice in the riches of his grace, and have hope of redemption through the blood of Christ, are the ones to shout his praise, to speak to his honor and glory, to testify to the world, of his wonderful works, and to be ashamed of their short comings and ingratitude.

If I am one of those who have reason to rejoice in the hope of the resurrection, I ought to cover my head in shame and confusion on account of my ingratitude, negligence of duty, and the pitiful example I have set before my fellow men. I confess I can do no other than to flee to the city of refuge when my sins come up before me. I am sometimes glad that brother Beebe did not notice my queries about his editorial remarks on the Resurrection; because it might appear to some, that I was anxious to add to his perplexities, which was certainly the farthest from my thoughts. I was simply embarrassed, and wished him to explain to me, privately, or through the *Signs* as he pleased, whether the ungodly would rise from the dead, because sin was effectually put away by the sacrifice of Christ. It is a subject that I had not reflected upon much, and in the way he treated the subject, I found myself in the dark labyrinths of a general or universal atonement; and only a part of those redeemed and saved, who were made clear and discharged from condemnation, in consideration of the sacrifice that was made.

It is asserted by some that the sacrifice, or atonement, was of sufficient magnitude to cover the sins of the whole race of man, if God had so intended it. But I think all such assertions in regard to the atonement and its broadness are just so many compromises with universal salvationists. I think if only one individual had been included in the covenant of grace, and chosen to salvation, the sacrifice could have been no less than it was to make it consistent for God to justify him. For my part when the trumpet gives an uncertain sound I do not know how to prepare myself for the battle; but when a man's yea is yea, and nay is nay, distinct and unmistakable, there is animation and encouragement in it, so that all lovers of truth can consistently shout Amen! so may it be.

It appears then, that the summing up of the matter is like this. The godly, and ungodly shall be raised, it is a general resurrection from the dead; no, that cannot be; for the cause of death cannot be removed from the ungodly, therefore they are not raised from the dead, or from death, but simply come forth from their graves to be reunited with their sinful and corrupt spirits or souls, to receive that condemnation which their previous lives in sin have entitled them to, but the saints being cleansed from sin by the blood of Christ, come forth from their graves just as the ungodly do, instead of rising to the resurrection of damnation, which they as justly deserve in themselves considered as the ungodly do, they come forth to the resurrection of life. Now I consider that inasmuch as it is abundantly evident that there are some, yea many, who will come forth out of their graves to the resurrection of damnation, their sins could not have been put away by the sacrifice of Christ, and therefore they could not have been included in the atonement, unless it was upon some kind of conditions to be performed either by the creature, or by God himself; if by the creature, then his salvation depends not upon the atonement made by Christ, but upon that made by the performance of the condition by the sinner, which establishes a system of salvation nowhere taught in the scriptures, and which is contrary to justice and equity; if the condition is to be performed by God, then of course it is according to his own immutable will and purposed in himself before the foundation of the world, because he is of the same mind and none can turn him, and he hath mercy on whom he will, and whom he will, he hardeneth. "I will write my law in their hearts, I will be to them a God, and they shall be to me a people." Because they are sons, he sends forth the Spirit of his Son into their hearts,—we love him, because he first loved us and shed abroad his love in our hearts, causing us to love him and holiness. Perhaps I have said enough on this, I feel my mind relieved, and rejoice that I find the cloud removed. I felt oppressed with an uncertainty so long as I did not feel satisfied with God's word alone for a thing, but wanted the say so of somebody else to substantiate the word of Jehovah! Oh the presumption and wickedness of unbelief, and the horror that takes hold of the very soul, when we refuse to credit God's word, but thanks to him for the subduing and enlightening influence of his Spirit. I think I have had a realization once more of the sensation I felt when my poor, miserable, beclouded mind was loaded down with guilty fears and unbelief, and was relieved by the breaking in of that divine light which revealed to my astonished view, how God could be just and save so miserable a wretch as I viewed myself to be.

In regard to the divinity of our Lord Jesus Christ, I do not feel like approaching the subject only with awe. Farther than we have his character set forth in his word we have no right to go; for the angels desired to look into a certain matter, and were not able; and I think that if we should study on the divinity of Christ during our whole lives we should only see into it as far as his expressed word, and the teaching of his Spirit should lead us. I view it that the body of Christ, which was prepared him, in which he was seen, and

which suffered hunger, fatigue and pain, which was hung upon the cross, laid in the tomb, and raised therefrom, and carried into heaven, had a beginning, just as much as your body or the body of Perry West. It was composed of flesh and blood and bones, &c., the same as ours, he was made like unto us, sin only excepted. Now before he or we were conceived, no doubt our substance existed in the great creation of God, but in some different form, but this does not exactly enter into my view of our subject. "And gave him to be the head over all things, to his church, which is his body," &c. For as the body is one, and hath many members, &c. You have quoted a sufficient number of passages for my purpose, and I will just say, the hand is a member in particular of the human body, so is the foot, arm, &c., altogether constitute the human body, they are members in particular, and together are the body. You ask, when Christ was set up, was not his body there? I answer yes, If Christ was there, his body also was there, or else he was not complete; but is there not a mixing up or mystifying in your questions? for your next is, "When he hung upon the cross, was not his body there? and I also answer yes; but there is a difference between the two questions besides the difference in point of time and place. In the counsel of the great I AM, before the world was made, Christ was complete though not manifested in the world until after the creation, therefore inasmuch as he was and is head over all things to the church which was and is his body, it must have been in a spiritual sense, because he is a spirit, and the church is a spiritual body, and the members of that body are spiritual, and spiritually bound together in the similitude of the fleshly bonds which hold the fleshly or human body together. So you will understand me to say, in reply to your request, to tell you what the body of Christ is that spiritually it is the Church which was complete in him before the world was, and which is one with him, there being an indissoluble union existing between them, so that when he died, they died, when he arose they arose with him, leading captivity captive, triumphing over death, hell, and the grave, and ascended to the right hand of the majesty on high to give gifts to men, repentance unto Israel, and the remission of sins. Also the body of Christ which was born into the world, grew hungered, thirsted, was weary and refreshed, died, was buried, and arose from the dead &c., was composed of flesh and blood, the same as ours, (his by miraculous conception, ours by natural conception.) Now if I have answered your questions satisfactorily, I shall be glad to have you tell me so; but I do not want you to mystify what I have said and understand us to mean something that I do not mean. I know that while we are clogged with the shackles of humanity, it is sometimes very difficult to enunciate sufficiently distinct to be correctly understood, though we use our best endeavors to do so, and others try their best to understand me correctly. Yes when we can comprehend the Almighty, we may be able then to comprehend and fathom all the mysteries of the incarnation of Jehovah, his visible and invisible perfections and proportions, the length and breadth of his knowledge, the breadth, length, depth and height, and to know the love of

Christ, which passeth knowledge; but until then we shall look through a glass darkly, and although we may be sometimes ravished with the views we are thus permitted to enjoy, we cannot yet comprehend or even imagine the reality of that glory existing in Jehovah, Jesus, beyond the reach of our feeble vision.

I have not examined the law given to Moses with a view particularly to ascertain whether the doctrine of a general atonement could be founded on anything therein contained, but am of the opinion from the texts you have referred to, that it would not only "puzzle a Philadelphia lawyer," but any arminian law-monger to make out a case under that code, that would clear the universal race of man, and procure their acquittal as the saints are acquitted.

Yours in love.

P. WEST.

For the Signs of the Times.

Highland Co. O., Aug. 6, 1854.

BROTHER BEEBE:—I have been thinking for a long time of writing a few lines for publication in the *Signs*, but a sense of my unworthiness and my inability has caused me to defer it, but reading your reply to brother Williamson's questions has stimulated me to attempt the task. "Little children love one another." I do think that all who have felt their condemned state by nature have the greatest reason to love one another and to love the Savior. More than thirty years have elapsed since I was brought to see my lost and helpless state before God, and he was graciously pleased to reveal himself to me as he doeth not unto the world. And truly Christ did appear to me the chiefest among ten thousand, and altogether lovely. I was so ravished with his charms that I went on rejoicing in his love for four months, praising his holy name. At that time I saw and felt much of my littleness and unworthiness, and I still feel it yet; this scripture came to my mind, and it still continues with me, "Lord, what is man that thou art mindful of him, or the Son of man that thou shouldst visit him?" My whole desire was that he would take me to himself, for fear that, if permitted to continue here I should sin against so holy and just a God. The very face of nature wore a different aspect to me from what it ever had before; the trees and the feathered tribes seemed to praise the Lord on my behalf. But since that period I have learned that the Lord's will must be done, and not mine. O, brother Beebe, what sore conflicts the Lord has brought me through since that time. One evening I was assailed with a dreadful storm, and could not tell what it meant, I began to examine myself to know what I had been doing. The assault seemed like the coming together of two armies to battle, each party contending for mastery. And what was I to endure or resist so much artillery? I felt myself leveled with the dust; and it appeared to me that all the powers of darkness were unchained, and had risen against me. O what a conflict, and what reasoning in my mind; for a time I could neither eat my natural food nor sleep. For three months the devil suggested to me that the Lord had given me over into his hands, and that I had fallen from grace; and had better kill myself; and he tempted me to blaspheme the holy name of the Lord, to curse God and die, to burn my bible; and if I could not

burn all the scripture, to tear out and burn that which contained the parable of the Sower; for I was but one of the stony ground hearers. But thanks be to God, he shewed me that Satan was a liar from the beginning and abode not in the truth. No person can know the power of such temptations only by experience. I was so strongly tempted that I would hold my mouth with my hands for fear I might say or do something that was wrong. I read of poor old Job's trials, hoping to derive some comfort from them. But I have never had any such temptations since that time; but it appeared to me that I had traveled through the whole of Bunyan's war.

Dear brethren and sisters, you who have experienced similar trials, you can sympathize with me. I have not told you the half; but lest I weary you I will stop. I have been sorely afflicted both in body and in mind.

"But what are all my sufferings here, If Lord, thou ownest me meet, With all the enraptured host to appear And worship at thy feet.

The school in which I have been learning for more than thirty years has taught me to have no confidence in the flesh,—to trust self for nothing; but look to Christ for all. The scriptures teach that flesh and blood cannot inherit the kingdom, and that is one cause of such a warfare; the flesh warring against the spirit, and the spirit against the flesh. Of all of God's creatures I have the greatest reason to be thankful for the great deliverance he has wrought for me.

I must tell you of the glorious time I had last fall, at our association. My mind was expanded and drawn out after heavenly things, so that it appeared to me that I could see over Jordan. I felt loth to leave the place, where our dear Lord unveiled his face.

My paper the *Signs*, full of comfort and edification, comes regularly. I do not go in for *new fangles* or *gingles*, but for the plain truth. May the Lord continue to afford you light and liberty in all your administrations, is the prayer of

Your unworthy sister, if a sister at all.

MARTHA WALLER.

P. S.—If it will not intrude too much on your patience, I would like to have your views on Isaiah x. 19.

For the Signs of the Times.

Sanford, September 17, 1854.

DEAR BROTHER BEEBE:—I have felt a strong impression to write to you for nearly two years, and at times have even resolved that I would. But something has prevented until the present time. I am apparently just on the brink of the grave. I still feel a desire to write some of my feelings. When quite young I had very many serious thoughts on the subject of death. I could not enjoy the company of my playmates, and I thought myself a strange being. I often read in my little books about good children who always did right, and died very happy, and were carried to heaven. I sometimes tried to live perfect, but alas! I could not. When about twelve years old, I was so distressed in my mind that I thought myself the most unhappy being on earth. I began to ask myself what is the matter, why cannot I enjoy life as well as others? The answer was because I know I must die, is there no remedy? All must die, yet all are not

miserable as I am. Some think nothing about it, would I could forget it. But there is a class of people that have a remedy for this fear. I thought that I could be a christian! I used often to have the privilege of hearing christians talk, and I loved them, and loved to hear them. I heard one say that none but a regenerate soul ever had such feelings as he had just spoken of, they had been my own feelings and I was astonished, but at length concluded I was an exception. I saw the vanity of all earthly things, and I felt no evidence that I had any title to heavenly things. When about twenty-five years old I was alone one day weeping over my sad condition, when suddenly I felt a perfect resignation to the will of God. I felt such love to God and his people that I longed to see some of them to unbosom my feelings. I did unbosom my feelings with my God and Savior. And for a few weeks, I enjoyed a calm peaceful state of mind which nothing in this world can afford. The subject of baptism was presented to mind but as there was no stir in the church, I had not courage to go forward. About two years afterwards there was a number added to the church, and I was baptized by Elder Wm. Quint, and united with the Old School Baptist church in North Berwick. I never was so powerfully wrought upon as some, but I desire to thank God that I have any hope, and I sometimes feel as if that hope was sufficient for a dying hour. Brethren and sisters who read this, my desire is for your peace and prosperity, and that we may meet where the inhabitants shall no more say I am sick, and enter into that rest which remaineth for the children of God, and go no more out forever.

Your unworthy sister,

MARY C. CHADBOURN.

For the Signs of the Times.

Savannah, Mo., Oct. 23, 1854.

DEAR BROTHER IN THE LORD:—By order of the association of correspondence, I send you herewith a copy of our minutes of the proceedings of our first annual meeting, with the articles of our faith, and rules of our covenant, which the Association desire you to publish in your valuable paper. You will see what is the title of our association by our minutes. We were organized on the third Saturday in June last and have appointed and expect to hold our next annual meeting as you will see by our minutes, on the Friday before the first Sunday in September 1855, with the church at Three Forks of Nodaway, Taylor Co., Iowa.

[Extract from the Minutes of the North West Association of Mo.]

Items 10.—On motion ordered that the Clerk forward the articles of faith and covenant, or rules, to brother Beebe, editor of the Signs, for publication.

P. P. CHAMBERLAIN, Moderator.
DANIEL VANBUSKIRK, Clerk.

Articles of Faith.

Of the North-West Corresponding Association of Regular Baptist of Missouri.

I. We believe in one true and living God, and one Mediator between God and man, Jesus Christ, and that the Holy Ghost is God.

II. The old and New Testament as translated under the reign of King James, is the word of God, and the only infallible rule of Faith and Practice; Therefore, we have no faith in the present contemplated Translation, nor fellowship for the New Revisionists.

III. And that all mankind stood and fell in Adam, that he was head and representa-

tive of all, and that man by nature is depraved, dead in trespasses and sins, having neither will nor ability to secure their salvation; therefore, if ever brought to a knowledge of the truth, it must be by the free, sovereign, discriminating grace of God in Christ, which he effects when and where he pleases, by the direct power of the Holy Ghost.

IV. That God in eternity purposed to save his people from their sins, and in infinite wisdom ordained the means and predestinated the plan, by then and there securing the salvation of a definite number of mankind, and that no earthly power can add to or take from the same.

V. That God, the Father, did adopt the generation of Jesus Christ as his family, and then and there give them grace, salvation, justification, and every grace of the Holy Spirit, in Christ Jesus, the Lord, before the world began.

VI. That God is the head of Christ, and Christ is the head of the Church, which is his body and his fulness, the fullness of him which filleth all, and in all, and therefore, is, and was eternally related to them, as near kinsman, husband, elder brother, Head, Shepherd, Priest and King, and therefore has the right to redeem them to God, by his everlasting Righteousness, and his blood from amongst every nation, tongue and people.

VII. And that Christ took not upon him the nature of Angels, but the seed of Abraham, the elect of God, and heirs of promise, and bore the curse of the law due to them, bore their sins in his own body, and was made sin for them, that we might be made the righteousness of God in him, both soul and body.

VIII. That God gave Christ power over all flesh, that he should give eternal life to as many as the Father had given him, (no more nor no less) and this he gives them, when, where, and in what way he pleaseth, by the implantation of his spirit, by Christ being formed in them the hope of glory, this we call regeneration or being born again.

IX. That the Church Militant is composed of true believers in Christ, and that Baptism and the Lord's Supper are ordinances in the House of God; none but regenerated subjects have a right to either, and that no man has a right to administer these ordinances but those that are called of God, qualified by the Spirit, and set apart to the work, by the exclusive authority of the Churches.

X. That there will be a resurrection of the bodies of the just and the unjust, and that the resurrection of the righteous will be to life eternal, and the wicked to damnation.

XI. We believe that the first day of the week should be spent in the public worship of God, and we will abstain from all our worldly concerns, except in cases of necessity and mercy.

COVENANT OR RULES OF

CORRESPONDENCE.

I. The powers of this Correspondence shall be confined strictly to the following rules: No business touching fellowship, or standing of a church, to be attended to at our Corresponding Meetings: No Church admitted into our Union or Correspondence or association, who do not heartily and substantially agree to the principle of our Union.

II. The officers of the church with

whom we convene to preside and record all proceedings, and that we will meet yearly, report the standing and condition of Churches having power to fill the stand, and print Minutes of business, circulars, or addresses to the brethren, and to cultivate a friendly correspondence with sister Churches and Associations of our faith.

III. Any church who may become herodox in faith or practice shall be reported to the churches composing this Union and they in their sovereign capacity, shall report their action to the next corresponding Meeting and their action shall be final.

IV. Any church which may desire to dissent from this Union, has the right to do so, by giving notice to the corresponding meeting to that effect.

Circular Letters.

The Okaw Association of Regular Baptists, in session with the Hopewell church, Shelby county Illinois, to the churches composing the same, send christian salutation

DEARLY BELOVED BRETHREN IN THE LORD:—May grace be unto you, and peace from God the Father, and the Lord Jesus Christ who gave himself for us, that he might deliver us from the evil of this present world according to the will of God our Father, to whom be glory forever and ever Amen.

We desire to be truly humbled under a sense of the divine goodness of God, in hitherto sustaining and preserving us by his providence and grace, so that we again have the privilege of meeting together in our associate capacity, which we highly esteem as a medium of friendly and christian correspondence among the churches, for mutual edification and comfort.

By your messengers, we received your epistles of christian love, containing the pleasing information, that notwithstanding error abounds on our borders, under the false garb of Benevolence, with all its bewitching influence; and also that opposition to your maintaining gospel order, and enjoying gospel privileges upon gospel principles, to some extent, exists, and that from a source from which you had reason to look for better things; yet our Heavenly Father, in his unremitting care and protection, still keeps you as independent churches, earnestly contending for the faith which was once delivered to the saints, maintaining gospel order, and in fellowship and peace one with another, for all these manifestations of divine favor we would thank God and take courage.

Dear brethren, our covenant God, for the comfort and support of his poor and afflicted people, has given us many exceeding great and precious promises, resting alone upon him who worketh all things after the counsel of his own will, and not in the least conditioned upon the work or merit of the creature, the truth of which you are taught by the spirit, in your experience of grace, and in the scriptures, and also by the ministers of the gospel who declare unto you the truth as it is in Jesus, which is all the work of same spirit, as saith the apostle, For the Son of God, Jesus Christ, who was preached among you was not Yea, and Nay but in him was Yea. For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us. Hence all the dear saints of the Lord have, for the anchor of their souls, the hope of eternal life which God who cannot lie, promised before the world began. And as farther confirma-

tion to the wayward pilgrims, they have the cheering declarations that, "The Lord is not slack, concerning his promise, as some men (all arminians) count slackness; but is long-suffering, to us ward, not willing that any (of his chosen people) should perish, but that all should come to repentance." In agreement with this, all the spiritual Israel of our God will experimentally bear testimony that "He found him in a desert land, in the waste howling wilderness; he led him about and instructed him. And the uniform instruction is that our blessed Lord, "According to his divine power, hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." These scriptures and their connection teach us the Eternal Jehovah, for his own glory, did, in his eternal mind, before Adam's dust was fashioned to a man, determine to save sinners of Adam's apostate family. And although Adam and all his unborn posterity in him, actually sinned and fell under the curse of the holy and righteous law of God, yet our God was not thereby frustrated in his eternal purpose which he had purposed in Christ Jesus, but,

"The fall wrought the channel where mercy should run."

Neither can the corrupt nature of the sinner, which is manifested in ten thousand acts of rebellion against God, with all the consequent train of evils thereunto connected, in the least hinder the complete and effectual salvation of all the heirs of promise, according to his own purpose and grace which was given them in Christ Jesus before the world began.

We also learn that it is through the incarnation and vicarious suffering and death of the Mediator, that this eternal purpose is fully accomplished. To this the apostle alludes thus. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death, he might destroy him that had the power of death, that is the devil; and deliver them who, through fear or death, were all their life time subject to bondage. We behold him, who before time, was the life of his chosen people, now manifest in the flesh, and engaged in his mediatorial work, in this two fold relationship to the members of his body, of his flesh and of his bones. As illustrative of this identity, it is said by an apostle, No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church.

This shows the eternal love to, and the unity of Christ with the church, and that in this relation he is the near kinsman, and as such, was under obligation to redeem. Hence we learn the important truth that the church was the bride, the Lamb's wife before her redemption; he does not redeem her to make her his, but because she was his, and he loved the church and gave himself for it, that he might sanctify and cleanse it, that he might present it to himself, a glorious church not having spot or wrinkle or any such thing.

In relation to Adam, the law required our life, and "he who is our life," died for our sins, and hence all are dead to the law by the body of Christ. And so by one offering he hath perfected forever them that are sanctified. Whereof the Holy

Ghost is a witness to us, (including all the dear saints of the Lord.) For the spirit itself beareth witness with our spirit, that we are the children of God. Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. Well might an apostle exclaim, "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God!"

Dear brethren, in view of all the unspeakable blessings and privileges which we receive from our God, through the mediator, bestowed on such undeserving and unworthy creatures as we feel ourselves to be, how it humbles the pride of our carnal nature, and exalts the worth and work of our precious Redeemer, excluding every species of boasting. But feeling our poverty and dependence on the bounty of heaven, how it rejoices the heart, when it is revealed that "In the Lord have I righteousness and strength," and with tears of gratitude we can sing with the poet,

"Amazing grace, how rich how free,
That Christ should die for such as we."

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, and of the spirit, perfecting holiness in the fear of God. When the Lord would present to national Israel a strong obligation to obedience, he reminded them of that bondage and servitude in Egypt from which he delivered them, by his own almighty arm. So likewise spiritual Israel is admonished to obedience, and to acts of christian kindness, long suffering, and forbearance, with one another, by reference to their experimental knowledge that they were the servants of sin, and that by reigning grace in Christ Jesus they are enabled to rejoice under a feeling sense of the redeeming, forgiving and sustaining love of the precious Savior. It also furnishes a sufficient consideration to extend the exercise of these christian graces beyond the limits of their own churches, so that if any man should have a quarrel against any, even as Christ hath forgiven them, so also they should feel to do to their offending brethren; remembering that it is written, "Vengeance is mine, I will repay, saith the Lord." And, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses. When we reflect how far short of perfecting holiness in the fear of God, we daily feel that we fall, we readily adopt the sentiment of the poet.

"O, to grace how great a debtor,
Daily I'm constrained to be."

And in viewing the like imperfection in our brethren, it softens down the spirit of retaliation and increases the desire to bear one another's burdens, and so fulfill the law of Christ.

Dear brethren, Let us examine ourselves, whether we be in the faith!—Those of us whom the Holy Ghost has made overseers, to feed the flock of God which he hath purchased with his own blood, are we in obedience to the divine mandate, "Teaching them to observe all things whatsoever I have commanded you?" Do we search the scriptures to know whether these things be so? And do we obey them that have spoken unto us the word of God, submitting ourselves; that they may account to God with joy and not with grief? Are we living up to our church privileges and covenant engagements, not forsaking the assembling of ourselves together, ad-

monishing one another, singing hymns and spiritual songs, and making melody in our hearts to the Lord, praying with and for one another,—confessing our faults to God, and one to another, and in all things endeavoring to be followers of God—as dear children? Or is there any of us who absent ourselves, for months together, from the conference meetings, and the church still fails to inquire after the cause of such absence? Or when met in the absence of our ministers, is it so that scarcely a brother can be found to read a chapter, or sing a hymn, or take the lead in prayer, and so attend to the things that are wanting in the house of God?

Dear brethren, these are important considerations to which we would do well to take heed. Finally brethren, farewell.—Be perfect, and the God of love and peace shall be with you.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen.

The Ministers and Messengers composing the Redstone Baptist Association, to the several Churches they represent:

DEARLY BELOVED IN CHRIST JESUS:—

Through the tender mercies of a covenant-keeping God we have been permitted to meet again in an associated capacity, and it is with pleasure that we conform to the custom of addressing you in an epistle of love; also the brethren scattered abroad through this troublesome world. And may the Lord grant us a measure of his spirit, to guide us while we attempt to set forth some of the truths contained in the gospel of Christ. Do our brethren inquire what the doctrine of the Gospel is? Shall we not inform them that it is God's unchanging love to the church and people of God? But, dear brethren, this doctrine is so extensive that we shall not be able to examine it in all its branches, but merely to advert to some of its leading features, as they present themselves to us. First, as to the true character of God. The Scriptures represent him as infinite in wisdom, power and holiness; indeed it is hardly necessary to bring forward a numerous array of scriptural texts to prove a thing so clearly set down in the word of God. If God is infinite in wisdom and power, it is rational to conclude that he governs, rules, or controls all things after the counsel of his own will, and that all things take place in accordance to a plan, fixed, wise, and holy. The infinitely wise and holy God has the superlative power and right of devising the means necessary to bring about all things according to his own purpose and government; consequently, we believe in means; but we believe the means to be in the hands of a covenant-keeping God, who makes use of agencies that are effectual in bringing about his wise purposes with the children of men. Man, too, lays down his plans, and purposes within himself to perform great deeds, and accomplish some object in view; but there is a defect in all his calculations; error is interwoven with his best schemes, and disappointments vex him through all the journey of life. But with a being that is infinite in all his attributes, no miscalculations or disappointments can occur. Indeed, if we suppose the Supreme Being to have altered any of his plans, or made any new arrangements different from those intended in the beginning, it would evidently carry with it the idea that there was er-

ror in the first place, and consequently, that God was not a perfect being; an idea which could scarcely be conceived more blasphemous or derogatory to the character of the Supreme Ruler of the Universe.

Those men are considered the most wise who work according to some fixed plan, or system, and those the most foolish who labor without any pre-conceived purpose, and who are unable to form any precise notion of the result to which their labors tend. Should it then be supposed contrary to the character of God to have a perfect and unchangeable plan, by which he effects all his vast designs, and more particularly, that of the redemption of fallen and sinful man? No, but it rather speaks the perfection, in all respects of Him who devised. How expressive the language of scripture, that, "Known unto God are all his works from the foundation of the world." It is in this light that there is nothing new nor nothing old with God. "One day is as a thousand years, and a thousand years as one day, with the Lord." All was in the eternal mind from the beginning, and the works of Creation and Providence are but the manifestations of that plan that was "well ordered in all things," and which God is able to carry out without the least failure.

Dear brethren in the Lord, we feel that this is a comforting, consoling and encouraging doctrine, though it discovers to us what poor, self-nothing worms of the dust we are under the care of an all-wise God, who has so wonderfully displayed his wisdom, power, and love, in the plan which he has devised for the salvation of his church and people on earth. We are led to honor and adore the riches of His grace, who devised the plan for such poor, helpless, hell-deserving creatures as we are. Yes, dear brethren, when we contemplate for a moment that we had sinned against an infinitely pure and holy God, that it required an infinite satisfaction, and that we were finite creatures unable to satisfy the claims of violated justice, in consequence of sin and rebellion against God, there was help found in one that was mighty to save—Jesus Christ—the Lamb slain from the foundation of the world. Now we behold the wisdom, goodness and mercy of our adorable Creator, in thus devising our redemption through the atoning blood of Christ. Should any inquire what is the nature and extent of this atonement. I answer that it was God's holy will to save his people from their sins, by the death of his only begotten and well-beloved Son. We are taught that Infinite Wisdom has devised a sure plan of salvation. How amazing the love that has entered into the execution of God's plan of redemption! Isaiah, in his prophetic language, breaks forth and exclaims, "Who is this that cometh from Edom, with dyed garments from Borah, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."—It was He that created the heavens and the earth, and all things therein. Yes, the angels and seraphs around the throne are subject to his divine control. Now, God is going to execute his own plan of salvation, and cannot be obliged to conform to the wishes of sinful men, who would have him accept of anything but the worship and obedience that his word enjoins. We are assured, dear brethren and sisters, that our salvation is in the hands of a faithful God, who has promised to save his people with an everlasting sal-

vation. The atonement which Christ made on the cross was a full and complete atonement, independent of anything that man could do in order to his salvation; a perfect sacrifice for sin and uncleanness. He bore our sins in his own body—the sins of all those who would believe on his name. Though it be contended, by a large portion of the children of men, that salvation is suspended on the freedom of the human will. But we beg leave to dissent from their views on this point. For we are taught in Divine Revelation, that the carnal mind is enmity against God; how can it be free, in and of itself, to cast off its sinful nature and be conformed unto the image which is in Christ Jesus? It is evident that Christ will not choose that which he hates; it is contrary to common sense. The sinful disposition which is in man will naturally lead him from God. Be assured, beloved brethren and sisters, that God does not act in uncertainty with respect to anything connected with the salvation of his people. How changeable and unsteady the heart of man; but how happy is he in having so steadfast a Deliverer! How encouraging to the child of God the thought, that though he is subject to change, to doubts and fears, and to a frequently disponding hope, that he is upheld by a God that changes not! We behold the church, a people of God, standing in the righteousness of a dear and precious Redeemer; in that glorious white robe of perfect obedience to the law in their room and stead, made over unto them by their Heavenly Father. Now God views them not in their own righteousness, but in that of his Son. We are informed in 2d Corinthians v. 21, that "he made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." And now our great High-priest, and elder brother, has gone home to his native abode, there to appear in the presence of God for his people, and to represent them pure and holy through his death and suffering. Though he has finished the work of redemption and gone home to heaven, he has not left his people comfortless, but has sent the Holy Ghost to comfort and guide his people, and to awaken sinners, and bring them from darkness to light, and from the power of sin and Satan, to serve the living and true God. Thus we understand to be a work that belongs to God alone. It requires the same voice that awakened a dead Lazarus from the grave to awaken the heart of man dead in trespasses and in sin, and make him truly alive to his wretched condition out of Christ. When a sinner becomes thus awakened, mysteries are revealed unto him that he never discovered before, and he sees more clearly the sinfulness of his heart in a state of nature, that he is a sinner by nature and a sinner by practice; and by reason of rebellion against God, he has rendered himself obnoxious in the sight of the Most High. It subdues self and the love of self. He is brought to understand to some extent the purity of God's law and the damning nature of sin. Farewell. Be ye strong in the Lord, and in the power of his might.

JOSEPH WISE, Moderator.

F. K. COOPER, Clerk.

The Maine Predestinarian Baptist Conference, in session with the North Berwick church, York Co. Me. To the several associations, churches and brethren, embraced in our correspondence, send our usual expression of christian love and fellowship.

DEAR BRETHREN:—Amidst the convulsions of the nations in foreign countries,

and political commotions in our own country, and a vast array of mingled opposition which darkens the religious atmosphere apparently on every side, and while death is performing its office upon its victims daily and hourly, we are still preserved in the land of the living, and the revolving wheels of time has brought us to the enjoyment of another privilege to meet in our annual conference in September 1854. The great Head of the church still smiles upon us in love and mercy, the plan of free, sovereign, and distinguishing grace in Christ Jesus is our theme, and our only hope of salvation, from sin death and hell. We occupy the same position substantially, and practically in doctrine, in the order of God's house and in the ordinances of the visible church, that we have advocated, and observed for a long series of years. We do not consider the enemies of the cross of Christ to be competent judges of what constitutes a gospel church in gospel order, but the inspiration of the Holy Spirit in them that believe the gospel, and have felt its happy and glorious effects, will enable them to judge understandingly, agreeable to the testimony of the prophets and apostles. Out of the mouth of babes and sucklings, God has ordained praise. Aside from the revelation of the Father, and of the Son, and of the Holy Ghost, the only wise God our Savior, there can be no such a thing as a gospel church, walking in gospel order upon earth. The experimental testimony given by every child of grace, of what God has wrought in him, is calculated to abase the creature, and to exalt the Creator of all things. Any other kind of religion than that which is known by revelation, is counterfeit and spurious, and leads to creaturely boasting and self exaltation, and to a perversion of the scriptures. Our course is onward, steadfastly looking by faith to him who is the Alpha and Omega, the First and the Last, the Almighty. We have the sentence of death in ourselves, not to trust in ourselves, but in God, who raiseth the dead. We grow weaker in ourselves, but stronger in the faith which is in Christ Jesus. It is a source of consolation that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

Our meeting was interesting and very well attended. Our next annual meeting will be held with the church at North Berwick, York Co. Me., commencing on Friday after the first Monday in Sept. 1855.

WILLIAM QUINT, Moderator.
JOSEPH PERKINS, Clerk.

Corresponding Letter.

The Okaw Association of Regular Baptists, in Illinois, to our sister, the Licking Association of Particular Baptists of Kentucky, when met with the Elizabeth church, in September 1855, sends Greeting.

DEAR BRETHREN:—We are glad of an opportunity of sending to you this our epistle of love. The children of God are taught to love one another, and to abound in it more and more. And as this is the day of affliction and of fiery trial to the church spoken of in the scripture, may it, like the melting of metal, have a tendency to unite us more closely in the bonds of christian affection. Our number is but few, as it is also in many other places, and it may become necessary to write unto them that are scattered abroad, as it was in the days of the apostles. They sometimes wrote to individuals, as well as to churches, and if

brethren knew how much comfort, consolation, and strength they impart sometimes to the scattered flock, they would oftener speak, in this way, one to another for mutual encouragement. This seems to us to be the time of the rising of the image of the Beast, and that he is rapidly gaining power, and coming to life, and that he will soon prevent all from trading in the religious market, who have not the mark of the beast. The world is wandering after him, and crying, Who is able to make war with him? While the true Israel of God, the circumcised in heart are comparatively few and their congregations greatly neglected, and her ministry mostly prophesying in habiliments of mourning, and seem to be in their death struggle. Yet we rejoice that we are much united in sentiments, and that there is no jar among us, and in some churches of our body there have been some small additions of such as shall be saved. And we are equally confident that we are in this communication, addressing brethren, who are united as a unit, in supporting the truth. We would say to you Dear brethren, be steadfast, immovable, and always abounding in the work of the Lord, for as much as you know your labor is not in vain in the Lord.

Our next Association will be held with the Little Bethel church, Coles Co., Ill., to commence on Friday before the fourth Sunday in September, 1855, at ten o'clock A. M. When and where we desire again to hear from you. Dear brethren Farewell.

By order of the Association.
THOMAS THRELKELD, Moderator.
THOMAS JEFFRIES, Clerk.

EDITORIAL.

Middletown, Nov. 1, 1854.

LOCAL DIFFICULTIES, in churches or among brethren should, as far as possible, be confined to their own localities. Publishing them abroad and especially to the world; can be of no avail to the parties involved; but such injudicious publication will certainly inflict a severe trial on brethren abroad, and bring unnecessary reproach on the cause of truth and righteousness.—When brethren become aggrieved with brethren, the gospel points out the course to be pursued, and if we adhere strictly to the order dictated by the Head of the church, however much we may have to suffer for the present, we shall however enjoy the approving smiles of our Heavenly Father.—Any step which we may take to expose an erring brother, however aggravating the circumstances seem to us, will have the effect to make us appear in the wrong, in the eyes of those who are disinterested in the immediate cause of the difficulty. Meekness and humility becomes those who profess to be the followers of the lowly Lamb of God. After having labored faithfully, and in the spirit of the gospel, to reclaim an erring brother, if unsuccessful we are to take the next step in the order of discipline. In all this labor the grand object should not be so much to set ourselves in an approved position, as to gain our brother or sister who have erred. And if we feel a consciousness that in the whole matter, we have been blameless, we should ascribe it all to the restraining grace of God. And consider ourselves, lest we also be tempted. When Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal he died. Nothing is better calculated to secure the esteem and fellowship of the children of God, than a spirit of meekness, patience and long suffering. Nor can we in any other course so much conform to the example and precepts of our Lord Jesus Christ. We should not suffer sin to rest

on a fellow member of the kingdom, we are to watch over them for their good, and when we have admonished them in love, and with a prayerful desire to reclaim them, when every previous effort, warranted by the laws of Christ has failed, then are we to tell it to the church, and there submit the matter. The church, if in gospel order, will make a righteous decision, and to that decision we should quietly submit. It does not become us, in any stage of the difficulty or investigation of it, to spread the matter abroad or act as though we desired to let every body know how badly our brother or brethren, as the case may be, have acted, "Tell it not in Gath. Publish it not in Askelon," for that would only cause the uncircumcised to triumph and rejoice.

We have now on our table several communications written for publication in the Signs, setting forth matter of local difficulties. Some from a distance of more than a thousand miles from this place, others from regions not so remote, but all complaining of troubles which cannot be mitigated by any such publications. Why then should the hearts of God's dear children be made sad in every part of our widely spread country by such publications? The more public we make our difficulties, the more difficult will it be to reconcile them. An offending brother will not be more easily reclaimed by our letting all the world know how bad he is.

Churches, as well as individuals may sometimes be at fault, in regard to their treatment of members who have offended. The church, no more than individual members, have a right to depart from the divine rule. We are and have long been a stickler for the independence of churches. We hold that a gospel church is the highest court under heaven, and that no orderly member can disrespect her authority. But, as before remarked, even the church has no right to do wrong. Her independence does not make her infallible, nor give her the right to depart from the letter or spirit of the gospel, in faith or practice. If therefore any church shall transcend her authority in administering the discipline of the gospel, by departing from the rule of discipline which Christ has given, she makes herself a transgressor, and her sister churches are not in such a case to regard such administration valid. The churches are, as branches of the common kingdom of our Lord, not vested with authority to administer any other than the laws of her king. And when she acts in her true sphere, and administers the laws of Christ, no other church, or council has a right to question her authority, or to attempt to make void her decisions.

But to return to the particular subject on which we commenced this article. We are receiving correspondence continually from every state and territory of our great Republic, and even from other countries, and should we open our columns for the publication of the local difficulties of brethren, churches or even Associations, the grand object of our paper would be defeated. It cannot be reasonably expected that we, at so great a distance from the places where the difficulties exist, can be competent to judge of the merits of cases on exparte testimony. If the brethren or churches involved desire counsel, it is better for them to call on brethren or churches nearer by, who can counsel them advisedly, having a more full knowledge of all the circumstances of the cases in which their counsel is required. Thus proceeding we avoid the making of our local difficulty the subject of general grief to all the saints scattered

abroad, who, as a general thing, have trials enough of their own to sufficiently weigh them down.

Another reason we may urge for declining to publish such difficulties is that the course would involve endless controversies in our paper. An aggrieved party relates its complaint in the Signs, the other party then claims, as matter of course, a right to make a defense, and there is no knowing when or where the matter will end.

We believe the Old School Baptists are the most orderly people on earth, and that there is as little cause for complaint among them, as among any people in this vale of tears; but still we have found that "offences will come among them." Let us not publish our distresses to the world; the world has no sympathy for the children of God, but let us strive together for the things whereby one may edify another, and let us ask counsel of God who giveth liberally unto all men, and upbraideth not.—And while feeling aggrieved with others, let us see to it, that we are not occasioning grief to those whom we love in the Lord. Finally brethren, be perfect, be of one mind Love as brethren, Keep the unity of the spirit in the bonds of peace, and may our God bruise Satan under our feet shortly, Amen.

ELDER DANIEL L. HARDING having accepted a call to the pastoral care of the Southampton Old School Baptist church, has removed to that place. His correspondents are requested to address him at Davisville, Bucks Co., Pa. He is duly authorized to act as agent for the Signs of the Times, Southern Baptist Messenger, and Banner of Liberty.

Married.

At Ogden's Hotel, in this village, on Monday morning the 16th ult., by Elder Gilbert Beebe, Mr. MORTIMORE OGDEN, of Mount Hope, to Miss AMELIA BELL of New Vernon.

OBITUARIES.

Elder Morgan McQueary.

BROTHER BEEBE:—The members of the Baptist churches in this vicinity are shrouded in mourning, not in crape badges, but deep sorrow of heart, for the loss of a beloved brother, Elder MORGAN MCQUEARY, fell asleep in Jesus (as I confidently trust) on the evening of the 25th of October, A. D. 1854, at his late residence in Shelby county Indiana, aged 58 years, 11 months and 13 days.

Elder McQueary was born in Wilks Co., N. C., November 12th 1795, and made a public profession of Christ, and was baptized by Elder James Parson, on the Sunday after the 3rd Saturday in August A. D. 1816.—He afterwards emigrated with his family to this state, and commenced the work of the ministry in May, A. D. 1833, was ordained at second Fall Creek church, Hancock Co., Ia., on the third Saturday in November, 1837. His labors in the ministry were faithful and zealous, and gladly received by the old order of Baptist wherever he went, and especially by those churches for whom he labored steadily. He was a close reader and a deep thinker, and the peace and prosperity of Zion was always near his heart. His spiritual gift gave him a deep insight into the depths and misery of the fall of man, and made him fond of a searching, sifting ministry.—He regarded not the outward show of religion, but thought it his meat and his drink to be contending earnestly for the faith once delivered to the saints, truth to the gospel to the finished salvation of Christ, the certainty of the churches oneness and union with the Lord Jesus, and her completeness and eternal safety and happiness in him, were always first in his affection.—For the last few years of his life his labors in the ministry were almost constant. He had traveled much in Indiana, Ohio, and Illinois, and on the 30 of September, while on his way home from the Okaw (Illinois) Association, through some mistake in re-

gard to the stopping of the train of cars near St. Omer, Ia, upon which he was traveling, he jumped off while they were in motion, was thrown upon his face and severely hurt. He was taken up for dead, but consciousness slowly returned, and he was taken to Greensburgh Ia., on the train, where he received medical attention, and remained until the fifth of October, when he was so far recovered as to be able to be removed by his family to his home. A few days after which and while in a weak and debilitated state, he was attacked with Flux, which closed his earthly existence on the 25th of October.

"But now thy pulpit's dumb, thy voice no more, From thence proclaims illustrious Truth divine; Better employed on yonder blissful shore, And here to mourn in solitude is mine. Yet still methinks, I hear the solemn sound, Of sovereign love, as preached by thee or yore; Of boundless heights and depths beyond profound, Brimeless and bottomless, without a shore."

He suffered much pain during his affliction, but manifested a meek submission to the Lord's will in regard to him, testifying to those around him, his firm reliance in the truth of the gospel of a full, a free and finished salvation to all the church of God, his end was peace and quiet.

May Israel's God be an everlasting sun and shield to the bereaved family that mourn their loss in this wilderness of tears.

T. D. CLARKSON.

Knightstown Ia., Nov. 6. 1854.

Died in York Co., Maine, September 6th 1854, MIRRA JANE, daughter of Samuel N. and Mary C. Chadbourn aged 10 months, and 12 days.

Sweet little babe, I weep to see, Thy lovely form, so soon decayed, I think these deep expressive eyes, Will soon beneath the turf be laid.

Yet dearest babe, I do not weep, Because I wish thee here again, But rather wish myself like thee, Was free from sorrow sin and pain.

I could not ease thee of thy pains Nor half a mother's love bestow, For sickness too hath preyed on me, Wasted my strength and laid me low.

But God has eased thy pains and thou No more a mother's care will crave; Forever blessed be his name, He gives, and takes but what he gave

MARY.

Watkins Sept., 27, 1854.

DEAR BROTHER BEEBE:—I have delayed writing to you, in compliance with the request of brother Jason Peck, to communicate the death of his wife Mrs. SUSAN PECK. She died on the 18th of August, complicated with diseased liver, and a deranged condition of whole alimentary canal. When the separation between the Old and New School took place, sister Peck did not take a stand upon either side, but always seemed gratified with the society of Old School Baptists, whom she always gave a cordial welcome, and as the writer well knows, made them comfortable and at home in her house. She died leaning upon her Savior, trusting in the hope of a blessed immortality, through our Lord Jesus, who was the first fruits of them that slept.

Her age was about 53. She left besides her bereaved husband, eight children who deeply feel their loss. Brother Peck, though deeply affected, confessed to the righteousness of the dispensation in the infinite goodness of God, and, like Job, feels ready to say "Though he slay me, yet will I trust in him."

Your brother in much weakness.

WM. B. SLAWSON.

BROTHER BEEBE:—The following obituary notice I should have left with you when at Middle town, but it escaped my mind.

Died at Constableville, N. Y., Sept. 12, 1854. Mrs. CAROLINE, wife of Peter Miller Esq. in the 47 year of her age.

Sister Miller had been a member of the old School Baptist church in Turin, for several years and was very highly esteemed for her christian walk and deportment by that body, she was a lover of the truth of the gospel, and a strict adherent to the doctrine of salvation by grace. She was also an affectionate wife, a tender mother and a kind friend, and a neighbor in the circle in which she moved. Mr. Miller, and his two sons are left to mourn their loss, but not without hope of her eternal gain. Her funeral was attended by a large and attentive congregation when a discourse was delivered from 1 Cor. xv. chapter and 55 verse.

Yours in hope.

THOMAS HILL.

Moneys Received.

Polly Ann Cropper, Eld. J. G. Williams, Ann L. Saltzman, Eld. J. G. Cowan, S. Pobes, Eld. Wm. Quint, W. H. Rigney, J. T. Oldham, J. E. A. Gay, E. Crampton, E. H. Carey, E. G. Clark, Wm. Chance, N. Arnold, W. Chandler, J. Brandom, Eld. T. Hill, John Overman, Z. McCulloch, D. S. Woody, A. Osborn, A. Ezell, Eld. T. P. Dudley, J. L. Lownds, Eld. H. Stowitts, J. Hollister, Eld. J. L. Purington, J. C. Hollis, S. Brockman, J. A. Hudnut, Mary C. Chadburn, R. M. Seymour, J. Robinson, R. M. Moorehead, T. T. Johnson, W. Woolford, E. S. Stover, E. G. Pyatt, K. Harrison, C. Ware, Eld. E. Penney, Eld. L. A. Hall, E. G. Clark, L. Reynolds, D. VanBuesirk, C. F. Frey, R. Cummins, Eld. A. Greggs, D. Safford, J. Gilmore, A. Atton, P. I. Norris, Eld. J. Bicknell, J. P. Vancleve, J. Hughes, R. A. Johnson, D. I. McClain, E. Laws, D. I. Clarkson, Esq. W. Phillips.

Moneys Received.

NEW YORK.—L. A. Seybolt, 1; Wm P. Carey, 1.50; A. Osburn, 1; M. S. Beakes, 1; Wm. L. Benedict, 6; J. Gilmore, 1; 11.50 MAINE.—Elder Wm. Quint, 8.00 N. J.—E. G. Pyatt, 1.50, E. Rittenhouse, 3; PA. S. Pobes, 1; C. T. Frey, 1; A. Atton, 1; 3.00 DEL.—Eld. L. A. Hall Jr. 10; I. Wotter, 2; 12.00 MD.—J. L. Lownds, 1; W. Woolford, 8; 9.00 VA.—J. C. Green, 1.00 N. C.—E. G. Clark, 2; R. Harrison, 2; R. A. Johnson, 75; 4.75 GA.—W. Chanoler, 1; T. T. Johnson, 2; 3.00 TEXAS.—L. H. Carey, 3.00 ARK.—W. West, 1.50 MI. R. M. Moorehead, 1.00 TEN.—A. Ezell, 2; S. Brockman, 1; 3.00 KY.—Eld. T. P. Dudley, 1; C. Ware, 3; 4.00 IA.—D. I. McClain, 2; Polly Ann Cropper, 1; W. Chance, 2; 5.00 ILL. A. Grey, 2; Eld. A. Gregg, 3; 6.00 MO.—Eld. J. G. Williams, 1; J. E. Goodson, 1; Eld. E. Penny, 5; 7.00 WIS.—Ann L. Saltzman, 2.00 MICH.—H. Stowitts, 3.10; J. Hollister, 1.50; 4.60

Total \$93 85

NEW AGENT.—Howard Jackson, Mo.

Miscellaneous Advertisements.

ELD. TROTT'S PAMPHLET, entitled, "A Calm reply to a communication of Elder John Clark written originally for the Signs but published in the Primitive Baptist, April 30, 1853, with that communication inserted by S. TROTT."

We have just received a copy of the above named pamphlet, and hastily glanced over its pages. It contains 40 large octavo pages with double columns, in which brother Trott, has, in our judgment, triumphantly refuted the charges which have been circulated with indefatigable zeal and unyielding determination, by Eld Clark and others.

Single copies of this work will be furnished free of postage at 20 cents; or six copies at one dollar. Apply to Elder S. Trott, Fairfax C. H. Va. Letters containing orders should be post paid, and contain the money.

Those who can more conveniently send their letters to us, can be supplied on the same terms. 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 for \$5.00.

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 Univers. 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 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 subscription 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. McNeer, (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 as 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 will mail be at our risk.

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

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row.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"The Sword of the Lord and of Gideon."

VOL. XXII. MIDDLETOWN, N. Y., NOVEMBER 15, 1854. NO. 22.

POETRY.

"I would not live away."

The following lines were written on hearing a sermon from the above text.

I would not live away, was wisely expressed
By a sage of the past who has gone to his rest,
From a world filled with sorrows, with tears and
with sighs,
He longed to depart for a home in the skies.

I would not live away, when passing away
Is inscribed on each object wherever we stray;
When the friends we loved dearest, have sunk to
the tomb,
And the scenes once so lovely, are shrouded in
gloom.

I would not live away, why ask me to stay;
By the dear ones departed I'm beckoned away;
And a few more days at most, in a world such as
this
Should suffice us to stay from the regions of bliss.

I would not live away, how solemn the thought,
When the great end of life is by myriads forgot,
Who heedlessly sport round the brink of the
grave,
Till the spirit is launched on eternity's wave.

I would not live away, when homeless and sad,
Roams the child of misfortune in wretchedness
clad,
Slighted, spurned by the proud, who in turn soon
may be,
As homeless, as sad, and as wretched as he.

I would not live away when dear friends depart,
And each fond tie is severed, which binds heart
to heart;
In the home of the ransomed, on Canaan's bright
shore.

All sorrow and sighing, and parting are o'er,
I would not live away, w! at live we for here?
Where the few rays of sunshine, through showers
appear
On our devious pathway, through darkness and
gloom;
And the tiny strewed flowers are nipped in the
bloom.

I would not live away, what's life but a span?
A brief state of trial allotted to man;
Yet how madly we cling to earth's glittering
toys,
Which so oft cheats the soul of its heavenly joys.

I would not live away, when in pomp and in
power,
The proud tyrant man flutters out his brief hour;
When the sighs and the groans of a world he
enslaves,
Come from every land on the winds and the waves

We would live here away, would many exclaim,
When time stops his wheels and the earth's wrapt
in flame,
Then closes the drama how its actors will start
In dismay, at the sound of that sentence—depart.

What must it be to be there.

"We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confessed;

But what must it be to be there;
We speak of its pathway of gold,
And its walls decked with jewels so rare,
And its beauty and pleasures untold;
But what must it be to be there?
But what must it be to be there?

We speak of its freedom from sin,
From sorrow, temptation and care,
From afflictions without and within;
Oh what must it be to be there!

We speak of its service of love—
The robe which the glorified wear;
The church of the first born above,
Oh what must it be to be there!

Oh what must it be to be there.
We speak of our friends who are gone—
Their happiness soon we shall share;
Exalted with Christ on his throne—
Oh what must it be to be there!

Do thou, Lord, midst pleasure or woe,
For that have our spirits prepare;
And shortly we also shall know—
Shall feel what it is to be there!

Shall feel what it is to be there.

Communications.

For the Signs of the Times

[The following letter of Elder C. West, of Ill. to his nephew, brother Perry West, of this state, should have preceded the letter of brother Perry West, which was published in our last number, as that was written in reply to this. The transposition of the order of their publication was not observed by us until we read the proof of our last number, and it was then too late to correct the mistake. Our readers will do well to refer back to that letter after reading this. Ed.]

Ogle Co. Ill., August 3, 1854.

DEAR NEPHEW:—While the arrows of death are flying thick and fast around us, and smiting many of our fellow worms to the dust; we are still permitted to survive the pale nations of the dead and enjoy a comfortable measure of health; for which we have reason to render thanksgiving and praise to the all-wise disposer of events who rides in majesty upon the heavens, and whose footsteps are in the great deep; whose works are mysterious, and his ways past finding out; who guides and controls the affairs of men as he pleases; setting one down, and putting another up, dealing out adversity to one, and prosperity to another; rolling sickness, pain, distress and death upon one, and bestowing health, ease and comfort upon another, sending the pestilence into one city and neighborhood, while another is freed from its ravages; and directing the windy storm and tempest through one part of the land to destroy the labors of men, while another is pinched with drought and heat, so that the plants wither and bring forth no fruit; and another part is blessed with copious showers, and genial warmth, and the earth brings forth her fruit in abundance, and there is an abundant harvest. And men are permitted to toil in the heat to secure the labors of their hands, and have so far succeeded in their labors, as to get their grain cut down and part of it into bundles, and some of it in stouts in the field, and then comes the wet and mildew, and their grain is grown and spoiled before they can get it secured from the weather; while still in another part of the land, the people are blessed with the privilege of securing an abundant harvest. Thus our God rules and reigns in the kingdom of his providence; and do men praise him for his glorious majesty in his works of providence and ascribe to him glory and honor for doing all things well, or do they rather manifest their enmity of heart by murmuring and repining at his hand dealings toward them? Does not their conduct and their language say, they have more wisdom, and goodness than the Almighty, and they could rule better than he does, if they only possessed the power? Men are forced to acknowledge that God has more power to rule in the kingdom of his providence than they have; but they rather seem to think he lacks wisdom or goodness. They have more wisdom and could rule better than he; but they

lack the power. But in the kingdom of his grace they are unwilling to admit that he has as much power as they have; for although in the kingdom of his providence he does his pleasure; yet in the kingdom of his grace he often toils in trying to do his pleasure; he wants to convert the world, and save all mankind; but men are so powerful, and stubborn that they will not be converted, and will not be saved by him; so after striving with them awhile, he is under the necessity of giving them up, and telling them to go to perdition. What is this but failing to do his pleasure for lack of power? His pleasure is to save them, but he is not able because they will not be saved by him, and stand it out against him. What is this but ascribing more power to man than to his Maker? But glory, honor and praise, be unto God, that he not only rules in the kingdom of his providence, and sends fire, war, famine, pestilence, poverty and distress, and peace, plenty, health and comfort when and where ever he pleases, but he also rules and reigns in the kingdom of his grace; none upon whom his love is fixed are able to withstand his all conquering arm of grace. "For love is as strong as death, many waters cannot quench it, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned." Songs viii. 6, 7. O then how impotent is the arm or heart of man to withstand the love of that glorious being who is Almighty! That being who loved him from eternity, and died and rose again triumphing over the fell monster death, that he might live! That being who spoke the world into existence, and still upholds it by his Almighty arm; he who created man, and fashioned his heart, Psa. xxxiii. 15, shall he be frustrated in his designs of love? Cannot that Almighty Being who fashioned man's heart at first, fashion it over again at his pleasure? Yes, glory, honor, praise and power belong to our God, he is able to speak the word, and the dead shall live; love is strong as death. Although the man is dead in trespasses and sins, as lifeless and inactive as to any spiritual life, as Lazarus was of natural life, when he had lain in the grave four days; he speaks the word, as Jesus spake to Lazarus, "Come forth," and the bars of death are burst asunder, and his soul comes forth in newness of life. It may be "bound hand and foot with grave clothes;" but there is life there. It may be in a helpless condition, viewing itself bound hand and foot by the righteous law of God, and its condemnatory sentence just ready to be inflicted upon it; but the same love which spake and brought it into life, can speak again and say, "Loose him and let him go." He may find his nature full of rebellion against God, he may have many wanderings and backslidings to mourn over; but, "Many waters cannot quench love, neither can the floods drown it." The waters of strife which so often abound in the soul, cannot

quench the love of God; neither can the floods of error drown it; for it is immutable. Those whom Jesus loves, he loves to the end. Shall immutable love, coupled with almighty power, lose the object of its desire? No every rational faculty of the soul says, No. It is contrary to common sense and sound reason, it is absurdity. If man is so impotent in withstanding the love of God when it is fixed upon him, for although love is as strong as death, and can neither be quenched, or drowned; so neither can it be bought; for, "If a man would give all the substance of his house for love, it would utterly be contemned." How vain and futile then must be the efforts of those who think to purchase the love of God, by giving up their hearts to him! This they think is the most valuable of anything they have got; if they only give it up to God, he will love and save them. O their darkness! their blindness! their folly! to suppose they can purchase the love of God with so vile a thing as their heart; when if they would give all they have got, it would utterly be contemned. No, that love which is eternal and immutable cannot be bought with such vile trash as the natural heart, or the heart of a man while in a state of nature. The heart is a sink of iniquity, defiled above all things, and desperately wicked; what an impure, unholly offering to present before a pure and a holy God, who requires pure and holy offerings. Nothing but purity will or can be accepted of him? Love, infinite, eternal, immutable love has revealed a way. He was purity itself, and his blood cleanses from all sin. Here then is the offering, here is the plea of the sinner; Jesus has died, has shed his blood that I might live. He was delivered for my offenses, and raised again for my justification. O what love was here! that Jesus should die that I might live. O what love that brought me from darkness into his marvelous light, and gave me faith in his name! O what a precious gift is faith to behold Jesus as the great atoning sacrifice for all his people! O what a precious gift is that faith which discovers to us, that God instead of waiting for us to give him our hearts to purchase his love, his love was fixed upon us from eternity, and he not only gave his Son to die for us to redeem us from all iniquity; but he has taken our hearts without our asking, and has given us new hearts! Ezek. xxxvi. 26. And he has shed abroad his love in our hearts, which causes us to love him. "We love him because he first loved us." And because he lives, we shall live also. "God is love; and he that dwelleth in love dwelleth in God, and God in him." xiv. 15, and 1st John iv. 16, 19. But I must stop this random fire, or I shall not do what I intended when I took my pen in hand. I thought this morning, as we had a tolerable fair prospect of a wet day, that I would take the advantage of it to pen a few lines in reply to your interesting epistle of July 2nd and 9th, which arrived safe on the

17th ult., and the first thing I intended to do was to notice brother Beebe's editorial in No. 8, present volume of the *Signs*; but as I commenced writing, a train of thoughts came into my mind, and I put them down as they came along, without knowing where they would lead to, until I have filled the other side of my half sheet; and I don't know but I might have filled this side also; but I feared I should not have room to try to answer your query in regard to that editorial, unless I cut short off where I was, and began a new subject, and whether you will find anything comforting or edifying in what I have written I cannot say; and it is now so near night, that I shall have to postpone further remarks until another opportunity. I will just say that I have written but very little that I intended to when I began, I had read his editorial before I got your letter, without noticing any particular deficiency in it; but on looking it over again after your letter called my attention to it, it struck me that he had left quite a gap open, which would not only let in general atonement, but general salvation.

Monday Aug. 7. I contend that salvation extends just as far as the atonement, and no farther. If atonement is satisfaction, as I understand it to be; then if Christ made full and complete satisfaction for the sins of all mankind universally, all mankind universally must be saved; or else the law requires payment twice. I suppose the reason why I did not notice the deficiency in brother Beebe's editorial, was because I had sometime before read some remarks of his, on the same subject, in which he stated that the resurrection of the ungodly was not brought about upon the same principle as the resurrection of the saints. But as I do not recollect exactly how he carried it, and I cannot now very readily lay my hand on the paper that has his former remarks in, I shall not try to give you his ideas; but will try to give you my own. And in the first place the penalty of the law is death. "The soul that sinneth it shall die." Sin is the cause of death. Remove the cause of death, take away sin, and death must cease, and of course the resurrection from the dead must necessarily follow. But I need not repeat what brother Beebe has said already on that part of the subject, for you and I, I believe, agree with him as far as the resurrection of the saints is concerned; we believed they are raised to life by virtue of the atonement made by Christ. And just as certainly as the saints are raised to life; just so certainly will the ungodly be raised, not to life, but to condemnation. The resurrection of the ungodly is just as certain as that of the saints, because God has said it. But you will notice they are raised to different ends. The sins of the saints being put away by the death of Christ, the cause of death is removed from them; and they are raised to life, but the sins of the ungodly, not being put away by the death of Christ, the cause of death is not removed from them, and they are raised, not to life, but to condemnation, or damnation. Jesus says, "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John v. 28, 29. "And many that sleep in the dust of the earth shall awake, some to everlasting

life, and some to shame and everlasting contempt." Dan. xii. 2. "And these shall go away into everlasting punishment; but the righteous into life eternal. Math. xxv. 46. You will notice that the future state of the ungodly is nowhere called life; while they are represented as existing and being capable of suffering, their state of existence is not called life; but the future state of the saints is termed life, everlasting life, and life eternal. Therefore I conclude that by virtue of atonement, the saints are raised to life; their sins being all put away, the cause of their death is removed. But the ungodly having no part in the atonement, and receiving no benefit from it, their sins are not put away, and the cause of their death is not removed; therefore their bodies are raised, and are united to their souls, and they exist in a state of death or damnation, or condemnation, that is a state of punishment, of misery and woe. If you will take the pains to examine the law, as given by Moses, you will discover that in every case where an atonement was made for sin the sinner was forgiven; and where there was no atonement made, the sinner was not forgiven, but must be cut off from his people or be put to death. If I mistake not, there is about thirty crimes, or characters for which there was no atonement, under the law. Among these are the blasphemer, the Sabbath-breaker, the idolater, the wizard, or witch, the adulterer, and the murderer; but I need not name them all here, as you can examine for yourself. See Ex. xxii. 18—20, and xxx. 32—33, and xxxi. 14. Lev. xviii. 29, read the whole chapter. Also read the whole of the 20th chapter of Leviticus, and the 24th chapter, 10—18. I might perhaps call you to some other places; but I think the above sufficient. I have never been able to find any thing under the law, that looked like general atonement; but all the atonement offerings under the law were for particular persons, or particular people, and for particular sins. Just examine the law closely, and when you find anything that looks like general atonement tell me where it is. If the shadow is particular, and the substance general; then wherein do they resemble each other? I suppose the reason why brother Beebe left the subject just as he did, in the editorial above referred to, was because he had often before given his views on the resurrection, and did not deem it necessary to be so particular in stating the different grounds of the resurrection of the saints, and the ungodly, as he otherwise might have been. It seems not a little strange to me how any candid man who has read the *Signs*, attentively for the last twenty years, can accuse brother Beebe of either denying the resurrection of the dead, or of being an Arian. I confess I have not found it in his writings; and if it is there those who see it have keener optics than I have. I have always understood him as contending as strongly for the divinity of our Lord Jesus Christ as any other man. And as far as I have been capable of understanding him, I have had no disposition to differ with him. The complex character of our Lord and Savior, as God, Man, and Mediator, is so intricate and incomprehensible, that I have never been able to fathom it. The more I try to study into it, the deeper and more incomprehensible it becomes; and I never expect to be able to comprehend it, until I can comprehend the Almighty. It is enough for me to know that in the Lord

Jesus is comprised all that we can ever desire in a future world of glory. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, who is the head of all principality and power. Col. ii. 9, 10. 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. Now ye are the body of Christ and members in particular. I Cor. xii. 12, 27. For we are members of his body, of his flesh, and of his bones. And hath put all things under his feet, and gave him to be the head over all things to his church, which is his body, the fulness of him that filleth all in all. Eph. v. 30, and i. 23. When Christ was set up, or brought forth from everlasting was not his body there? Prov. viii. 23, 24. When he hung upon the cross, was not his body there? When he yielded up the Ghost, did not his body die, and become inanimate? Was not his body laid in the tomb, and did it not arise from the dead? The sacrifice being complete, death could no longer hold him in the tomb. When he ascended to heaven, did not his body ascend? I cannot understand that the life of Jesus which was the life of his body, or church died; but when he yielded up the Ghost, his body died; and when the life returned to it again, it arose from the dead. Reflect on this, and tell me what the body of Jesus is, and when it had a beginning. I must stop for my paper is full.

As ever, thine in love,

CLEMENT WEST.

For the Signs of the Times.

Athens, November 8, 1854.

DEAR BROTHER BEEBE:—I now take my pen to address you by letter once more, in order to inform you, and by your permission also the readers of your valuable paper, that I am still in the land of the living, and sincerely hope and trust that, I am vitally interested in the great and sublime truths of the gospel of God our Savior, as heard and expressed by your numerous correspondents. I have also been edified by your expositions of many portions of God's holy word. I have just been reading the 20th number of the *Signs*, and can truly say the glad tidings of the gospel are comforting to my soul. Truly in Jesus Christ was life, and the life was the light of men. And it shineth in darkness, but the darkness comprehended it not. All men by nature are in an awful state of darkness and sinful depravity, without one holy fear, or desire, and the way of peace they have not known; neither do natural unregenerate men desire a knowledge of God's way of life and light, and of salvation by Jesus Christ, who was set up from everlasting to be a Prince and a Savior, who is the only Begotten of the Father, full of grace and truth. But in consequence of the glorious and indissoluble union of Christ and his chosen people before Adam's dust was fashioned into man, I humbly hope and trust my soul has been delivered from the power of darkness, and translated into the kingdom of God's dear Son. I humbly trust that God hath shined in my heart to give the light of the knowledge of the glory of God in the face of Jesus Christ; and this light of the knowledge of God's glory in the person of Jesus, who laid down his life for sinners, when enemies to God by wicked works, I say, this knowledge of God

gave me a deep sense of my lost condition by nature, and also of the holiness of God's character as revealed in the scriptures, as well as the inflexible nature of his law, which is like himself, holy, just and good. And after this knowledge of God and myself by divine illumination, or revelation of Jesus Christ to my soul by the Spirit, I was made to cry, woe is me, I am undone! God be merciful to me a guilty sinner. And,

"Ever since by faith I saw the stream,
His flowing wounds supply;
Redeeming love has been my theme,
And shall be till I die."

But I must close this letter by giving an account of some good meetings we have attended in Westerlo this last summer, and the present fall, and also some at our own home in Athens.

In June Elders Choate, and Slater preached in Westerlo, and we had a good meeting, and Eld. Choate has been there three times since, and I can truly say we have been highly favored and my soul has rejoiced on these occasions with joy unspeakable and (I hope) full of glory. And I can truly say that it is good and pleasant to meet with my brethren and hear the gospel proclaimed by God's true and faithful ministers. About three months since brother Tarboom called here with Eld. Joseph L. Purinton who was on his way to Maine; and I had a good (although brief) visit with them, and heard a truly gospel and soul comforting sermon in the evening preached by the Elder. He also providentially called here a short time since on his return to Lexington, and the Lutherans being disappointed of a speaker on Sunday at 10 o'clock, he providentially (by request of them) preached an instructive and discriminating discourse to a large and attentive audience; and also at seven in the evening at my father's house; and I shall remember the visit with pleasure. I am not well yet, I would say to all that might enquire after me. Eld. Choate visited us a week since and we had another good meeting. His text was this, "Let brotherly love continue."

Yours in hope of eternal life,

A. G. PORTER.

For the Signs of the Times.

Chester Pa., Oct. 30, 1854.

DEAR BROTHER:—I received the *Signs* of the 15 of September, some time since, containing your reply to my communication of August 7, I intended to have written you sooner, but feeling my incompetency to write anything for edification, I have put it off to the present; and now I feel no better prepared; however there is one thing very pleasant to reflect on, that Zion's children do not all feel alike, at the same time, but that many of them are enabled by grace to use the pen of a ready writer. I can assure you and the brethren, that it was not my intention, to introduce the divinity of Christ a subject of controversy among the saints. No, far from it. This doctrine has been held by the saints in every age, and ever will be to the consummation of all things.

Misunderstandings, jealousies, and controversies may arise, in this imperfect state, Lord help us to eschew them, but when these unpleasant days pass over, it is good once more to look to the Lord Jesus Christ. From everlasting to everlasting he is God; what a glorious Immanuel! what a solid foundation! what a suitable Savior!

The most glorious perfections of deity are ascribed to him, and the most glorious works of deity are performed by him: those very works by which the being and attributes of God are proved and by which his eternal power and Godhead are manifested, and by which he is distinguished from the gods of all false religionists who are around us. Hence those who are called according to his purpose, can say this God is our God, forever and ever, and will be our guide even unto death. Happy are the people whose God is the Lord.

You mention in your reply to me, that if I, or any other brother, can help you to any stronger language than that which you used, that you would cheerfully use it. I cannot do it. My brother, I have read your reply over and over, and it is quite clear, strong, and scriptural to me, and I conclude that what the Lord said was right. "Let your yea be yea, and your Nay, Nay, for whatsoever is more than this cometh of evil."

There is a day coming, if we are indeed the followers of the Lamb, when our songs, those noble strains above, will be more strong, clear and scriptural; for now we know but in part, but then shall we know even also as we are known.

If such the views which grace unfolds,
Weak as it is below,
What raptures must the church above,
In Jesus presence know!

After writing the above, and knowing the plague of my own heart, I am in a strait between two, whether to send them to you or not.

I noticed a typographical error in my last communication, but as it was in a scripture quotation, the readers of the *Signs*, could easily correct it.
Yours as ever.

JOSEPH HUGHES.

For the Signs of the Times.

Burlington, N. J. Oct., 29, 1854.

DEAR ELDER BEEBE:—As I do not know the address of Eld. T. P. Dudley, will you please publish in the *Signs*, the following request, and much oblige.

Yours truly,

JOHN A. HUDNUT.

DEAR ELDER DUDLEY:—Permit a stranger in the flesh, to request your views on that portion of the word of the Lord contained in the vi. chapter, of the gospel by John, commencing with the 48 verse, to the end of the 78 verse. That part that I wish more particularly to be enlightened on, is contained in the 51. verse, last clause, "And the bread that I will give is my flesh, which I will give for the life of the world."

If you will give your views through the *Signs*, it may be the means of removing some difficulties that have been upon my mind, for a considerable time, and perhaps from the minds of many others.

Yours I trust in hope of eternal life.

JOHN A. HUDNUT.

For the Signs of the Times.

Dansville, Sept. 10, 1854.

DEAR BROTHER BEEBE:—Having a remittance to make you, I take my pen purposing the Lord willing, to write a few lines to you, and through your valuable paper, also to the dear tried and tempted sheep and lambs of my Master's flock, although the least and meanest of them all. We

and it written that they that feared the Lord spake often one to another, and the Lord hearkened and heard it: and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name. Let us, my dear brethren and sisters, take for example of suffering and patience those that have gone before, and endure as seeing him who is invisible for we have not yet resisted unto blood, striving against sin. Let us exhort, admonish and encourage one another in our onward and upward course, as also ye do: for truly it is onward and upward to the church of the living God, through Christ our living Head, however backward, downward, and deviating it may appear to her enemies, she will nevertheless come off conqueror through him that hath loved her, and washed her in his own blood.

It appears that the writing of letters or epistles to the saints and household of God was practiced by the immediate disciples, of our Lord and Savior Jesus Christ, in all of which stirring up their pure minds by way of remembrance, they sought to build them up in their most holy faith, and exhorting them that through much tribulation they must enter the kingdom, stirring up the pure minds of the brethren, and putting them in remembrance, appears to be a very important and essential item in the work of the gospel ministry. Paul to Timothy says, 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 of good doctrine, whereunto thou hast attained. The apostle Peter also speaks the same thing. Wherefore, he says, I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth; and again, this second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance. It is evident that they that are born, not of blood nor of the will of the flesh, nor of the will of man, but of God; need stirring up, and often to be put in remembrance of the things which they do know, and the truth in which they are established. How often do we find that the things we know, we need often to be reminded of, as it respects truth, duty, and experience. And O, how refreshing to the lone and weary traveler, beset with enemies within and without, trials, temptations, doubts and discouragements of almost every sort, and like the bush that Moses saw, burning with fire but, by the grace of God, not consumed: how refreshing then to hear from the children of God, the things which they have seen and heard, and their hands have handled of the Word of life; for they find a measure of the same sufferings accomplished in their brethren in whatever circumstance they may be placed, whether in an associated capacity or like "angels visits few and far between," it is all the same, one lot seems common to all, for bearing the marks of their divine original, they cannot be hid: like Peter, their speech betrays them.—

They are so very singular that they will speak the language of Canaan, and so limited and constrained that they consider it essential to hold fast the form of sound words, and continue steadfast in the apostles' doctrine, and practice. They are also so peculiar in their views that they cannot possibly be persuaded that the innovations of *ists* and *isms* of men will answer every pur-

pose and do just as well in the church of Christ, which he has purchased with his own blood, as to obey in all things whatsoever I have commanded you. A "Thus saith the Lord," or they refuse submission: they cannot wallow in the mire of men's inventions, and thus debase their heavenly birth. They are a people that dwell alone, and not owned among the nations; they come out from among them, because they are not of them. They are not of the world, even as Christ is not of the world, disallowed indeed of men, but chosen of God and precious in Christ their living Head. Is this indeed our standing, beloved brethren and sisters? Exalted position! let us hold fast then the profession of our faith without wavering, who would not who should not be willing and rejoice to be counted worthy to suffer in so glorious a cause? Choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. Having respect unto the recompense of reward.

With regard to myself, I can say that I am most of my time in great heaviness through manifold temptations. Not being privileged with the ordinances of God's house and the society of those of like faith. I have many inward conflicts, trials and discouragements, and feel as it were ready to faint and walk the ways of God no more; but ever I am aware my soul is made like the chariots of Aminadab, and I am enabled to rejoice with joy unspeakable and full of glory; so that I verily believe at times that all things do work together for good to them that love the Lord, who are the called according to his purpose.

Not having quite filled my sheet I would say that it was under great depressions of spirits that I commenced this letter, on account of remarks made in public, very unfavorable to those who believe that all who are eventually saved and none others, were chosen in Christ before the foundation of the world, chasing them with infidels, deists and universalists, asserting that they all rejected Christ. Being myself the only hearer in the congregation, that I knew of that professed any such belief, I felt the remarks uncalled for, and could but feel keenly the severity of the denunciation. Great conflicts, queries, and doubts, to know the path of duty. No other place of worship accessible that would be anything like a privilege short of brother Hill, at Utica, or brother Bicknell at Westmoreland; the distance to either place being thirteen miles. Perhaps the Lord might be in this way, as it were, urging the necessity of removing to where I can enjoy the privilege of his house, or if that was impracticable, I would give up public worship entirely, and remain at home; but the hour of worship again arrived,—I felt that I could not thus cowardly flee, and turn my back upon the Lord, and his cause. I went in great heaviness feeling my path to be indeed a tried one, but blessed be the name of the Lord, I found him to be a present help in the time of trouble. I found the oil of joy for mourning, and the garment of praise for the spirit of heaviness, and also felt that if ever I enter the kingdom, it must indeed be through much tribulation, and rejoiced abundantly for the consolation, and renewedly set to my seal that God is true, and that all things shall work together for good to them that love the Lord, who are the called according to his own purpose. I am often led to wonder why I should be

left here alone, beset with temptations, trials and afflictions and often feel that all these things are against me, and then again on the other hand, when I look and see what the Lord has done for me from time to time, and is still doing, I feel that he is on my side, and whom shall I fear? I will make him my trust forevermore.

And finally, my beloved brethren and sisters, however isolated, tried and tempted, let us show forth the praises of him who hath called us out of darkness into his marvelous light; and remember that not they that cry Lord, Lord, shall enter the kingdom; but he that doeth the will of my Father which is in heaven. And let us not be forgetful hearers, but doers also of the work. And that the Lord may bestow on brother Beebe an abundance of the grace of life, together with all the Israel of God, as the prayer of your unworthy sister in tribulation. This is my first attempt at writing for publication. Brother Beebe, if you should deem all, or any part, unworthy to be inserted in your paper, suppress it, and oblige, Yours.

ASENATH OSBORN.

For the Signs of the Times.

DEARLY BELOVED BROTHER BEEBE:—

In taking up the *Signs*, No. 19, present volume, and reading it through to your editorial headed, "God's children strengthened," which I read through likewise, and were I able to express my mind and feelings, on reading the same, upon paper, I would be glad, but being such a bungler in everything I hardly dare undertake it for fear of treading on some ones toes; yet feeling a desire to be ready at all times to bear testimony to the truth, I feel to say to you, May God speed you; for you have touched upon a subject I have long desired to see handled by a scribe well instructed in the kingdom.

The subject of the warfare and battles between the kingdom of Christ and anti-christ, has been a subject of thought to me for the last 23 years. I united with the Baptist church in Newfane, Niagara Co. N. Y., and was baptized by that old veteran soldier of the cross of Christ, Eld. Jehiel Wisner, who was always at war with every invention of man, in A. D. 1831. Hence when I began preaching, that old father in Zion took me by the hand and also wished speed, but soon some who were professed Baptists began to tell me, "You must not be so plain, for you will cut off ears," but my reply was, being then strong in the Lord, if by using the word I cut off ears, my Master can put them on again, as he did that of the servant of the high priest. Others again would say, You must not use the word Arminian, for I have some friends who come here to meeting, and you hurt my feelings. But I told them that it was odd indeed for them to be offended at me for using the word Arminian, when I have heard their own preachers use it and call themselves by the name of arminians from one to five or more times in one discourse. Others again would say, you preach the doctrine of election too strong, you will harden poor sinners in their sins, and cut off all chance for them, unless they are elected." I would sometimes reply to them, if I preach the doctrine of election stronger than the bible teaches, I am to be pitied; for, that says, Rom. ix. 18. "Therefore hath he mercy on whom he will, and whom he will he hardeneth. See also Titus, i, 2

Acts. xiii. 48. Eph. i. 4—11. In this situation I had a curious dream or vision. I thought they, that is the company, whom I was among, gave me some papers to read, and I was in a barn and some turkeys were setting a little above me, and instead of reading the papers, I gave one of them to one turkey, and another to another, and so on to three or four, which so enraged the company that they went and got a cannon, it looked like a brass six pounder, and commenced loading it at a distance of some thirty rods from me, and when it was loaded, they began to point it at me. I thought I did not feel terrified at it, but caught up some of the papers which they had given me, and ran out to their gun and rammed the papers into the throat of their gun with my hand as far as I could reach with my arm, and then stepped back a few feet and stood while they were trying all the while to get their gun off; but it would not go, when I turned and went away. I awoke and behold it was a dream. I have since used their papers, as you Brother Beebe did Judson's address to the American Females, to stuff into the mouth of their guns, and it generally makes them shoot backwards.

But you may ask, do any of your acquaintance professing to be Old School Baptists, find fault with you for preaching these cardinal points of doctrine, and against the man of sin, too strong? For the consolation of my brethren in the ministry, that they may know that there is one in a bad fix, I will say, Yes. Why brethren, I sometimes tremble to know what to do when I sometimes try to preach, if I preach as the Spirit of God directs, if I am ever led or directed by him, I cannot expect to feed but a very few, and some of the rest will be mad; when if I preach and leave out those hard names, if such can be called preach, I am called a pretty smart preacher; but those few are grieved and I myself am grieved to think that I have been left to deal a little with my own wisdom which is folly.

The question often arises, in my mind, "By whom shall Jacob arise, for he is small?" When I look over this Peninsular state, and see the churches of Jesus Christ scattered and peeled, I am sometimes afraid that we ought to write upon us, "Ephabod," for the time has been here in Michigan that if a meeting was appointed, the lovers of the truth were there; but how is it now? a very small number are present,—but where are the rest!

"Where are those who counted leaders,
Fled with love and zeal and truth;
Old professors, tall as cedars,
Bright examples to our youth!"

But some say, what few preachers we have, preach but little. It is so, yet who is to blame, the preachers or the brethren? Some of the preachers are old and infirm, and consequently cannot be expected to preach much; others have young and growing families and are surrounded with enemies who will do and have done all they can to embarrass them; and how much has been ministered to their necessities! yet that is not all. Is there not a backwardness in attending on the ministry of the word? But some may say, perhaps you are throwing clubs again.—A brother once said to me, Brother H. does it do any harm to club sheep? I said to him, I do not know; as I am not much acquainted with keeping sheep.—What is your idea of it, brother George;

Said he, when I was a boy and lived at home where there were three boys of us, and we all went to school, one took care of the horses, and one of the cattle, and I had to take care of the sheep. The sheep were placed in a yard by themselves, and every day I had to feed them corn. If one old sheep butted another out of the trough, I would sometimes thump him on the head, and I discovered that I might thump one a hard blow, and all he would do would be to back out, and run round to another place in the trough, and begin to eat again. But said he, if a hog got into the pen, and I threw a club at him, he would get away in a hurry. Thus said he, I have learned that clubbing sheep will never drive them away from a trough; but it will a hog. And would to God we all possessed more of the disposition of sheep.

May God give you grace to enable you to strengthen and feed the sheep and lambs of Christ, is my prayer for Jesus' sake, Amen.

JAMES P. HOWELL.

For the Signs of the Times.

Macon, Co., Ten. July 16, 1854.

BROTHER BEEBE:—For eight or ten years, I have had an opportunity of reading the *Signs*, published by you, as I live near to brother John Holland, a member of the church to which I belong, and a subscriber to your paper. I have been very much gratified in the perusal of them, though not a subscriber, and have often felt disposed to write something by letter to you concerning the great matter of salvation, and the salvation of poor lost sinners. The way and the only way of salvation is through the merits and atonement of the Lord Jesus Christ, and his intercession is for his people. I have been for the last forty years, endeavoring to preach the gospel, of the Son of God, to my fellow beings, in which my object has been to take the word of God as the infallible rule in all things pertaining to life and godliness. I enlisted at first in the cause, with the Old order of Baptists, and am still with them, and have been with them in all their struggles with the new system folks. After examining all the notions of men, their new modes and new doctrines, which they have labored to introduce among us, I find no other way than that which is taught in the scriptures. All else I call the religion of the world, striving to make proselytes to their new doctrines. Camp meetings are by them appointed to draw the people out to follow after the new plans, and I shall not be surprised if, after a while it becomes a maxim firmly established among them, that Camp Meetings are the only suitable places to obtain true religion, and that if we have camp meetings, the people will be converted, and if not they will remain sinners, and so make them the essential condition in the matter. But true believers in Christ, have not so learned Christ. We read, Acts ii. 41, 42. "Then they that gladly received his word, were baptized, and the same day there were added unto them about three thousand souls, and they continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Any doctrines which differ from the apostles' doctrine must be false, and all new doctrines are false, for they cannot be in accordance with the bible. Moreover the Master has plainly

shown in his precious word, that false prophets and false Christs, should arise and deceive many, and if it were possible they could deceive the very elect. True believers must and will receive the testimony of Jesus who cannot err. "Verily, verily, I say unto you he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John v. 24. I find in searching the scriptures, nothing to favor the Arminian doctrines, but all to the reverse. According to holy writ, we must first be enlightened before we can see what we are by nature, otherwise we can never embrace that which is beyond human sight. 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.

The number of the old order of Baptists in this section of country where I reside, is but small. Only one church in Macon Co., and but few members belonging to it.—The times are not however more gloomy than they were in the days of Elijah the prophet of the Lord, when four hundred and fifty false prophets were against him. Elijah was much distressed, but not in despair. The false prophets were cut off, and Elijah's life was threatened by Jazabel. He set out to leave the place, and desired for himself that he might die. The Lord directed him to the waters before Jordan, called Eshcol. He had told Ahab of the three years and six months famine, which highly displeased Ahab. The waters of Eshcol began to dry up, and he knew not what to do. The Lord had told him to go to the waters of Eshcol, and, "I have commanded the ravens to feed thee there." The owls of the air obeyed the command of Jehovah! What miraculous things for finite man!

Please give your views on Gen. iv. 7., and Luke xviii. 19. I have in a broken manner communicated a few things to you, though I have never seen you, yet I believe with you. Please give your views on the above, and tell us whether your name is pronounced in one, or in two syllables? [In two. ed.] May the Lord's blessing be upon you and all that concerns you.

Your brother in the Lord, Farewell.

WM. C. MORTON.

Circular Letters.

The Salisbury Old School Baptist Association, to the various Associations and churches with whom she corresponds, praying that grace, mercy, and peace may abound toward you; that we being knit together in love, may grow in grace and in the knowledge of our Lord Jesus Christ.

VERY DEAR BRETHREN AND SISTERS:—In the subject of our present Circular, we have thought it good to call your attention to the doctrine and practice of self-denial. The sacred text we have chosen as the foundation of our subject, you will find recorded by Luke ix. 23. Whosoever will come after me, let him deny himself, and take up his cross daily, and follow me. But the exercise and operation of self-denial is what we more particularly in this letter design to elucidate. First, To deny signifies to disown, refuse, renounce, reject. Secondly, Self, according to Walker's defini-

tion, is one's own person. Thirdly, negatively, or what we are not to deny. Fourthly, Affirmatively, or what we are to deny. First the Christian or follower of Christ is not to deny himself of his inalienable rights, that is of those rights with which his Creator has endowed him; and by which alone he is capable through the guide and direction of the Holy Spirit, of discharging those duties which his Divine Master has enjoined upon him, and of walking in all the commandments and ordinances of his Lord blameless. Secondly, He is not to deny himself of the liberty of conscience, (provided he has a conscience void of offence toward God, and towards man, Acts xxiv. 16. For he is positively commanded, 1st. John iv. 1, 2, 3., to believe not every spirit, but to try them. And says the apostle, There are many false prophets gone out into the world, and he gives us direction how they may be known, 3d verse. He is not to deny himself of his right to search, or inquire into, and investigate by all lawful and honorable means, (provided he does not infringe on the equal rights of his neighbor,) in order that he may ascertain and know the truth. For he is commanded, 1st. Thes. v. 21. Prove all things and hold fast that which is good, 4th verse. He is not to deny himself of his right to eat and drink and to enjoy the fruits of his labor, (provided he is temperate in all things, 1 Cor. ix. 25. For the wise man says, This is his portion that God giveth him. And again he is commanded, Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days. And thus we see that it is the Christian's privilege to exercise, and not deny those rights, and not only to exercise, but to maintain and defend them, so long as he can do so without resorting to measures that are abhorrent in the sight of God, Acts. xv. 11, and ix. 16. As we have endeavored in a very brief manner to point out some of those things, which we do not understand that our text means that the Christian follower of Christ is to deny. We will now consider the words in the affirmative. Whosoever will come after me, let him deny himself, &c. Now as mankind by nature are lovers of themselves, and their affections are so strongly entwined around themselves, so that we believe it to be absolutely impossible for a man to reject himself until he is changed from a natural state to a gracious state. No man can come unto me (saith Christ) except the Father who sent me draw him, John vi. 44. A person may deny himself of some things because they are not profitable; and reject others because they are not popular; and some things because they are not respectable and honorable; or because they are not fashionable or it may be they are unwholesome & distasteful, &c. In fact he may be so influenced, as to deny himself of almost every thing. But it comes that he must renounce his brightest jewel, the dearest idol he has known, or in other words, when he comes to the point, that he must deny himself in the gospel sense of the term; it is then that the pride of the human heart arises in all its gigantic strength, and the carnal mind which is enmity against God, manifests itself in determined resistance against the encroachments upon which he thinks it his right to cleave to and preserve till his latest gasp. And we hear him exclaim that he will not have this Man, Christ Jesus, to

reign over him. And sooner than he will deny or reject himself, he will reject the counsel of God against himself. But when, by divine grace, he is made willing to come after Christ; as it is written. Thy people shall be willing in the day of thy power, when the enmity of the human heart is slain, and he led to see the corruptions thereof; and to see self in all its pollution, so that from the sole of the foot even unto the head there is no soundness in him; when by faith he is enabled to see the beauty of holiness and excellency of true piety, contrasted with so much vileness as he sees in himself, and his affections being changed from the love of sin to the love of holiness, and of that which is holy, he exclaims in the language of one of old, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor or deny myself, and repent in dust and ashes." Again when the sinner is awakened and made sensible of his wretched and undone condition, he feels such a load, such a burden upon his conscience that his earnest inquiry is, "What must I do to be saved," and unless the answer to the inquiry, viz. "Believe on the Lord and thou shalt be saved, is applied with effect, as in the case of the jailor, Acts xvi. 31, or of the three thousand on the day of pent cost, Acts. ii. 38,—41. he is sometimes drawn off to try what virtue or power there is in himself, towards effecting his own deliverance. He tries to do the best he can, but soon finds that no deliverance can come from that quarter, and at once rejects or denies it. He tries to do right, to do the best he knows, makes use of the means, performs the conditions, in fact every thing he can think of; but all to no purpose. His burden increases. And when all hope of effecting his own deliverance is completely swept away, all confidence in the flesh gone, and self completely slain, and his own righteousness renounced as filthy rags, it is then in this last extremity, that Christ manifests himself unto him and gives him rest, or delivers him, Math. xi. 28. Prov. i. 15. Speaks peace to his troubled mind, and gives ease to his distressed conscience; clothes him with the garments of salvation, and covers him with the robe of righteousness, and enables him through believing to rejoice with joy unspeakable and full of glory. So that now he is not only willing to deny himself, but to count all things but dross for the excellency of the knowledge of Christ Jesus his Lord, for whom he has suffered the loss of all things, and counts them but dung that he may win Christ. Phil. iii. 8.

Corresponding Letter

The Ministers and Messengers of the Salisbury Old School Baptist Association, desiring a continued interchange of sentiments with all the associations who are in full fellowship with us, and not only of those who have previously corresponded with us, but all others of the same faith and order who in the future may feel willing to correspond with us. We send you this our annual corresponding letter of love.

DEAR BRETHREN:—We were heartily glad to meet your ministers and Messengers and felt thankful to God and to them, for their coming among among us. We have been refreshed by their preaching, and

were edified by their discourses and comforted by their doctrine. And we are witnesses how holy and unblamably and irreproachably they have behaved themselves, while they were with us. The sum and substance of their preaching was Jesus Christ and him crucified.

This God is the God we adore,
Our faithful unchangeable friend,
Whose love is as large as his power,
And neither knows measure nor end.

And we also felt confirmed, while they were declaring unto us that it is through much tribulation we must enter into the kingdom. And in conclusion we would again solicit your friendly correspondence, and we will endeavor, by divine favor, to reciprocate the same; for it is our earnest desire that we may be of one heart and one mind, striving together to keep the unity of the spirit in the bonds of peace. Farewell until we meet again; and if it be not in this world, may we have a happier and a better meeting in heaven, where we shall be the better able to sing the song of songs unto him who hath loved us and washed us from our sins in his own blood.

Our next association will be held with our sister church at Masongoes, Accomack Co., Va. To commence the Friday before the fourth Lord's day in Oct. 1855.

JOHN ROGERS, Moderator.

L. A. HALL, Clerk.

EDITORIAL.

Middletown, Nov. 15, 1854.

For the Signs of the Times

Indian Creek, Ia. Oct. 11, 1854.

FRIEND BEEBE:—Will you please give your views through the Signs, on 1 Cor. xv. 22, and oblige a sinner saved by grace, if saved at all!

Your friend,

ELIZA BEADY.

REPLY.—Such views as we have on all scriptural subjects, are always at the service of every sinner saved by grace, and especially to such of them as make known to us their desires. We have, it is true, received many requests for views on portions of divine revelation, on which we had no views sufficiently matured to send them forth throughout the length and breadth of our land; and those passages on which we venture to publish our views, may in some instances be differently understood by some of our brethren who are better and wiser than ourselves. We never attempt to urge our views as a standard of orthodoxy for any of our readers. The scriptures on which our comments are made are the true and only infallible standard of faith and practice to the children of God; but our views of that standard or of portions of it are fallible and defective, and should be so regarded by all who read them. Let them be tried by the word, and received only so far as they are confirmed by the word and Spirit of God our Savior.

The text now proposed for consideration, reads thus—"For as in Adam all die, even so in Christ shall all be made alive." The apostle in this chapter defends the doctrine of the resurrection of the bodies of the saints of God; which doctrine had evidently been assailed by certain men, such as Philetus, Alexander and others, who concerning the faith had made shipwreck, and had overturned the faith of some of the disciples. We do not understand the

arguments of the apostle, in this connection to embrace the universal resurrection of the just and the unjust; but in this chapter we understand him to establish the doctrine of the resurrection of the saints. The general resurrection of all the human family is a bible doctrine, and to our mind as clearly demonstrated in the scriptures as any other sentiment; but there is to be an important difference between the resurrection of the saints and of the ungodly. The former are to be quickened by that spirit which brought again from the dead the body of our Lord Jesus Christ, according to Rom. viii. 11. While the latter are to rise to the resurrection of damnation. The bodies of the saints which are sown in corruption, are to be raised in incorruption, spiritual, glorious and immortal; but the wicked are to rise to shame and everlasting contempt. The resurrection of the justified, is based upon the atonement and resurrection of Christ from the dead. But the resurrection of the ungodly is based on the justice of God, in which Death and Hell shall deliver up the dead that are in them, and these shall go away into everlasting punishment; but the righteous into life eternal. Much confusion, in our apprehension, has resulted from confounding these subjects together; for although there are some particulars in which the resurrection of saints and sinners will be alike, there are many points in which the difference is very great.

The resurrection of the dead in the immediate sense of this chapter relates alone to them that sleep, or shall sleep in Jesus, who were represented in him as the first fruits of them that slept; but Christ is nowhere set forth as the first fruits of them who shall rise to a resurrection of damnation; for his resurrection brought life and immortality to light, but theirs shall disclose the death that cannot die, and the fearful retribution of eternal wrath upon the ungodly.

The saints are here clearly brought to view in relation to the two Adams, or progenitive heads; the one being of the earthly, the other is the Lord from heaven. The one a living soul, and the other a quickening or life-giving spirit. That which is born of the one is flesh, or carnal; that which is quickened, or born of the other is spirit; an old man, and a new man; an outward man, and an inner man. Thus presenting the mortal and immortal elements of which the saints in their present state of existence are composed. All that is earthly, carnal, sensual, corruptible and vile is from and in that Adam which is of the earth, while all that they possess of a spiritual, incorruptible and divine nature, is of and in that Adam which is the Lord from heaven. The earthly Adam was commanded to multiply and replenish the earth; consequently what has appeared, or shall hereafter appear of his seed upon the earth is but Adam multiplied, as they were Adam condensed, when in his loins before any of them had been made manifest in their individuality. God called their name Adam. Eve was no less the bone and flesh of Adam, after her distinct formation than when man first became a living soul. Nor are we any less the flesh and bones of Adam now that we are made manifest, than we were before, or at the time that Adam transgressed the command of God in eating of the forbidden fruit. The sentence that was pronounced upon us when we in Adam transgressed the law,

"Dust thou art, and unto dust shalt thou return," still remains in full force in regard to what we are in Adam; or in our fleshy nature which has descended from him. Whatever we are, therefore in Adam, is mortal and must die, for in Adam all die, Christ, and not Adam, could give us eternal life. For, "This is the record that God has given to us eternal life, and this life is in his Son." In the earthly Adam, God gave to us our earthly, or natural, or human life; but all spiritual blessings, immortality included, were given us 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. "For since by man came death, that death which came by man, came upon all that man was, as well when multiplied as when embodied in him, "Even so by man," (the man Christ Jesus, the second Adam, the Lord from heaven) "came also the resurrection from the dead." For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's, at his coming." Nothing can be more fully demonstrated than the fact, that death has passed upon all men as they were created in Adam and were in him when he sinned and judgement came on him to condemnation; and it is equally true, that all who were in Christ Jesus when he arose from the dead, were identified with him, in his resurrection, were quickened together with him, and raised up together with him. He was put to death as a voluntary subject of the law; but in his resurrection from the dead, he arose from the dominion of that law under which he had suffered and under which he came when he was made of a woman. And in his resurrection he also redeemed and delivered all his members from the curse and dominion of the law. Henceforth his people are not under the law, but under grace,—are married to and are become one flesh with him that is risen from the dead. Now in regard to the order of the resurrection of the saints, Christ the first fruits, and afterward they that are Christ's at his coming. As the first fruits, the first ripe sheaf of the whole prospective harvest, Christ arose from the dead. Thus he gave a glorious exemplification of the final resurrection of all his saints as shall appear at his coming. As his body which he assumed when he was made of a woman,—which was composed of the same flesh and blood that his children were partakers of,—that body which had been a babe in Bethlehem, which had grown up to manhood, which hung upon the cross, which had been laid in the tomb, was raised up as the first fruits, even so all the bodies of all his saints shall, at his appearing assuredly be raised up from the dead. Hence the apostle treats a denial of the final resurrection of the bodies of the saints as equivalent to a denial that Christ had risen. What some of our brethren profess to have experienced in regeneration, in spiritualizing and immortalizing their flesh, or fleshy natures, we look for to be accomplished at His appearing, when the spirit of Him who brought again from the dead the body of our Lord Jesus Christ and which now dwells in us, shall also quicken our mortal bodies, by his spirit that dwelleth in us. At present the body is dead because of sin. It dies in Adam. Death has passed on it. That death in which it is involved, is the last

enemy that shall be destroyed by our Deliverer; and that shall be accomplished at his coming. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves, groan within ourselves waiting for the adoption, to wit, the redemption of our body." Our bodies which die in Adam are not yet adopted into the family, for flesh and blood cannot inherit the kingdom of our God, neither with corruption inherit incorruption. In the kingdom we know no man after the flesh; for nothing but that which is born again, of an incorruptible seed, by the word of God, can inherit or see the kingdom; and were it not for the adoption, our fleshly bodies would be forever shut out from the kingdom. But these bodies which were once made alive, with human vitality in Adam, in Christ shall be made alive with immortality, by the indwelling of that Spirit that raised up Christ from the dead. He was put to death in the flesh, but quickened by the Spirit. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, has begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance which is incorruptible, undefiled, and cannot fade away. The resurrection of the righteous, results from being thereto begotten by the Father of our Lord Jesus Christ; by that begetting, the objects of that resurrection are brought into the relationship of sons, and heirs of the incorruptible inheritance which is reserved in heaven for those who are kept by the power of God, through faith unto salvation, and ready to be revealed at the last time. These bodies which now are mortal, corruptible and Adamic, cannot inherit the kingdom; but these impediments shall all be removed at the last time. This corruptible shall then put on incorruption, and this mortal body shall be clothed with immortality, and death shall be swallowed up of victory. Coming forth in the resurrection of the last day in the image of Christ's glorious, and glorified body, shall meet the Lord in the clouds of heaven, and so shall they be forever with him.

As Christ in his incarnation adopted a body of flesh, by taking it on him in personal unity and identity, and having in the body of flesh, lived, suffered, died, and arose from the dead, and ascended into heaven, even so his children who are partakers of flesh and blood, are here manifested in personal identity with their mortal bodies in them they live, as the earthly form of their mortal tabernacle which, in the Adam state must be dissolved and fall, they live, suffer, and die; but in these bodies, when raised in glory, shall they see God, whom they shall see for themselves and not another. For this adoption we wait, and until our change shall come, we groan within ourselves; but with the inspired psalmist, the saints can each of them say, I shall behold his face in righteousness, and then shall I be satisfied, when I awake with his likeness. For as we have borne the image of the earthly, so we shall also shine in the image of the heavenly.

On this fruitful subject we could write whole volumes, but the few hints above imperfectly sketched must suffice for the present. And may we, dear readers, be found of God in Christ, not having on our righteousness, which is of the law,

but that which is through the faith of Christ, the righteousness which is of God by faith; That we may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; even so, Amen.

NOTICE TO SUBSCRIBERS:—Our twenty-second volume is drawing to a close; two numbers more will make it complete. We are making arrangements to commence our new volume on the first day of January next. We regret to say that many of our subscribers for the last year, and some for several years have failed to remit their subscription dues. We are in need of all that is behind, to enable us to make improvement in the appearance and value of our paper. It is our intention to begin our volume for 1855, on entirely new type, and to make all the improvement that our circumstances will allow. We hope our delinquent subscribers will immediately forward what is now due, with advance payment for next year. If they fail to do so, several hundred of those indebted to us will be stricken from our list. Paper, and indeed all that is required for publishing a paper is now unusually high; so that the cost of publishing the *Signs* is now from 25 to 50 per cent higher than it was some two or three years ago; while the paper currency in which we receive the remittances of a large number of our subscribers, is considerably below par, and rapidly depreciating. Bank notes current, and at par value where and when mailed to us, will still be received in payment for the *Signs*; but whenever it is convenient, we will regard it as a favor if our friends will make their remittances in gold, which if properly wrapped up, may be forwarded with safety in the mail.

Married.

Near Mt Hope, on Wednesday evening, Nov. 15, by Elder Gilbert Beebe, Mr. JOSEPH K. McDOWELL, to Miss HARRIET WHEAT, youngest daughter of Samuel Wheat.

In Washington, D. C. October 31, by Eld. R. C. Leachman, Mr WYATT S. BERRY of Vandalia, Ill., to Miss MARY ELIZABETH MOORE, of Washington, D. C.

At Brookfield, N. Y., on Saturday evening, Nov. 11, by Elder G. W. Slater, Mr. CHARLES S. LEE, of Minisink, and Miss CATHARINE J. OAKLEY, of Wawayanda, all of Orange Co., N. Y.

At North Berwick Me., October 25, by Elder Wm. Quint, Mr. THOMAS J. WEYMOUTH, of North Berwick, to Miss MARY JANE HATCH, of Wells, Maine.

OBITUARIES.

DIED.—At her late residence at New Vernon, on Sunday evening November 19, 1854, Mrs. FANNY ROBERTS, relict of the late Eli Roberts, in the 78th year of her age. Sister Roberts was among the most esteemed members of the New Vernon church, where she had held her membership for about thirty years, during which time she enjoyed the uninterrupted esteem and fellowship of all her brethren and sisters. Residing within a few rods of the Meeting House, her house both before the death of her lamented husband, and during the time of her widowhood, to the time of her departure from these mortal shores, was the home of all who took an interest in visiting the church, whether preachers or

otherwise. None could have been more generally loved in life, or more universally lamented in death, by all who had the pleasure of her acquaintance.

Sister Roberts was born in Windham Co., Connecticut, and when young, emigrated with her parents and family to the vicinity where all her subsequent days were spent. She was married in her youthful days to Mr. Eli Roberts, one of the early and most highly respectable citizens of our country, with whom she lived until his death, which occurred about six years ago.

Of the seven children which they have raised, but three survive them, two of which are married, and settled with their families within a few miles of the place of their nativity.

For many years past our departed sister often talked familiarly on the subject of her departure, and looked forward to the time with pleasing anticipation. Death had long been to her dismantled of his terrors, and the hope of immortality beyond the grave was the solace of her mind when passing through her severest conflicts. About six weeks ago she was taken down with a severe attack of dysentery, a disease then prevalent, by which many of our friends and neighbors have been swept from this mortal stage, to the world of spirits.

She was brought very low, and but little hope was entertained that she could survive it. During all this time of severe pain and prostration, her mind was composed and tranquil. She expressed no desire to be restored to health, no fear to die. Her disease however abated, and she, though greatly reduced, was able to sit up, and walk about the house, but often advised her family not to flatter themselves that she was going to get well, for she felt an assurance that the time of her departure was at hand. She remarked to the writer of this notice, when we called on her, that when so low before, she had hoped that the time of her departure had come. But she desired patiently to wait all the days of her appointed time, till her change come. On Sunday, the 12th inst. our appointment being on that day at New Vernon, we spent an hour or two with her, after meeting, and she was then able to sit at the table, and dine with us, she talked freely on the things of eternity, and seemed to feel that she stood on the margin of that blessed land where perfect joy and love abounds. About the middle of that week her strength began to fail, and without any special disease, except general debility, continued to sink until her ransomed spirit took its immortal flight.

At about one o'clock, P. M. of the day before her death, in conversing with her children, she said, "All is peace," and continued, "As Joseph said to his brethren— Her strength failed, when one of the angels used the words of Joseph, 'So that ye fall not out by the way,' to which she assented.

Being informed that she was failing, we visited her on the evening before her death, and found her apparently in a dying condition, with but little power to converse, but perfectly calm, and in the unimpaird possession of all her mental faculties. But language fails us, in trying to describe this last interview. As we entered the room, she was asked if she knew us, and she looked up and answered in the affirmative, and extended to us her hand, then closed the lids of death. I stepped to her bed side, and asked her if she still felt entirely satisfied with her prospects. She answered in a

clear and emphatic voice, Yes, yes, yes! and after recovering a little strength, she raised her arms and exclaimed, aloud, "I am wrapped in my Jesus!" Shortly afterwards I told her that it was the wish of some of the family that I should engage in prayer, and asked her if she felt disposed to join with me in prayer; to which she answered, yes, and as we were about to commence, she exclaimed in a loud voice, "Praise God, for his goodness!" I inferred that after assenting to the proposition of prayer, she could find in her heart nothing to ask for, being perfectly happy, and that our prayer should be turned to praise.

In taking leave, I repeated a portion of the stanza of Watts.

"Jesus can make a dying bed,
Feel soft and downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly
&c."

To which she responded with great emotion.

"O glorious hour! O bless'd abode!
I shall be near, and like my God,
And if I should see no more of you,
The sacred pleasures of my soul."

Precious in the sight of the Lord, is the death of his saints. A numerous assembly attended her funeral on Tuesday, the 21st, and listened to a discourse on the occasion from 1 Pet. 1. 3-5.

Clasp'd in my heavenly Father's arms,
I would forget my breath,
And loose my life amidst the charms,
Of so divine a death."

Oneida Co. N. Y. Nov. 6, 1854.

BROTHER BEEBE:—It became my painful duty (by request of brother Schuyler Wade) to write an obituary of sister MARY, wife of S. Wade, who died the 26th of October 1854. Sister Wade left home in company with her husband on a visit to her sister Knapp, about three miles distant, after riding about half of a mile she was taken with a violent pain in the bowels; brother Wade proposed returning home; but she thought she would soon be better, they drove on; but her pain increased violently until they arrived at brother Knapp's. Medical aid was called for, but to no effect, she died after two days most excruciating pain which she bore with great resignation.

Sister Wade was a native of this county, was born of Presbyterian parents in the year 1809, was dedicated (as they call it) in her infancy, brought up strictly to obey the rules of the church, and at an early age united with the Presbyterian church, was always highly esteemed by them so long as she remained with them. I became acquainted with her and the family in the year 1830, at the time of the division of the church with whom I now labor. At that time she and her husband were violently opposed to the doctrine of salvation by Grace, notwithstanding she and her husband would occasionally attend our meetings to hear the word. At times it would be offensive, at other times it would produce great inquiry, and after the lapse of six years she and her husband sent a brother to me, desiring the church to appoint a special meeting that they might have the privilege of giving a reason of their hope in Christ. The meeting was appointed, the church gained fellowship, the next day while she was walking to the water, she requested me to bury her; for said she, I am a Baptist. I could

years have since passed, and I can truly say that sister Wade has proved to be a Baptist. Her place was, with the exception of sickness, always filled in the house of God, and her life was, as a neighbor, and a Christian, irreproachable. She was beloved by all that knew her. No man ever had a better wife, or children a better mother, but they will see her no more.

When sister Wade died, I was from home, on a visiting tour, I had been as far as Wisconsin, was on my way home, stopped to visit my daughter in Monroe Co., and I received a telegraphic dispatch that sister Wade was dead, requesting me to come home and attend the funeral. I hastened home without delay. She died the day before I arrived. Brother Wade informed me of the state of her mind. She was conscious of being near her end, until a few hours before her death. Brother Wade told her that he thought she had but a few hours to stay with them. She said, Do you think so? Well, my Heavenly Father can do all things well. After a few moments, she was perfectly resigned to the will of God. She called her husband to the bed-side, took him by the hand, and gave him an affectionate farewell for a time, with the expectation of meeting him again in heaven. She called her children also to her, took them by the hand, beginning with the eldest down to the youngest, and spake to them of the holy religion that supported her in the dying hour; told them they could not get religion, but told them who alone could bestow it, the Lamb of God. Manifesting to the last, the same faith she professed twelve years ago. Brother Wade has lost an affectionate wife, to children a tender mother, and the church a heavenly sister; but our loss is her great gain. She had a great desire to see me before she died; but I was not permitted to see her. She wished me to preach her funeral sermon, which God, in part, permitted me to do; the friends fearing that I might fail of getting home, called brother Hill of Utica, he took a part in the exercises. Our house of worship was filled to overflowing; yea, there were many who could not get into the house.

Brother Wade and family's loss is great. May the God of all grace, bless all the mourning friends with the rich dews of heavenly grace.

I remain your unworthy friend and brother,
JAMES BICKNELL.

DIED.—At the residence of brother Stephen Decker, of Brownsville, her son-in-law, on Monday, the 22 inst. MRS. PHEBE REEVE, relict of Elisha Reeve, Esq., late of Deerpark, in this Co., in the 89th year of her age.

For some time previous to her death, we are informed that her mind was much occupied in meditation on the subject of her approaching departure, and she was enabled to give such evidence of an interest in the blood and righteousness of the Redeemer, as satisfied those who were with her in her last days, that she had passed from death unto life. Full of days she sank down with old age, without any perceptible disease, and gently fell asleep, as is confidently hoped, in Jesus. She has left a numerous train of descendants, who mourn not for her, as those who have no hope.

Ogle Co. Ill. Nov. 14, 1854.

BROTHER BEEBE:—By request of sister Susan Terry, it becomes my painful duty to forward you for publication in the *Signs* the following obituary notices.

Her oldest son, GEORGE TERRY, died at Paw Paw Grove, Lee Co. Ill., at the residence of his father, Eld. Ebenezer Terry, on

the 3rd day of April last; aged 31 years and eight months lacking 5 days.

George had been in a decline quite a length of time, as near as I can recollect almost two years. And some months before his death, thinking it might be beneficial to his health, he went to Pa., on a visit to his friends; but in March last, he wrote to his brother at Paw Paw, that he wanted him or his father to come after him and bring him home. His brother started on the cars immediately, and went and brought him; and he died the third day after his arrival. He had made no profession of religion previous to his return to Pa., but had rather manifested a disbelief in the doctrine of God's eternal, electing love for his people. But after his return he told his father that since he had been sick, he had thought perhaps he had not long to live, and his mind had been led to search the scriptures, to ascertain the foundation of his hope, and he had become satisfied, that if the electing love of Jesus was fixed upon him from eternity, and if he was included in the number of his elect, he was perfectly safe, and he rested there content. He had no hope anywhere else. He remained perfectly composed in this belief, and died without a struggle or a groan. He was a single man; but he left a father and mother, three brothers, and four sisters, besides a numerous circle of other relatives and friends to mourn their loss. One of his brothers, and two of his sisters were married. His friends and relatives mourn not as those who have no hope, for they have strong evidence to believe that their loss is his eternal gain.

A sermon was preached on the occasion of his death, to a large and attentive congregation, on the first Sunday in May, by the unworthy writer of this, from Rom. v. 25 "That as sin hath reigned unto death, even so grace might reign."

Also.

Her husband, our beloved brother ELDER EBENEZER TERRY, died at his residence, on the 16th ult., without a struggle or a groan; aged 60 years, 9 months, and 7 days. His disorder was the flux. He was sick about three weeks. When he had been sick about a week, he called his family around him, and told them he was about to leave them, and conversed with them on the subject of death and eternity; and enquired the state of their minds on the subject of religion, and the ground of their hope of meeting him in a better world! Death had no terrors for him. As he did not expect to live another day, he sent for me to go and preach at his funeral, thinking (as it is 44 miles from here to his house.) that I would not have more than time to get there in season for his burial. The messenger arrived here on Wednesday about 9 o'clock A. M., and Dea. Sanford and myself started as soon as we could get ready, and arrived at brother Terry's the same day, 10 o'clock, P. M., and contrary to all expectations, found brother Terry still alive. We tarried until the next Sunday morning, when we were under the necessity of leaving him and returning home. We left him with some hopes that he would get well. While we were with him he constantly affirmed that he was getting better, and should soon get well. At intervals, while we were with him, he seemed not to be in his right mind; but most of the time when I conversed with him, he seemed clear in his mind, and talked mostly on the subject of religion; and manifested no fear of death. But as he always did while in health, so in sickness, he manifested strong hostility to the spirit of antichrist which is abroad in our land. On Monday after we left him, the doctor pronounced his symptoms favorable, and he gained slowly, until the next Wednesday, when the canker set in, and he died the next Monday at about sun set.

owing to the soreness of his mouth and throat, he was unable to talk above a whisper for two or three of the last days of his life; and some of the time he appeared not to be in his right mind. In his death, his family met with a heavy bereavement, and community has lost a good

citizen; and also the little church at this place met with a loss. As there is no Old School Baptist church at Paw Paw, he and sister Terry held their membership here; and we were always well pleased when he visited us. For myself, I feel as though I had truly lost a brother; one in whose society I took great delight. But he is gone and I seem to be left alone; for I know of no other Old School Baptist minister within 60 miles of me, and it is very seldom that I see them. But we have reason to rejoice that we mourn not as those who have no hope; for we confidently believe that our loss is his eternal gain; and it would be but a selfish wish, that would bring him back to the strife, contentions and discords of this sin defiled world. May that God who has promised to be a husband to the widow, and a father to the fatherless, be the stay and support of the bereaved family in their afflictions; and may their earthly loss be made up to them in spiritual blessings. I tried to preach on the occasion of his death to a large and a tentative congregation, in the New School Baptist Meeting House at Paw Paw Grove, when they kindly off red for that purpose, on the fifth Sunday in October, from Luke iv. 18. The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel to the poor, &c.

As ever, yours in gospel bonds,

CLEMENT WEST.

Junius, November 9, 1854.

BROTHER BEEBE:—By the request of dear friends, I send the said notice to the obituary department of your paper, by the request of brother and sister Pannet, of the disease of their only son, JOHN K. PANNET. He was born April 4th, 1831, and died May 27th, 1854. He was an estimable young man, lived beloved in life, and died lamented. His disease was consumption.

Also.—COLLIN HANCHET, husband of Martha, their only daughter. He was born May 22, 1821, and died August 18th, 1854, of inflammation on the brain. He was kind and beloved in life, and deeply mourned in death. O how sad to visit the house of brother Pannet, and the widowed daughter now left to them so nearly desolate. May the Lord console them in their sore afflictions.

Also.—By the request of Mrs. Elizabeth Denington, in memory of her sister, MARIA GILDING, born February 21st, 1831, and died in hope of a better life, November 3d, 1851.

Also.—Of an infant son of Moody and Elizabeth Denington, born Oct. 3d, 1851.

Also.—MIRIAM W. DENINGTON, born August 28th, 1853, and died May 27th, 1854, leaving them childless.

Also.—ELIZABETH GILDING, mother of Elizabeth Denington, she was born December 12th 1797, and died of consumption March 29th, 1854.

Also.—MR. JOSEPH GILDING, husband of the above, and a member with her of the Old School Baptist church at Clyde. Born February 2d, 1796, and died September 26th, 1854. His disease was powerful, but of short duration; supposed to be palsy, or apoplexy. But his work was done. Brother and sister Gilding were consistent members of the Old School Baptist church at Clyde, and continued steadfast in the faith, until they were called from the militant to join the triumphant church. But O how sad the breach; not only in church, but also in the family. The afflicted Mrs. Denington, bereft of parents, children, and of a loving sister, stands almost alone to rear the monuments parental, filial, and maternal affection over their sleeping dust.

All the above deaths occurred in Galen, Wayne Co. N. Y., except that of Mr. Hanchet, which was in Lyons, in the same county and state.

WM. W. BROWN.

Grayson Co., Texas, Sept. 15, 1854.

BROTHER BEEBE:—Please publish in the *Signs*, the death of Sister MARY ANN LEE, who departed this life March 10, 1854, aged 39 years, 4 months and 20 days. Sister Lee was an orderly member of the Old School Baptist church, and very attentive on her meetings. She manifested in her daily deportment and conversation that she was a true follower of the meek and lowly Savior. She was a reader of the *Signs*, and was much pleased with the communications of the brethren which they contained, especially as they spake the language of Zion, and testified that salvation is of the Lord. Sister Lee has left a large circle of relatives and friends to mourn her departure, but they mourn not as those who have no hope.

Come my dear friends and mourn with me, I am bereft as you will see, Of my beloved bosom friend, With whom I wished my days to spend.

Harford Co., Md., Nov. 8, 1854.

ELDER BEEBE:—Painful as the task is, it becomes my painful duty to announce the death of another of our beloved family JOHN D. DURHAM, son of Abel Durham, deacon of the Harford Baptist church and Sarah Durham, who departed this life on the 29 of September, 1854, and on the 1 of October the funeral was attended by a very large number of relatives and friends who appeared very much to regret the death of such an affectionate young man; he was aged 29 years and nearly three months, just in the prime of life; and not much sooner did the bud put forth than it was touched by the cold hand of death; he died of consumption, that disease which often turns pale and causes the flesh rose to fall, he was sick nearly a year and bore his affliction throughout without a murmur, but at times would say that he longed to die, for he would be better off; he suffered but little pain till a few weeks towards the last, which caused him to have a great deal to contend with, inasmuch that he prayed for the Lord to come and take him quickly from this world of sorrow; he never made a public profession of religion, but from the bright evidence he gave us, we have a strong hope that he rests with his God, and our God, where his poor heart will ache no more. When he was in good health there could not have been one, out of the church, that held warmer arguments for the doctrine of the Old Baptists preaching than he maintained and adhered to that doctrine to the day of his death. He was delighted with the doctrine of free and unmerited grace, and the bible was his guide from first to last. He said, a few days before he died, he would be happy if he were able to be baptized, but not my will but thine O God. I asked him a little while before he died, if he had a strong hope in the Lord, and he said indeed I have; as there was not the least shadow of doubt, and after a little, about the hour, he said he would go, his spirit took its flight, and O how we miss him; we miss him in the church, where his seat was seldom vacant, and we miss him there, for he carried off the singing, and we miss him by the fire side, and O, we miss him every where, for he is gone, we will never see his lively eye, nor hear his merry laugh again; he has left a truly afflicted father and mother, two brothers and two sisters, to mourn this irreparable loss, of our John; may the Lord strengthen the bereaved ones for Christ's sake.

Yours in the bonds of peace.

SARAH ANN D. WILSON.

I will add these verses as he was so attached to them during his illness.

There is an hour of peaceful rest,
To mourning wanderers given,
There is a tear for soul distress,
A balm for every wounded breast,
'Tis found alone in heaven.

There is a home for weary souls,
By sin and sorrow driven,
When tossed on life's tempestuous shoals,
Where storms arise and billows roll,
And all is drear but heaven.

S. A. D. W.

Southern Baptist Messenger please copy

Livingston Co., Mo., Oct. 2, 1854.

BROTHER BEEBE:—By the request of her bereaved husband, brother F. Preston, it becomes my painful duty to write out an obituary notice of my beloved sister ZERA G. PRESTON who was on the 8th of September last, called to leave this militant state, as we believe, to enter into that triumphant state, where, through the blood of the Lamb, that she no longer was against temptations or endures afflictions, but unites with the general assembly or just men made perfect through reigning grace in ascriptions of praise to her adorned Redeemer. Her disease was slow consumption.

The subject of this notice was born in Pendleton Co., Ky., February 5, 1816, and in 1838 through grace, was made to see her lost and undone situation by nature, led to realize a hope of an interest in the blood of atonement, and notwithstanding her mind was much beclouded, and she had to wade through many conflicts with our common enemy, yet through the encouragements offered by the household of faith, she ventured to the church, and on Friday the 20, of October, 1838 told them of her hope in Christ, and also of her fears that she was deceived and that she wished them to deal honestly with her and tell her what was her duty, when they said to her, amazing vile as she was, they received her into their fellowship, and according to their advice she was with her sister Monsadora, and fifteen other willing subjects, baptized by Elder Dean, and became a member of Clear Creek church, Woodford Co., Ky., where though a doubting little one, she lived until 1840, when she and her father's family moved to this state and shortly after their settling, she with her parents and sisters, became by letter members of the Chillicothe church No. 1, and notwithstanding some things she had to encounter, at times caused her to mourn as Zion, languished, for the sincere milk of the Word, for years past, being by affliction confined at home, most of the time, the bible became her daily and even nightly companion, but for the consolations, therefrom drawn, dreary indeed would have been her sojourn here; and the Signs, for the last two years, was the principle preaching that she enjoyed, they coming twice a month richly laden, with experimental letters from the brethren and sisters, were as cold water to a thirsty soul, reviving her little hope, as she called it; when almost sinking in dispondency she would be enabled to rely on him, who was the health of her countenance, and her God. I feel to transcribe a few verses I find written on a blank leaf in her bible, in December 1853, in her own hand writing, whether written from memory, or original, I know not.

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

No tranquil joys on earth are found,
No peaceful slumbering doom,
This world's a wilderness of woe,
This word is not my home.

In Jesus Christ I ought for rest,
He bid me cease my moan,
And fly for snicker to his breast,
And he'd conduct me home.

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

Weary of wandering round and round,
This world of sin and gloom,
I long to leave the untrodden ground,
And dwell with Christ at home.

My beloved sister died, as she had lived, confiding in the finished work of her heavenly surety, knowing if she ever reached that land of rest, it would be, because sinners were saved by grace alone. She died in the triumphs of faith, in hope of a blessed immortality, leaving a tender and affectionate companion, three tender children and many relatives with her many friends to mourn their loss; but we sorrow not as

they who have no hope, Adieu.
J. G. WILLIAMS.

Juniata Co., Pa., Oct. 12, 1854.

BROTHER BEEBE:—By request I send you for publication in the Signs of the Times, the obituary notice of REBECCA, wife of Benjamin Alexandria, late of Wilmington, Del., who departed this life at the residence of her son-in-law, in this Co., the 17th day of Sept., aged 75 years, after an illness of five months, which she bore with christian calmness. Sister Alexandria was a consistent member of the Old School Baptist church, she joined the Welsh Tract church, was baptized by Eld. Ferrell in the year 1812, after which she moved to Wilmington, and put her letter into the first Wilmington church where it remained until the split in that church, she then put it into the Bethel church. At the time she moved to this county, she brought her letter with her with the intention of putting it into the Tuscarora church, but owing to her frail state of health, she found it to be inconvenient to attend. She carried it back to the Bethel church where it remained until her death. I visited her several times during her illness, she did not seem to be alarmed at the thoughts of death, but was always ready to give an account of the reason of the hope formed within her with satisfaction to those that asked. She particularly requested me to let the brethren and sisters know that her mind was firm in the belief of the Old School doctrine. Dear brethren and sisters, pray for me, that my roving feet may be guided aright till I am permitted to go where I believe our departed sister is gone.

I remain your unworthy brother.

NICHOLAS ARNOLD.

Letters Received.

Dea I. Wooten, H. Milton, Eld. D. L. Harding, Miss C. L. Waples, J. Hampton, I. S. Selzer, Mrs. A. L. Saltzman, A. G. Porter, Sarah A. D. Wilson, Eld. G. W. Slater, J. C. Joice, Eld. W. Quint, S. Parker, Eld. T. Watters, Ed. W. Brown, Eld. J. W. Hurd, J. Stringer, J. B. Kercheval, Eld. J. P. Howell, Eld. W. C. Morton, A. Welch, E. N. Shiner, Eld. C. West, A. S. Dayton, Eld. E. Getchell, J. Martin.

Moneys Received.

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MAINE.—Eld. W. Quint, 4; S. Parker, 1; 5.00
PA.—A. Alton, 1; Eld. E. Getchell, 1; 2.00
DEL.—Dea I. Wooten, 2.00
VA.—Eld. T. Watters, 1.00
GA.—Wm. L. Beebe, 11.27
N. J.—Eld. G. W. Slater, 1.50
Mo.—J. Hampton, 6; W. Dyson, 1; 7.00
ILL.—Mrs. A. L. Saltzman, 1; A. Welch, 2; 3.00
Mich.—Eld. J. P. Howell, 1.00
U. C.—J. C. Joice, 1.00
Ky.—J. Martin, 2.00
Total \$45.75

Miscellaneous Advertisements.

ELD. TROTT'S PAMPHLET, entitled, 'A Calm reply to a communication of Elder John Clark written originally for the Signs but published in the Primitive Baptist, April 30, 1853, with that communication inserted by S. TROTT.

We have just received a copy of the above named pamphlet, and hastily glanced over its pages. It contains 40 large octavo pages with double columns, in which brother Trott has, in our judgment, triumphantly refuted the charges which have been circulated with a detestable zeal and unyielding determination, by Eld. Clark and others.

Single copies of this work will be furnished free of postage at 20 cents, or six copies at one dollar. Apply to Elder S. Trott, Fairfax Co. Va. Letters containing orders should be post paid, and contain the money.

Those who cannot conveniently send their letters to us, can be supplied on the same terms.

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the Task, since our former edition was 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

for one hundred copies to one address for \$5.00.

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 Univers. Conditional Salvation, examined and refuted by script. 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 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 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. McFer (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.

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Address letters to BENJAMIN LLOYD, Wetumpka, Alabama.

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 \$1.25 paid in advance will secure six copies for one year.

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

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The following agents for the Signs of the Times are duly authorized to collect and transmit all money due on account of subscriptions to the 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. XXII.

MIDDLETOWN, N. Y., DECEMBER 1, 1854.

NO. 23.

POETRY.

For the Signs of the Times.
Farewell.

Lines written on the death of sister Fanny Roberts, whose obituary was published in our last number, by a young lady of New Vernon.

Farewell,—one long and last farewell,—
O'er my spirits shadows come,
While lips of mine these accents tell,
To thee, thou dear and cherished one.

Within thy home no more we come
To learn thy wisdom and thy worth,
Where once thy presence genial shone
We feel a sadness and a lurch.

In earthly scenes shall we no more
With joy clasp thine extended hand,
Which in its silent language bore,
More love to us, than words most bland.

We miss thee, where we oft did trace
Thy coming with the saints to meet,
And there, beside the altar place,
Is vacant thy once favorite seat.

And him, thy pastor and thy friend,
Feels not he, as might one of old,
If suddenly withdrawn had been,
One hand that help'd him to uphold

His arm above the battle field,
Where Israel's foes were gathered round
Which should be strayed, nor ever yield
Until the setting sun was down.

Ah yes! ere his life's onward sun
Hath hardly reached the zenith, well,
He mourns thine aid from him withdrawn,
Thou mother true, in Israel.

And they who long have cherished thee,
As their dear mother, and esteem'd
All thy sweet counsel given free,
Beter by far than gold is deem'd,
Shall miss the oft a long life's way,
And thoughts from memories' store will
break

Of thy deep kindness which alway,
Some happy spirit joy did wake.

I know my words do faintly tell,
The loss we feel so deeply here,
The sorrowing hearts which bursting swell
Express it all in sighs and tears.

Yet in our sorrow and our pain,
We oft hear whisper'd o'er and o'er,
Our loss is her eternal gain,
For she hath reached the heavenly shore.

Farewell,—one long and last farewell,—
The shadows lift from o'er me now;
I know thou dost in heaven dwell,
Its glorious crown gleams on thy brow.

Present Enjoyment and Future Prospects of a Christian.

Sweet is the privilege of prayer,
To bow before a throne of grace;
To leave our every burden there,
And gain new strength to run our race;
To gird our heavenly armor on,
Depending on the Lord alone!

And sweet the whisper of his love,
When conscience sinks beneath its load;
That bids our guilty fears remove,
And points to Christ's atoning blood.
O then 'tis sweet indeed to know
God can be just and gracious too.

Sweet is the peace that Jesus gives,
When all around is dressed in gloom;
'Tis sweet to know the Savior lives
When friends are hurried to the tomb.
And those we love are snatched away,
Like flowers that wither in a day.

And O, 'tis sweet, when we begin
To find this earthly house give way,
To feel a principle within,
Rising superior to decay!—
A hope implanted in the breast,
Bright foretaste of eternal rest!

But to behold Immanuel's face,
From sin and sorrow to be freed,
To dwell in his divine embrace,
This will be sweeter far indeed.
The fairest form of earthly bliss
Is less than naught compared with this.

And yet, through free and sovereign grace,
I hope ere long these joys to share;
Before the throne to find a place,
That bright, unfading crown to wear,
And join the ransomed choir above,
To celebrate redeeming love.

COMMUNICATIONS.

For the Signs of the Times.

BROTHER BREAD:—Please publish the following letter, in reply to one addressed to me, by sister Gentry. I am a poor sinner saved by grace, if saved at all.

PHEBE J. NORRIS.

DEAR SISTER MARY S. GENTRY:—Although we are strangers in the flesh, I feel at times that I have reason to hope that we are of the same family; for there is a kindred feeling springs up in my breast towards those who declare how the blessed Lord has led them about and instructed them, and what great things he has done for them. Sister Gentry, I read with pleasure your affectionate letter addressed to me in the *Signs of the Times*, and it was to me both comforting and strengthening. Your exercises correspond with my own, and I feel constrained to attempt to comply with your kind request; although I do not feel qualified to write anything for publication. I hardly know what to write,—but I feel a deep sense of the total depravity of my old nature. I know that it will be impossible for me to write anything comforting or edifying to you unless I am directed by the divine Spirit of our God. I have no other Rock to fly to for refuge, but Jesus. He is a shelter from the storm, a covert from the wind, and the shadow of a great Rock in a weary land. He says, Whatsoever ye shall ask of the Father, in my name, I will do it. I was led to his throne of grace, and enabled to bear you in mind before the Lord; for it is my heart's desire and prayer to God, that he would guide me by his unerring wisdom, and support me; for I am not able to stand of myself. But dear sister, He says, he will never leave nor forsake us. O, what a precious promise! He that cannot lie has made it. Blessed be God, He is the same yesterday, to-day, and forever. Jesus has not left his children comfortless; he said he would send the Comforter. If I am truly a child of God, it is all of his grace. God worketh in me to will, and to do of his good pleasure.

Whether I was influenced by the Spirit of God when I wrote before, or not, I will not say; but I felt a little as one of old did when he said, "Come and hear, all ye that fear God, and I will declare what he has done for my soul." Truly, he had done for me great things; and at that time I desired greatly to say something comforting to the Lord's dear little ones. O, it would have given me great satisfaction to say one word that might afford comfort to any of the scattered sheep or lambs of Christ. Human tongue can never tell the wonders of our Immanuel. When I stood upon the banks of deliverance, I thought that if ever I should again be in trouble, God would deliver me. And many times I believe he has delivered me; and O how sweet has

been the deliverance which he has wrought. At one time when greatly distressed, I thought that Satan had got hold of me; I was made to cry to the Lord to have mercy on me, if it could be consistent with his will, and to deliver me out of my temptations; and he made the tempter retreat; Jesus makes a way for our escape. Truly his mercies are new every morning, and fresh every evening. I am a great wonder to myself. How can the Lord extend his long-suffering and tender kindness to such an ungrateful rebel, in sparing my unprofitable life, while others are falling in death around me on every side; some taken home to rest, and others lifting up their eyes being in torment. It seems to me that I have been made to see their end, as described by the poet.

"But O, their end, their dreadful end,
Thy sanctuary faught me so,
On slippery rocks I see them stand,
And fiery billows roll'd below."

And I have awfully feared that I was one of that number; but still I have a hope although at times it seems to be so small that I can hardly perceive it; still it is there, and I cannot get rid of it; nor do I wish to, for I would not exchange it for worlds; for 'tis in Jesus, and when he is pleased to reveal himself to my poor soul, as he does not unto the world; the beauty and excellency I am permitted to behold in him are such as my tongue cannot express. Then my spirit mounts up with wings, as eagles, to the top of the mountain, where I delight; and

"My willing soul would stay
In such a frame as this;
And sit and sing myself away
To everlasting bliss."

Then the world with all its alluring charms, are but trifling toys to me; and I think these light afflictions, are not worthy to be compared with the glory that shall be revealed in us. My soul is drawn out in praise to God for such unspeakable blessings, bestowed on me, the most unworthiness of all. What a mercy it is that my poor soul has not been sent down to the abode of devils. I have such a hard and rebellious heart, and a wretched wandering mind. So ungrateful and disobedient, so prone to sin, that I cannot do the things I would. Sometimes I think, the spirit indeed is willing, but the flesh is weak. At times I feel as the poet has said,

"A lifeless life, a hopeless hope,
And such unwonted careless care."

It shocks me at times, that I am so, and I am cast down into the dark; (but not destroyed,) the shades of night hover around me, thick heavy clouds hang over me. O, what a lonesome situation. I feel to mourn the absence of my divine Master. But, adored be his name, he is just as near me when in the valley, as when on the mountain top. It seems at times that I feel a parching thirst for one more draught of that pure river of water, the streams whereof make glad the city of God.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread,
Are big with mercy and shall break
In blessings on your head."

Our covenant keeping God, who feeds the ravens, when they cry unto him, and who will not suffer a sparrow to fall to the ground without his notice, has looked down in mercy upon his children here in the West. He has been pleased to bless his little church in this vicinity, with the privilege of a visit from three of the dear brethren whom he has set upon the walls of Zion. Elder T. Bishop arrived in health in time to attend the meeting with Elder Terry, and Elder Fellingham of Illinois. We were truly glad to see them, and would have been glad to have seen many more, if it had been so ordered. I think we had a good meeting. "He brought us into his banqueting house, and his banner over us was love. And we were fed upon that hidden manna that comes down from heaven; that living Bread, of which if a man eateth he shall never die. This is heavenly food for hungry souls. He did not send the little ones away empty. Whether I am a child or a dog, I certainly received some of the crumbs which fell from my Master's table, which was richly spread with the rich provisions of the gospel for almost a week. I do love, if I know what I love, to hear Jesus preached, as the Way, the Truth, and the Life. As the only way, on name given whereby we must be saved. And if that is not food to a poor sin-sick soul, I know not what it is. If indeed I know anything about pure and undefiled religion, it is the most delightful theme I ever meditated on. And if I ever loved any people as brethren in Christ, it has been for the truth's sake. I can say in truth that it would delight my soul to witness the prosperity of Zion, and to see an ingathering of the sheep and lambs of Jesus, into the church. To see the stately cedars of Lebanon made to bow down at the feet of the Redeemer; and be brought clearly into the light and liberty of the gospel. I feel at times in my heart to say,

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

Take courage sisters; your enemies are all conquered. Jesus has triumphed over them all. He who a little more than eighteen hundred years ago, bore all the sins of all his people, into a land of forgetfulness to be remembered against them no more forever. The dear innocent Lamb of God, suffered on the cross, was laid in the cold grave, and on the appointed morning arose a victorious conqueror, over hell and the grave. Why then fear to die? Death is but the dark passage through which the saints follow their Lord, into the glories of the eternal world. O, what condescending love that moved the King Immortal, Invisible, the Only wise God, Our Savior, to entertain thoughts of mercy to any of the fallen race. O, my sister, how self-abasing, heart-cheering, God-honoring, and soul reviving

it is to be drawn by the cords of everlasting love, and made to bow low at the feet of our Sovereign Lord, and to feel that, in some degree, our prayers are answered, although they are offered in much weakness. O, that I could occupy the place where Mary sat, at the feet of Jesus; that I might learn of him at all times, and to wash his feet with my tears, and wipe them with the hair of my head. Where is there another place, so pleasant,—so delightful? There is certainly none that would hold equal it.—But I must close. Excuse me for wearing so long upon your patience; for it seems to me, that this poor scribble cannot be of any use to you, or to any one else. Dear Sister, I shall be much pleased to hear from you again, through the *Signs of the Times*. May the dear Lord bless, strengthen and comfort you, in all your afflictions in this world, and finally may you have a seat at God's righthand, with all his blood bought family, to sing his praise for ever.

From your poor unworthy sister, in hope of a glorious immortality beyond the grave.

THEBE J. NORRIS.

For the *Signs of the Times*.

Hancock Co., Ill., Sept. 22, 1854.

BROTHER BEEBE:—As I have to write to you on business, and as my sheet is not full, I will give you some account of what we hope the Lord has done for us in this part of the country. There was in April, 1854, a little church constituted within six miles of us, and since that time eight have joined us by letter, and ten by experience and baptism, and we think there are several others within the bounds of the church, who, if they would discharge their duty, and clear their conscience, would soon be with us. From the present appearances, we look for considerable ingathering among us.

Brother Beebe, and brethren and sisters, we can truly say it has been a season of refreshing from the presence of the Lord. O how good and how pleasant it is for brethren to dwell together in love and unity.—I have been a member of the Baptist church for many years, but I never witnessed in any church, so great a degree of love and fellowship for each other, in my life.—Truly they all seem to speak the same thing, and each seems to esteem others better than themselves. There is no striving for the mastery. None appear to be tender-eyed, nor to have tender feet, but all can endure sound doctrine, and delight in the doctrine that salvation is by grace alone, and that our God hath saved us, and called us, with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, who being the head and representative of the church and people, of necessity came into this low ground of sin and sorrow, suffered and died, the just for the unjust, that he might redeem his people unto God, and present them before his Father in a justified state, holy and without blame before him in love.

I will say to you, brother Beebe, and to the brethren generally, that the most of the preaching brethren of my acquaintance, are sound in the faith, and are contending earnestly for the faith which was once delivered to the saints.

I attended the Demons Association, in Iowa, and also our own in Hancock Co. Ill. and truly the preaching was as the voice of but one messenger of the Lord. And to all appearance, peace and harmony and love abounded in both associations, and they all spake the same things. It was a refreshing time from the presence of the Lord.

Our brother David Lamon is pastor of our little church, and was one of the constituent members, when we organized.—Brethren, when it is well with you, pray for us as a church, and do not forget the poor unworthy writer of this scribble.—Brother Beebe, if you think this worthy of a place in the *Signs*, it is at your disposal, but don't crowd out better matter to make room for it. Should you lay it aside you need not fear any dissatisfaction on my part.

Yours in hope of eternal life.

THOMAS WRESTEN.

N. B.—Please give your views on Rom viii. 30—34, in connection with 1 Pet. i. 2. We wish you to dwell particularly on predestination, and election, and tell us whether they are both of the same age, or whether predestination, was prior, in eternity, to election, or if election is a thing of time.

T. W.

For the *Signs of the Times*.

Dewitt Co., Ill. Nov. 9, 1854.

BROTHER BEEBE:—I have removed from Huntsville, Ohio, to Illinois, where I find a few of the old-fashioned Baptists, such as the scriptures describe as being separate and distinct from all other professors of religion. There was a church constituted on Salt Creek, about the first of July, 1853, of about nine members, under the pastoral care of brother John B. Moore which now numbers 26. Some have been added by letter, and some by experience, and they are in peace and fellowship.

There are several other churches in central Illinois, which compose the Sangamon Association, of which I have seen no account in the *Signs*. Now as there are many of our brethren moving, and other traveling to the west, we would be glad to have them visit our part of the state, especially we invite our ministering brethren to call on us. There are six of our brethren living in this town, Clinton, Dewitt Co. where we invite our traveling brethren to call on us.

I am truly your brother, in hope of eternal life, through Jesus Christ, our Elder Brother.

AARON WELCH.

For the *Signs of the Times*.

Xenia, Ia., Aug. 22, 1854.

BROTHER BEEBE:—Having a small remittance for you, I have thought it may not be amiss to inform you of our situation in this part of the west. There are a few of us here, and we have a church constituted which is called Taylor's Creek church, it is located on the west side of Grant Co. Ia., on Taylor's Creek. Our meetings are held on the fourth Sunday and Saturday preceding, of each month. We have no stated minister, but we desire that the Lord of the harvest may send us one to labor among us in word and doctrine.

Dear brother, I have just returned from the Lebanon Association, which was held with the Little Killbuck church, in Madison Co., Ia., on the 17th, and 18th days of

August. Love seemed greatly to abound throughout all the churches, and union and harmony in every breast, during the meeting of the Association. The preaching presented one complete unbroken chain of truth. The stand was occupied on Sunday by Elders Jones and T. P. Dudley, of Ky., and Wilson Thompson, of Ia. They preached Jesus, as the Way, the Truth, and the Life of his church, which is the bride, the Lamb's Wife.—That the church including all her members were chosen in Christ Jesus before the world began, and before the foundation thereof was laid, and that He is the first born among many brethren, the Elder Brother, and Wonderful Councillor, the Mighty God, the Everlasting Father, the Prince of Peace.

Dear brethren, while meditating on the goodness and mercy of God, his great love wherewith he has loved us, even when we were dead in sins, and that he has saved and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us, in Christ Jesus before the world began, and that he hath blessed us with all spiritual blessings, in Christ Jesus according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. That we might be conformed to the image of his Son, I am made to rejoice. This is life eternal, that we may know God, and Jesus Christ whom he has sent. May grace, mercy, peace and truth abound in all the house of God, for the enemies of truth are going forth like roaring lions, and deceiving the nations of the earth. Brethren, the waves seem to run high. Raging waves of the sea, foaming out their own shame, but while Christ is at the helm, we need fear no danger; for he has conquered death, hell and the grave, and arisen a glorious conqueror, and is now exalted a Prince and a Savior, to give repentance unto Israel, and forgiveness of sins.

I remain your brother in Christ.

JOHN BRANDOM.

For the *Signs of the Times*.

Fayette Co., Ten. Aug. 15, 1854.

BROTHER BEEBE:—This morning in looking over the seventeenth number of Vol. 21, of the *Signs*, I find an article written by a brother Morris, of Ohio, and headed, "The power of sound words." A review of that article has caused me a considerable reflection. The article seems to have been written with considerable ability and it may be correctly. But I am of opinion that according to the rules he has laid down for a correct understanding of the scripture, but few ministers in our ranks are competent to understand or preach the word. I, for one, acknowledge my deficiency, for I have never studied grammar, know but little about hieroglyphics, nor do I pretend to know the laws of writing poetry, and am equally deficient in many other things he mentioned, as necessary to the use of sound words.

The conclusion was forced on my mind, that if the brother is correct, and I dare not say he is not, the Old School Baptists ought to have schools for teaching theology, and nine tenths of their preachers should either quit preaching or go to school, and learn how to understand these things.

I see also that brother Morris with brother Bloomingdale are expecting and are looking for what they call a millennium, the thousand years that satan is to be bound, &c. All these things stagger me, and believing these brethren to be learned men, and as I have held different views, from what they hold, I should be glad to be divested of all my erroneous views. But I never could believe any proposition without some testimony. And brother Bloomingdale has it so mixed up that I cannot understand him.

Now, brother Beebe, if the scriptures do warrant the belief that there is a time to come, of a thousand years, in which satan is to be, and will be bound, in a different sense from that in which he is restrained or bound under the whole gospel dispensation, if you have light, I would be glad if you would give your views fully on the subject. I hope that my desire for you to do so does not arise from idle speculation. Should you reply to my request you will oblige one who entertains the strongest desire for the welfare of Zion.

I remain, as ever, yours in the afflictions of the gospel.

PIETER CULP.

For the *Signs of the Times*.

Smyrna, Del., Jan. 19, 1854.

BROTHER BEEBE:—As the business part of my letter does not occupy the whole sheet, I will write a few lines which you are at liberty to publish, if you can do so without excluding from your columns matter of more importance. I was born in England, in 1789. My parents were of the high church order, and, of course I was raised up according to their forms. I have been told by my parents that when about a month old, I was baptized; but I do not think it was the answer of a good conscience towards God, on my part; for I was not consulted on the subject, neither had I any knowledge of what they intended by it. But I had what they call a God-father, and a God-mother, who promised, on my behalf, that I should be brought up in the fear of the Lord, and that I should renounce the devil and all his works, and the pleasures and vanities of this world; but after that day they took no more care of me than if they had never seen me; and I grew up like the rest of the sons of Adam; going astray from the womb, speaking lies, in love with the world, and its pleasures, a sinner, without hope, and without God.

My parents being very poor, I was brought up without any learning; for I was never sent to school a day in all my life by any one. When quite young, I had to leave my parents, and went to live for a time, with a Scotch family, where the woman soon began to teach me the catechism according to the order of the Scotch church, and she also taught me the Lord's prayer, and the creed, to say, "I believe in God," &c., when I hardly knew that there was a God. So I went on for some time still living in sin; but still I kept paying up for all my wickedness, as I supposed pretty regularly, every night; and if I happened to go to bed without saying my prayers, I generally felt quite terrified until the next night, when I would be sure to settle all up, and then I could go on afresh. When I grew up and mingled with young company, I became more vain and wild,

nd lived in all kind of sin and wickedness against God.

But blessed, forever blessed be the name of God, in his own time, and in his own way, by his Holy Spirit and grace, caused my soul to feel the condemnation of his holy law; and being broken down under the weight of my load of sin, I could find no help in myself, or in any other arm of flesh. I was constrained to flee for refuge to one who is mighty, even to the Lord Jesus Christ, who alone can save; and by a wonderful display of his love and mercy, I was enabled to look to him and to him alone; and found pardon and forgiveness for all my sins, according to the riches of his grace. At about this time I went to the Particular Baptist church at Smyrden, in England, and told them what I hoped the Lord had done for my poor soul. I was received and baptized in the year 1817. I have only given a few hints, in relation to my first experience; but let this suffice, as I find my sheet is filling.

Shortly after I was baptized and admitted into the church, that busy adversary of the soul met me with a temptation, under which I was suffered to fall and great indeed was the fall. Under it I groined being burdened, and suffered in darkness of soul, for more than four long years, during which I never enjoyed one nappy hour. Seeking for comfort but finding none; if I went to hear the gospel preached, there was no comfort for me; for all the promises of the gospel appeared to be for those who had not acted as I had; and if I attempted to approach the throne of grace, all my prayers were like a chattering noise, and I could find no comfort. When I read the word of God, all was to me like a sealed book; and in it no comfort for me. No communion with God, no fellowship of the Spirit,—no answer to my prayers,—no communion with his saints; but the wild woods were my chosen place of retreat. About this time I thought if I could hear the dear servant of the Lord, whom I had once heard, I should be relieved; but he lived about one hundred miles from me. At length I heard that he was coming to preach within about fifteen miles, and I thought if I could get to hear him, I certainly should realize some comfort; but how to get there I did not know, as I had no other way but to walk. I went however, with my indiscrible load upon my mind; but alas! it was all in vain. God's time for my deliverance had not yet come; and I returned home as barren as I went. I had no rest day nor night; the horrid threatenings of the enemy were continually harrassing me, charging that I had sinned against the Holy Ghost, and that there was no forgiveness for me; and that I might as well give up all hope in religion as not and take what pleasure I could in the world, the few days I had still to live. Here I found myself, like the dove when she has lost her mate, being alone and in the desert, and mourning about from day to day. I had no one to whom I could unbosom my complaints, no one with whom to commune in regard to the secret things of God. None who seemed to know anything about being tried as gold is tried, seven times in the fire. They all seemed to walk in the sun shine of the day; but it was my lot to pass through many deep waters. But sometimes I seemed to feel a little supported by the blessed promise of God, that the waters shall not overflow his people. I

often regretted that I had ever professed to love God. I think I can say, there is no sorrow like that of mourning the absence of the precious Savior. Here I was tossed about in darkness of mind, and under the buffeting of Satan, for more than four years, until the time appointed of the Lord for the Lord's time is the right time, and his ways are not as man's ways, for he is the all-wise Sovereign of the universe, and he works all things after the counsel of his own will. And he is of one mind and none can turn him. In the course of the providence of God, I was at length brought to hear a poor despised servant of the Lord, Mr. Richard Shilling, of Bethorden Parish, England; when and where the Lord was pleased to bring me out of captivity. On the Lord's day morning I started off to go and hear what he had to say from the Lord to me, and to the Lord about me. I was from seven to eleven o'clock, walking five miles, how I got there, I do not know, nor where I had been, my feelings on that morning no tongue can describe; but as soon as I got into the house, he took his text. "Lord I believe, help thou my unbelief." I responded in thought. O Lord thou knowest that I do believe that thou art God, and thou alone canst heal such poor distressed sinners as I am; but it is this wretched unbelief that robs my soul of peace. The preacher in his discourse seemed to single me out from about five hundred people, and pointed out to me the blessed promises of the gospel; and the characters to whom they belong, and in his prayers he entreated of the Lord for me, as though some one had told him all about me; when at the same time I had not, and could not open my mind to any one. But I thought this must be the Lord's doings. The Lord did then and there again reveal himself to me in a most gracious manner; and the tempter with his wily arts was made to flee. My poor soul was made to rejoice in God, and have no confidence in the flesh. I then thought I knew what David meant when he said, "My cup runneth over," for my heart was overflowing with joy and gladness in the Lord. I returned home as it were on the wings of an eagle, for my strength was renewed. I hardly knew the ground I walked on. This was when I lived in England.

We came to America in the year 1823 and blessed be the name of the Lord, he has kept me by his power and grace, to the present time, and he enables me to put my trust in him, for on him as my foundation, all my hopes are built. He is the Rock of Ages. Yet, notwithstanding all this, I am, many times led too far, by the buffetings of Satan; and many wearisome days and nights are appointed unto me. But,

"Let me but hear my Savior say,
Strength shall be equal to thy day,
Then I'll rejoice in deep distress,
Leaning on all-sufficient grace."

From your unworthy brother, in great tribulations,

WILLIAM WILLIAMS.

For the Signs of the Times
Savannah, Mo., Feb. 15, 1854.

BROTHER BEEBE:—The twenty-first volume of the *Signs* have come regularly to me, and that volume is finished together with the closing of the year, which has been employed in writing, reading, and publishing it. Gone, never more to return, whether well or ill spent, it cannot be re-

called. Let us, one and all, examine the course pursued by us, and what have been our aims in sustaining the publication of the *Signs*? If the glory of God, and the advancement of his cause, together with the consolation of his church, has been the main spring of our actions, then may the year close with us in peace; but if the reverse has been the case with any, let them retrace their steps, and ask the Lord to forgive them, and to lead us all in the right way. We are about to commence a new year, and with it a new volume, and O, may Israel's God guide the pen of every writer, and may he make your arm, brother Beebe, strong for the labors of the editorial department, that the pages of the forthcoming volume may be filled with good news from a far country.

I have been edified in reading the communications from the brethren and sisters who have written for the *Signs*, but I confess there has been some things said and some expressions used which appeared to be unguarded, failed to exhibit that christian spirit which should govern all our actions. But we need not look for perfection in this mode of our existence. But we are called to watch over each other for good.—Let us bear one another's burdens, and so fulfill the law of Christ. And if a brother writes anything that is contrary to the christian faith, let him be admonished in the spirit of meekness. Treat him like a brother, with a view to reclaim him in love, and at the same time, let us contend earnestly for the faith, which was once delivered to the saints, maintaining every inch of bible ground, in reference to the doctrine of the salvation of God, which doctrine covers the entire ground of revelation, by which the man of God is thoroughly furnished unto every good work. But let us be careful to stop where revelation stops, and not try to pry into mysteries which God has reserved to himself. Revealed things belong to us and to our children, but secret things belong to God. The word informs us that God made the world; the whole creation was spoken into existence by the word of his power. Nature is governed by fixed principles, or laws, and moves harmoniously; but we are told, man was formed of the dust as the ground, (namely Adam) and the Creator gave him dominion over all, and free access to all the trees of the garden, excepting the tree that was in the midst of the garden. Of this he said to him, that in the day he eat thereof he should surely die. But the law was transgressed, and death was the consequence. Deliverance from sin and condemnation is only by grace, through our Lord Jesus Christ. Sin hath entered into the world, and death by sin, so death has passed on all men, for that all have sinned.—There are none of Adam's children but what are in this position; but we rejoice to learn that the plan of salvation existed in the purpose and wisdom of God, before the world began; for we are told that, The Lord's portion of his people, and Jacob is the lot of his inheritance." "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ unto himself, according to the good pleasures of his will." "Elect according to the foreknowledge of God the Father." We might quote many more texts of scriptures to prove the doctrine of Election and predestination, but

think the above will do for the present. We see that the Lord's portion is a chosen generation, a number so definite that none can be added, nor can the number be diminished. Thus, salvation and all the graces of the Spirit, were given to the saints, and secured to them in the covenant Head before the world was made. And in the fulness of the time predicted, and set forth in types and sacrifices under the law, Christ made his appearance in the world, was made of a woman, made under the law. He died for our sins, that is, for the sins of his chosen generation. Isaiah says, He shall see of the travail of his soul, and shall be satisfied. And that "He shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand." "All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all." Thus did the Covenant Head bear all the sins of all his Covenant people. Paul says, he bore our sins in his own body on the tree, and by one offering he hath perfected forever them that are sanctified." (or set apart).—The good Shepherd giveth his life for the sheep. Husbands love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it, and present it to himself a glorious church, not having either spot or wrinkle or any such thing. Jesus said, "For this hour came I into the world." He died on the cross, bowed his head and cried it is finished," and yielded up the ghost, entered the gloomy mansions of death and the grave; but on the morning of the third day, he arose from the grave, and after having showed himself at divers times and places, to his disciples, ascended up into heaven, where he lives to make intercession for his people. He said to his disciples, "If I go away I will send the Comforter, and when he is come, he shall take of the things that are mine, and shall show them unto you."

The next point in the great system of salvation, which we will notice is that of the New Birth, or regeneration. Jesus said, "Except a man be born again he cannot see the kingdom of God. And marvel not that I said unto thee, ye must be born again. Again he said, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Thus, by the agency of the Holy Spirit, sinners are made alive, and born of God. "I give unto them eternal life, and they shall never perish." Ye are dead, and your life is hid with Christ in God." "Begotten again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance which is incorruptible, and undefiled, and that fadeth not away, which is reserved in heaven for you who are kept by the power of God, and ready to be revealed at the last time."

The next point we shall notice is that of the Resurrection of the dead. Jesus said, Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.—Paul says, He shall change these vile bodies, and fashion them like his, (Christ's) glorious body. It is sown a natural body, it is raised a spiritual body; it is sown in weakness, it is raised in power, it is sown in dishonor, it is raised in glory. This

corruptible shall put on incorruption, and this mortal shall 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? The sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory, through our Lord Jesus Christ. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. 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. And they that are alive and remain, shall not prevent them that are asleep, but we shall be raised up together, and meet the Lord in the air, and so we shall be forever with the Lord. Wherefore comfort one-another with these words.

Brother Beebe, I have penned down a few texts, setting forth some of the most prominent points embraced in the great and glorious plan of salvation, through Jesus Christ, without making any deductions therefrom. I believe that salvation is from first to last, of the Lord.

We might enlarge, but for lack of room, we pass, only remarking that according to the scriptures, All that were given, in covenant, to the Son, before the world began, were loved before the world began; and it was this love that brought the Savior into the world. For them he died, rose again from the dead, for their justification, and as sure as he loved them, died and arose for their justification, so surely will every one of them in time be born again, for we are his workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them. They shall all be taught of God, and great shall be their peace. I give unto them eternal life, and they shall never perish.—They are kept throughout all time, and shall be landed safe in heaven, where the wicked cease from troubling, and the weary are at rest. Then shall we know even as we are known, and forever praise and admire the riches of the grace of God.

Brother Beebe, if you think this letter will be of any service to any of the household of faith, you may hand it over to them through the *Signs*, but if not, lay it aside, and I will be satisfied. Continue to send my paper as heretofore. May the Lord bless you and all the dear children. Farewell.

PAUL P. CHAMBERLAIN.

[The above letter which was received nearly a year ago, having been mislaid did not appear at that time. It contains some reflections on the closing of the former year and volume, which may not be inapplicable to the present, and its general theme is alike interesting and profitable at all times. Ed.]

For the Signs of the Times.

Green Co. N. Y., Nov. 22, 1854.

DEAR BROTHER BEEBE:—As my sheet is not yet full, I will write something more. During my recent visit to Maine, I was somewhat comforted to find the churches and brethren in general, living in peace and harmony. No special revival among them, but a desire to continue in the faith was manifested. On my way from Maine to this place, I stopped at Athens, N. Y., and preached, by invitation to a Lutheran congregation on Sunday the twenty-second of October. There was a large congregation of people, and a marked attention was manifested. The circumstance though unexpected to me was probably ordered of the Lord for some wise purpose. It was

quite satisfactory to a few brethren living at Athens. Since my return to Lexington, I have been busily occupied most of the time. The church and congregation is large, and manifest much interest in the cause of truth. I have to acknowledge that I have been led in a way and manner different from what I could have anticipated. Of a truth it can be said, "It is not in man that walketh to direct his steps." The Lord has been very merciful to me, and I feel to praise his holy name. What is in reserve for us in the counsel and purpose of Jehovah will be meted out to us in the appointed time and way. Soon we shall leave these low grounds of sorrow, but while we remain here may grace be our theme and Christ our song.

Yours &c.

JOSEPH L. PURINGTON.

For the Signs of the Times.

Grant's Hill, Gentry Co., Mo.,
Oct. 28, 1854.

BROTHER BEEBE:—Once more on the land of the living, I address a few lines to my Father's family, whom I love in the truth, to let them know my whereabouts, and that the doctrine of God my Savior is still sweet to me. Among all our changes out of our ranks, and in, I remain the same. The eternity of the Godhead, without alteration or change; his person, a unit forever and ever, and the pre-existence of Jesus Christ in Soaship, before "the sons of the morning" their Maker adored, that by him the heavens and the earth were made, and by him all things are upheld; that he is the Head of the body, the church which is the fulness of him that filleth all in all, that he fills the Mediatorial office by virtue of his human and divine natures, existing in harmonious, but not amalgamated unity, and being perfect humanity, that is like his brethren, he becomes, through abounding grace, by divine appointment, the high priest of our profession. Such an High Priest can be touched with every feeling of our infirmities, and if I am not altogether mistaken, he has been touched by my infirmities. He reached to me the golden sceptre, and it was in a day, and under circumstances, never to be forgotten. I was a captive prisoner, brought to the judgment seat, tried and found guilty, and sentenced to death, led forth and but a step between me and it, and he appeared, saying, Behold my hands and my side.—Within, I saw an open sepulchre, all was corruption and filth, and was on the verge of ruin and gasping for my last breath. In a moment he appeared, and said, Lo, I have opened a fountain for the house of David, and for the inhabitants of Jerusalem; and he washed me therein, and my breath came again, and I breathed as from a bed of roses; nature smiled, and faith spake out right, saying, Hope thou in God. I was blind and groping my way, and could find no deliverance, despair seized upon me, and was binding me forever in her iron chain, when Lo, he appeared and was stronger than the strong man armed; for he broke my bands asunder, and said to me, Go free! Then did I run, for the first time, with undiverted feet; the eyes of my understanding were enlightened, and the Sun of the Morning beamed upon me.—The garden of Zion was spread out before me, and the odor of its flowers was delightful, and its fragrance invigorating. My

will, like that of the maniac, loved destruction and death, and I ran in the way that seemeth right unto a man, until I stood upon the brink of an awful precipice, the depths below me were dark and impenetrable, the fogs and mists wrought confusion and fear, and the roar of the waters were as if Sinai had disgorged its thunders, when Lo, I saw him upon the face of the waters! he came and took me by the hand, and led me about and instructed me, and said, "I in thee, and thou in me." and immediately my heart responded. Not as I will, but as thou wilt. And I followed him in the way rejoicing. Since that time, I have seen and felt many afflictions, but Jesus is precious still, and the members of his body are lovely.

Yours.

E. G. TERRY.

P. S.—Please say to all my correspondents, through your paper, that I wish them to direct their communications to me, at Grant's Hill, Gentry Co., Missouri.

E. G. T.

For the Signs of the Times.

Coeymans, N. Y., June, 2, 1854.

BROTHER BEEBE:—Through the abounding goodness and mercy of God, we are preserved in health and strength unto the present time, and I trust I have a comfortable hope through grace, which raises my drooping spirit, sometimes when in darkness and beclouded, and when the rays of light have been withheld from me for sometime; but when the clouds are dispersed and the Sun of Righteousness arises upon me, I receive some fresh tokens of his love, and am led to exclaim, "My Lord! and My God! But I sometimes feel like a stranger in a strange land, with but little privilege of hearing the gospel preached, as when we had stated appointments for hearing the word. But since Elder Slater has left us, there is no one to go in and out among us, or to minister unto us holy things. We have no where, but unto God, to look for help. We hope that no prowling wolf may be watching around us, to mar the peace of Zion, or scatter or destroy this little company. We have indeed the pleasing assurance that the great Head of the church the great Shepherd of the sheep, is watching over our destiny. What then have we to fear, though all the hosts of our adversaries array themselves against us to destroy us? Since it is said, "No weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn."

My hope sometimes is so small that I doubt sometimes whether I ever knew the truth as it is in Jesus, experimentally, or have passed from death unto life. But one thing is certain, Whereas I was blind, now I see. The scriptures teach, We know that we have passed from death unto life, because we love the brethren. Of a truth I think I can say I love the people of God wherever they give evidence of a change of heart. I have not found many among the popular religionists of the day who give me that evidence. When they hear the doctrine of grace in the salvation of sinners preached, they too plainly betray the spirit of anti-christ, which proves that they know not the voice of the shepherd, neither do they follow him. But, brethren and sisters, God has given us a strong consolation, who have fled for refuge to lay hold on the hope set before us; which hope we have as an

anchor of the soul both sure and steadfast, which entereth into that within the veil.—We believe the foundation of God standeth sure, having this seal: The Lord knoweth them that are his. His foundations are in his holy mountain, and the Lord loveth the gates of Zion more than all the dwellings of Jacob, "Glorious things are spoken of thee, O city of God!" They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever. As the mountains were round about Jerusalem, so the Lord is round about his people, from henceforth and forever.

When I see the youth, the middle aged, and the aged, left to roll sin as a sweet morsel under their tongue, and pursue the course of sin and iniquity, I am led to enquire.

Why was I made to hear his voice,
And enter while there's room?

I can only say it is because the Lord would have it so, to promote his own glory. We ought to be the more thankful that he loved us even when we were dead in sin, and persuading the broad way to ruin, for we were all by nature children of wrath, even as others.

'Twas the same love that spread the feast,
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin.

I am but a poor imperfect sinner at the best; but can say with Paul, if a christian, I am less than the least of all saints.—Sometimes my heart is drawn to say, With my soul have I desired thee in the night, with my spirit will I seek thee early, when thy judgments are in the earth, the inhabitance of the world will learn righteousness. Trust in the Lord, forever, for in the Lord Jehovah is everlasting strength.

We hope that some of the Old School Baptist preachers, who can sympathise with us, will come and preach for us. Pray ye the Lord of the harvest, on our behalf. There is plenty of preaching around here, such as it is; but I would much rather stay at home, and read my bible, than go after them.

But thou, O man of God, flee those things and follow after righteousness, godliness, faith, love, patience and meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses. But perhaps I am trespassing on your time and patience.—Do with this as your judgment dictates, if from a poor unworthy sister, in hope of a blessed immortality beyond the grave.

Thou whom my soul admires above,
All earthly joy, and earthly love,
Tell me, dear Shepherd, let me know
Where do thy sweetest pastures grow?
Where is the shadow of that Rock,
Which from the sun defends thy flock?
Fain would I feed, among thy sheep,
Among them feed, among them sleep.

CATHARINE A. BERRY.

Circular Letters.

The Yellow River Baptist Association in her thirtieth annual session, to the churches of which she is composed, sends christian salutation.

BELOVED IN THE LORD:—In this our Circular Address, we would most affectionately invite your attention to the consideration of gospel discipline, which we understand to be that sacred rule given by our Lord Jesus Christ in the New Testament for the government of his body, the church,

the end of which is to reclaim wanderers, preserve good order, peace and harmony in the Zion of God; and as those rules are given by the great Head of the church, He who is her rightful Sovereign, it would be greatly to impeach his wisdom and goodness to view them as defective, or in any degree insufficient for the best possible government of the household of faith. The sad consequences of neglecting gospel discipline are evident to every discerning mind, and are such as loss of christian union and gospel fellowship, and produce strife, contention, lack of confidence, shyness and distance from each other, &c. And just in proportion as vice or any disorderly conduct is tolerated in any church she must and will sink in the estimation of all beholders, and is as salt which has lost its savory quality, and Jesus says that such salt is good for nothing but to be cast under foot of men. The first part of discipline is that part that each member should discharge towards himself which if promptly attended to would generally if not universally supercede the necessity of dealing one with another—if each disciplined himself, the whole would be disciplined. But it is to be lamented that often, through ignorance and infirmities of the flesh, it becomes necessary to proceed to the second part of the discipline and deal one with another; the first step of which is to proceed according to the directions of Christ in Matthew xviii. 15—17. And though this rule is very familiar with most professors yet it is often violated through fear or unfaithfulness; but more frequently for lack of that christian love that should ever characterize the children of God. How often does the offended brother divulge his grievances to another before he goes to the offending brother with it, whispering it in the ear of some confidant, and be to another, (each enjoining secrecy, requiring more of others than they do themselves,) till half the church knows or hears all about it, and the accused all the while knows nothing about it: sometimes hints or sly insinuations, and yet those who give it try to think that they have not violated any rule of gospel discipline: but it makes no difference how it is conveyed, if by a wink or a nod, it is told and the rule violated, and this manner of giving intelligence makes the case worse as it proves that they knew the strictness of the rule and have hypocritically sought to evade it, and such are therefore, guilty of a willful transgression, and unjustifiably burden the minds of others; these small matters often become great ones through unfaithfulness in strictly obeying the rule, and every such offender should be strictly attended to and dealt with as a transgressor. Again, some seek to screen themselves from a responsibility of a course of gospel dealings by engaging another to undertake for them, this course proves ignorance or willful disobedience in both, as it is not what the scriptures direct, and therefore is ever followed by evil consequences. Some brethren become grieved with others, yet never intend to make a matter of dealing of it, yet telling others of it, effecting their minds with it, which proves lack of love and faithfulness both to the offending and his confidant: it is therefore wrong. If it deserves not a course of dealing it is not worth speaking of, and by doing so he causes others as well as himself ever after to view that brother with a jealous eye, and to magnify everything

amiss in him; therefore the only safe and justifiable course is to follow strictly what Jesus says, showing the most scrupulous regard to his divine authority. Let us be faithful, be humble, be patient: nothing can harm us while we are in the way of God's commands. That it is a christian duty to exercise a spirit of forbearance one toward another is evident, for we are told to forbear one with another in love, and as God for Christ's sake hath forgiven us our sins, so we also should heartily forgive one another their trespasses; and Jesus tells us in the eighteenth chapter of Matthew that if we forgive not one another from the heart, neither will our heavenly Father forgive us our sins, but that he will deal with us as the Lord of the unforgiving servant dealt with him; viz. deliver him to the tormentors until he should pay all that was due unto him; and surely if christians were conscious of their own imperfections and possessed a lively sense of the inexpressible goodness of God in blotting out their many aggravating sins, and covering them as with a thick cloud, they never could withhold forgiveness when there was an humble acknowledgement and evidences of repentance. But let these things be lost sight of, and especially if to any considerable degree, the heart becomes unfeeling, and a disposition prevails to magnify the offences of our brethren and to exact upon them, while if they be in a like condition there is no just ground to hope for a better state of things till a better spirit pervades their hearts, and strife will prevail to the distraction of the church, and a final end is put to all happiness and confidence between the parties. Or if there should be a professed settlement of difficulties while all are not hearty in it, it is only smothered for the present, and will either burst forth again with double fury, or remain an everlasting blemish, and be destructive of that sweet brotherly love and gospel fellowship that should ever bind the saints together. In the next place we remark that we are apprised of the conflicting views of brethren in regard to such offences or trespasses as are not so much against thee, as an individual, as against the cause of God generally; many suppose the latter does not require any personal labor but should be reported forthwith to the church, but we would ask such if an offence to the cause is not an offence the church? If so it must be regarded as an offence against each individual member of the church, and each individual equally interested and equally bound to maintain godliness and to suppress disorder? And we think the scriptures make it clear that as a general thing cases of dealing should commence in personal labors, for how else can the duty required in Gal. vi. 1 be discharged? "Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, &c., or how shall the desirable end proposed in James v. 19, 20, be obtained without personal labor? Therefore the rule of proceeding without such labor is evidently defective. Though provision is made by the rule for public consequences, yet there is none for the removal of the cause, this course is founded on neglect of personal interviews, and of course on the omission of brotherly and christian regard. It is cold and distant, better calculated to destroy than to save, it leaves every individual to converse freely on the subject which

often sows discord and genders strife; therefore we arrive to the conclusion that whether the trespass be public or private, against an individual, or against the cause generally, that personal labor should precede church action; the same course pursued in both cases with this exception, that if the offence be public the offender should be required to come before the church and clear himself, or confess his faults as the scriptures say, "he that sinneth rebuke before all, that others may fear," and if he neglect to come before the church as required, he is an offender and should be proceeded with as such. The end of church discipline is evidently to save and restore not to exclude, and this should ever be had in view in all our efforts; but there may be cases of so flagrant a nature that there is no remedy, but the honor of God and the peace and safety of the church require immediate exclusion, as in the case of the fornicator on whom judgement was passed before a hearing of his case before the church, 1 Cor. v., such cases evidently require immediate action, and are with propriety reported to the church without personal labors; but they are not of common occurrence. In the next place we invite your attention for a moment to the words of the Savior recorded in the fifth chapter of Matthew 22—25 verses, where speaking of the evil consequences of unjust anger towards our brethren, and also of reviling language to them, he says, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath sinned against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, then come and offer thy gift." This may, in a degree, be viewed as a counterpart of what is contained in the 18th chapter before referred to, but seems to have special reference to all pastors, teachers, exhorters &c., and should be strictly attended to, not only for the relief of the parties concerned, but to preserve good order, prevent burdens being cast on brethren, and stumbling blocks before the world; also it should be done without delay, as implied in these verses and fully expressed in the following verse; therefore a delay or an entire neglect is an open violation of this divine rule, and subjects the neglecting brother to the discipline of the gospel. And when he goes to his brother it should be to be reconciled to his brother, not to reconcile his brother to himself, and if the object of both is to be reconciled to each other, the difficulty will soon be amicably adjusted.

But, beloved, we presume that it is not needful for us to labor to instruct your minds on this very important subject, but to stir up your pure minds by way of remembrance, and truly, if you are sufficiently instructed you only need to be admonished to duty, and we invite you to a consideration of the present state of things in many of the churches; is there not cause to fear that our distresses have grown out of the neglect of proper attention to the order that Christ has given in his word? It is assuredly all-important that it be attended to, and that we all possess that spirit of christian love and forbearance that is necessary to a prompt discharge of our most solemn obligations to the Lord, to his church, and one to another which is so productive of good order, peace, and harmony, so honoring to God and delightful to gracious souls. Therefore brethren, will you

bear a word of exhortation, to search the Scriptures carefully and prayerfully, attend to what the Spirit says to the churches, take it as the man of your counsel, walk worthy of the vocation wherewith you are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of Spirit in the bonds of peace—be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord,—be sober, be vigilant, &c. So we close in the language of the apostle to the Gentiles, saying, "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."

WILLIS C. NORRIS, Moderator.

JAMES W. WALKER, Clerk.

The Oconee Primitive Baptist Association, convened with the church at Mount Paron, Walton Co., Ga., to the churches of which she is composed, sends christian salutation.

DEARLY BELOVED:—Through the tender mercies of an all-wise God, we have been brought together once more in an associate capacity, which lays us under renewed obligation to love and serve the Giver of all mercies. And as you will no doubt expect of us a Circular Letter, we propose to call your attention to the following text of Scripture, to wit, "Work out your own salvation with fear and trembling."—Phil. ii. 12. Salvation from first to last is all of grace, and not of works.—Rom. xi. 6. It was purposed in the covenant of redemption, and finished by the atonement and resurrection of Jesus Christ, the moment we believed on him this salvation or deliverance from under the law and its curse was by revelation manifested unto us, and we were no more under the law but under grace. Why then are the saints called on to work out their salvation?—Because they are subjects of salvation, which implies deliverance which God's children are called upon to work out by strictly obeying the commandments of the Captain of their salvation—deliverance from the delusive doctrines of anti-christ—deliverance from every false way—from enemies without as well as within—from the power of our carnal and sinful nature, which is so prone to seek for deliverance by the works of the law—the pride of our nature—the lust of our flesh—the rebellion of our fleshly will, self-righteousness, worldly-mindedness, our carnal affections, fleshly passions, and with all these, unbelief, which appears like a legion of enemies. Is not satan ever working by all these to bring us into dangers and distress as if by any means he may prevent us from enjoying salvation?—Judge, then, O believer! Is there not necessity for working out deliverance from the force and fraud of all these? Have we not need for faith which works by love, purifies the heart, and overcomes the world, striving against sin, resisting the devil, mortifying the flesh, thus manifesting faithfulness in good works? The commandments of our God makes the work of faith, the labor of love, the patience of hope, necessary. The gospel requires, and love constrains us to be much engaged in prayer, meditation, and searching the Scriptures, &c., and to encourage us to work out our salvation; it is said, For it is God which worketh in you, both to will and to do of

his good pleasure; and further it is written, Haggai ii. 4. Be strong for I am with you saith the Lord. All the happiness we can enjoy in this world consists in the full assurance of this salvation. Then work it out with fear and trembling.—Fear and tremble to entertain a hope of salvation, but by the atoning blood and righteousness of Jesus Christ, or any way of access to God but through his mediation.—Fear and tremble to think of glorying in our works of obedience, but let him that glorieth glory in the Lord. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, James i. 25; mark the sentence, blessed in his deed, not for his deed, so that in the performance of duty we enjoy the answer of a good conscience, and much enjoy this salvation in the spirit and life of religion. Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world. James i. 27.—Dear brethren, we feel it important that we should pray with and for one another, that God, our heavenly Father, may sustain us by his grace, that we may work out our salvation with fear and trembling, by constantly discharging the several duties he has enjoined on us, that God may be glorified and our poor souls benefited.—Finally brethren, farewell; live in peace, and the God of love and peace shall be with you.—Amen.

DAVID W. PATMAN, *Moderator.*
JAMES O'KELLY, *Clerk.*

The Primitive Western Baptist Association to the churches whom she represents, Greeting.

DEAR BRETHREN AND SISTERS:—We present to you, in our Annual Address, some sentiments on the following Scripture. 1 Corinthians, latter clause of the 21st verse, "It pleased God by the foolishness of preaching to save them that believe." A positive declaration by the spirit of inspiration—it pleased God who is immutable in every trait of his character, that by the foolishness of preaching, (not foolish preaching,) but the simplicity of gospel teaching, that thereby some should be saved; and to our mind the text designates or very plainly expresses believers, consequently not unbelievers. We understand that there are but two classes among all the numerous race of Adam—believers and unbelievers—and in the absence of regeneration, standing relative to a fallen Adam, all are unbelievers, and receive no benefit by gospel preaching only in a moral sense, and we should be careful to notice that the Apostles addressed none but believers, and were we asked, Why, and wherefore they did not? we could only answer as before. That dead sinners are unbelievers, and cannot comprehend, understand, or receive spiritual instruction; consequently cannot be benefited or saved thereby. We now refer to the established and permanent rule, the Word of God, (and we will be governed by no other,) to establish the above position, or to certain passages of Scripture which establish the same to our minds. First. The same epistle, ii. 14. "The natural man, (which we understand to mean the unregenerate or unbelieving man,) receiveth not the things of the Spirit of God, (the reason assigned,) for they are foolishness to

him: neither can he know them, (the reason also assigned,) because they are spiritually discerned." I remark, as the testimony is positive on this point, we cannot yield our position while we understand man in nature's night, and carnal depravity, to be destitute of spiritual life, 1 Cor. i. 18. "For the preaching of the cross is to them, that perish, foolishness; but unto us which are saved, (we should be very careful to notice who *us* refers to, the church of God, them that are sanctified,) it is the power of God;" 23d verse, "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;" 24th verse, "But unto them which are called, (by the power of the Holy Spirit of God from nature's gloomy night to the gospel's noon day light,) both Jews and Greeks, Christ the power of God, and the wisdom of God;" ii. 6. "Howbeit, we speak wisdom among them that are perfect;" ii. 7. "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." 1st. Notice *our* is, the same characters as *us*, the church, the believers, those sanctified. The eighth verse informs us who this wisdom was hid from; the princes of the world. Now, dear brethren, from the power of testimony, (and that from proper authority,) we are satisfied that our position is established. We view a material difference between the saving or salvation of believers and that of unbelievers, and equally as great a disparity between the authors of the two salvations. We now proceed briefly to give an outline of the principle upon which unbelievers, (the church was saved, the author and ancient date of their salvation, the certainty of their believing, or their regeneration, the nature of the principle received thereby, the source from which it is derived; and the necessity of saving after that great and glorious revelation, we consider: the salvation of the church to be from all eternity.) The demands of stern justice are satisfied, with all the heirs of this salvation upon the principle, of the offering of Jesus Christ, their great spiritual Head, and legal representative; which offering was equivalent to the demands of sad justice, it neither looking to, nor holding demands against the subjects thus represented; for he hath, by one offering, forever perfected them that are sanctified, and being freely justified by his grace, through the redemption that is in Christ Jesus, the only heir of his Father's estate, and the inheritance, eternal life. If we understand the term *eternal*, it means nothing more or less than from eye-lasting to everlasting, the life of God. The Savior said, "I give unto them eternal life," &c. And we arrive at the conclusion that regeneration is both necessary and certain; yea, as necessary and certain as redemption. Necessary, because no matter how rich the inheritance, unless placed in the possession of the heirship, no benefit can be derived therefrom. Hence all the trouble and expense attached to the will is to no purpose; but we learn, from the legal Heir that this is the Father's will, that all, not a part, he has given me shall come, &c. His will is immutable and regeneration certain, for all that the Father hath are mine, therefore said I unto you, He (the Holy Spirit,) shall take of mine and shew it unto you. Certain, because there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one; one in power, one in will

and one in essence. We have it recorded that it is the Father's will that they shall come—the Son's will to redeem and raise them up; and now shall we be vain enough to suppose that the third office in the Trinity shall dissent from the will of the Father and the Son? By no means—these three are one. This is a harmonizing Trinity, yea a unit, hence, by the execution of this office, immortal, eternal, is spiritual life imparted, the first gift to the dead and blind sinner. Here, then, is a principle that has proceeded from the spiritual or divine department, and not only proceeded therefrom, but is divine; I give unto them eternal life; and being born again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever. Here, then, is a principle adapted to spiritual or gospel preaching—can feed therein and grow in grace and in the knowledge of the truth. All emanates from the same department, all of the same nature, but this principle of perfection is enveloped in imperfection, this old body, the flesh that has undergone no change, yet carnal, leading off after their lustful propensities; hence commences a warfare between the old and new man, the lustful disposition of the former co operating and coinciding with anti-christ, whose systems and methods, which are false, engaging in all that his carnal capacity can comprehend, leading off after the gods of this world—like the foolish Galatians, deluded, bewitched, before whose eyes Jesus Christ has been evidently set forth, that they obeyed not the truth, having begun in the spirit, looking for perfection in the flesh, justification by the deeds of the law, such as our world is full of at present. How necessary for plain and simple gospel preaching to save from such delusion—save them that believe, and equally as necessary in these modern times (so called day of reform,) to disengage and save from such delusions, and all the methods invented by worldly wisdom, whether invented and advocated by those called Methodists, or Baptists, or any other *dist* or *tist*. We view no difference in methods, no matter where they receive their origin, for we say to our dear brethren in closing this address, Shun every appearance of evil, renounce vice, embrace virtue, and follow after the things which make for peace—the things whereby one may edify another, and have no fellowship with the unfruitful works of darkness; go no where for a guide but to the rule which is inflexible, the Word of Eternal Truth.—Farewell.

CREED CALDWELL, *Moderator.*
CHARLES H. WEBB, *Clerk.*

Corresponding Letter.

The Oconee Primitive Association, in session with the church at Mount Paran 1854, to her sister Associations with whom she corresponds sends christian salutation.

DEAR AND BELOVED BRETHREN:—We have abundant reason to praise that God in whom we trust, for his goodness to us in blessing us with the delightful privilege of meeting and continuing together in peace and christian fellowship, not only among ourselves, but with your messengers who have come unto us preaching and conversing in a manner which attributes salvation alone to the Lord by his grace, who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace giv-

ing us in Christ Jesus before the world began—communicated to us, we believe, independent of means or instrumentality, but by the Holy Spirit sent of God into our hearts crying Abba, Father. Not by might nor by power, but by my Spirit saith the Lord. Therefore, we do not believe in the plans and institutions invented by men as means used to teach men to know the Lord, but we remember with pleasure the promise of our God referring to this gospel day. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they all shall know me from the least of them to the greatest, for I will write my law in their hearts &c. Jeremiah xxxi.

We have with great delight received your correspondents, and we feel desirous to pray, and beg an interest in your prayers to God that nothing may interrupt our peaceable christian correspondence. May the God of all grace sustain you and us by his power and grace through faith ready to be revealed at the last time.

Our next meeting will be held if the Lord will, with the church at Moriah, Madison Co., Ga., four miles South of Danielsville and twelve miles North-East of Athens, at the usual time.

D. W. PATMAN, *Moderator.*
JAMES O'KELLY, *Clerk.*

EDITORIAL.

Middletown, Dec. 1, 1854.

Reply to Brother Culp.

We had intended at an earlier day to have noticed the queries submitted to us by our esteemed brother Culp, in his letter which will be found in this number, both as to the rules laid down by Mr. W. Morris of Ohio, in the seventeenth number of Vol. 21, and the doctrine of the millennium, as held by brother Bloomingdale and many other excellent brethren.

We are glad that brother Culp has called attention to the article on the "Power of sound Words," for we had intended to have entered our protest against the theory therein held forth, but owing to a crowd of other urgent matters at the time, it was neglected. That the writer of that article is a man of profound learning, and well able to adhere to his own theory in arriving at what he considers a correct understanding of the scriptures, we shall not presume to dispute; but his right to require others to work by his rule, on pain of being denounced as incompetent to understand the scriptures, we deny. Human erudition is excellent in its place, but no amount of literary attainment, can ever open one particle of divine revelation to the understanding of man. Saul of Tarsus when persecuting the church of God, was equally as well qualified to work by Mr. Morris' rules, so far as human learning is concerned, as was Paul the apostle of our Lord Jesus Christ. Nicodemus, was also a learned teacher in Israel, and probably was as familiar with all the various figures of speech, used by the Hebrews, and the Greeks, as Mr. Morris, but all his acquirements could not enable him to settle the question of How a man could be born when he is old. Neither has the embellishment of education ever enabled any man to understand the scriptures. The carnal mind of man, of all men, is susceptible of literary attainment, and may be well versed

in the rules laid down by our learned friend Morris; but the carnal mind is nevertheless enemy against God, it is not subject to the law of God, neither indeed can be.

Brother Culp, is correct in his conclusion that if the rules insisted on by Mr. Morris are correct, that the Old School Baptists, instead of asking counsel of God, who giveth liberally, as they have been wont to do in all ages, should, forthwith engage in establishing Theological schools for teaching divinity. But there is no lack of theological schools and colleges, in the world for that purpose, and in them the very rules recommended by Mr. Morris are taught, and it is highly probable that he is himself indebted to such institutions for his knowledge of them; but what have they ever done in leading men to a correct understanding of the scriptures? Graduates from these schools, working by these scholastic rules, have been by no means uniform in their understanding of the scriptures.—These schools have produced sceptics, infidels, deists, and fanatics as they have those who are called sound and orthodox. The same rules are observed in making a papal priest, that are used in turning out a batch of protestant clergy. The gearing of the machine requires very little shifting to produce clergymen to order, to suit the high temperature of ethodism, or the cold formality of the church of England. But those whom God will own for the edification of his chosen people, must be called to the work, as was Aaron to the Jewish priesthood, and qualified by him, that they may speak, as with the ability that God giveth.

Not only nine tenths of the Old order of Baptists, of the present day, as brother Culp has said, but, as a general thing, all the ministers of Jesus Christ, in all ages of his church, have been, comparatively unlearned men. That is, they have not been learned in the schools of men, to any great extent. Paul called the attention of the Corinthian church to this important truth. Hear him! "For ye see your calling brethren, how that not many wise men, after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the things which are mighty, and base things hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. i. 26—31.

Now Paul having said this much on the subject, let us suppose that he by way of exemplifying his view of the subject, refers them to his manner of coming among them, thus.—And I brethren, when I came unto you, came not without the excellency of speech, which W. Morris teaches, for I determined to know all the rules of understanding the scriptures, and my speech, and my preaching was in narrative and prophecy, parable and poetry, doctrine affirmation and didactic teaching, analytical argument, and inductive reasoning, plain testimony of past and present facts, and gorgeous hieroglyphic visions of coming things, &c. And these must be severally distinguished, each from the other, must be severally studied, in accordance with the genius and construction

of each, and with the gramatical construction and obvious meaning of the language employed. That your faith might stand in the wisdom of men, and not in the power of God or of the scriptures.

Would not this company of poor unlearned Corinthians been nearly in the predicament of the rustics with their country school-master, when.

"Still they gazed, and still the wonder grew,
That one small head could carry all he knew."

But to be more serious. Mr. Morris, for he is not a Baptist, appears to differ widely from Paul, and from all other inspired writers on this subject. Were his theory true, we should be compelled to conclude that the things of the kingdom, were hidden from babes and sucklings, and only understood by the graduates of high schools and colleges. But God has made foolish the wisdom of this world. The preaching of the cross of Christ was not designed by its divine author, to display the wisdom of men, or the polish of the schools. "For the preaching of the cross is, to them that perish, foolishness;" "for it is written I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

We would by no means, speak disparagingly of human learning, when kept in its legitimate place. We may not, with impunity make an idol of it, or regard it as a substitute for the Holy Ghost; whose office it is to open to the saints the scriptures of truth; but preachers, as well as other men, may acquire as far as they are favored with opportunity, at least a thorough knowledge of their mother tongue, and if they use their learning, as they are required to use all the things of this world, as not abusing it, it may be of very great service to them. We believe there are too many young preachers of the gospel, who have become so much shocked at the idolatry of those who make a science of what they call divinity, or a divinity of what they call science, as to run to an unwise and unwarrantable extreme in neglecting such opportunity as providence puts within their reach for the attainment of such a knowledge of language as would enable them to speak and write far more intelligibly; such neglect is by no means commendable. Many an idle hour is spent by some of them, which, if devoted to a study of grammar, or a dictionary would greatly improve them, not by enabling them, by searching to find out God, but in communicating more clearly and intelligibly what they do know.

But it should not be forgotten, that all of Zion's children are taught of God, and it is only that instruction which is of God that can make us wise unto salvation, through faith that is in Christ Jesus our Lord.

In regard to a millennial state of the church, to be hereafter enjoyed on this earth, we are in the same case with our beloved brother Culp, we have no light upon the subject. Brethren whom we esteem wiser and better than ourselves, appear to feel confident that the scriptures teach the doctrine. Some of the scriptures on which they rely for confirmation of their views to us appear to apply very differently. But we have no disposition to conclude that they are of necessity wrong, because we have no light upon that subject. If our brethren will bear with our ignorance on that subject, we will not cast them off for knowing more than we do.

A NOVEL CREED.—Since the Council of Trent passed upon the Vulgate, we have seen nothing quite equal to the following. There is in these United States a sort of people numbering about sixty thousand communicants, and found chiefly in the South and West, who call themselves "Old School Baptists," and "Regular Baptists," but among other people are often called "Hardshells," and "Ironsides." They are ultra-Calvanistic, and hold in great abhorrence missionary societies, missions and missions, Bible and tract societies, temperance societies, &c. In short it seems to be a special object with them to cut themselves from other professing Christians, by distinctions as broad and marked as possible. In a late creed set forth by the "North West Corresponding Association of Regular Baptists of Missouri," they have exalted the translation of King James to the dignity of divine authority, thus:

ARTICLE 2. The Old and New Testament as translated under the reign of King James, is the word of God, and the only infallible rule of faith and practice; therefore we have no faith in the present contemplated translation, nor fellowship for the New Revisionists.

REMARKS.—We would suggest to the editors of the New York Recorder, to whom we are indebted for the above curious and complimentary specimen, that there are other curiosities worthy of notice in what is called the religious world. It is novel to witness the zeal with which our New School contemporaries fight the Catholics, while pressing so hard on their heels to obtain legislative support for morality and religion, calling on the powers of the state to judge us in meats and in drinks, new moons, and Sabbaths. It is novel to witness their solemn protest against the altarity of the Romish church, with the kings of the earth, and themselves continually asking for, and obtaining chartered privileges from the state and nation. It is novel to hear them exhort their members to come out and be separate from the world; and at the same time sell memberships in their religious associations to infidels and blasphemers, at a dollar per member. And it is ridiculously novel to hear them declare that they would resort to arms, in defence of our civil and religious liberties, before they would suffer a connection of church and state; while threatening to launch upon the Congress of the United States, the thunder-bolts of Jehovah's wrath, if they shall dare to pass such laws, as the New England Clergy have denounced as irreligious. Indeed gentlemen, there are novelties enough in your great city, among the New School Baptists, to fill Barnum's Museum without going to Missouri, to find them among what you call "Hardshells" and "Ironsides."

If the editors of the Recorder, had been less disposed to amuse their readers by criticising the wording of the article, it would not have required extraordinary sagacity to have comprehended the design of the association, to express their conviction, that the scriptures, as translated under the reign of King James, are the Word of God, and that Word of God is the only infallible rule of faith and practice to the saints. Not that King James' translation of the Word of God is infallible. The association being satisfied with the King James' translation that Word of God, which they hold as their only infallible rule; they repudiate the proposed new translation, or revision of the old, by men, in whom they have no confidence, and for whom they have no fellowship.

It is rather encouraging to be informed, by those who have numbered Israel, that there yet remains upon the old platform of

the apostolic church, about sixty thousand communicants who have not bowed the knee to Baal; who suffer themselves to be called by all manner of reproachful names, rather than go into the idolatry of New Schoolism. But, among all the unenviable epithets, coined by the ingenuity or malice of our classic contemporaries, there is none against which we more solemnly protest than that of Calvinists, or Ultra-Calvinists. This title is more objectionable because more eminently calculated to misrepresent us than others which only show that we are a persecuted people. Calvin, is regarded by us, as having been a papist, in regard to Baptism, as well as in the spirit that influenced him to cause Servetus to be imprisoned, and afterwards burnt at the stake, for daring to differ with him in his religious opinions. We regard Calvin as one of the two horns of the beast which rose up out of the earth, from whose dragon mouth emanated the order to make an image to the beast, whose deadly wound was healed, which order you, and your co-workers are laboring so industriously to obey. As old apostolic Baptists, we have no more connection with, or fellowship for Calvin, than we have for missionism, with all its religious stock jobbing operations.

CLERGYMEN IN CONGRESS.—The clerical petition against the Nebraska bill was so treated in congress, that the people have resolved to send some of them to congress, to meet their defamers. Mr. Meacham, of Vermont, just elected, is a Congregationalist, and Mr. Sabin, his colleague, is a Baptist preacher. Maine sends Mr. Knowlton, a Freewill Baptist, and Mr. Milliken, a Universalist preacher. Among the Pennsylvania delegates, is Rev. John J. Pearce, of the Methodist Episcopal Church. The Rev. Mark Trafion, of Mass., is a Methodist.

REMARKS.—If the chosen and constitutional representatives and Senators in congress shall dare to think and act according to their own sense of propriety, and their own understanding of the constitution, in matters of a purely political nature, in deciding what legislation, according to our constitution should be enacted by the federal government, and what should be referred to the legislatures of the several states, without showing signs of intimidation at the dictatorial and threatening interference of the clergy of New England; is it likely they will be greatly alarmed at the appearance of a few of these black coated gentry taking their seats in the house of Representatives? These clerical aspirants, we opine, will find that although they may have been lions among asses, they will only be asses among lions. Our congress can neither know nor reverence them as religionists in that body. The only way in which they can make the impression they aim at, is to have our constitution so altered, as to provide for a House of Lords, like that of England, in which the Bishops may hold their seats by virtue of their clerical profession.

OBITUARIES.

North Berwick Maine, Nov. }
24, 1854. }

DEAR BROTHER BEEBE.—It becomes my duty again to write for the Signs, informing your readers that death is still on its march in this place, doing its work, which causes the people to go about the streets mourning.

DIED. At North Berwick, Maine, Nov. 6th, 1854, Mr. SAMUEL HAM, aged 75 years, and some months. His disease was gravel complaint. Sick only from Wednesday night until the next Monday night, at about sunset. His distress while sick was great. He never made a profession of religion, but appeared to have some sense of his condition while sick, and was heard to pray to God to have mercy on him.

DIED, at Sanford Maine, Nov. 15, 1854, Sister MARY C. CHADBOURN, aged about 32 years. Her disease was consumption. Sister Chadbourn experienced a change from nature to grace when she was quite young; but had not strength to come out and own her Lord and Master, until a little more than four years ago, at which time she seemed to go forward like the four leprous men, when they said, "Why sit we here until we die! if we go back, &c., the famine is there, and we die there; if we set still here we die also, and if we go forward we can but die; and if they save us alive, we shall live." Her health has been so feeble, that her privilege with the church has been very small, since she united with us. As you saw in the Signs of Nov 1, 1854, that just before she died, the Lord afflicted her by taking her infant child away by death, of which she herself wrote an obituary, and composed some very affecting verses on the death of her child; you will also see in the same paper, a short piece that she wrote giving some history of her experience &c. I visited her not long before she died, and found her well reconciled to her fate. It was interesting to me to hear her talk about God's plan to save sinners, and exposing the craft of the New School, in their present position, following the commandments and doctrines of men. But she has gone where I have reason to believe she is better off than to be here, she has left to mourn, a kind husband, father, and mother, and brothers and sisters. May the Lord sustain them under their affliction.

DIED, at Wells Nov. 19th, 1854, Mr. ALLEN BENNETT, aged 25 years; son of brother Isaac Bennett. The circumstances of his death were shocking. He, in company with his brother, had been down to the sea, with three teams after some sea weeds, and they being out with the three teams all night, and he, being drowsy, seated himself, and fell asleep, fell off, and one of the wheels passed over the lower part of his head. He lived two days after he was hurt, then died very suddenly. He never made any profession of religion, but gave some evidence before he died, to his parents and others, that he was a quickened person by grace. He has left a wife and 2 babes, and a father and mother, and one brother, and one sister to mourn.

WILLIAM QUINT.

DIED.—In Lexington, Green Co. N. Y., Sunday morning the fifth of November, Mrs. SARAH KIPP, aged 71 years, and 10 months. Sister Kipp was a member of the Lexington Old School Baptist church more than forty years. She was a person naturally of remarkable fortitude, and strength of mind to endure the common trials, afflictions and disappointments of this life, of which she experienced a great share. In the church she was known as a person of sound judgement, and of an excellent mind in things pertaining to the kingdom of our Lord and Savior Jesus Christ. She pursued a very circumspect course through life, and in the church, strictly observing the order of God's house in her conduct and conversation. She was indeed, a very worthy and valuable sister. My acquaintance with her was only for a little time, extending no further back than to the latter part of last winter. What I have written in relation to her, I have gleaned from the statements of brethren and friends in a great measure but from my knowledge of her in the church, and in conversation, I am confirmed in the statements I have made. She was a person of a very healthy constitution through life, and in her last sickness which was short, was very much composed, and ready to depart, and be with Jesus. The disease of which she died, was said to be the typhus fever. She loved the doctrine of free, sovereign, distinguishing and reigning grace, and maintained inviolably to the last a regard to the truth of the gospel. The church feel that they have met with a loss, and her children, some of whom are members of the Old School Baptist church, sensibly feel the bereavement. But she is gone never more to return to these low grounds of sorrow, and may the church and her children experience that consolation and support, which the Lord our God is able to impart.

I preached at the funeral, to a large and attentive congregation, on Monday the sixth inst, from 2 Tim. iv. 7. I have fought the good fight, I have finished my course, I have kept the faith. Yours affectionately,
JOSEPH L. PURINGTON.

New Baltimore, N. Y., August 1854.

BROTHER BEEBE:—Please give notice of the death of our only daughter, Mrs. ELIZA BEEDLE, who died June 25, 1854, aged 21 years 4 months, and 25 days. Her disease was consumption. She has left a companion, her parents and two brothers, besides other relatives and numerous friends to mourn her departure. But we mourn not as those who have no hope. Although she had made no public profession of religion, she left us in hope of a blessed immortality. She was, in sentiment decidedly an Old School Baptist.

She left a written statement of her experience which she requested me to send to Elder Beebe, for publication in the Signs, which I herewith send for publication, if you think them worthy a place in your paper.

SULAH WICKS.

We regret to say the paper containing the account of Mrs Beedell's experience, has been mislaid; and we cannot find it. Should it come to light, or if brother Wicks can furnish another copy, we will cheerfully publish it. The above letter came to hand during our absence, while we were attending the southern Associations, and before we could find time to examine the file, some of them had been selected and published, and others were scattered.

Letters Received.

Miss O. Chanberlain, H. Parnal, D. W. Williams, Eld. J. Herring, G. Leves, E. T. Horn, C. Connelly, H. T. Sutton, Eld. J. Stipp, A. S. Dayton, A. Durand, I. Willingham, Eld. J. Buckles, N. T. Terry, J. Martin, Eld. E. G. Terry, Eld. J. L. Purington, B. Langdon, J. Brooks, W. McClure, M. Hutchings, Eld. L. Jacobs, E. D. D. L. Harding, E. M. Shuttleworth, N. G. Jones, D. B. Musgrove, R. N. Duke.

Moneys Received.

NEW YORK.—H. R. Cadwell, 1; Eld. J. L. Purington, 11; W. McClure, 1; M. Hutchings, 1; M. S. Wheat, 1;	\$ 15.00
TEXAS.—Eld. J. Herring,	7.00
MI.—E. T. Horn,	5.00
OHIO.—E. M. Reaves,	1.00
OREGON T.—Eld. J. Stipp,	2.50
N. J.—Miss A. Durand,	1.00
TEN.—I. Willingham,	2.00
IA.—Eld. J. Buckles, 5; B. Langdon, 1	9.00
J. Brooks, 3;	
KY.—J. Martin Sen. 2; Eld. L. Jacobs, 10;	12.00
MO.—Eld. E. G. Terry,	1.00
N. C.—N. G. Jones,	1.00
VA.—D. B. Musgrove, 1; Mrs. Ann N. Duke, 1;	2.00
Total	\$58.50

NEW AGENT.—Reuben Townsend, Maine.

Miscellaneous Advertisements.

ELD. TROTT'S PAMPHLET, entitled, "A Calm reply to a communication of Elder John Clark written originally for the Signs but published in the Primitive Baptist, April 30, 1853, with that communication inserted by S. I. TROTT.

We have just received a copy of the above named pamphlet, and hastily glanced over its pages. It contains 40 large octavo pages with double columns, in which brother Trott has, in our judgment, triumphantly refuted the charges which have been circulated with indefatigable zeal and unyielding determination, by Eld Clark and others.

Single copies of this work will be furnished free of postage at 20 cents, or six copies at one dollar. Apply to Elder S. Trott, Fairfax Co. Va. Letters containing orders should be post paid, and contain the money.

Those who can more conveniently send their letters to us, can be supplied on the same terms.

THE EVERLASTING TASK FOR THE ARMINIANS.—Having received many orders for the 1st, 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 for \$5.00. 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 *Rushon'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 Universals. 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 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 subscription 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. McN'er, (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 as 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 agents for the Signs of the Times are duly authorized to collect and transmit all money due on account of subscriptions to the 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. XXII.

MIDDLETOWN, N. Y., DECEMBER 15, 1854.

NO. 24.

POETRY.

Asleep in Christ.

The following lines were written on the death of an aged saint, in England, "A cloudless death," was among the last expressions of the dying saint.

Fair image of repose!
How calm thy holy sleep,
Where death a sacred shadow throws,
And Love its wat'ry doth keep!
For love, Divine and human meet,
To bless a memory so sweet.
"A cloudless death" was thine;
The bonds of earth were riven
Most gently by the Hands Divine,
Which bore thee up to heaven,
Those wounded hands, that pitying heart,
Solace and strength could well impart,
Thanks be to Him who gave
The victory to thee—
To him the Conqueror of the grave,
Whom thou didst long to see;
And now beholdest in the skies,
To-day, with Him in Paradise
That Savior, lov'd unseen,
With joyful praise confess'd,
Through lengthen'd days of varied scene,
Was still thy hope, thy rest;
More intimately known, and dear,
In grief and sadness year by year.
His Spirit on thee shed,
Imprest on deed and word,
A crown of glory on thy head,
Still magnified thy Lord:
That ardent soul, that loving heart,
Were fully meetened to depart.
Charm of an earthly home,
That vacant place shall be,
The shrine where many hearts shall come
To bless thy memory;
And long thy influence shall keep,
Its sweet dominion, strong and deep
Lord Jesus! Thou didst know
The bitterness of grief,
When looking on thy mother's woe,
Thou didst provide relief,
Behold again the stricken heart,
And comfort those whom thou dost part.
Go with them to the tomb;
The Resurrection Thou!
Bright Sun of Righteousness, illumine
That peaceful dwelling now:
Where Thou didst rest, Thy care shall keep
The mortals who in Jesus sleep.
Now may her prayers and tears
In thy remembrance rise;
Let the good seed of patient years,
To life Divine arise,
So shall her death to many be
The dawn of immortality.

Midnight Thoughts.

Written by brother S. Wade, of Oneida Co., N. Y., on the death of his wife, whose obituary was published in the *Signs*, a few weeks ago. My brethren and sisters, who are scattered abroad, but, collectively near me, when near me is God, I ask a remembrance of me, at the throne, for my home is now cheeleess, my once happy home,
Home, home, once sweet home,
There was no place like home, there was no place like home.
But why is my home now so cheerful no more?
Tis the death of my dear wife, my companion of yore;
Cheer cannot find place in this lone heart of mine
Cheer, without her presence, would make me repine,
Home, home, once sweet home,
Now so dreary is home! now so dreary is home!
Though my children around me are cheerful and kind,
Soothe my sorrows in part, but this wandering mind
Will not stay on earth, it seeks shelter above;
For here I'm alone, on high is my love,
Home, home, once dear home,
Without thee, my love, this can't be my home.
My Jesus, my Savior, my Refuge above,
O fill my poor heart, with thy soul cheering love
For without thee I fall, but with thee I rise,
Then speed me, O speed me to my home in the skies,
Home, home, then sweet home,
How blessed that home, where no parting can
Welcome me I ever hope to see

Communications.

For the Signs of the Times.

North Anson, Me., Nov. 26, 1854.

BROTHER BEEBE:—Nature, ever true to herself, has brought around the period for me to make a remittance for the *Signs*, and in doing so, I feel inclined to fill out my sheet with remarks on the following text:—"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10.

No theme that ever engaged the attention of man, is so sublime and glorious as that of salvation through the crucified, risen and exalted Redeemer. No man can have any spiritual knowledge of Jesus Christ as the Way, the Truth, and the Life, unless he is born again; therefore it is veiled in impenetrable darkness to the human mind; for "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." God's dear people can only understand the mysterious subject of salvation, so far as he is pleased to lead them into it by the teaching of the Spirit.

For we are his workmanship. There is a wonderful display of the perfection and power of Jehovah in the formation of our natural bodies; for truly we must own that nothing short of infinite skill and almighty power could create, form, and give life to the complicated creature, man; but when the children of promise are brought to a knowledge of spiritual things, and have eyes to see, ears to hear, and a heart to understand, they can then truly say, We are his workmanship. Yea, they are filled with wonder and astonishment at the sovereign display of God's love, mercy and power, as manifested in their being called out of nature's darkness, into the kingdom of Jesus Christ; where Christ in his exaltation reigns Prophet, Priest and King; and they are led to exclaim, He hath wrought all our works in us. Paul said, it was the same exceeding greatness of his mighty power, that wrought in us who do believe, that raised again our Lord Jesus Christ from the dead.

Created in Christ Jesus. The inspired apostle was not describing to the Ephesian saints how the church was created, but he was declaring where she was created, viz., in Christ. Some of our critics often say the preposition *in* might or should be rendered *by*; but I feel fully satisfied that if we thus explain the sentence we shall grossly pervert, not only the Apostle's declaration, but the general tenor of scripture; true, words of themselves are purely arbitrary; but by the use of terms, signs, of ideas or realities, are conveyed to the mind; and the use of the *prep.* is to connect words, and show the relation between them; and the Apostle was in that declaration showing

forth a glorious truth concerning the church; that she was *in* Jesus Christ, who was set up from everlasting; also in Revelations, it is declared that He is the Beginning of the creation of God; and said Christ, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee." That the church was created by Deity, for his own praise and glory, is plainly taught in the scriptures of eternal truth; but that the church is the Godhead, is quite another thing. In him (the Mediator) was life, and the life was the light of men: also, Your life is hid with Christ in God.—"Preserved in Jesus Christ and called;" furthermore "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings (not by, but) in Christ." In the creation of the church in Jesus Christ, every thing is found for the nourishing and sustaining of all the members composing that mystical body; for, "It hath pleased the Father that in him should all fulness dwell;" also, she is the "fulness of him that filleth all in all." If, in the development of Christ's body, there is an addition to creation, there certainly must be an increase, which is counter to scripture; for the language of inspiration is, "And ye are complete in him which is the head of all principality and power." We will briefly notice the union existing between man and the earth. Man was formed out of the dust of the ground, and God breathed into his nostrils the breath of life, and man became a living soul. Man was formed—every artery, every nerve, every muscle, every bone was arranged in perfect order; then life was communicated and the complicated creature was set in perfect motion; but how no finite being can understand; neither should we attempt to search it out; for "Secret things belong unto the Lord our God; but those things which are revealed unto us and our children, that we may observe to do all the words of this law." What stronger union can there be between a substance and thing, than for a thing to be part of the same; for man is of the earth earthy. Now is it not evident that everything is found in the earth for the nourishing of the earthly man? Truly the earth is to the family of man *almamater*. How can our houses shelter us from the storm, our garments protect us from the piercing cold, our food satisfy our hunger and quench our thirst, if there is no union existing between us and them? Adam was the seminal head of all the human family; and in him stood the family of man. Now because there are more than nine hundred millions of human beings, is there any addition to the creation in this earth? Or is there more of it animated in the mortal bodies of men? After the infant is born, does it not receive its support from the earth through the parental care? and as it receives nourishment, does it not increase in stature? Whence this increase

but from the natural elements prepared for the sustaining of life? Truly, in the grave language of scripture, "The first man is of the earth, earthy." That life of the church *in* Christ, is separate from every thing of an earthly nature; and like as natural life was given to the mould of clay, so spiritual life is given, or man is born again. After spiritual life is communicated the person is awakened to a sense of his lost and ruined condition of man by nature; then he flees to the law for justification; that is, he resorts to everything in his power to appease the distress in his mind; but alas! the more he does the deeper he sinks in distress; at times, he would willingly change conditions with the feeblest insect; sometimes he views that nature is clad in mourning, and her harp attuned, so that as soon as divine justice cuts him down, to chant forth the glory of God in the destruction of a wretch so vile; yea, the deep waters of death and damnation go over him; and he feels to say with David, "Deep calleth unto deep, at the noise of thy water spouts; all thy waves and thy billows are gone over me." In all of this agony, the poor creature cannot claim a promise; for he views them all for God's people; but justice seems to cry, Cut him down! but, in an unlooked for way, and in an unexpected moment, some sweet promise is applied with such force as to calm the tempest in his soul, and he is enabled by a living faith to claim the Lord as his righteousness; for it is written, "This is the name whereby he shall be called, The Lord our righteousness." After that nondescript (for it is impossible to describe what the poor creature passes through, after being awakened till he is delivered) longing after eternal life, is implanted, is there any earthly thing that can satisfy that desire? Was there ever an instance known of a person who had passed from death unto life, while being brought to deliverance, that found any earthly thing that could satisfy? I think not. What does this prove? Why I think it plainly shows forth that the desire of the new man is of heavenly origin; and that there is nothing on earth that the new man desires: and as the heirs of promise are brought to a knowledge of their inheritance by regeneration, they are made perfectly helpless; for if they are not brought to a perfectly helpless state, it destroys the idea of regeneration; but every experimental person knows that he was obliged to exclaim, "Lord save, or I perish!" No child of grace now on earth knows when spiritual life was given, any more than he does when he was born a natural birth; and he had as much agency in one birth, as in the other, being perfectly passive in both. Doubtless every child of grace can recollect about the time when the mind received solemn impressions; perhaps they might hear the gospel preached in its purity, and it might seem that their condition as sinners was accurately delineated; and perhaps at the time, they might attribute it to the

preaching; but the fact was, they were alive and had ears to hear, but when they received that life, they knew not; for they might have heard the same sentiment many times before, with the natural ear, but not so as to understand it vitally until then. Will all of these poor helpless creatures be watched over, and never forsaken? Yes; the Heavenly Father will never leave them, nor forsake them; for after they are born again, they are in a close relation to Jehovah; then they are spiritually sons and daughters of the Lord Almighty.

Brother Beebe, when you and I were infants, how many anxious hours were devoted to our care, and how often we were dandled in the parents' lap, still we had no knowledge of it at the time; and why were we thus nursed and cherished in our infantile moments? We were theirs, and the ties of consanguinity could not be denied. Though it is possible for the woman to forget her child, Jehovah will not forget his people. The earthly parent may be deprived of the means to feed and nourish the child, but the Heavenly Parent is not subject to any such things; for He has all power in heaven and earth; and the union between Christ and his people, and his Father, is glorious; for said he, He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. The manner in which Aaron bore the names of the tribes of Israel, plainly sets forth this union; for he wore on his heart a breastplate containing the names of the heads of the tribes of Israel; and in the corners of the breast plate were golden rings, (not braces nor pins, but rings) and in the rings were golden chains, which fastened the shoulder-pieces to the breastplate, which shoulder-pieces, I understand represent the Almighty power of God. When the *Urim* and *Thummim* shone out, did they not show the twelve names? Hell may rage, wicked men may vent their rage against the doctrine of free, sovereign and distinguishing grace; but all their malice can never sever the golden chain of electing love from the shoulder-piece of Almighty power, neither can they ever erase one name from the spiritual breastplate of our divine Redeemer. If the church is thus locked up in Jesus Christ, why need the gospel be preached? The preaching of the gospel is for the comfort and edification of believers in Christ. The prophetic declaration is, Comfort ye, comfort ye my people, saith your God. We will refer to Aaron again. How were the bells and pomegranates arranged round his garment? A bell and a pomegranate; by which is set forth, I understand a vivid type of the proclamation of the gospel and its fruit,—the sound of the bells, the declaration of the gospel, as it comes from the lips of God's servants; the pomegranates, the fruit which is brought forth, upon which the church feeds, for, "Blessed are they, which do hunger and thirst after righteousness, for they shall be filled." Now, is not everything found in the gospel for the nourishing and sustaining of the people of God? Christ is made unto them, wisdom, righteousness, sanctification and redemption; and nothing short of a complete Savior can satisfy a poor, distressed and afflicted creature, who has seen that all his own righteousness is a filthy garment, all his own wisdom is foolishness, and all his own strength, perfect weakness. If the church be not one with Christ, how can his life be hers? how can his righteousness

be hers? how can she eat his body, and drink his blood? As my sheet is full, I must defer the rest of the subject to some future time.

Brother Beebe, may Israel's God sustain you, in your labors of love; and may great grace be upon you, while you remain Editor of the *Signs of the Times*.

W. J. PURINGTON

For the Signs of the Times.

Belmont Co. O., Nov. 1854.

BROTHER BEEBE:—I have been taking your paper, the *Signs of the Times*, and also the *Banner of Liberty*. They were ordered by your agent, Elder J. Janeway, and I must say to you, my dear brother, that I have been both gratified and edified in the perusal of them. I live here in a village, but may almost adopt the language of the prophet Elijah, and say I only am left, &c. But blessed be the name of the Lord, I trust he has a few names even in this Sardis, whose garments are unspotted, and who have not bowed to the image Baal, unto whom Jesus has said, "Fear not little flock, for it is your Father's pleasure to give you the kingdom." I am like a target to be shot at, and like a speckled bird in the forest, with the people among whom I dwell; especially the popular religionists. I am commanded to come out and be separate from them. There are many now who are trying to render themselves conspicuous, like the ancient pharisees, who stood at the corners of the streets, making long prayers to be heard of men, and thanking God that they are not like other men, or like the poor publican.

Our Lord Jesus has said, If ye love me, keep my commandments. But of the false prophets and teachers he said, He had not sent them; but they run; and because he has not sent them, they shall not profit his people. His children are admonished to contend earnestly for the faith which was once delivered to the saints; and to endure hardness as good soldiers. If I am not deceived, I am enlisted for "during the war," and as a sentinel, it is my duty to be ever found at my post, and to watch for the safety of the fort. If there were no enemies there would be no occasion for soldiers or fighting. A soldier is not allowed to sleep on his post; if convicted of such an offence by our marshal code, he is sentenced to be shot; and the soldiers of the cross are commanded to watch, as well as pray; for we are surrounded with enemies on every side of the camp.

There are none of the old order of Baptists except my companion and myself, within twelve miles of us; but the Lord has said that, "One shall chase a thousand; and two shall put ten thousand to flight." There is a number of (so called) churches in our village, of various orders; New School Baptists, effort people, Methodists, Presbyterians &c. But their religion all begins with the creature. Man according to their theory, must begin the work, and then the Lord will help them get religion. They all believe in what they call *free agency*. They publish a great meeting, and all are required to go to Macedonia to help. But that is not the way the Temple was built. When the enemies said, Come, let us all build together. Nehemiah refused to let the Lord's house to be built in partnership. His men worked with a sword in one hand, while they wrought with the other. The

modern priesthood appears to me to be like the enemies of Paul, who bound themselves by an oath that they would neither eat nor drink, until they had killed him. Paul however, was a servant of the Lord, and he conierred not with flesh and blood. The Lord had commissioned him to go and preach his gospel; and the people believed his testimony, because his word was accompanied by the Holy Ghost. But the craftsmen say, they must put Paul's doctrine down, for the craft is endangered by it, and by their craft, as in olden times, they get their wealth. I think the clergy which are made for dollars and cents at the machine shops of modern divinity, are among the daubers and intempered mortar; spoken of by Ezekiel, and the greedy dogs, of whom Isaiah prophesied, each looking for his gain, from his quarter; They are the hirelings of whom the Savior spake; they care not for the sheep, because they are hirelings. I think we have a sample of priestcraft in the modern secret society, of what are called "Know Nothings." They have told the Lord's people lies, and they have been caught by the wolf, and the sheep are scattered. This appears to me like the priestcraft of Simon the sorcerer; who when he had seen the miracles which are wrought by the apostles, offered Peter money if he would bestow on him the gift, that on whomsoever he should lay his hands they might receive the Holy Ghost. Paul says he can do all things, through Christ, who strengthened him; but the popular religionists of our day, like Simon, rely on the aid of money. Their language is, Give us your money, and we will give the people religion. Truly these are clouds without water, driven about by winds; by every wind of doctrine, to whom is reserved the mists of darkness forever. They have always been striving for the mastery. And they evidently desire to have their religion established by law, as it was in 1687, when they whipped and imprisoned those who preached Christ, and him crucified. To bring this about they must blind the eyes of the people, by raising an outcry against the Catholics; whom they say must be put down, or they will deprive us of our birthright. Now look at their craft. They profess to be sticklers for our constitutional, free, civil and religious liberties, which guarantee to all men the right to worship God as they please; and yet, under pretense of defending these rights, they wish to proscribe the Catholics as a religious order. If these religionists loved God, they would not hate their fellow men. A few days ago a few of these priests pitched on me, like Daniel's he-goat, because I had said the Catholics had the same rights of citizenship, in our country, as other men. They charge that the Catholics are a dangerous people, for they keep no bibles in their houses. And they are charged with making war with the protestant Sunday Schools, &c. Untill the protestants can show divine authority for their Sunday Schools, the Catholics have as good a right to oppose, as the protestants have to advocate them. These are some of my views of modern priestcraft; but I did not think of scribbling so much when I commenced.

I feel to thank God for his abounding mercy to me, a poor sinner. He has spared me to a good old age; and I feel very thankful for the great manifestation he has made of himself to me, as he hath not unto the world.

I said above, that I had listed for during the war; but I feel at this time that I shall soon be discharged. I have written these lines to express to you what I regard as my duty to my God, and my duty to my country. In the year 1812, I volunteered to help defend our liberties, against the aggression of a foreign foe; but I now believe our liberties are assailed by more dangerous foes at home, led on by priests, and managed by priestcraft. I suffered many privations and hardships for those who were not then born, and I suffered cheerfully because I thought it was my duty. But I have lived to see at this day, those priests with their craft, from whom we have our principal cause for apprehension, crying out, Our liberty is in danger; when only their craft is in danger. They know not what our liberty has cost; they are spies, and cowards. What they do is done in secret. Beware of them! I think it is the time to draw the sword, and he that hath no sword, let him sell his garment, and buy one. I now leave these scattered views to be disposed of as your better judgment may dictate. Should you think any of them, may be of service either temporarily or spiritually, you may publish them; but if you judge otherwise, cast them under the table.

I am trying to procure subscribers for the *Signs of the Times*, and also for the *Banner of Liberty*. The people here say, the *Banner* is the best paper they ever read; but they are so priest ridden, they are a little afraid; but I think a little salt will soon tame them.

Your unworthy brother, if a brother at all.

JOHN DAKAN.

For the Signs of the Times.

Newark, N. J. Dec. 5, 1854.

MR. BEEBE:—I have almost to write to you by guess; I have heard something of your paper, and desire to see it.—Will you please send me two or three numbers of it? I live in a place where many brethren might be pleased to become subscribers. Blessed are you, my brother, if you have been made acquainted with that salvation which is not by might nor by power, but by the spirit of the living God, and the happy possessor of that precious faith that stands not in the wisdom of men, but in the power of God. This precious faith, works by love, purifies the heart, and overcomes the world. And it is one of the fruits of the Holy and blessed Comforter, He who has been made the happy recipient of this divine faith, is an inward Jew, whose praise is not of men, but of God; and the language of such a one is, "Whom have I in heaven but thee? and there is none on earth that I desire beside thee." For I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, that I may be found in him, not having mine own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith. It is written, that "All thy children shall be taught of the Lord, and great shall be the peace of thy children." God, by his teaching, has made this the very feeling and language of my inmost soul. It is thirty years since the blessed Lord convinced me of sin, and called me by his rich sovereign grace. For several years of my first experience I was under

the law, in dreadful bondage, shut up to the faith; and what made it still worse, I was under the power of legal teaching, ministers of the letter and commandments, and not of the eternal Spirit. O, my brother, what I suffered, my pen, can never express. But the blessed Lord, who loves his people with an everlasting love, was pleased to deliver me from the Egyptian darkness and bondage, and from making brick without straw, and my soul was led along to him who said, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. And I assure you, my brother, that I was bruised indeed. But eternal thanks be unto the church's great Deliverer, he delivered my soul, and I now know, to the joy of my heart, that, whom the Son makes free, are free indeed; and, that there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit. I am now happy and joyful in him who was found of me when I had sought him not. I did not choose him, but he chose me, and I love him because he first loved me. O, how true it is that God is always first. After the fall, Adam did not seek after the Lord; but God sought him, and this is the case with every sinner. They will not come to him, which shows man's perverseness, that he has a brow of brass, a neck of iron, and a heart of stone, "No man can come unto me, except the Father which hath sent me draw him." This proves man's entire inability. This doctrine which I perfectly hated once, with all my soul, now my Heavenly Teacher has so instructed me in his eternal truth, that I rejoice in it exceedingly; for if it were not true, Christ had died in vain.—for there is not a man or woman on earth who, left to themselves, would ever even think of coming to him who made himself of no reputation:

But O, my brother, the blessed privileges of those who have been brought to him who saves to the uttermost! They are the ransomed of the Lord, and they, through grace, return and come to Zion with songs and everlasting joy, and they are not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that doeth what? Why that believeth with unfeigned faith. O this believing business; how we are in the dark about it, until the Holy Spirit makes plain to us the mystery of faith, that is held in a pure conscience. This is the work of works.—This is the work of God, that we should believe on him whom he hath sent. And they who have this blessed and precious faith, are heirs of all the promises of God. We live in a day of works, truly; but how blessed it is to know by joyful experience, that to him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for righteousness. And to have a conscience purged from dead works, to serve the living God; not in the oldness of the letter, but in the newness of the spirit. We then have the spirit, not of fear; but of love, of power, and of a sound mind. They that dwell in love, dwell in God, and God in them. In this precious love, I am your brother, in bonds that can never dissolve.

MAHLON FORD.

For the Signs of the Times.

Roxbury, Nov. 29, 1854.

BROTHER BEEBE:—Necessity impels me to inform you, that the *Signs* to me are suspended. September 15th is the last date I have received. We are punctual to the Post Office, and the *Signs* come to all other subscribers in this section. But mine comes not. I am sorry; for I take much comfort in reading them. And so long as I can furnish the needful, and have the same love for what they contain as I now have, I wish them continued. Because through the silent language of the pen and press, we can converse with friends in distant climes, whom we never have seen, nor can see in the flesh. I think I can say in reality, I have been made many times, in reading the *Signs*, to realize the truth of that scripture. "As face answereth to face in a glass, so doth the heart of man to man." They carry spiritual food, to the hungry and thirsty soul. They bear columns of bible preaching, to many, who have no other, except their bible, and their secret Bethel, where God always meets his children. When I think of those, I have a sympathy for them, "praying the Lord of the harvest, to send forth more laborers into his harvest." And comparing their external privileges with mine, of hearing the gospel preached, I feel to praise the Lord for his goodness, that my lot is cast amongst these Delaware hills, where by going half a mile, or two miles, I oft have the privilege of hearing the gospel preached by those whom God has called, and not man. For I think none can preach the Gospel but those who are called and qualified of God. I also am of opinion, that those whom God has called, qualified and bid, Go, cannot refrain from preaching the gospel. Because it is like fire shut up in his bones. And what would bring a man to the performance of his duty quicker, than burning embers enveloped in the bone? Paul says, woe is me, if I preach not the gospel! As though he had said, woe is me, if I preach anything else but the Gospel. For the gospel I preach is not after man; for I neither received it of man, neither was I taught it, but by a revelation of Jesus Christ. And "though we, or an angel from heaven, preach any other gospel unto you, than that ye have received let him be accursed. We preach Christ crucified; to the Jews a stumbling-block, and to the Greeks foolishness; but to those that are called, both Jew and Greek; Christ, the power of God and the wisdom of God. But the preaching of the cross, is to them that perish, foolishness; but unto us which are saved, it is the power of God."—Now such a gospel, as Paul describes in the above expressions, I consider the most healthy, the most substantial. It is what my soul delights in. I love no other.—And where this gospel is preached, the saints of God rejoice, and the lambs of Christ are fed. They know the joyful sound. "They walk"—walking implies activity, not idleness. They follow the footsteps of their Captain. He instructs them, protects them, and conducts them safely home to rest. And there shall they be ever with him to go no more out forever.

I only had intended to write to get the *Signs* again. But when my thoughts get running, my pen sometimes will betray them.

ESTHER BARLOW.

For the Signs of the Times

Tioga Co., Pa., Nov. 27, 1854.

BROTHER BEEBE:—I cheerfully send you the money for my paper, the *Signs*. I think I cannot well do without them; they are a welcome companion in my lonely hours; yet I trust I have a companion that striketh closer than a brother; for if I am one of his little ones, he will never leave nor forsake me. I feel that he has carried me through many trying and afflicting scenes, and he has said, "My grace is sufficient for thee," and I feel to put my trust in him.

I find something in every communication that my heart feels to respond to, and I sometimes feel as though I would gladly respond to some of the brethren and sisters' communications, but I feel my incompetency for the task.

Your most unworthy sister.

HARRIET ELY.

For the Signs of the Times.

Whiteside Co. Ill. Dec. 3, 1854.

BROTHER BEEBE:—I have always hitherto, shrank from the duty, if duty it may be, of writing for the *Signs of the Times*, from a sense of my unworthiness, and of my incompetency for so great a work. But as it has pleased the Lord to direct and sustain myself and wife, in a journey to visit our brethren and sisters in Middletown and Roxbury, Delaware Co. N. Y., and other places in that state, I have thought it might be interesting to some of the brethren, if I should expose my ignorance, by writing a few lines for the columns of your paper, that those of your readers who have any knowledge of me, may know that I am still on the land of the living, and that myself and family are in health. We left Delaware county, N. Y., on the 16th day of September, 1856, for the state of Illinois, and after laboring hard for eight weeks, lacking two days, we arrived in this glorious country.—Glorious, I mean, in regard to its formation, by the mighty hand of God, and for its richness and beauty; but it is peopled by no better inhabitants, probably, than other countries. In being so long in moving here, we had opportunity to hear much by the way, and used to wonder with astonishment, how a just and holy God could spare any country, inhabited by so wicked a race of beings, as those we found almost every where along the road. All kinds of cursing and swearing among those who made no religious profession, and all kinds of false doctrine with those who professed religion. My memory was often refreshed by the memory of what I had often heard Elder James Mead remark in his preaching; that the region of country where he labored, and perhaps a few counties adjacent, was blessed with the pure preaching of the gospel, to a greater extent than any other country in his knowledge; and I have thought of it hundreds of times, during the eighteen years I have lived here; especially when hearing the various doctrines of our land, which to me, are without foundation, or are predicated on what our Lord called a sandy foundation, and which will not sustain the building, when the storm shall come. I think if not deceived, that the Lord shewed me, when I was about nineteen years of age, my awful situation, which caused me truly to feel that the summer was ended, and the harvest was past, and I was not saved. I really felt that there was

no mercy for me; that I was without hope, and without God in the world. And I had a day set in my mind on which I really expected that I should be cut off from this life, and sink down to the regions of despair; and my greatest trouble was the fear of that second death which is spoken of in Revelations; to think that I must be cast in that lake that burneth forever, and suffer the vengeance of eternal fire; to be shut out from the presence of God, and from the privilege of joining in the songs of the redeemed family of the Lord, for his justice and holiness, of which I already had a foretaste, and of the unspeakable joy it would be to me, could I be permitted to join in his praise, for what I had already felt of his loving-kindness, in sparing my life so long, while I had been sinning with a high hand against him. But when that day arrived, to my great astonishment, instead of receiving the just reward for my sins, which rose up like mountains before me, it pleased the God of salvation, to deliver me from the great burden which had laid so heavily upon me; and to loose my stammering tongue, and to put a new song in my mouth, and I was lost in wonder, love and praise; so that I hardly knew where I was, or what I was about. Now I found testimony wrought in my heart, which could not be resisted; and faith and hope sprang up, which caused me to hope, and partly believe that God, for Christ's sake had forgiven my sins. The eyes of my understanding were opened to view his promises as applicable to me, through faith and hope, which I now clearly saw and fully believed were the special gifts of God. I now found myself exercised by that faith and hope which are inseparably connected with, and founded on testimony; what was before so great a mystery to me, to know what faith and hope could be, was made plain. Now when I read the scriptures, I could understand, as I never understood before. Crooked things were made straight, and rough places plain, and I enjoyed a continual feast in meditating on the goodness of God, and in praising his great name, for what he had done for my soul; and I thought for a time, that I should never see any more trouble. Alas! I fell into "Doubting Castle," and feared that I had taken up with something short of the true substance of what I so greatly desired, which was, a true knowledge of Jesus Christ and his righteousness. I tried to dig up the body of Moses, and to get my troubles back again, that I might watch more closely when they left me, that I might thereby gain a more sure testimony of a true change of heart. But, from that time to this, I have never been able to feel that fear, whereby I had been all my life time, subject to bondage. And now when I get into darkness, and fears, I can find no rest in my own works or determinations; for my life is a continual scene of sinning and repenting, so that I dare not make any promises to do better. I find, when I would do good, evil is present with me.

We left here on the morning of the eighth of October, and left our family and all our affairs in the hands of the Lord; putting our trust in him who upholds all things, believing that we were just as safe in one place as in another,—took the cars at Freeport, and had one of the most delightful journeys we ever had in our lives, by the way of Canada, and thence to Albany, and down the Hudson River Rail

Road, to Tavolia, opposite Saugatus where we found numerous relatives and friends, and then to Kingston, where we found as many more; and thence to Middletown and Roxbury, where we found many precious brethren and sisters in the church, and heard Elder James Mead preach the unsearchable riches of Christ. We were glad to find him much stronger in his lungs, and better in his speech than he was eighteen years ago, according to our judgment. Also Elder Isaac Hewitt, whom the Lord has made strong to defend his truth, and mighty through grace, in combating the strong holds of Satan. He also has many bitter enemies to the truth to oppose him; but it seems that the Lord has sustained him, and strengthened him in the inner man. We took great delight in visiting all our friends, especially those of our faith and order of the Old School Baptist church; for the time being, we had no cares of this life to attend to, as we have when at our home. We had nothing to do but to eat and drink, and praise the Lord for his boundless goodness. We took leave of our brethren, sisters, and friends, on the 14th of November, and set out for home. We took the cars at Hancock on the sixteenth, at noon, and arrived at the Suspension Bridge, at about 10 o'clock that night. Next morning at half past ten o'clock, we left for Detroit, and reached that place in the evening, changed cars, and came through Michigan that night, and arrived at Chicago, just after sun-rise, out of sight of all those high mountains. At four o'clock that day we took the cars, and landed within forty miles of home that night, which was the eighteenth, and on the following day, hired our passage home, and found all well; for all of which we have great reason to be thankful to the Lord.

The church here at Buffalo Grove, holds her meetings regularly, unless providentially hindered. We are at peace among ourselves; but surrounded by the advocates of means, who make great pretence to worship God; but, in our judgment, not according to knowledge.

Brother Beebe, I should have visited you if there had been opportunity; but I saw no way of doing so, without delaying our return too long.—I will close by inviting you to make us a visit as soon as you can; and as many others of our brethren as can. You will find Deacon Ahira Sanford at Falo, where the cars will be running in a few weeks; it is twelve miles from Dixon, on the Illinois Central Rail Road.

Farewell, for the present.

JOEL SANFORD.

For the Signs of the Times.

Harrison Co., Ia. Nov. 26, 1854.

BROTHER BEEBE:—You are a stranger to me, in the flesh, but I sometimes hope that I can testify with you to some of the workings of the God of Israel with the children of his love and pity, the subjects of his amazing mercy, and the objects of his everlasting love, the sons and daughters of the Lord Almighty. I think I know something experimentally of that cementing love which unites the members of Christ and I love the Predestinarian Baptist church, which I believe was founded by Christ her glorious Head, and I love the cause of my Lord and Master, and feel constrained to write a few lines for publication in your valuable paper, if I could say any-

thing worthy the notice of any of the saints. But I am constrained at all times to believe that if I do indeed know anything of the grace of God, or of his dealings, by his Spirit, with poor lost ruined sinners, I am the poorest and most ignorant of them all. But, if I know my soul, I certainly feel a deep interest in the welfare of Zion, and the prosperity of God's poor afflicted children.

I feel very confident that the time has come, in which many will not endure sound doctrine. The mass of mankind appear to be flocking, by thousands, after those who teach for doctrines the commandments of men, who run greedily after the error of Balaam.

The Predestinarian Baptists, in this country, are few in number when compared with the congregations of the sons of Belial, and they seem to be in a cold and languid state. Although I am not a preacher, nor the son of a preacher, yet I think if I could say or do anything that would benefit any of God's poor and afflicted people, or to the honor of religion, I certainly feel willing to contribute my little mite, at least I would mourn with them that mourn, and weep with them that weep, and bear, and share with them in all their tribulations and sorrows, in this unfriendly world.

Brother Beebe, there are yet a few reserved ones, who have not bowed their knees to Baal, who are yet contending for the faith which was once delivered to the saints, standing on the walls of Zion; they boldly declare that salvation is of the Lord alone, fearless of anti-christ, or of the powers of darkness, and they cease not to testify that God's people are saved by grace, and grace alone. They proclaim among the gentiles the unsearchable riches of Jesus Christ. Christ and him crucified, to some, a stumbling-block, to others foolishness, but unto all who are called, and saved, Christ the power of God, and the wisdom of God; for it has pleased God, by the foolishness of preaching, to save them that believe.

Brother Beebe, we are annoyed on every side by the howling of greedy dogs, that never say, enough; jesuitical political preachers, lazy, money hunting hirelings, ministers of satan, transformed as ministers of light, whose business is to make merchandise of what they pass off for the doctrine of Christ. They bear all the marks of false teachers, and are only moved by the love of money which is the root of all evil. They are constantly engaged in holding up to ridicule the doctrine of election and sovereign grace. Preaching the doctrine of free-will, and human power, and teaching that heaven may be obtained by the works of men. Free-agency, is the keystone of their system, it is doubtless the same system that was preached by the devil to our mother Eve,—the same that was exemplified by the builders of Babel. It was taught by the well-favored harlot who was known as the mistress of wickedness, and abominations of the earth, the wine of whose golden cup made drunk the kingdoms of the world. Their doctrines are contrary to the christian experience of every child of God. God's poor, hungry and thirsty children would starve under their mongrel preaching. When a poor bewildered lamb of the flock gets strayed beyond the hearing of the golden bells, of the gospel ministry, satan and his ministers

delight to worry it, until it is ready to conclude, that of all creatures it is the most miserable. Like Paul, it is ready to exclaim, "Wretched man that I am! Who shall deliver me from the body of this death? But God is graciously pleased to listen to their lamentations, gives them the gracious assurance, "My grace is sufficient for thee." None of their cries are unheard, nor are any of their sorrows or tears unnoticed, for they are the jewels of the Redeemer, the heirs of immortal glory, and members of the church of the living God; born, not of corruptible seed, but of incorruptible, by the word of the Lord that liveth and abideth forever. They had sold themselves for nought, but they are redeemed without money; they are children and heirs of God, and joint heirs with Jesus Christ. They are born and destined to suffer reproach for Jesus' sake, even as Jesus has suffered before them and for their sake. We ought then to be willing to bear our afflictions, sorrows, and tribulations, to bear the frowns, scoffs and scorn of this unfriendly world, for his name's sake. A few more trials and temptations, a few more ups and downs, and Jesus will say, Son, or Daughter, thy sufferings are over. But one more struggle, but one more enemy remains, and that is death. But Jesus will be with us, and his rod and his staff will comfort us; for he is our Priest, our Captain and our King. He will fight all our battles, and gain for us all our conquests, and we shall with unfeigned gratitude exclaim, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

We are all enjoying our rights of conscience, free to graze upon the green pastures of our civil and religious liberties, but my convictions are, that the furrow is already plowed, and the seeds are sown from which the hedge must grow to fence us out forever from these cherished liberties. I fear that we must soon feel the despotism and tyranny of priestcraft. But, dear brethren, with unshaken confidence in God, let us lean upon the arm of Zion's King.—Although, for a wise and gracious purpose he suffers his church to be oppressed, he will eventually bring her off more than conqueror. Though here the wild vines of anti-christ grow in clusters around her, she shall be preserved pure and uncontaminated, and in the end all her members shall shine in the image and glory of the divine Redeemer.

Your unworthy brother, if a brother at all
GEORGE W. MATHES.

Circular Letter.

BY ELDER B. FACE, FOR THE UHARLY PRIMITIVE BAPTIST ASSOCIATION.

DEAR BRETHREN:—The time of our annual meeting in an associate capacity, having rolled around, and being appointed last year to write a Circular Letter for 1854, I have prayerfully undertaken to do so; hoping at the same time, that should I, through old age and much severe affliction, write some things objectionable, my dear brethren of this and other Associations will have charity enough to pity a poor, old, afflicted and aged brother, who wishes not to err.

For a foundation of a few remarks we call your attention to 1 Timothy, v. 8:—"But if any provide not for his own, and especially for those of his own house, he

hath denied the faith, and is worse than an infidel."—We shall first prove the word *house* in the text does not intend us to understand our houses and families literally altogether, but the household of faith, Gal. vi. 10, "As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith," and we do think it would be unnecessarily increasing the length of this letter, to prove or make plain by argument that the church, the body of Christ, is the household of faith, and therefore should be especially provided for. We come, as we think, safely to this conclusion that every church member should lay by him or her, as God has prospered them, 1 Cor. ix. 2, so as to be ready to administer to the wants of the household of faith when duty calls for it. Again, 1 John iii. 17, 18. "But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth."—We here remark that in this providing for the wants of the church it should be done according as God has prospered each one, or as he or she is able. O! ye brethren! you that God has blessed with this world's goods, hear ye the word of the Lord! 1 Tim. vi. 17, 18, and 19th verses, written by that eminent servant of God, the apostle Paul, to his son Timothy, in especial charge to keep and do as directed: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy. That they do good, that they be RICH in good WORKS ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life."

Dear brethren, so far as personal knowledge is concerned, if we were to write faithfully what we know, it would, we fear, offend some, and would be disbelieved by some others; nevertheless, it is truth, and like Elihu to Job, "I know not to give flattering titles, for in so doing my maker would soon take me away;" therefore bear with me, my brethren, a few more days and my glass will be run. O! that the fear of man was taken away from me, (nay, shall I say from all my preaching brethren?) my own experience has taught me, for a series of years, that seldom did I know a rich man to give in proportion to his worth, or as God had prospered; with his brethren worth from \$1000 to \$2000; barely doing as much as the brother worth one tenth of the means; this should not be. O! do, my rich brethren, think, you are only a stewards here, and God will call on you to give an account of your stewardship, and your Lord makes it your imperative duty to communicate to the house of faith, the church of Jesus Christ, for their support. But you would say; I must provide for my own house and family literally, this is your duty truly, but do you not often keep back what should go to the household of faith as provision for them? and feed the pride of yourself, your wife and children to their ruin? We beg of you not to undertake to rob God, he will not hold you guiltless; he will not bless it to you, your wife nor your children, do you as a good stewards, inquire of your Lord, his will concerning this matter; and let me beg of you not to say, Lord, Lord, and at the same time not

do what he says, Prov. xxii. 5. Riches certainly make themselves wings and fly away. O! brethren! brethren! are you holding back from your poor brother? the widow, and the orphan? and often your preachers, thus robbing them of their just rights, who in deep poverty and distress, cry to God for help? God will hear them—you and your children may be turned out of the stewardship, and it given to another that will be more faithful; as many have been. This should suffice, but the tale is not half told; one more scripture or two—2 Cor. ix. 6. 7, "But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully. Every man according as he purposeth in his heart, so let him give; not grudging, or of necessity: for God loveth a cheerful giver." O! my brethren, does it not behoove us one and all, by fasting and prayer to God, to inquire of him for the old paths, and to walk in them, attend to the wants of the church of Jesus Christ? Though we are accused of denying the use of means and instrumentality, let us labor to prove by our works the soundness of our faith, not by works to save the soul, let us walk and work as the children of light, in obedience to our King and only Law-Giver. From known facts, as manifest to all, this is a time of great coldness and dearth in things of religion, may it not be that many of us have sowed sparingly and are now compelled to reap a light harvest? Again, may we not justly fear that our candlestick may be removed, when the ox is muzzled that treadeth out the corn? Brethren, think. Again, do you not desire to see many of our preaching brethren at your Associations and other meetings? Remember many of them are poor men with families to support, to whom time is worth something; shall you, withhold from them as God has prospered you, your carnal things, and they administer to you and your wants in spiritual things?—You should not: God will hear their cries sooner or later and visit you with a rod.

Again, we would recommend to the considerations of the churches composing this Association the propriety of sending up annually an amount, as God has prospered them to be divided by a committee appointed for that purpose, among the poor preachers who may visit us, according to their needs. Also, that each church place in the hands of their deacons, as God hath prospered them, an amount to bestow on your preaching brethren that may visit you, or other fit subjects, as they think proper, taking the word of God as their guide in all things.—We believe in traveling preaching, taking the word of Jesus as their guide, "A prophet is not without honor, save in his own country." Attend to the wants of the household of faith; visit the fatherless and widow in their affliction, and keep yourself unspotted from the world. What? Is this pure religion? and that before God the Father! Let your light so shine before men that they may behold your good works, (not to constrain them, as is often quoted,) and glorify your Father which is in heaven. We here give it as our decided opinion that this is the only way that poor sinful mortals here upon earth can glorify God by doing what he has commanded, thus proving the soundness of our faith by our works; then our light shines as an example to the world, and in this way and this way only, is the church of Jesus

Christ the light of the world, the ground and pillar of the truth. O! brethren! brethren! much depends on you and the light you give the world; our blessed form of government is now tottering, and may fall, and do we not all see; darkness has covered the church? Schisms and divisions, strife and animosity, many, many worshipping the gods of the day, improvement and speculation, not only in the arts and sciences, but in the doctrine of the gospel of the Son of God; for we hear ideas now advanced as gospel truths that in our humble opinion our fathers never heard nor thought of; nor can they be found in any book of divinity written prior, to 1830. Just as with many fathers at this time who were raised by pious economical and industrious parents to habits of industry, their parents leaving them a goodly portion of this world's goods, added to industrious habits acquired in childhood, they have been able to amass a large fortune, and raise their children altogether another way. Away they go to college, where, with their lazy habits, it takes from eight to twelve years to get a classical education, and at College, a greater proficiency made in idle habits, and money-spending than in the arts and sciences. The manners, customs, and religion of grand-pa, long since laid aside as clownish, boorish, a long way behind the times. The popular breeze is blowing very gratifying to carnal nature, the Devil sends them teachers as fine as their Colleges, wanting pay like the building extravagantly. Fine children of a rich parent must have a fine building, fine books, fine musical instruments, and fine teachers, &c., &c.—all fine.

Just the same of their religion, it must be all fine to suit fine hearers, having long since imbibed infidel principles, the church of Jesus Christ is neglected, trodden under foot—thousands paid to support infidel principles, and the church of the living God neglected; starved; wealth, education and pride throwing all their weight against them.—False prophets in abundance prophesying their extinction—so goes the world! But hear Jesus, Woe! to the world by reason of offences! Why woe to the world! for if the children of God die they will live again: and if they fall, they will rise: and if judged, they shall not be condemned: the angels of God are encamped around the dwelling of the just; better still, they are dead, and their life is hid with Christ in God; therefore, fear not, little flock, it is your Father's good pleasure to give you the Kingdom; but still I repeat. What I say unto you I say unto all, Watch.—May God help us, one and all, so to do until he comes.

Yours in tribulation,
J. BOWDOIN, Moderator.
B. PACE, Clerk.

Extract from the Minutes of Uharley Association of Georgia.

The Warwick and Delaware River Associations have sent us a packet of minutes, and a kind and friendly letter by brother Hartwell, soliciting a correspondence with us by letter or otherwise, which was most cordially agreed to, and this Association most cheerfully agreed to send fifty copies of our minutes, and a messenger if convenient annually, and we, as a body, request the said Associations to continue their friendly correspondence by their minutes, and a messenger if possible; and we do most heartily endorse the views of our brethren,

relative to the "Nebraska Bill," which is as follows:

Whereas, Three thousand Clergymen of New England, for whom it is claimed that they embrace the gospel ministers of all religious sects and denominations of our country, have in the name of the Almighty God, protested against the passage of what is called the "Nebraska Bill," by the Senate and House of Representatives of the United States, and threatened the Congress with the vengeance of God if they should pass the said bill, therefore,

Resolved, That we consider it due to the churches and ministers of this Association, —to the Old School Baptist denomination of professed christians, and to the cause of God and truth in which we are deeply interested, to disclaim in the most unequivocal and emphatic manner, all or any participation in, or fellowship for the said protest. And while we wish not, as a religious Association, to meddle with the political bearings of that or any other subject before the Congress, we cannot withhold a decided disapprobation of the presumptuous, and in our judgment, blasphemous assumption and desecration of the sacred name and divine prerogative of the Almighty God by the self-styled CLERGY of our country.

Extract from the Minutes of the Yellow River Associations Ga. "Received a package of the minutes of the Warwick Association, of New York, and of Delaware River, New Jersey, by their messenger, Eld. P. Hartwell, with a request to open correspondence with them, by letter and Minutes, which was agreed to.

On motion of brother W. Patman, agreed to adopt the preamble and resolutions found in the minutes of the Warwick and Delaware Associations, (disclaiming all connection with and fellowship for the proceedings of the New England clergy, in regard to the Nebraska bill, &c.) as expressive of the views of this Association.

Extract from the Minutes of the Oconee Association. Received two packages of Minutes from the Delaware River and Warwick Associations, and agreed to correspond with them by letter and Minutes.

Also, Resolved that we fully concur with the Baltimore Delaware, Delaware River, and Warwick Associations in their Preamble and Resolutions, in regard to the Protest of the Clergy of New England against the Nebraska bill.

EDITORIAL.

Middletown, Dec. 15, 1854.

Reflections on the close of the year. And Prospectus for Vol xxiii.

With the velocity of the Indian's arrow, speeds the time of our mortal pilgrimage swifter than a weaver's shuttle flies our days, as they bear us onward to the house appointed for all the living. We feel admonished by many incidents of the receding year, that we are hastening to the close of our mortal pilgrimage, and soon the places which know as now, will know us no more forever.—God, in his merciful providence, has sustained us hitherto, and borne us up when troubles like a mighty deluge seemed to threaten to sweep us away. All our life time we have been cast upon his bounty, and truly we may say, "Hitherto he has helped us."—and having obtained help from him, we still continue upon his footstool. A retrospective view of the way that he has brought us, the support that he has afforded, the deliverances he has wrought for us, and the precious privileges with which he has bestrewn our pathway, leads us to exclaim, "What shall we render to the Lord, for all his benefits?" We know they have been graciously bestowed; not for

price nor reward; for he knoweth our feeble frailty; he knoweth that we are too poor to make any adequate returns to him for his boundless goodness and mercy bestowed. The year which is now closing, has been among the most eventful of our life. How many dear brethren and sisters, friends and neighbors, who began the year with us, have closed their mortal career, and gone to that bourne from whence no traveler returns. The obituary department of the Signs, has for the past year, been unusually crowded, and among the numerous records entered, a number of the valiant soldiers of the cross, faithful ministers of the word, have been entered. They have fought the good fight, they have finished their course, and kept the faith; but they have now laid their armor by, and grinded arms, at Jesus' feet. We miss them truly, for the laborers in the Lord's vineyard are few, compared with the labors which seem to be needed. Others who still survive, are some of them frosted by age and borne down with infirmities common to old age. And what is still more afflicting, some have left our ranks, with whom once we walked in company to the house of our God. Some of our most gifted brethren have seemed almost discouraged, by the reproaches, trials and persecutions, they have been called to encounter. To all human appearance, the picture presented is a sad one. But it is consoling to know that the thoughts and ways of our God are as high above our thoughts as the heavens are higher than the earth. Still to the church his gracious words are true. "God is in the midst of her, she shall not be moved. God shall help her, and that right early." Then "Why art thou cast down, O, my soul?—Why art thou disquieted within me? Hope thou in God, for thou shalt yet praise him, who is the health of thy countenance, and thy God." As some have been discharged from the war and have gone, as we confidently trust, to receive the crown, our God has raised up some new recruits. A goodly number of young men, have been brought into the field, whose gifts and zeal, promise well for usefulness in the house of God.—Still there is abundant occasion to pray the Lord of the harvest to send more laborers into his harvest. We know that he is able to do it. His arm is not shortened nor has his ear become dull. For the trial of our faith, he may withhold them for a time, but he will not leave himself without witnesses.

In the world there are great commotions at this time, the nations of the earth are in strife. The papists and the protestants are fighting shoulder to shoulder, to defend the worshippers of Mahomet, against the aggressions of the Greek church. The Chinese empire is convulsed with revolution in which the ostensible struggle is between pagan idolatry and false christianity. In our own beloved states, the signs of the times are portentous of evil. The grand struggle of priestcraft for the prostration of our civil and religious liberties, approaches a crisis. The clergy have already dared to beard the Senators and Representatives in the congress, and threatened them with divine vengeance if they refuse to be dictated by them in the discharge of their official duties. Some of our states, instigated by clerical influences have already assumed the guardianship of our morals and religion; and by the strong arm of law

restrict us in our meats, drinks, new moons and sabbaths. Religious fanatics, have for years been laboring to fan the embers of discord between the southern and northern states, in regard to their independent state institutions. And to crown the whole, a secret conclave is organized in our midst, for the works of darkness, under the secret wire-working of bigoted fanatics, to consummate the work which the Protestant, and Anti-Catholic Associations have labored in vain for years to effect in open daylight. Under pretence of putting down popery, the battle is begun, which must drench our soil with the blood of its victims, unless arrested by a divine interposition.—

The real leaders of the impious crusade will be satisfied with nothing short of a complete extermination of every religious sect that shall refuse to wheel round into their ranks. Nothing short of a full investment of both civil and ecclesiastical power, will meet their ambitious desires, or accomplish their despotish designs.

What scenes of persecution and of blood, in the inscrutable providence of our God, awaits the saints, we dare not attempt to predict; but this we know, that sufficient for the day, will be the evil thereof. We wish not to raise any unnecessary excitement or alarm; but we are commanded to exhort one another, and so much the more as we see the day approaching. Christians should be upon the watch tower, see that they give no countenance to the hidden things of dishonesty; but rather reprove them. And above all things, we should look to God for protection and support, for we are the circumcision which worship God, in the spirit, rejoice in Jesus Christ, and have no confidence in the flesh." The God of our salvation is as mighty to keep us secure amidst the rage and violence of persecution, as under any other circumstances. The three Hebrew children were probably as comfortable and happy when in the midst of the burning fiery furnace, as at any other period of their lives. And our God is as able now to protect us, as he was then, and that faith which he imparts to his saints can quench the violence of fire, as in the days of old. May we have on all the armor which God has provided for us, and therein trusting let us contend earnestly for the faith which was once delivered to the saints.

Still trusting in God to sustain us, we propose to continue our publication. We are making arrangements to issue the first number of our Twenty-third volume, by the first day of January, on new and elegant type. Our terms will be as formerly, although our paper will be greatly improved. We close this volume with a circulation of nearly five thousand subscribers, but there are among them many from whom we have heard nothing for years, besides several hundred to whom we have hitherto sent the paper gratuitously. But the increased and increasing expense of paper, and all the materials for printing, will compel us to drop a number of non-paying subscribers from our list. Should we by mistake, drop any who have paid, to us, or to any of our authorized agents, we will cheerfully correct such mistakes on being notified. As we shall commence our new volume with a limited number of extra copies, those who wish to secure the whole volume from the beginning should forward their orders immediately. Those who feel able and willing to contribute towards sup-

plying their indigent brethren and sisters with the *Signs*, may rest assured that what ever amount they may send for that purpose will be faithfully applied to that object and in the mean time we will continue to supply as many at our own expense as we can afford.

A little exertion on the part of the friends of the paper, would greatly enlarge its circulation, and every effort of the kind will be gratefully appreciated. Those who are indebted will greatly oblige us, by sending us the balances, which though small, will in the aggregate be of great service to us.

IMPROVEMENT OF OUR PAPER.

We have spared no pains in procuring a new and complete suit of elegant type, and other materials for our new volume, at a very heavy expense, as we are determined so far as possible to make the *Signs of the Times*, all that it should be. And we shall send a copy of the first number to many of our delinquent subscribers, inclosing the amount due us, after which the paper will be discontinued to them until we shall hear from them.

This course is unavoidable, inasmuch as the price of paper, and type, have advanced some 25 or 30 per cent, and nearly all kinds of provision is also much dearer than usual, we cannot make our receipts cover our expenses, while we continue to send from a thousand to fifteen hundred copies of our paper to non-paying subscribers.

We trust that our effort to improve our paper will be appreciated by our friends, and that each will endeavor to procure for us, at least one new subscriber, and by that means we shall be able to continue to make improvements, of which they will realize the benefit.

Beside the improvement in type, and in the mechanical workmanship of our paper, we promise to do all in our power to improve the matter with which our columns are to be filled; it shall be our aim to make the paper interesting, edifying and comforting to all who love our Lord Jesus Christ; and, as far as in us lies, we will avoid all unprofitable speculations and vain contentions, which gender strife.

The doctrine of God our Savior, as taught in the scriptures, and as held by the Old order of Baptists, will be strictly adhered to, according to our original prospectus published in 1832.

TO SUBSCRIBERS AND AGENTS.—Those who wish to discontinue their subscription, in writing to us, should be particular to state the names of the Post Office and state where they have received their papers, and to see that all dues are paid.

2. Those who wish to have their papers directed to some other Post Office, should state the name of the office, and state where they have formerly received them, as well as the office, county and state to which they desire to have them sent hereafter.

3. New Subscribers names, and Post Office address should be written in as plain a manner as possible.

4. In making remittances our subscribers and agents will oblige us by sending bank notes on New York or Eastern Banks if convenient, or gold; but if they cannot procure either, Notes on other Banks, that are at par value where the subscriber resides will be received.

5. All letters should be POST PAID, and then the writers may be sure that they will be taken out of the Post Office.

6. Those who wish to avail themselves of

the club rates, at which the *Signs, Banner and Messenger*, or any two of them, are furnished, should order them all at the same time, and forward the money with the orders; as after having received pay, and credited it on the book, it is not convenient to change the rates.

7. Those who write us on business, and on the same sheet write a communication for publication, should be careful to keep the business part of their letter, distinct from their communication on other subjects.

8. Agents will please write the names of new subscribers plainly, and give the Post Office address of each. And in sending us money, be sure to state distinctly, the names to whose credit it is to be applied, and in all cases the Post Office address, as well as the subscribers' names.

By strictly observing these rules, our agents and subscribers will save us much trouble and perplexity, and enable us to avoid mistakes in giving them credit.

Rays Hill, Bedford Co., Pa., }
Dec. 8. 1854. }

MR. EDITOR:—You still continue to send a paper to my address. I have not considered myself a subscriber since the first of January last, and at that time returned a paper to you, and also requested the Post Master to write to you to discontinue the paper. I do not now lift it, nor will not. So you will please stop sending it. Yours,

C. EVANS.

REPLY.—It has been decided by the highest judicial authority, that in cases of this kind, where persons allow a paper to come to them, without giving notice to the publisher, they are legally holden to pay the whole amount due for the time it is sent, as the fact of their receiving it or suffering it to come, without giving notice to the publisher is evidence of intentional fraud. Mr. Cadwalander Evans, had been a regular subscriber from 1 Jan. 1849, and had paid up to the 1 Jan. 1854, without giving us any notice of his desire to discontinue. Returning a paper is not a legal notice. We received no such returned paper marked in such a manner as to show that it came from him. If he had refused to take the paper from the Post Office, the Post Master was bound by oath of office, and by ample security, to have informed us by letter; and then if we had continued to send it, his duty would have been to advertise, and sell it for the postage.

NOTICE.—Those who are called on to perform the solemn task of writing the obituaries of their departed friends, must bear in mind the importance of making them as short as possible; yielding to the feelings usually excited by the death of those we love; leads us to extend our enumeration of their excellencies beyond the space which can be well spared for their insertion. Our paper circulates through all the states and territories of our country, and among nearly one hundred thousand Old School Baptists. If all who write should indulge in saying all that might be said on such occasions, their communications would have to be excluded for want of room to insert them. Our columns have been greatly crowded for the last year by such notices. We hope our correspondents will bear this in mind, and a portion of our paper will continue to be devoted to a re-

spectful, but condensed notice of the death of their friends and brethren.

We hope to be supplied by our correspondents throughout the United States with information of general interest to the church of God, for our next volume. Intelligence of the prosperity or declension of the cause, in every locality, will be interesting and profitable; that we may all rejoice with those who do rejoice, and weep with those who weep.

HYMN BOOKS.—As there are many churches who still continue to use Watts and Rippon's Hymn Books, we have received a small consignment of them, which we can sell at the same rates, as the publishers, viz:

For single copies of the large size, 0,87
small " 0,56

We have but two sizes, as there are none of the pulpit size now to be had that we are aware of.

Married.

In Lexington, Green Co., N. Y., Sunday evening Nov. 19, 1854, by Eld. Joseph L. Purington, Mr. AUGUSTUS KNAEP FRASIER, of Shandaken, Ulster Co., N. Y., to Miss CHARLOTTE BUTLER, of the former place.

Dec. 2.—In Mount Hope, on Saturday evening, by Eld. Gilbert Beebe, MR. LEONARD G. BRYAN, of Manakating, and Miss SUSAN HALLOCK, daughter of Gabriel Hallock, of the former place.

June 18.—At Middletown Delaware Co. N. Y. By Eld. Isaac Hewitt, Mr. EDWARD VERMILYA to Miss MARY HINKLEY, both of Andes.

Aug. 17.—By the same, Mr. WILLIAM VERMILYA of Andes, to Miss CHARITY HINKLEY of Middletown.

Sept. 26.—By the same, JOHN Q. JAQUISH, of Middletown, to Miss SARAH COBBIN, of Roxbury.

Nov. 6.—By the same, Mr. SILAS L. CARTWRIGHT, to Miss MARY MEAD, both of Roxbury, Delaware Co. N. Y.

Nov. 21.—By Eld. G. W. Slater, Mr. LEWIS VANSICKLE, to Miss SARAH HUFFMAN, all Wantage Sussex Co. N. J.

OBITUARIES.

Madison Co., Ky., Nov. 25, 1854.

BROTHER BEEBE.—If one so unworthy as myself may presume so to address you. Although we are not personally acquainted, by reading the *Signs*, a number of years, I have some knowledge of your views of the plan of eternal salvation, which you hold to be through Christ Jesus, the Lord of life and glory, and if present I could give you the right hand of fellowship. Believing the God of all grace has manifested his unchangeable love to you, and I myself have a little hope that God, for Christ's sake, has revealed the riches of his grace to me, a poor polluted sinner, is my reason for using the relative term I address you at this time to request you to publish in your paper the following obituaries.

Departed this life Oct. 30, 1853, Mrs. MARY STUBBLEFIELD, in the 68th year of her age. Although she had not united with any church, she has left behind consoling evidence of a supernatural change, and died in the triumphs of faith, relying on Jesus for salvation and acceptance with God. She remarked, a short time before her departure, that she was going to God her Father. She had her senses to the last moment. There are few who surpassed her, as a loving companion, a kind mother, and a good neighbor, always ready to extend the hand of charity to the needy. She was respected and beloved. Her disease was supposed to be of the heart. She has left her sufferings and sorrows below, and we believe her departed spirit is now in glory, chanting the praise of the king of glory.

Also.—Our beloved and highly esteemed brother ALEXANDER P. STUBBLEFIELD, who followed is beloved companion in twelve months and twelve days. He left this sin disordered world, Nov. 11, a few minutes before twelve o'clock, M. aged 76 years, one month and seven days. From the time of the death of his dear companion he

seemed to have lost all relish for the charms of this world. I don't know as I ever knew a person to mourn the loss of a companion as he did, often expressing his desire to be absent from the flesh and present with the Lord; but still desiring to be reconciled to the will of his God.

Brother Beebe, if there was a man ever willing to die, he was. He remarked a very short time before he died, that he was waiting for the angels to convey him home. I asked him two or three hours before he died, if his faith and confidence were still firm in his mediator? He raised his death stricken hand, and replied, Yes, yes, in rather a rejoicing attitude. These were about the last words he uttered.

Brother Stubblefield was baptized, I am informed, more than fifty years ago, by Elder Ambrose Dudley, and through all the persecution up to the time of his death, remained firm in the faith, and the example he set, is worthy of imitation. All who knew him respected him, and especially was he in the affections of his brethren. The church has lost a loving brother, the neighborhood has lost a valuable citizen, and his children have lost a loving father.

He had lived to see all his children that are now living arrive at a mature age, all follow his example, in morality, and in that respect I know of a family that excels them. I sincerely mourn with the bereaved, but their loss is his eternal gain. I can but rejoice that he has left all his sorrow behind him, for I believe that he is now in glory. Blessed are they that have part in the first resurrection, upon such the second death has no power. May the God of all peace be with, and enable you to blow the trumpet still in Zion.

Yours truly, in bonds of love.

D. S. BRADLEY

Letters Received.

Esther Barlow, Eld. L. A. Hall, Jr., W. Simpson, C. T. Frey, Mrs. Harriet Ely, M. Turney, L. Frey, Eld. J. A. Badger, J. Helm, W. J. Hannah Hamilton, J. Dakan, Mrs. F. Thomps, D. S. Bradley, G. W. Mathes, J. Sanford, Eld. Ashbrook, W. I. Purington, Eld. I. Hewitt, B. I. man D. Vail, Eld. B. B. Piper, J. T. Crooks, W. Green, P. M. M. Headington, E. N. Shiner, P. Webb.

Moneys Received.

Table with columns for location (New York, PA, Ala., Ohio, Va., Md., O. T.), names, and amounts. Total: 49.9

Old School Meetings.

Roxbury, December 2, 1854.

BROTHER BEEBE:—I lease publish in the Signs that there will be a Yearly Meeting, held with the second Baptist church, in Roxbury, Delaware county, N. Y., on Saturday and Sunday, the 6th and 7th days of January. To commence on each day at 10 o'clock A. M. We desire the attendance of our ministering brethren, and of our brethren and sisters generally, and also all who feel disposed to attend.

ISAAC HEWITT.

Ulster Co. N. Y., Nov. 29, 1854.

BROTHER BEEBE:—Please publish in the Signs that there will be a Yearly Meeting of Regular Baptists, if the Lord will, with the Baptist church of Olive and Hinley, on the third Wednesday and Thursday in January 1855. To commence at 10 o'clock A. M., at their Meeting House in Olive, on the Plank Road about ten miles west of the village of Kingston. Ministers and brethren of the like precious faith are affectionately invited to attend.—Done by order, and in behalf of the church.

LEVI H. TERWILLIGER, Church Clerk.

Miscellaneous Advertisements.

MOORE'S LETTERS.—The Doctrine of Universals, 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 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 subscription 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. McTier, (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 Teetotal 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.

Table with 2 columns: Item (Plain Bound, Morocco, Plain Edge, Extra Gilt Edge) and Price (\$0.75, 1.00, 1.25)

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

Address letters to: BENJAMIN LLOYD, Wetumpka, Alabama.

ELDER TROTT'S PAMPHLET, entitled, "A Calm reply to a communication of Elder John Clark written originally for the Signs but published in the Primitive Baptist, April 30, 1853, with that communication inserted by S. TROTT.

We have just received a copy of the above named pamphlet, and hastily glanced over its pages. It contains 40 large octavo pages with double columns, in which brother Trott has, in our judgment, triumphantly refuted the charges which have been circulated with indefatigable zeal and unyielding determination, by Elder Clark and others.

Single copies of this work will be furnished free of postage at 20 cents, or six copies at one dollar. Apply to Elder S. Trott, Fairfax C. H., Va. Letters containing orders should be post paid, and contain the money.

Those who can more conveniently send their orders to us, can be supplied on the same terms.

Agents for the Signs of the Times.

The following agents for the Signs of the Times are duly authorized to collect and transmit all money due on account of subscriptions to the 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, & P. Maples, Elijah E. B. Turner, John Hood, G. B. Douthit, A. White.

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NEW-HAMPSHIRE.—Joel Fernal.

N. CAROLINA.—Eld. C. B. Hassell, B. Cooper, brethren, J. S. Battle, J. K. Green, R. D. Hart, A. Staton, E. G. Clark.

N. Y. CITY.—J. Gilmore, 92, Sixth Avenue.

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SOUTH-CAROLINA.—A. McGraw.

TENNESSEE.—Eld. Peter Culp, T. Dodson, W. S. Dougherty, P. Whitwell, J. T. Tompkins, brethren, W. Cratton, W. Anthony, J. L. Palmer, J. Calfee, E. Moreland, P. C. Buck, J. B. Postic, S. Bass, J. McKeele, T. P. Moor, J. Phillips, A. Ezell.

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WISCONSIN.—Eld. D. Wilcox, T. Bishop.

WASHINGTON TERRITORY.—W. M. Mor-

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